

SIKHS IN BRITAIN
An Annotated Bibliography

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Anne Shaw is the editor of the Bibliography Series produced by the Centre for Research in Ethnic Relations. She is Librarian of the Centre's Resources Centre.

INTRODUCTION

Scope

The aim of the bibliography, now in its second edition, is to bring together books, reports, theses, scholarly articles and some audio-visual materials relating to the Sikh community in Britain. Such aspects as the history of migration, educational issues, religious institutions, the status and role of the Punjabi language and political organisations have been covered.

We have mentioned those studies known to include Sikhs in the 'Asian' category even though they do not necessarily specify the Sikh element. On the whole our principle in selecting titles has been inclusive. We have however omitted studies of other Asian groups which might also be relevant for Sikhs. In many cases the decision whether or not to include particular entries was a difficult one. Entries have been classified under nine subject headings. Again the decision was not always straightforward. In view of the small size of the bibliography cross-references have been kept to a minimum. Although the majority of the entries have been annotated there are some unavoidable omissions owing to pressures of time. Necessarily annotations are brief - in some cases extremely so, omitting major aspects of the study in question.

A new feature of this bibliography is the inclusion of Punjabi literature. Apart from their religion, Sikhs define themselves as a Punjabi speaking community. Although the majority of Sikh settlers are able to communicate in English the language of their homes is predominantly Punjabi. Indeed many parents have made considerable efforts to instruct their British born children in Punjabi. Punjabi classes are run on Saturdays and Sundays by many gurdwaras. A number of literary associations are active in Britain, discussing the new writings of Punjabi writers. This considerable body of creative work vividly expresses Punjabi speakers' understanding of the host society and of their life in Britain. In this bibliography we have included writings by Punjabi visitors and residents who have provided invaluable insights into Sikh life in Britain. Punjabi short stories, novels, poems, plays, biographies and essays continue to appear. To have omitted this literature would have been to exclude vital material. It would also have spared the compilers many a headache. We have not been able to provide publication details of the Punjabi titles mentioned nor to draw up a comprehensive list of relevant writing in Punjabi.* Instead we have prepared a list of writers and a comment on each, mentioning some of their publications. These books are still printed in Punjab or Delhi at the authors' cost and distributed by them or through Asian community bookshops. There are some inconsistencies in our transliteration of Punjabi words, including writers' names, into the Roman script. Diacritical marks have not been used to represent Punjabi (Punjabi) sounds for which the smaller and less phonetically consistent Roman alphabet has no equivalents. So, for example, 'a' as in English 'far' and 'ā' as in 'another' are both 'a'; retroflex and dental 'r' are both represented by 'r'. English words such as 'cancer' and 'Canada' have not been altered to their Romanised Punjabi equivalents.

Migration to Britain

Between Britain and the Sikhs of Punjab a special relationship has long existed. Scholarly British interest in the Sikhs predates Sikh migration to Britain by two centuries. The roots of that migration lie in British colonial history, especially in the deliberate recruitment of Sikhs to the army. This imperial relationship was the impetus for early Sikhs to seek out British territories for settlement. However, the migrants from Punjab differed from those from other provinces of India. While other Indians by and large went to British colonies as bonded labourers, most of the Punjabi migrants sought overseas fortunes as independent travellers.

Before the 1950s, Sikh migrants were few and far between. One of the earliest migrants was the Sikh prince, Duldeep Singh, son of Ranjit Singh, the ruler of a sovereign Punjab. He

* A more comprehensive list is available from Darshan S. Tolia.

arrived in Britain on the instruction of the British Governor General as his presence in Punjab was politically explosive. He was put in the charge of English foster parents and became a Christian, although he later renounced this faith as he realised his connection with the Punjab. He spent most of his life among members of the British nobility and bought a country home at Elveden in Suffolk where he brought up his family. As his relationship with the British government turned sour, and he increasingly felt the pull of Punjab, he became a rebel and took desperate measures including trips to Russia and Germany. He died in Paris as an exile.

The migration of Sikhs overseas is a largely twentieth century phenomenon. Initial impetus came from an environment created by the British administrators of Punjab in developing extensive canal colonies in West Punjab, to which many emigrating Sikhs from the central districts of Punjab were attracted. Recruitment to the armed forces was also popular with the Sikh peasantry and by the First World War the proportion of Sikhs in the British Indian army was almost a quarter. Many Sikhs in the armed units went abroad to East Africa, Europe and the Far East. Many of the soldiers built up congenial relationships with their English regimental officers who later called them to the Far East especially to the Malay States for security jobs. From here emigration took place to North America, New Zealand and Australia.

However, migration to Britain was the Punjabis' last significant exodus. Between the two world wars a number of Sikhs from Sialkot (in present-day Pakistan) came to Britain and worked as pedlars. These migrants, also known as Bhakra Sikhs, are still the majority among Sikhs in seaports such as Bristol, Glasgow and Southampton. From the late 1950s, a larger migration of Sikhs from Punjab's central districts took place, in particular Jalandhar and Hoshiarpur. Members of the Ramgarhia Sikh community also arrived during these years, many of them in the early 1970s. Most came from the newly independent countries of East Africa, where members of their families had first arrived from Punjab as indentured labourers around 1900 to lay the East African railway.

Since the 1950s several of Britain's South Asian communities, including the Sikhs, have grown substantially, particularly in certain inner city areas. Numbers have increased partly through birth, partly through further immigration, although the latter has dwindled. Each community's social, religious and political organisations have taken shape and gained local recognition. In terms of their numerical strength the Sikhs are comparable to the South Asian Muslim and Hindu communities. During the 1960s Britain's Sikhs attracted little scholarly attention. More was published during the next decade. Then in June 1984 armed Indian forces invaded the Golden Temple complex, Amritsar, and the convulsions within the Sikh community in Britain as elsewhere have brought it into the limelight. Many commentators have been at a loss to know what was happening.

Further sources for the study of Sikhs in Britain

The bibliography has not exhausted all sources available for the study of Sikhs in Britain. For a comprehensive picture of the community, scholarly material must be supplemented. A serious scholar would need to take into account the following:

a) English language newspapers

The popular press - magazines, national and local papers - is a rich source of information which we have made no attempt to cover, although a few entries on Sikh personalities and on such topical issues as turban disputes have been included. Local papers such as *Middlesex County Times*, *Southall Gazette* and *Wolverhampton's Express* and *Star* often report extensively on local Sikh community affairs. By comparison the national dailies, *The Guardian*, *The Times* and *The Daily Telegraph*, printed only occasional though important editorial comment on, say, the turban controversies. Local issues, such as the granting of permission for a building to be used as a gurdwara, are usually reported in the local press. *The Sunday Times* and *The Observer* occasionally feature something Sikh - a wedding ceremony for instance. Many other commercial publications acknowledge from

time to time the 'black' presence in Britain. Sikhs have come in for little specific mention although their readers include increasing numbers of Sikhs.

b) Panjabi newspapers

Newspapers and magazines published in Britain are a rich source of material on Sikhs in Britain. In Section I we have listed current Panjabi newspapers and magazines. Many others have ceased publication. They are often produced on meagre budgets and rely on the heroic efforts of individuals. The two oldest papers, both established in 1965, deserve special mention. *Des Pardes* and *Punjab Times* have reported week by week on the Sikh community's politics, personalities, religious congregations and other literary and cultural activities.

c) Other publications

Both central and local government bodies have gradually realised the need for better communication with Sikhs and so have provided administrative leaflets in Panjabi. Similarly such organisations as the Commission for Racial Equality and the Trade Union Congress have published booklets on Sikhs for use by individual departments. These publications reflect the authorities' attitude and response to the Sikh community, in many cases acknowledging political lobbying by certain Sikh organisations for particular provision. Many gurdwaras have devoted funds to making young British-born Sikhs literate in Panjabi. More recently certain local authorities have provided teaching materials and qualified teachers. GCSE syllabuses in the Panjabi language have been standardized. The Centre for Information on Language Teaching and Research is a useful source of data. The Shap Working Party on World Religions in Education provides information on religions including Sikhism for teachers. Its annual journal *World Religions in Education* (formerly *Shap Matting*) contains articles about Sikhism in Britain.

Other publications worthy of exploration are the pamphlets produced by numerous Sikh literary, religious and political organisations. These documents range from the constitutions of individual gurdwaras to the election manifestos of the Akali Dal and the Indian Workers Associations. Special attention should be paid to the Sikh Missionary Society (10 Featherstone Road, Southall, Middlesex) which publishes religious literature aimed at young British Sikhs. The Sikh Missionary Society was formed out of Sikh parents' concern for their children's ignorance of their religion and of their mother tongue, Panjabi.

In recent years, voluntary associations have proliferated. For the promotion of the Panjabi language, a National Council for Panjabi Teaching was formed. In addition there are Sikh Parents Associations in several cities; in particular Leeds, Leicester, East London, Bradford are quite active. Similarly complementing these but catering for the literary interests of Panjabi speakers are a number of literary societies. Among these the International Panjabi Literary Society of East London and the Panjabi Progressive Writers Association, based in Southall and Wolverhampton are well known. Since 1984 thousands have died in the continuing turmoil of the Punjab crisis. As a consequence human rights organisations have been established in Britain. The Sikh Human Rights Group and Punjab Human Rights Organisation have published reports emanating from Punjab.

For a fuller awareness of the cultural life of Britain's Sikhs one must go beyond the printed page to gramophone records, music cassettes and videos, many produced by local singers and instrumentalists. We have included a sample of the radio and television programmes which present Britain's Sikhs. Oral history projects have begun to record the reminiscences of Sikh settlers. This bibliography includes references to the few resultant publications. Local museums and resource centres have occasional exhibitions featuring local minority communities. A rather different collection is housed at Ancient House Museum, White Hart Street, Theford. This is a 15th century timber house given to the town in 1921 by Prince Frederick Duleep Singh, son of Duleep Singh, who fled to the throne of Punjab. This museum was opened in 1924 and has a collection of the prince's books and pictures.

Since June 1984 political alliances within the Sikh community have changed dramatically. Support for Khalistan, an independent Sikh state, has caught the imagination of some Sikhs. Current events in India and in the worldwide Sikh diaspora will affect the future for Sikhs in Britain and have an impact on the relationship between Britain and India with wider implications for the Indian subcontinent. The study of the Sikh community in Britain is vital as never before and deserves more scholarly attention. We hope that this bibliography encourages others to conduct research in this field.

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For the remaining defects we alone are responsible.

1

GENERAL SOURCES

(A) BIBLIOGRAPHIES

GILBERT, Victor F. and TATLA, Darshan Singh, 1984

Immigrants, minorities and race relations: a bibliography of theses and dissertations presented to British and Irish universities 1900-1981. London: Mansell.

Covers Sikhs and other communities settled in Britain under separate headings.

GORDON, Paul and KLUG, Francesca, 1984

Racism and discrimination in Britain: a select bibliography 1970-1983. London: Runnymede Trust.

This does not differentiate Sikhs.

MADAN, Raj, 1979

Coloured minorities in Great Britain: a comprehensive bibliography 1970-1977. London: Aldwych Press.

This is a successor to Sivnanandan's bibliography (see below).

SIVANANDAN, A., 1969

Coloured immigrants in Britain: a select bibliography. London: Institute of Race Relations, 3rd ed.

Covers from 1950 to 1969.

TATLA, Darshan Singh, 1983

'Sikhs abroad: a research bibliography'. Journal of Sikh Studies, 10, (1), p.138-142.

Lists theses submitted to universities in the United Kingdom, Canada and the U.S.A. covering countries of Sikh settlement, e.g. Malaysia, Burma, the United Kingdom and North America. Rather dated now.

TAYLOR, N.J. and HEGARTY, S., 1985

The best of both worlds ...? a review of research into the education of pupils of South Asian origin. Windsor: NFER-Nelson.

Based on a review of research commissioned by the Swann Committee, this is a highly systematic and detailed volume with a comprehensive coverage of studies relating to the educational experiences of South Asian pupils in Britain. The studies are usefully divided into several sections and discussed in relation to South Asian pupils' performance in examinations, their attitudes to education, the effect of home and school environment. Several studies relating to Sikh pupils are cited and discussed. Educational research relating to Sikh children is identified in the index. The book has a very useful and extensive bibliography.

TOMLINSON, Sally, 1984
Ethnic minorities in British schools. London: Heinemann and Policy Studies Institute.

A comprehensive review of studies relating to ethnic minorities. Includes a discussion of Asian language teaching provision and issues surrounding mother-tongue teaching. Several studies relevant to Sikhs are discussed. The book has a comprehensive bibliography.

(B) GENERAL STUDIES

ALI, Arif, ed., 1986

Third world impact. London: Hansib, 7th ed.

A directory of blacks' presence in Britain. A few Sikhs are covered.

BAHRE, Patricia, 1982

India, Pakistan and Bangladesh. London: School of Oriental and African Studies.

A source book for teachers.

BANTON, Michael, 1972

The migrant's choice: New Community, 1, 5, p.349-353.

Professor Banton has made some observations in his books and articles about the Sikh community. Here he introduces a series of articles for New Community, entitled Ethnic minorities in Britain, discussing Pettigrew's article on Sikhs (1972).

BANTON, Michael, 1977

Racial minorities. London: Fontana.

A brief descriptive book on Britain's minorities including a discussion of Sikhs in Britain.

BARRIE, Wade and SOUTER, Pamela, 1991

Continuing to think: the British Asian girl Avon, Multilingual Matters.

Based on interviews conducted with a number of Asian girls. It argues that Asian girls' educational needs should be taken into account. Based on questionnaire and relaxed unstructured interviews.

BIDWELL, Sidney, 1976

Red, white and black: race relations in Britain London: Gordon and Breach.

Narrates the 'story of Southall', but ranges widely on race relations issues in British politics. Notes several times the presence of Sikhs. Mr Sidney Bidwell was MP for a West London constituency which includes several wards of Southall.

BROWN, Colin, 1984

Black and white Britain: the third PSI survey. London: Heinemann.

A survey of black people in the British labour market, housing, location and settlement pattern. Twenty per cent of the sample drawn from the Asian population were Sikhs.

BROWN, John, 1970

The unmelting pot. London: Macmillan.

General survey of Bedford's ethnic groups including Punjabi Sikhs. The study suggests Sikhs do not wish to give up their Punjabi identity but prefer to liberalise it. A Sikh engagement ceremony is described.

CHEETHAM, J., 1972

Social work with immigrants. London: Routledge.

Pages 162-165 afford a brief description of the Sikhs.

CLARKE, C., PEACH, C. and VERTOVEC, S., 1990

South Asians overseas: migration and ethnicity. Cambridge: Cambridge University Press

World-wide case studies enable the comparison of the role of migration and ethnicity within the South Asian diaspora. Similarities and differences between nineteenth and twentieth century migration emerge.

COMMISSION FOR RACIAL EQUALITY, 1985 (updated occasionally)

Directory of ethnic minority organisations in the UK. London: CRE.

The directory is divided into regions but is not exhaustive and has no index. Many Race Equality Councils have made their own lists of minority organisations which are usually more up-to-date.

COMPUTERS AND GEOTECHNICS, n.d.

Indians in Britain: who's who. 27 Henderfolian Drive, Sketty, Swansea SA2 7NG.

A directory of Indians in Britain; only a few prominent Sikhs are covered.

DEAKIN, Nicholas, 1970

Colour, citizenship and British society. London: Panther Books.

This is an abridged version of Rose et al (1969), drawing similar conclusions regarding the arrival of large numbers of immigrants in Britain. The sections on Sikh background and adaptation to Britain are retained.

DESAI, Rashmi, 1963

Indian immigrants in Britain. Oxford: Oxford University Press.

Desai investigated selected social issues such as settlement, leadership and integration through accommodation. Of particular relevance to Sikhs is the section describing the foundation of the Gunn Nanak Gurdwara in Birmingham in 1957 and the growth of the Indian Workers Association.

- DHESI, A.S., 1969
 Indian immigrants in Britain. United Asia: a special issue on Indo-British relations.
 A number of academics wrote about the relations between India and Britain. Dr Dhesi wrote in terms of race relations due to the presence of Indians in Britain.
- ECONOMIST INTELLIGENCE UNIT, 1965
The immigrant community in Southall. London: The Unit.
- FYSON, Nance Lini, 1984
Multi-ethnic Britain. London: Batsford.
- This book for older secondary pupils in the 'Living Today' series has chapters on The Melting Pot, How Many?, From Where?, Family Life, Food, Health, Housing, Languages, Education, Employment etc. Sikhs figure in the text and in the black and white illustrations e.g. p.12. Errors include Most Sikhs do eat meat, but only if the animal is slaughtered in a special way, called Halal (p.15). Bedford receives special attention (p.50).
- FYSON, N.L. and GREENHILL, S., eds. 1979
New Commonwealth immigrants. London: Macmillan.
- Interviews with immigrants about their experiences of life in Britain. Includes two Sikhs - Ajit Singh Rai, the first general secretary of the Indian Workers Association, and Bhupinder Kaur Sandhu, a doctor in the National Health Service.
- GILBERT, Victor F.
 'Current bibliography of immigrants and minorities: Immigrants and minorities.'
 The author regularly provides a current list of articles, theses, manuscripts and reports relating to immigrants, minorities and race relations. The entries mainly relate to the United Kingdom and North America. Very comprehensive.
- GRIFFITHS, J., ed., 1982
Asian links. London: BBC and CRE.
- Publication of Radio Four recordings of interviews with Asians of different faiths. The conversation recorded on pages 9-20 Punjab, Heartland of the Sikhs includes contributions from Indrajit Singh, editor of the Sikh Messenger, and Parminder Bhaichu, an anthropologist.
- HARRISON, Paul, 1974
The patience of Southall. New Society, XXVIII, 600, April 4, p.7-11.
- HIRO, Dilip, 1992
Black British, white British. London: Rev. ed. (previous edition 1973, Penguin).
- Hiro discusses West Indians and Asians, their cultures and reasons for coming to Britain. He mentions the role of the gurdwara and the Sikhs' struggle for the right to wear the turban.

- HOLROYDE, P. et al., 1973
East comes West: a background to some Asian faiths. London: Community Relations Commission and Yorkshire Committee for Community Relations. 2nd ed.
 Holroyde gives some details of prescribed practices of Asian religions including Sikhism.
- HUXLEY, Elspeth, 1964
Back street new worlds: a look at immigrants in Britain. London: Chatto & Windus.
- The section entitled 'Punjab in Middlesex' is an impressionistic account.
- ISRAEL, W.H., 1969
Colour and community: a study of coloured immigrants and race relations in an industrial town (Slough). Slough: Slough Council of Social Services.
- Includes 39 tables of information on e.g. tenancy and methods of seeking employment.
- JENKINS, Simon, 1971
Here to live. London: Runnymede Trust.
- Brief survey of race relations in Leamington which includes comment on Sikhs (p.26-31). Based on research conducted by Victoria Randall during Autumn 1970.
- JOHNSON, Mark R.D., 1985
Race, religion and ethnicity - religious observance in the West Midlands'. Ethnic and Racial Studies 8,3, p.426-437.
- Discusses the significance of religion in socialisation, with particular reference to education and voting behaviour. Analysis of the Sikh population in the sample survey reveals Sikhs are more likely to vote in general elections and Sikh women especially are significant attenders of gurdwaras.
- KANNAN, C.T., 1978
Cultural adaptation of Asian immigrants: first and second generation. Published by the author.
- Southall was the main locale of this study, chiefly intended to test the assumption that 'the Asians are here to make money and return'. Data was mainly gathered by informal discussions and analyzed in terms of cultural background, settlement, education, occupation, religion, morality and marriage customs, interaction with the host society and adaptations. Sikhs are mentioned, though it is never made clear how many were in the sample nor for which group of Asians the conclusions drawn are valid.
- LAWRENCE, D., 1974
Black migrants, white natives: a study of race relations in Nottingham. Cambridge: Cambridge University Press.
- Lawrence provides an overview of race relations in Nottingham, dealing in a historical way with the West Indian, Indian and Pakistani communities. Mention of Sikhs is incidental e.g. the city transport department's refusal in 1969 to allow the wearing of turbans.

- MAAN, Bashir, 1992
The study of Asians in Scotland. Edinburgh: John Donald.
- This lists a number of Sikhs settled in Scotland.
- MORRISH, I., 1971
The background of immigrant children. London: Allen and Unwin.
- An early account of different immigrant groups' backgrounds. It includes a section on Sikhs.
- NELSON, G.K., 1975
Religious groups in a changing social environment. In Bryan, Alan, ed. Religion in the Birmingham area. Birmingham: Institute for the Study of Worship and Religious Architecture, University of Birmingham, p.45-60.
- Deals predominantly with Christian denominations and the changes in the social environment over several centuries. Under the heading 'Ethnic Churches' Nelson mentions internal migration and immigration from the Commonwealth. He includes the Sikh community of Handsworth, estimated at 5,000 and refers to the Graham Street and Smethwick gurdwaras, to two Sikh congregations meeting in Handsworth schools and to the Rawlasis' and Nirankaris' places of worship. Nelson's conclusion is that, as the social composition of an area becomes increasingly heterogeneous, its religious institutions become more diverse and numerous.
- ROSE, E.J.B. et al., 1969
Colour and citizenship: a report on British race relations. Oxford: Oxford University Press for Institute of Race Relations.
- A comprehensive report, now somewhat dated, analyzing the British social and political attitudes to immigration and racial issues. The report critically reviews the policies adopted in housing, education, employment and social services including the role of churches, police and voluntary organisations. In conclusion recommendations are made. Pages 52-6 and 452-468 deal exclusively with Sikh migration and settlement.
- SHERGILL, Niral Singh, 1985
Shergill's International Directory of Sikh Gurdwaras and organisations. London. Published by the author.
- SHERGILL, Niral Singh, 1988
Indians abroad. London. Published by the author.
- SINGH, Raminder with RAM, Sodhi, 1986
Indians in Bradford: the development of a community. Bradford: Faculty of Contemporary Studies, Bradford College.
- Sikhs comprise almost 50 per cent of Bradford's Indian community and are specifically described in relation to all topics covered viz. settlement pattern, phases and paths of immigration, educational background, employment experience prior to emigration, reason for migration, information and knowledge about labour market in Britain, myth of return and development of social infrastructure.

- SMITH, David J., 1976
The facts of racial disadvantage. London: P.E.P. Broadsheet No.560.
- This much-quoted and detailed national investigation of ethnic minority housing was carried out in 1973-4 by the Political and Economic Planning Unit. The sample involved 3292 Asians and West Indians of whom Asians (57%) were classified according to national origin and religious affiliation. Within the Asian sample, Sikhs were more likely to be owner occupiers (92%) than Muslims (78%) or Hindus (65%).
- SMITH, David, J., 1981
Unemployment and racial minorities. London: Policy Studies Institute, Report No. 594.
- The follow-up study of Smith (1976) focusing on the unemployment among racial minorities. Detailed statistical data on minorities settled in various regions of England.
- STOPPES-ROE, Mary and COCHRANE, Raymond, 1990
Citizens of this country: The Asian-British. Multilingual Matters.
- Provides grassroots information, statistical analysis and discursive synthesis. A number of references are to the Sikh community.
- TANDON, Yash and RAPHAEL, Arnold, 1984
Problems of a displaced minority: the new position of East Africa's Asians. London: Minority Rights Group, Report No. 16. Rev. ed.
- Of the Asians in East African countries, 6 per cent were Sikhs. Of these most belonged to the artisan skilled workers caste of Rangarhia Sikhs. The report tells about the difficulties faced by Asians in settling again.
- THAPAR, Karan, 1982
'Asians in Britain'. The Times, 21 June, 26 June.
- In a series of three articles, the author presents a panoramic view of Asians in Britain. Includes some photos and references to Sikhs.
- THOMAS, Timothy N., 1985
Indians overseas: a guide to source materials in the India Office: records for the study of Indian emigration, 1830-1950. London: British Library.
- This consists of the historical background of emigration from India during 1830-1950, with notes on the main areas of Indian emigration and records of Indian emigration held by the India Office Library, London.
- TINKER, Hugh, 1971
A new system of slavery: the export of Indian labour overseas 1830-1920. Oxford: Oxford University Press.
- See below.
- TINKER, Hugh, 1976
Separate and unequal: India and the Indians in the British Commonwealth 1920-1950. London: Hurst.
- See below.

TINKER, Hugh, 1977

The banjar tree: overseas emigrants from India, Pakistan and Bangladesh.
Oxford: Oxford University Press.

These three studies form a comprehensive history of emigration from the Indian sub-continent, starting from the earliest period when indentured labour was recruited from the Southern and Eastern provinces of India for settlement in various colonies of the British Empire. Emigration from Punjab started relatively late, towards the close of the nineteenth century, and relatively few Punjabis went abroad as indentured labourers. The author chronicles various phases of emigration cycles and the conditions of settlement in colonies as diverse and distant as British Guyana, Australia, Africa and the West Indies. He traces the settlement of Sikhs in Uganda and other East African countries in the early twentieth century. In the concluding study he places in context the settlement of Indians, Pakistanis and Bangladeshis in Britain. The date and location given for the establishment of the first gurdwara in Britain are incorrect.

VADGAMA, Kusoom, 1984

India in Britain: the Indian contribution to the British way of life. London: Robert Royce Ltd.

A largely pictorial record of Indians in Britain between 1852 and 1947 including the Sikh prince, Maharajah Dhuleep (sic) Singh (p.53-56), and Ran Singh, the designer of the Durbar Hall at Osborne House (p.182-185). It also covers other Sikh princes' visits to Britain in the early part of this century. Several photos of Sikhs included.

VISRAM, Rozina, 1986

Avahs, lassars and princes: the story of Indians in Britain 1700-1947. London: Pluto Press.

Traces the history of Indians who came to Britain, starting with the early maid servants, rulers of princely states, students returning to become nationalist leaders or administrators of the Raj and armed personnel who fought in two world wars in Europe and the Mediterranean. There is only an occasional reference to Sikhs. Maharajah Duleep Singh's exile in Britain is mentioned briefly.

(C) STATISTICS

ANWAR, M., 1974

'Pakistanis and Indians in the 1971 Census: some ambiguities.' New Community, III, 4, p.394-6.

This article calls for enumeration of minorities on the basis of religion. Anwar also points towards the interesting but usually forgotten fact that some Punjabi Sikhs were born in that part of Punjab that now forms Pakistan.

COMMISSION FOR RACIAL EQUALITY, 1978

Ethnic Minorities in Britain: statistical background. London: C.R.E.

COMMISSION FOR RACIAL EQUALITY, 1985

Ethnic Minorities in Britain: statistical information on the pattern of settlement.
London: C.R.E.

A detailed statistical breakdown of Commonwealth migrants in Britain; divided into Indian, Pakistan and Bangladeshi categories for Asians. Borough-wide data is provided using 1971 and 1981 Census figures.

DALTON, M. and SEAMAN, J.M., 1973

The distribution of New Commonwealth immigrants in the London borough of Ealing, 1961-66
Institute of British Geographers, p.21ff.

Has details of early settlements in the area of Southall and adjoining districts, with several maps.

EVERSLEY, D. and SUKDEO, F., 1969

The dependants of the coloured commonwealth population of England and Wales.
London: Institute of Race Relations.

Sikhs are not separated from Indians.

INNER LONDON EDUCATION AUTHORITY, 1985

Language Census. Education Committee 5695/1985.

IEA has reprinted its Language Census of pupils previously conducted in 1981 and 1983. Over 100 home languages were identified. Nearly 20 per cent of all pupils had a home language other than English. Punjabi is mentioned.

