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Paper

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Desk

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Investigating Perceptions of Anti-Hindu Hate and Discrimination in the UK

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In collaboration with

VM
VICHAAR
MANTHAN



Anti-Hindu Hate and Discrimination in the United Kingdom

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This report was prepared in collaboration with Vichaar Manthan UK. Vichaar Manthan UK (VM) is a renowned platform for public discourse, dedicated to examining the challenges facing British society through a Hindu civilisational lens. With a decade-long history of fostering intellectual discourse across the UK, VM is a leading force in promoting thoughtful and informed discussions. It is dedicated to nurturing understanding, celebrating diversity and fostering dialogue.



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Executive Summary

This report investigates the nature, extent, and lived experiences of anti-Hindu hate and discrimination in the United Kingdom. It examines how anti-Hindu hostility manifests through public perceptions shaped by media, social media platforms, and education. These are key domains that influence how Hindu identity is represented and understood in society. The report also examines what constitutes anti-Hindu hate and discrimination, and whether incidents are under-reported and under-recognised.

These questions arise from a visible disparity: although Hindus are the UK's third-largest religious group, numbering around one million, hostility towards Hindus is frequently overlooked in public discourse and absent from national policy frameworks. Official hate crime figures remain disproportionately low, despite a growing number of high-profile incidents such as the 2022 Leicester unrest and subsequent hostilities targeting Hindu temples. To investigate and substantiate this disparity, we conducted ground-level surveys with 839 Hindu individuals and obtained Freedom of Information Act responses from 24 educational institutions.

The findings highlight widespread concerns across all areas studied:

Mainstream Media:

79% of respondents felt that Hindus are not fairly represented, and **77%** believed the coverage of Hindus and Hindu issues impacts how others perceive Hindus and the Hindu faith.

Social Media:

78% of respondents believed anti-Hindu hate and discrimination is common on social media platforms. **43%** reported encountering anti-Hindu hate online, and **48%** said it has, or could, impact their behaviour, leading them to share less, or no Hindu-related content.

Education:

40% of respondents stated that anti-Hindu hate or discrimination is, or was, present in their educational institution, and **80%** were unaware of what actions educational institutions could take in response to such incidents.

Freedom of Information Act responses:

No university surveyed had a dedicated policy on anti-Hindu hate and discrimination; only one reported tracking anti-Hindu incidents, and all recorded **zero** cases.

These findings demonstrate a perception that anti-Hindu hate and discrimination are increasing, and remain insufficiently addressed, impacting the ability of Hindus to express their identity safely and confidently. The report suggests that these experiences are rooted in ignorance and prejudice. When left unaddressed, media, social media platforms, and educational institutions do not reflect these biases, but risk reinforcing and intensifying them, especially when shaped by misinformation and harmful narratives.

The report identifies core reasons behind this invisibility: the absence of a formal definition of anti-Hindu hate and discrimination, an official reporting mechanism to record incidents, a dedicated policy framework, and a consistent government-led response. This lack of recognition at the national level directly affects how the issue is understood, addressed, and taken seriously across society.

We recommend that the UK government build on existing models for tackling religious hate, such as those addressing Islamophobia and Antisemitism, by:

- Developing **a clear, recognised definition of anti-Hindu hate and discrimination**, informed by lived experiences, community consultation, and academic expertise.
- Supporting **the official launch and national integration of non-governmental anti-Hindu hate reporting initiatives**, to ensure incidents are recorded, data is collected, and affected communities receive appropriate support.
- Establishing **cross-sector working groups across government, education, and law enforcement** to conduct further research, engage with Hindu communities and strengthen institutional frameworks for recognising and addressing anti-Hindu prejudice.

Domain-specific recommendations include:

- **Improving media representation of Hindus** through journalist training, community engagement, and culturally informed content guidelines.
- **Tracking and reporting anti-Hindu hate online** through evidence-sharing, collaboration with Hindu organisations, and **the urgent establishment of a national reporting mechanism** to record and respond to digital abuse.
- **Reforming education on Hindu traditions** by working with Hindu education organisations to ensure accurate curriculum content, strengthen teacher understanding, and build religious literacy across all communities.

This report aims to bring urgent attention and meaningful recognition to the issue of anti-Hindu hate and discrimination in the UK. Based on perceptions emerging from within the Hindu community, it represents a foundational step, pointing to the need for further research, deeper policy engagement, and targeted action across key sectors. The ICfS is ready to support this process by facilitating collaboration with Hindu organisations, providing training on Hindu traditions either in-house or through trusted diaspora organisations, and contributing to the development of reporting protocols and national monitoring platforms. Anti-Hindu hate and discrimination are growing concerns that demand urgent and high-level recognition to ensure the availability of accurate data and make more visible the hate and discrimination faced by British Hindus.



Diwali celebrations in Leicester

1. Introduction

Anti-Hindu hate and discrimination in the UK is an increasing concern that has received limited attention. Despite being the third-largest religious group in the country, Hindus face hostility that remains poorly defined, inconsistently recorded, and largely absent from policy conversations. Although incidents such as the 2022 Leicester unrest were widely recognised and gained national attention, there remains no systemic engagement with anti-Hindu hate and discrimination at either governmental or institutional levels.

This report is grounded in recognition of that gap, drawing on survey responses from Hindu individuals and educational institutions in the UK. It seeks not only to examine the lived realities of anti-Hindu hate and discrimination, but also to understand how such hostility emerges, and why it has remained largely unrecognised.

The report aims to bring greater visibility and an evidence-based understanding to the issue, and to offer practical recommendations that support more informed public debate, inclusive policy design, and long-term structural reform.

Definition of Hindu

The Hindu traditions¹ are vast and inclusive cultural and philosophical frameworks that originate in the Indian subcontinent. They reflect a civilisational movement rooted in the region, where people, practices, and ideas have evolved through fluid exchange and dynamic interaction via shared histories, geographies, cultures, literatures, arts and languages over at least five thousand years.²

This civilisational context encompasses multiple religious and philosophical traditions, such as Hinduism, Buddhism, Jainism, and Sikhism. Rooted in shared principles, like Dharma, these traditions do not require adherence to a unified set of beliefs or traditional theism. It welcomes theists, atheists, and secular practitioners alike and integrates diverse schools of thought, ethical values such as ahimsa (non-harm), and universally embraced practices like yoga and meditation.

¹ Sachin Nandha and Acharya Vidyabhasker. Who Is a Hindu? Vichaar Manthan UK, 2017 https://www.academia.edu/33537489/Who_is_a_Hindu

² The use of the term Hindu to describe a group of people dates back at least a thousand years. It originates from the Persian rendering of Sindhu, the name of a river in classical India, also known as Bharat, now located in present-day Pakistan, which has long since dried up. The river historically marked the boundary between Persia and Aryāvarta. The term Hindu was later popularised during British colonial rule of the Indian subcontinent. Sachin, Who Is a Hindu.

The Hindu traditions are best understood through prototype theory: they exhibit degrees of membership comparable to family resemblance, in which traditions are related without all members necessarily sharing the same properties.³ Individuals and communities are connected through shared histories, practices, and symbols, while encompassing a wide diversity of expressions. Thus, two local traditions are not necessarily identical but are nonetheless Hindu. Hindu identity is given to anyone who belongs to or meaningfully engages with this cultural phenomenon rooted in the Indian subcontinent.

This definition of Hindu forms the basis for this report, including the survey design and the identification and analysis of issues related to anti-Hindu hate and discrimination.

A Brief Overview of Hindus in the UK

The Hindu community in the UK has a long and evolving history, shaped by multiple waves of migration and cultural exchange. Larger-scale migration began in the 19th century and continued into the 20th, with significant growth following the Partition of India in 1947 and the expulsion of Asians from East Africa in the 1960s and 1970s.⁴ After the 1990s, high-skilled professionals migrated to the UK, particularly in information technology, finance, higher education, and healthcare.⁵ Today, according to the 2021 Census, over 1 million people in the UK identify as Hindu, making Hinduism the third-largest religion in the country.

The UK's Hindu population is predominantly of Indian descent, with around 96% tracing their heritage to India. Notably, Hindu identity in the UK is not monolithic; it encompasses a range of languages, regional backgrounds, and migration histories, including East African Asians, Sri Lankan Tamils, and more recent arrivals from Nepal.⁶ This diversity reflects complex postcolonial and diasporic realities and helps explain the variety of British-Hindu experiences.

³ Gavin D. Flood. *An Introduction to Hinduism*. Cambridge University Press, 1996, 7.

⁴ Contributor, "Factsheet: Hinduism in the UK," Religion Media Centre, 27 March 2018, <https://religionmediacentre.org.uk/factsheets/hinduism-in-the-uk/>.

⁵ Sunil Mani. *High Skilled Migration from India: An Analysis of Its Economic Implications*. The Institute of Development Studies and Partner Organisations, 2009. <https://hdl.handle.net/20.500.12413/3134>

⁶ Contributor, "Factsheet: Hinduism in the UK."

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Geographically, the Hindu population in the UK is concentrated in key urban and regional centres. The largest population is in London, where Hindus make up over 5% of the local population, approximately 453,000 people. Other significant communities are in Leicester, Birmingham, Buckinghamshire, Coventry, Milton Keynes, and Slough. These settlement patterns reflect both historical migration and the growth of community infrastructure. A breakdown of the most populous regions is provided in Table 1 below.

Region	Hindu (numbers)	Hindu (% of local population)
London	453 035	5.1%
Leicester	65 821	17.9%
Birmingham	21 997	1.9%
Buckinghamshire	14 896	2.7%
Coventry	13 724	4.0%
Milton Keynes	12 911	4.5%
Slough	12 343	7.8%
Charnwood	12 278	6.7%
Wolverhampton	9 882	3.7%
Sandwell	9 447	2.8%

Table 1: Most populous regions of Hindus in the UK, Source per ONS, 2021 Census.⁷

Alongside this geographic concentration, the Hindu community in the UK is characterised by high levels of educational attainment, economic activity and civic participation. Hindu had the highest level of educational attainment among religious groups in England and Wales, 54.8% held level-4 or above qualifications, compared with 33.8% of the overall population.⁸

⁷ Office for National Statistics. Religion – Census Maps, ONS. 29 November 2022. <https://www.ons.gov.uk/census/maps/choropleth/identity/religion/religion-tb/hindu>.

⁸ Office for National Statistics. Religion by Housing, Health, Employment, and Education, England and Wales: Census 2021. 24 March 2023. <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/articles/religionbyhousinghealthemploymentandeducationenglandandwales/census2021>.

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About 64.4% of the Hindu community is classified as economically active, outperforming all other religious groups and ranking second overall, just after those with no religion.⁹

These trends suggest a consistent pattern of upward mobility and active participation in the UK's socioeconomic landscape, reflecting what Lord Sewell calls Immigrant Optimism,¹⁰ where the status of being an outsider actually works in one's favour, not as a setback. For British Hindus, it is a mindset shaped by the belief that Britain is a land of opportunity. When combined with long-standing cultural values such as educational ambition, family cohesion, and resilience, the British Hindu community has created the conditions for professional advancement and economic success across business, politics, and public life. According to the Ministry of Justice, since 2017 Hindus have had the lowest proportion of prisoners among all religious groups.¹¹

Together, these factors highlight the British Hindu community's strong levels of integration and aspiration, as well as its ongoing contribution to the UK's economic and civic life.



Marigold flowers in cultural celebrations

⁹ Office for National Statistics. Diversity in the Labour Market, England and Wales – Office for National Statistics. 25 September 2023. <https://www.ons.gov.uk/employmentandlabourmarket/peopleinwork/employmentandemployeetypes/articles/diversityinthelabourmarketenglandandwales/census2021>.

