

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
Ministry of Higher Education and Scientific Research
Belhadj Bouchaib University Centre- Ain Temouchent



Institute of Letters and Languages
Department of English

Indians' Integration in Britain between Reality and Illusion

An Extended Essay Submitted in Partial Fulfilment of the Requirement for a Master's Degree in Literature and Civilisation

Submitted by:
Mrs. Khadidja Chikr

Supervised by:
Mrs. Assia Benfodda

Board of Examiners:

- **President:** Dr. Azzeddine Bouhassoun, M.C. A Belhadj Bouchaib University Centre - Ain Temouchent
- **Supervisor:** Mrs. Assia Benfodda, M.A A Belhadj Bouchaib University Centre - Ain Temouchent
- **Examiner:** Mrs. Nassima Feddal, M.A B Belhadj Bouchaib University Centre - Ain Temouchent

Academic Year: 2018/2019

Dedication

First of all, I would like to dedicate this work to my dearest parents who did all they could to make me succeed and supported me morally:

My beloved son Abderrahmane

My sisters Fouzia and Sarah and her husband,

My lovely brothers El Housseine and Souleimane

Also, I would like to give a special thanks to Mr Abderrahmane, Professor of Human Development, who helped me with his valuable suggestions, guidance, support and strength which prompted me to progress and fulfil this project.

To my close friends: Fatiha, Nabila, Fatima and Halima who supported me with their exclusive calls and their precious pieces of advice.

This work is as well devoted to all my colleagues and to all persons who gave me assistance when trying to make this scientific research.

Last but not least, I would like to thank my classmates.

Acknowledgment

My completion of this project couldn't have been accomplished without the help and support of number of individuals.

I would like to express my special thanks and gratitude to my research supervisor Mrs.Benfodda for her efforts, guidance, suggestions, advice, her support and endless patience. As well as all my teachers who gave me the golden opportunity to accomplish this project.

I wish to express my deep sense of gratitude to Dr.Bouhassoun and Mrs.Feddal for their kindness in serving as readers for this work.

Also, I would like to convey my sincere gratitude to all my teachers from primary school to university.

Finally, I express my thanks to all those who helped me to achieve this work.

Abstract

This quantitative research study is conducted to illustrate the co-existence between Indian immigrants and British society. The objective of this study is to depict to what extent Indian immigrants could realize their integration or it stays as an illusion in the host country. Since our theme is concerned with history, so we will first have a brief look on the relationship between India and Britain before and after independence; the focus will be more emphasized on post-independence relationship between these two nations in order to examine the situation of Indian immigrants in Britain as we attempt to investigate the different problems and obstacles that Indian minority groups go through in UK. Furthermore, this investigation will try to expose the different challenges that face them and how they cope with the language, culture and way of life of native people.

Key words:

Indian Minority Groups, Integration, Immigration, Hybridity

List of Acronyms

UK: United Kingdom

EIC: East India Company

US: United State

CF: Commonwealth Foundation

UN: United Nation

CUKC: Citizen of the United Kingdom and Colonies

BSWC: British Subject without Citizenship

HDFC: Housing Development Finance Corporation

NIIF: National Infrastructure Investment Fund

NSA: National Security Agency

UKPM: United Kingdom Prime Minister

MoS: Member of the Service

FDI: Foreign Direct Investment

EU: European Union

EFD: Economic & Financial Dialogue

JETCO: India-UK Joint Economic and Trade Committee

IUKFP: India-UK Financial Partnership

CIM: Minister of Commerce and Industry

BIS: Business, Innovation and Skills

UKIERI: UK-India Education and Research Initiative

TCS: Tata Consultancy Services

GIAN: Global Initiative of Academic Network

PhD: Philosophy Doctor

IIT: Indian Institutes of Technology

ICCR: Indian Council for Cultural Relations

List of Tables

Table 2.1: British Indian Channels.....	45
Table 3.1: Religion of Ethnic Minority Groups in Britain.....	50
Table 3.2: The attendance of Muslims in mosques, by sex and age.....	51
Table 3.3: Ethnic minority group persons who can speak and write other languages rather than English.....	52
Table 3.4: Use of South Asian Languages	54

Table of Contents

Dedication.....	I
Acknowledgement	II
Abstract	III
List of Acronyms	IV
List of Tables.....	VI
Table of Contents	VII
General Introduction	2
Chapter one: Historical Background: Britain and India’s Relationship	
Introduction	9
1.1 Pre-independence Phase.....	9
1.2 East India Company	10
1.3 Activities and Trade in the East	11
1.3.1 Pepper.....	11
1.3.2 Cloth	11
1.3.3Tea	12
1.3.4 Porcelain	12
1.4 The battle of Plassey.....	12

1.5 The Indian “Mutiny” of 1875.....	13
1.6 The British Raj (1858 – 1947)	13
1.7 The consequences of the British Raj Times of Feast and Famine (1866 – 1900)	14
1.7.1 Rebellion and Racism.....	14
1.7.2 Autocratic Paternalism	15
1.7.3 The End of the British Raj	15
1.7.4 Hindu / Muslim Riot and Partition	16
1.8 Post- independence Phase.....	16
1.9 Indian Migration to Great Britain	17
1.10 Indian Brain Drain	18
1.11 India and the Commonwealth.....	18
1.12 The Nationality Act 1948	20
1.13 Indian Overseas Affairs: India-UK Relations	21
1.13.1 Institutionalized Dialogues.....	23
1.13.2 Inter-Parliamentary Contacts	23
1.13.3 Trade.....	23
1.13.4 Services.....	24
1.13.5 Investments.....	24
1.13.6 Economic Dialogue.....	24
1.13.7 Education.....	26
1.13.8 Indian Students.....	26
1.13.9 Global Initiative of Academic Network	27
1.13.10 Cultural Linkages	28
1.13.11 Indian Diaspora	28
Conclusion.....	29

Chapter Two: Indian Immigrants' Integration in British Society

Introduction.....	32
2.1 Indian Main Minority Groups Integration	32
2.2 Indian Associations.....	33
2.2.1 Indian Workers Association.....	34
2.2.2 Indian Workers Association Southall.....	36
2.2.3 The Indian Workers Association Welfare Service in 1957 at Southall Community Centre.....	36
2.2.4 Activities of Indian Workers Association during 1960s-1990s	37
2.3 New Hybrid language: Hinglish.....	37
2.4 Integrating Culture and Traditions.....	39
2.4.1 Food and Cuisine.....	40
2.4.2 The changing taste of Curry	41
2.4.3 Cinema	42
2.4.4 Films	43
2.4.5 Music.....	44
2.4.6 Television and Radio	44
Conclusion.....	46

Chapter Three: Challenges of Indians' Integration in Britain

Introduction.....	49
3.1 Social Challenges.....	49
3.1.1 Religion.....	49
3.1.2 Language.....	52
3.1.3 Way of life.....	55
3.2 Education Challenges.....	56

3.3 Economic Challenges.....	57
3.3.1 Poverty, Unemployment and Discrimination.....	58
3.4 Political Challenges.....	59
3.4.1 Citizenship and Human Rights.....	60
Conclusion.....	61
General Conclusion.....	63
Bibliography.....	68

General Introduction

The relationship between India and Great Britain goes back several centuries to the settlement of East India Company which is based on trade at first, but later on colonization. Some historians say that Indian immigration to UK date back to the medieval ages, but this is unreal because it started when they were under the control of Great Britain where the rate grow more specifically after the end of the WWII and the breakup of the British Empire, which means during the late of the 18thC and the beginning of the 19th century. Indians are the largest ethnic minority groups in Great Britain who rank the sixth rate in the world in the Indian Diaspora. Indians are very professional in plantation and textile industry as well as in the building of railway roads. For this purpose, British government opens the door of immigration to Indians in order to fill the labour shortage caused by the war. Consequently, the recruitment of Indian workers led to a permanent stay there and that created an issue of Indians' integration within the British society.

Integration is a process of integrating, living in an equal society and recognizing the existence of distinct ethnic groups without regard to race or religion. However, these aspects did not exist in Great Britain and this later has to redefine itself as a nation-state and to establish for the first time a national citizenship. The same thing of what is happening to the Algerian immigrants in France. Hence, it is not fair to work hard and participate in the development of the host country and by the end you are not regarded as a citizen but only as immigrant. That's why nowadays the subject of immigration and integration is becoming very important to deal with.

Indians' Integration in Britain between Reality and Illusion is the sample topic constitute an interesting research topic selected to show to what extent Indian immigrants could integrate in the British society. Since Indians participate in the development of the British Empire, so they consider themselves as part of the British Empire.

The relationship between India and Britain at the beginning was good because it was based on economic benefits as exchanging goods. Britain struggle to isolate India from the other countries like Spain and Portugal in order to seize everything for herself.

The confusion is that Britain plays the role of the mother and she must take care towards her children. She urges herself to educate them in English and to civilize them by installing Christianity in their way of life as well as change their way of thinking by the British thought. Britain's aim is to put Indians in inner struggle in order to have full time to control them freely. Therefore, Indians see all kinds of oppression in their own country and in the host one in addition to racism, segregation, famine and dangerous illnesses.

This study is devoted to analyse the Indians' integration in Great Britain and investigate their relationship in the past, present and future. It first reveals the major factors that pushed Indians to immigrate to Great Britain during the war and the post war. This paper adheres to British government's reactions towards Indians' integration in Britain, namely Indian ethnic minority groups' integration in UK. The analysis of Indians' integration in Britain between reality and illusion would provide a theoretical and a practical framework based on historical, social, political and cultural context from early Indian's immigration to the present time.

The aim of this study is to depict the real situation of Indians in the host country and how they could integrate with native people without losing their cultural background, their religion and language too. The objective also is to highlight the problems of Indians and the ethnic minority groups specifically in UK and how they fight and struggle to gain their rights as well as the persecution, injustice and unfairness of the British government to them. This study will mainly focus on the relationship between the two countries now and in the future and to show to the world the truth of integration in Britain if it is real or just a dream and a myth for Indians.

Our motivation comes from our primary interest in the films of Battle of Algiers that are shown every 1st of November and 05th of July in addition to the narration of our grandparents each night about their experience and sad feeling during the war with France. The history of India remember us of the Algerian ones that's why I'm very enthusiastic to know what happen to the Indians during the war and

to their immigrants in Britain. The intention of Britain is already clear because their ambitious toward Indians' wealth is prominent. But the problem is that Indians work hard in the establishment of the British Empire in which they do not identify the British intrigue until they are under their full control. As a result, the Indians' living circumstances are very hard whereas the British lives have become more prosperous and developed. Therefore, this study is trying to investigate the relationship between India and Britain before and after the war and how Britain treats their immigrants in their country and the most important if it accepts them as citizens or just as immigrants especially for the unskilled Indian minority groups.

As for methodology, the following study is primarily based on the thematic analysis of the realization of Indians' integration in Great Britain. So, our research is on Indians immigrants' integration in Britain between reality and illusion as the focus is more on the ethnic minority groups' integration in Britain. This research is rely mostly on the primary sources in the analytical chapters including books, articles, magazines and educational websites. Moreover, the qualitative research approach is adopted all along this study.

This paper seeks to address the following questions:

- What are the challenges facing Indians' integration in Britain?
- How did the Indian immigrants adjust to cultural differences in Britain?
- What are the policies adopted by British government to facilitate immigrants' integration?

In the attempt to answer the former questions that constitute the focus of our study, the framework of this extended essay is divided into three chapters to comprehend the relationship between India and Britain and also the issue of integration. The first chapter deals with historical background with emphasis on India and Britain relationship. Through this chapter, we explain the tie between the two countries in pre and post-independence era and how this relation starts. We also examine the positive and negative aspects of East India Company and the benefits of British government from it. We will go through the establishment of this company, its activities , trade in the east ending by its decline and the beginning of the British Raj as well as its catastrophic consequences on Indian people. This study investigates the

relation during the post-independence between India and Britain and why this latter opens its doors for immigration to Indians and also the reasons for keeping Indians in the commonwealth. Finally, Indian overseas affairs with Britain would be discussed, including their future prospects in all fields.

The second chapter puts emphasis on the integration of Indians in the British society. It starts by providing an overview on the Indian main minority groups and the role of associations that are created in order to provide their welfare and to fight for their rights. Furthermore, it investigates the new hybrid language, cultures and traditions integration in UK. Besides this, this chapter shows the influence of Indians' culture, cuisine and art on native people. Much more attention is also paid to poor ethnic groups since they are the more neglected ones.

The last chapter draws upon the whole extended essay, but its main focus is on the challenges of Indians integration in Britain. First, this chapter examines the social challenges highlighting their way of life, language, religion and their educational challenges too. Then, it looks into the economic challenges of the main minority groups and their sufferings from poverty, unemployment and discrimination. These unskilled groups fight to get a citizen-like consideration and for civil rights. They want citizenship and human rights which are with the concern of the political challenges.

Chapter One:
Historical Background: Britain and India's
Relationship

Chapter one: Historical Background: Britain and India’s Relationship

Introduction	9
1Pre-independence Phase.....	9
1.2 East India Company	10
1.3 Activities and Trade in the East	11
1.3.1 Pepper.....	11
1.3.2Cloth	11
1.3.3Tea	12
1.3.4 Porcelain	12
1.4 The battle of Plassey.....	12
1.5 The Indian “Mutiny” of 1875.....	13
1.6 The British Raj (1858 – 1947)	13
1.7 The consequences of the British Raj Times of Feast and Famine (1866 – 1900)	14
1.7.1 Rebellion and Racism.....	14
1.7.2 Autocratic Paternalism	15
1.7.3 The end of the British Raj	15
1.7.4 Hindu / Muslim Riot and Partition	16
1.8 Post- independence Phase.....	16
1.9Indian Migration to Great Britain	17
1.10 Indian Brain Drain	18
1.11India andthe Commonwealth.....	18
1.12 The Nationality Act 1948	20
1.13 Indian Overseas Affairs: India-UK Relations	21

1.13.1 Institutionalized Dialogues.....	23
1.13.2 Inter-Parliamentary Contacts	23
1.13.3 Trade.....	23
1.13.4 Services.....	24
1.13.5 Investments.....	24
1.13.6 Economic Dialogue.....	24
1.13.7 Education.....	26
1.13.8 Indian Students	26
1.13.9Global Initiative of Academic Network	27
1.13.10 Cultural Linkages	28
1.13.11 Indian Diaspora	28
Conclusion.....	29

Chapter one: Historical Background: Britain and India's Relationship

Introduction:

This chapter discusses the historical background and the link between India and Britain before and after independence. India was and still remains the jewel of Britain where they settle there and rule India for approximately 200 years. It means that the British took nearly 100 year to conquer India and then ruled India for another 100 year. At the beginning, their relation starts as trade based and then becomes a catching monsters for riches. First of all, they establish East India Company and little by little, the greed of Britain and their bad intentions revealed clearly what cause the end of the East India Company and the beginning of the British Raj.

