My major question and key point is that what does the future hold for British Muslims and I want to start from one of the largest Diaspora community, British citizens of Kashmiri heritage living on the UK land (Three Million and in most cases they are forth & fifth generation born & brought up in UK), and at present they are nowhere in British political system. In past and in present they not included in UK Censes. Same applies to other heritage background Diaspora community with Muslim faith living on UK land. Kashmiris community both living in UK and abroad whereby its evidently clear that none of their key identities is unknown to the current world, yet the division between themselves (Kashmiris community) is undeniable gapping in high rate?

My submission also reflection of Benedict Anderson Revised Edition 2006 (Imagined communities Reflections on the Origin and Spread of Nationalism) pg xi states that it is not only the world that has changed its face over the past twelve years. The study of nationalism too has been startlingly transformed - in the method, scale, sophistication, and sheer quantity.

As is the case of the world today, both national and international communities, they are undergoing a period of substantial change and economic pressures. Despite the fact that such a climate can generate feelings of uncertainty and concern amongst diverse communities, it can also present opportunities for development and innovation. However, there are many arguments as well as researcher subjective belief that immigration often equals to inadequate support, sympathy or even rejection. Despite the various equality and diversity acts, the primary source of problems that have stressed some communities have still not been addressed.

Therefore, an extensive theoretical and qualitative approach with some quantitative research is needed to look at three major areas.

1. A general introduction to the socio-political issues of State of Jammu & Kashmir in the 19th and 20th centuries and how this has affected Kashmiris living in the UK.
2. Issues of identity (religion, language, culture, heritage) within Kashmiris community living in the UK.
3. Cultural perceptions and the differences between young and older Kashmiris living in the UK.
4. Physical, mental health and Dementia limitations in British Kashmiri community living in the UK.

Therefore, conclusively, this research will aim at searching what books / articles have been published on UK Kashmiri Muslims.

What do these books / journals tell us about their true culture, religion, language and their origin with interest to focus on the missing information if any?

More important, looking into the possibility of engaging in research with local communities through interview and questionnaires with hope to capture the true-life experience of Kashmiris living in the UK.

RESEARCH AIMS:
A decade ago, UNESCO reported that 450 million people of the world’s population develop a physical or mental limitation at some time in their life cycle (UNESCO Courier, 1981:8). In 2000, these number was expected to rise to 600 million (Mittler, 1990: 54) A significant number of these
people are children who, because of hunger, malnutrition, or lack of adequate health care, are marked for life with a disabling condition. Surprising, Kashmiris communities living in the UK form a significant segment towards this statistic; researcher’s question is can this be controlled if not solved if the true identity of Kashmiris community living not only in the UK but across the globe is made known to the world today?

Therefore, I believe that it is imperative to investigate the identity of Kashmiris and barriers such as Physical Barriers, Negative Attitudes, Cultural issues and believes that affect or hinder a positive progression with the Kashmiris living in the UK.

RESEARCH QUESTIONS:
This research will look at the identity, social, economic, political and religious makeup of British citizens of Kashmiri heritage and how it has been kept invisible and excluded by the British State and society (deliberately or unintentionally). The research looks deeper into Kashmiri identity and compatibility with British society, does it present problems? Kashmiris socio-economic position in UK such as education, employment / lack of employment, provision / facilities, organisations among UK Kashmiris (religious and social), elements of radicalisation within UK Kashmiris and lack of UK Kashmiris de-radicalisation model in the UK Government such as Channel referrals. This research looks into Kashmiri culture (Biradiri, language, and religion). Different theories of migrations such as (a) push-pull (b) chain migration to understand why Kashmiris migrated to the UK from 1900 to 1980s and Demographics of Kashmiris in the UK. This research also looks into the formation of a new identity of Kashmiris as Pakistani or Muslim and their inability to assert their Kashmiri identity, and the role played by social analysts. Generational differences, the role of the media within migrant communities and case studies of Kashmiris to understand Problems and challenges of UK Kashmiris.

British citizens of Kashmiri heritage are experiencing social exclusion and economic disadvantage in the UK, but that the trouble of distinguishing Kashmiris has implied that their needs frequently ignored. In most authority reviews like the census 2011, it is believed that British citizens of Kashmiri heritage largely report their ethnic group as Pakistani. The reasons most often cited for identifying Kashmiris as distinct from Pakistanis are:

1. Identity: although Kashmiris may self-identify as Pakistani, this may not be their strongest or preferred identity. Linked with the desire of some Kashmiris for a separate Kashmiri State.
2. Resource allocation / service delivery: local authorities and other organisations may not distribute resources evenly between different parts of the self-reported Pakistani population. Organisations may make assumptions about the needs of B.K. population, for example, that Urdu is the only language required for those with low English language proficiency.
3. Monitoring inequalities: Kashmiris are disadvantaged than other Pakistanis as a result of their rural background. Their experiences may be ‘masked’ by those of other Pakistanis when they combined in the same ethnic grouping.
4. Kashmiris are likely to suffer racial discrimination and disadvantage in the UK. Not fully recognising this group in the census makes it difficult for decisionmakers to measure and respond to specific aspects of socio-economic and cultural disadvantage (UK census, 2011).