¹⁰ Tony Sewell. "British Indians Are the Key to Our Geopolitical Future." The Telegraph, 13 September 2023. <https://www.telegraph.co.uk/news/2023/09/13/british-indians-are-the-key-to-our-geopolitical-future/>.

¹¹ Ministry of Justice. "HMPPS Offender Equalities Annual Report 2022 to 2023: Chapter 1 Tables – Prison Population (ODS)." Ministry of Justice, 30 November 2023. Updated 27 March 2024. <https://www.gov.uk/government/statistics/hmpps-offender-equalities-annual-report-2022-to-2023>.

2. Anti-Hindu Hate and Discrimination: Definition, Case Studies, and Underlying Causes

Definition of Anti-Hindu Hate and Discrimination

This report adopts the term “anti-Hindu hate and discrimination” in line with the framing used by the Henry Jackson Society’s report on anti-Hindu hate.¹² It refers to prejudice, hostility, or exclusion directed at Hindu individuals or communities based on their perceived culture, religious practices, social norms, or political identity.

However, the term “Hinduphobia” is commonly used in academic and civil society contexts, often interchangeably with anti-Hindu hate. Hinduphobia has been defined as a set of antagonistic, derogatory attitudes and behaviours toward Hinduism and Hindus, which can manifest as prejudice, fear, or hate.¹³ It can include the desecration of sacred spaces, forced conversions, targeted violence, and even acts of ethnic cleansing.

Nonetheless, this report deliberately adopts the term “anti-Hindu hate and discrimination” over “Hinduphobia,” to draw attention away from notions of irrational fear of Hindus or the Hindu tradition. The aim is to centre the lived reality of hostility and bias faced by Hindu individuals, expressed through tangible acts of stereotyping, hate speech, discrimination, and religiously motivated harm. This framing centres measurable acts of bias and hostility rather than focusing on sentiment or the concept of fear.

“

Anti-Hindu hate and discrimination refers to prejudice, hostility, or exclusion directed at Hindu individuals or communities based on their perceived culture, religious practices, social norms, or political identity.

”

¹² Charlotte Littlewood. Anti-Hindu Hate in Schools. Henry Jackson Society, 19 April 2023. <https://henryjacksonsociety.org/publications/anti-hindu-hate-in-schools/>.

¹³ Hindu American Foundation. Hinduphobia. n.d. Accessed 15 July 2025. <https://www.hinduamerican.org/hinduphobia>.

Evidence and Case Studies in the UK

Recent events and research highlight that Hindus in the UK are the subject of growing hate and discrimination. A major example of rising communal tension occurred in Leicester during August and September 2022. According to an evidence-led report by the Henry Jackson Society,¹⁴ the unrest stemmed from micro-level tensions between the Hindu and Muslim communities, including prejudicial attitudes among youth and misinformation spread online. These dynamics led to a series of public disturbances, involving street violence, stabbings, and vandalism of religious sites. In one notable incident, a man climbed the wall of a Hindu temple, removed a saffron flag, attempted to set it on fire, and shouted anti-Hindu slurs at worshippers inside.

In the aftermath of the Leicester unrest, further anti-Hindu incidents were reported. In September 2022, around 200 protesters gathered outside a Hindu temple in Smethwick, West Midlands, chanting "Allahu Akbar" and climbing the temple perimeter, prompting police intervention.¹⁵



Leicester Unrest 2022

¹⁴ Charlotte Littlewood. Hindu-Muslim Civil Unrest in Leicester: "Hindutva" and the Creation of a False Narrative. Henry Jackson Society, 3 November 2022. <https://henryjacksonsociety.org/publications/hindu-muslim-civil-unrest-in-leicester-hindutva-and-the-creation-of-a-false-narrative/>.

¹⁵ Hindu Press International. "200-Strong Mob Protests Outside Hindu Temple in England's Smethwick." 29 September 2022. <https://www.hinduismtoday.com/hpi/2022/09/29/200-strong-mob-protests-outside-hindu-temple-in-englands-smethwick/>.

Shortly after, another protest involving 50 individuals took place outside a Hindu temple in Coventry. Police used dispersal powers and arrested one man on suspicion of inciting religious hate.¹⁶ In fact, religiously motivated attacks against Hindu sites predate Leicester unrest. Between late 2021 and early 2022, the Swindon Hindu Temple suffered six break-ins, including desecration of its inner sanctum. Wiltshire Police classified the 2022 incident as a hate crime.¹⁷

Anti-Hindu hate and discrimination cases have been increasing, reflecting a concerning rise in hate crimes and violence targeting Hindu communities.

Underlying Causes

Prejudice, hate, and discrimination toward Hindus often stems from ignorance. When Hindu beliefs, practices, and cultural identity are unfamiliar due to a lack of genuine understanding, they can be easily misrepresented or reduced to negative stereotypes, leading to suspicion and hostility. This ignorance, when in conjunction with misinformation, paves the way for discriminatory behaviour, hate speech, and even targeted crime.¹⁸

“**This ignorance, or a lack of genuine understanding of Hindu tradition, when in conjunction with misinformation, paves the way for discriminatory behaviour, hate speech, and even targeted crime.**”

A series of tensions and hostility toward Hindus in the UK illustrate how a combination of misinformation and lack of understanding can contribute to conflict. The Leicester unrest is a clear example, where prejudices held by a minority within the local Muslim community contributed to a breakdown in community cohesion. Tensions grew around perceptions of Hindu migration into predominantly Muslim areas, fuelling resentment toward public expressions of Hindu identity, particularly during religious festivals.¹⁹

¹⁷ ITV News. "Hindu Community 'Deeply Upset' by Sixth Temple Break-In." *ITV News*, 29 January 2022. <https://www.itv.com/news/westcountry/2022-01-28/hindu-community-deeply-upset-by-sixth-temple-break-in>.

¹⁸ Pluralism Project at Harvard University. "Stereotypes and Prejudice." Accessed 15 July 2025. <https://pluralism.org/stereotypes-and-prejudice>.

¹⁹ Littlewood, *Hindu-Muslim Civil Unrest in Leicester*.

This perception set the stage for misinformation to quickly take hold and circulate widely, such as false claims of an attempted kidnapping of a Muslim girl, attacks on mosques, and other inaccurate reports of violence against Muslims, all of which were later disproven by police.²⁰

Beyond the spread of misinformation, certain social media influencers, especially individuals previously convicted on terrorism-related charges, actively sought to frame the unrest within a broader ideological narrative. These narratives included claims of extremism involving Hindu nationalists allegedly instructed by the Indian government, as well as references to Hindutva extremists, RSS terrorists and HSS.²¹ Such framing contributed to the organisation of both Hindu and anti-Hindutva Muslim marches, deepening anti-Hindu sentiment and accelerating the breakdown of community cohesion.

At the incident level, anti-Hindu hate and discrimination often stem from ignorance, prejudice, or a lack of understanding about Hindu beliefs and practices. When fuelled by misinformation, these attitudes can escalate into hate crimes and communal violence.

3. Gaps in Addressing Anti-Hindu Hate and Discrimination

Considering recent events, public data, and demographic patterns, anti-Hindu hate and discrimination in the UK may remain under-recognised, under-reported, and insufficiently addressed. Although Hindus are the country's third-largest religious group and reports of anti-Hindu incidents have emerged since 2021, the disproportionately low number of hate crimes recorded in official data could show that the true scale and nature of anti-Hindu hostility are still insufficiently understood.

This disconnect stems from two intersecting gaps: a lack of formal recognition at the national level and limited awareness and understanding at the societal level. The following analysis outlines how both government and societal structures contribute to this issue, creating space for ignorance, prejudice, and hostility towards Hindus to persist, sometimes escalating into hate and violence, as detailed in Section 2.

²⁰ Fiona Hamilton and David Woode. "Leicester Violence Caused by False Claims of Kidnap and Mosque Attacks." *The Times*, 20 September 2022. <https://www.thetimes.com/uk/crime/article/leicester-violence-caused-by-false-claims-of-kidnap-and-mosque-attacks-p9nnhs80z>.

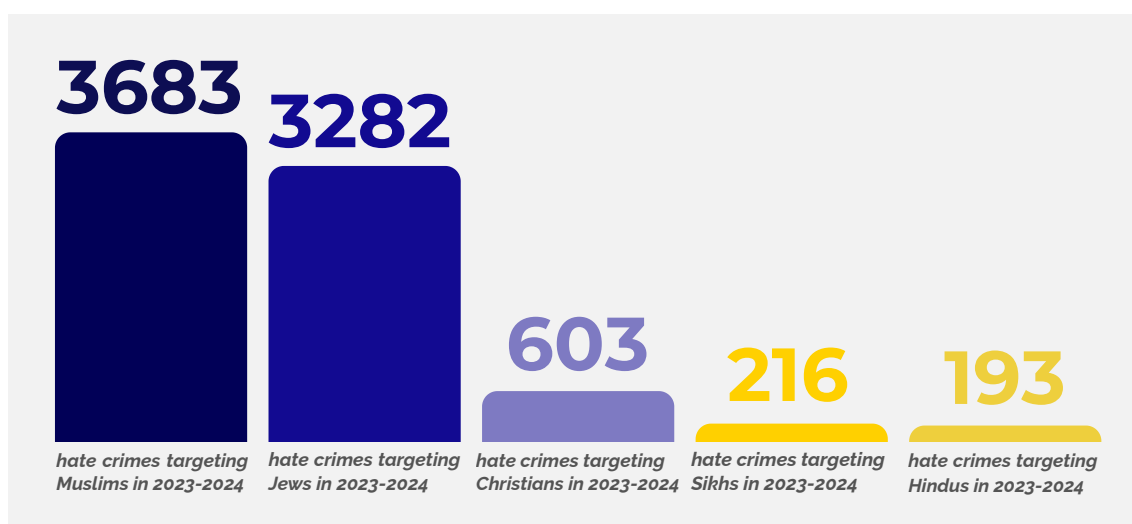
²¹ Littlewood, *Hindu-Muslim Civil Unrest in Leicester*.

Understanding and addressing these gaps is a critical step toward making anti-Hindu hate and discrimination more visible, measurable, and actionable. This foundation underscores the importance of the report's original survey work and wider research focus.

Uncounted and Unseen: analysing gaps in anti-Hindu hate crime data

When examining hate crimes against Hindus, several indicators point to possible underreporting. Officially, hate crime is defined as 'any criminal offence which is perceived, by the victim or any other person, to be motivated by hostility or prejudice towards someone based on a personal characteristic.' Religious hate crimes are a key strand, defined as criminal offences motivated by hostility toward a person's religion or perceived religion, or any religious group, including those with no religious belief.²²

Religious hate crime data from the Home Office shows a relatively modest number of incidents targeting Hindus. In 2023–2024,²³ there were 193 religious hate crimes where the perceived religion of the victim was Hindu. This ranks fifth after crimes targeting Muslims (3,678), Jews (3,282), Christians (603), and Sikhs (216). These figures may imply that anti-Hindu hate reflects genuinely lower levels of hostility than other forms of religious hate. At the same time, they could also suggest significant underreporting, especially when considered alongside religious population data.



²² GOV.UK, *Hate Crime, England and Wales, Year Ending March 2024*, 10 October 2024. <https://www.gov.uk/government/statistics/hate-crime-england-and-wales-year-ending-march-2024/hate-crime-england-and-wales-year-ending-march-2024>.

²³ GOV.UK, *Hate Crime, England and Wales, Year Ending March 2024*.