The consequences of the British Raj are dreadful where they see all kinds of racism, feast and famine. In this case, Indians decide to resolve from Britain and establish their own republic. They fight against the British people until they get their independence on 15 August 1945. However, after India becomes free and especially after the partition, UK couldn't give up India because this latter is the most valuable part of the Empire and has a dual relationship. Therefore, they start another bilateral relation after independence where UK opens the door of immigration to Indians in order to join their families who are settling there before or bring their wives and children and even for the singles who are looking for jobs as well as for better life. UK convinces India to stay in the Commonwealth and promises to give her the total liberty and freedom in her actions and at the same time to strengthen their relationship to progress their forward external affairs in all fields.

1. Pre-independence phase:

Before the British Raj, India is under the rule of the Mughal. Akbar is their emperor in which his rule spreads from modern Pakistan in the west to Bengal in the east and from Kabul in the North to Bombay in the south by the time of his death in 1605. And after he passes away, his son, "Heir Salim", who is later known as Emperor Jahangir takes the throne and rules India until 1627. He follows the same administrative system and his tolerant policy toward Hinduism

Chapter one: Historical Background: Britain and India's Relationship

and therefore he proves to be a fairly successful ruler. Then, the throne is taken by his son Shah Jahan (1628-1658). During his period of reign, Taj Mahal of Agra and Jama Masjid (The Great Mosque) of Delhi are erected. There are many Mughal successors until the reign of Muhammad Shah (1719-1748) the empire begins to break up. Mughal rule is reduced to only a small area around Delhi which passes under Maratha (1752) and then British control (1803).

The last Mughal Bahadur Shah II (1739-1857) is exiled to Yangon Myanmar (Rangoon, Burma) by the British after his involvement with the India Mutiny of 1857-1858. During the Mughal period, the British could establish their settlement in India and have a strong foothold there especially after the defeat of the Mughal which is a golden age of trade to British traders and this led to the birth of East India Company.

1.2 East India company (1600-1857)

It is formed on 22nd of September 1599, where a group of merchants meet and start their intention to venture in the pretended voyage to the East Indies (which it may please the Lord to prosper), and the sums that they will adventure committing £30,133.[19][20] So, the company grants a royal charter from Queen Elizabeth I on 31st of December, 1600 to trade in the whole of Asia and the Pacific. It is formed to share in the East of India spice trade. They come hat-in-hand. The first British in India come for trade territory, they are businessmen not conquerors. Series of events let the East India Company to rise and settle in India. One of them is the defeat of the Portuguese and the massive British expansion of their trading operation in India. The company settles down to trade in cotton, silk pieces goods, indigo and saltpeter with spices from south India. It enlarges its activities to the Persian Gulf, South East Asia and East India. It is necessary to highlight that the goal of the company is trade. But a combination of factors and events are to draw the company into Indian politics especially with the decline of the Mughal empire and the most three wealthy cities that are founded by the British what

Chapter one: Historical Background: Britain and India's Relationship

is now Chennai (Madras) Mumbai (Bombay) and Kolkata (Calcutta), which is opened by the British ones and has their names in anglicized form.

As we have stated before, there are many events and wars that are considered as an advantage in the British power such as the battle of Plassey in 1757 that lets to the conquest of Bengal while by 1857 following a successive treaties and wars with Indian kingdom (like the Anglo-Sikh wars). East India Company controls most of the Indian subcontinents. Following the Indian Mutiny of 1857, where Indian Sepoys rebel against their British officers, the East India Company is dissolved in 1858. From a small trading outpost, India becomes the jewel in the British crown and Queen Victoria becomes Empress of India in 1876.

1.3 Activities and Trade in the East:

The amounts of trade with the east grow more and more because East India Company has the largest employers in London. The Company carries on creating sizeable revenue on this trade. Particularly after the act of union in 1707, Britain becomes the most single successful business. Besides cotton silk piece goods, indigo, salt peter and spices the company imports another three major products from the East Indies to Britain such as pepper, clothing and tea.

1.3.1 Pepper:

It is the most important product demanded in London because the price is cheaper than the other spices and the quantities that are imported from India are enormous more than 3,175 tons in 1677. They re-export it in London to other European countries like Poland, Russia and the Ottoman Empire.

1.3.2 Cloth:

Indian clothing is very popular where a large amount of EIC's imports go to London during the 1700s. As the first cargoes of cloth arrives at England, the demand at home grows rapidly in which Indian textiles reach 60% of total value of the company's sales in London because the Indian cotton is cheaper and lighter.

Chapter one: Historical Background: Britain and India's Relationship

1.3.3 Tea

When the British clothing fabrication observes the top quality of Indian silk, cotton and clothes in the late 1700, the demand for tea reaches until 14,515,200kgs in 1813 and the import duty on tea is supplying 10 percent of the British government's annual revenues.

1.3.4 Porcelain

In addition to the importation of Indian tea, porcelain is also cheap that would generate benefits to the company specifically it supplies additional ballast for the chests of tea in ships. The Company yields over 517,000 pieces, an amount that could preserve through the century. Consequently, Indians notice that their wealth, benefits as well as products all go directly to British ones meanwhile the pure owners don't have anything besides this they are slaves in the British companies. In this point, they decide to rebel against the enemy in order to return back their rights and liberty.

1.4 The battle of Plassey

The war then is between British East India Company and the Nawab of Bengal and his French allies on 23 June 1757. The battle ends in 11 hours. It pits 3,000 soldiers of the British East India Company against 5,000 soldiers of the strong army of the young Nawab of Bangal, Sirajud Daulah and his French East India Company allies'. Nawab is defeated in the battle because of the heavy rain that spoiled his cannon powder which is seized by the British. This later lost only 22 while the Nawab loses at least 500 troops. Britain seizes all the modern equivalent of about \$5 million from the Bengali exchequer and uses it to fund their further expansion. This tragic defeat allows Indians to revolt again against the British enemy who uses all the different strategies to Christianize the maximum number of Indians.

Chapter one: Historical Background: Britain and India's Relationship

1.5 The Indian "Mutiny" of 1875:

Many Indians distress by the speedy cultural and religious changes imposed by the British .They worry that Hindu and Muslim India would be Christianized. Rumors stretch out that a new type of rifle cartridge which has been greased with pig and cow fat, is served to the soldiers of the British Indian Army which is an anathema in the majority of the Indian religions. Hence, on May 10th, 1857, the Indian Revolt or Sepoy Mutiny starts with Bangali troops marching to Delhi and pledging their support to the Mughal emperor. But unfortunately, it is ended by the defeat of the emperor Bahadir Shah Zafar who is exiled to Rangoon, Burma by the British government, but Indians' revolt lasts until June 1858. Therefore, British East India Company is dissolved in August by the passage of Indian Government Act however, this causes a direct control from the British government on India and Queen "VICTORIA" becomes its Empress. After all, Indian Revolt of 1857 doesn't result freedom for india but on the other hand it leads to another 90 years of war before the people of India (and Pakistan) take their independence .This power grab launch another dominion era known as "The British Raj" .

1.6 The British Raj (1858-1947):

As we have already mentioned that after the dissolve of the British East India Company and after the defeat of the Mughals, the British intention becomes clearly obvious towards India or more precisely "The Jewel India". Now, Britain takes a direct Raj in which this word means to reign or rule .British Raj puts severe rules for Indian population who has no rights and no voice in their own rules. The number of English soldiers in the army highly boosted .The job of sepoy of various castes religions and regions is devoted to divide into units in order to forbid

Chapter one: Historical Background: Britain and India's Relationship

the possible conspiracy. Without forgetting that Indian population are weaponless and even the ownership of guns is allowed to license only. The benefit of Britain is highly progressed from the tax revenues of agriculture and industry which normally should be for India instead of England. The British Indian army is established and assisted with Britain in many wars, including the Anglo-Afghan wars, the Anglo-Gurkha wars, the Anglo-Burmese wars, the first and the second Opium wars and both first and second world wars.

1.7 The consequences of the British Raj Times of Feast and Famine (1866-1900)

British colonialism is really harsh and use different methods to conquer the Indians. In which these later they suffer from a series of cholera, bubonic plague, typhoid fever, malaria and leprosy dysentery. The particular cause of these illnesses is Famine that is caused by Britain over Indian population in order to decimate them specifically the ones with little regard to nationality, religion or caste. Indian population has seen fifteen different famines during the period of British rule in India and the worst one is the great Indian famine of 1876-1878. It causes over ten million people who die during this period and beside these regular famines there are another outbreak of bubonic plague which violate Bombay in 1898 and it returns also with ferocity between 1899-1900 taking the lives of over 1 million people because there is no plague prevention or life security. During this time, the government of the East Indian Company does no effective measures to reduce starvation but instead it increases the land taxes and encourages the plantation of opium rather than food crops needed like rice.

1.7.1 Rebellion and Racism:

Indians see all kinds of racism from the British Empire in India or briefly as known as Raj which means to rule over. The rebellion is really bloody between the Indian soldiers (sepoys), native rulers of "subsidiary" or princely-states that are nearly independent but always under the bondage of the Company, and the Company armies in a violent reprisal. The most important cause for rebellion are the forcing use of western technologies like the railroad and

Chapter one: Historical Background: Britain and India's Relationship

the telegraph .In addition to the application of the English language in all the Indian government schools and courts , British Company opens the country for missionaries in order to instill fear of the forced change. These are in one side and the death of the prince without a direct heir which is an advantage to the British Company to benefit from the Indian wealth and take the whole control of all the subsidiary states are in other side. Atrocities become common place on both sides that is repeated in the Amritsar Massacre of 1919.

The rebellion and the hideous response to it are very awful which is very obvious in the observation of Maria Misra who notices that the After-shock of the rebellion is if anything even more influential than the event itself. This means that the curtain is falling down and the truth emerges where the two sides never trust each other again. By the end, everything is clear and illustrated especially when Britain reaches the centre of India and takes Calcutta.

1.7.2 Autocratic Paternalism:

Queen Victoria pledges that the British government would work to “better” its Indians’ subjects. Otherwise, this means to the British that they should Christianize the Indians by educating them in British modes of thought and civilization where little by little eliminates their cultural practices such as Sati. It is for their rule as a form of autocratic paternalism. Additionally, they institute the policy of “divide and rule” and by this system they partition the Hindus and Muslim Indians from each other moreover they create hostility and ill-treatment between them. In 1905, the colonial government separates Bengal into two sections Hindus and Muslim. However, after strong protests, the British cancel this decision, but at the same time continue in their hideous works and encourage the Muslims to form their own league under the name of “Muslim League of India in 1907”.

1.7.3 The end of British Raj:

Indians start proclaiming for their freedom and their independence decade after decade by nationalist political organizations .Opposition to British rule increases both through violent

Chapter one: Historical Background: Britain and India's Relationship

revolution like the ones of Bagatsingh and Subhash Chandra Bose or through nonviolent resistance which is ruled by Mohandas Karamchand Gandhi who is considered as the "Father of the nation". He lets to a national movement for freedom that is based on his philosophy of non-violent resistance called Satya-graha "force of the truth" and, of course, gives the independence of India on August, the 15th , 1947. In fact, India has its independence from the British colonization, but this latter creates territorial and boundary problems between India and Pakistan that cause other wars.

1.7.4 Hindu /Muslim Riot and Partition:

During August 1947, riot rates and the rise of sectarian highly increase between India and Pakistan specifically about the partitions and boundary lines. These problems result three major wars and one minor which is about territorial disputes. The withdraw of Britain from India on June 1948 leave them in a harsh bloody war and the high rate of death in sectarian violence are between 250,000 and 500,000 people. In this case, the delegates of Hindus, Muslims and Sikhs see that it is necessary to separate India into sectarian lines. Therefore, India consists of Hindu and Sikh while the Muslim areas in the north become the nation of Pakistan. After the division, millions of refugees of both Indian and Pakistan escape across the borders to join their states and live in peace. Pakistan becomes independent on August the 14th , 1947 and India in the following year.

1.8 Post-independence Phase:

Immigration to Great Britain starts with the establishment of the East India Company that is based on trade and economy. However, things change later and Britain's greedy rises highly until it controls approximately all India. It allows the division of Pakistan from India, and incites bloody war in between them, in contrary to Indians who participate highly in the establishment and strength of the British Empire.

Chapter one: Historical Background: Britain and India's Relationship

In the context of Indian immigration to Britain, we are going to analyze the relationship between the Indian Subcontinent and the United Kingdom which goes back several centuries to the settlement of the East India Company that is based on trading relationship then to the British colonial dominance over India and later to the independence of Indian Subcontinent in 1947 and the partition of Pakistan from India. As Visram states that the flow and settlement of Indian migrants have a long history that starts during the 17th century when the demand of recruitment of lascars (East India seamen) and domestics (as ayahs or nannies) in addition to the entrance of small numbers of professionals.

Meanwhile, the rate of immigration raises after the Second World War because Britain faces a wide labor shortages. So, it opens the door of immigration and invites people from the former colonies and sub-continents to come and fulfill the huge hole in the work force in London transport, health service, cotton mills and other areas of manual work (Hiro, 1971).

1.9 Indian Immigration to Great Britain

The most important factors which push to the international migration from India to Great Britain is first the dominion of Britain in India where it monopolizes all Indian wealth's as well as it benefits from its population who participate in the growth of the British Empire in all sides; economically, politically and socially. Second, since Britain is nearer to India than US. It means that there are higher chances and opportunities for Indians to move there. In which, the majority of the Indian immigrations go and settle in big cities like London for a better chance for economic improvement and progress. They are also looking for enhanced health care and more developed technology, in addition to better education and high salaries.