JONES, G.W. and MUTTHIAH, A., 1983

Fertility trends among overseas Indian populations. Population Studies, 37, 2, p.273-300.

Also covers United Kingdom, though detailed religious breakdown is not given.

KNOTT, Kim, 1981

Statistical analysis of South Asians in the U.K. by religion and ethnicity.
Community Religions Project Research Paper 8. Leeds: University of Leeds.

KNOTT, Kim, 1987

'Calculating Sikh population statistics.' Sikh Bulletin, 4, p.13-22.

Summarises the difficulties in estimating numbers accurately.

KNOTT, Kim and TOON, Richard, 1980

Considering religious statistics: Sikhs, Hindus and Muslims in the U.K. of South Asian ethnic origin. Community Religions Project Research Paper 7. Leeds: University of Leeds.

See below.

KNOTT, Kim and TOON, Richard, 1982

Muslims, Sikhs and Hindus in the U.K. problems in the estimation of religious statistics. Religious Research Paper 6. Leeds: University of Leeds.

These three papers present estimates of the Sikh, Hindu and Muslim components of the UK population originating from the Indian sub-continent. They are based on a comparison of Smith (1976) with 1971 census data moderated by estimates of subsequent migration and fertility data.

OFFICE OF POPULATION CENSUSES AND SURVEYS, 1977

'New Commonwealth and Pakistani population estimates.' Population Trends, 9.

OFFICE OF POPULATION CENSUSES AND SURVEYS, 1982
Sources of statistics on ethnic minorities'. Population Trends, 28 and OPCS Monitor, Ppl. 82/1, 22-6-82.

OFFICE OF POPULATION CENSUSES AND SURVEYS, 1986
Labour Force Survey 1983 & 1984 and Labour Force Survey 1985: Ethnic group and country of birth. OPCS Monitor LFS 86/2.

An important source of information in the absence of a direct ethnic question in the 1981 Census. It gives a detailed picture of South Asians and Afro-Caribbeans on a range of economic data - employment and unemployment, occupation, useful demographic questions.

OFFICE OF POPULATION CENSUSES AND SURVEYS, 1986
Estimating the size of the ethnic minority populations in the 1980s'. Population Trends 44, Summer, p.23-27.

OWEN, David, 1992
Ethnic minorities in Great Britain: settlement patterns. Census statistical paper no. 1. Coventry: Centre for Research in Ethnic Relations, University of Warwick.

This is based on the 1991 census and provides the ethnic group composition of the population of Great Britain. Indians are the largest single group in Britain, with a population of 840,800. This is not broken down into religious categories. Area-wise distribution is provided.

PEACH, G.C.K. and WINCHESTER, S.W.C., 1974
Birthplace, ethnicity and the under-enumeration of West Indian, Indian and Pakistanis in the Censuses of 1966 and 1971'. New Community III, 4, p.386-93.

THE RUNNYMEDE TRUST and THE RADICAL STATISTICS RACE GROUP, 1980
Britain's Black Population. London: Heinemann Educational.
Indians are not sub-divided into religious categories. A second edition is expected.

SAGGAR, Shamit, 1985
The 1983 Labour Force Survey and Britain's 'Asian' population: a research note'. New Community XII, 3, p.418-439.

(D) NEWSPAPERS AND JOURNALS

(i) British journals on immigrants and minorities

Ethnic and Racial Studies
Routledge & Kegan Paul Ltd.
11 New Fetter Lane
London EC4P 4BE

Immigrants and Minorities
Frank Cass & Co. Ltd.
Gainsborough House
11 Gainsborough Road
London E11 1RS

New Community
Centre for Research in Ethnic Relations
University of Warwick
Coventry CV4 7AL

Race and Class
Institute of Race Relations
2-6 Leake Street
King's Cross Road
London WC1X 9HS

Race Today
Race Today Collective
165 Railton Road
London SE24 0LU

Runnymede Trust Bulletin
Runnymede Trust
178 North Gower Street
London NW1 2NB.

(ii) Periodicals relating to Sikhs in Britain

Sikh Bulletin
West Sussex Institute of Higher Education
Bishop Otter College
Chichester, PO19 4PE
(annual publication)
(Editors: W. Owen Cole, Gopinder Kaur,
Eleanor Nesbitt, Arvind-pal Singh, Gurdeep Singh)

The Sikh Courier
88 Mollison Way
Edgware, London HA8 5AW
(Editor: A. S. Chatwal)

The Sikh Messenger
43 Dorset Road
Merton Park
London, SW19 3EZ
(Editor: Indarjit Singh)

The Sikh Reformer
95 Monnus Boulevard
Coventry CV2 5NB
(Editors: S.S.Thandi and A.S.Mandair)

(iii) Journals published in Punjab and India

Journal of Sikh Studies
Department of Guru Nanak Dev Studies
Guru Nanak Dev University
Amritsar, Punjab
(Twice yearly)

Khera: a Journal of Religious Understanding
Bhai Vir Singh Sadan
Gole Market
New Delhi
(Twice yearly)

The Panjab Past and Present
Department of Panjab Historical Studies
Punjab University
Patala, Panjab
(Twice yearly)

Punjab Journal of Politics
Department of Politics
Guru Nanak Dev University
Amritsar, Panjab
(Twice yearly)

The Sikh Review
Karnani Mansion
Room No. 116, Panjab Park Street
Calcutta, India
(Monthly)

Studies in Sikhism and Comparative Religion
Guru Nanak Foundation
New Delhi
(Twice yearly)

(iv) **Britain's Panjabi newspapers**

a) *Weeklies*

Awaz-e-Qaum (1986 -)

Gate 2, Unit 5B
Booth Street
Smeethwick
Birmingham B66 2PF

Des Pardes (1965 -)

8 The Crescent,
Southall, Middlesex
(Editor: Tarsem Singh Purewal)

Punjab Times (1965 -)

30 Featherstone Road
Southall, Middlesex
(Editor: Avinash S. Azad)

The Panjabi Guardian (1987 -)

Soho Road
Handsworth
Birmingham B21
(Editor: Inderjit Singh Sangha)

b) *Monthlies/Quarterlies*

Lalkar
4 Featherstone Road
Southall, Middlesex

Pardesan (1983)
Kikku House
Uxbridge Road
Southall, Middlesex

Sevadar
Ramgarhia Sikh Gurdwara
Southall, Middlesex

(v) **Associations producing occasional publications**

International Panjabi Literary Society
East London
[Pritham Singh Kambo]

National Council for Panjabi Teaching
Harngley Professional Development Centre
Downhills Park Road, London N17 6AR
[Convenor: S.S. Attarwala]

Panjab Parents Association
East London
[President: G.S. Gahri]

Panjab Progressive Writers Association
Southall
[Shivcharan S.Gill]

Punjab Human Rights Group
41-44 Temple Chambers
Temple Avenue, London EC4 OHP
[Contact: Harjit Singh, Barrister]

Punjab Research Group
Coventry Business School
Coventry University
Priory Street, Coventry CV1 5FB
[Convenor: Shinder S.Thandi]

Sikh Human Rights Group
P.O.Box 45
Southall
Middlesex UB2 4SP
[Contact: Dr. Jasdev S.Rai]

Sikh Missionary Society
10 Featherstone Road
Southall, Middlesex UB2 5AA

Sikh Parents Association
Leicester
[President: Rashwel Singh]

MIGRATION AND SETTLEMENT

ALEXANDER, M. and ANAND, S., 1980

Queen Victoria's Maharajah. Duldeep Singh 1838-1893. London: Weidenfeld.

Based on contemporary records this is the life story of Maharajah Ranjit Singh's son, heir to the Punjab throne. He arrived in Britain, already converted to Christianity, in 1854 and became a favourite of Queen Victoria but became disillusioned with his life as squire of Elveden. He made many attempts to return to India to claim his title as a ruler of Punjab - but died dissatisfied in Paris.

AURORA, G.S., 1967

The new frontiersmen: a sociological study of Indian immigrants in the United Kingdom. Bombay: Popular Prakashan.

This study is based on fieldwork in 'Greenland' during 1957 - 1959, the period of Jat Sikh settlement from Jullundur and Hoshiarpur, and the time when wives were just beginning to arrive. Detailed reasons are given for Sikh migration. Leisure use, work, interaction with the host society, forces of cohesion and division, religion, social mobility are among topics discussed.

BAGCHI, Anu, 1979

The ethnic minorities in Bedford. Unpublished dissertation, Roehampton Institute, Southlands College.

A description of ethnic minorities in Bedford including Sikhs. Examines the nature of immigration to Bedford and the present situation including immigrant impact on jobs, housing and education.

BALLARD, Roger, 1983

Migration in a wider context: Jullundur and Mirpur compared. New Community XI, 1/2, p.117-136.

A comparative study of two districts, one in East Punjab, the other in West Punjab, which have sent more migrants to the U.K. than any other region in South Asia. (See also Chaudhri:1971). The economy of Jullundur is booming but Mirpur's economy is stagnating. Ballard traces the history of emigration from each area and contrasts the utilisation of emigrants' remittances. Mirpur's structural context - its situation on the periphery of Pakistan - is one key factor in its underdevelopment. Remittances there have been spent on consumer goods whereas the Jullundur emigrants' investments have contributed to a sound rural infrastructure.

BALLARD, Roger, 1989

Differentiation and disjunction among the Sikhs in Britain. In: Barrier, Gerald and Dusenberry, V. eds. The Sikh Diaspora. Delhi: Chanakya, p.200-234. Also available in Punjab Research Group Discussion Paper Series, No.16.

Ballard examines the disunity among British Sikhs as a significant source of change. After identifying the factors of personal rivalry, caste, class and sect in Punjab he surveys the history of Sikh settlement in Britain and looks at the continuities and the changes in patterns of cooperation and competition. He suggests that factionalism has resulted in some substantial collective achievements.

BALLARD, Roger, 1990

Migration and kinship: the differential effect of marriage rules on the processes of Punjabi migration to Britain. In Clarke, Colin et al., eds. South Asians overseas. Cambridge: Cambridge University Press.

Most of Britain's South Asian population are Punjabi. Of these Punjabis the Muslim migrants from Mirpur and the Sikhs from Jullundur are the two largest groups. In this comparison of factors in the social trajectories followed by Mirpuris and Jullunduris, Ballard pays particular attention to Islamic marriage rules.

BALLARD, Roger and BALLARD, Catherine, 1977

The Sikhs: the development of South Asian settlement in Britain. In Watson, J.L., ed., Between two cultures. Oxford: Blackwell, p.21-56.

Provides an analysis of Sikh settlement in Britain in four phases characterised respectively by the arrival of individual pioneers before World War II, the post-war immigration of many unskilled labourers, the arrival of wives and children in the 1960s and finally dispersal and a British-born generation.

BAROT, Rohit, 1991

'Migration, change and Indian religions in Britain'. In Shahid, W.A.R. and Van Koningsveld, P.S., eds., The integration of Islam and Hinduism in Western Europe. Kampen, Netherlands: Kok Pharos Publishing House, p.188-200.

Sikhs are included briefly in this sociological analysis of Indian settlement in Britain. Religion is shown to be an important dimension of group formation.

BARRIER, Gerald and DUSENBERY, V. eds., 1989

The Sikh diaspora: migration and experience beyond Punjab. Delhi: Chanakya.

An important collection of studies. Some are indicated separately in this bibliography.

BHACHU, Parminder, 1984

East African Sikhs in Britain: experienced settlers with traditionalistic views. Immigrants and Minorities, 3, p.276-296.

Dr Bhachu discusses the settlement pattern and lifestyles of Sikhs who came to Britain from East African countries. Contrasting them with those Sikhs who came directly from Punjab, the author concludes that East African Sikhs 'have developed several social conventions which are more tradition-bound'.

BHACHU, Parminder, 1989

The East African Sikh diaspora: the British case. In Barrier, Gerald and Dusenberry, V., eds., The Sikh diaspora: migration and the experience beyond Punjab. Delhi: Chanakya, p.235-260.

This documents major features of the East African Sikh community and the developments resulting from settlement in Britain. These changes include an enhanced East African identity through contact with Sikhs direct from Punjab.

BHACHU, Parminder, 1990

Religious and cultural effervescence: Sikhs in the British diaspora. Khara: a journal of religious understanding, 9, 2, p.85-101.

This discusses the role of caste and class differentiation among the Sikh community in Britain. Also takes note of post 1984 cultural and religious revivalism.

- BRAD, Avtar, 1982
 'The South Asians'. In Minority Experience. Milton Keynes: Open University, p.1-26.
- This is a reprint of material designed for the Open University Course (E354) 'Ethnic Minorities and Community Relations'. Although the category 'Asian' is used the material largely refers to Sikhs.
- BUNTING, Madeleine, 1993
 'In pursuit of the Suffolk maharajah'. The Guardian, 3 March.
- Recounts negotiations between the villagers of Elveden and Sikhs from Wolverhampton wishing to mark the death centenary of Maharajah Duleep Singh.
- BURROUGH, Paul, 1966
 'The Sikhs of Britain'. In Loehlin, C.H., The Christian Approach to the Sikh. London: Edinburgh House Press, p.9-14.
- This foreword is a brief account of Sikh migration to Smethwick.
- CAMPBAIN AGAINST RACISM AND FASCISM/SOUTHALL RIGHTS, 1981
Southall: the birth of a black community. Institute of Race Relations.
- This polemical history of the London suburb of Southall traces the development of the Asian community there from 1951 (when there were only 330 Commonwealth immigrants in the area) to the 1970s. It focuses on the political activities of the Asian and Afro-Caribbean settlers, the formation of the Indian Workers Association (a mainly Sikh organisation) and other political groups. It contains an extensive bibliography and a chronology of main events in the area.
- CHANDAN, Anarjit, 1986
Indians in Britain. London: Oriental University Press.
- A general description of Indian migrants by a journalist-poet. This book is also published in Punjabi under the title Yālavāyā.
- CHAUDHRI, Ioyce 1971 (see PETTIGREW q.v.)
 'The emigration of Sikh Jats from the Punjab to England'. In Social Science Research Council, Final report on S.S.R.C. Project HR 33/II. London: S.S.R.C.
- COLE, W. Owen, 1982
 'The settlement of Sikhs in the U.K.: some possible consequences'. The Punjab Past and Present. XVI-XVII, October, p.417-424.
- Traces the history of Sikh settlement and highlights the community's concern to maintain the mother tongue, set up gurdwaras and defend the right inseparable from Sikh identity of wearing the turban. Attention is drawn to the inadequacy of Punjabi classes for British Sikh children and the need for English renderings of key Sikh texts. The writer suggests that an authoritative international Sikh Council may be needed and regrets the lack of university courses on Sikhism. He concludes that Sikhs are dispersing socially, but as yet few Sikh students study religion. If a community of committed and theologically educated Sikhs emerges it will face the challenge of presenting Sikhism as a religion culturally unrestricted.

- COVENTRY REMINISCENCE THEATRE, 1990
We came to Coventry: memories of people from many lands who made their homes in Coventry. Coventry: Coventry Reminiscence Theatre.
- This includes memories contributed by some of the first Sikhs to settle in Coventry and a brief history of the Ramgarhia gurdwara (p.54-68).
- FAUX, R., 1980
 'From the Punjab to the Western Isles'. The Times, 28th October.
- FITZGERALD, Kitty, (compiler) 1986
Speaking for ourselves: Sikh oral history. Manchester: Manchester Sikh History Project.
- The story of Manchester's Sikh community related in the words and old family photographs of many individuals. It features children's experience in school and individuals' comments on their marriages.
- GANDARA, Jagdish Singh, 1989
 'Profile of the post-war Indian community in Britain'. Indo-British Review, 16, 2, June, p.190-198.
- GAY, John D., 1971
The geography of religion in England. London: Duckworth.
- Under 'Quasi-Christian Groups and Eastern Religions' Gay mentions the Sikhs, giving their total as 100,000 and listing their areas of settlement. He reports that little is known of the origins of Sikh settlement in Britain and suggests that Sikhs and Muslims are more likely to persist organisationally than Hindus or Buddhists.
- GILL, Manohar Singh, 1976
 'Southall revisited'. The Illustrated Weekly of India, July 11th, p.14-16.
- Following the murder of Gurdip Singh Chhagar this is a description of Southall.
- HANSPAL, Sharon, 1990
 'Sikhs in Crawley'. Sikh Bulletin, 7, p.5-11.
- Based on interviews this traces the settlement of Sikhs in Crawley and their adaptation to a new environment.
- HELWEG, Arthur Wesley, 1977
A Punjabi community in an English town: a study in migrant adaptation. Unpublished Ph.D. thesis, Michigan State University. See below (1979).
- HELWEG, Arthur Wesley, 1978
 'Punjabi farmers: twenty years in England'. India International Centre Quarterly, V, 1, p.14-22.

- HELWEG, Arthur Wesley, 1979 2nd ed. 1986
Sikhs in England: the development of a migrant community. Delhi: Oxford University Press.
- Based on the author's Ph.D. thesis at the University of Michigan, this book traces the development of the Sikh community in Gravesend, while reflecting upon the general development of Sikhs in Britain. Second edition extended by addition of Chapter 10 'Becoming established (1979-1985)' which shows areas of change such as the function of the gurdwara as an educational and social centre, the role of home video players and the increase in businesses.
- HELWEG, Arthur Wesley, 1980a
Sikh immigrants in England'. World Minorities III, p.147-151.
- HELWEG, Arthur Wesley, 1980b
Revitalization in immigrant societies: the Sikhs in England'. Proceedings of the Heracleian Society, V, p.58-59.
- HELWEG, Arthur Wesley, 1982
East Indians in England and North America'. Trends in History, II, 4, p.93-118.
- HELWEG, Arthur Wesley, 1984
Emigration and return: ramifications for India'. Population Review, vol.28, 1 and 2, p.45-57
- HELWEG, Arthur Wesley, 1986
Indians in England: a study of the interactional relationships of sending, receiving and migrant societies'. In Rao, M.S.A., ed., Studies in migration: internal and international migration in India. Delhi: Manohar.
- HELWEG, Arthur Wesley, 1988
Sikh identity in England: its changing nature'. In O'Connell, J.T., Israel, Milton and Oxbry, Willard G., Sikh history and religion in the twentieth century. University of Toronto, Centre for South Asian Studies, p.356-375.
- Basing his study on Sikhs from Jandiala living in Gravesend Helweg reports the interactional relationship between the host, home and migrant communities. As successive phases he identifies premigration, freedom, conflict and settlement. A holistic view of all three communities is needed, he argues, in order to understand each phase.
- HIRO, Dliip, 1976
'Untouchable even in Britain'. Observer Magazine, November 28.
- Hiro surveys the plight of Indian untouchables in Britain, recording their attitudes to marriage which remain rigid within a caste structure for both Sikhs and Hindus.
- JAMES, Alan G., 1974
Sikh children in Britain. Oxford: Oxford University Press for Institute of Race Relations.
- James taught in Huddersfield and many of his pupils were Sikhs. He provides an essential background to the behaviour, values and beliefs of young Sikhs in Huddersfield. He explains family relationships with great clarity and sensitivity. He brings out the conflict between the English educational system, with its emphasis on individualism, and the Punjabi value of group loyalty. The book remains a major work on Sikhs and their aspirations with special reference to young Sikh pupils.

JEFFCOATE, Robert and MAYOR, Barbara, 1982
'Bedford: portrait of a multiethnic town'. Migration and Settlement. Milton Keynes: Open University, p.1-84.

This material reprinted from the Open University Course 'Ethnic Minorities and Community Relations' (E354) includes a section, illustrated with black and white photographs, devoted to Sikhs (p.43-50).

KING, J.R., 1977
Immigrants in Leeds: an investigation into their socio-economic characteristics, spatial distribution, fertility trends and population growth. Unpublished Ph.D.thesis, University of Leeds.

LEVINE, N. and NAYYAR, T., 1975
'Modes of adaptation by Asian immigrants in Slough'. New Community, IV, 3, p.356-63.

A study of 49 male Asian immigrants conducted in May-June 1971 including 33 Punjabi Indians. The article focuses on migrant adaptation. Adaptation is defined as involving the three stages of participation: settlement, group orientation and value assimilation. The group was divided into two sets of people - ones who were more reluctant to adapt and others who were integrationist. These two postures related to socio-economic factors, literacy level and other factors.

McFARLAND, E.W., 1991
'Clyde opinion on an old controversy: Indian and Chinese sea farers in Glasgow'. Ethnic and Racial Studies, 14 [4], October 1991, p.491-515.

From the 1850s onwards the employment of Indian seamen was stimulated by the introduction of steam navigation. Steam-powered shipping lines such as P & O turned to predominantly Muslim rural regions in the North such as Campbellpur, the Punjab and Mirpur as new sources of labour.

NESBITT, Eleanor M., 1989
Britain's Sikhs'. In Wood, Angela, ed., Religions and Education: Shap Working Party 1969-1989. London: BRESS RE Centre, p.75-78.

Recounts the phases of settlement and describes the diversity of religious and caste groupings. Revised version of Nesbitt 1986. Britain's Sikhs'. In Hayward, Mary, ed., World Religions in Education: Religions in Britain (Shap Mailing). London: Commission for Racial Equality, p.18-20.

NESBITT, Eleanor M., 1992
'Sikhs in Grossbritannien'. In Tworuschka, M. and U. eds. Bretelsmann Handbuch Religionen der Welt. Munchen: Bretelsmann Lexikon Verlag, p.288-291.

Outlines migration to Britain and Sikh institutions.

NICHOLLS, Eleanor M. (nee NESBITT), 1984
Sikh studies in Britain'. Studies in Sikhism and Comparative Religion, III, 1, p. 60-63.

A summary of some of the British studies of Sikhism and Sikhs in Britain.

NOWIKOWSKI, Susan and WARD, Robin, 1978/9
'Middle class and British? an analysis of South Asians in suburbia.' *New Community*, VII, 1, p.1-10.

This is a study of South Asian families in South Manchester suburbs. It identifies several issues relating to the study of middle-class sectors of the South Asian population. The study related to 135 households, divided into Punjabi (61), Gujarati (24), Bengali (15), and other (35). It discusses migration and occupational career patterns by citing case histories and comments on the varying attitudes towards group ethnicity of these middle class professionals.

PATNAIK, Anjali, 1968
Study of Sikhs in Southall. Unpublished study originally commissioned for the Institute of Race Relations, conducted by Patnaik and Uberoi in Southall and Ian Thompson in Gravesend.

A study of several Sikh families settled in Southall providing information on their chain-migration and decision to bring wives and families.

PERKS, Robert, 1987
'You are different: you are one of us: the making of a British Asian.' *Oral History*, 15[2], Autumn, p.67-74.

Illustrated interview with a Sikh teenager in Bradford who talks about the older generations's preoccupation with the politics of their homelands.

PETTIGREW, Joyce, 1972
Some notes on the social system of the Sikh Jats. *New Community*, 1, 5, p.354-363.

The article, based on her Report for the Social Science Research Council (see Chaudhri: 1971), describes the nature of the social system of the Sikh Jats and its relation to their migration from Punjab to the United Kingdom. Pettigrew notes the lack of class structure amongst Sikh Jats from rural areas of Punjab. They aim hard at acquiring wealth to gain 'honour' and build relationships to consolidate this. Migration is valued as instrumental in acquiring honour and wealth. The author cites several cases of how these objectives are realised and set by individual Sikhs.

PETTIGREW, Joyce, 1977
Socio-economic background to the emigration of Sikhs from Doaba. *Punjab Journal of Politics*, 1, 1, p.48-81.

Relates various factors responsible for large-scale emigration from Punjab's two districts, Jalandhar (Jullundur) and Hoshiarpur.

PIRANI, Mohamed, 1967
A study of Indo-Pakistani immigrants in Bristol. Unpublished dissertation for Bachelor's Degree, University of Bath.

Discusses in part the situation of Sikh immigrants settled in Bristol.

THE RACE TODAY COLLECTIVE, 1987
The arrivants: a pictorial essay on blacks in Britain. London: Race Today Publications.

The dedication includes Gurdeep Singh Chagger who was murdered in Southall on June 4th 1976. The photographs, but not the text, include Sikhs: their arrival, experience of racism, protests and employment. Examples are a Sikh man at Victoria station in 1959, an Asian-run pub in Wolvehampton in 1977, immigrant workers at Ford in 1978 and an IWA rally ('No Nazis in Southall').

ROBINSON, Vaughan, 1982
The assimilation of South and East African Asian immigrants in Britain. In Coleman, D.A., ed., *Demography of immigrants and minority groups in the United Kingdom.* Proceedings of the eighteenth annual symposium of the Eugenics Society, London, 1981. London: Academic Press, p.143-168.

Robinson discusses the context of Asian assimilation into British society with reference to Blackburn's Asian population. The Asian population is divided into several distinct groups, Sikhs constituting only two per cent. The discussion is in terms of each group's degree of assimilation. Sikhs are in the top layer of those who intend to return 'home' and Sikh parents were highly disposed to retain mother tongue Punjabi for their children. Robinson suggests several other measures of assimilation profiles for different Asian groups.

ROBINSON, Vaughan, 1986
Transients, settlers and refugees: Asians in Britain. Oxford: Clarendon.

Based on Vaughan's Ph.D. thesis this study focuses on Blackburn's South Asian and East African Asian population. He examines the forces bearing upon the behaviour of Asian immigrants within their social, economic and residential context. East African Asians were found to strive more than South Asians for social and economic mobility but all Asians encounter exclusionary closure from whites. Sikhs receive occasional specific mention but do not appear in the index. Extensive bibliography.

SANGHERA, Ranjit, 1992
Experiences of Sikhs in Smethwick. Unpublished B.A. dissertation, Edget Hill College of Further Education.

This is based on a number of interviews with Sikhs settled in Smethwick. They talk about how they prepared for settlement into Britain, travel, employment and early attitudes of white neighbours.

SINGH, I.D., 1976
'Asians quit Britain.' *The Illustrated Weekly of India*, July 11th, p.8-13.

In the wake of the murder of Gurdeep Singh Chhagar in Southall this is an illustrated account of immigration, racism and British political reaction.

SUTHERLAND, Dennis, 1976
This Highness Frederick Duleep Singh, 1868-1926. *East Anglia Magazine*, September, p.434-437.

This describes the life of Prince Duleep Singh's eldest son in East Anglia.

TATLA, Darshan Singh, 1993

This is our home now, reminiscences of a Punjabi in Coventry'. Oral History, Spring, p.68-74.

This describes the life and struggle of early Punjabi settler Anant Ram, and how Sikhs and Hindus from Punjab co-operated with each other in the 1940s to make a new life.

THANDI, Shinder S., 1977

Socio-economic causes of overseas immigration from Punjab 1950-1970. Unpublished paper, Department of Economics, Coventry (Lanchester) Polytechnic, Coventry.

Based on six months' field work in four villages in Jalandhar district, it studies some of the factors affecting migration from these villages. The paper lays primary stress on the inequality of landholding in these villages as the main push factor in emigration to the U.K.

THOMAS, Christopher, 1992

Punjab dreams of the good life in Southall'. The Times, September 9th.
A brief description of the impact of emigration on the village of Dayalpur.

WOULD, Marian and STARKINGS, Dennis, 1970

Reconciling the world: ruin and revival. World Outlook 1900-1965 A Study Series. London: Faber.

An account of Coventry and its cathedral in the second world war and after. The concluding section on community relations includes a profile of a local Sikh from Multan, Gurbachan Singh.

Audio-Visual

Moving stories: towards a history of the many peoples of the English towns.