Nevertheless, the number of anti-Hindu hate crimes recorded in 2022–2023 appeared low relative to the population size, with only 286 cases,²⁴ out of around 1 million Hindus. This is particularly notable in light of major incidents such as the Leicester unrest and wider protests at other temples. When the full legal definition of religious hate crime is considered, this disparity becomes more apparent. These offences encompass a wide scope, including religiously aggravated assaults (with or without injury), harassment, public fear or alarm, and criminal damage to homes, places of worship, and vehicles.²⁵

Given the broad scope of definition of religious hate crime, alongside incidents targeting Hindus and persistently low official figures, this suggests the need to investigate whether these numbers reflect genuinely lower levels of hostility, or whether they are shaped by underreporting, misclassification, or a broader absence of institutional recognition.

National Level: lack of definition and institutional support

The creation of formal definitions is a crucial first step in tackling religious hate. Such definitions move beyond generalisations and help shape policy guidance, enable consistent data collection, inform law enforcement practices, and support the development of targeted services for affected communities.

This is evident in the cases of Islamophobia and Antisemitism, where the government has taken steps to define and address specific forms of religious hate. In December 2016, the UK Government formally adopted the International Holocaust Remembrance Alliance (IHRA) definition of Antisemitism, affirming its commitment to tackling hate directed at Jewish individuals, communities, and places of worship.²⁶

²⁴ GOV.UK. *Hate Crime, England and Wales, 2022 to 2023: Second Edition*. 2 November 2023. <https://www.gov.uk/government/statistics/hate-crime-england-and-wales-2022-to-2023/hate-crime-england-and-wales-2022-to-2023>.

²⁵ The Crown Prosecution Service. "Racist and Religious Hate Crime – Prosecution Guidance." 3 March 2022. https://www.cps.gov.uk/legal-guidance/racist-and-religious-hate-crime-prosecution-guidance?utm_source=chatgpt.com.

²⁶ David Torrance. *UK Government's Adoption of the IHRA Definition of Antisemitism*. 4 October 2018. <https://commonslibrary.parliament.uk/uk-governments-adoption-of-the-ihra-definition-of-antisemitism/>.

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Similarly, in January 2024, the UK Parliament debated the definition of Islamophobia, with the aim of recognising the systemic discrimination, hate crimes, harassment, and abuse faced by Muslims.²⁷ This commitment was further reinforced in February 2025, when the Government established a dedicated working group on anti-Muslim hate to refine the definition and address religiously motivated hate toward Muslims more effectively.²⁸ Notably, the attempt to define Islamophobia was previously discussed in a 2021 parliamentary debate.²⁹



The United Kingdom Parliament

Recognised terms like Islamophobia and Antisemitism are not merely symbolic; they serve as essential tools for identifying, monitoring, and addressing specific forms of religious hate. As recognised by the Home Office,³⁰ Community Security Trust (CST) records and reports antisemitic hate incidents and supports victims of Antisemitism, while Tell MAMA, a government-funded service, performs the same role in addressing anti-Muslim hate.

In contrast, anti-Hindu hate and discrimination remains largely unrecognised in UK policy discourse. There is currently no official UK definition of Hinduphobia or anti-Hindu hate.

²⁷ UK Parliament. "Definition of Islamophobia." *House of Commons*, 9 January 2024. <https://hansard.parliament.uk/Commons/2024-01-09/debates/24010969000020/DefinitionOfIslamophobia>.

²⁸ GOV.UK. "Government Launches Working Group on Anti-Muslim Hatred/Islamophobia Definition." Ministry of Housing, Communities and Local Government and The Rt Hon Angela Rayner MP, 28 February 2025. <https://www.gov.uk/government/news/government-launches-working-group-on-anti-muslim-hatredislamophobia-definition>.

²⁹ David Torrance, Douglas Pyper, Paul Little, Sally Lipscombe, and Yago Zayed. *The Definition of Islamophobia*. House of Commons Library Research Briefing, 8 September 2021. <https://commonslibrary.parliament.uk/research-briefings/cdp-2021-0149/>.

³⁰ GOV.UK. "Religious and Racially-Motivated Hate Crime: Where to Report It and Find Victim Support." Ministry of Housing, Communities and Local Government, 19 May 2025. <https://www.gov.uk/guidance/religious-and-racially-motivated-hate-crime-where-to-report-it-and-find-victim-support>.

Sir Keir Starmer has publicly affirmed that there is "no room whatsoever for Hinduphobia in Britain," yet official recognition remains absent.³¹ The first formal political step came only recently: a parliamentary motion in the Scottish Parliament in April 2025, which condemned Hinduphobia and recognised the need for research, public engagement, interfaith dialogue, and community-led awareness efforts across Scotland.³² However, this remains a regional initiative and is still in its early stages, with no equivalent recognition at the UK-wide level.

As a result of this lack of definition, there is no policy guidance, no police reporting protocols, and no dedicated government-supported mechanism for addressing Hindu-specific hate. Incidents targeting Hindus and Hindu places of worship are typically subsumed under the broad category of religious hate crime without recognising their distinct context.

More concerningly, some serious incidents may not be recognised or addressed as anti-Hindu hate crimes. For example, the manslaughter of 80-year-old Bhim Kohli involved a 15-year-old boy and a 13-year-old girl, captured on CCTV. Kohli was subjected to verbal abuse, repeated punches, kicks, racial slurs, and was struck with a shoe, while the girl filmed the attack, laughing.³³ The judge described it as "wicked" and "cowardly," meant to humiliate. Yet, this case was not investigated or charged as a religiously motivated hate crime.³⁴ Despite Kohli's Hindu name and his visible tilak, strong indicators of his religious identity, neither his faith nor the attackers' motives were addressed in court or in public discourse.

“As a result of this lack of definition, there is no policy guidance, no police reporting protocols, and no dedicated government-supported mechanism for addressing Hindu-specific hate.”

³¹ Manas Gupta. "UK Elections 2024: How PM Keir Starmer Wooed British Hindus in Run Up to Elections." *Republic World*, 6 July 2024. <https://www.republicworld.com/world-news/uk-elections-2024-how-pm-kevin-starmer-wooed-british-hindus-in-run-up-to-elections>.

³² PTI. "Motion to Combat Anti-Hindu Prejudice Tabled in Scottish Parliament." *The Economic Times*, 18 April 2025. <https://economictimes.indiatimes.com/news/india/motion-to-combat-anti-hindu-prejudice-tabled-in-scottish-parliament/articleshow/120408457.cms>.

³³ Leicestershire Police. "Teenagers Convicted of Killing Elderly Dog Walker." 8 April 2025. <https://www.leics.police.uk/news/leicestershire/news/2025/april/teenagers-convicted-of-killing-elderly-dog-walker/>.

³⁴ Kevin Rawlinson. "Appeal Court to Review Sentence of Boy Who Killed Bhim Kohli, 80." *The Guardian*, 4 July 2025. <https://www.theguardian.com/uk-news/2025/jul/04/boy-who-killed-bhim-kohli-to-have-sentence-reviewed-under-unduly-lenient-scheme>.

The issue is not to argue that this case should have been classified as a Hindu hate crime, but rather to highlight the lack of visible processes for considering that possibility. To ensure that potential religious hate crimes are not treated as isolated acts of violence and risk unduly lenient sentencing, there is a need for clearer legal and policy frameworks that explicitly recognise anti-Hindu hate and discrimination.

This absence of institutional recognition limits the ability to identify anti-Hindu incidents and undermine efforts to monitor, support, and respond effectively. As a result, the lived experiences of Hindu communities remain underreported, poorly understood, and inadequately addressed, leaving a critical gap in the UK's response to anti-Hindu hate and discrimination.

Societal Level: gaps in awareness and recognition

At the societal level, there is a broader lack of public awareness about Hindu communities in the UK. This is particularly evident in education and workplace settings, two key environments where individuals often encounter and learn about different cultures and faiths. These settings are crucial for developing meaningful understanding of Hindu beliefs and practices, fostering intergroup relationships, and promoting social cohesion. However, despite this potential, there is growing evidence of a systemic gap in public knowledge about Hinduism, its traditions, values, and the lived experiences of its followers.

In education, Insight UK's Hinduism in Religious Education (RE) in UK Schools report³⁵ reveals that the quality of Hinduism teaching is often inadequate for preparing pupils for meaningful engagement. RE teachers frequently lack confidence in teaching Hinduism, Sikhism and Buddhism. Most newly qualified primary teachers receive fewer than three hours of subject-specific training in Hinduism. As a result, Hinduism is often inaccurately portrayed or misrepresented. For example, social issues like the caste system are frequently presented as inherent to Hinduism.

³⁵ INSIGHT UK. *Hinduism in R.E.* 5 January 2021. <https://insightuk.org/hinduism-in-re>.

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Hindu cultural clothing

In contrast, RE teachers tend to choose Abrahamic religions due to their perceived simplicity, shared frameworks, and the larger number of Christian and Muslim students. Consequently, Hinduism and other Dharmic traditions are often marginalised, narrowing their understanding of legitimate religious belief systems, and reinforcing unconscious bias, which is often unrecognised by teachers themselves.

The workplace similarly reflects a lack of awareness and understanding of Hindu beliefs and practices. Research by Pearn Kandola³⁶ reveals significant challenges faced by Hindu employees in expressing their religious identity. In the UK, 38% of Hindu employees reported having requests for time off during religious festivals denied, and only 5% felt supported by their line manager when making such requests. Religious expression through dress also reflects this disparity. Among Hindu employees in the UK and US who wear religious clothing,³⁷ only 10% felt comfortable doing so at work due to fear of judgement or discomfort. Whereas 32% of Sikh and 30% of Muslim employees across both regions wore religious dress at work. These figures highlight that while all religious groups need better support, Hindu employees report particularly low levels of support and comfort with religious expression at work. This underlies to a deeper lack of awareness and accommodation for Hindu practices in the workplace.

³⁶ Pearn Kandola. Religion at Work: *Experiences of Hindu Employees*. 22 November 2022, 7. <https://pearnkandola.com/research/religion-at-work-experiences-of-hindu-employees/>.

³⁷ Pearn Kandola. Religion at Work Report 2023. 28 November 2023, 18. <https://pearnkandola.com/research/religion-at-work-report/>.

Schools and workplaces should serve as critical platforms for fostering interfaith understanding, cultivating respectful, and inclusive communities. This aligns with Robert Putnam's concept of bridging social capital, which refers to relationships built on mutual respect, cooperation, and the acceptance of differing values, beliefs, and backgrounds.³⁸ However, instead of fulfilling their role in bridging awareness and understanding of Hindu beliefs and practices, these settings increasingly risk becoming breeding grounds for prejudice, stereotyping, and the exclusion and isolation of Hindus when such gaps persist.

This section suggests that the limited visibility of anti-Hindu hate in the UK may not necessarily reflect its absence, it could possibly relate to its under-recognition, both institutionally and socially. At the national level, the lack of a formal definition and dedicated policy mechanisms hinders recognition and response. At the societal level, widespread gaps in public awareness and understanding further obscure the issue, allowing ignorance, prejudice, and hostility to persist unchecked.

This absence of recognition contributes to a deeper sense of invisibility and isolation within the Hindu community. As highlighted in Pearn Kandola's report, many Hindu individuals who face ridicule or discrimination often hesitate to report such incidents, fearing they will be dismissed or perceived as "overreacting."³⁹ Without public messaging, institutional support, or reporting mechanisms for anti-Hindu incidents, many experiences remain confined to individuals or local communities rather than entering national discourse. Building on this context, our survey further examines these issues under the lived experiences of Hindu individuals.

“Without public messaging, institutional support, or reporting mechanisms for anti-Hindu incidents, many experiences remain confined to individuals or local communities rather than entering the national discourse.”