In contrary to their hometown, India, where there is a miserable life full of poverty, no available jobs and if they find work, they take low wages. As low wage jobs is not sufficient even to single, so how it could be enough for a family who need outlay for clothes school, electricity and water charges beside to the lack of technology and health care. That's why, they

Chapter one: Historical Background: Britain and India's Relationship

are constrained themselves obliged to emigrate to Britain either with their whole family in order to seek better welfare life or as single men to look for jobs opportunities and financial advancement to send remittances to their families .There are also voluntary emigrants who prefer to emigrate to Great Britain for economic growth and economic development.

1.10 Indian Brain Drain:

Brain Drain is the emigration of highly trained or genius people from a particular country to a more developed one .As this phenomenon is highly increased in the last decade and India is among the Asian countries with 950.000 out of Asia's total 2.96 million . The statistic of Indian Brain Drain in 2013 increases to 85% .Although India is a developing country so why the highly skilled and the genius like the young engineers entrepreneurs , scientists , students and so on flying off to foreign countries .Therefore, there are many reasons for the Brain Drain in India which is illustrated and categorized into two aspects. One from the country and the social environment such as lack of opportunities, political instability, economic depression, health services etc...whereas vice versa in host developed countries which provide them with better living conditions, rich opportunities, political stability and freedom in addition to the progress economy while the second aspect depends on the individual purposes who prefers to explore and have an ambition for sophisticated career etc.

Moreover, we can find other reasons in the style of higher education whereby the majority of the intelligent students prefer to study in the most popular foreign universities like Harvard University, Boston University, and so on. In this case, approximately all the students who go abroad to further their higher education will not come back to India because when they see the prosperous and wealthy life of the overseas country. Many Indians have luxurious works

Chapter one: Historical Background: Britain and India's Relationship

and take high positions at universities, hospitals, companies, schools and high schools and had seats in political positions.

1.11 India and the Commonwealth:

W.F Petrie, on March 15th, 1946, states in his article that Mr. Attlee is speaking on the tasks of the Cabinet Mission to India in the House of Commons on 15 where he expresses his hope that the Indian people would elect to remain within the Commonwealth, but, he continues, "if... she elects for independence, in our view she has a right to do so ... it will be for us to help to make the transition as smooth and easy as possible". This view is repeated by the Cabinet Mission in its statement of May 16th. However, during these months, the Indian leaders decide to leave the Commonwealth because at that time their only interest is thinking on is the independence and how to be Republic. Nevertheless, during 1947 and early 1948, the question remains undecided of whether India would be for or against severance of the Commonwealth tie go on to be debated in the CF. The well-known Indian writer, Mulk Raj Anand, "Indian Republic or Dominion?", in World Review, February 1948.

On the 08th of March, 1949, Nehru states in front of the Indian Parliament and gives important indications of what India would accept in the way of Commonwealth ties "India ... in the course of a few months will become an independent Republic. In no way, in our external, internal, political or economic policy do we propose to accept anything which involves the slightest degree of dependence on any other authority. Subject to that, we are prepared to associate ourselves with other countries ... we have been associated with the Commonwealth ... in a way which is entirely unsatisfactory and we all fight to get out of it ... now it is only in terms of independent nations co-operating together that we can consider the problem of our association with the Commonwealth ." And on 10 May, Nehru declares officially that assurances are made in order to satisfy Indian's majority opinion, hold to the tradition of

Chapter one: Historical Background: Britain and India's Relationship

Purna Swaraj , or complete independence , and he emphasizes that there would be no danger in the relationship between India and the Commonwealth .” see India Information, 1 June, 1949.

Briefly speaking, from the time of partition, India decides to be dissociated from the Commonwealth. However, some notice that the retain of India to the Commonwealth is very necessary because this relation would provide them to workout freely and could advocate her own attitude to international issues such as her participation in the 1948 Commonwealth Prime Ministers' Conference that provides her with a practical lesson in the workings of the Commonwealth; her calling of the Asian Relations Conference; her standing on the Indonesian dispute and so on. The important thing from this connection is trade because of the British technical “know-how” as well as the existence of large sterling balances tending to tie India to the sterling bloc. Another advantage of India stay in the Commonwealth is the better chance of India to solve domestic problems and prospects of Commonwealth economic aid for industrialization. The participation of India in the Commonwealth might enable her to exert a liberal, progressive influence on the Commonwealth policy and the general acceptance of Western-orientated Indian intelligentsia. For this, Nehru insists on the importance of British Naval defense because for India, Commonwealth defense might prove a valuable assurance where India could engage in the protection of the Indian Ocean within the framework that is provided by the Commonwealth.

The important point in the declaration of the London Prime Ministers' Conference is that after India becomes a sovereign independent republic, it is free “ to continue her full membership of the Commonwealth of Nations ” and accepts the King as “ the symbol of the free association of its independent member nations and as such , the head of the Commonwealth.” This means that the King is just a purely symbolic , formal and doesn't operate in any constitutional functions where India has the full right as well as freedom to follow its own policies to be the sole judge in deciding the nature and extent in the co-operation

Chapter one: Historical Background: Britain and India's Relationship

and the tie between them. By the way, this of course could facilitate and help India to withdraw in anytime from the Commonwealth. The tie between India and the Commonwealth would be summarized on four main attitudes and principles which include dynamic neutrality, Membership of Commonwealth and association with other nations, all subject to the central fact of India's membership of the U.N, anti-imperialism, anti-racialism and finally no "containment" of Communism by military means alone.

1.12 The Nationality Act 1948:

The British Nationality Act 1948 is an Act of the U.K Parliament that is created the status of "Citizen of the United Kingdom and Colonies" (CUKC) as the national citizenship of the United Kingdom and Colonies and for purpose is connected with the matters aforesaid. Thanks to the consequence of the 1947 Commonwealth conference on nationality and citizenship, they agree that each of the Commonwealth member state would legislate for its own citizenship. The 1948 Act, which comes into force on the 01st January 1949, presents the status of citizen of the United Kingdom and colonies (CUKC) whilst retaining the term "British Subject" to cover every citizen of a commonwealth country, including the UK and the colonies. The term British would become either a British Subject of Citizen of the United Kingdom and Colonies or a British Subject of Citizen of a Commonwealth country. The 1948 Act provides that any CUKC or citizen of an independent Commonwealth country is a British Subject. (Section1 (1)). Second, British Subject and Commonwealth Citizen mean the same thing. Third ,nine (09) countries such as Canada, South Africa, Pakistan, Australia, Newfoundland, Southern Rhodesia, New Zealand, India and Ceylon which were Dominions , are ceased to be part of the UK and Colonies for nationality purposes on January the 01st, 1949. The Act form the new status of "Citizen of the United Kingdom and Colonies" (CUKC) for people who were born or naturalized either in the United Kingdom or one of its colonies .Provision is made in a particular circumstances for citizenship to be acquired by descent from a CUKC, or by registration.

Chapter one: Historical Background: Britain and India's Relationship

Another act is passed which is British Subject without Citizenship (BSWC) and is created as a temporary measure for those people are connected with one of the six independent countries listed on section 1 three (3) of the 1948 Act and has not defined their citizenship law by 01 January 1949. The concerned countries are Australia, Newfoundland, South Africa, Southern Rhodesia, India and Pakistan. Most of the 1948 Acts are replaced by the British Nationality Act 1981 with effect from 01 January 1983.

1.13 Indian Overseas Affairs: India-UK Relations

India and the United Kingdom get involved in a close relationship . This binary tie is upgraded to strategic partnership in 2004 with the aim to strengthen their relationship where it is clear from the several visits of the British Prime Minister Cameron to India in 2010 during which the foundation of Enhanced Partnership for the future is laid.

The British Prime Minister Cameron, in his first era as a Prime Minister, visits India three times in 2010, in February 2013 and also in November 2013 in order to boost UK's Government commitment to further relations with India. In 2015, vice versa, the Indian's Prime Minister Narendra Modi visits UK on The 12 and 14 of November to progress the relationship between the largest and the oldest democracies to new heights. Throughout the visits, both of the Prime Ministers agree on a Vision Statement laying out the essential principles on which UK-India partnership is built and defining a roadmap for deepening collaboration .Furthermore, they decide to hold biennial PM. Level Summits to progress the cooperation and endorse the new Defence and International Security Partnership in order to tighten the relation on defense and security, such as cyber security, counter-terrorism and maritime security. They also plan to make a joint statement on energy and climate change and issue a statement of intent to scale up the bilateral cooperation to a global partnership for development collaboration in third countries.

Chapter one: Historical Background: Britain and India's Relationship

During the visit of the Indian Prime Minister to UK, they agree that the City of London play a significant role in channeling investments into Indian infrastructure projects help benefit from its capital and expertise. The Indian Government declares its purpose to issue the first Government-backed Rupee Bond in London as in many private sectors like HDFC too. Bharti Aitel, State Bank of India and Yes Bank announce their plans to raise finance through the city of London. Business deals worth over £ 9.3 billion are announced between India and British Companies. The two Prime Ministers decide to set up a fast-track technique to ease UK's investments into India in order to establish an India-UK Partnership fund under the National Infrastructure Investment Fund (NIIF) to facilitate global investments throughout the City of London for Indian Infrastructure projects. The interest of UK towards India is to tie its copartner ship in the Indian development of Smart Cities in Indore, Pune and Amravati.

The most high level bilateral visits and interactions among the two Prime Ministers are in 2016. So, on January 2016, there is the 8th Indian-UK Economic and Financial Dialogue which is attended by the Prime Minister Arun Jaitley in UK. The second one is on 18th January, 2016 where UK NSA's paid a visit to India .Another visit to India from the UK Immigration Minister James Brokenshire on the 16 to 19 February 2016. In the same month, exactly on the 15 to 18 February 2016, Alok Sharma who is a UKPM's Special Envoy for Infrastructure and Harriet Baldwin a UK Economic Secretary to the Treasury visit India and also the UK MoS for Defence Procurement Philip Dunne's visits it on the 18 to 19 February, 2016.

1.13.1 Institutionalized Dialogues

The main binary dialogue that holds on between India and UK including political, trade, education, science and technology, defense and so on. The significant ones are Economic and Financial Dialogue at Finance Minister level , Joint Economic & Trade Committee at Commerce Minister-level , Strategic Dialogue at NSA-level , Foreign Office Consultations at Foreign Secretary-level , Defence Consultative Group at Defence Secretary-level, Cyber and

Chapter one: Historical Background: Britain and India's Relationship

Counter-Terrorism Dialogues at Senior Officials-level and other thematic dialogues between the two Foreign Offices .

1.13.2 Inter-Parliamentary Contacts

India and UK have a close parliamentary relationship and there are Friends of India Groups in the two major political parties (Labour and Conservative). There is an All-Party Parliamentary Group on relations with India. The exchange of parliament between the two sides has also taken place under Commonwealth Parliamentary Association's standard.

1.13.3 Trade

During the year 2014-2015, UK ranks 18th position in the list of India's top 25 trading partners because UK is among India's major trading partners. UK's share in India's global trade has gone down from 2.07% in between 2013-2014 to 1.89% in between 2014-2015. The main exports of India to UK are garments and textiles, machinery and instruments, petroleum products, footwear and leather manufactures of metals, gems and jewellery, engineering goods, transport equipment and parts, spices, drugs and pharmaceuticals as well as marine products.

The main imports from UK to India are machinery and equipment, ores and metal scraps, precious and semiprecious stones, silver, metals, aircrafts parts, beverages and spirits, electronics, engineering goods as well as professional instruments without forgetting non-ferrous metals and chemicals.

1.13.4 Services

The bilateral trade between India and UK in services (except travel, transport and banking) in the calendar year 2014 according to UK's Office for National Statistics amount to approximately two point five £2.5 billion pounds. India's exports to UK in service in 2013 is £ 1.5 billions, whereas India imports from UK in service (apart of travel , transport and banking) in 2014 almanac an amount of nine hundred seventy five £ 975 million pounds.

1.13.5 Investments

Chapter one: Historical Background: Britain and India's Relationship

The third largest inward investor in India after Mauritius and Singapore is UK with a cumulative equity investment of US\$ 22.56 in April 2000 – September 2015. In the same period, Great Britain is classified the first among the G20 countries and around 9% of all foreign direct investment into India. Indian markets become one of the greatest source for FDI projects in UK and accounting for over 9,000 new jobs in which India undertake 122 FDI projects in 2014-2015 in UK. According to UK Office for National Statistics, Indian FDI value in UK has registered a remarkable increase between 2004 and 2013, from £164 million to £ 1.9 billion. UK attracts more Indian investments than the rest of the EU altogether.

1.13.6 Economic Dialogue

The basic bilateral mechanisms that sign between India and UK to strengthen more economic relationship are India-UK Economic & Financial Dialogue (EFD) which is established on February 2005 where both Finance Prime Ministers sign an official agreement, and the second one is India-UK Joint Economic and Trade Committee (JETCO). The 8th India-UK EFD co-chaired by Finance Minister Arun Jaitley and the UK Chancellor of the Exchequer George Osborne hold to prospect new areas of collaboration in the financial services sector. The interlocutor covers discussions on Global Economic Challenges, Macroeconomic Risks and Policy Responses, Infrastructure Finance and Financial Services. UK government avow to support India by delivering it with the major infrastructure projects across key sectors including smart cities, renewable energy and railways, all of which are vital for the growth of India's economic. The prospect project of a pipeline of Rupee Bond welcomed by the two countries that issuance in London by Indian companies and agrees that the first public sector issuance would be made by the Indian Railway Finance Corporation. Another agreement is made between Britain and India was the high-profile Fin-Tech trade missions between them and the main step towards UK Fin-Tech companies participation is to help in delivering 'digital India', covering priority areas like access to finance for micro-enterprises.