Leeds City Council, 1987 Multicultural Education Centre, Community Education Section, Leeds, 7, April.

Manchester's Sikhs' early experiences are described by Raj Kaur and Theresa Magher. Europeans and West Indians in Bradford are also covered.

Mr Singh, my heart's delight, 1971

London, Contemporary Films, colour, 8 minutes.

This is a story of a Sikh pedlar who visits a poor peasant family on the Irish coast. They have no money to buy anything, all they can offer is hospitality for the night. A moving film showing how empathy can spring up between peoples of different backgrounds.

Punjab to Britain. Open University course, E354: Ethnic Minorities and Community Relations. British Broadcasting Corporation.

The Sikhs in Britain. Open University, British Broadcasting Corporation.

Where do we belong? Independent Television Association programme broadcast October 12, 1986.

Presents Sikhs in Gravesend.

LOCATION AND HOUSING

BATH, K.S., 1972

The distribution and spatial patterns of Punjabi population in Wolverhampton Unpublished M.A. thesis, Aberystwyth: University of Wales.

Bath identifies the reasons for migration from Punjab and the reasons for not occupying council houses. He notes that by living in clusters Punjabis found social and psychological fulfilment and the protection of socio-cultural values. Cluster formation reflected home-relations in District Jullundur and related to immigrants' sources of information i.e. the kinship and village network. Most Punjabis had no desire to leave the clusters.

DHANJAL, Beryl, 1977/78

'Asian housing in Southall: some impressions'. New Community, VI, 1/2, p.88-93.

Description of housing shortage and conditions faced in Southall by Asian immigrants, the majority of whom are Sikhs.

FOSSICK, S., 1966

Factors affecting the distribution of coloured immigrants in industry in Birmingham Unpublished M.Soc.Sc. thesis, University of Birmingham.

PHILLIPS, Deborah, 1981

'The social and spatial segregation of Asians in Leicester'. In Jackson, Peter and Smith, Susan J., eds., Social interaction and ethnic segregation. London: Academic Press.

The article traces the geographical distribution of the Asian community in Leicester. Asians are further divided into Ugandan Asian, Kenyan Asian, Tanzanian Asian, Punjabi Sikh, Pakistani and Gujarati. Sikhs formed 19 per cent of Leicester's black population in 1978 during this sample study period and reasons for their location in particular wards are discussed in conjunction with major hypotheses concerning the segregation of ethnic minorities.

PHILLIPS, Deborah Anne, 1983

The socio-cultural implications of Asian patterns of settlement. Unpublished Ph.D. thesis, University of Cambridge.

Tests major hypotheses for the segregation of ethnic minorities using Leicester population data. It gives detailed ward-wise statistics of ethnic minorities' settlement in Leicester and discusses various theories along with the statistical data.

PLANT, M.A., 1971

'The attitude of coloured immigrants in two areas of Birmingham to the concept of dispersal'. Race XII, 3, p.323-328.

SHAH, S., 1980

Aspects of the geographic analysis of Asian immigrants in London. Unpublished B. Phil. thesis, University of Oxford.

SHAW, Helena Margaret, 1982

Immigrant preference and suburban location: a case history of East African Asians in Harrow. Unpublished Ph.D. thesis, University of London, London School of Economics and Political Science.

'Spatial separation between Asian religious minorities: an aid to explanation or obfuscation?' In Jackson, Peter and Smith, Susan J., eds., Social Interaction and Ethnic Segregation. London: Academic Press, p.123-135.

A study of South Asian immigrants in Birmingham and Manchester for the period 1971-76 divided into Muslims, Sikhs, and Hindus. Sims' article questions an earlier interpretation of Winchester (which suggested "...if segregation between New Commonwealth sub-population is higher than that between the sub-population and the remaining white population...this may be assumed to be evidence of motives for clustering internal to the group"). Sims' evidence for Birmingham and Manchester shows that there is doubt regarding the notion that this is an understandable response to the need for close ethnic associations. Sims maintains that his evidence points towards a distinctive structural response from the housing market. However, in some areas, Sims maintains that there are similar religious groupings, but he stresses it must be set against the pattern of wards where residential clustering occurs in tandem with high levels of religious inter-mixing. This article is a summary of the author's principal findings. For fuller treatment see Sims:1984.

SIMS, Ronald M., 1984

South Asian settlement in postwar Manchester and Birmingham: a comparison. Unpublished Ph.D. thesis, University of Bristol.

An elaboration of the above with detailed data of Asians' settlement in Manchester and Birmingham sub-divided into religious groups.

WINCHESTER, S.W.C., 1974/5

'Immigrant areas in Coventry in 1971'. New Community, IV, 1, p.97-104.

Coventry is used as an example to present some of the evidence available from the 1971 census. Although Sikhs form the largest component of Coventry's Asians, in this study Sikhs are not distinguished from other Indians.

EMPLOYMENT

BAKER, Alison, 1981/2
Ethnic enterprise and modern capitalism: Asian small businesses'. New Community, IX, 3, p.478-86.

Based on 62 interviews with respondents, of whom 25 were Sikhs, 25 were Bangladeshis, with 12 from other Asian groups. This study reflects on the difference in attitude between Sikhs and Bangladeshis, the educational background of shopkeepers, their entry into businesses, the motivating factors and financial considerations. One of Baker's conclusions is that 'the Asian businessman has been able to respond in an effective way to the economic niches created by advanced capitalism for the small enterprises.'

BAKER, A., 1986
Culture and business: the case of the petty bourgeoisie. Unpublished Ph.D. thesis, University of Surrey.

The study is an exploration of the attitudes and business of white and Sikh owners of small businesses based in West London. It argues that the role of culture in ethnic enterprises has been over stressed.

BETTS, G.S., 1981

Working class Asians in Britain: economic, social and political changes, 1959-1979. Unpublished M.Phil. thesis, University of London, School of Oriental and African Studies.

BISHTON, Derek, 1984

The sweatshop report. Birmingham: All Faiths for One Race (AFFOR).

This discusses case of a Sikh clothing manufacturer and the pattern of wages for women, many of them Sikhs, in similar factories in the Midlands

BROOKS, Dennis and SINGH, Karamjit, n.d.

Aspirations versus opportunities: Asian and white school leavers in the Midlands. Walsall: Walsall Council for Community Relations.

A study of Asian school leavers in Leicester and Walsall. Among the Asian school leavers, the majority were Sikhs in the Walsall sample, while Gujarati Hindus were the majority in the Leicester area for 1975/6.

BROOKS, Dennis and SINGH, Karamjit, 1978/79

Ethnic commitment versus structural reality: South Asian immigrant workers in Britain. New Community, VII, 1, p.19-30.

After discussion of reasons for migration the writers discuss the 'conflict' between the ethnic values and commitments of South Asian workers and the 'reality of their structural situation'. The data relates to Sikhs as they form the bulk of the sample. The paper shows that as time passes, there is increasing divergence between migrants' ideological expression of a wish to return and the realities.

BROOKS, Dennis and SINGH, Karamjit, 1979
Pivots and presents: Asian brokers in British foundries. In Wallman, S., ed.,
Ethnicity at Work. London: Macmillan, p.93-114.

This case study of Sikh Jats shows a particular 'home' tradition operating in a particular 'away' workplace. An indigenous patron-client structure among Sikhs is shown to work in the Midlands foundries. Several important characteristics of this client system are illustrated by reference to practices prevailing at work places.

CHALL, Shinder-Kaur, 1983
Employment pattern of Asian women in Sandwell. Dissertation submitted to the Department of Humanities, Wolverhampton Polytechnic as part of B.A. (Hons) degree.

This is a study of Smeethwick and Handsworth women, the majority of whom were Sikhs. The cases of home workers, the kind of companies for which these women work, and experiences of work are narrated for about one hundred women.

COMMISSION FOR RACIAL EQUALITY, 1984
Guidance notes on Sikh men and women and employment. London: C.R.E.

The Commission for Racial Equality's advice to employers regarding the traditional dress of Sikhs - particularly the value Sikhs attach to the wearing of the turban. It suggests employers only need to make minimal changes to allow equality of opportunity for Sikhs.

DUFFIELD, Mark, 1985
Rationalization and the politics of segregation: Indian workers in Britain's foundry industry 1945-62. Immigrants and Minorities, IV, 2, (July), p.142-172.

Examines the structure of British foundry industries in the Midlands and the role which immigrants, the majority of them Sikhs, came to play in them. In particular the paper looks at the rise of middlemen in the system of segregated labour employed by foundry industries in the Midlands region and concludes that such a system could not withstand the politicisation of workers which took place in the early 1960s.

DUFFIELD, Mark, 1985
Black radicalism and the politics of de-industrialisation: the hidden history of Indian foundry workers. Aldershot: Avebury, 1988.

According to the author, the book arose out of the attempt to answer the question how and why the West Midlands iron foundry became characterized by a relatively large concentration of Indian workers. It argues that the concentration of Indian workers, of whom the majority were Sikhs, posed a challenge both to trade unions and to the employers in ways which were quite unprecedented.

HELWEG, A.W., 1983
Emigrant remittances: their nature and impact on a Punjab village. New Community, X, 3, p.435-43.

The study discusses the impact of the remittances of 800 Sikhs emigrating from the Punjab village of Jandiaili in Doab region near the city of Phagwara. The village had a population of 1,703 in 1982 with 800 migrants in England, 1 in Australia, 4 in Africa, 6 in U.S.A., 103 in other states of India and 50 in the Middle East. Helweg analyses the use of remittances as changing from family maintenance towards expenditure on land and subsequently on investment in business, and most recently on conspicuous consumption. The study is valuable in pointing out the need for further study as Sikhs' remittances to Punjab have been considerable. Indeed in 1976 and onwards, as the author tabulates, India had a balance of payments surplus with the remittances of Punjabis abroad making a substantial contribution.

HOEL, Barbro, 1982
'Contemporary clothing 'Sweatshops': Asian female labour and collective organisation. In West, J., ed., Work, Women and the Labour Market. London: Routledge, Kegan and Paul, p.80-98.

Focuses on mainly Sikh women in Coventry.

JONES, Trevor, 1981/82
'Small business development and the Asian community in Britain. New Community, IX, 3, p.467-77.

The article is based on an intensive survey during 1978 of small shopkeepers - half Asian, half non-Asian, in Bradford, Leicester and London (Ealing). Shopkeepers were not analyzed by religion but apparently there were several Sikhs in the sample - a case study of a Kenyan Sikh is cited.

LA BRACK, Bruce, 1989
'The new parsons: Sikhs overseas.' In Barrier, Gerald and Dusenbery, V., eds. The Sikh diaspora: migration and the experience beyond Punjab. Delhi: Chanakya, p.261-304.

Includes Sikhs in Britain in analysis of economic activities.

MARSH, Peter, 1967
Anatomy of a strike: unions, employers and Punjabi workers in a Southall factory. London: Institute of Race Relations.

A case study of a strike at the Woolco Rubber Company, employing a large Sikh labour force. The strike lasted from 30 November 1965 to 13 January 1966.

MARSH, Peter, 1969
'Asians and Jews - some similarities.' Race Today, 1, 8, p.250-1.

In a historical context Marsh compares Asian attitudes, (mainly relating to Sikhs) with those of earlier settlers - the Jews - especially in terms of work ethics and propensity towards small scale businesses.

MSGANA, B.V., 1980
Black immigrants in the British labour market. Unpublished Ph.D. thesis, University of Bath.

NOTTINGHAM COMMONWEALTH CITIZENS CONSULTATIVE COMMITTEE, n.d.
Employment experiences of Asians in Nottingham in 1966.

Of the '50 Indians' the majority were probably Sikh, but Asians are treated throughout as a single entity.

RAMDIN, Ron, 1987

The making of the black working class in Britain. Aldershot: Wildwood House, 1987.

Pages 398-410 describe the Punjabi community associations, their attitude to trade unionism and ways of organisation. The author notes the role of Sikh gurdwaras in helping various trade union causes.

SANGHA, Sujinder Singh, 1980

'Employment and trade unions participation among Punjabis'. *The Asian*, 3, 6-7, p.7-8.

Discusses some general issues concerning Sikh workers in the Midlands and their role in trade unions.

SANGHA, Sujinder Singh, 1983

Struggle of Punjabi women for Trade Union recognition. Unpublished paper, Industrial Language Unit, Bilston Community College, Wolverhampton.

A case study of a strike at Supreme Quilting and the P. S. Raindt factory in Smethwick, where about 100 Sikh women were on strike and started a campaign for trade union recognition.

SINGH, Raninder and GREEN, Sebastian, 1982

Minorities in the marketplace: a study of South Asian and West Indian shoppers in Bradford. London: National Consumer Council.

This report is based on interviews with a random sample of 207 Punjabi, Gujarati, Pakistani, Bengali and West Indian households about their shopping habits. Unlike the other three categories Punjabi and West Indian shoppers tend to spend more in English shops than in ethnic foodshops. English supermarkets are losing trade by not stocking wide ranges of ethnic foods. The report covers services (e.g. travel agents) and advice agencies as well as goods.

WEST MIDLANDS LOW PAY UNIT, 1984

Below the minimum: low wages in the clothing trade. Birmingham: West Midlands Low Pay Unit.

A report on the plight of women workers in the clothing industries in the Midlands region, the majority of whom are Sikhs. The Unit was funded by the West Midlands County Council. Another project called Aekta is looking at some of the further issues arising out of this report.

WRIGHT, Peter L., 1968

The coloured worker in British industry with special reference to the Midlands and North of England. Oxford: Oxford University Press for Institute of Race Relations.

This is a published version of the author's Ph.D. thesis of the same title, submitted to the University of Edinburgh, 1966.

Audio-Visual

JUPP, T.C. and DAVIES, E., 1974

The background and employment of Asian immigrants. London: Runnymede Trust.

This manual is useful for preparing short courses, talks and discussions for non-Asian supervisors, managers and trade union officials - sets of slides for the Indian Punjab, Pakistan and the Gujarat are available.

Singh 171 Concord Films/BBC Enterprises

'Singh 171' is a case study dramatisation of an episode concerning a Sikh worker who hopes for promotion to charge-hand in a plastics factory.

EDUCATION

- AGNIHOTRI, R. K., 1979
Processes of assimilation: sociolinguistic study of Sikh children in Leeds. Unpublished Ph.D. thesis, University of York.
- This study consisted of 36 Sikh children and 6 English between 10 and 16 years from three Leeds schools. The demographic background of the Leeds Sikh community was studied in detail. The Sikh children's linguistic behaviour reflected the conflicting pressures of their situation. Findings included, (1) the Sikh children approximated to Leeds English directly in proportion to their length of stay in Leeds; (2) the Sikh children from Kenya adjusted their behaviour less than those from India in the direction of Leeds English.
- AGNIHOTRI, R. K., 1987
Crisis of identity: Sikhs in England. New Delhi: Bahri Publications.
A slightly modified version of his thesis.
- BAGLEY, C., VERMA, G.K. and MALLICK, K., 1982
The comparative structure of self-esteem in British and Indian adolescents'. In Verma, G.K. and Bagley, C., eds., Self concept, achievement and multicultural education. London: Macmillan, p.212-226.
A comparative study of pupils in a sample of Punjabis, Bangladeshis, Pakistanis and non-Asian British in British schools.
- BAKER, Alison M., 1978
'Asians are not all alike'. New Society, 46,339, (November 2), p.274-s.
A sample of 60 Asian businessmen, consisting of Punjabi Sikhs (two thirds with post-school education) and Bangladeshi Muslims (a fifth with post-school education). Nearly all wanted their children to continue education after school leaving age.
- BATH, K.S., 1970
The educational problems of Punjabi immigrant children from India. Unpublished MEd thesis, University of Wales.
A study based in Gravesend in 1967 of 46 Punjabi Sikh boys aged between 13-17. Like their parents they all spoke Punjabi. Fewer than half were literate in Punjabi, despite having experienced most of their education in the Punjab. Their literacy rate, however, was higher than that of their parents, only a third of the fathers and few mothers being able to read and write Punjabi.
- BELL, R.T., 1965
The grammar of the English spoken by Indian immigrants in Smethwick. Unpublished M.A. dissertation, University of Birmingham.
This describes the grammar of 6 Punjabi speakers of English aged 14-40 in Smethwick. Responses to a 392 item questionnaire and in free conversation were analyzed phonetically. Bell pointed out that using a new language in a country where it is in common use everywhere is quite different from learning English as a foreign language in the Indian sub-continent.

- BHACHU, Parminder, 1984/85
Multicultural education: parental views. New Community, XII, 1, p.9-21.

This survey the attitude of Sikh parents towards the education of their children. Bhachu studied 35 families scattered from the Midlands to London and finds that the educational aspirations of Sikh parents are not restricted by their economic background. They all want their children to improve their life-chances and social position. They want an education that will lead their children into the professions. See also the comments on this paper by Mary Stopes-Roe and R. Cochran, 1985.

- BHACHU, Parminder, 1985

Parental educational strategies: the case of Punjabi Sikhs in Britain. Research Paper in Ethnic Relations no. 3. Coventry: Centre for Research in Ethnic Relations, University of Warwick.

In response to mention of the educational performance of Asian pupils in the Swann Committee Report (1985) Bhachu focuses upon factors influencing the achievement of Sikh pupils. After pointing out the competitive values and goal orientation of Punjabi Sikh culture she details five case studies. From these she concludes that, although few Punjabi parents intervene in their children's education, they motivate them to achieve. This holds good whether the parents are professionals or manual workers, whether they are from rural or urban backgrounds.

- BHACHU, Parminder and GIBSON, Margaret, 1986

Community forces and school performance: Punjabi Sikhs in rural California and urban Britain. New Community, XIII, 1, p.27-39.

Some minorities in various parts of the world have been found to do well in school in spite of facing substantial handicaps due to low socio-economic status, cultural differences, and the influences of prejudice and discrimination. The paper explores the role of community and family in promoting school success for one minority group, Punjabi Sikhs. The authors suggest that explanation for the disparities in the academic performance of various minority groups requires comparative analysis of the cultural preferences of the group, the historical context of settlement in the host country, and the group's response to its present situation.

- BRITTAN, Elaine M., 1976a

Multiracial education 2. Teacher opinion on aspects of school life. Part 1: Changes in curriculum and school organisation. Educational Research, 18, 2, p.96-107.

- BRITTAN, Elaine M., 1976b

Multiracial education 2. Teacher opinion on aspects of school life. Part 2: Pupils and teachers. Educational Research, 18, 3, p.182-191.

These two articles survey the attitudes of school teachers on multiracial education, particularly their views of religious education and physical education.

- BURGIN, T. and EDSON, P., 1967

Spring Grove: the education of immigrant children. London: Oxford University Press for Institute of Race Relations.

A description of the authors' experiences of teaching immigrant children including Sikhs in Huddersfield.

COLE, W. Owen, 1982
Sikhs and schooling'. Resource, 5, 1, Autumn, p.3-5.

Encourages teachers to take Sikh pupils and Sikhism seriously in the hidden and the overt curriculum.

DAVENPORT, E., 1983
The play of Sikh children in a nursery class and at home'. Educational Review, XXXV, 2, p.127-140.

DOSANJH, J.S., 1966
A study of the problems in educational and social adjustment of immigrant children from Punjab in Nottingham and Derby. Unpublished M.Ed. thesis, University of Nottingham.

This thesis traces the history of the settlement of Punjabis in Derby and Nottingham. In the mid 1960s Dosanjh discovered a gradual acquisition of more western child-rearing practices among 508 Punjabi - mainly Sikh - parents and their children. His general survey included the attitude to the teaching of mother tongue. Parents felt strongly that children should learn their mother tongue. 132 teachers were interviewed. Of these 77 per cent thought Punjabi parents are 'reasonably' interested in their children's education, 10 per cent thought them 'over anxious' and 13 per cent considered them 'negligent'. Such topics as dress (including the turban), attitude to religious assemblies and pupils' reading habits are also discussed.

DOSANJH, J.S., 1969
Punjabi immigrant children: their social and educational problems in adjustment. University of Nottingham, Institute of Education.

Published version of the above thesis.

DOSANJH, J.S., 1976
A comparative study of Punjabi and English child rearing practices with special reference to lower juniors (7-9) years. Unpublished Ph.D. thesis, University of Nottingham.

This applies the Newsoms' questionnaires on child rearing practices to 200 Punjabi parents (69 per cent Sikh) from Nottingham and Derby. The caste and educational level of respondents are given. Residual traditions e.g. those surrounding pregnancy and childbirth are mentioned.

DRIVER, G. and BALLARD, Roger, 1979
Comparing performance in multi-racial schools: South Asian pupils at 16 plus. New Community, VII, 2, p.143-153.

The writers make a plea for a more sensitive ethnographic analysis of smaller groups within South Asian groupings such as Ramgarhia Sikhs or Gujarati Muslims, and for a closer examination of the interaction of particular styles, skills, perceptions and goals which are continually being evolved among the different ethnic community sub-groups/cultures and how these differ from the larger group.

DUNCAN, D.M. et al., 1985
Bilingual acquisition of L1 Punjabi and L2 English by Sandwell primary school children. TLL: Review of Applied Linguistics, Vol. 70, p.1-32.

DUNCAN, D.M. and GIBBS, Dorothy A., 1987
Acquisition of syntax in Punjabi and English. British Journal of Disorders of Communication, August, Vol. 22, 2, p.129-144.

GANGULY, S.R. and ORMEROD, M.B., 1981
Ego-attitudes in second language learning: an analysis of sex-related differences. British Educational Research Journal, VII, 2, p.155-65.

Study of 12-14 year olds' perceptions of their use of English. Of the sample 109 were Urdu-speaking, 149 were Gujarati-speaking and 176 Punjabi-speaking. Of the latter, 30 per cent were Sikhs.

GARTON, J., 1980
Aspects of bilingualism in Sikh children in Slough: a pilot questionnaire. MAAL Project, Department of Linguistics, University of Reading.

A study of the extent to which Sikh children use the two languages, English and Punjabi, in Slough. Religious topics, beliefs and settings are seen to encourage the use of mother tongue by adolescents and children.

GHKA, P.D., 1977
Punjabi immigrant pupils in a Scottish primary school. Unpublished M.Ed. thesis, University of Dundee.

GHUMAN, P.A.S., 1974
A cross cultural study of the basic thinking process of English "British Punjabi" and indigenous Punjabi boys. Unpublished Ph.D. thesis, University of Birmingham.

Published as Ghuman (1975).

GHUMAN, P.A.S., 1975
Cultural context of thinking: a comparative study of Punjabi and English boys. Windsor: NFER-Nelson.

Results of a series of tests carried out on three groups of 10-12 year olds: (i) a group of Jat Sikh boys in Birmingham, (ii) a matched group of English boys attending the same school, (iii) a group of Jat Sikh school boys in Punjab. The tests included not only a standard intelligence test - mostly non-verbal, but also some interesting attempts to measure the development of the ideas of the conservation of weight, area and volume. Results show that the difference between Punjabi boys and English boys in Britain is small but there is a major difference between Punjabi boys in Britain and in Punjab. The study concludes that variations in scores achieved by different groups are due not to genetic difference, but to the social environment.

- GHUMAN, P.A.S., 1978a
A comparative study of British and Punjabi trainee teachers' attitude to children's learning and thinking. Munich: ICCP Conference Proceedings.
- Examines the attitudes of Punjab and British student teachers to their pupils and their perception about the thinking and learning process thus indicating cultural contrasts in education. Response of teachers in Amritsar (409 female, 46 male) compared with teachers in Aberystwyth (47 female, 40 male) to 46 of the 50 items on the Minnesota Teacher Attitude Inventory showed that there were few significant sex differences, but that the Punjabi and English teachers differed highly significantly on 42 of the items. Ghuman concluded that his findings suggest that, as compared with British teachers, Punjabi teachers believe in strict discipline, have a tendency to underestimate pupils' capabilities, prefer teaching techniques based on pupils' passivity, expect respect and obedience, do not wish to consider children's interest and activities when planning school work, are sceptical of children's reasoning and purposeful activities and do not wish to be involved in the affective life of children.
- GHUMAN, P.A.S., 1978b
 Nature of intellectual development of Punjabi children'. International Journal of Psychology, XIII, 4, p.281-294.
- GHUMAN, P.A.S., 1980a
 'A comparative study of cognitive styles in three ethnic groups'. International Review of Applied Psychology, 29, p.75-87.
- GHUMAN, P.A.S., 1980b
 Punjabi parents and English education'. Educational Research, 22, 2, p.121-130.
- Fewer than half of 46 Punjabi parents he interviewed had visited their children's school, only just over a quarter had done so once or more a year. Punjabi teachers in the sample suggested it was due to (i) long hours of parents' work, (ii) trusting teachers to do their best, (iii) Punjabi mothers' shyness and lack of English.
- GHUMAN, P.A.S., 1980c
 'A study of the concept of equivalence and divergent thinking among four sub-cultural groups of Punjabi children'. International Review of Applied Psychology, 29, p.89-103.
- GIBBS, D.A., 1988
 Second language acquisition of the English modal auxiliaries CAN, COULD, MAY and MIGHT by Punjabi-speaking pupils'. Unpublished Ph.D. thesis, University of Central England, CNA.
- Based on a sample of 75 Punjabi speaking pupils in Sandwell, this study tests certain grammatical expressions. Earlier exposure to English language was considered to be beneficial by the results of overall performance of primary school pupils when compared to secondary school students.
- GIBBS, D.A., 1990
 Second language acquisition of the English modal auxiliaries can, could, may, might', Applied Linguistics, September, 11,3, p.297-314.

- GILLESPIE, M., 1982
Report of the sixth form conference in a school in Southall. Unpublished Report.
- A summary of the views of sixth form students of a Southall school regarding separate schooling, careers and parents' role. Survey included 150 pupils in a mixed school in Southall with 90 per cent pupils of Asian origin out of a roll of 1200. Most of these were Sikhs.
- HAYNES, Judith Mary, 1970
The abilities of immigrant children: a study of the educational progress of seven to nine year old Indian children. Unpublished Ph.D. thesis, University of London, Institute of Education.
 See below.
- HAYNES, Judith Mary, 1971
Educational assessment of immigrant pupils. Slough: National Federation for Educational Research.
- Haynes' work is based on tests devised and administered in 1967 to 125 Punjabi Sikhs and 40 English children aged 7-8 years in Southall. Children were matched by teachers' ratings of general ability, sex and representation across 13 schools. Haynes developed tests based on the notion of learning ability in order to avoid testing culture-specific knowledge. The majority of the Sikh pupils had received less than two years' schooling. She noted the amount of English used in the Sikh pupils' homes and teachers' attitudes to them.
- JACKSON, Howard, 1982
 Errors of Punjabi learners of English: a comparison of the grammars of Punjabi and English'. Review of Applied Linguistics, Vol.55, p.69-91.
- JEFFCOATE, Robert, 1981
 Evaluating the multicultural curriculum: pupils' perspectives'. Journal of Curriculum Studies, 1981, vol 13/1. Also published in James, Alan and Jeffcoate, R., eds., The school in the multicultural society: a reader. London: Harper and Row, for the Open University.
- This is a case study of teaching two topics on India. The pupils were mixed, four white girls and four Sikh boys. Jeffcoate then goes on to suggest the format and the role of teacher in leading and conducting such discussion.
- JULKA, P., 1978
Bilingualism: cultural context of thinking. Unpublished M. Phil thesis, University of Nottingham.
- A sample of Nottingham's Sikh pupils was compared on the basis of tests with a sample of pupils in Punjab.
- LITTLE, A. and WILLEY, R., 1983
Studies in multi-ethnic curriculum: full report for the Schools Council. Project in Studies in the Multi-ethnic Curriculum based at Goldsmith's College, University of London 1978-80. London: Schools Council.
- This mentions Sikhs' efforts to gain control of a school for their own community.