³⁸ Robert D. Putnam. *Bowling Alone: The Collapse and Revival of American Community*. Touchstone, 2001.

³⁹ Pearn Kandola, *Religion at Work: Experiences of Hindu Employees*, 12.

4. Methodology

Community Survey: Research Design

This survey used both quantitative and qualitative methods to investigate the extent to which members of the Hindu community in the UK have experienced hate and discrimination. The study specifically examines three critical domains: mainstream media, social media and educational institutions. These areas were selected due to their central role in shaping societal perceptions and influencing individual identity.

By bringing these focus areas together, the survey aims to reflect and analyse how individuals have encountered anti-Hindu hate and discrimination, whether through direct experience or indirectly through incidents affecting others in their community. It also examines how these experiences influence individuals' confidence in expressing their Hindu identity and participating in related activities within these settings. Furthermore, the survey explores participants' perceptions of how effectively public institutions respond to these challenges.

Taken together, these insights aim to assess the current state of anti-Hindu hate and discrimination in the UK and its alignment with the lived reality of the Hindu community.

Community Survey: Participants

In 2023, a total of 839 individuals who identified as Hindu and resided in the UK participated in the survey. Respondents ranged in age from 14 to 84 years old and represented a broad demographic cross-section of the Hindu community. See the Appendix for a breakdown of participant demographics.

Recruitment was carried out using a combination of convenience sampling and snowball sampling techniques. The survey was distributed at a grassroots level through various Hindu community organisations, networks, and online forums. Although the survey was primarily aimed at individuals identifying as Hindu, those of other beliefs were not excluded and were able to complete the survey voluntarily.

Community Survey: Data Collection, Cleansing and Validation

The survey was disseminated online through various Hindu community organisations, networks, and social media platforms to ensure wide and inclusive reach. All responses were reviewed for accuracy, completeness, and internal consistency.

As part of the data cleaning process, low-quality or irrelevant entries, such as those consisting only of punctuation or off-topic text, were removed. Minor spelling errors and typographical inconsistencies were corrected, and similar open-ended responses were grouped where appropriate. To ensure reliability, a consistency check was conducted across related questions and duplicate or bot-generated entries were ruled out through quality assurance measures.

Open-ended questions with less than 50% completion were excluded from the final analysis, as they did not yield sufficient data for meaningful interpretation.

Community Survey: Instruments

The survey consisted of a total of 37 questions, designed to gather both demographic information and participants' insights into understanding and experiences of anti-Hindu hate and discrimination across three key areas: social media, mainstream media, and educational settings. It included both closed-ended questions, enabling statistical analysis, and open-ended questions to capture qualitative insights. The survey was hosted on Google Forms and was reviewed prior to launch to ensure clarity, relevance, and accessibility for a broad audience. For full details of the survey questions, please see the Appendix.

Freedom of Information Act requests

Freedom of Information Act requests, including a 20-question survey, were submitted to the relevant responsible parties at 55 higher education institutions and police constabularies. Of these requests made, 2 responses were received from police constabularies, and 24 responses were received from educational institutions.

The very limited response from police forces makes it insufficient to draw any analysis from anti-Hindu hate and discrimination cases. However, this lack of engagement from law enforcement agencies may reflect a wider pattern in which anti-Hindu prejudice appears to remain under-recognised.

5. Key Findings

Mainstream Media

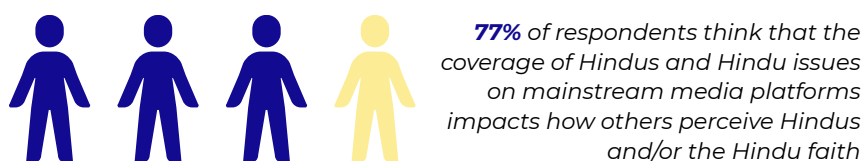
Mainstream media plays a powerful role in shaping how the public perceives Hindus. Its role ranges from informing the public about key issues, bringing diverse perspectives and lived experiences into the public sphere, to facilitating social change and shaping public opinion.⁴⁰ As a key driver of public understanding, media narratives directly influence how society perceives Hindu communities, which in turn shapes political discourse and institutional responses toward them. In turn, when the media unintentionally promotes misinformation, uses negative framing, or reinforces stereotypes, it can fuel and accelerate prejudice against Hindus, becoming a source of hate and discrimination.

In our surveys, we found that:

Figure 1



Figure 2



⁴⁰ GOV.UK. *What Is the Media and How Does It Work*. 4–5 June 2010. https://assets.publishing.service.gov.uk/media/57a08acae5274a27b2000785/Using_Media_to_communicate_research_output.pdf

Figure 3

72% of respondents are not aware of where and how complaints against any negative or inaccurate press coverage can be made

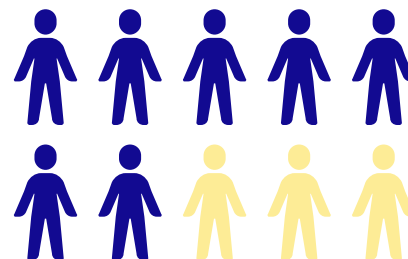


Figure 4

43% of respondents say that they or anyone they know have ever complained or made a report in respect of articles or features that they consider did not represent Hindus or Hindu issues fairly



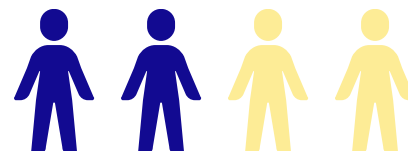
Figure 5

62% of respondents think if any complaint was made, no action was taken as a result of the complaint



Figure 6

53% of respondents consider that when action was taken, it inadequate



These figures highlight two key concerns about the relationship between British Hindus and mainstream media. The first relates to the role of mainstream media in shaping narratives and reinforcing stereotypes, often failing to represent Hindus and Hindu issues fairly. The second is a lack of awareness of complaint, or feedback mechanisms and low confidence that the wider public, including institutions, recognises, addresses, or takes these issues seriously.

Figures 1 and 2 underscore the first concern, that media narratives frequently project widespread misconceptions about British Hindus.⁴¹ This includes portrayals of them as elitist, politically aligned with Hindu nationalism or mockery for their cultural and religious practices, as well as biased framing of interfaith matters, in which Hindus are frequently cast as aggressors toward other groups.⁴² During the Leicester unrest, for example, mainstream media coverage has more prominently portrayed British Hindus through the lens of Hindu nationalism, extremism, and Hindutva. Similarly, The Guardian published a depiction of Priti Patel,⁴⁴ who was the Home Secretary at the time, as a cow. The use of such symbolism regards as mocking Hindu culture, reflecting a form of anti-Hindu bias that is normalised through media.⁴⁵

In another example, the New Statesman article "How Labour lost the Indian vote"⁴⁶ portrays British Hindus as Conservative supporters and a key reason for Labour's loss in Harrow Council. It describes them as a wealthy working class forming a ruling elite both in the UK and India, lacking environmental concern due to elitist upbringings and remaining entrenched in casteism. The article also frames British Hindus as favouring Hindu nationalism and social conservatism, driven by patriotic pride, nostalgia for India, and alignment with Prime Minister Modi and the BJP's nationalist agenda.

⁴¹ Centre for Integrated and Holistic Studies (CIHS). *Hinduphobia in the United Kingdom*. Publication No. 35, 21 September 2022. <https://cihs.blog/2022/09/22/hinduphobia-in-the-united-kingdom/>.

⁴² BBC's Beyond Beliefs framed Hindu-Muslim relations around "persecution" and "riots" by Hindus, and Hindu-Christian relations around alleged "persecution" of Christians and "forced conversions" to Hinduism, while omitting coverage of Hindu genocide or displacement. Nawal K. Prinja, ed. *From 1st to the 4th Generation: Successes and Challenges – Proceedings of the 1st British Hindu Conclave*. Vishwa Hindu Parishad (UK), 2019. ISBN 978-0-9932085-1-5, p. 23.

⁴³ Yohann Koshy. "What the Unrest in Leicester Revealed about Britain – and Modi's India." *The Guardian*, 8 February 2024. <https://www.theguardian.com/uk-news/2024/feb/08/unrest-leicester-muslim-hindu-revealed-britain-modi-india-2022>

⁴⁴ Steve Bell. "Steve Bell on Boris Johnson Defending Priti Patel at PMQs – Cartoon." *The Guardian*, 4 March 2020. <http://www.theguardian.com/commentisfree/picture/2020/mar/04/steve-bell-on-boris-johnson-defending-priti-patel-at-pmqs-cartoon>.

⁴⁵ Hindu American Foundation. "Hinduphobia and Hindu Hate Glossary." Accessed 15 July 2025. <https://www.hinduamerican.org/hindu-hate-glossary/>.

⁴⁶ Kavya Kaushik. "How Labour Lost the Indian Vote." *New Statesman*, 24 May 2022. <https://www.newstatesman.com/politics/elections/2022/05/how-labour-lost-indian-vote-2022-local-elections>.

However, UK in a Changing Europe's report⁴⁷ presents findings on British Hindu political attitudes that challenge such portrayals. The report indicates that British Indians, alongside British Chinese and Caribbean communities, tend to prioritise government competence, particularly in economic management,⁴⁸ which is not about nationalism as claimed. Furthermore, the data shows that a larger proportion of British Hindus voted for Labour over the Conservatives in the 2019 general election,⁴⁹ and between 2019 and 2024, Labour gained more support among Hindu voters, while its most significant decline came from Asian Muslim voters.⁵⁰

Figures 3 to 6 illustrate the broader impact of media portrayals, showing that many Hindus have low awareness of complaint mechanisms, low rates of reporting unfair coverage, and low confidence that such complaints will lead to meaningful action. As discussed in Section 3, this reflects a broader lack of awareness and recognition of anti-Hindu hate at both national and societal levels. This uncertainty, combined with low trust that their concerns will be taken seriously, leaves individuals uninformed and discouraged from reporting their experiences, allowing the issue to persist and deepen over time.

Social Media

Social media, like mainstream media, plays a powerful role in shaping how the public perceives Hindus. Its influence, however, is broader in scope, functioning as a vast and penetrating informal network where individuals can directly and immediately exchange ideas and engage with both local and global events, including political and community actions.⁵¹ Given its reach and connectivity, it offers powerful opportunities for raising awareness and engaging with British Hindu concerns.

At the same time, social media has become one of the most effective platforms for spreading and amplifying misinformation. It is frequently exploited by bad actors and can foster echo chambers that reinforce bias.

⁴⁷ Zain Mohyuddin, James Kanagasooriam, and Sophie Stowers. *Minorities Report: The Attitudes of Britain's Ethnic Minority Population*. UK in a Changing Europe, 8 October 2024. <https://ukandeu.ac.uk/reports/minorities-report-the-attitudes-of-britains-ethnic-minority-population/>.

⁴⁸ Mohyuddin, Kanagasooriam, and Stowers, *Minorities Report*, 16.

⁴⁹ Mohyuddin, Kanagasooriam, and Stowers, *Minorities Report*, 13.

⁵⁰ Mohyuddin, Kanagasooriam, and Stowers, *Minorities Report*, 12.

⁵¹ Linda C. Shar. "Social Media Impact: How Social Media Sites Affect Society," American Public University System, 5 February 2024. <https://www.apu.apus.edu/area-of-study/business-and-management/resources/how-social-media-sites-affect-society/>.

These dynamics do not merely shape public perception of Hindus, they intensify it. Prejudices can rapidly escalate into targeted hate, with online abuse fuelling real-world violence. In this way, social media becomes a largely unregulated arena where Hindus may face personal, anonymous, and persistent attacks, both digitally and on the ground.