Chapter one: Historical Background: Britain and India's Relationship

In the final meeting of India-UK Financial Partnership (IUKFP) which holds on November the 2nd, 2015 in London, they decide that their relationship should focus on the following work-streams as the Development of Corporate Bond Market, Mutual sharing of expertise on Financial Sectors and Market Regulations, Pensions, Infrastructure Funding, Financial inclusion, Internationalization of the Rupee, Cross-border Provision of Financial and Insurance Services (with an initial focus on re-insurance), Enhancing financial training and qualification and Divestments. The second one is JETCO which is an abbreviation of India-UK Joint Economic and Trade Committee which is established on January the 13th, 2005 with the intention to progress the economic relationship strategic. Therefore, there are annual mutual meetings in Delhi and London head by JETCO delegation under the leadership of the Minister of Commerce and Industry (CIM) and the Secretary of State for Business, Innovation and Skills (BIS). The flourished themes that discuss on the 10th JETCO meeting is signed on January the 19th, 2015 in London are of Education & Skill Development, Smart Cities and Technological Collaboration, Advanced Manufacturing and Engineering.

1.13.7 Education

Education is an important bilateral relationship between India and the United Kingdom. The relationship has grown more strongly during the last ten (10) years especially after the introduction of bilateral mechanisms such as the India-UK Education Forum UK-India Education and Research Initiative (UKIERI), Joint Working Group on Education, Newton-Bhabha Fund and Scholarship Schemes. On November 2015, they agree on five declarations to education. So, the first one is that 2016 would be the UK-India year of Education, Research and Innovation. Second, Virtual partnerships would be initiated at the school level to enable young people of one country to experience the school system of the other country and develop an

Chapter one: Historical Background: Britain and India's Relationship

understanding of the culture, traditions and social and family systems. Third, UK's plans for 25.000 UK students to go to India through the Generation UK-India programme by 2020, including 1000 UK interns with Tata Consultancy Services in India by 2020. Fourth, the 3rd phrase of the UK India Education and Research Initiative and the fifth one is a commitment to achieving mutual recognition of UK and Indian qualifications. Additionally, Sajid Javid and the Minister for Universities and Science, Secretary of State for Business and Jo Johnson visit Hyderabad, Bangalore, Mumbai and Delhi from 9-11 December, 2015 where is attended by many academic delegations among them Vice Chancellors of Universities of Birmingham, Warwick, Nottingham and Leicester. The result of the visit is to launch 2016 UK-India Year of Education, Research and Report which is also accompanied by Human Resource Development Minister, senior Indian officials and faculty, school and college principals, education agents, students, business organizations and media.

1.13.8 Indian Students

UK was and still the most preferable destination for international students , for they prefer studying management, computing, engineering, media studies, art and design courses. The average of Indian students pursuing the Undergraduate and Postgraduate courses reach until 20.000 one in UK. However, the closure of the old Tier 1 Post Study work route in 2012 led the percentage of Indian students' register in the University of the United Kingdom to reduce till 50%. In this case, UK government has made some changes concerning the non-European students that could have a chance to remain in UK if they get a graduate level job with an annual salary of at least £20,800 or going rate for the job.

The year 2016 has seen magnificent issues concerning education that are declared as the UK-India Year of Education Research and Innovation especially after the visit of Prime Minister to UK in November 2015. During the visit, they agree on different activities and prepare a valuable transformational future plan of the important partnership for the next decade.

Chapter one: Historical Background: Britain and India's Relationship

The achievements between the two countries to date and that sign on include placements under Generation UK-India consisting of TCS sponsored 12-month internships supporting mobility of UK students to India; launch of UKIERI Phase 3; 40 Newton Bhabha PhD students' placements in UK and India; Academic conferences; UK academics to teach in India under Global Initiative Academic Network. The climax event of the Year 2016 is 2016 Technology Summit in Delhi with UK as the partner country.

1.13.9 Global Initiative of Academic Network

GIAN is a new crisscross network between the two countries in Higher Education with the purpose of boosting and promoting India's scientific and technological capacity to international supremacy. Therefore, the plans of UK government that announce are about to send 100 academics to India the next two academies year as a part of the GIAN during the PM's visit to UK. On 30 November, 2015, there is a national launch of GIAN. This later is done by Human Resource Development Minister at IIT Gandhi Nagar and at the same time at IIT Kharagpur through webcast. As they are also on a date to agree on 337 courses with foreign faculty and among these 337 foreign faculties are 31 from UK.

1.13.10 Cultural Linkages

India and Britain have a strong cultural link that go back to a deep and extensive shared history between the two countries. British people have gradually absorbed the Indian cuisine, cinema, language, religion, philosophy, music and art, and so on. Many cultural organizations that are created by Indians in UK help in the rapid spread of Indian culture by involving Indian Diaspora, British organizations and people. The Nehru Centre is established in 1992 which is the cultural wing of the High Commission on India in UK. The former is recently one of the

Chapter one: Historical Background: Britain and India's Relationship

ICCR's flagship cultural centers abroad. Beside these, they sign at Minister-level between India and UK in October 2014 a Memorandum of Understanding on Cultural Cooperation which is still functional till end of October 2019. In November 2015, both of the Prime Ministers argue on celebrating the UK-India Year of Culture in 2017 to glorify their profound cultural relation and highlight the 70th anniversary of Indian Independence.

1.13.11 Indian Diaspora

According to 2011 census, there are approximately 1.5 million of Indians in Britain and India diaspora is one of the largest ethnic groups there. Through the visit of Prime Minister to UK, a community reception is organized on the 13th November, 2015 at Wembley Stadium which is attended by over 60.000 persons of Indian origin. The celebration of Indian Independence Day is organized in cooperation with the Mission and the prominent community leaders and Indian associations on August 16th, 2015 where it is presented by over 12.000 persons. On 9 January, 2016, there are two receptions that are organized by the Mission. The first one is the Pravasi Bharatiya Divas-2016 with live video interaction with the External Affairs Minister. The second presentation/reception is celebrated in the evening on the same day where 150 prominent community leaders attend there. The aim is to consolidate India-UK forward relationship.

Conclusion

As a conclusion, and after a deep analysis in the relation between India and UK, we have noticed that they affect each other. The largest minority groups in Great Britain are Indians and even the restricted laws that are done by British government to limit the Indian immigration and by the way could control her policy and economy. However, the evolution of Indian associations has grown more in UK because Indian immigrants' feel that they participate in the

Chapter one: Historical Background: Britain and India's Relationship

development of the British Empire especially during the WWI and WWII. For this reason, they create their own organizations in different fields to fight for their rights and to have the same ones as the native citizens and to provide a better life for their children and families as well. They could create their own hybrid language to impose it even at school which is the most understandable and useful even by British people. The majority of Indian minority groups is integrating well in the British society since they could attract the native ones by their food and cuisine, music, art, cinema, religion, decoration and festivals.

Chapter two:
Indian Immigrants' Integration in British Society

Chapter Two: Indian Immigrants' Integration in British Society

Introduction.....	32
2.1 Indian Main Minority Groups Integration	32
2.2 Indian Associations.....	33
2.2.1 Indian Workers Association.....	34
2.2.2 Indian Workers Association Southall.....	36
2.2.3 The Indian Workers Association Welfare Service in 1957 at Southall Community Centre.....	36
2.2.4 Activities of Indian Workers Association during 1960s-1990s	37
2.3 New Hybrid language: Hinglish.....	37
2.4 Integrating Culture and Traditions.....	39
2.4.1 Food and Cuisine.....	40
2.4.2 The changing taste of Curry	41
2.4.3 Cinema	42
2.4.4 Films	43
2.4.5 Music.....	44
2.4.6 Television and Radio	44
Conclusion.....	46

Chapter Two :Indian Immigrants’ Integration in British Society

Introduction:

Britain has seen a large number of immigration among them Indians who become the largest minority group in Britain and has a profound effect on British politics, economy and society. The immigration of Indians to Britain starts due to the colonial relationship going back several centuries and especially during the 1950s and goes to the late of 1960s and 1970s .The demand of workers like soldiers , sailors, administrators , planters and traders is a key aspect of domination . So, the process moves from temporary labour migration to a family reunion.

In this chapter, we are going to discuss the major aspects that Indian immigrants do to integrate easily in the British society. Another point to consider is the Indian minority groups and their challenges in the host country in order to maintain their rights as well as could preserve their religion, language and tradition and to adjust the British cultural differences. In this point, we can say that Indian immigrants are very intelligent and smart in choosing the best and attractive places to open their restaurants and show their spicy and delicious food. British citizens prefer Indian food and restaurants more than their own ones. Without forgetting that Indians excel by their perfect style, decoration, colours and warm welcome. Not only this , Indian immigrants participate in every field like medicines, education in universities, in hospitals , media , art , cinema and ministry also .They show their traditions and cultures through music and films that they produce in Britain .

2.1. Indian Main Minority Groups Integration:

The largest ethnic community in UK are Indian immigrants who are in its third generation. The first wave of Indians in the United Kingdom work as manual labourers and are not respected within society. But, things are changed completely with the second and third generations who impose themselves and prove to be very successful, especially in the fields of law, business and medicine.

Chapter Two :Indian Immigrants’ Integration in British Society

According to the UK Census 2011 records, there are 1,451,862 people of Indian ethnicity resident in the UK. Tamils, Panjabis, Marwaris, Gujaratis, Kannadigas, Bengalis and Anglo-Indians are the main ethnic groups in Great Britain. Hindus included 45% of the British Indian popularity, Sikhs 22%, Muslims 18%, Christians about 5%. The majority of Indians in the United Kingdom has stabilized in London, the Midlands, the North West, Yorkshire and the South East because of work opportunities and availability of cheap housing for purchase. In spite of some kinds of segregation in some urban villages because of the chain migration that creates homeland village affiliation not only from the white population but even among specific Indian groups. While for Scotland, Wales, Northern Ireland and other regions are not as large. Previously, the first generations are settled in the east end of London which is the poorest place of London, but thanks to the gentrification, this is no longer the case. These reasons push them to create their own associations in order to defend for their rights and to live in peace.

2.1 Indian Associations:

The immigrants of India in Britain face different adjustment problems and difficulties in finding jobs, housing, practicing their religions, cultures and traditions freely. There is a wide gap between the Indian immigrants and the host society especially when this latter use the terms of “we” and “they”. Other than “we”, the host society consider the group as different in attitude, behavior and cultural baggage. However, it is difficult to provide quantitative data on Indian Associations in Britain because most of them are informal in nature and not registered with authorities. The Indian immigrants, after the independence of India, become one of the most important diaspora groups in Britain and also the largest minority group consisting of one million people. The most successful group in Britain are the Indians because are both a well-integrated part of the British population and an important diaspora group which

Chapter Two :Indian Immigrants’ Integration in British Society

remains involved in the economic, political and cultural affairs of India .They play a great role in maintaining their language , religion , traditions , food , clothes , and practicing their cultures in the host country.

In this case, Thomas Lacroix, states that the evolution of Indian associations in the UK can be divided into ‘three ages’. So, the first age is between 1950s and 1960s that are focusing on providing self-help for single migrant workers and they are based on traditional ties of village organization and religion. The second age Indian association is insisted on family reunion, and is between 1960s and 1990s. Meanwhile, this association becomes more significant and diverse in its characteristics as well as functions than the previous one because it is claiming about the need for welfare and cultural associations and how they should preserve their religious values, educational tasks and their cultural maintenance.

Till 2000, Indians could create a highly-skilled association which is consisted of successful people among them professional immigrants who brought new type of associations. They are interested in more developmental techniques where they use new modes of communication like internet and mobile phones. They are also emphasized in religious and political goals. In addition to this, they consider themselves as diaspora members who are interested on developing their transnational identities and to discover their homeland roots. Hence, at that period the most prominent and successful organizations are Indian Workers Association and Welfare ones.

2.2.1 Indian Workers Association:

It is formed in Coventry in 1938 and is based on a number of activities among them the immigrant workers who cross not only Europe, but also the Americas. The idea of forming the IWA comes from the “Ghadar Party”, which is formed in 1913 in California and it is one of the inspirations behind the formation of the Indian Workers Association in Britain. The Ghadar Party is constituted of Indian immigrants who have emigrated from British India to California. Therefore, “Ghadar” means rebel and

Chapter Two :Indian Immigrants’ Integration in British Society

the party’s aim is to fight for the rights of Indian immigrants on the West Coast of the U.S.A and Canada.

For this reason, the Ghadar Party members’ send a letter from India to IWA members in England in 1930s in order to encourage them to form the same association there.

By the end of the nineteenth century, Indian Workers association appears as pre-party organization throughout Europe in its first phase. It is developed from skilled workers organization and don’t represent the broad requirements of labour as the previous ones. The main focus of the IWA is to support Indian workers who are resident in Britain and to fight against British colonial rule, but unfortunately, this early IWA go into decline in the post-war period and let to the emergence of another ‘new’ IWA. Rehana Ahmed and Sumita Mukherjee have noted that the IWA attracted interest from its workers’ concern and states that: “The [IWA] is essentially a working class movement which makes no serious attempt to attract the Indian intelligentsia or the English sympathizer.” (Rehana Ahmed and Sumita Mukherjee (2011), Networks of Resistance).

Indeed, this help in the creation of a new IWA which is unlike the previous ones. It focuses on personnel features. This new IWA is aware of the political legacy and history of organizing Indian Workers in the UK. Jagmohan Joshi is its leader and a charismatic speaker and a poet of some repute. During the late 1950s and early 1960s, IWA are very active and spread all over British Industrial Centres like Birmingham, Southall, Leeds, Huddersfield, Bradford, Glasgow, Wolvegham and Derby. That’s why they set up the IWA branches in order to organize the workers and to reveal the challenges facing the new immigrants since most of them couldn’t read, write or speak English. They find themselves confined to manual and laboring jobs, subject to unscrupulous and exploitative employers then to racial discrimination.

Chapter Two :Indian Immigrants’ Integration in British Society

Consequently, the IWA’s main principle is to defend the rights of these workers; in particular to support anti-deportation campaigns and anti-racist movement in Britain. They do many attempts to unite the various local IWA branches and to create a single unified national Indian Workers’ Association, but due to the political factions that are formed within the IWA, two main pioneer organizations are emerged: Indian Workers Association, Great Britain (IWA GB), and Indian Workers’ Association, Southall (IWA).