MACK, Joanna, 1979

'The Muslims get a school of their own'. *New Society*, 48, 873, 28 June, p.762-5.

Focuses on a Muslim school in Manchester but discusses the wider issue of separate schools run by ethnic minority religious communities. Mack mentions the unsuccessful attempts of the International Sikh Education Foundation, established in Southall in 1978, first to buy an independent school and later to set up a Sikh voluntary-aided school.

MACKENZIE, Clayton G., 1993

'... a weird chap, four eyes, six ears, twelve arms and one leg ...': an instance of racism in an English classroom. *Multicultural Teaching*, 11, 2 (Spring), p.17-19.

This article on strategies for countering pupils' racism focuses upon two accounts of Sikhs - the first a pupil's racist story of the turban's origins, the second the teacher's account of football supporters' unprovoked attack on a Sikh.

MATTHEWS, J., 1983

'Asian women and further education'. *Education Journal*, 5, 3, (November).

MATTHEWS, J. and AYRES, C., 1981

Asian women and further education. West Yorkshire: Bradford and Hkley Community College.

Survey of 103 Hindu, Sikh and Muslim women to find out how many were literate in English or in their own language. The researchers found out that half of each group were illiterate in any language.

MILLER, Jane, 1980

'How do you spell Gujarati, sir?' in James, Alan and Jeffcoat, R., eds., *The school in the multicultural society: a reader*. London: Harper and Row, for the Open University, 1981.

Miller discusses the impact of denying the teaching of children's mother tongue upon a number of pupils from different backgrounds. She cites the case of a five year old Sikh girl who is in the first year of primary school. She speaks Punjabi at home but Miller observes 'modern school teaching often makes good use of a temporary outlawing of the mother tongue'. Her parents' refusal to use their own language may have implications about their view of themselves which go well beyond the danger of depriving their daughter of a language which is hers as well as theirs.

NOOR, N.S. and KHALISA, S.S., 1978

Educational needs of Asian children in the context of multiracial education in Wolverhampton - a survey of parents' views and attitudes. Wolverhampton: Indian Workers Association.

One thousand parents were asked 24 questions including whether they thought their children were experiencing an identity crisis, whether they would like to see more Asian teachers, whether they were satisfied with "the all white Careers Advisory Service" and school meals. Sikhs are not separately classified.

PAIGE, J.P., 1977

The relationship between Punjabi immigrants and selected schools in Coventry. Unpublished M. Phil. thesis, University of London, School of Oriental and African Studies.

The writer investigates the educational aspirations and achievements of Punjabi pupils in two Coventry schools.

PUREWAL, A., 1976

Home-school relationships of Punjabis in Bedford. Unpublished M.Sc. thesis, Cranfield Institute of Technology.

The study involved 8 Punjabi families in an in-depth study of home-school relationships. Purewal found that although Punjabi parents in Bedford lacked knowledge of the British educational system they had an instrumental attitude to schooling and favoured an academic approach and strict discipline. Most attended parents' day and would take time off if it concerned any aspect of their 'izzat' (honour). One major finding is that Punjabi peasant culture in Bedford is changing but educators do not perceive this. In designing a new curriculum for multiracial schools attention might be given to the problem-solving styles of these children rather than to static concepts of Punjabi culture.

SAINT, C.K., 1969

Adjustment problems of the Punjabi-speaking children in Smeethwick. Unpublished M.Ed. thesis, University of Birmingham.

An early study of the attitude to schooling of Sikh boys in Smeethwick. Saint surveys 62 boys of mean age 13 years 10 months who had spent an average 15.5 months in the U.K. He tested them in Punjabi using a scale of 20 items relative to usefulness/pleasantness in school situation. The study concluded 92 per cent favourable to school, 50 per cent highly favourable and only 2 per cent unfavourable. Most boys liked games and P.E., 'useful' subjects such as woodwork and metalwork, and disliked the bullying, swearing, rowdiness and lack of discipline which Saint attributed to the rough and tumble of the urban industrial environment as contrasted with the discipline of Punjabi homes.

SCOTT, R., 1971

A wedding man is nicer than cats. Miss: a teacher at work with immigrant children. Newton Abbott: David and Charles.

Observations of a Yorkshire school teacher, including material previously used in Radio 4 programmes such as *Woman's Hour* and in *Contact*, the magazine of the Pre-School Playgroups Association. In anecdotal style the writer portrays the children's difficulties in adjusting to school food, sanitation, English language etc. Sikh pupils are specifically mentioned with reference to their naming system, marriage and the outward signs of the faith.

SHARMA, R., 1971

The measured intelligence of immigrant children from the Indian sub-continent resident in Hertfordshire. Unpublished Ph.D. thesis, University of London, Institute of Education.

Sharma's work parallels Ghuman's study of cross-cultural thinking. Sharma compared the intelligence of children in India and in schools in Hertfordshire. Four different groups of pupils were involved i.e. 1) recent arrivals in the U.K. (12-30 months before test) 2) earlier arrivals, some born in the U.K., others resident at least five years 3) a control group of British pupils matched for sex, social class and age 4) a selected group from the Punjab and Mysore in India. The 43 pupils in each group were tested on the performance of sub-tests of the WISC and the RCPM in English in England, in Punjabi in Punjab and in Kannada in Mysore. Interestingly, the result on RCPM in Sharma's study differed from that in Ghuman's (1978a) study with children of similar age, though of lower social class, thus suggesting that their length of U.K. schooling was an important factor in test performance.

(SIKH GIRL), 1973

'An Indian girl growing up in England'. Multiracial School, Vol. 2, no.2, p.1-6

Describes the first-hand experience of a school girl, what it means to be a Sikh girl studying at an English school. 'During school hours I was an extrovert, at home I was an introvert'. She applied herself diligently to her school studies as a refuge both from her parents' strong religious faith and from her mostly white school friends, who rejected school and lived for a social life during evenings and weekends. Eventually she went to college, despite pressure from her parents, who arranged a marriage for her. 'I am not sure that I would like to keep my freedom at the expense of leaving my family'.

SINGH, Raminder, 1981

'The contribution of Sikh culture to the multi-cultural curriculum', in Lynch, James, ed., Teaching in the Multi-Cultural School. London: Ward Lock Educational, p.173-183.

This chapter covers basic Sikh beliefs including the concept of social unity. Singh outlines the functions of the gurdwara, especially as a community centre, and describes ceremonies and festivals, showing how they are celebrated in the British context.

STEEDMAN, Carolyn, 1985

"Listen how the caged bird sings": Amrit's song'. In Steedman, C., Urwin, C. and Walkertine, V., eds., Language, gender and childhood. London: Routledge, p.137-163.

Account of a bilingual girl's creative use of her story book. The writer's concerns are with class, gender and individual history. A slightly revised version appears as 'Amrit's song' in Steedman, C., 1992, Past tenses: essays on writing, autobiography and history. London: Rivers Oram Press.

STOPES-ROE, Mary and COCHRANE, R., 1985

Is there an 'Indianist' view on education? A comment on Bhachu's affirmation'. New Community, XII, (3), p.436-38.

TATLA, Darshan Singh, 1992

Punjabi children in Coventry: the language issue'. The Sikh Reformer, No.2.

Raises some issues concerning the provision of Punjabi language in Coventry schools.

TOWNSEND, H.E.R., 1971

Immigrant pupils in England: the LEA response. Windsor: NFER-Nelson.

TOWNSEND, H.E.R. and BRITTAN, E.M., 1972

Organization in multiracial schools. Windsor: NFER-Nelson.

Townsend reviews the policies of some schools in various Local Education Authorities. He discusses the Sikh turban and the shalwar or trousers worn by girls. The majority of LEAs left uniform to the discretion of heads, reminding them that school uniform was not legally enforceable or recommending that a liberal attitude should be taken. The 1972 study is a follow-up of Townsend (1971).

WALKER, S.K., 1977

Home and school expectation for second generation Asian youths in Manchester. Unpublished M.Ed. thesis, University of Manchester.

FAMILY, SOCIAL LIFE and HEALTH

- ALIBAI, Y., 1988
'Asian women's refuge'. *New Society*, 83, 4 March, p.3-4.
Looks at the growing number of Asian women's refugees in London. They are all run by Asian women and most of the newer ones were set up after the horrific murder in a refuge of a Sikh woman, Balwant Kaur, by her husband in 1985.
- ANWAR, Muhammad, 1981
Between two cultures: a study of relationships between generations in the Asian community in Britain. London: Commission for Racial Equality. 3rd ed.
- The research found considerable inter-generational difference between Asian parents and young people aged 13-21. The sample was divided into Muslims, Hindus and Sikhs. Of the seven case studies three are of young Sikhs.
- BALLARD, Catherine, 1978
'Arranged marriages in the British context'. *New Community*, VI, 3, p.181-196.
This is a study of Sikh marriage customs in Leeds. It discusses details of arrangements, pre-marriage ceremonies, dowry, the wedding and the period after marriage, cases of marital breakdown and changes in marriage customs. Ballard tries to locate Sikh marriage in the tradition of rural Indian society with specific reference to Punjab's Sikhs. The study is based on interviews conducted with young second generation Rangartha Sikhs and their parents regarding their marriage preferences.
- BALLARD, Catherine, 1979
'Conflict, continuity and change: second generation South Asians'. In Saifullah Khan, V., ed., Minority families in Britain: support and stress. London: Macmillan.
Tries to place inter-generational changes in the context of Indian society's family ideals and the contingencies of residence in the U.K.
- BALLARD, Roger, 1972/3
'Family organisation among the Sikhs in Britain'. *New Community*, II, 1, p.1-2-24.
The author discusses the pattern of migration of Sikhs into the U.K., including the East African Sikhs' migration, the traditional family structure amongst the Sikhs in Punjab and changes over here. He compares the significance of social values for Sikhs from Punjab and for Sikhs settled from East Africa. The article also discusses the issue of Sikh identity, the relationship between parents and their British-born children and the future of the Sikh family, the pressure for change and continuity and marriage customs.
- BALLARD, Roger, 1982
'South Asian families'. In British Family Research Committee, Families in Britain. London: Routledge.
Ballard discusses common social characteristics of South Asian families derived from a shared historical and socio-religious-cultural background. Key concepts such as 'izzat' and 'sham' (honour and shame) are explained. Clan brotherhoods and relationships ('biraderi'/bhaichara, 'khandan', 'sarke', 'ristedar') are discussed. Marriage customs and extended family kinship are outlined including the conflict situations.
- BARNES, P., 1980
Comparative study of Punjabi and English child rearing practices in England'. In Anthony, E.J and Chiland, C., eds., The Child in his family. Vol. 6: Preventive Child Psychiatry in an age of Transition. New York: John Wiley.
- BAROT, Rohit, 1988
Social anthropology, ethnicity and family therapy'. *Journal of Family Therapy*, 10, p.271-282.
Looks at Mandia case, showing the legal difficulties in making a categorical distinction between ethnicity and race.
- BHACHU, Parminder, 1981
Marriage and dowry among selected East African Sikh families in the United Kingdom. Unpublished Ph.D. thesis, University of London.
- BHACHU, Parminder, 1983a
Twice migrants: East African Sikh settlers in Britain. London: Tavistock.
In the book and the thesis Bhachu argues that East African Sikhs are successful settlers, having migrated twice. They were adept at dealing with British institutions and lacked a back-home orientation from the time they entered Britain. Nevertheless their progressiveness is combined with a traditionalistic perpetuation of Sikh cultural values and ethnicity as compared with the larger established Jat Sikh community which migrated from Punjab to the U.K. The book is a revised version of the author's thesis (1981).
- BHACHU, Parminder, 1983b
Work, dowry and marriage among East African Sikh women in U.K'. In Simon, Rita et al., eds., International migration: the female experience. Toronto, N.J.: Rowman and Allanheld. Also available as Punjab Research Group Discussion Paper Series no.8.
Bhachu examines the effect of women's wage earning on the dowries given by East African Sikhs in London. She demonstrates the ways in which traditional practices related to the accumulation and transfer of dowry have been maintained, if not reinforced, by the entry of these women into the labour market. The dowries of older women married in India and subsequent generations married in East Africa or the United Kingdom are compared. Because of brides' earnings the quantity and quality of 'daaj' items have increased. Bhachu contests the view that the marriage dowry system is oppressive. Women may choose to follow their society's traditions.

BHACHU, Parminder, 1987

'The resocialisation of an anthropologist: fieldwork within one's own community'. In Epstein, S., ed., Female ethnographers: researchers working within their own communities. Delhi: Hindustan Publishing Corporation.

Bhachu describes how her interest in conducting research among Sikhs arose and recounts the tactical decisions she made. She outlines the advantages and disadvantages of working as a young, unmarried, educated woman collecting data from her own community.

BHACHU, Parminder, 1988

'Apni marzi kardhi: Sikh women in Britain'. In Westwood, Sallie and Bhachu, Parminder eds., Enterprising Women. London: Routledge, p.76-102. Also available as Punjab Research Group Discussion Paper Series, No.14.

BHACHU, Parminder, 1991a

Ethnicity constructed and reconstructed: the role of Sikh women in cultural elaboration and decision making in Britain'. Gender and Education, 3, 1, p.45-60.

Based on research conducted 1981-1989, the formation of ethnic identity and educational beliefs among Sikhs in England is examined. Findings show that the construction of Sikh ethnicity is a product of complex and fluid forces, including caste, class, religious values, and migration experiences; British Sikhs have responded to socio-economic forces by demonstrating greater interest in business-related education and participation in commerce; the marriage and dowry system is controlled by women who maintain cultural traditions by translating their resources through labor market participation; since two wages are necessary to maintain a household, a growing interest in the education of women and a decreasing emphasis on family and kinship group status have resulted; and the adoption of certain educational and career strategies by young Sikhs is a product of their cultural background, position within the class hierarchy, values of their peers, and the popular culture beyond their ethnic group.

BHACHU, Parminder, 1991b

'Culture, ethnicity and class among Punjabi Sikh Women in 1990s Britain'. New Community, 17, 3, Apr, p.401-412.

Cultural and economic locations of Punjabi Sikh women in Britain in the 1990s are examined from the perspective of the marriage and dowry system. Unlike portrayals in current literature and the media, British Sikh women are actively engaged in the British economy and exert a strong influence on cultural patterns and consumption styles; their marriage and dowry patterns are determined by both ethnic values and class positions. It is concluded that as British citizens, Sikh women's cultural locations are affected by the same economic, political, and media forces as white women.

BHALLA, Anil and BLAKEMORE, Ken, 1981
Elders of the minority ethnic groups. Birmingham: All Faiths For One Race (AFFOR).

AFFOR questioned a sample of 400 Asian, Afro-Caribbean and European inner city residents over the age of 60 on their living conditions, economic circumstances, housing, health etc. A quarter of Asian elders had no close relations in Britain. The study includes recommendations for social services departments and local authorities. Interviews were conducted in Inner Birmingham during September-November 1979. Persons are identified as West Indian, Asian or European. Attendance at different religious places including the gurdwara is cited.

BONEHAM, Margaret, 1989

'Ageing and ethnicity in Britain: the case of elderly Sikh women in a Midlands town'. New Community, 15, 3, April, p.447-460.

The research examines the effect of modernisation on the status of elderly women in Leanington Spa 1983-1985. The British findings provide further evidence for the double jeopardy theory first developed in the USA. Participant observation on twenty women was carried out. A model of multiple disadvantage is proposed which may be applicable to elderly Asian women elsewhere in Britain. In contrast it is also shown how a distinct ethnic identity can enhance the quality of life in the ageing process where economic and social factors are favourable.

This article arises from author's Ph.D., dissertation at the University of Birmingham.

BRAH, Avtar, 1978a

'Age, race and power relations: the case of South Asian youth in Britain'. In Day, M. and Marsland, D., eds., Black Kids, White Kids: What Hope? Leicester: National Youth Bureau, p.31-40.

BRAH, Avtar, 1978b

'South Asian teenagers in Southall: their perceptions of marriage, family and ethnic identity'. New Community, VI, 3, p.197-206.

These three articles and Brah 1979 are based on Brah's research conducted for the Social Science Research Council in 1976 which is published in a summary form here. Information was requested from over 300 fifth form boys and girls attending schools in Southall by (i) a questionnaire (ii) in-depth interviews with 50 of these respondents and their parents (iii) group discussions. The article explains the perceptions of the teenagers, of whom the majority were Sikhs, concerning marriage and family life. Young people's attitude and behaviour regarding courtship, arranged marriages, mixed marriages and dowry are discussed by young South Asians. Many youngsters thought of dowry as 'presents' from parents to the daughter. The second generation youth's problem of communication with parents and their view of kinship ties are also discussed.

BRAH, Avtar, ed. 1978c
Working with Asian young people. London: National Association of Asian Youth.

BRAH, Avtar, 1979

Inter-generational and inter-ethnic perceptions: a comparative study of South Asian and English adolescents and their parents in Southall. Unpublished Ph.D. thesis, University of Bristol.

Reports research conducted 1975-1976 in Southall primarily in schools and partly in respondents' homes. Of the Asian sample 60 per cent were Sikh. Brah compares Asian and English adolescents' perceptions e.g. of self, parents and teachers and also examines the adolescents' and parents' views of marriage, family and selected educational issues. She highlights ethnic, social class and sex differences on attitudes and perceptions. These also varied according to age group and differed between 'second generation' Asian adolescents and 'teenage migrants'.

BRENNAN, Mary E. and OPT, L.I., 1974

'The unwanted birth and the family planning service.' *Journal of Biosocial Science*, 1974, 6, 4, Oct, p.407-415.

Among the 1,079 mothers interviewed, almost all within 3 days of childbirth, a small proportion were Asian women. Births were more often considered unwanted by Protestants and Catholics than by Sikhs, Muslims, or Hindus. Asian immigrants also differed from non-immigrants in not finding births less desirable as family size increased.

CLARKE, A., 1989

Parental beliefs and respiratory illness consultations: a general practitioners in multiethnic and multicultural areas. Unpublished Ph.D., thesis, University of Leeds.

Argues that Sikh and Muslim parents consult their GPs more often for respiratory diseases of their children because they have higher fear of such ailments than the white parents. Primary health care must take into account ethnicity and cultural experiences of parents.

COCHRANE, Raymond and BAL, Sukhwant, 1990

'The drinking habits of Sikh, Hindu, Muslim and White men in the West Midlands: a community survey'. *British Journal of Addiction*, 85, 6, June, p.759-769.

Alcohol-related disorders were examined in a survey of random samples of 200 each of Sikh, Muslim, Hindu and 200 English. Based upon interviews, the findings were that Sikhs were most likely to be regular drinkers followed by whites and Hindus. The very few Muslim men who drank consumed the most alcohol on average. Among Hindus and Sikhs older men reported consuming more alcohol than young men. However, heavier levels of consumption were reported by Sikhs and Hindus born in India than those born here. Among regular drinkers, Sikhs had higher average scores on the Alcohol Problem Scale than did white men or Hindus. A clear association with religious observance was found among all groups.

COCHRANE, Raymond, HASHMI, F. and STOPEES-ROE, Mary, 1977

'Measuring psychological disturbance in Asian immigrants to Britain'. *Social Science and Medicine*, 11, p.157-164.

This article is based on a survey of patients attending the out-patients clinic of All Saints' Hospital, Birmingham.

COCHRANE, Raymond and STOPEES-ROE, Mary, 1977

'Psychological and social adjustment of Asian immigrants to Britain: a community survey'. *Social Psychology*, 12 p.195-206.

COCHRANE, Raymond and STOPEES-ROE, Mary, 1981a

'Psychological symptom-levels in Indian immigrants to England: a comparison with native English'. *Psychological Medicine*, 11, p.319-327.

COCHRANE, Raymond and STOPEES-ROE, Mary, 1981b

'Social class and psychological disorder in natives and immigrants to Britain'. *International Journal of Social Psychology*, 27, p.173-182.

These papers and Stopes-Roe and Cochrane (1980 see below) were based upon questionnaire response by 200 respondents born in India, 200 born in Pakistan, 200 born in Britain and 200 born in Ireland. Two-thirds of the Indian sample were Sikh, the rest being Hindu. All were from Southall, West Yorkshire, Greater Manchester and the West Midlands conurbation. The authors suggest that differences in attitudes to integration and related stress factors can be explained in terms of each group's historical experiences of migration and social conditioning. As compared with other communities Sikhs are successful settlers due to their background of migration in Punjab.

CRISHNA, S., 1975

Girls of Asian origin in Britain. London: Young Women's Christian Association.

A report of a six months study in 1973-1974 among young women of Asian origin aged 16-25 who had their education in Southall and Bradford. Girls were beginning to feel isolated even though they might attend community functions with their parents. Crishna's view is that the traditional stability of Asian family life is not necessarily incompatible with individual development. She thought it might be possible for Asian young people to draw on an amalgam of the best traditions of Asian and British social and family life. Sikhs are not separately identified but the study is clearly of relevance to Sikhs.

DHANJAL, Beryl, 1976

'Sikh women in Southall: some impressions'. *New Community*, V, 1/2, p.109-114.

An impressionistic study of Sikh women in Southall, emphasising the status of religious and cultural equality enjoyed by Sikh women. Dhanjal discusses the working pattern, changing attitude of working women, family life and the stereotypes of Sikh women held by other Asians and whites.

DOBSON, S.M., 1987

Transcultural nursing: the role of the health visitor in multicultural situations. Unpublished Ph.D. thesis, University of Edinburgh.

DRURY, Beatrice Denis, 1989

Ethnicity amongst second generation Sikh girls - a case study in Nottingham. Unpublished Ph.D. thesis, University of Nottingham.

Drury examines the cultural lives, social relationships and ethnic identities of 16 to 20 year old Sikh females in Nottingham. She seeks to identify the major influences on them - both internal factors such as caste membership and external factors such as discrimination. The three theoretical concepts are situational ethnicity, biculturalism and social structural pluralism. Drury asks whether her respondents modify or abandon Punjabi and Sikh tradition, whether they are acculturated into British norms and values and whether they experience culture conflict. She also focuses on self-defined identities. Her findings indicate that their distinctive tradition and ethnic identity are surviving and that endogamous marriages ensure cultural encapsulation.

DRURY, Beatrice Denis, 1991

Sikh girls and the maintenance of an ethnic culture'. New Community, 17, 3, Apr, p.387-399.

It examines the maintenance or abandonment of ethnic culture among 102 females ages 16-20 of Sikh origin living in Nottingham, who were born in the UK, or arrived when under age 5. Reports on parental expectations, effects of behaviour on inter-generational relations, and their perspective of gender differential relative to cultural persistence were also studied. Concludes that the majority of traditions are retained or modified, and there are few signs of inter-generational conflict.

EVANS, P., 1971

Attitudes of young immigrants. London: Rummyrmede Trust.

A study of 450 young men aged 16-24 in 1970 of whom about one third were Sikhs, mostly from Southall, the rest being Pakistanis in Bradford and West Indians in Handsworth. Although all Indians and Pakistanis agreed that "everybody, whatever their colour, should work together for an integrated society" integration was interpreted differently by different groups.

FENTON, Steve and SAGIO, Azra, n.d.

Asian women and depression. Commission for Racial Equality.

This is a study based on research funded by the CRE and carried out at the Centre for the Study of Minorities and Social Change, Department of Sociology, University of Bristol. The aim was to explore the experience of 'depression' among South Asian women in Bristol, to determine ways in which they acknowledged mental ill health and to document the ways in which they expressed this. This study is intended as a basis for recommendations to improve health and social provision for Asian women. Sikh women are included, but not differentiated from Muslims and Hindus.

FITZGERALD, K., 1986

'Stand up for your rights'. Everywoman, July, p.17-18.

Focuses on Raj Kaur Singh, a Manchester Sikh community activist, involved in the Manchester Sikh History Project.

FULLERTON, Madeleine, 1983

A Sikh girl's bridal path'. New Society, 64, 1074, (16 June), p.428-429.

GHUMAN, P.A.S., 1980

Bhakra Sikhs in Cardiff: family and kinship organisation'. New Community, VII, 3, p.308-316.

A useful study of Sikhs who differ from the Jat Sikh majority and have settled in Britain at a few particular locations. This is a study of Bhakra (Bhakra) Sikhs in Cardiff by observation in the local gurdwara, a semi-structured interview with 20 families and informal discussions with the community leaders. Ghuman traces the history of migration, household structure, "separateness" from other Sikhs and the position of women. Findings are set out at greater length in Thomas and Ghuman: 1978.

GIRDHAR, D.S., 1980

A study of second generation Asian women in Britain with special reference to Sikhs. Unpublished M.A. thesis, University of Warwick.

This thesis, which includes sensitive data from a women's refuge, may not be consulted at present by the author's request.

GURU Surinder, 1987

Struggle and resistance: Punjabi women in Birmingham. Unpublished Ph.D. thesis, University of Keele.

This examines the relationship between the race, gender and class of Asian women in Britain. In the family they suffer patriarchal oppression which is mediated through race and class distinctions. It integrates the triple oppression and resistance of Asian women. Based on interviews, participant observation and historical examination.

HARRISON, S., 1986

Amardip and Rema: two Sikh children visit India. London: Macmillan.

Illustrated story of a Sikh family. It shows the parents' migration, their employment, the children at school and their experiences on a visit to Punjab.

HENLEY, Alex, 1984

Caring for Sikhs and their families: religious aspects of care. London: Department of Health and Social Security and King Edward's Hospital Fund for London.

This booklet is a guide designed for health workers. It gives a brief presentation of Sikh faith and practice. Has sensitive and sound advice to health visitors, doctors and nurses about the specific care to be taken when dealing with Sikh patients in hospital or at home.

HITCH, Peter, 1981

Immigration and mental health: local research and social explanation'. New Community, IX, 2, p.256-262.

A study of Bradford's Asians by religious categories, showing that women of Indian origin suffer less mental illness than their Pakistani counterparts.

HOMANS, Hilary Y., 1980

Pregnant in Britain: a sociological approach to Asian and British women's experiences. Unpublished Ph.D. thesis, University of Warwick.

The research was conducted in Coventry where most Punjabis of rural background are Sikh. Of Homans' South Asian group most were women in this category. The term Asian is used without differentiation into religious groups, but Sikh migration is briefly outlined.

HOOKE, P., 1989

His other sheep. Nottingham: Grove Pastoral Series, no.37.

A Christian recounts the dilemmas of Sikhs in Smethwick with whom she is concerned and their implications for Christians.

IHUTTL, Jagbir, 1993

A study of changes in the marriage practices of Sikhs in Britain. Unpublished B.A. dissertation, University College, London.

Based on extensive interviews with young Sikh couples in London and Birmingham, describing ceremonies and customs associated with their marriages.

JONES, P.R. and SHAH, S., 1980
'Arranged marriages: a sample survey of the Asian case.' New Community, VIII, 3, p.339-344.

For the period October 1978 to January 1979, landing cards at Heathrow airport (in total 404) of those who were coming for marriage purposes were checked. The data is divided into Sikh, Hindu Gujarati, Muslim Pakistani, Muslim Indian, etc. The largest proportion of female cases were Sikh Punjabis (most male cases were Gujarati Hindus). The study supports earlier evidence that no marriages were taking place between Sikhs and Muslims, or Hindus and Muslims, with only an occasional marriage between Hindus and Sikhs. Data was also analyzed in terms of the destination of brides and bridegrooms.