In our surveys, we found that

Figure 7

78% of respondents think that Hindu hate or discrimination is common on social media platforms



Figure 8

77% of respondents think that instances of hate and discrimination towards Hindus have increased on social media platforms in the last five years



Figure 9

81% of respondents think that the coverage of Hindus and Hindu issues on social media platforms influences how others perceive Hindus and/or the Hindu faith



Figure 10

43% of respondents have encountered hate and discrimination directed towards them on account of being a Hindu or sharing Hindu-related content



These responses reflect deep concern about the prevalence and growing impact of anti-Hindu content on social media. They are not abstract or theoretical but speak directly to the lived experiences of many in the Hindu community. A significant proportion of respondents report that online hate and discrimination targeting Hindus are widespread and increasing, reinforced by the large number of respondents who have personally encountered such hostility.

External research strongly supports these perceptions. A 2022 study by the Network Contagion Research Institute (NCRI) found that anti-Hindu disinformation is rapidly spreading on social media, often through memes and hashtags. One example is the slur "pajeet" on Twitter (now X), a derogatory term mocking Indians, particularly Hindus. The report shows that this term frequently appears with word clusters linked to negative stereotypes such as "dirty," "dishonest," and "unintelligent." Portrayals of Hindus as heretical, evil, tyrannical, genocidal, irredeemable, or disloyal are also common.

The NCRI report illustrates that anti-Hindu narratives are often exploited by both established and emerging political actors to inflame tensions between religious and regional identities, particularly between Hindus and Muslims. Hashtags such as #HinduNazi, #IndiaOut, and #Islam, alongside calls to "free" regions with large Muslim populations, like Kashmir and Assam,⁵³ suggest attempts to frame Hindus as oppressors or colonisers. This activity points to the possibility that, in some cases, anti-Hindu hate online is being amplified by certain Islamist networks. The same report documents anti-Hindu genocidal memes depicting Hindu figures or symbols, such as the tilak or swastika, being violently subjugated by Islamic imagery.⁵⁴

The Leicester unrest of 2022 is a stark example of how social media can serve as a rallying point that fuels hostility among segments of the Muslim population and contributing to real-world violence.⁵⁵ Individuals and organisations posted prejudiced content on social media, often conflating Hinduism with RSS Hindutva extremism, thereby fuelling suspicion and hate.⁵⁶ This environment of prejudice and misinterpretation created fertile ground for bad actors to escalate tensions into physical confrontations.

⁵² Prasiddha Sudhakar, John Farmer, Joel Finkelstein, Lee Jussim, Parth Parihar, and Denver Riggleman. *Anti-Hindu Disinformation: A Case Study of Hinduphobia on Social Media*. Network Contagion Research Institute, 11 July 2022. <https://networkcontagion.us/reports/7-11-22-anti-hindu-disinformation-a-case-study-of-hinduphobia-on-social-media/>.

⁵³ Sudhakar et al., *Anti-Hindu Disinformation*, 18.

⁵⁴ Sudhakar et al., *Anti-Hindu Disinformation*, 6.

⁵⁵ Littlewood, *Hindu-Muslim Civil Unrest in Leicester*.

⁵⁶ Littlewood, *Hindu-Muslim Civil Unrest in Leicester*, 10, 12, 20, 25.

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The episode demonstrates how social media can be weaponised to amplify anti-Hindu narratives, inflame communal divisions, and inflict real harm on Hindu communities.

In our surveys, we also found that

Figure 11

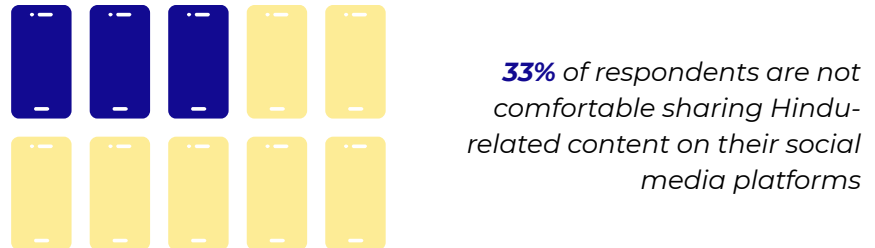


Figure 12

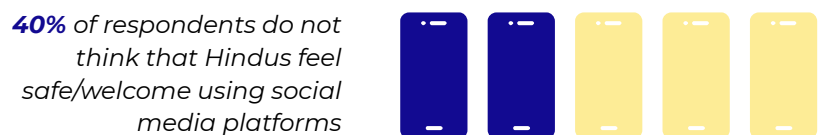


Figure 13

Regarding how Hindu hate and discrimination have or could impact respondents' use of social media platforms (multiple selection allowed).

19% reported no impact on their behaviour



48% reported sharing less or no Hindu-related content



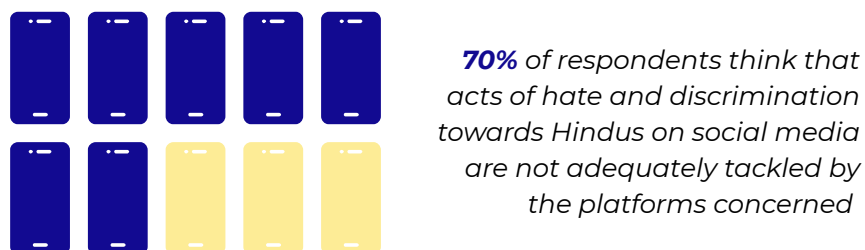
38% reported reducing or avoiding social media platforms altogether



21% reported leaving specific social media platforms entirely



Figure 14



These figures suggest that many do not feel comfortable or safe expressing their Hindu identity on online platforms. This mirrors findings from the workplace setting on Section 3, where only 10% of Hindus reported feeling comfortable wearing religious clothing at work. Both examples point to a broader societal issue: a lack of awareness and openness to Hindu identity in public and digital spaces.

The way Hindus respond to hate and discrimination on social media reveals a pattern of caution and withdrawal. The most common reaction, reported by 48% of respondents was to share less or no Hindu-related content and 38% reported reducing or avoiding social media, while 21% said they had left specific platforms altogether. These figures indicate a broader trend of self-censorship, as previously discussed that Hindus often feel compelled to suppress their identity or views online for fear of being seen as overreacting.

The lack of confidence in social media platforms and public institutions to tackle online hate underscores a deeper concern: that anti-Hindu bias, whether online or offline, is not taken as seriously as other forms of hate, particularly at the governmental level.

While Tell MAMA⁵⁷ and CST⁵⁸ offer well-established mechanisms for reporting hate incidents, including those online, there is currently no dedicated platform for reporting anti-Hindu hate in any context. This lack of institutional recognition and support contributes to a pattern of self-censorship and a broader erosion of trust in systems meant to protect British Hindus from discrimination and abuse.

⁵⁷ TELL MAMA. "Tell MAMA: Report in Anti-Muslim Hate or Islamophobia." Accessed 16 July 2025. <https://tellmamauk.org/>.

⁵⁸ CST. "Report Antisemitic Behaviour – CST – Protecting Our Jewish Community." Accessed 16 July 2025. <https://cst.org.uk/report-incident>.

Educational Institutions

Education is one of the most powerful tools of early socialisation and plays a critical role in shaping how individuals engage with people of different beliefs, cultures, and worldviews. In schools, young people begin to broaden their understanding beyond the boundaries of family and community, encountering new identities and perspectives. When teaching is inclusive and respectful, these environments can help transform ignorance into understanding, fostering awareness of Hinduism and empowering Hindu youth to express their identity with confidence.

In line with this, the UK Department for Education emphasises that pupils should be encouraged to develop self-esteem, recognise that people may hold different views about what is 'right' and 'wrong', and approach all faiths and cultures with respect and tolerance.⁵⁹ When done well, schools can equip students of all religious backgrounds to critically engage with and reject negative framings and stereotypes of Hindus found in media and wider society.

For this section, 229 respondents indicated that they had engaged in formal studies within the UK over the past five years. While the sample size limits definitive conclusions about anti-Hindu hate and discrimination in educational settings, key patterns did emerge. The following analysis reflects those trends and highlights concerns raised by respondents.

40% of respondents reported that Hindu hate or discrimination is (or was) present within their educational institution



Figure 15



55% of respondents are or were aware that Hindu hate and discrimination is (or was) common in other educational settings

Figure 16

⁵⁹ Department for Education. *Promoting Fundamental British Values as Part of SMSC in Schools: Departmental Advice for Maintained Schools*. 27 November 2014. https://assets.publishing.service.gov.uk/media/5a758c9540f0b6397f35f469/SMSC_Guidance_Maintained_Schools.pdf.

Our findings indicate that anti-Hindu hate and discrimination are present and recurring issues within educational settings. These findings are consistent with the 2023 report by the Henry Jackson Society (HJS),⁶⁰ the first dedicated study examining anti-Hindu discrimination in UK schools. The HJS report found that 51% of Hindu parents surveyed said their child had experienced anti-Hindu hate at school, and only 19% believed that schools were equipped to recognise such incidents. These outcomes indicate a broader issue, potentially arising from inconsistent record-keeping, inadequate recognition of faith-based hate incidents, or a combination of the two. Taken together, our data and the HJS report highlight that anti-Hindu discrimination is a persistent problem and is likely to be significantly underreported within educational environments.

One key factor contributing to the underreporting of anti-Hindu hate in schools is the institutional inability to identify and prevent such incidents. A central issue lies in the quality of teaching on Hinduism. Many teachers lack sufficient subject knowledge, both in religious education and general training,⁶¹ resulting in limited understanding of Hindu beliefs, practices, and sensitivities. This makes them ill-equipped to deliver accurate instruction or recognise behaviours that amount to offence or discrimination.

In addition, many classrooms rely on inaccurate or inappropriate teaching resources. Hinduism is often framed through an Abrahamic lens, misrepresenting core concepts and overemphasising polytheism or 'Gods'.⁶² When Hindu beliefs are portrayed as inferior or 'wrong,' these fosters misunderstanding and reinforces harmful stereotypes. Such misconceptions are frequently cited as a direct cause of bullying, alienation, and hostility toward Hindu students. For example, the HJS report documented multiple instances of Hindu pupils being targeted with religious bullying and harassment by peers expressing extremist or exclusionary views. In several cases, this involved students influenced by far right or Islamist ideologies. Hindu children were subjected to religious slurs, called "kaffir" (a derogatory Islamic term for non-believers), told their gods were false and "would be sent to hell," shamed over the caste system, and in some cases, pressured to convert to avoid further bullying.⁶³

⁶⁰ Littlewood, *Anti-Hindu Hate in Schools*.

⁶¹ INSIGHT UK, *Hinduism in R.E.*

⁶² Littlewood, *Anti-Hindu Hate in Schools*, 4.

⁶³ Littlewood, *Anti-Hindu Hate in Schools*, 14-15.

“

Hinduism is often framed through an Abrahamic lens, misrepresenting core concepts and overemphasising polytheism or ‘Gods’. When Hindu beliefs are portrayed as inferior or ‘wrong’, this fosters misunderstanding and reinforces harmful stereotypes.

”

We also found that

Figure 17

When asked whether their educational institution had specific provisions or support systems for Hindu students, respondents were also asked if they believed students were adequately aware of them.