2.2.2 Indian Workers Association Southall

The major pathfinders of IWA in Southall are Amar Singh Takhar ,Jaswant Singh Dhani , Ajit Singh Rai , Harbans Singh Ruprah , Vishnu Dutt Sharma and Rattan Singh Sandhu . They are struggling against the endemic exploitation of an overt discrimination facing Asian workers such as low unequal wages, long working practices, unfair dismissals and so on. This creates different strike actions in and around Southall in the 1960s. The first industrial action strike, Rockware Glass factory in 1962 is under the control of IWA leader Vishnu Dutt Sharma who himself participates in “Walk Out ” with about 165 workers . The second strike is in 1965 called Dura Tube and Wire LTD strike that is centered on low wages, cost cutting by management and the right to organize a union enhanced by a number of activists including Gurdial Dhani and Darshan Singh Giani. In the same year of 1965, there is another strike under the name R. Woolfe’s Rubber factory strike which tackles anti-union practices, unsafe working conditions, low wages and other grievances. Ajit Rai , Vishnu Sharma , Jaswant Dhani , HarbansRuprah as well as Piara Khabra who are working at that factory are principle leaders of IWA help them to play a heroic role in supporting the strikers.

2.2.3 – The Indian Workers Association Welfare Service in 1957 at Southall Community Centre

Chapter Two :Indian Immigrants' Integration in British Society

The IWA in Southall is the first to launch a Welfare Service in 1957 at Southall Community

Centre in order to help the uneducated immigrants like the ones who have no idea about public service or the role of public institutions besides the immigrants who couldn't speak, read or write English.

The essential points that IWA Welfare insist on are the issues related to forged passports and the irregular status of workers , immigration , taxation , accessing basic rights and public services such as education and housing , discrimination in employment , bringing spouses and families into Britain as well as translating and interpreting support .

2.2.4 Activities of Indian Workers Association during 1960s- 1990s

In 1965, the president of the IWA GB, AvtarJouhl invites Malcolm x to Smethwick in order to negotiate the issues that obstacle the Indian immigrant workers including discrimination in employment, housing and street racism. He invites him to Britain to comment on and show solidarity with Asian and African-Caribbean workers in Britain. Therefore, during 1970s, the IWA branches participate nationally in common industrial actions as well as negotiate the previous obstacles of the Indian immigrants.

The IWA is appeared as a national representative voice of Asian communities. They have a close working relationship with the trade union movement to protect the interests and rights of immigrant workers. They are demanding for equal treatment, dignity and respect, fighting against discrimination and also challenging unscrupulous and exploitative employers through collective and industrial action.

Through the changes of generations, IWAs in Britain couldn't manage to reproduce themselves because of the changing political ideologies with the coming generation from one decade to another. The main reason is the change in class composition of the British Indian Community. This later becomes highly middle class, and it moves away from the largely working-class areas that is the centre of IWA. This period witness two major events that are the peak of IWA's membership and the organizations' activity;

Chapter Two :Indian Immigrants’ Integration in British Society

and the emergence of political motivation in the form of Asian Youth Movement (AYM) throughout the country. The AYM’s activity is to fight against racism and they become more embedded in mainstream British politics through engagement with organizations such as the Commission for Racial Equality as well as the Trade Union Congress. As we have declared previously that lack of English is an obstacle for Indian immigrants especially at work and in chatting with British people. So, Indian immigrants create a new hybrid language to manage the situation they live in.

2.3 New Hybrid Language: Hinglish

According to 2011 Census, Indian population is 1.451.862 which means 2.3% of the UK’s population while UK’s Office for National Statistics (ONS) report in the Economic Times paper (November 2017) that 305.000 people born in India have moved to UK between July 2016 and June 2017. In spite of the fact that British Indians are highly diverse in their socio-economic, cultural and religious back ground, they could really integrate well in the British society. So, this draw the attention to the researches to think about how Indians residing in the UK could communicate easily online, and how they could preserve their native Hindi heritage language with the new adopted English language. This fact gives birth to a new risen language called Hinglish which combines between both two languages Hindi and English.

Therefore, Hinglish is a portmanteau of Hindi and English and is the macaronic hybrid use of English that is used among South Asian languages and across the Indian sub-continent. These later use English words blending with Urdu and Hindi, and also within British Asian families to enliven Standard English. On 08th November 2006, BBC News Magazine of UK publishes an article stretching the use of Hinglish in the British community. Here are some examples of Hinglish language that are translated into English one. As in this sentence “She was **bhunno.ing** the **masala-s_jubphonekighunteebugee**” which means “She was frying the spices when the phone rang.” Innit, Kati and Haina are Hinglish words and

Chapter Two :Indian Immigrants’ Integration in British Society

each one has its own meaning. Hence, the first one means isn't it, the second means I'm not your friend anymore while the last one says is no?

Since English is the highly used language in all social media and especially internet, it is a motive for the Indian youth to use Hinglish when they are speaking directly with their native Hindi speakers. Even in the Gboard mobile keyboard app of Google, there is an option of Hinglish as a typing language where one can type Hindi sentence in English script and suggestions will be of Hindi language word in Anglo script. It is also appeared in the UK programmes such as Goodness Gracious Me and the Kumars at Number 42 channel.

The use of Hinglish goes back to the presence of English in India, and it is not English and Hindi spoken side by side, however it is a language type of itself, as any other linguistic fusions.

Hinglish is the Indian adaptation of English in a very endocentric way. That's why it is famous among the youth. Now, Hinglish is thought to “have a life of its own”.

Research studies into the Indian linguistic dynamics shows that although there is a progress in the use of English language, in other side people and even the native English speakers are more fluent in Hinglish than in the pure English. In this case, the British linguist David Crystal, at the University of Wales, declares in 2004 that about 350 million of the world's Hinglish speakers may soon outnumber native English speakers. He also describes India as having a “unique position in the English-speaking world”.

Other recent study declares that Indians in London prefer to use Hinglish language especially in facebook rather than their own maternal language. Thereby, United Kingdom decides to regularize the teaching of Hinglish in their academic year 2018-2019 in Portsmouth College in Hampshire as part of their Modern Business Language and Culture Programme. Not just this, they even create their own dictionary which means that they really impose themselves and could affect the others. As a result,

Chapter Two :Indian Immigrants’ Integration in British Society

Hinglish Dictionary is a dictionary of the hybrid language that has been collected and published by Baljinder Mahal, a Derby-based teacher.

Besides Hinglish, Benglish (Bengali language and English) is a term that is used in academic papers . It is consisted of Bengali verb and an English word such as /EksiDen T kOra / means ‘to have an accident ’, /in kOra/ means ‘to get /come /put in’ or /kOnfuzkOra / ‘to confuse’. Language is a key for Indians to integrate their cultures and traditions easily in the British society in which they understand each other and could attract the native citizens by their delicious food, films, songs and even way of life.

2.4 Integrating Cultures and Traditions

Integrating cultures and traditions in the host country is very important because it permits the immigrants to integrate easily in the host country and be able to work together with different kinds of people. It helps them to understand well the others’ cultures and ideas as Mahatma Gandhi states that

‘No culture can live if it attempts to be exclusive’. And since our focus is in to what extent could Indian Immigrants’ integrated in the British society, so we should first have a look on the Indian cultural diversity.

Indian culture refers to the way of life of Indian people and their language, religion, dance, music, architecture, food and customs which differ from place to place in one country. Indian religions, yoga, and Indian cuisine had a profound impact throughout the world and specifically in Britain. Out of these sub-titles, we are going to see Indian immigrants’ integrated in the British society and how they change them also. British people prefer Indian food and restaurants; they enjoy their music, dance, sports and films too.

2.4.1 Food and Cuisine

Chapter Two :Indian Immigrants’ Integration in British Society

The story of Indian food in Britain is a long-standing one. The development and the popularity of Indian dishes grow more because of its quality; from curry houses to street food vendors later to frozen Indian snack foods, also from eating out at a restaurant to cooking Indian food at home or enjoying it as part of a buffet at an event. The culinary tradition of Indian cuisine spread throughout the world with the immigration on Indian sub-continent. These cuisines adapt to local tastes, and also they affect the local cuisines. The demand of international curry is as the same as pizza. Thus, the Indian food industry in Britain is one of the most successful stories in the second half of the last century. Thereby; it included 15.000 Indian restaurants that provide employment such as large takeaway and pre-packaged “curry-in-a-hurry” sector which serve 70.000 people around UK.

Britain contains the largest Indian restaurants in the world in which London now has more than Mumbai or Delhi. Indian restaurants follow an interesting geographical pattern in Britain. One among the reasons why Indian Restaurants has such a reputation is because they choose strategic places. The Hindoostanee Coffee House is founded by Sake Dean Mohamed in 1810. “Upscale” Indian Restaurants

“The Shafi” and “Veeraswamy” are established in the early 20th century. The most well-known examples of British Indian restaurant cuisine is ChikkenTikka Masala, also called “a true British national dish”.

It is among the United Kingdom’s most popular dishes, leading a government minister, Robin Cook, to claim in 2001 for the benefits of Britain’s multiculturalism, declaring:

Chicken tikka masala is now a true British national dish, not only because it is the most popular, but because it is a perfect illustration of the way Britain absorbs and adapts external influences. Chicken tikka is an Indian dish. The masala sauce is added to satisfy the desire of British people to have their meat served in gravy.

The quote illustrates the influence of Indian food on British people and how they adore Chicken tikka masala because it is a very creamy marinated chicken dish and Brick Lane is one of the most famous

Chapter Two :Indian Immigrants’ Integration in British Society

curry houses in London. There isn’t only one recipe for any single curry, but the majorities of the first chefs who cook Indian food in UK are simply using the original recipes from their home countries changed slightly for the British taste. Chicken tikka masala is different in color from red, orange and even green and it can be spicy hot or creamy and mild. Eighteen tons of Chicken Tikka Masala is served to people across Britain every week.

2.4.2 The changing taste of curry

In recent years, modern India Cuisine has left behind the traditional Curry House image of sticky carpets and flowery peeling wallpaper and moved more towards fine dining. The Bombay Brasserie in London is the first restaurants to embrace this new thinking about Indian food when it opens in 1982. Its success proves that a top-end Indian restaurant could be successful and let to others trying this new culinary style. Ben Clatworthy, a professional British chef from Oxford currently working in India Spice, a British Curry House in La Paz, Bolivia said,

I see Indian food as a pioneer of changing people’s perceptions of different food and tastes in Britain. Our adoption of it proves that we can enjoy a different culture’s food.” He adds, “The restaurant scene in many parts of London is dominated by Indian restaurants of both the old Curry House style and the new more up market Indian restaurants.

Besides, there are different versions of the same curry like The Balti, a rich tangy curry and The Jalfcezi, a dry spicy dish. Today Britain has over 15.000 dedicated Indian restaurants, a number which keeps on rising each year. We can notice that Indians share their food and delicious dishes with the British people to let them also entertain and enjoy their films and TV

Chapter Two :Indian Immigrants' Integration in British Society

shows. Previously, people ran fast to have a ticket in order to get place in the cinema because it is so valuable like internet now.

2.4.3 Cinema

The Southall's Indian workers Association bring the Dominion Cinema in 1965 for £ 75,000 with the aim of turning it into a free base and an area for political, social and cultural activity for a processing Asian community. The IWA take out a loan of £50,000 and elevate the remaining £25,000 from its members and the total community. Indian films' become extremely popular in the Dominion Cinema especially in the lack of any other social outlet or an action for the Asian community at that time. In 1970, people become very attractive by the films that are shown throughout the week in the cinema. These movies draw the attention of tens of thousands of film goers. The IWA benefit a lot from the income of the films in which they use it to finance its social and welfare support services like immigration, information and advice work; as well as extra cultural and political activity and campaigns.

By the mid of 1970s, the cinema audience collapse due to the advent of video film which cause IWA face a crippling debt in 1982 and they are obliged to rent the Dominion Cinema building to Ealing Council . The site of the former Dominion Cinema today accommodates the Dominion Community Arts and Cultural Centre and Southall Library.

2.4.4 Films

The British Indian film industry is a successful enterprise .Recently, lot of British Indian actors have raised to prominence globally especially in Britain and India. Very notable films include Bent it like Bachham (2002) a film by Gurinder Chadha which depicts life of a London Sikh family and explores the world of women's football. It is a superb tale of a girl's struggle for her dreams as well as it shows age, rating and parents' guide. Another film called Slumdog Millionaire (2008) a

Chapter Two :Indian Immigrants’ Integration in British Society

British drama film sets in Mumbai with Londoner Dev Patel in the lead role. The film depicts the story of an 18 years-old orphan boy from the slums of Mumbai who wants to experience the biggest day of his life. He survives in the street with his young brother after the death of his mother. The bad conditions draws him to become a thief and little by little a criminal until they arrest him. This later wins four Golden Globes, seven BAFTA awards and eight academy Awards. In addition to other list of films like The Best Erotic Marigold Hotel (2012), this British Indian film has nominated for Golden Globes and one BAFTA, grossing 31million US\$ at the end of the UK benefits. There are also many Bollywood productions that have been filmed in Great Britain such as Dilwale Dulhania Le Jayenge, Yandein, Kabhi Khushi Kabhie Gham and Jab TakHaiJaan.In addition to that, there are other list of films and TV serials that tackle the British Indian life including the Indian theme including British Indian actors such as Autobiography of a Princess (1975), Hullabaloo over Georgie and Bonnie’s Pictures (1978), Gandhi (1982), A Passage to India (1984), The Jewel in the Crown (1984), My Beautiful Laundrette (1985), Bride and Prejudice (2004), The Man Who Knew Infinity (2015).

2.4.5 Music

The influence of Indian music on British popular music goes back to the development of raga rock, which is an Indian rock or pop music, by British rock bands like The Beatles and The Rolling Stones. Many Beatles’ songs such as “With You Without You” featured The Indian Musicians who are based in London. Now, British Indian musicians exist almost in every field and genre. However, there are many numbers of Bhangra artists that boost and reinforce the traditional Indian music outside India though it is a Punjabi music, but it is performed by Sikh community. The most notable works in British

Chapter Two :Indian Immigrants’ Integration in British Society

Indian Bhangra are Panjabi MC, Rishi Rich, Juggy D, Jay Sean, DCS, and SukshinderShinda. Freddie Mercury is a former member of the rock band Queen and a World-famous award-winning singer as well as songwriter. He is originally from Gurajat area in India. Mercury becomes not only a famous British Indian musician of all time, but one of the best popular British musicians. Biddu, also produces famous number of worldwide disco hits like “Kung Fu Fighting”, one of the best-selling singles which is sold eleven million records worldwide.