KAHNON, D.P.S., 1976
'Age variation in skin colour - study of Sikh immigrants in Britain.' Human Biology, XLVIII, 3, p.419-428.

KALRA, S.S., 1980
'Daughters of tradition: adolescent Sikh girls and their accommodation to life in British society.' Birmingham: Third World Publications.

As a Sikh teacher and parent Kalra outlines the background of Sikh immigrants, the conflicting situations in which Sikh girls find themselves, and the roles of parents and outside agencies.

KAUR, Jasbir and KAUR, Kulwinder
Young Sikh girls in Britain. London: British Council of Churches.

KEL, J.E. et al., 1980
'Hypertension in a population sample of female Punjabi Indians in Southall.' Journal of Epidemiology and Community Health, XXXIV, 1, p.45-47.

KRAUSE, Inge-Brit, 1989
'The sinking heart: a Punjabi communication of distress.' Social Medicine, 29, 4, p.563-575. Also available as Punjab Research Group Discussion Paper Series, No. 17.

Krause, a medical anthropologist, describes the symptoms, causes and meaning of the physical condition which Bedford's Punjabis, whom she interviewed, describe as 'sinking heart'. She does so on the basis that neither universalist nor relativist positions in trans-cultural psychiatry are helpful, preferring to consider the possibility that universals do exist. Before examining Punjabi notions of heart distress and the parallels in Iran and in British culture, she provides a description of the Hindu and Sikh Punjabi communities in Bedford. She outlines the popular understanding of 'hot' and 'cold' foods and physical states, and the influence of Sikhism upon her subjects.

LALL, A.K., 1988
'Socialisation of Asian children up to five years of age in Britain: a Wolverhampton case study.' Unpublished MSc. dissertation, University of Salford.

Examines the patterns of socialisation of pre-school Punjabi children living in Wolverhampton. Parental aspirations play a leading role in the development of children and the author presents various strategies for parents to achieve particular goals.

LIVINGSTONE, Phyllis, 1978
'The leisure needs of Asian boys aged 8-14 in Slough, Berkshire.' London: The Scout Association.

A survey of 423 Asian boys aged 8-14 in selected Slough schools. Data are analyzed by respondents' actual and desired aims for leisure activities. The purpose of the study was to advise the Scout Association on policy and the recommendation is that separate Asian Units should be established, at least as a temporary measure. The Sikh children/youth are identified separately in the survey.

LOBO, Edwin de H., 1978
'Children of immigrants to Britain: their health and social problems.' London: Hodder and Stoughton.
Sikhs are mentioned briefly.

MCNEILL, G., 1985
'Birthright, feeding practices and weight-for-age of Punjabi children in the U.K. and in the rural Punjab.' Human Nutrition-Clinical Nutrition, XXXIX, 1, p.69-72.

MEADOWS, Ann, ed., n.d.
In search of identity. London: Young Women's Christian Association of Great Britain.

Reports on Asian girls in Coventry and Loughborough. (In Coventry the majority of Asians are Sikhs.)

RAI, Kaldip Singh, 1979
'Sikh marriages.' Birmingham: City of Birmingham Multicultural Support Service.

A ten page booklet describing Sikh marriage practice in Britain.

SAMBHI, P.S. and COLE, W. Owen, 1990
'Caring for Sikh parents.' Palliative Medicine, 4, p.229-233.

SHAN, Sharan-Jeet, 1985
In my own name. London: Women's Press.

Sharan-Jeet Shan relates her life story: her childhood as the daughter of a Sikh army officer in Delhi, her medical training, her love for a Muslim fellow student, her family's anger, her unhappy marriage and adjustment to life in Britain where as mother of two sons she struggled to make her own career as a teacher.

SIKH MISSIONARY SOCIETY, 1977
Proceedings of a conference

At this conference distinguished Sikhs from Britain spoke about the Sikh community's social and economic situation in Britain.

SIMONS, John, 1982

'Attitudes to family size amongst immigrant Sikhs in London'. In Coleman, D.A., ed., *Demography of immigrants and minority groups in the United Kingdom*. Proceedings of the eighteenth annual symposium of the Eugenics Society, London, 1981. London: Academic Press, p.169-192.

Looks at the extent to which Sikh immigrants from India resemble the general population of England and Wales in attitudes towards family size. The data were obtained in a questionnaire survey of about 300 18-44 year old Asian Sikh women, most from India, living in the same district of West London. All respondents were living with their husbands, had been born in India and spent most of their lives there. The survey revealed that Sikhs are inclined to have families of moderate size at most. In the practice of birth control they resemble the general population. Sikhs differ, however, in a very marked preference for sons. Sikhs appear successful in making a compromise between values prevailing in Punjab and ideas encountered in England.

SINGH, Charanjit Ajit, 1986

'The Ramgarhias', *Sikh Bulletin*, III, p.1-12.

This traces the history of Ramgarhia Sikhs, including Sardar Ram Singh, the designer of a wing of Osborne House for Queen Victoria.

SINGH, Hindbhai, 1977

Bhakra Sikhs in Bristol: development of an ethnic community. Unpublished M.Sc. dissertation, University of Bristol.

Hindbhai Singh writes as a social scientist observing his own Bhakra Sikh group. He outlines the Bhakra Sikhs' history in India, including an ancestry myth, and their more recent history in Britain. He shows the centrality of the gurdwara to the community in reasserting its corporate identity.

SINGH, Hindbhai, 1979

Bhakra Sikhs and their marriage system. Unpublished research for BBC Cardiff programme.

Very detailed account of distinctively Bhakra marriage by a social scientist of that community.

SINGH, J., 1968

'Sikh marriage in transition'. *Social Action*, XVIII, 3, p.225-6.

SINGH, Nymla K.D.K., 1985/86

The Sikh community in Manchester: its religious beliefs and practices. Dissertation for B.A., University of Manchester, Department of Theology.

See below.

SINGH, Nymla K.D.K., 1985/86

'The Sikh community in Manchester'. *Sikh Bulletin*, III, p.13-26.

The author conducted a pilot study of Manchester Sikhs with the aim of determining if the Sikhs' traditional beliefs and practices had been influenced by Western cultural values. Data concerned education, language, diet, employment, dress, prayer and festivals but only responses on rites of passage were analyzed in detail.

SINGH, Raminder, 1978

The Sikh community in Bradford. Faculty of Contemporary Studies, Bradford College.

The author surveyed 19 Bradford wards, interviewing 60 household heads (all male). He reports on the background, settlement patterns, housing, employment (male and female), educational level and leisure activities and standard of living of Bradford Sikhs. Attention is paid to the role of gurdwaras, Sikh identity and transformation, the community's social composition, organisation, politics, leadership and relations with Hindus and Muslims. The Sikhs see their future as lying in Britain and are adapting rapidly to the Western materialistic lifestyle. There is a pronounced generation gap but no suggestion of Sikhs ever being completely assimilated into mainstream British society.

SINGH, Raminder, 1980

'Punjabi culture in Britain'. *The Asian*, 3, 6/7, (October/November), p.3-6.

The author looks at the culture of Indian Punjabis in Britain, noting cultural changes, the elements which are maintained and the impact of Western values on manners and tastes.

SINGH, Raminder, 1985

Development of Punjabi culture and identity in Britain. Coventry, Punjab Research Group Discussion Paper No.15.

This is an expanded version of the author's 1980 paper. He looks at the culture of Indian Punjabis in Britain, noting cultural changes, the elements which are maintained and the impact of Western values and manners and tastes.

SINGH, Raminder, 1992

From immigrants to citizens: the Sikh community in Bradford. Bradford: The Race Relations Research Unit.

An impressionistic update of his 1978 study in the context of contemporary discussion of the 'Britishness' of minorities.

SOHAL, Balbir K., 1989

Gender role changes among young Sikh women in Coventry. Unpublished M.A. thesis, University of Warwick.

This dissertation is based on interviews with 45 Sikh girls from 5 Coventry comprehensive schools. Sohail aims to dismantle the view that Asian women, and in particular Sikh women, are victims and cannot do anything about being so. After considering the egalitarianism of Sikh religious teaching and the active role of some women in Sikh history she criticises the ethnocentric presentation of Asian women by western writers, discusses Asians and schooling and Asian women in the media.

STONE, K., 1983

A comparative analysis of West Indian, white and Asian mothers in the home and at work. Unpublished Ph.D. thesis, University of Warwick.

Stone studied child-care facilities and local employment opportunities for women in Handsworth. Cultural variations in the interpretation of gender roles affect the proportion of women engaging in paid labour and racial discrimination influences black workers' chances and type of employment. Sikhism is briefly outlined but Sikh interviewees are not identified within the category of Asian.

STOPES-ROE, Mary and COCHRANE, Raymond, 1980
Mental health and integration. *Ethnic and Racial Studies*, 3, 3, p.316-341.

These papers are based on a questionnaire response by Indian, Pakistani and Irish immigrants settled in Manchester, Rochdale, Bradford, Birmingham, London, Coventry and Slough to ascertain their different attitudes to integration. Of the Indians, two-thirds were Sikhs and the rest Hindus. The authors suggest that differences in attitudes to integration and related stress factors can be explained in terms of each group's historical experiences of migration and social conditioning.

STOPES-ROE, Mary and COCHRANE, Raymond, 1987

'The process of assimilation in Asians in Britain: a study of Hindu, Muslim and Sikh immigrants and their young adult children'. *International Journal of Comparative Sociology*, 28, 1-2, Jan-Apr, p.43-56.

This is based on a survey carried out with Hindu, Muslim and Sikh families and their children aged 18-20 in the Birmingham and Sandwell areas of the West Midlands. Three aspects of assimilation: cultural, structural and identificational were formed from the data. It concludes that assimilation is not a unitary process; different aspects of assimilation can proceed at different rates and process varies according to the sex, generation and ethnic background of the individual.

STOPES-ROE, Mary and COCHRANE, Raymond, 1988

'Marriage in two cultures'. *British Journal of Social Psychology*, 27, 2, June, p.159-169.

This is based on a questionnaire and interviews among 40 families of Sikh, Hindu and Muslim and British in the West Midlands. Issues such as marriage choices and customs are discussed in relation to Tajfel's intergroup theories. Starting with the hypothesis that the minority ethnic groups would differ from the majority group both in the clarity of their definition of possible marriage partner and in the strength of their feeling for endogamous marriage. The extent of conflict occurring between first and second generations in ethnic minority groups, particularly on the point of marriage practice, was investigated by relating the responses of parents and a young person within the same family. The study concludes that such conflict seems to be far less endemic than is generally assumed.

STOPES-ROE, Mary and COCHRANE, Raymond, 1990a

'Support networks of Asian and British families: comparisons between ethnicities and between generations'. *Social Behaviour*, 5, 2, June, p.71-85.

This is based upon personal interview data obtained from a random sample of Asian-born parents of Hindu, Muslim and Sikh background and their young adult children in Britain. Their views are compared with a British group from 40 families. Views on family relationships, prejudice, British ways of living, and the future of ethnic minority groups and race relations are analysed. The findings indicate that Asian young people are the least ethnocentric in choice of friends, Asian parents also enjoy significantly larger social networks.

STOPES-ROE, Mary and COCHRANE, Raymond, 1990b

'The child-rearing values of Asian and British parents and young people: an inter-ethnic and inter-generational comparison in the evaluation of Kohn's 13 qualities'. *British Journal of Social Psychology*, 29, 2, June, p.149-160.

The attitude and experiences of two generations of Asian and native white British families are compared in this study. It finds that Asians valued conformity more and individual self-direction less than did the native white British. Ethnic differences in values were considerably more pronounced in the older than the younger generations. It is concluded that tradition, rather than the socio-economic status posited by Kohn, is the critical variable in influencing conformist attitudes.

SUMAL, Ranjit, 1981

Back home. Ealing: Commonplace Workshop.

A sixteen year old girl recalls her memories of life in a Punjab village which she left, aged five, to live in England.

TAYLOR, J.H., 1972

The education, employment and integration of Indian and Pakistani youth in Newcastle-upon-Tyne. Unpublished Ph.D. thesis, University of Newcastle-upon-Tyne.

See following entry.

TAYLOR, J.H., 1976

The halfway generation: a study of Asian youth in Newcastle-upon-Tyne. Slough: National Bureau for Educational Research.

Based on the Ph.D. thesis mentioned above this is a study of Sikh, Hindu and Pakistani Muslim youths growing up in Newcastle-upon-Tyne. Examines religion, marriage, education, employment and the question of identity. It shows how strongly young people hold their parents' values, and dispels the often quoted notion of inter-generational conflict within Asian families.

TAYLOR, Steve, 1986

'East Side Stories' *Elle*, October, p.44-47.

Features four young, successful Asian women including Parminder Bhachu, the Sikh anthropologist.

THOMAS, D.A.T. and CHULMAN, P.A.S., 1978

A survey of social and religious attitudes among Sikhs in Cardiff. The Open University in Wales. (Mimeo-graph).

Examines the life of Bhakta Sikhs in Cardiff in relation to 1) family and kinship organisation 2) religion in the community and 3) schooling and its influence. Bhaktas are conservative and have minimal contact with outsiders or institutions. In this the Bhakta Sikhs resemble Bradford's Mirpuri Muslim community. Educational and career aspirations for their children are also noted.

THOMPSON, Marcus, 1970

A study of generation differences in immigrant groups with particular reference to Sikhs. Unpublished M.Phil. thesis, University of London, School of Oriental and African Studies.
See following entry.

THOMPSON, Marcus, 1974

'The second generation: Punjabi or English?'. *New Community*, III, 3, p.242-8.

Audio-Visual

At home in Britain: Sikhs. Department of Employment, 1983.
Available from CFL Vision, Hercules Road, London.

The author discusses second-generation Sikh youth's conformity to and deviation from their parents' values and norms. He discusses the importance of village kinship ties, the role of chain migration in the maintenance of joint family and the social norms of marriage. The article goes on to discuss the status of sons and daughters, the part played by education, the formation of peer groups and the role of the Punjabi language. Thompson concludes by observing that the greatest unknown factor in analyzing the second-generation situation is just how much they will conform to their parents' conservative expectations when the young Punjabis actually born here outnumber those born in the Punjab and those more recently arrived here'. The study relates to Sikhs settled in Coventry.

TOMLINSON, V., 1983

'Kailash - ethnic agony aunt'. *The Echo*, Liverpool, July 7th.

This features Kailash Puri, a Punjabi woman writer of articles and fiction, on the social problems within Sikh families.

UBEROI, Narindar, 1964

'Sikh women in Southall'. *Race* VI, 1, July, p.34-40.

An impressionistic study of Sikh women settled in Southall emphasising their relative freedom to go out to work and mobility. She perceives the crucial role which women will play in cultural adaptation by the Sikh community as a whole.

WALKER, A., 1978

'Finding their own salvation'. *Times Educational Supplement*, 3290, July 28, p.14-15.

This describes a youth club well-used by Sikh and Muslim youth born in Manchester. A case for separate provision for Asian youth clubs is made. A youth worker with experience in Southall is quoted as saying "in order to have integration, I believe you have got to have people who are willing to accept your individuality ...if you want people to go to a mixed club for the sake of it, that is not on. The young people need to be given some sort of basic hold about their identity, about their capabilities and about their egos, only then would we integrate".

WESTWOOD, S. and HOFFMAN, D., 1979

Asian women, education and social change. Occasional paper. Leicester: University of Leicester, School of Education.

A survey of Asian women by religious denomination, Sikh and Hindu. Even after many years of going out to work Sikh women are rarely consulted about decisions made affecting money they earn, though this may be increasingly questioned.

WILSON, Anrit, 1978

Finding a voice: Asian women in Britain. London: Virago.

Based on interviews with South Asian women. Sikh women are mentioned incidentally.

WILSON, L., 1984

'The perfect arrangement'. *Mail on Sunday - You*, August 19th.

Features Kailash and Gopal Puri, a well-known Sikh husband and wife team settled in Liverpool.

Audio-Visual

At home in Britain: Sikhs. Department of Employment, 1983.
Available from CFL Vision, Hercules Road, London.

Three programmes (Part 1 Hindus, Part 2 Muslims, Part 3 Sikhs) featuring three Asian men, a Hindu, a Muslim and a Sikh explaining how they and their families have adapted to living and working in Britain. Useful for employers, social workers, trade unions. Part 3, available separately, relates to a Sikh family. Consists of 113 x 35 mm slides with presenter's notes.

Chapati and chips. 1988, Channel 4, Aug. 5th.

The marriage of a Sikh girl and a Gujarati Hindu boy was presented.

Network East. 1988, BBC 1, Feb. 7th

This programme, in a series which presents contemporary affairs in Britain's South Asian communities, raised issues relating to young Sikhs.

Where do we belong: Sikhs in Gravesend. 1986,

The Human Factor, ITV, Oct 12th.

This shows the response of Sikhs to the death of Mrs. Indira Gandhi and to the question of cutting one's hair.

LANGUAGE, LITERATURE and ARTS

(A) PANJABI LANGUAGE IN BRITAIN

- ALLADINA, Saïder, 1985
 'South Asian languages in Britain: criteria of description and definition', *Journal of Multilingual and Multicultural Development*, Vol 6, 6, p 440-466
- An important article pleading for Hindi and Urdu to be distinguished as two separate languages. In particular Alladina questions Mobbs's Guide to Asian Languages (CLT 1985).
- ALLADINA, Saïder and EDWARDS, Viv, eds., 1991
Multiculturalism in the British Isles, 2 volumes. London, Longman.
- These two volumes bring together essays on the linguistic diversity of Britain. Second volume contains essays on South Asian language communities. 'The Punjabi Speech Community', is written by V.K. Mahandru, giving a brief outline of Punjabi language in Britain.
- BARNETT, J.D., 1961
 Printed Punjabi books in the British Museum. London: British Museum.
- BHAMRA, Charan, 1981
Asian languages in Birmingham: a report. Birmingham: Cadbury Trust.
- A comprehensive survey of South Asian language provision in Birmingham. By 1980 five secondary schools and one junior school had been teaching Punjabi to 112 pupils and Urdu to 78 students at CSE or 'O' Level.
- CENTRE FOR INFORMATION ON LANGUAGE TEACHING AND RESEARCH, 1985
Punjabi Language and Culture Guide No. 21. London: The Centre.
- Gives valuable information on courses, syllabus, examinations in Punjabi language in Britain. Intended for teachers, learners, librarians and others concerned with the provision and use of resources for teaching Punjabi. The major part of the book was written by Christopher Shackle. An important source of information.
- CHANA, Urmi and ROMAINÉ, Suzanne, 1984
 'Evaluative reactions to Punjabi/English code-switching'. *Journal of Multilingual and Multicultural Development*, vol 5 no.6 1984, 447-473.
- Report on the results of a pilot study which was designed to elicit experimentally evaluative reactions to Punjabi/English code-switching.
- FITZPATRICK, Finbarr, 1987
The Open door: the Bradford bilingual project. Avon: Multilingual Matters.
- The project was carried out among Urdu and Punjabi speaking children in a number of Bradford schools. Has several interesting results on the attitude of parents, teachers and children themselves.
- HOUNSLOW COMMUNITY RELATIONS COUNCIL, 1982
Mother tongue teaching in Hounslow by voluntary organisations. Hounslow: The Council.
- Follow-up of a 1978 study which involved 172 Punjabi and Urdu speaking families. Punjabi was the language of the majority of Asian settlers in Hounslow. The study also took account of provisions made by Asian community or organisations for the teaching of their own languages.
- INNER LONDON EDUCATION AUTHORITY, 1979
Report on the 1978 census of those ILEA pupils for whom English was not a first language. ILEA Report 9484.
- INNER LONDON EDUCATION AUTHORITY, 1982
 1981 Language Census. ILEA Report RS 811/82.
- INNER LONDON EDUCATION AUTHORITY, 1983
 1983 Language Census. ILEA Report RS 916/83.
- These three reports by ILEA provided evidence of considerable and increasing linguistic diversity among London school children. The censuses reveal the extent of Punjabi among other Asian languages spoken by London's school children.
- JOHNS, Lalage R.F., 1992
 Education of Punjabi speaking children in Birmingham: one teacher's perspective. *Language Issues*, 5, 1, 1991/2 p. Also available as Punjab Research Group Discussion Papers Series, No. 33.
- Discusses educational approaches to young bilingual children in a Birmingham school. Suggests a combination of Punjabi and English language teaching to such children as a desirable goal.
- KAUR, Ganesh, 1975
Catalogue of Punjabi printed books added to India Office Library 1902-1964. London.
- LINGUISTIC MINORITIES PROJECT, 1983a
Linguistic minorities in England: a report. London: University of London Institute of Education.
- LINGUISTIC MINORITIES PROJECT, 1983b
The schools language survey: summary of findings from five local education authorities. London: Language Information Network Coordination for the Linguistic Minorities Project.
- LINGUISTIC MINORITIES PROJECT, 1984a
The adult language use survey of the Linguistic Minorities Project: the data in context, compiled by Anna Morawska and Greg Smith. London: Linguistic Minorities Project.

LINGUISTIC MINORITIES PROJECT, 1984b

The mother tongue teaching directory survey of the Linguistic Minorities Project, compiled by Verity Saifullah Khan, Euan Reid and Xavier Coullaud. London: Linguistic Minorities Project.

The Linguistic Minorities Project (LMP) 1979-83 represented a serious research attempt to ascertain the range and extent of South Asian language knowledge in several British cities and locations within them. The LMP consisted of four surveys:

- a) Schools Language Survey (SLS) which gathered evidence of the linguistic diversity and extent of literacy in 5 LEAs
 - b) The Secondary Pupils' Survey (SPS), a sample survey in two LEAs of language use and its perceptions
 - c) the Adult Language Use Survey (ALUS), finding the patterns of adult language skills and use in 3 cities
 - d) Mother Tongue Teaching Directory Survey (MTTDS), aiming to collect data on mother-tongue teaching provision in the same three areas.
- In addition to these surveys LMP staff also tackled methodological problems in attempting to map South Asian Britain. Several discussion papers were issued by the Project, e.g. Smith [1982b]. The five LEAs covered by the LMP survey were Bradford, Coventry, Haringey, Peterborough and Waltham Forest. Several interesting profiles of Punjabi speakers in these areas are available from the Project.

MOBBS, Michael, 1985
Britain's South Asian languages. London: Centre for Information on Language Teaching and Research.

Introduction to the principal languages spoken by people of South Asian origin living in Britain. Mobbs discusses Punjabi, Hindi, Urdu, Gujarati and Bengali, giving the regional background.

MOFFATT, S.M., 1990
Becoming bilingual: a sociolinguistic study of the communication of young mother-tongue Punjabi speaking children. Unpublished Ph.D. thesis, University of Newcastle-Upon-Tyne.

MORASKA, Anna and SMITH, Greg
See LINGUISTIC MINORITIES PROJECT 1984a

NAGRA, Jagat Singh, 1980a
'Asian languages in Sidney Stringer School and Community College'. Coordinating Committee for Mother Tongue Teaching Newsletter, No.5, July.

Describes work at a Coventry school.

NAGRA, Jagat Singh, 1980b
Asian supplementary schools and the attitudes of Asian children and parents towards the teaching of the mother-tongue. Unpublished M.Ed.thesis, University of Birmingham.

NAGRA, Jagat Singh, 1981
Punjabi schools in Coventry'. National Council for Mother Tongue Teaching Newsletter, No.7, May.

NAGRA, Jagat Singh, 1982
'Asian supplementary schools'. New Community, IX, 3, p.431-36.

A study of Asian schools run by communities in Coventry. Study based on a questionnaire, observations and visits, discussion with teachers and pupils. Nagra discusses in detail schools run by the Sikh community in Coventry i.e. Guru Nanak Parkash Sikh Temple Punjabi School which started in 1968 and Ramgarhia Punjabi School started in 1965. Discusses the limitation of supplementary schools in terms of inadequately trained staff and the irrelevance of text books.

NAGRA, Jagat Singh, 1985
Some problems of teaching Punjabi to immigrant school children in Britain. Unpublished Ph.D. thesis, Guru Nanak Dev University, Amritsar.

This outlines the development of mother tongue Punjabi teaching in Britain and includes language tests. Administrative problems resulting from state policy and at school level are examined.

NORTHOVER, Mehroo, 1984

'Young Punjabi bilinguals in Northern Ireland: their language competence and identity structure, Cumann na Teangeolaíochta Feidhm: Proceedings of symposium held at St Patrick's College, Drumcondra, Dublin, 8-9 July 1983 in Mac Mathuna, Liam and Singleton, Daird, eds., Language across cultures, Dublin: IRAAL, iii.

OERTTEL, B.A., 1978

A study of the Punjabi component of an E.E.C. mother-tongue and culture project in Bedford. Unpublished M.A. thesis, University of London, King's College.

RAIT, S.K., 1981a

Acquisition, cataloguing and transliteration of Punjabi literature in some London libraries. Leeds: School of Librarianship, Leeds Polytechnic.

RAIT, S.K., 1981b

Acquisition, cataloguing and transliteration of Punjabi literature in the public libraries of the United Kingdom. (B.L. R. & D. report 5681). Leeds: School of Librarianship, Leeds Polytechnic.

RAIT, S.K., 1981c

Cataloguing and acquisition of Punjabi books in some London Libraries. Leeds: School of Librarianship, Leeds Polytechnic.

The aim of this survey was to ascertain the methods of acquisition and cataloguing of Punjabi and Indic language books in some London libraries. Rait found out that [i] Books are mostly bought locally in London, from suppliers who charge from 80 per cent to 300 per cent of the original price. [ii] Libraries have no agreed cataloguing method for these books. It suggests a common approach to cataloguing these. Among the other recommendations is that most used languages except Hindi should be ordered from Indian subcontinent on a blanket order basis.

This is a Report submitted to the British Library Research and Development Department on the Project SI/G/378.

RAIT, S.K., 1984a

Acquisition and cataloguing of Punjabi literature in the public libraries of the United Kingdom. Unpublished M.Phil. thesis, C.N.A.A., Leeds Polytechnic.

- RAIT, S.K., 1984b
Punjabi literature: a basic stock list for public libraries. Leeds: School of Librarianship, Leeds Polytechnic.
- This is a list of Punjabi literature recommended to public libraries in Britain. Most of this consists of works written by Punjabi authors from Punjab. Only five books of authors settled in Britain are listed.
- RAMPTON, M.B.H., 1991a
'Second language learners in a stratified multilingual setting', Applied Linguistics, September, 12,3, p.229-248.
- RAMPTON, M.B.H., 1991b
'Intercultural Punjabi in a British adolescent peer group', Language in Society, 20, 3, p.391-422.
- REES, Olav A. et al., 1981
Mother-tongue and English teaching for young Asian children in Bradford: report to the Department of Education and Science (Bradford): (s.n.).
- A Department of Education and Science sponsored project which studied the effect on young Punjabi speaking children of different kinds of usage of their two languages in their school career; half the reception class after a school year was taught through the medium of Punjabi, half through English and a third group of children was taught entirely through English, the effects being monitored in detail. Summary of the Report Vols. 1 & 2 available from University of Bradford, Postgraduate School of Studies in Education.
- REID, Euan, ed., 1984
Minority community languages in school. National Conference on Languages in Education, Report No.4. London: Centre for Information on Language Teaching and Research.
- ROMAINE, Suzanne, 1989
Bilingualism. Oxford: Blackwell.
- Professor Romaine carried out a study of bilingual children in Birmingham, and utilised her results in this major theoretical study. She quotes extensively from her Punjabi respondents to illustrate the process of bilingual acculturation.
- RUSSELL, Ralph, 1986
'South Asian languages in Britain: a critique of Saifur Alladina's analysis', Journal of Multilingual and Multicultural Development Vol 7, 6, 1986, p.443-454.
- Raises several queries on Alladina: 1985
- SAIFULLAH KHAN, V.,
'The mother tongue' of linguistic minorities in multicultural England', Journal of Multilingual and Multicultural Development, 1, 1, p.71-88.
- SHACKLE, Christopher, 1972
Teach yourself Punjabi. London: English Universities Press.
- A complete course in basic Punjabi "one of the more important languages of India and Pakistan, also encountered today throughout Britain".