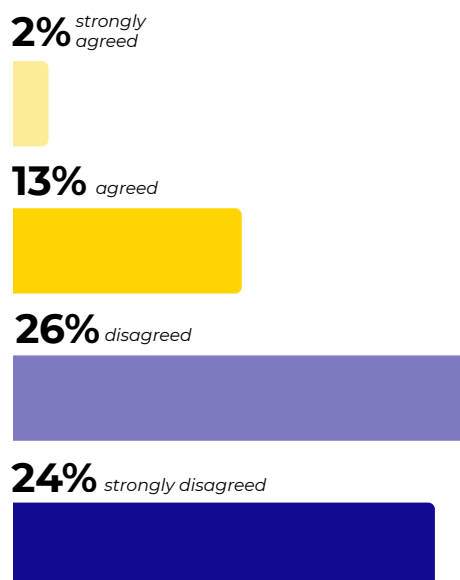


Figure 18

60% of respondents do not think students know what the first point of contact is to report any such issues to ensure disciplinary action is taken



Figure 19



80% of respondents are not aware of what actions can be taken by educational settings if students report an instance of Hindu hate and discrimination

Figure 20

41% of respondents do not think students are comfortable using support systems when needed



Figure 21



59% of respondents do not think individuals are (or were) comfortable reporting instances of Hindu hate and discrimination to any official reporting body within an/their educational setting

Figure 22

When asked about their confidence that appropriate action would be taken by responsible authorities if an incident of Hindu hate or discrimination were reported in an educational institution

34% felt very unconfident



27% felt slightly unconfident



22% felt neutral



9% felt slightly confident



4% felt very confident



The experiences of British Hindu respondents point to a widespread lack of awareness about support systems available to Hindu pupils in educational institutions. This suggests that many schools do not clearly communicate where Hindu students can seek help if they face religious bullying. As public institutions, schools mirror the broader national and societal neglect of anti-Hindu hate and discrimination. This pattern aligns with findings discussed in Section 3, which highlight the absence of clear definitions, policy frameworks, and wider public recognition of anti-Hindu incidents. In contrast to other religious communities, such as government-backed initiatives to tackle Antisemitism in education,⁶⁴ there are currently no dedicated frameworks or guidance in place to address anti-Hindu hate within UK schools.

Without official framework and guidance specifically relating to Hindus, together with educators who are not equipped to recognise or address anti-Hindu hate, communication to students about available support becomes minimal or absent. As a result, it is unsurprising that respondents expressed low levels of comfort and trust in their institution's ability to address such incidents fairly or effectively.

Freedom of Information Act Requests Responses

The data provided by the 24 educational institutions in response to Freedom of Information Act requests reveals a concerning lack of awareness and institutional confidence in addressing anti-Hindu hate and discrimination.

The approach to identifying and addressing hate and discrimination on the grounds of faith or ethnicity remains unclear within institutional guidance. Most responses referred only to broad equality or anti-harassment policies, with little reference to faith-specific issues. As a result, none of the 24 respondents reported having guidance specifically addressing anti-Hindu hate, while nearly half referenced Islamophobia or Antisemitism as defined policy areas.

This disparity reflects wider institutional neglect and may explain why only one university reported tracking anti-Hindu hate incidents, and none reported any cases. The absence of reported incidents should not be seen as evidence of absence but rather could be a consequence of systems that fail to recognise, record, or respond to them.

⁶⁴ GOV.UK. "£7 Million to Tackle Antisemitism in Education Confirmed." Department for Education and The Rt Hon Bridget Phillipson MP, 7 October 2024. <https://www.gov.uk/government/news/7-million-to-tackle-antisemitism-in-education-confirmed>.

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In terms of support systems for Hindus, the majority of institutions mentioned some form of general reporting infrastructure, such as Report and Support platforms, student conduct offices, or equality and diversity teams. Many referred to Hindu student societies and multi-faith prayer facilities. However, religious societies are typically student-led and fall under student unions, while prayer spaces are multi-faith and are not, in themselves, reporting mechanisms. More importantly, no university clearly affirmed the existence of structured, Hindu-specific support mechanisms. This suggests that the unique cultural and religious needs of Hindu students are not formally recognised within institutional frameworks.

This limited provision may stem partly from the lack of structured engagement with Hindu organisations. Advance HE⁶⁵ highlights that involving chaplains, faith advisers, and local religious leaders in institutional discussions helps ensure that universities are well informed about relevant issues and able to reflect a diversity of perspectives. However, in our responses, fewer than half of the institutions reported any consultation with Hindu bodies, and several referred only to the presence of Hindu chaplains without broader or sustained engagement.

The Freedom of Information Act responses reveal a systemic lack of recognition, tracking, and guidance around anti-Hindu hate and discrimination across UK universities. This reflects a broader issue within the education sector, where educators and institutional staffs are often unequipped to identify, understand, or respond to anti-Hindu incidents due to the absence of formal definitions, training, and policy frameworks, leaving both universities and students without the tools to effectively address such discrimination.



Wind chimes

⁶⁵ Advance HE. "Religion and Belief: Supporting Inclusion of Staff and Students in Higher Education and Colleges." 20 September 2018. <https://www.advance-he.ac.uk/knowledge-hub/religion-and-belief-supporting-inclusion-staff-and-students-higher-education-and>

Summary

Our survey highlights the lived experiences of British Hindus across mainstream media, social media, and educational settings. These domains not only reflect but actively reinforce the wider issue of anti-Hindu hate and discrimination in the UK.

We found strong perceptions within the Hindu community that anti-Hindu hate and discrimination is ongoing and increasing. The mainstream media often projects negative and reductive narratives about Hindus, framing them as elitist, nationalist, or socially regressive. Social media platforms serve as echo chambers for misinformation and prejudice, with Hindu identity increasingly targeted through online abuse. In education, Hinduism is frequently taught inaccurately or inadequately, with some students facing bullying based on distorted understandings of Hindu beliefs. These examples, in our view, not only reflect but also deepen the problem, fuelling further bias, exclusion, and hostility.

Alongside this, many Hindus report low levels of recognition, support, and confidence in how these issues are addressed. Whether it is reporting misleading media narratives, tackling online hate, or confronting discrimination in schools, many respondents felt discouraged and distrustful of institutions' willingness or capacity to act. In turn, self-censorship becomes common, with individuals withdrawing from public expression of their Hindu identity.

Together, these findings reaffirm two core problems:

One:

Anti-Hindu hate and discrimination stem from misinformation, prejudice, and ignorance, and these conditions are amplified when left unchallenged, as seen across media, social platforms, and education.

Two:

Institutional neglect fuels the problem further. There is no clear definition of anti-Hindu hate, no policy guidance, and no consistent governmental or educational response, as reflected in our university survey findings. Without recognition, there are no reliable records, and without records, the problem remains under-recognised. This creates a vicious cycle that could result in low public recognition of anti-Hindu hate and discrimination.

6. Recommendations

The report suggests that members of the Hindu community perceive the presence of anti-Hindu hate and discrimination. Notably, it does not conclude that this affects a large portion of the community, nor does it affirm a critical gap between lived realities and official data. Rather, it offers a starting point, grounded in lived experience of Hindus, to establish a system for gathering evidence. The aim is to clarify whether anti-Hindu hate is genuinely low, whether it is underestimated due to the lack of national and societal recognition, or whether some Hindus consciously choose not to bring the issue into the public spotlight.

In response, it is necessary both to better understand the existence, origins, scope, and forms of anti-Hindu hate, and to challenge ignorance, prejudice, and hostility toward Hindus, particularly where such attitudes are fostered or amplified within mainstream media, social media, and educational settings.

We propose action in three core areas:

1. Define anti-Hindu hate, track incidents, and inform institutional response

To address this issue accurately and fairly, it is essential to establish structural foundations that can capture, measure, and respond to the problem at both national and societal levels. The UK has already developed mature approaches to tackling other forms of religious hate, such as Antisemitism and Islamophobia, which provide useful models to adapt and build upon.

Step 1: Develop a clear and usable definition

A recognised definition of anti-Hindu hate and discrimination is essential for setting standards and ensuring consistent action. This definition should be informed by further qualitative research and grounded in lived experience. It must include both overt hate, such as verbal or physical abuse, and systemic discrimination, including exclusion or misrepresentation. A clear definition will support the creation of policy guidance, reporting protocols, and training at governmental and societal levels.

Step 2: Launch a dedicated reporting mechanism

A national reporting portal should be developed and trialled to track anti-Hindu hate and discrimination. Such a portal would serve multiple functions: empowering victims and communities, filling critical evidence gaps, and generating much-needed data on patterns, frequency, and sources. This data would support policy decisions and raise public awareness. At the ICfS, we have already developed a Hate Crime and Discrimination Reporting Questionnaire for Hindu communities, which could be integrated into this broader national effort.

Step 3: Establish institutional working groups

These groups should be embedded in key public bodies, particularly in policy, education, and law enforcement, and must actively engage with Hindu communities. Their focus would include identifying gaps, conduct further research, coordinate institutional responses, and strengthen existing mechanisms, such as safeguarding and equality policies, to ensure robust protection against anti-Hindu hate and discrimination.

2. Improve media standards and create dedicated support mechanisms

Mainstream Media

Media organisations have a critical role in challenging prejudice and ensuring fair representation. To address the spread and reinforcement of anti-Hindu stereotypes, they should take proactive steps to engage Hindu communities and strengthen cultural understanding. Recommended actions include:

- Establish partnerships with Hindu community organisations to support accurate and diverse representation through awareness campaigns and collaborative listening sessions.
- Offer short training programmes for journalists, editors, and producers, particularly those covering South Asian or religious issues, to build understanding of Hindu beliefs, practices, and communities. With greater awareness, reporting is likely to be more informed and culturally sensitive.

In building these partnerships, the ICfS can facilitate engagement between media organisations and over 150 Hindu and India-focused organisations through our diaspora desk. We are able to assist in the design and delivery of relevant training programmes to strengthen cultural literacy and improve coverage of Hindu issue.

In addition to community engagement and training, media organisations should adopt structural policy measures, including:

- Develop a clear policy framework that defines anti-Hindu hate and discrimination and sets out expectations for identifying, monitoring, and preventing such content across media platforms.
- Establish a representative consultative body for the Hindu community to advise media outlets on Hindu-related issues and ensure culturally informed reporting.
- Set transparent commitments and response protocols for handling complaints related to anti-Hindu hate or discrimination, including clear timelines and publicly available outcomes.

Ofcom⁶⁶ the UK's communications regulator, can serve as an effective platform for individuals to raise concerns about anti-Hindu hate and discrimination in mainstream media. It is recommended that Ofcom regularly publish data on such complaints and actions taken in response to help make these incidents more visible, promote responsible media practices, and raise broader public awareness of the issue.

