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Explore how being dual heritage and conservative fit into the tradition of conservatism: a British Indian perspective.

For many British Indians, conservatism comes naturally through the following values; respect for law and order, strong family values and high levels of homeownership. Conservatism has many definitions and the two used are from great authors of conservatism. Russell Kirk highlights "they think society is a spiritual reality, passing on eternal life but a delicate constitution: it cannot be scrapped and recast as if it were a machine" (Kirk, 1954:17). The second is Roger Scruton who explains conservatism as "the philosophy of attachment. We are attached to the things we love and wish to protect them against decay. We know that they cannot last forever." (Scruton, 2014: 29-30).

Using these definitions, it is not difficult to appreciate British Indians naturally align with conservatism, however, academia is dominated by progressive academics such as Patricia Hill Collins 'Black Feminist Thought' (1990) and Professor Priyamvada Gopal 'Insurgent Empire: Anticolonial Resistance and British Dissent' (2019) who, focus on conversations of ethnicity and social justice, and are sympathetic to left-wing ideologies. By exploring the dual identity of British and Indian, this paper will provide a new argument and a fresh insight into British Indians. My hypothesis, therefore, is centred around the assumption that being conservative is natural to British Indians and the issues we are seeing today in the use of free speech, change in meanings of words and causing offence that is now rooted in the culture war. Methodologically, I will utilise a mixed, qualitative, and quantitative approach. I will collect primary data through an online questionnaire for members of the British Indian community, shared via social media. Using this data, I will be able to test the 'naturally conservative' hypothesis and help to broaden the debates on British Indians and conservatism.

Keywords: conservatism, dual-heritage, British Indian, tradition, identity