- SHACKLE, Christopher et al., 1985
South Asian languages: a handbook. London: School of Oriental and African Studies, University of London.
- Pages 35-38 deal with Punjabi and refer to the varieties in use in Britain.
- SMITH, Greg, 1982a
The geography and demography of South Asian languages in England: some methodological problems. Mother Tongue Teaching Project, Working Paper No.2. London: University of London Institute of Education.
- SMITH, Greg, 1982b
Locating populations of minority language speakers: an example of practice from the Coventry language project. London: Linguistic Minorities Project.
- SMITH, Greg, MORAWSKA, Anna and REID, Euan, compilers, 1984
Languages in Coventry. Community Languages and Education Project. London: University of London, Institute of Education.
- SPANNI, M.L., 1988
Code-switching among bilingual Punjabi-English nursery school children: co-operation and conflict in relation to familiarity. Unpublished Ph.D. thesis, University of York.
- This examines the importance of code-switching among bilingual children aged 4+ years. Twelve students were selected and their switching between English and Punjabi were recorded for a close friend, an intermediate acquaintance and a complete stranger. Switching occurred more markedly between minor contacts, whereas good friends and comparative strangers preferred the use of one language.
- STUBBS, Michael, ed., 1986
The other languages of England. London: Routledge and Kegan Paul.
- Results arising out of the Linguistic Minorities Project, the book gives details about the extent of South Asian languages spoken in England. Various authors discuss different languages including Punjabi - a major language - the extent of teaching provision by local education authorities and the efforts of the communities involved.
- SWANN REPORT, 1985
Education for all. The Report of the Committee of Inquiry into the education of children from ethnic minority groups. London: HMSO, Cmnd.9453.
- A comprehensive and much-debated report on ethnic minority children's educational needs. The report discusses the present provision for South Asian languages including Punjabi and the rationale for such provision. The report also discusses the current provision of religious education and the case for and against separate religious schools as demanded by Muslims and Sikhs from time to time. Although there is no direct mention or survey of the extent of Punjabi language provision either in the mainstream schools or by the Sikh community organisations, nevertheless, the report is an official statement on numerous areas of concern to the Punjabi language speakers.

- TATLA, Darshan Singh, 1985
Library provision for ethnic minorities in the borough of Sandwell: a survey. West Bromwich: Sandwell Council for Community Relations.
- This is a survey of Sandwell borough's public libraries' provision for ethnic minorities. Library provision in South Asian languages, i.e. Punjabi, Urdu, Bengali, Gujarati and Hindi, is critically examined in relation to needs and the present provision made by the public libraries of the borough.
- TATLA, Darshan Singh and GARDNER, Sean, 1988
A survey of teaching materials for community languages. Birmingham: Digbeth Trust.
- TATLA, Darshan Singh, 1993
Yalavat vich Panjabi basha: yattan te bhavakh.
- This book brings together, articles by academics, teachers, and Sikh parents discussing various aspects of Punjabi language in Britain. Contributors include Dr Pritam Singh Kambo, Dr Swaran Chandan, Gurdial Singh Rai, G. S. Sacha, S. S. Atharwala, Harbakh Maksoodpuri, Lalage R. F. Johns, Amarjit Chandan, Professor Suzanne Romaine, Rashwel Singh and others. Also provides a summary of events associated with the teaching of Punjabi language.
- TSOW, M., 1983
'Analysis of responses to a national survey on mother-tongue teaching in local education authorities 1980-82' Educational Research, 25, 3, p.202-208.
- A comprehensive survey of mother tongue teaching provision by various LEAs across the country. Languages in order of coverage were Urdu, Punjabi, Gujarati and Bengali.
- WEAVER, C., SHARMA, V. and RICHARDS, J.K., 1980
The education service and Asian families in Nottingham: Interim Report of Minority Development Project. (Mimeograph).
- Survey of South Asian languages in Nottingham. Results showed that twice as many spoke Punjabi at home as were literate in Punjabi. Only a third of those literate in Urdu spoke Urdu at home and only half of those literate in Hindi spoke it at home. Of the number who spoke Gujarati at home all were literate.
- Audio-Visual
- SHARMA, J.N. and SHARMA, S.K., 1977
Punjabi as a Second Language (with tapes). Birmingham: The Language Centre, Hockley.
- (B) **PUNJABI LITERATURE IN BRITAIN**
- (i) **Critical Studies**
- BEDI, Harchand Singh, 1991
Baranvi Panjabi kahani vich nasali vikhara: ik adhyan. Unpublished Ph. D. thesis, Guru Nanak Dev University, Amritsar.
- CHANDAN, Swaran, 1987
Sanvedna te sahiti. Amritsar. Ravi Sahit Parkashan.
- CHANDAN, Swaran, 1988
Baranvi Panjabi kahani da davandvadi padarthvadi adhyan [1988. tak]. Unpublished Ph. D. thesis, Guru Nanak Dev University, Amritsar.
- KAMBO, Pritam Singh, 1991
Baranvi Panjabi sahiti. Ravi Sahit Parkashan, Amritsar.
- A miscellany of articles relating to Punjabi literature of Britain.
- KAUR, Kamjit, 1985
Baranvi Panjabi novel da sabhvacharak tanao. Unpublished M. Phil. dissertation, Guru Nanak Dev University, Amritsar.
- RAVI, Ravinder, 1983
Badeshan vich Panjabi Kavita. Punjabi Duniya, October p.71-112
- This long article surveys some of the emerging themes in overseas Punjabi literature, mainly relates to the North American and British Punjabi poetry.
- RUSSELL, Ralph and SHAMSHER, Joginder, 1978
Punjabi poetry in Britain. New Community, VII, 3, p.291-305.
- An interpretation of Punjabi poetry composed in Britain which mirrors immigrants' feelings. The article highlights the contrast between the discontented middle class migrant forced into a working class job in Britain and the obvious satisfaction of factory workers from a working class background in India. It is observed that Punjabi poetry in exile is more lively and creative than in their homeland, Punjab.
- RUSSELL, Ralph and SHAMSHER, Joginder, 1979
The Punjabi short story in Britain. New Community, VII, 2, p.233-246.
- Outlines and discusses briefly the main themes of a selection of Punjabi short stories by Punjabi writers settled in Britain.
- SHAMSHER, Joginder, 1972
The overtime people. South Asian Review, 5, 4, p.313-325.
- The writer presents English translations of Punjabi folk songs sung in Midlands pubs. These sprang from the Sikh immigrant dilemma of unsatisfactory working conditions and the opportunity of overtime and weekend working.
- SHAMSHER, Joginder, 1989
The overtime people. Jalandhar: ABS Publications.
- Aims to present the vigour, the typical smell of dust and sweat and the original passion for life and love in the Punjabi writings of Britain to the English audience.

SHAMSHER, Joginder, 1991
Bartanvi Panjabi jivan te sahiti. Amritsar: Ravi Publications.

This is a collection of the author's articles written at different times and presented to literary meetings. It includes a long paper entitled 'England di Panjabi kavita'. Paper presented at annual report of 4th British Panjabi Writers Conference, Coventry, 6-7, January 1974.

Assesses the main currents of Panjabi poetry in Britain reviewing major and minor poets; extracts of many poems are appended in this long paper.

SINGH, Jaswant, 1980

Bartanvi Panjabi kavita da alochnamik adhyan. Unpublished M. Phil. dissertation, Panjabi University, Patiala.

SINGH, Karnal, 1988

Bartanvi Panjabi gale vich parvaksi chetna. Unpublished M. Phil. dissertation, Guru Nanak Dev University, Amritsar.

SINGH, Karnal, 1988

Bartanvi Panjabi sahiti vich parvaksi chetna. Unpublished Ph. D. thesis, Panjabi University, Patiala.

SINGH, Raminder, 1979

'A study of the Punjabi press in Britain'. The Asian, 1, 12, April, p.7-10.

Singh examined the April and May issues of Punjabi Times, Sandesh and Des Pardes for the years 1976-1978. He looked at the nature of their readership and the extent to which they have helped to preserve social customs or to present issues such as marriage out of caste. Singh observed whether these newspapers had tried to consolidate the community or maintain divisions such as caste distinctions, and noted how race relations were presented. He concludes that the Panjabi press has been generally divisive rather than unifying and has supported conformity rather than encouraging change.

SINGH, S.P., 1990

Parvaksi Panjabi sahiti (Overseas Punjabi literature). Guru Nanak Dev University, Amritsar.

S. P. Singh, based in the Punjabi department of Guru Nanak Dev University, has encouraged many research students to study overseas Panjabi literature. This book is the result of a seminar held at the University when a number of overseas writers participated. This book includes a variety of writings by overseas Panjabi writers including those of Swaran Chandan, Gurdial Singh Rai and a few others from Britain.

SODHI, Ravinder Singh, 1980

Bartanvi Panjabi kabhani da adyan. Unpublished M. Phil. dissertation, Panjabi University, Patiala.

TATLA, Darshan Singh, 1990

'A chorus of hushed voices: an introduction to Panjabi literature of Great Britain'. Punjabi Research Group Discussion Paper Series No. 32

TATLA, Darshan Singh, 1993
'Panjabi language and literature of England: a handlist'. Published by author.

(ii) A select list of Panjabi writers and their main writings

AHLUWALIA, Amrita
Writes poetry in Panjabi papers.

AMOL, S.S.
Has published a full length book of his visit to the U.K., England di an yadan.

AMOLAK, Sarwan Singh

The author of three poetry books. Among these are Gandhian and Sadharan. Also edited a study of the Sikh musician and poet Darshan Singh Koral.

ARPAN, Avtar Singh

Compiled an anthology of folk songs in Britain. Published poems in Panjabi papers in Britain. Among his publications is Dil kuk utiya.

ASAR, Kabul Singh

A poet.

AZAD, Avinash

A journalist. Has worked on several Panjabi papers.

AZAD, Parkash Singh

A poet. Has published two books: Darpan and Udhar nikhar.

BAGHA, G.R.

Has published poems and occasional articles in Panjabi newspapers. Popular bard in religious congregations especially at Ravidasi temples.

BAJAJ, Harinder Singh

Author of two books of short stories and two novels, Anhi da pahlajiar, Dip Bindi, Rajai da nigh and Baba bolte te.

BASANT, Bassant Singh

A traditional ballad reciter at public, cultural and religious functions.

BASI, Dilbagh Ram

Author of several novels, a drama and a book of short stories. One book is Desi kurtan yalaiti Jare.

BAWA, Baldev

A young Panjabi poet, author of two books, Ik khat and Bania shair. In several poems, scenes of Panjabi village life are contrasted with urban life in Britain.

BHAMRA, Ajit Sar

A poet and journalist, author of Tiji pithi and Sanvedna. Edited a weekly paper, Sandesh, until recently.

BHARTI, Noor

Based in Glasgow. Writes poetry in Panjabi papers.

BHOGAL, Darshan Singh

Writes pamphlets on Panjabi teaching and Sikhism in Britain.

BHOKHARIWALA, Sohan

Popular poet and song writer. Author of His Master's Voice Punjabi Songs Book

- CHAMAK, Mohinder S.**
A traditional ballad singer at local religious and cultural meetings.
- CHAN, Chanan Singh**
A prominent author of several books of poetry, articles on ethnic arts and Panjabi teaching booklets. Among his books are Chanan da kath, Dhuthda chanan, Bota choti da and Pindkar.
- CHANDAN, Amarjit**
A poet and translator. Has edited a book of short stories, Do kinare.
- CHANDAN, Swarn**
A prominent author of three Panjabi novels, several short stories and poems. Among his books are Chanan di lakir, Urita khul and Naren rishte. Edited a Panjabi monthly, Socrai, in the 1980s.
- CHAUGHAN, J.S.**
Was a prominent reporter based in Birmingham for several magazines and newspapers of East and West Punjab. Published several poems in Panjabi and Urdu, and author of two books.
- CHITARKAR, Ishwar**
A well-known poet in Punjab before emigrating to Britain. Also held exhibitions of his paintings in London.
- COVENTRY, Aimer**
A poet based in Coventry who writes on the desirability of a revolutionary communist transformation of society. Author of two books of poems entitled Lai tejan and Naxalbari zindabad.
- DAUDHRIA, Harjit**
A poet of revolutionary zeal. Has published a book, Sachie mar chaldian.
- DEHLAVI, Surinder**
Based in Ireland. Has published a book of short stories.
- DEWANA, Ajit S.**
Folk-singer and writer.
- DHAND, Ragbir**
A writer of novels, short stories, essays of criticism. Among his books, Us dar Boli dharti and A Ja Africa. He was awarded a literary prize 'Shromani Sahitkar' by the Languages Department of the Government of Punjab.
- DHAW, Jagtar**
A poet, author of two books, Goeche ehar di talash and Ek supna machhida. The first book received wide acclaim and stimulated discussion among Panjabi literary circles in Punjab and Britain.
- DHESI, Hardev**
Writes on education and race relations.
- DHILLON, Gurnam S.**
A poet, author of two books, Ag de bij and Haith te bathiar, was general secretary of the Progressive Writers Association of Great Britain - a literary association based in the Midlands supported by Communist Party of India (Marxist).

- DHIR, Darshan**
The author of several short stories. Has published two books, Luni manik and Mardia sach.
- DHIR, Ranjit**
Writes in Panjabi papers and articles on the education of racial minorities, etc., is a councillor from Southall and a J.P. Was convenor of the World Panjabi Writers Conference held in London in June 1980, when several Panjabi writers from various countries participated. Has published a book of travels, Valand dur.
- DOSANJH, P.S.**
Moderator and compiler of 'O' and 'A' Level syllabus for the Panjabi language for the Midland Examining Boards (MEB).
- GIANI, Bakhtish Singh**
Was editor of Panjabi Patrika, a Birmingham based weekly in the late 1960s and early 1970s. Wrote articles and essays on Sikh religion and politics.
- GIANI, Darshan S.**
Traditional poet and dramatist. Has written several songs in the Panjabi 'gazel' genre.
- GIANI, Sher Singh**
Wrote letters home describing British life while working for a Ph.D. on Sikhism in the University of London. A perceptive account of Britain in Yalaiti chithian published in the 1930s.
- GILL, Gurbans**
A poet and councillor settled in Aylesbury. Author of Main ik nari.
- GILL, Gurnam**
A poet. Has published several anthologies: Prasi ruh, Atkan, Bahur dur bahur nere, Aphia hi ran and Saxai ion sarb.
- GILL, Shivoham Singh**
A well-known writer of short stories, poems and occasional articles. One of the founders of the Panjabi Writers Association in Britain which later became the Progressive Writers Association, Southall. The major themes of his stories are the cultural dilemmas of Sikhs settled here. Among his books are Ruh da sath, Bhade parchaven, Gaohatia and Alakh.
- GREWAL, Balbir Singh**
Articles on topical subjects, founder of the Panjabi Cultural Society, London.
- HAMRAHI, Parkash Singh**
Poet and novelist, author of several books, among them Mera pagal piar and Paitkar di duniya.
- HANS, Surjit**
After several years' stay in Britain has returned to Punjab to become a history professor. Has written novels, short stories, poems, drama. Among his books are Gulabi phul, Lun di dali, Sikh ki kam and Britaniavich Panjabi galp.
- HOTHI, Amrik S.**
A poet, author of a book, Jeona mau.

JANDIAL VI, Avtar
Poet and journalist, has published three books, Kapal chana, London rang te roshni and the highly acclaimed, much discussed Meer part aon tak.

JANDU, Harbans S.

A prominent writer of folk and popular songs, many of which have been recorded by different groups. Many others have joined Jandu in writing popular songs for the Punjabi audience in Britain, with its increasing appetite and demand for nostalgic songs based on Punjab, the distant homeland.

JANGLI, Sher Jang
Humourist writer of two books Usad kaln tor and Jhur jhur. Has worked for several Punjabi newspapers.

JIT, Balvinder Kaur
Author of a novel, Badla. Now settled in U.S.

JIT, Indrajit
Writer of plays and songs. Based in Wolverhampton. Secretary of Punjabi Sahit Sabha, Wolverhampton.

JOHAL, Bikan
A communist journalist.

JOHAR, Lakha Singh
Was a popular poet and dramatist. Amongst his books Paundan de ptaer is well known.

JOSHI, Teja Singh
Traditional Punjabi poet. Published Josh halane.

JOSHUA, Shankar
Traditional Punjabi poet based in Derby. Has published Oh yi din san and Do bol baharan de.

KALRA, Surjit Singh
Short-story writer, author of Bar patae. Edited a Punjabi paper in 1970s.

KAMBO, Pritam Singh
Short-story writer and secretary of International Punjabi Sahit Sabha based in East London. Author of Bartaryi Punjabi sahit. Amritsar. Ravi Sahit Parkashan.

KANWAL, Balbir Singh
Author of several books on Punjabis' martial arts, sports and music. Books include Bharat de pahlwan and Punjab kabaddi da ithas. Also edited a Punjabi paper, Rustan, about sports. Was honoured by Punjab government with an award.

KANWAL, Jaswant Singh
A famous Punjabi writer. Has published a novel about Punjabi life in UK Barph di ja.

KHARRA, Mohinder
Writer of popular songs. Author of Yakana di yad, Do ar dian do paridan.

KHALSA, Gurcharn Singh
Until recently a journalist on Punjab Times. The author of several books on Sikhism.

KHARLVIK, Achar Singh
Story and song writer based in Coventry. Author of Jit de ashaq and Meer Git.

KOOKARPINDIA, Mohan Singh

Novelist and short-story writer, has published several books including Tarikh ewahi devesi, Khun earban da, Barph da dard, Vikde jisam Meera goncha piar, Ruh da zakham and Ik sir hor chahida. The latest one is about the massacre of Sikhs in the Delhi riots in November 1985.

LAIL, Davinder
A woman poet.

LETCHWORTH, Mehar
Traditional popular song writer in the genre of 'baint'.

LOTAY, Gurcharn Singh
Has written several pamphlets and books on the Sikh faith. Author of Khani chaurasi, Adhul granth. Completed a unique hand-written copy of Guru Granth Sahib, the sacred scriptures of the Sikh faith.

LUDHIANVI, Sathi
Poet, short-story and prose writer. Has published several books including Sannudon par Ae Khan pichon. Lidhan titlan mager, was a regular contributor on the subject of Punjabi immigrants social life in Britain to a Punjabi monthly Preadhat published from Punjab. Present secretary of Progressive Writers Association of Southall; founder member of Punjabi Sahit Sabha, was awarded Shromani Sahitkar for the year 1986 by the Languages Department of the Punjab Government.

MAHL, Nirmal Singh
Writer of traditional religious songs.

MAHMI, Madho Ram
Author of a long and beautiful semi-autobiographical poem about settlement in Britain titled Mera England da Safar written in the traditional genre of 'baint'.

MAKSOODPURI, Harbakhsh
Poet and prose writer. Edited and published a Punjabi paper, Sanghrasth, in 1971. Author of 1986 Bartaryi Punjabi sahit dian prapian. New Delhi: Navvyog, Publishers.

MATHADA, Gurdip
Short story writer. Has published a collection of short stories, Panchite narvas.

MATHARU, Gurdew Singh
Author of two poetry books, one of which is the life story of Guru Arjan Dev with the title Panivyan Nanak.

MIRGIND, Makhan Singh
Poet and prose writer. Has published several books of essays on Sikh history. Author of Dusra sapir, Jihaska tribhaini, a book on Bhaura Sikhs' history, and Barnah a book of critical essays. Founder member of International Punjabi Sahit Sabha based in East London.

MOHAN, K.C.
Short story writer and journalist. Has published some books.

- NABHA, Bhai Kahan Singh**
A Sikh scholar, contemporary of M.A. Macauliffe. Has recorded his perceptive impressions of Britain in Bhai Kahan Singh Nabha jivankatha, edited by Shamsher Singh Ashok.
- NILGIRI, Tarseen**
Short story and play writer. Published several books and edited a Panjabi paper, Nilet, in the 1970s. His books include Agrah, Ret safar, Rat da husan, Chakartio, Lanmi sarak, Lahor di and Gloria.
- NOOR, Narayan Singh**
Well-known poet, activist in the Indian Workers Association. Has published three poetry books, including Nur da nazar, Mukti, and Ho Chi Minh.
- PREET, Swaran**
A poet. Has published one book.
- PUREWAL, Bhupinder**
A poet. Has published a book, Dukhre yaran de.
- PUREWAL, Nirmal Singh**
Folk and popular song writer.
- PUREWAL, Tarseen Singh**
Editor and proprietor of Des Pardes.
- PURI, Gopal**
Writes articles and poetry. Has published several books including Chauvudhia diva.
- PURI, Kalash**
A prominent writer and agony aunt. Has published poetry, articles on race relations and several books on sex education. Among her books are Charon par ehar, Sei huar, Sei sansar, Susie, Lady Margaret, Pic katore ik shah, Bibhi and Landa sapph.
- RAI, Gurdial Singh**
A short-story writer. Has published and edited a number of monthlies and weeklies, is the author of books including Moc pattar.
- RAMPURI, Kesar Singh**
A poet, author of Kesar di khushbu.
- RANA, Manjit**
Author of novels and travel books including Mera rup mera nur, Dil te duniya, Anrez kuran and Bharat. England te Canada.
- RANA, Ranjit Singh**
A poet of popular traditional songs, author of Surti dian sitan.
- RANDHAWA, Balhar Singh**
A poet, has published a number of books, among them Lahu di sayer and Sada masiah. Edited Awar-e-Gaun, a Panjabi Weekly.
- REBHAL, Giani Ratan Singh**
Short story writer and dramatist, author of several books including Gori man, Mere git, Kis udhan te rai mile and Saka shahid khalsa. Also edited Gian-sariti in the 1960s. Founder of Panjabi Sahit Sabha, Wolverhampton.

- SABHERA, Beant Singh**
A poet. Has published two books, one of which is Samen de naksh.
- SACHA, Gurinder Singh**
Has written extensively on Sikhism, on Panjabi life in Britain and on the teaching of the Panjabi language in Britain.
- SADIQ, Awar Singh**
A poet, short story writer and founder member of the Progressive Writers Association. His books include Murke de mod, Kutte wala gora and Chimman de chaven.
- SAHOTA, Gurdial Singh**
A poet and short-story writer.
- SAJAN, Mohinder**
A poet.
- SAKI, Bishambar Singh**
One of the founder members of the Literary Association of Southall. Was a traditional popular poet and published two books, Sugandhan and Sakimama.
- SANDHU, Piara Singh**
A journalist, who writes articles on Sikh affairs.
- SANGHA, Sujinder Singh**
Author of several articles on Sikh political, social and cultural life. Convenor of British Sikh Panjabi Literary Society based in the Midlands, editor of The Panjabi Guardian.
- SANTOKH, Samokh Singh**
One of the founders of the Literary Association of Southall, poet and prose writer, secretary of the Reading branch of the Indian Workers Association. Among his books are Ujle hanere, Rang rup and Lal shir wala chhank. Has edited letters of Ishwar Chitka under the title of Ishwar de Khat.
- SEWAK, Avtar Singh**
A traditional poet.
- SHAMSHER, Joginder**
A travel and prose writer. His books include Kar rahin London ton Delhi. Has written several articles on Panjabi literature of Britain.
- SHARMA, Vishnu Datt**
A journalist who writes articles on race relations and gives advice about immigration.
- SIDHU, Pritam**
A prominent writer. Author of Dhart valait desi chamba, Bhath khetan de rehna (both are collections of articles); Dukh pardesan de [novel]; Mura yama nu [articles]; Tan rovi si dharti [articles].
- SINGH, Baldev**
A short story writer, author of Sanu kaun puchhda?
- SINGH, Kapur**
Studied in Cambridge in the 1930s. Wrote his memoirs of Britain in various articles collected in a book entitled Bahu vishar.

- SINGH, Labh**
Writes occasional articles on Sikh affairs in Britain.
- SINGH, Lal Kamla Akali**
Wrote an early and now famous account of British life known as Mera valait safarnama published in 1930s.
- SINGH, Lal Kamla Akali**
Wrote an early and now famous account of British life known as Mera Valait safarnama, published in the 1930s.
- SINGH, Madan**
Has written several articles on the Sikh faith in Britain.
- SINGH, Mushtaq**
A poet and short-story writer.
- SINGH, Pritam**
Has travelled in Europe and has published his impressions of Britain in Khule akashan vich.
- SUDHAKHAR, Swinder**
A playwright, author of Overtime, a comic play about Sikh workers' life here.
- TEG, Giani Harbans Singh**
Writes articles concerning Sikhism and Sikhs in Britain.
- TEJ, Teja Singh**
A traditional poet.
- VIRDI, Surjit**
A prominent poet and short-story writer who died young in London. Published three books including Cancer de phul.
- VIK, Harbajan Singh**
A poet, playwright and journalist who has published a recent series of papers, England varda Panjab, collecting valuable information on Punjabis' social and political life in Britain. Among his other publications is Zamin.
- (C) **FICTION IN ENGLISH**
- ANAND, Valerie, 1984**
To a native shore. London: Plankins.
Describes a relationship between Avtar and Melanie. Several chapters are devoted to Avtar's background, city life in Chandigarh.
- SHLEY, Bernard, 1986**
Running scared. London: Franklin Watts.
Central to this book of teenage fiction, serialised on BBC television, is the friendship between Panla Prescott and Narinder Kaur Sidhu. Both girls' families are victims of an East End protection racketeer.

DHONDY, Farrukh, 1976
East End at your feet. London: Macmillan.

'Dear Manju is a short story featuring a gang which includes Manjit Singh. Some of them were Sikhs, but they didn't grow their hair and they didn't even wear turbans any more.'

DHONDY, Farrukh, 1982
Tip trap. London: V. Gollancz.

'The Bride' is a mysterious tale told by a white Southall lad about Jaswinder, a Sikh classmate, and her death on the eve of her marriage.

DICKINSON, Peter, 1970
The devil's children. London: Gollancz.

In this story for children of middle school age Dickinson describes how, when England turned furiously against modern technology, a band of Sikhs ('the devil's children') remained unaffected. Nicky Gore, a lonely, frightened girl, joins the Sikhs in their trek out of London. They move into a deserted farm but meet with hostility from the villagers until both communities face a common threat.

GAVIN, Jamila, 1982
Double dare and other stories. London: Methuen.

Stories about children from diverse ethnic backgrounds. Terry Singh, the hero of 'Double dare' is an orphan. He discovers that his father had come from India to study, married an English girl and died in an accident. After various adventures tinged with the supernatural Terry meets his grandfather, Jaswal Singh, from India. For children of middle school age.

GAVIN, Jamila, 1983
Kamla and Kate. London: Methuen.

Stories for children about two friends. Chapter 8 recounts the arrival of a new pupil, Amrik Singh, in their class.

GAVIN, Jamila, 1986
All and the robots. London: Methuen.

A Sikh character figures in the story 'H.C. goes to school'.