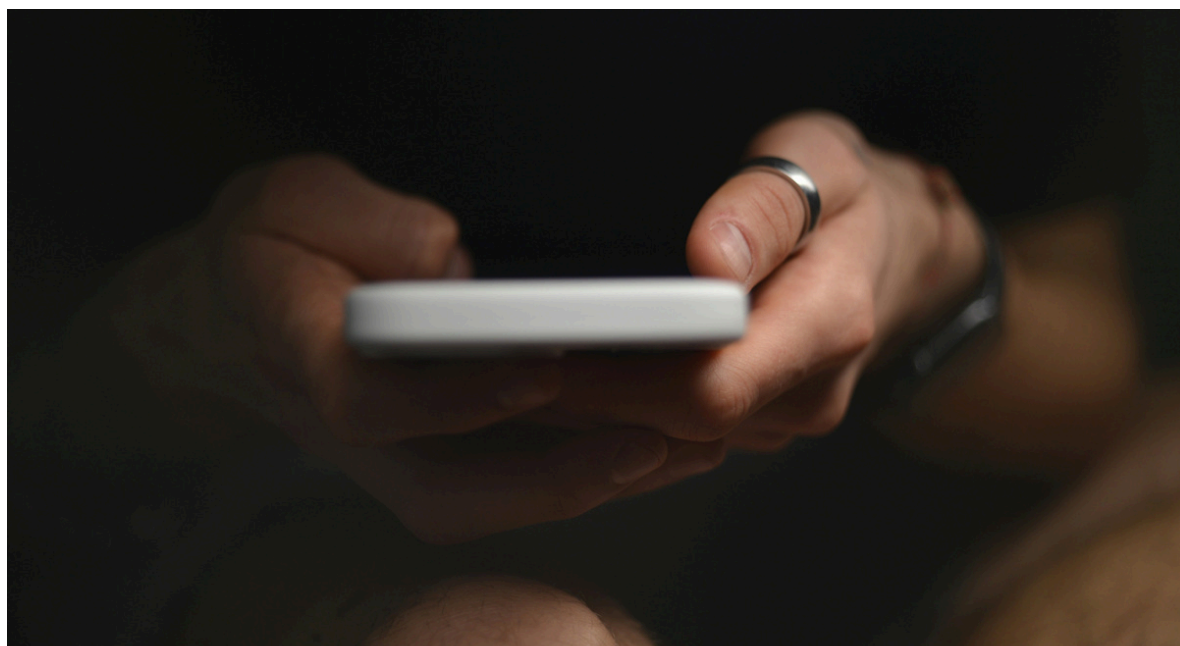
Social Media

Social media platforms are diverse and fast-moving, with individuals able to create and share their own content across services such as Facebook, X, Instagram, Telegram, and YouTube. As a result, regulating harmful or discriminatory content remains a significant challenge.

Notably, the Online Safety Act 2023⁶⁷ marks a significant step forward in addressing online hate and misinformation targeting religious groups. It introduces a range of new duties for social media companies and search services, making them more accountable for user safety on their platforms. One key focus of the Act is tackling misinformation and disinformation that pose the greatest risks of harm to users, particularly when such content incites violence, hate, or terrorism.

⁶⁶ Ofcom. "Ofcom." Accessed 18 July 2025. <https://www.ofcom.org.uk/>.

⁶⁷ GOV.UK. "Online Safety Act: Explainer." 24 April 2025. <https://www.gov.uk/government/publications/online-safety-act-explainer/online-safety-act-explainer>.



The Online Safety Act came into law in 2023

However, its impact will depend on how 'harm' is defined and enforced in practice, and how well it balances protecting users from hate with safeguarding freedom of expression. This will need to be carefully monitored as implementation unfolds. When encountering religious hate or discrimination online, the most immediate recommended actions are as follows:

- Report the content directly to the platform. Most major platforms provide reporting tools, typically under categories such as "hate speech" or "religious hate." Although responses may be slow or inconsistent, this remains a critical first step.
- Document evidence, such as screenshots or screen recordings, and, where appropriate, escalate the issue to external bodies, including Hindu community organisations that can monitor the situation, provide factual clarifications, and raise public awareness.

While these steps are necessary, they have clear limitations. They do not ensure that action will be taken or that any response will be adequate. This highlights a structural gap: there is currently no dedicated organisation responsible for monitoring anti-Hindu hate or providing direct support to victims, whether online or offline. In contrast, organisations such as Tell MAMA and the CST serve these roles for Islamophobia and antisemitism, respectively. To address this gap, the following action is recommended:

- Establish a dedicated organisation to monitor and respond to anti-Hindu hate. Such a body should collect and record online incidents, compile data in a structured and accessible manner, provide timely support to victims, and engage proactively with media, regulators, and civil society to address emerging threats.

3. Strengthen Hindu education, institutional responses, and interfaith understanding

Education plays a vital role in shaping perceptions, promoting inclusion, and building long-term social cohesion. However, if misused or neglected, it can also become a space where prejudice is normalised, and discrimination takes root. Addressing anti-Hindu hate within educational settings requires coordinated action across several areas of focus:

Policy-level engagement and national curriculum development

Action at the government level is essential to ensure accurate and respectful representation of Hinduism in national religious education. This includes:

- Close collaboration between the Department for Education and Hindu education organisations is needed to develop curriculum content that reflects the diversity and depth of the tradition. This should include establishing a formal Hindu education body, similar to the role played by the Board of Deputies of British Jews, to support religious education and liaise with government departments and faith schools, ensuring teaching materials are accurate, engaging, and appropriate.⁶⁸

⁶⁸ Religious Education Council. "Board of Deputies of British Jews – REC." Accessed 16 July 2025. https://religiouseducationcouncil.org.uk/member/board-of-deputies-of-british-jews/?utm_source=chatgpt.com

- Develop and implement teacher training programmes that promote an understanding of Hinduism rooted in its own worldview, rather than through Abrahamic or comparative frameworks.

Institutional-level mechanisms

The educational institutions must be better equipped to support Hindu students and address incidents of discrimination. This requires clear engagement with Hindu community organisations and the implementation of effective support structures. Institutions should:

- Engage with local Hindu organisations and student societies to develop and review anti-discrimination policies, raise awareness of recurring issues, provide staff training on Hindu bias, and identify institutional blind spots that may overlook Hindu experiences.
- Appoint or provide access to Hindu chaplains, who can offer pastoral and spiritual support within schools, colleges, and universities.
- Establish clear and accessible reporting mechanisms for incidents of anti-Hindu hate or discrimination

Creating religious literacy and interfaith understanding

Building religious literacy among young people is essential to preventing ignorance, reducing vulnerability to misinformation, and promoting interfaith understanding. To support this:

- Schools must ensure that religious education reflects the diversity of belief systems, including accurate and balanced teaching about Hinduism. Religious education should extend beyond Abrahamic faiths and equip students with the knowledge and perspective needed to recognise and reject prejudice.

“

Religious education should extend beyond Abrahamic faiths and equip students with the knowledge and perspective needed to recognise and reject prejudice.

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Anti-Hindu Hate and Discrimination in the United Kingdom

Ornicha Daorueng

Some incidents of anti-Hindu hate appear to involve tensions with other ethnic minority groups, such as Muslims, particularly in contexts influenced by misinformation, misrepresentation, or imported intercommunal conflict.⁶⁹ To promote cultural sensitivity and interfaith cooperation, it is recommended that:

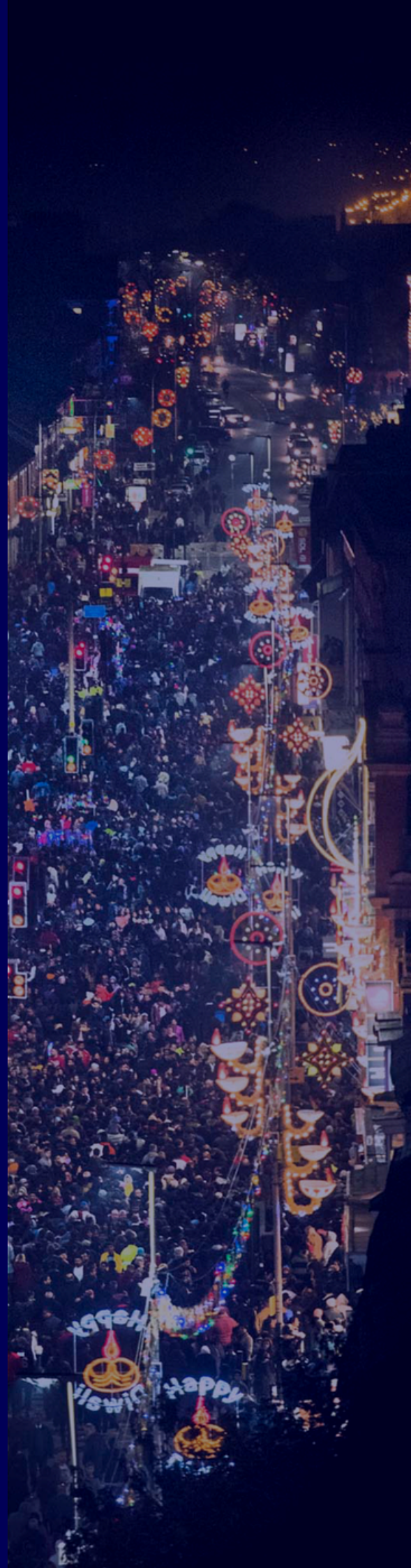
- Partnerships be developed with Muslim leaders and mosque administrators to deliver cultural awareness and sensitivity training.
- Joint initiatives between Hindu and Muslim organisations, such as collaborations with the Association of British Muslims, support the development of training programmes, promote interfaith understanding, and foster grassroots cooperation between communities.



Group of children playing

⁶⁹ Littlewood, *Hindu-Muslim Civil Unrest in Leicester*.

Appendix



Community Survey Questions

The survey questions used to gather data for this report have been detailed below. These were circulated between March 2023 and August 2023. 839 responses were received in total.

Background

Getting to know you a bit better.

1. What is your gender? (free text response)
2. What is your age (in years)? (free text response)
3. What is your sexual orientation? (free text response)
4. Which of the following faiths or religions, if any, do you belong to or follow? (option to choose multiple responses)
 - a) Hinduism / Sanatan Dharma
 - b) Jainism
 - c) Sikhism
 - d) Buddhism
 - e) Christianity
 - f) Islam
 - g) Judaism
 - h) Other (please specify)
5. Which UK city or town do you live in? (free text response)
6. Since when have you lived in the UK (approximately)? (free text response - format specified)
7. What is your education level (i.e. highest qualification achieved in the UK)? (multiple choice - single response)
 - a) PhD
 - b) Masters degree
 - c) Bachelor's degree or equivalent
 - d) A Levels or equivalent
 - e) GCSE or equivalent school leaving qualifications
 - f) Other (please specify)
8. What is your occupation? If you are unemployed/retired at present, please write N/A below and move on to the next question. (free text response)

Access to services and facilities

Let's talk more about access to services and facilities for Hindus.

9. Do you believe that Hindus are given fair treatment with regards to the following public services? (1 = Yes, definitely, 4 = Definitely not) (multiple choice - single response)

- a) Speed of funeral/cremation services
- b) Prayer facilities in hospitals or other healthcare settings
- c) Securing planning permission for religious/community buildings
- d) Access to police officers/bodies to make representations
- e) Facilitating the celebration of festivals

Social media experience

Let's talk more about your social media usage and experience.

This section will involve some questions related to hate and discrimination on account of endorsing the Hindu faith or identifying as a Hindu. When referring to this we will use the phrase 'Hindu hate and discrimination'.

10. Do you use any social media platforms? If so, which ones? Also, indicate how often do you use these platforms? (Frequency options given - Daily, Weekly, Monthly, Every few months, Less than a few times a year, Not used) (multiple choice - single response)

- a) Facebook
- b) Twitter
- c) Instagram
- d) WhatsApp
- e) TikTok
- f) YouTube
- g) Reddit
- h) LinkedIn

11. Are you comfortable sharing Hindu-related content on your social media platforms?

- a) Yes
- b) No

12. Do you think that Hindu hate or discrimination is common on social media platforms? (multiple choice - single response)

- a) Yes
- b) No

13. Have you encountered Hindu hate and/or discrimination for sharing Hindu-related content, what social media platform/s was this on? (multiple choice - multiple responses)

- a) Facebook

Anti-Hindu Hate and Discrimination in the United Kingdom

Ornicha Daorueng

- b) Twitter
- c) Instagram
- d) WhatsApp
- e) TikTok
- f) Reddit
- g) YouTube
- h) LinkedIn
- i) Other (please specify)

15. How do you think Hindu hate and discrimination has/could impact your use of social media platforms? (multiple choice - multiple responses)

- a) Sharing less or no Hindu-related content
- b) Reducing/avoiding social media platforms
- c) Coming off the relevant social media platform
- d) No impact
- e) Other (please specify)

16. Do you think that the coverage of Hindus and Hindu issues on social media platforms influences how others perceive Hindus and/or the Hindu faith? (multiple choice - single response)

- a) Yes
- b) No
- c) I don't know

17. Do you think that acts of hate or discrimination towards Hindus on social media are adequately tackled by the platforms concerned? (multiple choice - single response)

- a) Yes
- b) No
- c) I don't know

18. Do you think that instances of hate or discrimination towards Hindus have increased on social media platforms in the last five years? (multiple choice - single response)

- a) Yes
- b) No
- c) I don't know

19. If you have any examples of hate or discrimination towards Hindus on social media and you feel comfortable doing so, please could you share a link to them below? (free text response)

Mainstream media experience

Let's talk more about your use of mainstream media platforms and your experience on these platforms.