Apache Indian is also a famous musician and had worldwide hits such as “Bloom Shack-A-Lak” and Jay Sean who reach the #1 spot on the Billboard Hot 100 with his single “Down” that make him “the most successful male UK urban artist in US chart history, and could sell them more than four million copies. Recent British Indian singers contain S-Endz and BRIT Award-nominated NarinaPallot.

2.4.6 Television and Radio

The main significant British Indian television shows are Goodness Gracious MeandTheKumars at No.42. Beside these, there are lists of TV channels that are preferred by British Indian community available on Satellite and Cable, which include:

Joint owned	Sky channel	Virgin Media channel	Other
B4U Movies	780	815	N/A
B4U Music	781	816	Channel 504 (Freesat)

Chapter Two :Indian Immigrants’ Integration in British Society

9X	828	N/A	Channel 662 (Freesat)
9XM	829	N/A	N/A
NDTV Imagine	831	N/A	N/A
British owned	Sky channel	Virgin Media channel	Other
MATV	793	823	N/A

Table 2.1:British Indian Channels.

Source: "List of Permitted Private Satellite TV Channels as on 31-01-2016".

The excited and famous radio in United Kingdom that are preferred by Britons of South Asian origin less than 35 years old are the BBC Asian Network, Sunrise and Yarr Radios. Asian Sound, Hindu Sanskar and Sabras Radios in Leicester, Kismat Radio in London, Radio XL of Birmingham and the Sunrise Radio Yorkshire in Bradford are other regional British Indian stations in Manchester.

Conclusion:

To sum up, Indians are very smart in attracting British people to interact with in their cultures, traditions, and food. Also, the selection of Indian restaurants’ strategic places let the others to enter in their milieu. The hybrid language helps them to interfere in the British community and could open the field to create their own associations and preserve their rights and their essential attitudes. In

Chapter Two :Indian Immigrants' Integration in British Society

fact, Indians in one side could manage the situation and influence the others to integrate with them easily, however not all of them succeed in living well in Britain. Here, we can say that almost there are positive points we can find more negative ones. Accordingly, Indian minority groups face many problems like poverty, unemployment, discrimination and so on. It means that the challenges will be in social, education, economy and political field.

Chapter Three:
Challenges of Indians' Integration in Britain

Chapter Three: Challenges of Indians' Integration in Britain

Introduction.....	49
3.1 Social Challenges.....	49
3.1.1 Religion.....	49
3.1.2 Language.....	52
3.1.3 Way of life.....	55
3.2 Education Challenges.....	56
3.3 Economic Challenges.....	57
3.3.1 Poverty, Unemployment and Discrimination.....	58
3.4 Political Challenges.....	59
3.4.1 Citizenship and Human Rights.....	60
Conclusion.....	61

Chapter Three: Challenges of Indians' Integration in Britain

Introduction

Indian minority groups are quite unique and play an important role in creating a link between cultures in the contemporary world. This chapter discusses and underlines the issues and challenges that faced Indians and Indian minority groups specifically in UK. It also tackles the social challenges to see their way of life, their religion and language too. Moreover, and the most interesting factor is the education level and qualifications of Indians in UK's high schools and universities who have a high level among all the other groups. After that, we draw attention to the economic challenges like poverty and unemployment that adhere the Indians' way of life there. By the end of this chapter Indian political participation and rights are highlighted.

3.1 Social Challenges

Education, language, religion and way of life are very important features for Indians to integrate in the British society. It is not easy to live in a multi-ethnic society either for indigenous people or for immigrants because each one has its own way of thinking, specific religion, strange language, different knowledge and backgrounds. So, how they could preserve their own ones and integrate in the others without any difficulties. This is what all ethnic minority groups are claiming for in Great Britain.

3.1.1 Religion

The most different ethnic religious groups in Great Britain, especially in Greater London are Hinduism, Sikhism, Islam, Christianity, Parsi and Jainism. The number of British Indians ethnic origin in Greater London according to 2011 Census is 542,857 with about 6.6% of population. Therefore, in 2001, there are 614 mosques in Great Britain in comparison with 101 Hindus and 193 Sikh temples there. The largest Hindu temple is the Shree Swami narayan Mandir in North West London, London where a number of Hindus around 350.000 is settled. Hindus composed nearly 64% of Indians in Greater London. This table shows the amount of Indian ethnic groups multi-religious where over half of the Indians are

Chapter Three: Challenges of Indians' Integration in Britain

Sikh and nearly a third Hindus in addition to Muslims and Christians. Similarly, more than half of African Asians are Hindus, a fifth is Sikh and almost as many are Muslims. The amount is illustrated in this table.

White (excl.Irish)	Irish	Caribbean	Indian	African Asian	Pakistani deshi	Bangla-	Chinese		
None		31	14	28	5	2	2	1	58
Hindu		-	-	1	32	58	-	2	-
Sikh		-	-	-	50	19	-	-	-
Muslim		-	-	1	6	15	96	95	-
Christian		68	85	69	5	3	-	1	23
Other		1	1	3	2	3	2	1	19
Weighted count		2255	110	1567	1292	799	862	285	391
Unweighted count		2746	119	1205	1273	728	1185	591	214

Table 3.1: Religion of Ethnic Minority Groups in Britain

Source: The Fourth National Survey of Ethnic Minorities

For the Buddhist, there is about a fifth where more than half is with no religion. Women's in Britain are obliged to do their prayers or worship at home. According to Sikhs, they pray at home or in a gurdwara while they can do it individually or collectively in some homes that are setting aside for worship. However, the most important for both Sikh's sexes are the weekly collective worship in a guardwara, in contrary to Hindus who don't need for a weekly congregational prayer in a Temple because each home has its own private shrine in which they do it on a regular basis. The same thing for Muslims as the attendance at mosque is really related to gender. It means that the majority of men could attend once a week whereas for women no except for the ones who have 50 years or up but under this age no. Approximately, a third of Muslim women prefer prayer meetings and reading Qur'an in a

Chapter Three: Challenges of Indians' Integration in Britain

community centres and private homes instead of mosque in order to eliminate all the host country obstacles and do their religion properly.

So, Muslim women attend once a week or more by 97 percent in the North-west. But, according to the author of this book, many Muslim women assist in regular principles to hear recitations of the Qur'an, sermons and to pray together. The table below illustrates more the attendance of Muslim visits to mosque, by sex and age.

	16-34	35-49	05+
Men			
Once a week or more.	65	83	78
Never	5	2	5
Women			
Once a week or more	48	46	67
Never	32	29	12
Men			
Weighted counted	175	88	88
Unweighted counted	245	159	140
Women			
Weighted counted	183	88	54
Unweighted counted	272	145	71

Table 3.2: The attendance of Muslims at mosque by sex and age

Source: The Fourth National Survey of Ethnic Minorities

Chapter Three: Challenges of Indians' Integration in Britain

There is a difference in the weekly attendance of Muslims according to the area they live in with the significant Muslim population too. Therefore, the weekly attendance of Muslim men in the South East is lower than the West Midlands where Sikh weekly presence in mosque reaches until 45% than in the South-east where it reaches 37%. We notice that ethnic minority group who do not have any religion are more lucky and similar to white people. Even language plays a great role in the life of ethnic groups.

3.1.2 Language:

In Great Britain, each ethnic minority group persons speak their own language rather than English. The most common languages that are used among the South Asian groups are Caribbean, Indian, African Asian, Pakistani, Bangladeshi, and Chinese. And the table below will illustrate more all the languages that are practised by persons in Britain who can speak and write other languages rather than English.

	Caribbean	India	African	Pakistani	Bangla-	Chinese
	Asian			deshi		
Speak	22	88	92	92	97	77
Write	4	58	60	58	85	64
Weighted count	784	646	408	442	147	196
Unweighted count	591	635	378	601	307	110

Table 3.3: Ethnic minority group persons who can speak and write other languages rather than English

Source: The Fourth National Survey of Ethnic Minorities

Chapter Three: Challenges of Indians' Integration in Britain

Therefore, we can notice more than one language is common in each South Asian group but, in reality, they are not very different from each other. Among the six languages, our focus is in the Indians' language that is used among the Indian minority groups in UK.

Hence, Punjabi is the most largely spoken language by a great number of Indians and even by Pakistanis and African Asians. Otherwise, there is a little difference between the Punjabi spoken by Indians and Pakistanis. Punjabi language is written in a Gurmukhi script which is used by Sikhs for writing Punjabi, and it is obtained from Sanskrit. Beside Punjabi, there is Hindustani which is a common oral share between Hindi and Urdu. It is understandable by other Asian languages as Punjabi speakers. Even though Urdu and Hindi are not similar because Urdu is written in Arabic script and originated from Persian. While for Hindi is written in Hindi and comes from Sanskrit. For Western Indians, they speak Gurajati language because they are from the Gurajat province where most of them are African Asians. However, approximately all Sikh have its origin from the India Punjab and this is illustrated in the following table.

	Indian	African Asian	Pakistani	Bangla deshi	Hindu	Sikh	Muslim	All
Hindi								
Speaks.	33	44	5	22	53	29	11	27
With younger family.	5	3	-		13	4	1	4
Used in interview.	8	4	1	-	9	5	2	8
Gurajati								
Speaks.	20	67	-	-	70	5	8	25
With younger family.	17	44	-	-	54	-	5	18
Used in interview.	8	17	-	-	20	-	3	7

Chapter Three: Challenges of Indians' Integration in Britain

Punjabi								
Speaks.	62	30	74	4	21	95	52	52
With younger family.	43	17	51	1	10	69	34	34
Used in interview.	21	4	28	1	3	31	20	17
Urdu								
Speaks.	13	18	73	21	9	15	59	31
With younger family.	4	3	41	3	1	2	32	14
Used in interview.	4	5	32	5	3	3	24	11
Bengali								
Speaks.	2	1	-	56	2	-	13	5
With younger family.	1	-	-	42	1	-	9	4
Used in interview.	-	-	-	20	-	-	4	2
Sylheti								
Speaks	-	1	-	60	-	-	14	5
With younger family.	-	-	-	55	-	-	12	5
Used in interview.	-	-	-	50	-	-	11	5
Weighted count	646	408	442	147	453	410	671	1654
Unweighted count	635	378	601	302	419	363	1026	1925

Table 3.4: Use of South Asian Languages.

Source: The Fourth National Survey of Ethnic Minorities

We notice from the table above that in one community they can speak different languages. It seems that more than one language is overlapping in one minority linguistic community. Not just this, but within a family member we find that the elders prefer to use their ethnic language in interview with the younger. However, the youth don't feel comfortable in using their parents' language; they like better to speak in English. Thus in this case, the old family members are obliged to interview their younger

Chapter Three: Challenges of Indians' Integration in Britain

family in English. When we analyse the previous table, we notice clearly in which language the decline in use is occurred as in Hindi. It is understood by a quarter of South Asian, but only 4% practice it among the younger family members. Indeed, it is not a case of decline in use because of the Hindi's rank as an inter-community instead of community language. Furthermore, it is one of the two languages used among the Hindus.

Unlike Hindi, the Gurajati is highly used within a community language and it is an essential language among the Hindu families in Britain. As we mention before, there is some decline of Gurajati language within the younger family. The next is the Punjabi language which is used nearly in all three religious. We can find that Sikhs speak Punjabi of about 95%, Muslim 52%, India 62% and Hindu 21%. But the higher community that uses Punjabi is Sikhs, whereas Urdu language is spoken and used by Muslims. Through the analysis, it seems that within one ethnic group, the core language or more than two because interestingly is attached to their community religion. Besides religion, there are two other factors like ethnic and linguistic community not by a long sight congruent to each other. Hence, we can distinguish that each community has its own religion and language too. So, each one has its own particular way of life.

3.1.3 Way of life

Indian immigrants are the well-integrated ethnic minority groups in Great Britain among all the other groups even though they encounter many difficulties when they come to Britain especially in finding jobs in industries from white population. The majorities of them are based on manual work and labour force, however, the others they are self-employed whether men or women. More than half of the married self-employed women have self-employed spouses. The most ethnic group that has high rate in self-employment among all the other ones are Hindus in contrary to Muslims who have about three-quarters similarly to non-Muslim Asians in self-employment. Many people who are self-employed are

Chapter Three: Challenges of Indians' Integration in Britain

in fact part of work force of a particular employer or working at home especially women. Home working is related more with ethnic women than white ones (Allen and Wolkowitz,1987).

Living in one community with different cultures conduct the individual either to integrate and accustom their way of speaking, eating, walking, wearing clothes and even their liberty in doing everything or get away from the adapted society and live in a miserable life. Therefore, the difference between ethnic minority groups and white people is really obvious from their clothes, ornaments, badges, make-up, hair style and so on. Wearing traditional clothes is very important element of self-identity;

however, they will be refused and offended by the indigenous people because the third world clothes are generally considered as stupid. Interestingly, clothes become as a stigma and impress for the Indian minority groups and even the other groups that's why they could not wear their traditional clothes at work especially for non-manual workers except in social occasions like wedding receptions or at home. Sikh men wear a turban that is very important to the African Asian Sikhs (Bhachu 1993). The same thing for Hindu women who wear bindi (a red spot on the forehead), while "Hijab" is very important for Muslim women because it covers all their body and heads too. The same thing is for Sikh and Hindu women.

According to marriage, selecting a partner from the parents or the elders of the family is very essential which is known as an arrange marriage and it is not common in the British society. Since the majority of South Asians over the age 35 have their spouses selected by their parents and among them the Sikhs, but not Hindus unlike younger families who are not emphasized in this practice specifically younger Indians and Sikhs too. At present, the decision of choosing partner from parents in "arranged" or "mixed marriage" have been moving away (Stopes-Roe and Cochrane 1990; Anwar ,1991). This case is much more with Sikhs and Hindus but not among South Asian Muslims (Francome,1994). Parental choosing is in decline because of the changing generation who has an open minded and do not believe in

Chapter Three: Challenges of Indians' Integration in Britain

these principles. For Indian Muslims, they prefer to marry with their cousins and this is mostly common with manual workers (62%) and non-manual workers (31%). Ethnic minority groups work hard to protect their children from any adopted culture even at schools where they do all their best to put their children in their specific ethnic group who have the same religions, language and even the same thinking.