GRIFFITHS, Helen, 1982
Hari's pigeon. London: Hutchinson.

This story of a child's reaction to his father's remarriage is told in diary form. Hari's father, a Sikh, has married an English wife, against much opposition from both families. Hari is horrified at having to share his father and submerges himself in looking after a pigeon which he rescues from a cat. Details of Hari's Sikh background are brief but ever present. Intended for readers of middle school age.

LAKE, Carol, 1989
Rosehill, portraits from a Midlands city. London: Bloomsbury.

Winner of 1989 Guardian Fiction Prize. Provides glimpses of inner city residents, including reference to the takeover of a gurdwara committee by Khalistani Sikhs and (p.153-164) Ajit, an asthmatic Sikh woman, who recounts vividly her life before and after coming to Britain.

- MASSEY, Reginald and MASSEY, Jamita, 1973
The immigrants. New Delhi: Hind Pocket Books.
- Iqbal Singh, a Sikh villager, uprooted at Partition, bettered himself in India and emigrated to Britain where he experienced disillusionment, racism and romance.
- RANDHAVA, Ravinder, 1987
A wicked old woman. London: The Women's Press.
- A novel centred on Kulwant, a Sikh woman living in a British city.
- SINGH, Khushwant, 1967
A bride for the sabbath and other stories. New Delhi: Orient Paperbacks.
- 'Maiden voyage of the Jal Hindia' describes Sikh pedlars of the Bhakra community who have become a familiar sight in the suburbs of London and the Midlands' among the passengers on a ship travelling from Liverpool to India. 'Mr Singh and the colour bar' is a humorous look at Sikh hypocrisy in Britain.
- WEBSTER, Len, 1984
The turban-wallah, a tale of little India. London: Oxford University Press.
- A sensitively recounted story, dedicated to the Sikhs of Britain' and intended for secondary school age pupils. It tells how Rupinder Singh, nicknamed Ruby, "the turban-wallah", falls in love with Tara, a Hindu girl, whose parents disapprove of the relationship. The author portrays both teenagers' family backgrounds in a sympathetic way.
- (D) MEDIA AND ARTS
- BALD, S.R., 1991
 Images of South Asian migrants in literature; differing perspectives'. New Community, 17(3), 413-431.
- Cites a number of stories depicting the image of Sikh characters in a British setting.
- BANERJI, Sabita and BAUMANN, Gerhard, 1990
 'Bhangra 1948-8: fusion and professionalisation in a genre of South Asian dance music'. In Oliver, Paul, ed. Black Music in Britain: essays on the Afro-Asian contribution to popular music. Buckingham: Open University Press, 1990.
- BAUMANN, Gerhard, 1990
 'The re-invention of Bhangra: social and change and aesthetic shifts in a Punjabi music in Britain'. The World of Music: The Journal of the International Institute for Comparative Music Studies and Documentation. Vol XXXII (2), Special issue on India, 1990, 81-97.
- GILLESPIE, Marie, 1989
 'Technology and tradition: audio-visual culture among South Asian families in West London'. Cultural Studies, 3, May p.226-239 and also available as Punjab Research Group Discussion paper series, no.26.
- A study of the role of Punjabi and Indian films on video in the lives of fifteen to eighteen year old South Asians (mainly Sikh) in Southall.

- GILLESPIE, Marie, 1992a
 TV talk in a London Punjabi peer culture. Unpublished Ph.D thesis, Brunel University. To be published in 1994 as Television, Ethnicity and Cultural Change: an Ethnographic Study of Young Punjabi Londoners. London: Routledge.
- GILLESPIE, Marie, 1992b
 Soap viewing, gossip and rumour in a Punjabi town in West London'. In Patterson, R. et al., eds. National identities and the European TV revolution. London: British Film Institute European Media Monograph.
- GILLESPIE, Marie, 1993a
 'The gulf between us: London Punjabi youth, television and the Gulf war'. Indo-British Review.
- GILLESPIE, Marie, 1993b
 'Kinship, courtship and community: the reception of Neighbours' among Punjabi teenagers'. In Allen, Robert, ed., As the world turns in: the global soap opera phenomenon. London: Routledge.
- LARSON, Heidi, 1988
 'Photography that listens'. Visual Anthropology, 3, 4, Fall. Also available as Punjab Research Group Discussion Paper Series, no.19.
- Illustrated account of photographing Sikh and Muslim children in Southall and the significance of the visual images.
- RUSSELL, Ralph and SHAMSHER, Joginder, 1976
 'Punjabi journalism in Britain: a background'. New Community, 5, 3, p.211-221.
- A useful history of early and contemporary Punjabi journalism starting in 1964. Discusses four major weekly papers, Des Pardes, Sandesh, Punjab Times and Sheer-e-Punjab by analyzing the context, advertisements, news and features, readers' letters and responses. Several monthly papers which ceased publication are also discussed. The article needs updating as several new papers and monthlies have started publication following the invasion of the Golden Temple in 1984 and subsequent upsurge in Sikh interest in home news.
- SHACKLE, Christopher, 1977
Catalogue of Punjabi and Sindh manuscripts in India Office Library. London: India Office.
- SHACKLE, Christopher, compiler, (1972?)
Punjabi newspaper reader. London: School of Oriental and African Studies, University of London.
- SHAMSHER, Joginder and RUSSELL, Ralph, 1976
Punjabi journalism in Britain. New Community, 5, 3, p.211-221.
- A useful history of early and contemporary Punjabi journalism. Discusses the contents of four newspapers and analyses the content of each. Describes how a number of Punjabi creative writers publish their stories, poetry through these weekly papers.

SINGH, Mannohan, 1980

'To Elveden with flowers'. The Tribune, 26 October

Describes Singh's visit to Elveden a palace where Prince Duleep Singh lived from 1863 to 1893. Reflecting on this and on narrating his impressions to a Southall Punjabi audience, he writes 'It is difficult to say much, sob stories and sentimental journeys have no themes'.

SINGH, Raminder, 1979a

'A study of the Punjabi press in Britain'. The Asian, 1, 12, April p.7-10.

Singh examined the April and May issues of Punjab Times, Sandesh and Des Pardes for the years 1976-1978. He looked at the nature of their readership and the extent to which they have helped to preserve social customs or to present issues such as marriage out of caste. Singh observed whether these newspapers had tried to consolidate the community or maintain divisions such as caste distinctions, and noted how race relations were presented. He concludes that the Punjabi press has been generally divisive rather than unifying and has supported conformity rather than encouraging change.

SINGH, Raminder, 1979b

'The British election and the Punjabi press'. The Asian, II, 2, June, p.6-7 and 6 October p.12-13.

Singh examines how Des Pardes, Sandesh and Punjab Times present the issues involved in the 1979 General Election. The second article examines these papers regarding race relations in June 1976 following the murder of Gurdeep Singh Chaggar in Southall.

TATLA, Darshan Singh and SINGH, Gurharpal, 1989

'The Punjabi press', New Community, XV, 2, p.171-184.

This traces the historical development of the Punjabi press and brings together data on various titles which have appeared since 1965 when the first Punjabi monthly appeared. Analyses the probable future of the press.

Audio-Visual

Family pride, 1992

Independent Television Association. Soap opera of Asian life in Britain.

Friends, 1986

Lakhvihar Singh, Thirty Minute Theatre. London: B.B.C. Radio 4.

An incident in his son's school reminds an English father of his own friendship as a schoolboy with a Sikh boy, Amar. From Amar, he hears about Sikhism, vegetarianism and arranged marriage. Unable to bear isolation from the other white boys he deserts Amar.

RELIGION

AGGARWAL, Manju, 1984

I am a Sikh. London: Franklin Watts.

A book aimed at 5-9 year olds. Illustrated with excellent colour photographs, it portrays a nine year old Southall Sikh boy's family. The gurdwara, worship, the five Sikh symbols, how to put on a turban, dress, eating, music and a wedding are topics covered.

ARORA, Ranjit, 1986

Sikhism. Hove: Wayland.

This book, by the head of the Department of Multicultural Education, Bradford and Hillely Community College, is in the Religions of the World series. It includes pages on such aspects of Sikhism as basic beliefs, Sikh women, language and culture.

BABRAA, Davinder Kaur, 1981

Visiting a Sikh temple. London: Lutetworth Educational.

The focus is on the Woolwich Gurdwara in South East London, but there is much useful information on gurdwaras in general and some aspects of Sikh religion. Contains photos of Sikhs worshipping.

BAILEY, John R., 1984

Religious buildings and festivals. Huddersfield: Schofield and Sims.

An illustrated textbook in the secondary school series 'Religion in Life'. Contains excellent photographs of Huddersfield gurdwara.

BEAUMONT, Tim, 1975

'Sikhs, sabbaths and commonsense'. Observer Magazine, March 23, p.7-8.

BENNETT, Olivia, 1984

Kikar's Drum. London: Hamish Hamilton.

See below.

BENNETT, Olivia, 1985

A Sikh wedding. London: Hamish Hamilton.

These two books for primary school children portray a Sikh family in simple text with excellent photographs. In the first Kikar buys a traditional drum and proceeds to the gurdwara in Bow. The second shows Kikar's sister's marriage including Punjab village customs.

BENNETT, Olivia, 1989

Our new home. London: Hamish Hamilton.

Kikar's family are shown moving into a house, left to them by an elderly English neighbour. This example of friendship and the description of the arduous path to bless their new home make a fresh contribution to literature for young children.

- BENNETT, Olivia, 1990**
Listening to Sikhs. London: Unwin Hyman.
 This book intended for use by GCSE pupils largely consists of pictures of and insights from Sikh men and women living out their faith in Britain.
- BIDWELL, Sydney, 1987**
The turban victory. Southall: The Sikh Missionary Society, 2nd edition
- Narrates the progress of a bill introduced by Sidney Bidwell, Labour MP for Southall, to exempt turban-wearing followers of the Sikh religion from the requirement to wear a crash-helmet when riding a motor-cycle. The Bill became law on 15th November 1976. According to this exemption, "in section 32 of the Road Traffic Act 1972, there shall be inserted after subsection [2] the following new subsection: [2a] a requirement imposed by the regulations under this section [whenever made] shall not apply to any follower of the Sikh religion while he is wearing a turban."
- BOWKER, J., 1983**
Worlds of faith: religions belief and practice in Britain today. London: BBC.
 Individual Sikhs speak about their beliefs and practices regarding prayer, religious experience, evil and suffering, the family and death. This is expanded from the Radio Four (BBC) series of the same name.
- BRADSHAW, Jane, 1979**
Eight major religions in Britain. London: Edward Arnold.
 p.94-110 concern Sikhs.
- BUTLER, D.G., 1980**
Life among the Sikhs. London: Edward Arnold.
 Book derived from plays originally produced by Radio Manchester. The plays revolve around two English children who ask questions about other faiths.
- BUTLER, Roger, 1990**
Sikhism. London: Longman.
 Includes worship, beliefs, festivals, rites of passage and values. This introduction is in a series for GCSE students. The text is profusely illustrated, mainly with photographs from UK. Changes in practice are mentioned e.g. (p.48) 'taking a body to the Gurdwara before a funeral ceremony is becoming a custom among some British Sikhs'.
- CHRISTIAN EDUCATION MOVEMENT, 1991**
Sikhism: a pictorial guide. Derby: CEM.
 A booklet for teachers. The covers show photographs of Gurdwara Ramgarhia Sabha, Derby.
- CLUTTERBUCK, Andrew, 1990**
Growing up in Sikhism. London: Longman.
 A school book which introduces many aspects of Sikh life, including the Gurmukhi script.

- COLE, W. Owen, 1973, New edition 1985.**
A Sikh family in Britain. Oxford: Pergamon.
 Focuses on Sikh beliefs and practices in the context of everyday life in Britain. Aimed at middle and secondary school students, the book is a good introduction to the Sikh faith.
- COLE, W. Owen, 1973**
A Sikh family in Britain. Oxford: Pergamon.
 Focuses on Sikh beliefs and practices in the context of everyday life in Britain. Aimed at middle and secondary school students, the book is a good introduction to the Sikh faith.
- COLE, W. Owen, ed, 1977**
World religions: a handbook for teachers. Shap Working Party on World Religions in Education. London: Commission for Racial Equality.
 Written for teachers of religious education, the book provides essential background for each religion along with suggestions for teaching and further reading. The section on Sikhism written by Cole provides an excellent brief for classroom use.
- COLE, W. Owen, 1980**
Thinking about Sikhism. London: Luttworth Educational.
 A good general introduction to the faith for secondary students.
- COLE, W. Owen, 1983**
 'Sikhism : a world religion'. Studies in Sikhism and Comparative Religion, 1, 2, p.1-10.
 The text of the two Guru Nanak Memorial lectures which he gave in Delhi at the invitation of Guru Nanak Foundation, refers to the universal values embodied in Sikhism and to the situation of Sikhs in Britain; language is a barrier between young Sikhs and Sikh scriptures. A new global 'Panthic' structure is suggested.
- COLE, W. Owen, 1984a**
 'Materials for the study of Sikhism'. Religion, 14, p.193-198.
 Points towards the need for the study of Sikhism in higher education in Britain and cites and reviews some of the recent publications in English by British and foreign scholars on Sikhism and the Panjabi language.
- COLE, W. Owen, 1984b**
 'Sikh studies: recent developments in U.K.'. Studies in Sikhism and Comparative Religion, III, 2, (October), p.96-98.
- COLE, W. Owen, 1986**
 'Sikh festivals'. In Brown, Alan, ed., Festivals in world religions on behalf of the SHAP Working Party on World Religions in Education. London: Longman.
- COLE, W. Owen, 1987**
 'Sikhs in Britain'. In Badham, Paul, ed., Religion, state and society. London: Macmillan/Paragon.

- COLE, W. Owen, 1989
'Can the Sikh scriptures be translated?' In Wood, Angela, ed., *Religions and education: Sharp Working Party 1969-1989*. London: BFSS RE Centre, p.73.
Relates this question particularly to the needs of young Sikhs in Britain.
- COLE, W. Owen, 1990
Language, spelling and authority, evolution or response to outside pressures?'. Sikh Bulletin, 7, p.16-20.
Alerts readers to the misleading use of terminology with connotations from Christian history to translate Sikh terms such as 'granth'.
- COLE, W. Owen, and MORGAN, Peggy, 1984
Six religions in the twentieth century. Amersham: Hulton Educational.
A multi-faith 'O' level textbook covering messengers, scriptures, worship, pilgrimage and festivals. Reference is made to Sikh practice in Britain.
- COLE, W. Owen, and SAMBHI, Piara Singh, 1978, rep. 1989
The Sikhs: their religious beliefs and practices. London: Routledge and Kegan Paul.
A standard reference work on Sikh religion including textual and pictorial reference to Sikhs in Britain. Has been translated into Polish and Japanese.
- COLE, W. Owen, and SAMBHI, Piara Singh, 1980
Meeting Sikhism. London: Longman.
Part of a series on world religions for secondary and primary school students. The book focuses first on Sikhs in the Punjab. Unit 5 deals with Sikhs in Britain, reasons for migration, a Sikh family and the Sikh way of life in Britain.
- COLE, W. Owen, and SAMBHI, Piara Singh, 1986
Baisakhi. Exeter: Arnold-Wheaton.
This illustrated book in the Living Festivals Series portrays the Vaisakhi festival as celebrated by Sikhs in Punjab and in Britain.
- COLE, W. Owen, and SAMBHI, Piara Singh, 1990
A popular dictionary of Sikhism. London: Curzon.
Includes some specific reference to Sikhs in Britain, e.g. under 'Death ceremonies' and 'Sikh dispersion'.
- COMMITTEE FOR OTHER FAITHS, n.d.
'Our Sikh neighbours', No.7. *Getting to know people of other faiths*.
A brief outline for Catholics.
- COULTS, John, 1990
Sikh lives. London: Longman.
Much of the material was collected through interviews with British Sikhs. In the third section, 'Caring, sharing and healing', we meet a London mother praying for her son's recovery from an accident.

- DAVIDSON, M., 1982
Guru Nanak's birthday. Exeter: Arnold-Wheaton.
This book in the Living Festivals Series devotes only chapter 4 to the Sikh festival. P.24-27 mention the celebrations in Britain, with photographs of the Exeter gurdwara.
- DE SOUZA, Allan, 1986
The Sikhs in Britain. London: Batsford.
This well-illustrated book in the series 'Communities in Britain' is intended for teenage readers. The writer outlines the history of the Sikhs, describes the early period of Sikh settlement in Britain and introduces three families. He discusses family life and the role of the gurdwara. Of particular interest are his account of the community's struggles in Southall and the implications of Khalistan and the events of 1984 for Sikhs in Britain.
- DEVYAR, Gurdav Kaur and ABROL, A.S., 1992
Sikh hymns for schools. West Midlands: Harihar Devvar Publications.
The authors have provided transliteration of a selection of Sikh scriptures for use by school children; includes a cassette. A number of other publications are available from the authors who are both school teachers.
- DHANJAL, Beryl, 1987
Sikhism. London, Batsford.
A dictionary, written with secondary school pupils in mind. Illustrations, e.g. the frontispiece of 'young children in Sunday school in the gurdwara', show Sikhs in Britain. The introduction clearly relates the purpose of the text to the British situation.
- DUCKERS, Nigel 1992
'Feeding the spirit of the Punjab'. *The Guardian Weekend*. September 12th, p.22-23.
An illustrated account of food preparation in the gurdwara in Hounslow.
- FARNECOMBE, Anne, 1978
Our Sikh friends. National Christian Education Council, Redhill: Denholm House Press.
One of a series intended to help junior and middle school age children gain a better understanding of people of different faiths. Factual information is conveyed by reference to an imaginary family. Illustrated with line drawings.
- FIRTH, Shirley, n.d.
Hindu and Sikh approaches to death and bereavement. Coventry: Punjab Research Group Discussion Paper Series, No.10.
This paper is based on ethnographic research conducted in Southampton.
- GATES, Brian, 1980
'Children understanding death'. In Prickett, J., ed., *Living faiths: death*. Guildford: Lutterworth Educational.
P.21-31 concerns Sikhism and quotes a Sikh boy's views of what happens at death, incorporating elements of Punjabi folk belief.

- GREEN, J., 1989
Death with dignity: Sikhism. Nursing Times, 85, 15 February, p.56-57.
Sikhs attach great importance to the five symbols of their faith and nurses should take great care not to offend against them. Explains how to care for Sikh patients before and after death.
- HELWEG, Arthur Wesley, 1990
The gurdwara and the Sikh diaspora'. The Sikh Courier International, Special Issue, p.44-52.
- JANUJA, H.S., 1976
Sikh temples in the U.K. and the people behind their management. London: Jan Publications.
A list of gurdwaras with photographs and names of committee members. Out of date now.
- KALSI, Sewa Singh, 1989
Sikhs and caste: a case study of the Sikh community in Leeds and Bradford. Unpublished Ph.D. thesis, University of Leeds.
Pays particular attention to the Ramgarhia and Ravidasi Sikh communities in West Yorkshire. This is a case study of Sikh communities of two cities in the northern England, testing how far the egalitarian principles of Sikh faith are true in practice. Different social groups based upon the caste structure are examined in terms of their inter-group communication, the gurdwaras and inter-marriage practices.
- KALSI, Sewa Singh, 1991
The evolution of a Sikh community in Britain: religious and social change among the Sikhs of Leeds and Bradford. Community Religions Project Monographs, University of Leeds, Leeds.
This is Kalsi's Ph.D. thesis (see above).
'Religions and social change among the Sikhs in Britain'. Sikh Bulletin, X, p.15-22.
- KALSI, Sewa Singh, 1993
This discusses the relationship between the Gurus' teaching on caste and its survival as a basis for Sikh institutions in Britain.
- KAPOOR, Sukhbir Singh, 1985
Sikh festivals. Hove: Wayland.
This book, intended for children of middle school age, includes photographs of Sikhs and gurdwaras in Britain.
- KAPOOR, Sukhbir Singh, 1982
Sikhs and Sikhism. Hove: Wayland.
This children's book mentions many aspects of Sikhism. The only mentions of Britain are on p.56 where Britain's Sikh population is put at about a quarter of a million and, misleadingly (p.58) 'Outside India, especially in the U.S.A., Great Britain, Singapore, Bangkok and Canada, there are a large number of hostels run by Sikh organizations to provide free board and lodging to visitors.'

- KAUR-SINGH, Karwaljit, 1989
'Sikh women'. In Wood, Angela, ed., Religions and education: Shap Working Party 1969-1989. London: The BFSS National RE Centre, p.78-82.
Argues that 'The Sikh Gurus advocated equal status for women with men in all spheres of life' and in this brief historical survey mentions how women in Smedthwick took charge of their Gurdwara for a year and that Bibi Balwanti Kaur in Birmingham has contributed greatly to the social and religious welfare of women by establishing Bebe Nanaki Gurdwara in Birmingham, where mostly women manage all the affairs of the Gurdwara.'
- KNOTT, Kim, 1991
'Bound to change? The religions of South Asians in Britain'. In Vertovec, Steven, ed., Oxford University Papers on India, Vol. 2 no. 2, The modern Western diaspora. Delhi: Oxford University Press, p.86-111.
Knott examines the factors involved in the evolution of Sikh and other South Asian communities in Britain. She shows the inadequacy of accounts which overlook these factors and suggests lines of future development.
- LAMB, Christopher, ed., 1992
Concise guide to customs of minority ethnic religions. Portsmouth: Diocese of Portsmouth Council of Social Responsibility.
- LEIVESTLEY, A., 1983
Problems of Ravidasi community in India and West Midlands. Unpublished M.Phil. thesis, University of Aston.
- LEIVESTLEY, A., 1986
'Ravidasias of the West Midlands'. Sikh Bulletin, III, p.35-38.
Leivestley briefly traces the history of the Ravidasias (Ravidasis) from Ravidas, a 15th century saint of their own *chamar* caste who preached in the *bhakti* tradition. In the 20th century, Ravidasias supported the Ad Dharmi movement which strove for political liberation for people of low caste. In the 1950s and 1960s many emigrated from Punjab to the West Midlands where an estimated 30,000 Ravidasias now live. They are not Sikh but are within the Sikh Universe.
- LYLE, Sean, 1977
Pavan is a Sikh. London: A. & C. Black.
The everyday life of a Sikh boy and his family in Britain. Excellent colour photos.
- McLEOD, W.H., 1986
The way of the Sikh. Amersham: Hulton Educational. (New edition).
A sound and simply written survey within the range of most middle school students. It mentions Sikhs arriving in Britain and the possibility of visiting gurdwaras in Britain.
- MANSUKHANI, Gobind Singh et al., 1990
Learning the Sikh Way. Southall: British Sikh Education Council.
The writers (all prominent Sikhs) cover the main areas of Sikh belief and practices. Lavishly illustrated with photographs and paintings from Southall.

- MINORITY GROUP SUPPORT SERVICE, 1979
How a Sikh grows. Coventry: Coventry Education Authority.
Black and white photographs and text aimed at primary children showing a Coventry Sikh boy in the gurdwara.
- MINORITY GROUP SUPPORT SERVICE, n.d.
Guru Nanak's birthday. Coventry: Coventry Education Authority.
Five pages of typescript for classroom and assembly use including an eleven year old Coventry Sikh boy's account of the celebrations.
- MURRAY, Vincent, 1991
'Catholic and Sikh sixth formers - education for different identities'. Sikh Bulletin, 8, p.1-6.
Reports a study of sixth formers in a Birmingham Roman Catholic school. Using a Western psychological model Murray argues that its assumed stages in identity formation did not take into account the reality for many Sikh youngsters. For them maturity is not preceded by rejection of tradition but by identifying with it.
- MURRAY, Vincent, 1991
'An outsider's perspective on the question of Sikh identity in Britain'.
A paper presented at Punjab Research Group.
- NESBITT, Eleanor M., 1981a
Aspects of Sikh tradition in Nottingham. Unpublished M. Phil. thesis, University of Nottingham.
Of the variables determining cultural continuity caste is investigated as the most significant. The Nottingham Sikh community consists of three structurally separate groups - the Bhadra, Jat and Ramgarhia castes. Sectarian difference is more peripheral. Channels of cultural transmission, such as the gurdwara and media, are reviewed and Sikh self-identity is examined.
- NESBITT, Eleanor M., 1981b
'A note on Bhadra Sikhs'. New Community, IX, 1, p.70-72.
This is based upon a study of Bhadra Sikhs based in Nottingham for the year 1979-80. Nesbitt attended local gurdwaras, spoke to school pupils and visited homes. She noted the place of women in Bhadra households. Some more traditional practices abandoned by Sikhs survive among Bhadras e.g. *sarikh* leaves at the front door (indicating the birth of son). She corroborates the findings of Ghuman (1980) in this regard.
- NESBITT, Eleanor M., 1985a
'Gurdwaras in the British press'. Sikh Bulletin, II. Also available as Punjab Research Group Discussion Paper Series, No.4.
A thematic survey of coverage in national broadsheets and local papers. The controversy over the purchase of an Anglican Church in Southampton to be a gurdwara receives special attention.

- NESBITT, Eleanor M., 1985b
'The Nanaksar Movement'. Religion, 15, p.67-79. Also available as Punjab Research Group Discussion Paper Series, No.9.
This paper aims to trace the development of one particular sant tradition within the Sikh Panth. The Nanaksar tradition originated in central Punjab's Ludhiana district and has numerous Sikh devotees in Coventry Birmingham and London. The paper discusses the practice of Nanaksar tradition, contrasts it with mainstream Sikhism, chronicles the life of various sants who are carriers of this tradition and asks why such movements thrive.
- NESBITT, Eleanor M., 1988a
The presentation of Sikhs in recent children's literature in Britain'. In Israel, M., McLeod, W.H., and O'Connell, J.T., eds., Sikh history and religion in the 20th century. Toronto: The Centre for South Asian Studies, University of Toronto, p.376-387.
Reports the development of fiction and non-fiction and the issues involved and provides a bibliography.
- NESBITT, Eleanor M., 1988b
'Sikhism in books for primary and secondary school readers'. Resource, 9, 3, Summer, p.3-5.
A critical review of literature presenting Sikhism to children.
- NESBITT, Eleanor M., 1988c
'Sikhs in children's literature'. Sikh Bulletin, 5, p.27-34.
Focuses upon junior fiction featuring Sikh characters.
- NESBITT, Eleanor M., 1989a
The religion of Valmiki and Ravidasi children: an interplay of influences'. Coventry: Punjab Research Group Discussion Paper Series, No. 28.
Reporting ethnographic research in Coventry this paper examines the domestic and public devotional practices of two Punjabi communities. It is suggested that their religious activity demonstrates an interaction of elements and that the terms 'Hindu' and 'Sikh' can be misleading.
- NESBITT, Eleanor M., 1989b
'The body, the Gurus' teaching and contemporary Sikh practice'. Religion, 19, July, p.255-262.
Examines the ideal of physical wholeness, the Gurus' holistic approach to the human condition and the recurrent tendency for Hindu emphases to underscore Sikh ritual behaviour.
- NESBITT, Eleanor M., 1990a
'Sikh youth camps'. Sikh Bulletin, 7, p.1-4
Reports the increase in such camps since 1978, when the first was held, and includes the reflections of an organiser, Gurdeep Singh, on the role of camps in Malaysia and Britain.