Division for Education and Skills (DFES) National information "the confirmation of minority ethnic students" demonstrates that Kashmiris would prefer not to distinguish as Pakistanis; In one of the tables, it appears, almost 9,000 Kashmiri Pakistanis, 10,000 Mirpuri Pakistanis, and 52,000 different Pakistanis. This demonstrates Kashmiris need their personality yet for reasons unknown
open administrations Chiefs keep on identifying Kashmiris as Pakistanis. This opposed to the prevalent view, Kashmiris being content with Pakistani or Muslim character and the interest for Kashmiri incorporation inside the British State and society, is because of the political circumstance in South Asia is not valid. Taking a gander at the hardship, inner city destitution ghettos, mobs of Bradford, Leeds and numerous other inward city regions where Kashmiri people group can be found, the contextual investigation recommends that the quest for personality be a British issue. This further confirmed in that amid the 2001 enumeration, figures more than 20,000 individuals ticked other and self-affirmed as Kashmiri. (Office for National Statistics 2006) Finally, the study has found that Pakistani instruction achievement likely is in standard with Indians i.e. above national normal yet when blended with Kashmiris we get the other picture, which implies that of all Black and Minority Ethnic (BME) bunches Kashmiri instruction underachievement is the most noteworthy. This also suggests a genuine conversation starter for open administrations suppliers to perceive the issue no matter how to look at it and attempt to address it.

According to Punch (pg 2005:46), good research questions is Clear, Specific, Answerable, Interconnected, Substantively relevant. Therefore, for the sake of this research my questions will be more influenced by Benedict Anderson "Imagined Communities" whereby I will be looking into the following points whereby I will be closely working with the community for better understanding.

Researcher will be investigating:

1. What is the true identity of Kashmiris nationalities living in the UK?
2. What is the meaning of "Biradari" about Kashmiris community living in the UK and how does family relations influence it?
3. Do we have a common language within Kashmiri community or is it a diverse language and its origin; also does the Kashmiris living in the UK retain the originality of their language or has it changed and what caused the changes?
4. How does the original cultural influence modern culture within the Kashmiris living in the UK and does the young generation buy in the old cultural norms or influenced by super western changing culture?
5. Is there any room for social change and how will it affect the relationship between the elder and younger Kashmiris living in the UK?

METHODOLOGY:

With the use of articles, books and written journals I will do a very detailed Literature Review to identify missing information regarding the identity of the Kashmiris living in the UK. The Equalities Bill (2010) is one such piece of legislation that imposes a duty to achieve fairer cultures within organisations. People from specific marginalised groups, such as within disability studies (where in our case we will be applying this into Kashmiris immigrants), have proposed a social solution to reducing discrimination through an environmental approach that seeks to remove the barriers to equity by increasing fairer access and greater opportunity (Swain et al 2003). Holbeche (2001) argues that commitment to the organisation’s ethical codes and values can enhance personal development if the learning process is also understood and shared by people across the organisation. Indeed, from the perspective of the new Bill, when people across the nation understand the value added to it by a commitment to equality, strategies for change can be seen as levers towards improving socialising and integrating. This means that compliance with legislation is not considered to be an additional pressure rather it is a minimum standard in
addressing unfairness, and enhancing human wellbeing which requires a more widespread and deliberate intervention.

To capture the true identity of the Kashmiris living in the UK through literature review, Researcher will theoretically investigate more into:

**ISLAM IN THE UK:**
In July 2006 Sheffield City Council and partners commissioned a report by Meridian Pure of Warrington; it found that “The Yemeni community was the first Arab community who were settled in the UK”. The report also traced the history of the Yemeni community in Britain back to 1885 (Allen; Okoro; Rosenfeld, 2001). However, the migration of Muslims to the UK after the Second World War is of great importance to the current demography of Britain because for economic reasons, initially as part of the post-war reconstruction of Britain. The UK Muslim community has grown from around 20,000 in 1950 to 2.7 million, which is 4.8% of the whole UK population (UK Census, 2011) this pattern of migration was to be the foundation of the present day British Kashmiri community.

**BRITISH CITIZENS OF KASHMIRIS HERITAGE ETHNOGRAPHY**
'British citizens of Kashmiri heritage' are the people who emigrated from State of Jammu & Kashmir, or they have genealogical origination there. The bigger part is from the Pakistani-coordinated Kashmir. By intricacy, 'Dr. Majid Siraj' a first expert from the Indian-controlled Kashmir, now settled in Srinagar, after his retirement from Leeds UK, observes that 'it was exceptional for normal specialist's people to get Passports or IDs in Indian-held Kashmir'.