3.2 Educational Challenges:

According to official UK Government statistics, 77% of the British Indian pupils get “A*” to “C” grades in English and Maths in the academic year 2015-2016. They have a high level of academic performance and get second rank after Chinese pupils who attain 83% in English and Maths whereas, in the academic year 2016-2017, 15.3% of British Indian pupils succeed at least 3 ‘A’ grades at A-Level. Educational indicators’ of Indian-origin population show a fairly positive portrait where Indian girls, according to 2002 Office for National Statistics achieve five or more General Certificate of Secondary Education(GCSE) and pass grade “A” to “C” and who are better than white girls. Similarly for Indian boys who are the best among males compared with white boys. However, the results are worst for Pakistani and Bangladeshi girls (37%), black boys (31%) as well as for Pakistani and Bangladeshi boys (22%).

Whereas, there are some challenges for ethnic groups which is choice of schools for their children. They prefer four factors for their 11 years-old children. The first one is the preference of one’s ethnic group school because parents they fear from influence of other ethnic groups on the children behavior, character and religion. Not only the ethnic minority groups who choose for their children, but even the white people do not prefer mix schools where they prefer 10% the maximum of ethnic minority groups in the class. The second factor is the preference of ethnic minorities and the third is single-sex schooling for daughters and sons. However, religion is the real factor especially for Muslims. So, Muslims prefer an “own religion” school and also a single-sex school for their daughters interestingly Muslims prefer

Chapter Three: Challenges of Indians' Integration in Britain

better girls' school for their daughter more than a Muslim school. Since this is related principally to religious view in education which is unlikely to be fully satisfied with non-religious, single sex schools where this is slightly seen with Hindus and Sikh. The last challenge is the preference for schools of one's own religion for their children specifically with younger Muslims is well presented otherwise it is absent with younger Hindus and Sikh.

3.3 Economic Challenges

After the end of the war, British economy faces a lack of workers especially in the National Health Service, in public transport and in different sectors of manufacturing. Therefore, the rate for the demands of labours rises whether they are qualified or unqualified employers as the demand is more in young single men who are invited to fill the vacancies. Although, Indian minority groups are hard workers, they feature all kind of racial discrimination and have low-wages (Daniel 1968; Smith 1977). Studies have stated that the unemployment of ethnic minority groups depends on seize and rise of British economy which is "hyper-cyclical" (Jones 1993, 112). That is to say, when the economy is withdrawing, the rate of ethnic unemployment rises faster to higher peak than white unemployment; whereas, when the economy starts to extend, the unemployment of ethnic minorities' rate decreases. Although this latter are widening in self-employment, they still face the high rate of unemployment, poverty and discrimination than whites because of their skin colour, their language, their culture and their religion besides low qualifications. These factors are the main reasons of a new diversity. The problem is not only with black-white divide, but the divide is elsewhere between white, Chinese and African Asians on the one hand, Pakistanis and Bangladeshi on the other hand, while Indians and Caribbean as in a median position.

3.3.1 Poverty, Unemployment and discrimination

Chapter Three: Challenges of Indians' Integration in Britain

Indian minority groups have the lowest rate of poverty and unemployment among the other ethnic minority groups. As among Indian minority groups, there are differences between Sikh, Hindus and Muslims. In terms of 2011 Census, Muslims are the worst one in comparison to Sikhs and Hindus. They face many difficult problems and long term illnesses because they live in the poorest area in Britain. Their educational level is not as good as Hindus and Sikhs. It means that Muslims have the highest rate of unemployment and are the least well-established group in contrast to the previous ones. According to 2010 report states that the Muslims' rate in UK's prisons increase from 8% in 2002 to 15% in 2016. And here, we can say that religion is the main factor of this problem because they deemed as terrorists in the eyes of British people. As likely as Muslims, Sikhs have the second highest poverty rate in the UK with 27% of British Sikhs is living in poverty. While Hindus has the third lowest poverty level after British Christians and British Jews, and the second lowest rates of arrest, trial or imprisonment at 0.5% (after British Jews 0.3%) among all ethnic groups tracked by UK's Ministry of Justice.

The rate of Indians' unemployment is lower than whites men and the other minority groups, because the rate of Indian men and African Asians is restricted between 9,14 until 19 per cent while for women is 12 per cent. Many features are associated with the increase of unemployment such as manual and non-manual work, lack of qualifications and the geographical distribution which means inner city. Each factor has its effect on the individual but if these factors are presented they will live in a luxury life. Manual workers are luckier and less employed than the non-manual ones. In addition to other factors that let to the discrimination like accent language, skin colour, culture and traditions, gender, race relation and religion. Discrimination can be found at schools, universities, work, hospitals, banks, and even in the districts. Verbal discrimination is somehow becoming more common after the attack of 11 September which is known as 9/11 and the 7 July 2005 London Bombing which is referred to as 7/7.

Chapter Three: Challenges of Indians' Integration in Britain

Although these extravagant who make these catastrophes have no relation with the British Indian community, but since they are Muslims so all become the same according to Europeans and not only Britain. Another case of discrimination towards British Indians is stereotyping where they stereotype them as “Paki shop” because the majority are newsagent and convenience store shopkeepers as well as doctors. This stereotype is generally used as jock and fun in television and radio sketches of Goodness Gracious Me in addition to racism, racial harassment, and female foeticide, etc. Indians' participation in Britain is in all fields and even in the political ones.

3.4 Political Challenges

British Indians are the most participated group among all other ethnic minority groups in all general elections that are made in UK. British Indians had expected to vote for the Labour Party while the Conservative Party does all the best to draw and invite British Indians to vote with them. So, according to the study of The Ethnic Minority Election Study, there are 61 per cent of British Indians voting with Labour Party in 2010 general election whereas 24 percent with Conservative and 13 per cent with Liberal Democrat. After general election, a report is made by think tank Theos where they have found that Labour has a 13 percentage point lead over Conservatives from Hindus and 48.5 % points amongst Sikhs. The same thing happens in 2015 elections where 69% of British Indians support Labour and 49% go with Conservative. This later grants the Conservative Party seat in UK to a British Indian, Rishi Sunak. Similar to 2017 general election and always the percentage of Labour Party is higher than the Conservative one with 18 points difference (Labour 58%, Conservative 40%). This means that the most active ethnic minority group in UK is the British Indians who vote also for Brexit with 65 percent among 67 percent of British Indians to remain in the European Union.

3.4.1 Citizenship and Human Rights:

Chapter Three: Challenges of Indians' Integration in Britain

The problem is that there is no communication between the Government and the ethnic minority groups which push the latter to claim about their recognition and their position in the host country. They want to see themselves as “communities” where they respect their culture and religious diversities more as well as their status as citizen not as immigrants. They want to be citizens with fair representation of minorities in the higher authorities. However, social equality is still a distant dream for many members of ethnic minorities because the topic of multiculturalism is argued to the right-wing critics that acceptance of cultural differences leads to separatism. This means for them that they are obliged to assert again core cultural values and Britishness in order to reinforce the use of English and reduce the use of ethnic cultural and religious aspects in public. On the other left-wing critics insisted that integration in the education and the labour markets is more significant than acceptance of cultural differences because they see that multiculturalism is not effective in realising social and economic equality. The UK experience stated that citizenship is not by the way the key of equality and protection against racism and social disadvantages. That’s why the Home Office has changed the idea of citizenship by Britishness and core values. In this case, Indians are the only group among all minorities that accept themselves as British and this is shown from the survey of Hutnik with British Indian school children (Hutnik 1992) and this chosen example will illustrate more when they say in many ways, I think of myself as being British. In addition to their demanding for citizenship, they claim for the right of equality as the white majority such as anti- racism, anti-discrimination, right for minorities in high jobs and to eliminate the problem of changing work for them after the period of unemployment as well as the right to have a seat and representatives in the British parliament.

Conclusion:

Chapter Three: Challenges of Indians' Integration in Britain

To sum up, the challenges that face Indian minority groups in UK are indicators for their influence and integration with the host society. Their behaviour, patience and tolerance on the one hand, and their high qualifications on the other hand push incite them to establish a real integrated society within the native people. Not just this, they are approximately in the same rank as the white British which is of course a positive point to Indians in general.

General Conclusion

This research is conducted to investigate if Indians realize their integration in Britain or not under the topic of Indian immigrants' integration in Britain between reality and illusion. But before we look in this subject matter, we have highlight the first three generations living in Britain in addition to the difference between these generations and their way of living. Another important issue is the high-skilled and unskilled immigrants. That is to say if one could realise their integration in Britain, the others is becoming for them a myth and dream and they must fight for their integration. It is true that Britain now is a multi-cultural society, but this doesn't mean that their immigrants are well integrated in the host country especially for the ethnic minority groups. Indian minority groups are more likely than some others like Pakistani and Bangladeshi for example, but less likely in front of skilled Indian immigrants.

Even though, ethnic minority groups could integrate easily in the British society through their food and restaurants, music, traditions and culture, but still face some difficulties. Indian cuisine is very famous in Britain and the native people are fond of eating at Indian restaurants. The popularity of Indian tea reach until the royal castle and their chefs are Indians too. Indian immigrants are very smart in integrating their food and cultures into the British community. Thus , many Indian singers and musicians are very popular in the UK. Moreover, Indians celebrate their feasts and practise their traditions in the centre of London or in the part where they celebrate each occasion. Even there are some restrictions; but they could practise their religion either at home alone, with similar groups or in the Mosque like Muslims.

This little freedom is gained from the associations' efforts that do all their best to fight for the rights of these neglected minority groups. They provide them with welfare and stand against the British government to change the restricted laws so as to claim for a permanent descent jobs, housing, school attendance, school bus, canteen for their children and so on. Not only this, they organize a small office to help educate illiterate Indian minority. In this case, Indian immigrants work hard to create their own hybrid language which is Hinglish language. This language becomes very common even within the native

speakers. For this reason, British government add Hinglish in the Portsmouth College to be studied in this academic year. It is also used in the social media, radio and TV channels. The British people enjoy listening and watching Indian channels that are created in Britain. By this way, the immigrants who have problems with English language could communicate easily with them. Another aspect is Indian wearing clothes which are forbidden at work either for men or women. However, Indian immigrants challenge to make their traditional clothes more fashion. So, they put sari with jeans and high-heel shoes and for the men too in order not to be impressed by the native people. They wear their traditional clothes at home, in occasions or out of home in their free time.

It is not easy to live in a multi-ethnic society. Hence, the most of the Indian minority groups' challenges are to preserve their religions, their language, traditions and culture. Their only concern is how to make their children keep their religion, language and own cultures within a multi-cultural schools and they meet different friends. They fear for their children to be influenced by the others and lose slightly their own values. Consequently, they claim to choose their 11- years old children school and prefer to be with one ethnic group, others enjoy a school of ethnic minority and the same for Muslim parents who want for their children a school with own religion. Hence, they agree with the parents who love a single-sex schooling for daughters and sons. Indian students have a very high level and could succeed 3 'A' grades at A-level. These statistics show the ability of the Indians to be in the same rank with the white students.

Each ethnic minority groups have their own way of life according to the origin it belongs to. The most common language among all the Indian ethnic minority groups is Punjabi, and it is even understandable by other African Asians. They still stick in an arranged marriage and community life. Living in a big family is important to them and the older has all the rights to guide them and controls their lives even if they are married and have children. However, these features are nearly going to be dismissed with the second and third generations, especially with the ones who were born and grown up in Britain. They expect themselves as British and prefer to have a total freedom in their actions and in

taking their decisions. They are open-minded and more civilized in their thinking. Thus, we can notice that there are differences between the old and the new generations as well as between highly-skilled and unskilled immigrants. The former are very welcomed by the British governments because they need their intelligence and their experience in promoting their country; they are provided with all the necessities and they live comfortably within their families too. In contrary to the others who face all kinds of racism and discrimination, they work with low wages and for long hours. The rent of houses is very high in which they are obliged to pay all the other charges. They are suffering from poverty and unemployment too.

All these obstacles have not prevented the Indian minority to participate in all British elections and they are the most active ethnic group among all the others. Their hope is to be heard from the British government and respected them as real citizens without looking at their skin colour or origins. They are struggling for the social equality and self-identity.

In need of labour force, the British government adopt different policies to facilitate immigrants' integration. So, the 1948 Citizenship Act is passed to allow anyone to enter Britain because it is in need of huge labour force. Then, in 1950, after the post-war era Britain follows a "laissez-faire" integration procedure with respect to the New Commonwealth migrants. Conversely, things change due to British economic crises and in this case it is obliged to pass another restricted acts to limit the enter of immigrants to Britain in 1962. In fact, before there is "Race Relations" policy in 1960 in order to fight against discrimination and facilitate integration within British territory. Since the issue of the migration "of colour" is highly raised in the political debate. Apart from this, the 1981 Nationality Act is passed to redefine British nationality and to establish other categories of Nationality.

Yet this act lets Indians to lose their British Nationality. British aim from these different restricted acts is to live in a peaceful multi-cultural and multi-racial society. As they believe that integration of migrants and their descendents don't realize by nationality, but if social cohesion is occurred and the

racial discrimination is totally dismissed it could be achieved (Farwell 1998). That's why another Race Relation Act in 1976 is passed with the aim to fight direct discrimination. In addition to these, they create Commissions for Equality and Human Rights in 2010 and they implement the idea of a “multi-cultural education” to fulfil interracial respect and self-esteem at school emerged. (Castles 2009:28).

The British government sets up the policy of multi-cultural approach in order to collaborate between different ethnic groups; each one with their own identity but could follow the same policy with the aim of anti-discrimination. The last terrible events of the 2001 summer riots, the 9/11 attacks, the subsequent “war on terrorism” and the 2005 London Bombing make things difficult for the British government to look again in the issue of integration. In reality, Britain now is aiming at the “civic integration” of its immigrants and their descendants. But in fact, these implemented policies affect both of the migrants who enter the country and how they integrate in the host society as well as the ones with long-term immigrants like Indians.

Nowadays, the British government is concerned with the entry of students and highly-skilled immigrants in order to promote its economy. The conditions put for Indian students to join the British universities are that they must follow visa application procedures depending on the category or “Tier” that they are in. Thus, they have to supply evidence of various requirements (a job offer, wages, language skills, financial resources, etc.) These steps provide them by certain number of points which may or may not allow them to obtain a visa. According to the Tier, they are belonging to high-value migrants, skilled workers, low-skilled workers, students or temporary workers and youth mobility.