- NESBITT, Eleanor M., 1990b
 'Pitfalls in religious taxonomy: Hindus and Sikhs, Valmiki and Ravidasis'. *Religion Today*, October, 6, 1, p.9-12.
- Draws attention to the possible mismatch between terms in general use for describing communities and the self-identification of the individuals concerned.
- NESBITT, Eleanor M., 1990c
 'Sikhism: books and stories'. In Jackson, R. and Starkings, D., eds., *The junior RE handbook*. Stanley Thornes: Cheltenham, p.208-213.
- Surveys publications on Sikhism for junior school children. These books comprise retellings of Sikh stories, narrative based on British Sikh families and some contemporary fiction.
- NESBITT, Eleanor M., 1990d
 'Religion and Identity: The Valmiki Community in Coventry'. *New Community*, XVI, 2, Jan, p.261-274.
- A study of a community some of whose members identify as Sikhs.
- NESBITT, Eleanor M., 1991a
 'The integrity of Sikhism'. *Broadly Christian*. Coventry, May, p.12-14.
- This outlines two ways in which outsiders are perceived to misrepresent Sikh tradition, by academic analysis and by inaccurate use of terms.
- NESBITT, Eleanor M., 1991b
 'Sikhs in Britain'. *The Guardian Education Supplement*, 26th Oct.
- A brief illustrated account, including young Sikhs' comment on their faith.
- NESBITT, Eleanor M., 1991c
 'My dad's Hindu, my mum's side are Sikhs': issues in religious identity. Arts, Culture, Education, Research and Curriculum Paper. Charbury: National Foundation for Arts Education.
- Based on research among children of two Punjabi communities in Coventry, the Valmiki and Ravidasi, this report (illustrated with black and white photographs) covers the following aspects of their lives: worship, special family occasions, festivals, food and fasting, visual images and video, the children's sense of identity, the influence of Christianity, *semas* (charismatic leaders) and gender. The section on identity shows an overlap between the terms 'Hindu' and 'Sikh'. There is an extensive bibliography.
- NESBITT, Eleanor M., 1993
 'Valmiki in Coventry: the revival and reconstruction of a community'. In Ballard, Roger, ed., *Desh paridesh: South Asian settlement in Britain*. Hurst and Co.: Southall
- NESBITT, Eleanor M., 1994
 'The body in Sikh tradition'. In Coakley, S., ed., *Religion and the body: comparative perspectives on devotional practices*. Cambridge: Cambridge University Press.
- An extended version of Nesbitt 1989.

- NYE, Mallory, 1992
 'A place for our gods: the construction of a Hindu temple community in Edinburgh'. Unpublished Ph.D. thesis, University of Edinburgh.
- This contrasts the middle class Hindu community with the predominantly Bharta Sikh community.
- SAHI, J.S., 1978
Sikh shrines in India and abroad. Faridabad: The Common World.
- Lists gurdwaras. Needs updating.
- SAMBHI, Piara Singh, 1977
 'Living in a multicultural society: a Sikh looks at the Christian Church'. *Expository Times*, 88, July, p.292-5.
- (*Expository Times* has carried occasional articles on Sikhs and Sikhism.)
- SAMBHI, Piara Singh, 1980
Understanding your Sikh neighbour. London: Lutetworth Educational.
- A good and brief introduction to Sikhism seen through the life of a family in Britain. It features the Sikhs' coming to Britain, the birth and naming of a child, a visit to the gurdwara, a visit to Punjab and a marriage.
- SAMBHI, Piara Singh, 1989
Sikhism. Cheltenham: Stanley Thornes.
- A GCSE book. Every section refers to diaspora (including British) Sikhs.
- SHACKLE, Christopher, 1978
 'Through the stereotypes to Sikhism'. In Jackson, R., ed., *Perspectives on world religions*. London: Extramural Division, School of Oriental and African Studies, University of London, p.179-191.
- Shackle looks at the image of Sikhism presented by Sikh writers and the historical background to this. Reference to Sikhs in Britain, e.g. the 'Save the Turban' campaign, is incidental.
- SHERGILL, N. S., 1986
Sikh Gurdwaras and Sikh organizations abroad. Southall: Published by the author.
- Contains addresses of about 140 Sikh organizations and places of worship in the U.K.
- SINGH, Arvind-pal, 1992
 'Deconstructing a tradition: akhand path as a problem in cultural transmission'. *Sikh Bulletin*, X, p.7-14. Also appears in *The Sikh Reformer*, 3, p.3-8.
- Describes the ceremony of *akhand path*, a continuous reading of the scriptures. Singh suggests its historical origins and highlights both the dilemmas for Sikhs who cannot understand the language of the Guru Granth Sahib and the implicit Hindu assumptions which underly the ceremony.
- SINGH, Daljit, and SMITH, Angela, 1985
Sikh World. London: Macdonald.
- An excellent book aimed at schools, has some photographs of gurdwaras in Britain.

- SINGH, Indarjit, 1989
 'The search for identity by young Sikhs in Great Britain'. In Wood, A. ed., Religion and education: Shap working party 1969-1989. London: BFSS RE Centre.
- SINGH, Raminder, 1981
 'The contribution of Sikh culture to the multi-cultural curriculum'. In Lynch, James, ed., Teaching in the multi-cultural school. London: Ward Lock Educational, p.173-183.
- This chapter covers basic Sikh beliefs including the concept of racial unity, Singh outlines the functions of the gurdwara, especially as a community centre, and describes ceremonies and festivals, showing how these are celebrated in the British context.
- SINGH, Surjit, 1972
 'The Sikh religion'. In Tripathi, N. ed., Religion in Birmingham. Warley: Norman Tripathi Ltd.
- A brief account of the Sikh religion with special reference to Birmingham.
- SOLOMON, Joan, 1980a
News for Dad. London: Hamish Hamilton.
- About the everyday life of a Sikh family in Britain. Excellent colour photos for primary school children.
- SOLOMON, Joan, 1980b
Bobbi's New Year. London: Hamish Hamilton.
- Continues the story of the same Sikh family story as above. Vaisakhi celebrations are featured. The pictures are excellent.
- TATLA, Darshan Singh, 1991
 'A note on Namdhari Sikhs in Britain'. Khlera: a Journal of Religious Understanding, X, 1, p.50-57.
- The presents a brief profile of Namdhari Sikhs in Britains. It discusses the role of Baba Jagjit Singh, the ceremony of marriage and Vaisakhi celebrations, plus their relationship with other Sikhs.
- TATLA, Darshan Singh, 1992
 'Nurturing the faithful: the role of the sant among Britain's Sikhs'. Religion, 22, 4, p.349-374. Also available as Punjab Research Group Discussion Paper Series, No.27.
- It studies the influence of *sants* in Britain. Reports various *sants'* visits to Britain, their contribution to the building of some gurdwaras and to religious practices. They are shown to have sustained many Sikhs' religious and cultural orientation in Britain.
- THOMAS, Terry, 1978
Sikhism: the voice of the Gurm. Milton Keynes: Open University Press.
- Includes some useful pages on the gurdwara in Britain, discussed in the context of institutionalisation of Sikh religion.

- THORLEY, Sarah, 1989
Sikhism in words and pictures. Exeter: Religious and Moral Education Press.
- Aimed at junior and lower secondary school pupils. Text and photographs (black and white) include Sikhs in Britain.
- WARNER, Marjorie and LAMB, Christopher, 1989
 'Visiting a gurdwara'. Coventry: Diocese of Coventry Social Responsibility Committee.
- Practical guidelines for Christian visitors to a gurdwara.
- WATERS, Derek, 1979
A book of assemblies. London: Mills and Boon.
- Contains brief background information on Sikhism, erroneous in several places, and suggested outlines for school assemblies.
- WELLS, Stephen and BHAMRAH, Yasdev Singh, 1992
Meeting the Namdhari Sikhs: a Vaisakhi experience. Wolverhampton: Wolverhampton Inter-Faith Group.
- Brief sympathetic first person account of visiting the Coventry Road Namdhari gurdwara in Birmingham. The distinctive features of Namdhari belief and practice are mentioned.
- WOOD, Jenny, 1988
Sikhs. London: Franklin Watts.
- Colour pictures, including those of Shepherds Bush gurdwara, London, accompanied by minimal text (in large print).
- Audio-Visual**
- 7 Days. Channel 4, 1986.
- Ursula King presents Sikhs in Britain and a Leeds gurdwara.
- Aspects of Sikhism. Pergamon Education Productions, 1986.
- 110 minute video film suitable for all ages.
- Believe it or not. ITV, April 30 1987.
- A brief feature on Sikhism is presented.
- The garden party. BBC 1, Aug.14 1991.
- Shows Sikh marriage in Scotland as part of a presentation of arranged marriages.
- Bhaura Sikhs. BBC Cardiff, 1979.
- From 1992 this will no longer be on sale from the Open University, but a copy can be seen in the Open University Library.

Coventry's square mile. BBC Schools Radio, 1976.

In this radiovision presentation of places of worship a gurdwara is included.

Design and technology. Channel 4 Schools Programmes, November 2, 1992.

The focus is the varied functions of gurdwaras as places of worship and community food preparation. Sikh architect Gajinder Singh Babraa introduces the Southfields and Central London gurdwaras and his plans implemented there.

The faiths next door. Channel 4, 1986.

This series presents Sikh, Hindu and Muslim communities thematically. For example the second programme looked at the diversity of attitude within each community, pointing to the paradox of caste observance by Sikhs.

Finding out about religion. BBC Schools Radio.

One radio programme cassette and one twenty minute filmstrip on the Jewish, Muslim, Sikh, Buddhist and Christian faiths.

Hindus, Sikhs and Muslims in Britain. BBC Schools Radio, Broadcast January 12-16, 1987.

Two of the ten programmes focus on Guru Nanak's Birthday and Vaisakhi respectively. A radiovision filmstrip 'Hindus and Sikhs in Britain' is available to accompany programme 1.

Lions and princesses. Independent Broadcasting Corporation, Birmingham, 1986.

Follows a Sikh youth's practice of Sikhism in his daily life.

Living a Faith - Sikhism: beliefs and worship. 1982.

73 slides, cassette and notes on Sikhs in Manchester, Sacred Trinity Centre.

Places of worship. BBC Schools Radio.

One twenty minute filmstrip and one radio programme cassette which explore the sacred places of different religions.

Ravidasis in Birmingham. Open University. BBC.

Rites of passage in religions of the world. BBC Schools Radio.

Two thirty-minute radio programme cassettes on the rituals of initiation, marriage and death.

The Sikh religion. Concordia Films, Cambridge. (Filmstrip catalogue no. CP5)

Tape and filmstrip with notes, including pictures of Sikhs in Leeds.

Sikhism in Britain. Open University, BBC.

This is no longer on sale from the Open University but can be seen in their library.

Sikhism through the eyes of Sikh children. Pergamon Education Productions, 1984.

This is a 35 minute video film, age range 11-16.

Sikhism - we believe in Britain. Radio 4, June 21, 1992.

Sikhs express their views on being Sikh in Britain.

Sikh worship. The Slide Centre, 1980

24 slides plus notes on a Leicester gurdwara.

Worlds of faith. BBC Radio 4, 1983. Editor: John Bowker.

The turban and the sword. BBC 1, Nov. 29 1987.

We are Sikhs. Elm Bank Teachers Centre, City of Coventry.

20 minute video.

How a Sikh lives. Channel 4, School Broadcast.

Sangeet Kaur Bhachu, a Birmingham Sikh girl narrates her life at school and at home. A sensitive portrayal of how religious traditions sustain Sikh family life.

POLITICS and LAW

- ALLOTT, Antony, 1987
Religious pluralism and the law in England and Africa: a case study'. Colston symposium on religious pluralism, University of Bristol.
- BAINS, Harwant, S., 1988
'Southal Youth: an old-fashioned story'. In Cohen, P. and Bains, Harwant S., eds., *Multi-Racist Britain*. London: Macmillan, p.226-243.
- Describes Southall's Sikh community its various organisations, IWA, SYM, NAAAY, and their political dynamics.
- BEETHAM, David, 1970
Transport and turbans: a comparative study in local politics. Oxford: Oxford University Press for Institute of Race Relations.
- An in-depth study of Sikhs' campaign for the recognition of turbans as part of life in Britain. The dispute arose as Manchester Transport Authority refused to employ a Sikh when he applied for a job in 1959. Later a similar dispute arose in Wolverhampton in the 1960s. The book narrates Sikhs' struggles in Manchester and Wolverhampton, the practical tactics used by those involved and the attitudes of local transport authorities; the involvement of the local and national media and politicians in solving the dispute which took several years. This is a skilful study of the response of local politicians to the cultural and religious aspirations and rights of a minority.
- BERRY, Neil, 1988
Radical Sikh'. *New Society*, 83, March 11, p.16-18.
- Briefly traces the history of Sikhs in India and Britain, especially the post-1984 turmoil and suggests that Sikhs are victims of misunderstanding in Britain.
- BIDWELL, Sydney, Second edition, 1987
The turban victory. Southall: The Sikh Missionary Society.
- Narrates the progress of a bill introduced by Sidney Bidwell, Labour MP for Southall, to exempt turban wearing followers of the Sikh religion from the requirement to wear a crash-helmet when riding a motor-cycle. The Bill became law on 15th November 1976. According to this exemption, in section 32 of the Road Traffic Act 1972, there shall be inserted after subsection [2] the following new subsection: [2a] a requirement imposed by the regulations under this section [whenever made] shall not apply to any follower of the Sikh religion while he is wearing a turban.
- BLAIR, Anthony, 1982
Wiping out the Sikh race'. *New Statesman*, 6 August, p.10.
- This discusses Lord Denning's unfavourable ruling in the Mandla case. This case had important implications for British Sikhs.
- CHAUDHRI, Joyce and DHESI, Avtar, 1966
Case in immigrant politics'. *Race Today*, 1, 1, p.3-5.
- Studies the political alliance of the Indian Workers Association based on caste division amongst Sikhs. Studies voting and election results of the Southall branch of the Indian Workers Association and predicts that caste alliances would wither away.
- COSTER, Graham, 1990
A question of colour'. *The Independent Magazine*, Oct. 13, p.25-34.
- Investigates the circumstances and the implications of the murder of Kuldeep Sekhon, a Sikh taxi-driver from Southall.
- DEAKIN, N.D. et al., 1966
Colour and the 1966 general election'. *Race*, VIII, 1 July, p.17-2.
- DHESI, Avtar, 1969
Anatomy of Sikh politics'. *Race Today*, 1, 6, October, p.187-8.
- Discusses the new alliances amongst Sikhs and the emergence of Akali Dal after visits of Sikh leaders from Punjab.
- DHONDY, Mala, 1974
The strike at Imperial Typewriters'. *Race Today*, 6, 7, July, p.201-5.
- There are follow-up articles in later issues of *Race Today*: August p.223-5, September p.249-251, and in March 1975 p.60-64. The strike involved a number of Sikh workers.
- DIETRICH, Angela, 1987
The Khilistan movement in Britain. Coventry: Punjab Research Group Discussion Papers Series, No.12.
- Outlines, rather briefly, the development of support for Khilistan in Britain.
- DOVER, D., n.d.
The turban problem. London: British Council of Churches.
- DUNN, Cyril, 1969
What made Mr Jolly nearly burn himself to death?. *Observer*, 13 April, p.6.
- Describes Mr Jolly's role in the Sikh drivers' campaign for the wearing of turbans in Wolverhampton.
- EAMES, Edwin, 1970
Corporate groups and Indian urbanisation'. *Anthropological Quarterly*, 43, 3, p.168-186.
- Corporate groups are seen to act as buffers between individuals and society at large. The widespread existence of such groups in urban India and amongst Indians in England (dance and song groups amongst Punjabi Sikhs) is viewed as an integrating mechanism for the individual through these groups may have negative consequences for the total community in England or the national state of India.
- EAMES, Edwin and ROBBY, Howard, 1972
Not welcome: the Punjabi visitor and British officialdom'. *International Journal of Contemporary Sociology*, 9, 1, p.44-55.

EAMES, Edwin and ROBOY, Howard, 1981
Racism Ltd.: British ethnocentrism and the Punjabi migrant. International Journal of Contemporary Sociology, 18, 1/2, p.77-101.

GILL, Manjit Singh.
'When the British judiciary does what India pleases'. The Guardian, 7th January, 1985.

Discusses the case of Bhai Jasbir Singh who was deported on the insistence of Indian authorities as he sought re-entry into Britain in December 1984 from a brief visit to Pakistan.

GOULBOURNE, Harry, 1991
Ethnicity and nationalism in post-imperial Britain. Cambridge University Press.

This has a chapter on British Sikhs' involvement in Punjab politics, supporting the demand for a sovereign state of Khalistan. The chapter is titled 'Diasporic politics: Sikhs and the demand for Khalistan'. Gives details of Khalistan Council based in London led by Dr J S Chauthan, a political exile. Situates this reaction as a case study of diaspora politics.

HELWEG, Arthur Wesley, 1986
'The Indian diaspora: influence on international relations.' In Sheffer, Gabriel, ed., Modern diasporas in international politics. London: Croom Helm, p.103-129.

This is a concise overview which alludes to Sikhs in Britain and puts them in geographical and historical context. The immigration legislation of 1962 and later is mentioned, as are diplomatic relations with India. 'The seemingly small matter of a Sikh boy being humiliated by white boys who forcibly cut his unshorn hair became a parliamentary issue in India' (p.118). Reporting the changing ratio of Indias expatriate money from the Middle East and elsewhere Helweg states that in comparison with Gujarat For Punjab the percentage from U.K. is probably higher'.

HELWEG, Arthur Wesley, 1989
'Sikh politics in India: the emigrant factor.' In Barrier, Gerald and Dusenberry, V., eds., The Sikh diaspora: migration and the experience beyond Punjab. Delhi: Chanakya, p.305-336.

JACOBS, Brian, 1986
Black politics and urban crisis in Britain. Cambridge: Cambridge University Press.
Pages 53-60 describe Punjabis mainly in terms of Indian Workers Associations' activities.

JERVIS, Maureen Teresa, 1988
Emergency legislation and 'suspect' communities. Unpublished B.A. dissertation, University of Lancaster.

Jervis looks at the Prevention of Terrorism Act in relation to the Irish and the Sikhs in Britain.

JOHN, DeWitt, 1969
Indian Workers Associations in Britain. Oxford: Oxford University Press for Institute of Race Relations.

A pioneering study of political organisation amongst Indians. The word 'Indian' is a misnomer here, as Indian Workers Associations were, since the early 1950s, dominated by Sikhs and a few Hindus from Punjab, and were set up in all major centres of Sikh settlement. John has given extensive details about the organisational structure of main local branches, the role of leaders, and an evaluation of the role played by them in British society. This excellent study needs updating especially as IWA's influence has steadily declined with newer political organisations taking their place in recent years and especially after 1984.

JOSEPHIDES, Sasha, 1990
Principles, strategies and anti-racist campaigns: the case of the Indian Workers' Association. In Goulbourne, Harry, ed., Black Politics in Britain. Aldershot: Avebury.

Argues that the IWA which was led by Avtar Johal has the consistent aim of aligning with British labour movement and playing its role in the politics of India. Cites several cases in which IWA has organised for these dual aims.

JOSEPHIDES, Sasha, 1991
Towards a history of Indian Workers Associations. Coventry: Centre for Research in Ethnic Relations, University of Warwick, Research Papers No.18.

This presents a historical account of the evolution of Indian Workers Associations, concentrating mainly on the Midlands organisation led by Avtar Johal. It is not a substantial revision of Dewitt John's study.

JOSEPHIDES, Sasha, n.d.
'Organizational splits and ideology in the Indian Workers Associations.' Coventry: Punjab Research Group Discussion Paper Series, No.21.

LELOHE, Michel, 1984
Local Elections. The Guardian, May 4.
This is an analysis of Southall, Northcote.

MOORE, J., 1986
The politics of litigating discrimination: a case study of Mandla v. Dowell Lee. Unpublished M.Litt. thesis, University of Oxford.

Studies the turban dispute which arose as a Sikh boy, G.S. Mandla, was refused admission to a school if he wore his turban. The case went up to the House of Lords where the judgement went in favour of Mandla. The case saw major mobilisation among the Sikh community.

MUKHERJEE, Tuka, 1988
The journey back. In Cohen, P. and Bains, Harwant S., eds., Multi-Racist Britain. London: Macmillan, p.211-225.

This is an article written in collaboration with Balraj Purewal, a member of Southall Youth Movement.

PEARL, David, 1972-3

Immigrant marriages: some legal problems'. *New Community*, XI, 1, p.67-73.

Dr. Pearl wrote regularly for *New Community* on legal cases involving commonwealth immigrants. Among his case studies Sikhs figure several times. In the above study he discusses two cases of marriages between two Sikh families, one of which was not followed by customary religious ceremonies. In one case the judge refused to nullify the marriage, in the second he recognised that the marriage was not valid. Dr. Pearl discusses the implication of the cases if Sikh customs are selectively recognised by the British judiciary.

PEGGIE, A.C.W., 1979

Minority youth politics in Southall'. *New Community*, VII, 2, p.170-77.

Peggie focuses on the Southall Youth Movement formed in June 1976 after the murder of a Sikh youth, Gurdir Chaggar. The relationship of the Southall Youth Movement with older political organisations like the Indian Workers Association is discussed, as is the relationship with other groups as seen through the participants' eyes.

PEGGIE, A.C.W., 1983

Intra-generational differences and minority politics: a study of young Sikhs in Southall. Unpublished Ph.D. thesis, University of Bristol.

Focuses on the political reorganisation amongst second-generation Sikhs precipitated by the death of a young Sikh in Southall. Peggie tries to examine second generation political orientation amongst Sikh youth in the light of older existing organisations and the perceptions of Sikh youth regarding the former's efficacy in dealing with racial violence and the discrimination experienced by Sikh youth.

PERKINS, Roger, 1989

The Amritsar Legacy. Chippenham: Picton Publishing Company.

A major study relating to the life of Udham Singh, who was hanged in London for the murder of Sir Michael O'Dwyer in March 1940. Presents new evidence regarding Udham Singh's motives.

POULTER, S., 1986

English law and ethnic minority customs. London: Butterworth.

PURL, Harish and GREWAL, J.S., eds., 1974
Letters of Udham Singh. Amritsar: Guru Nanak Dev University.

Udham Singh came to Britain in the late 1920s with a pledge to avenge the deaths of about three hundred people in Amritsar in April 1919 when General Dyer ordered shooting at a demonstration. Udham Singh killed the Punjab governor, O'Dwyer, and was hanged after a short trial. His memory has been kept alive by a number of Sikh organisations. The book is a collection of his letters and illustrates the support he gained among the small Sikh community.

RACE TODAY COLLECTIVE, 1983

The struggle of Asian workers in Britain. London: Race Today Publications.

Sikhs are not separately classified. This emotively written publication aims to show, particularly to young Asian activists, that an Asian movement has existed since the late fifties. Sikh names predominate and the role of the Indian Workers Association is described. Transcripts of individual Sikhs' detailed statements are included.

REEVES, Frank, 1989

Race and Borough Politics. Aldershot: Avebury.

Discusses political developments in the borough of Wolverhampton, which has a substantial population of Sikhs. Chapter three discusses the Sikh campaign for bus crews to be allowed to wear the turban in 1967-68. Several protest marches took place, the biggest on 4th February 1968 when 5000 Sikhs marched to the Town Hall. After 21 months of campaigning, the Transport Committee reluctantly agreed in principle to relax the dress regulations. Chapter nine discusses the politics of multiracial education, calling it a second campaign by the Sikhs. This arose as Ernest Rhoden sent an 11 year child home for wearing a turban in 1979. The headmaster issued a writ against Niranjan Singh Noor, the president of the Indian Workers Association, claiming Mr. Noor had sent a letter to individuals and institutions, so suggesting that he was a racist. Discusses the local MP Enoch Powell's speeches and campaign for stringent immigration policies.

RIMMER, M., 1972

Race and industrial conflict: a study in a group of Midland foundries. London: Heinemann.

SCHOFIELD, D. and CHANNAN, Omkar Nath, 1974

'Oaths of Hindu, Sikh and Muslim witnesses'. *New Community*, 11, 4, p.409-12.

Discusses the forms of oaths accepted by British courts and prescribed for witnesses. Our whole system of heathen judicial oaths is founded on the assumption that such oaths are in ordinary use in their own native lands'. Is this concept valid as far as Hindu, Sikh and Muslim are concerned? Describing the Sikhs, the authors remark, inaccurately, that 'Outside the temple it (the Granth) is not a holy book and in any case only the priest is allowed to touch it.'

SHERIDAN, G., 1973

'A success story'. *Spare Rib*, 13.
See below.

SHERIDAN, G., 1977

'Racism, discrimination and the union'. *Spare Rib*, 17.

Both studies relate to Punjabi women workers of Southall and their attitudes and reactions towards the National Union of Tailors and Garment Workers.

SHRA, Kirpal Singh, 1985

Sikhdom. Harrow: Sikh Commonwealth.

Shra's crisp account of Sikh history culminates in his vision of a separate Sikh state, Khalistan, a casteless society, governed by consensus. The first chapter, 'The British and the Sikhs' includes Britain's Sikhs in its survey of relations between the two peoples.

SINGH, Ganda, 1980

Duleep Singh's correspondence. Patiala: Punjabi University

This is an edited volume of Duleep Singh's correspondence with the British government during his stay in England.

SINGH, Pritam, 1992

'Punjab human rights debate in the British Parliament'. Economic and Political Weekly, 28 March, p.431-436.

This discusses the recent debates in the House of Commons regarding the situation of human rights in the Punjab. A number of MPs from both Labour and Conservative parties tabled questions prompted by their Sikh constituents. Points out how human rights issues and bilateral trade negotiations are linked.

STEWART, Philippa, 1976

Immigrants. London: Batsford.

This book for secondary pupils mentions Sikhs only briefly, quoting Brown on p.86 and p.9, including reference to clashes between Sikhs and the law over the wearing of turbans.

TATLA, Darshan Singh, 1993

'The Punjab crisis and the mobilisation of Sikhs in Britain'. In Barot, Rohit, ed., Religion and ethnicity: Minorities and Social Change in the Metropolis. Kampen, Netherlands: Kok Pharos publishing house.

This discusses the involvement of British Sikhs in recent developments in Punjab politics. It chronicles the debate and political events in the British Sikh community since 1984. Provides an analysis of the role of Sikh political groups, especially the Akali Dal and International Sikh Youth Federation in internationalising the plight of Sikhs in the Punjab.

THOMPSON, Marcus, 1973

'Turban v helmet'. New Community, II 4, p.429.

A brief report on Sikhs' campaign to be exempt from the crash helmet law. (Sikhs were later granted exemption from the provisions of this law.)

VENNER, Mary, 1982

'The bad news and the good news - 1982'. New Community, X, 2, p.293-308.

This summary of the year's news reporting of race relations includes Lord Denning's ruling that Sikhs cannot be identified as a racial group (which was reversed by a Lords decision later) and diverse reactions to this. The appointment of Kenyan-born Mr. Mota Singh, Q.C., as a circuit judge and Sikhs' protest rallies against Lord Denning's ruling are mentioned.

Audio-Visual

Bandung File. Channel 4 programme broadcast September 19, 1986.

Focuses on British Sikhs and the campaign for Khalistan. The film shows divisions amongst Sikhs, the former communists and revolutionaries now standing for the unity of India, while the majority of Sikh youth want to set up an independent Sikh state in Punjab.

Everman. BBC 1, Nov. 29 1987.

Shows political groups and violence. Concludes with Sikh youth camps.

Newsnight. BBC 2, April 21 1986.

David Taylor of the School of Oriental and African Studies discussed the role of Sant Bhindranwale, the International Sikh Youth Federation and gurdwara politics in Britain.

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