**KASHMIRIS IN BRITAIN:**
England has gotten feedback as being in charge of the Kashmiri debate since it ruined the issue in 1947. At the point when Douglas Hurd, as a Foreign Secretary in 1995 requested that India consider human rights in Kashmir, India reacted that Britain had not felt it 'important to learn the desires of the settlements to which it exchanged force, including India, itself-and it had countenanced proceeded with brutality in Ireland as opposed to allowing the separation of the UK.'

**BRITISH CITIZENS OF KASHMIRI HERITAGE COMMUNITY CURRENT POSITION:**
It is widely accepted that “HARD TO REACH” communities are defined by socio-economic and political marginalisation, due to ethnic, cultural, religious and class differences (Jones; Newburn, 2000). This has led to feelings of alienation and "victim - hood” on the part of the British-Kashmiri community (B.K.), (Abbas, 2007). In their view, they are non-stakeholders in today’s secular British system (Habibullah,2009). This is compounded by the wider Islamaphobia faced by all Muslim communities and the on-going human-rights abuses and occupation suffered by their counterparts in the sub-continent (Kaul; Kachru, 1998).

**RELIGION AND LANGUAGE:**
It is relevant to point out that there is not one Islamic category, but many ‘Islamic sects’ (Knott; Khokher, 1993). This perhaps explains why there are trends within Islam that have an ambiguous relationship to violence and offer justifications for its use or even extol it (Strawson, 2008). Strawson observed that "There is in fact an intense conflict within Islamic discourse over the issue, which since the late nineteenth century has been connected to the position of Muslims in a world that has been perceived to be dominated by colonialism and since 1945 increasingly by the West” ( Strawson, 2008; Ter Haar, 2008).
CONCLUSION:
Lot of Diaspora communities living on UK land are still classified as hidden or hard to reach communities. Policymakers & decisionmakers have very little or no insight of Diaspora communities living on UK land. I focused on British citizens of Kashmiri heritage living on UK land to just make it easy and understandable. If we really want to talk about ‘Social Integration’ then we should include all Diaspora communities living on UK land including British Kashmiris in Dialogue process. Political Parties and civil society really needs to understand a lot about Diaspora communities.

RECOMMENDATIONS AND FURTHER PLAN OF ACTIONS:
I submitted case study of British citizens of Kashmiri heritage, firstly migrated in 1890 in UK and now in mostly cases they are 4th and 5th generations born & bred in UK). Civil society really needs to do more research studies work in all Diaspora communities living on UK land to get insight of day to day issues and to understand factors of gap between policymakers and the Diaspora communities.

Notes:
Key features:
1. What features of nationalism do other countries have? I am thinking of the US and India, particularly who seem to be very pro-nationalists. Scotland might also be worth looking at.
2. Are people proud to be British? If so, why.
3. What is the relationship between the State and its citizens. I see a scope for bringing in the proposed Bill of Rights and Responsibilities.
4. Youth Brief – we lowered the voting age in the Scottish Independence vote of 2014. But not, in the EU referendum. Why and how has this affected the outcome of both.
5. Voting rights and responsibilities. For example, you will be aware the ECJ required the UK to give prisoners the right to vote, which, rightly was ignored by the Gov. How can the State encourage people to participate?
6. Education brief – (see para. 5 particularly). Should citizenship and its traits be a compulsory part of the education system?
7. Voluntary citizenships. My daughter last month did the National Citizenship Service and the Duke of Edinburgh awards, both on which I have asked her write about, as part of our “facts to support our opinions”. Can I ask we all look amongst our own relatives and contacts for this?
8. BAME/Muslims feeling left behind. I would use the word “ignored”. Thoughts?
9. Social Cohesion – undercover thoughts on the Burka ban, which rightly, has been rejected by the Gov. But also, the recent riots against the state and incitement of protests capitalism, nuclear power, trident, austerity etc. what is fuelling this rise?
10. How important is it citizens are proficient in the English language?
11. Role models who promote a positive vision of Britishness. This one will be interesting and an opportunity to approach and deal directly with such peoples.

Quick Intro’s –
Ash Zaman is the Deputy Chairman of the Conservative Muslim Forum. Owais was formerly a member of UKip who left in protest against UKip’s position to ban the Burka which was widely covered on the msm, including Sky News.

Brother Owais, as discussed yesterday, I attach the brief from the Select Committee on Citizenship and Civic Engagement, which is looking for written submissions on citizenship in modern Britain and looks at a wide spectrum of the population.
I also attach some preliminary bullet points to consider – this is not meant to be an exhaustive list but a preliminary starting point. You may want to concentrate on one particular part or parts, please let me know.

This is an opportunity to talk put across the point, we as Muslim are an integral part of British society and make up what is meant by ‘British values’. As a Muslim and former PC for Ukip, who left in protest against of their stance on banning the Burka, it will be interesting to hear your views on the point of ‘social integration’.

I think the brief is something the CMF, as the official affiliate Muslim group of the Conservative Party can add real value.

7 September 2017