All in all, integration is a long-term process to be realised either for skilled or unskilled immigrants. In fact, Indian minority groups accept themselves as British. In our work, we attempt to show how Indian immigrants could realise their integration in the British society. Through our analysis, we prove that Indians could draw the attention of the native people by their culture and even they could influence them. Therefore, Indians have high job positions and low rate of unemployment and poverty

which means, they could realise a small percentage of integration into the British society. Both countries have signed different projects in all fields to be achieved in the near future. We wish that the following generation could realize the full integration to be real and not a myth and other research studies will be conducted to prove this reality as well as may lead us to different conclusions.

Bibliography:

- Allen ,S. and C. Wolkowitz (1987) *homeworking:myths and realities*. Macmillan.
- Allen, Brian, and C. A. Bayly. *The Raj, India and the British 1600–1947*. National Portrait Gallery, London, 1990.
- Anwar,M(1994) *Young Muslims in Bratain : Attides, Educational Needs and Policy Implications the Islamic Foundation*.
- Agyeman, Julian, and Bob Evans. "'Just sustainability': the emerging discourse of environmental justice in Britain?." *Geographical Journal* 170.2 (2004): 155-164.
- Aydin, Mehmet K. "British multiculturalism: diversity issues and development of multi-cultural education in Britain." *Aydin, MK, Multicultural Education: Diversity, Pluralism and Democracy. An International Perspective, Saarbrucken, LAP Lambert Academic Publishing* (2013): 58-91.
- Bales, Katie. "Immigration raids, employer collusion and the Immigration Act 2016." (2017): 279-288.
- Barry Miles, Keith Badman. *The Beatles Diary: The Beatles years*. Omnibus Press, 2001.p. 259.
Retrieved 9 February 2011
- Bayne, Nicholas, and Stephen Woolcock, eds. *The new economic diplomacy: decision-making and negotiation in international economic relations*. Ashgate Publishing, Ltd., 2011.
- BENTALEB, Ibtissam. *Ethnicity Differences in Britain: Integrated Indians and Segregated Pakistanis*.
- Bhattacharja, Shishir. "Benglish verbs: A case of code-mixing in Bengali." (2010).

- Bhachu .p. (1993) Twice and direct migrant Sikhs: caste? Class. And identity in pre- and post - 1984bratrain, In I. Light and P. Bhachu(eds) *Immigration and Entrepreneurship: culture, Capital and Ethnic networks*. transaction publishers.
- Diss. Universitéd'Oran 2 Mohamed Ben Ahmed, 2016.
- Buettner, Elizabeth. "'Going for an Indian": South Asian restaurants and the limits of multiculturalism in Britain." *The Journal of Modern History* 80.4 (2008): 865-901.
- Castles, Stephen. "Indians in Britain." *IMDS Working Paper Series* (2009): 23.
- Castles, Stephen. "Migration and community formation under conditions of globalization." *International migration review* 36.4 (2002): 1143-1168.
- Cervantes, Mario, and Dominique Guellec. "The brain drain: Old myths, new realities." *Organisation for Economic Cooperation and Development. The OECD Observer* 230 (2002): 40.
- Chaudhuri, Kirti N. *The Trading World of Asia and the English East India Company: 1660-1760*. Cambridge University Press, 2006.
- Cinková, Linda. *West Indian Experience in Britain in the Second Half of the Twentieth Century: Bittersweet Homecoming*. Diss. Masarykova univerzita, Filozofická fakulta, 2010.
- City, Soccer."From Wikipedia, the free encyclopedia." *Website: [http://en. wikipedia.org/wiki/Think_City_Updated](http://en.wikipedia.org/wiki/Think_City_Updated)* 23 (2015).
- Collingham, Lizzie. *Curry: a tale of cooks and conquerors*. Oxford University Press, 2006. Oxford; NY: Oxford University Press. p. 2.
- Cook, R. "Robin Cook's chicken tikka masala speech: Extracts from a speech by the foreign secretary to the Social Market Foundation in London. Retrieved November 22, 2009." (2001).
- Coughlan, Sean. "It's Hinglish, innit?'" *BBC News Magazine* (2006).

- Davis, Shelton H. "Social Assessment in World Bank and GEF-Funded Biodiversity Conservation Projects." (1997).
- Daniel, w.w. (1968) *Racial Discrimination in England*. Penguin
- Demireva, Neli, and Rob McNeil. "Immigration, diversity and social cohesion." *Migration Observatory Briefing* (2015).
- Downey, Ken. "Shaping Nativization? Indian English and Raja Rao's Kanthapura." *The English Languages: History, Diaspora, Culture* 2 (2011): 1-13.
- Dustmann, Christian, and Nikolaos Theodoropoulos. "Ethnic minority immigrants and their children in Britain." *Oxford Economic Papers* 62.2 (2010): 209-233.
- Dustmann, Christian, and Tommaso Frattini. "The socio-economic integration of migrants." *Department for Communities and Local Government, London* (2011).
- "East Indies: September 1599". british-history.ac.uk. Retrieved 18 February 2017.
- Francome, C. (1994) *The Great Leap: A Study of 107 Hindu and Sikh Students*. Middlesex University.
- Garner, R. "Hinglish Makes its Debut in English Dictionary." *The Independent* 9 (2005).
- Garner, Steve, and Gargi Bhattacharyya. "Poverty, ethnicity and place." *York: Joseph Rowntree Foundation* (2011).
- Gautam, M. K. *Indian diaspora: ethnicity and diasporic identity*. 2013.
- Green, William A., and John P. Deasy. "Unifying Themes in the History of British India, 1757-1857: An Historiographical Analysis." *Albion* 17.1 (1985): 15-45.
- Gritten, David (2 May 2012). "'Best Exotic Marigold Hotel': From Pleasant Surprise to Box Office Phenomenon". *Indiewire*. Archived from the original on 4 April 2015. Retrieved 28 May 2015.
- Grzymala-Kazłowska, Aleksandra, and Jenny Phillimore. "Introduction: rethinking integration. New perspectives on adaptation and settlement in the era of super-diversity." (2018): 179-196.

- Haque, Md. "Do Different Models of Integration Affect Actual Integration? The Cases of France and Great Britain Revisited." (2008).
- Heath, Anthony, and Omar Khan."Ethnic minority British election study–Key findings." *London: Runnymede Trust* (2012).
- Hickman, Mary, Helen Crowley, and Nick Mai."Immigration and social cohesion in the UK." *York: Joseph Rowntree Foundation* (2008).
- Highmore, Ben. "The TajMahal in the high street: The Indian restaurant as diasporic popular culture in Britain." *Food, Culture & Society* 12.2 (2009): 173-190.
- Hutnik, N. (1991) *Ethnic Minority Identity. A Social Psychological Perspective*. Clarendon Press
- India. High Level Committee on the Indian Diaspora. *Report of the High Level Committee on the Indian Diaspora*.Ministry of External Affairs, 2001.
- James Ellis. "Biddu". *Metro*. Archived from the original on 2 September 2011.Retrieved 17 April 2011.
- Jones, T. (1993) *Britain's Ethnic Minorities*. Policy Studies Institute
- Josephides, Sasha. *Towards a History of the Indian Workers' Association*. Coventry, UK: Centre for Research in Ethnic Relations, University of Warwick, 1991.
- Kurcewicz, Urszula. "The evolution of British immigrant integration policy after World War II: a historical and political science perspective." *RocznikIntegracjiEuropejskiej* 8 (2014): 355-366.
- Kaul, Chandrika. "From Empire to Independence: The British Raj in India 1858-1947." *BBC history* (2011).
- Keith Caulfield (6 January 2010). "Taylor Swift Edges Susan Boyle For 2009's Top-Selling Album". *Billboard*. Archived from the original on 27 April 2014.Retrieved 7 January 2009.
- Kothari, Rita (April 19, 2011). Chutnefying English. Penguin Books.p. 39.*

Lacroix, Thomas. "the Indian and polish transnational organisational fields". (2011).

Laufer, Paul, et al. "Mining cross-cultural relations from Wikipedia: a study of 31 European food cultures." *Proceedings of the ACM Web Science Conference*.ACM, 2015.

Lawson, Philip. *East India Company, The: A History*. Routledge, 2014.

Lewis, DrJuith. S. "British India and the Raj."

Mahajan, Preeti. "Use of social networking in a linguistically and culturally rich India." *The International Information & Library Review* 41.3 (2009): 129-136.

Mahajan, VidyaDhar. *Modern Indian History (From 1707 to the Present Day):(British Rule in India and After)*. S. Chand Publishing, 2001.

Malika,Browne (20 August 2004). "It's a big step from disco to Sanskrit chants, but Biddu has made it". *The Sunday Times*. London. Retrieved 30 May 2011.

Mannur, Anita. *Culinary fictions: food in South Asian diasporic culture*. Temple University Press, 2009.Temple University Press. p. 3

Mill, James. *The History of British India*.Vol.1.Baldwin, Cradock, and Joy, 1817.

Mittal, Sushil, and Gene Thursby, eds. *Studying Hinduism: key concepts and methods*. Routledge, 2009.

Modood, Tariq, and John Salt."Global migration, ethnicity and Britishness." *Global migration, ethnicity and Britishness*. Palgrave Macmillan, London, 2011. 248-268.

Modood, Tariq, et al. *Ethnic minorities in Britain: diversity and disadvantage*. No. 843. Policy Studies Institute, 1997.

Monroe, Jo. *Star of India: The spicy adventures of curry*. John Wiley & Sons, 2005.) pp. 136-137.

Mukherjee, Ramkrishna, and Roopali Mukherjee. *Rise and Fall East India*.NYU Press, 1974.

- Mullan, Fitzhugh. "The metrics of the physician brain drain." *New England journal of medicine* 353.17 (2005): 1810-1818
- Pachocka, Marta. "The twin migration and refugee crises in Europe: examining the OECD's contribution to the debate." *RocznikInstytutuEuropyŚrodkowo-Wschodniej* 14.4 (2016): 71-99.
- Paul, Subin. "A new public sphere? English-language stand-up comedy in India." *Contemporary South Asia* 25.2 (2017): 121-135.
- Peers, Douglas M. *India under colonial rule: 1700-1885*. Routledge, 2013.
- Petrie, W. F. "India and the Commonwealth." *Australian Journal of International Affairs* 6.1 (1952): 60-65.
- Platt, Lucinda. "Ethnicity and family: Relationships within and between ethnic groups: An analysis using the Labour Force Survey." (2009).
- Platt, Lucinda. "Inequality within ethnic groups." *Joseph Rowntree Foundation* (2011).
- Ram, Vidya (26 April 2017). "Will British Indians remain with Labour?". *The Hindu*. Archived from the original on 14 May 2018. Retrieved 16 June 2017.
- Raj. AnnandMulle : Indian Republic or Dominion ? worldReview. February 1948.
- Randhawa, Harpal S. *History of Mughal Empire, GIS support for world history*. Diss. Master's thesis, San Diego State University, San Diego, CA, 2013.
- Roukis, George S. "The British East India Company 1600-1858: A model of transition management for the modern global corporation." *Journal of Management Development* 23.10 (2004): 938-948.
- Prasad, Ram Chandra (1980). *Early English Travellers in India: A Study in the Travel Literature of the Elizabethan and Jacobean Periods with Particular Reference to India*. Motilal Banarsidass. p. 45.
- Scott, David. "The rise of India: UK perspectives." *International Affairs* 93.1 (2017): 165-188.

"Searchable Database". Recording Industry Association of America. Archived from the original on 26 June 2007. Retrieved 21 June 2011.

Scott, David. "The rise of India: UK perspectives." *International Affairs* 93.1 (2017): 165-188.

Sharma, Sheetal. "Social and Political Participation of Indian Diaspora in the UK." *International Studies* 51.1-4 (2014): 118-132.

Singh, Anita Inder. "Keeping India in the Commonwealth: British political and military aims, 1947-49." *Journal of Contemporary History* 20.3 (1985): 469-481.

Singh, Yogendra. *Modernization of Indian tradition*. Oriental Press in Komm., 1974.

Singh, Satinder. "Work life balance: A literature review." *Global Journal of Commerce & Management Perspective* 2.3 (2013): 84-91.

Somerville, Will, and Amar Dhudwar. "Indian immigration to the United Kingdom." *International Migration and Diaspora Studies Working Paper* 21 (2010).

Smith, D.J. (1977) *Racial Disadvantage in Britain*. Penguin

Stillwell, John, and Oliver Duke-Williams. "Ethnic population distribution, immigration and internal migration in Britain: what evidence of linkage at the district scale." *British Society for Population Studies Annual Conference, University of Kent at Canterbury*. 2005.

Thakur, Saroj, Kamlesh Dutta, and Aushima Thakur. "Hinglish: Code switching, code mixing and indigenization in multilingual environment." *Lingua EtLinguistica* 1.2007 (2007): 109.

Unterreiner, Anne. "Corridor Report on the United Kingdom The immigration, emigration and diaspora policies' effects on integration: Chinese and Indian Migrants in the UK." 2015.

UK Government, "Ethnicity Facts and Figures: Education, skills and training: A* to C in English and Maths GCSE attainment for children aged 14 to 16 (Key Stage 4)" Archived 21 April 2018 at the Wayback Machine, Accessed 20 April 2018.

UK Government, "Ethnicity Facts and Figures: Education, skills and training: Students aged 16 to 18 achieving 3 A grades or better at A Level" Archived 15 October 2018 at the Wayback Machine. Accessed 15 October 2018.

Voicu, Anca. "Immigration and integration policies in UK." *Romanian J. Eur. Aff.* 9 (2009): 71..

White, Ron, and U. K. Bell Educational Trust. "ELT: Present & Future in the Global Context."

Wilbur, Marguerite Eyer (1945). *The East India Company: And the British Empire in the Far East.* Stanford, Cal.: Stanford University Press. p. 18

Wright, Handel Kashope, Michael Singh, and Richard Race. "Multiculturalism and multicultural education: Precarious hegemonic status quo and alternatives." *Precarious International Multicultural Education.* Brill Sense, 2012.1-13.

Youngs, Ian (23 September 2009). "British R&B star conquers America". BBC News. Archived from the original on 26 September 2009. Retrieved 8 October 2009