20. Do you use any mainstream media platforms? If so, which ones? How often do you use these platforms? (Frequency options given - Daily, Weekly, Monthly, Every few months, Less than a few times a year, Not used) (multiple choice - single response)

- a) Newspapers
- b) Online news websites
- c) Television
- d) Radio
- e) Video streaming e.g. YouTube

21. Do you think that Hindus/Hindu issues are fairly represented in the media platforms that you access? (multiple choice - single response)

- a) Yes
- b) No
- c) I don't know

22. Do you think that the coverage of Hindus and Hindu issues on mainstream media platforms impacts how others perceive Hindus and/or the Hindu faith? (multiple choice - single response)

- a) Yes
- b) No
- c) I don't know

23. Are you aware of where/how complaints against any negative or inaccurate press coverage can be made? (multiple choice - single response)

- a) Yes
- b) No

24. Have you or anyone you know ever complained/made any reports in respect of articles or features that you consider did not represent Hindus or Hindu issues fairly? (multiple choice - single response)

- a) Yes
- b) No

25. If any complaint was made, was any action taken as a result of the complaint? (multiple choice - single response)

- a) Yes
- b) No
- c) N/A or I don't know

26. If action was taken, do you consider that this was adequate? (multiple choice - single response)

27. What changes, if any, do you think need to be made to the process for reporting negative/inaccurate coverage of Hindus/Hindu issues? (free text response)

Educational experience

Understanding your experience of education in the UK.

28. Have you been in/attended a formal educational setting in the UK in the last 5 years? (multiple choice - single response)

- a) Yes
- b) No

Let's talk about your educational experience in the UK.

This section will involve some questions related to hate and discrimination on account of endorsing the Hindu faith or identifying as a Hindu. When referring to this we will use the phrase 'Hindu hate and discrimination'.

29. Does (or did) your university/educational institution feature any of the following provisions or support systems for Hindu students? (multiple choice - multiple responses)

- a) Access to Hindu societies
- b) Access to prayer facilities
- c) Hindu chaplaincy
- d) Days off/allowances for Hindu festivals
- e) Increased funding, grants or bursaries for Hindu students
- f) Equality, diversity & inclusion department (or equivalent)
- g) Equality, diversity & inclusion forum (or equivalent)
- h) Students Union equality representative (or equivalent)
- i) None of the above
- j) Other (please specify)

30. If your university/educational institution has (or had) specific provisions or support systems for Hindu students, do you think students are (were) adequately aware of these provisions? (multiple choice - single response)

- a) Strongly disagree
- b) Disagree
- c) Neither agree nor disagree
- d) Agree
- e) Strongly agree

31. Do you think students are comfortable using the above-mentioned support mechanisms or systems when needed? (multiple choice - single response)

- a) Yes
- b) No
- c) I don't know

32. Is (or was) Hindu hate or discrimination present in your educational institute? (multiple choice - single response)

- a) Yes
- b) No
- c) I don't know

33. Are (or were) you aware that Hindu hate and discrimination is (or was) common in other educational settings? (multiple choice - single response)

- a) Yes
- b) No
- c) I don't know

34. In your view, do students know what the first point of contact is to report any such issues to ensure disciplinary action is taken? (multiple choice - single response)

- a) Yes
- b) No
- c) I don't know

35. Do you think individuals are/were comfortable in reporting instances of Hindu hate and discrimination to any official/reporting body within an/your last educational setting? (multiple choice - single response)

- a) Yes
- b) No
- c) I don't know

36. Are you aware of what actions can be taken by educational settings if students report an instance of Hindu hate and discrimination? (multiple choice - single response)

- a) Yes
- b) No

37. How confident do you feel that appropriate action would be taken by the responsible authorities if an incident of Hindu hate and/or discrimination was reported? (multiple choice - single response)

- a) Very confident
- b) Slightly confident
- c) Neutral
- d) Slightly unconfident
- e) Very unconfident

Freedom of Information Requests

The following questions were included within the Freedom of Information requests sent to police constabularies and educational institutions.

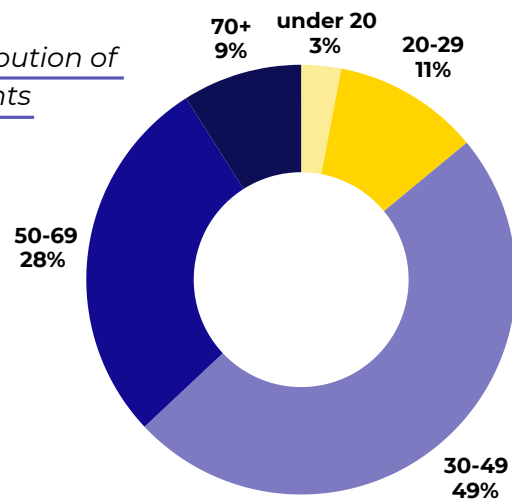
1. Do you ask those accessing your services/platform about their religious identity?
2. If yes, please can you identify how many members of your institution/platform identify as Hindus?
3. Do you have any specific provisions/support systems dedicated for Hindus (for example, Hindu societies, prayer facilities or days off/allowances for Hindu festivals)?
4. Do you have any specific guidance on identifying and addressing discrimination/hate on the grounds of one's faith or ethnicity?
5. Do you have any specific guidance regarding Hindu hate or discrimination? If no, why is this the case?
6. Do you have any specific guidance regarding hate or discrimination against members of other faiths (e.g. Islamophobia, anti-Semitism etc.)?
7. Do you maintain data on the instances of Hindu hate or discrimination in your institution/on your platform?
8. Do you have specific data on instances of hate or discrimination directed against members of other faiths (e.g. Islamophobia or anti-Semitism)?
9. Do you have a reporting mechanism for instances of faith-based hate or discrimination within your setting/on your platform? Is there an escalation process that a complainant can follow if they are not satisfied with the action taken following a complaint?
10. Do you consult with Hindu bodies or organisations in respect of Hindu engagement or Hindu issues in your setting/on your platform? If consultation or engagement does take place, which Hindu bodies or organisations do you consult/engage with?
11. If no such consultation or engagement takes place, why is this the case?
12. Do you consult with organisations or bodies connected to other faiths?

Participant Demographics

Gender distribution of participants



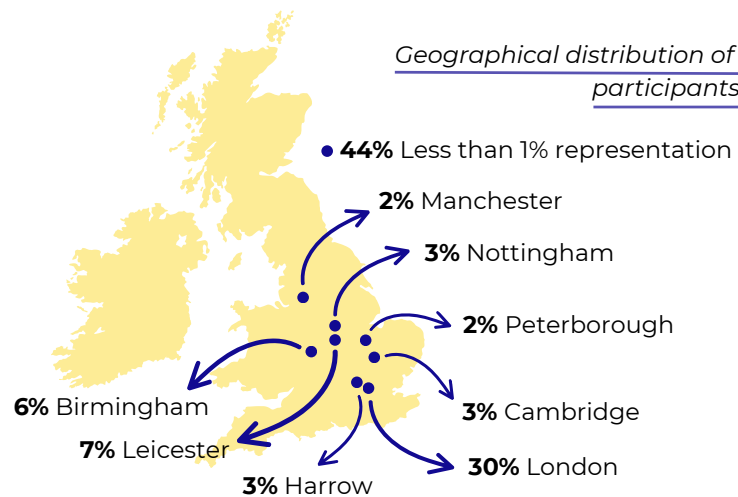
Age distribution of participants



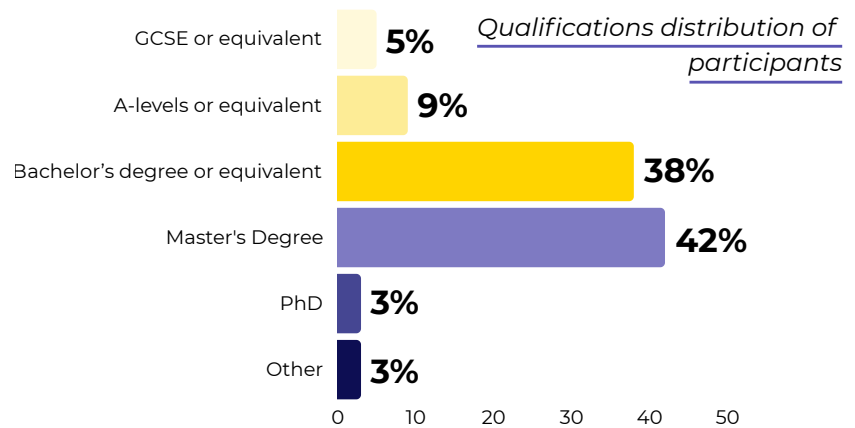
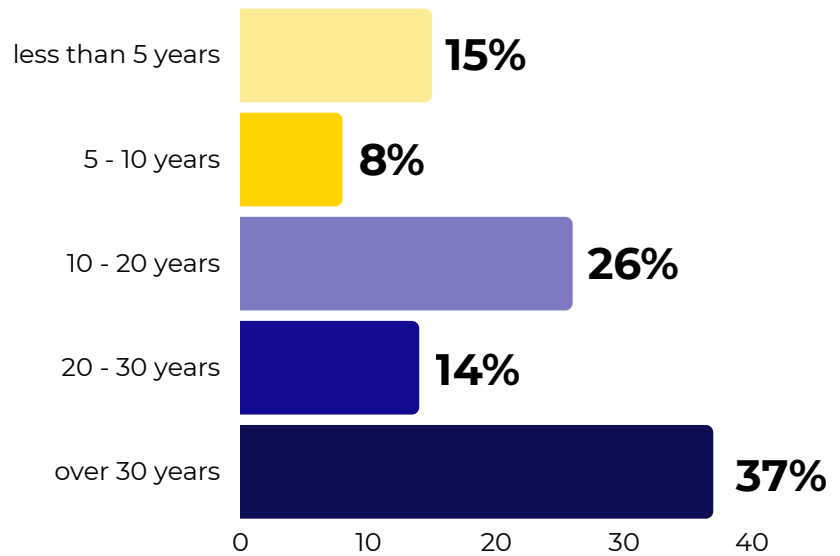
Community or faith-based affiliation of participants



Geographical distribution of participants



Number of years the
participant has lived in the UK



Author Page



Ornicha Daorueng

Ornicha Daorueng is a researcher at the Future of Faith Desk at the ICfS. She is deeply interested in religious pluralism and in fostering deeper engagement, understanding and genuine acceptance among different faith traditions, as well as between religious and non-religious communities.

She holds an MA in Buddhist Studies from SOAS and a BA in Philosophy from Thailand. Her academic focus spans Eastern philosophy, including Theravāda, Chinese and Japanese Buddhism, Daoism and Confucianism. She examines their principles and how these traditions have interacted, influenced and coexisted over time.

She works to bridge Eastern and Western perspectives and to enrich global dialogue on religion, identity, and sustainable coexistence.



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