



Centre on Social and Political Risk

ANTI-HINDU HATE IN SCHOOLS

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Key Findings

This is the first study of its kind looking into anti-Hindu hate in the UK.

- 51% of parents of Hindu pupils surveyed report that their child has experienced anti-Hindu hate in schools, whilst fewer than 1% of schools with Indian pupils queried by FOI reported any anti-Hindu-related incidents in the last five years.
- Teaching on Hinduism has been reported by some participants of this study as fostering religious discrimination towards Hindu pupils.
- 19% of Hindu parents surveyed believe schools are able to identify anti-Hindu hate.
- 15% of Hindu parents surveyed believe schools adequately address anti-Hindu-related incidents.

Foreword

by Ben Everitt MP

We in the UK should be proud of our multicultural, multi-faith society. However, there is more to be done to ensure those of minority faiths are free from discrimination and prejudice, particularly within our education system. Education is often the best tool for

tackling discrimination, while also being the most effective vehicle for driving social change in society and strengthening the bonds of community cohesion upon which our diverse society depends.

What we know is that many forms of prejudice and discrimination are institutionalised and are often difficult to pin down and isolate. Therefore, I welcome this pioneering national study into the nature and extent of discrimination that young Hindu people are facing within our education system.

The findings in this report are damning and shed light on the varying themes and forms which anti-Hindu discrimination materialises in the classroom. This nuanced, highly detailed approach highlights that anti-Hindu discrimination is in fact, multifaceted. We see how this type of discrimination can take the form of anti-Hindu slurs, but also in how a problematic approach to teaching Hinduism may be feeding into prejudice, and whether incidents of bullying and discrimination are being adequately dealt with by each individual school.

One of the most revealing findings in this report, is the prevalence of certain slurs in the classroom and around school, which can only serve to alienate young Hindu people. Young Hindus are facing a range of prejudice from that which targets their religion to xenophobia, what is clear is that this type of discrimination is going under the radar; with incidents not being properly recorded or reported.

The incidents described can lead to increased alienation, and can begin to erode community cohesion; undermining the faith in our education system's ability to provide the best learning environment possible for all our young people. This cannot continue.

Beyond the damaging slurs that Hindu children are being subjected to in schools, it also clear that we need to look at the standard of teaching surrounding Religious Education. If we want to make real, sustained, long-term progress in reducing discrimination towards those of minority faiths in our schools, then we need to make sure that young people are receiving the best possible education about the many faiths which are woven into the fabric of our diverse United Kingdom. Through an increased understanding and awareness of the different faiths present in our society, we can reduce ignorance, particularly within schools and in the classroom.

Overall, by looking into the complex nature of anti-Hindu hate within schools, we can better understand the next steps in tackling this form of discrimination, and make our schools a more tolerant, safe and healthy environment for Hindu children and many other children of minority faiths. Therefore, I join calls for a review of existing guidance, and the need for new, more stringent reporting standards that deal with the range of hate incidents that are well-documented in this report.

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Contents

Key Findings	1
Foreword by Ben Everitt MP	1
Acknowledgements	2
Executive Summary	4
Context and Need	5
Understanding and Identifying Anti-Hindu Hate.....	6
Teaching on Hinduism in Schools.....	9
Research Methodology	10
Ethical Considerations.....	10
Freedom of Information.....	11
FOI Questions.....	11
Sampling.....	11
Survey.....	11
Survey Questions.....	12
RESULTS	12
School Response.....	12
Hindu Parent Response.....	13
Volunteered Case Examples.....	14
Volunteered Suggestions for Improvement Within the School Setting.....	18
Current UK Approach	19
Prevent.....	19
Counter Extremism.....	20
Bullying Policy.....	20
Conclusion	22
Recommendations	23

Executive Summary

This study examined the prevalence of discrimination against Hindu pupils in schools in the UK and found that it is present in the classroom. Incidents, in the main, emanate from peers but there have been concerns that some schools' approaches to teaching Hinduism are fostering prejudice.

Whilst bullying has the potential to affect students of all ethnic and religious backgrounds, this study investigates a form of hate that is under researched.¹ This is the first dedicated report investigating discrimination against Hindus in UK schools. It highlights the extent to which schools are seemingly ill-equipped to identify and prevent anti-Hindu hate.

More widely, the findings of this report suggest that, by extension, schoolchildren from other religious minorities in Britain may also be experiencing alienation and bullying that escapes official notice. This study follows previous work by the Henry Jackson Society looking into antisemitism in schools which found that issue was also poorly understood and inconsistently reported.² The school experience of all religious minority students in the UK deserves further urgent study.

The lack of national reporting requirements on race or faith-targeted hate incidents in schools has been a matter of growing concern. This study adds to the evidence that such incidents are more widespread than thought, cause deep distress and may undermine community cohesion. The study highlights the urgent need for schools to take a more proactive approach towards how they understand, record and tackle the particular types of prejudice manifesting in their classrooms.

Failure to record bullying incidents in detail and address patterns that may be emerging could result in missed opportunities to build a safe and equal society, not just for the Hindu community but for the safety and well-being of minority communities more broadly. Schools have a special responsibility as a point of contact where young people of all backgrounds may come together and need help in negotiating their differences with sensitivity and understanding. As a first step to uncovering the scale of the problem, the Government should reconsider its 2012 and 2017 guidance, and introduce new reporting standards for schools that cover both race and faith-targeted hate incidents.

The quality of teaching on Hinduism has been raised as a key concern by the surveyed parents. Concerns centre around Hinduism being taught through an Abrahamic faith lens, affording inappropriate weight to 'Gods' and misunderstanding the key concepts. The misconceptions are said to be a direct cause of bullying in the classroom. A deep analysis of teaching on Hinduism is beyond the scope of this report but the findings point to a distinct need for enquiry and consultation.

The findings of this study add weight to the recommendations made by the Commission on Religious Education that there should be a statutory, national approach to teaching religious education subject to inspection. The Commission also recommended a wider

¹ Prasiddha Sudhakar, *et al.*, 'Anti-Hindu Disinformation: A Case Study of Hinduphobia on Social Media', Network Contagion Research Institute, July 2022, p.3, https://millercenter.rutgers.edu/wp-content/uploads/2022/07/Hinduphobia-NC-Labs_6.22.22.pdf.

² Charlotte Littlewood, 'Antisemitism in Schools', Henry Jackson Society, 14 July 2022, <https://henryjacksonsociety.org/publications/antisemitism-in-schools/>.

lens on the subject that avoids a purely Abrahamic framework and access to national resources that can support all schools in teaching the complex and sensitive issues that arise. Shifting onus away from the present decentralised system of local SACREs (Standing Advisory Council on Religious Education) would increase quality assurance and provide a more standardised approach for all students.

Context and Need

Hinduism is the third largest religion in the UK making up 1.7% of the population according to the most recent census.³ Despite having settled in the UK, in the main, since 1947, there is very little research into the experience of British Hindus as a diasporic community, something that was brought to the fore last year when Hindu homes, vehicles, businesses and a temple came under attack in the UK.

From 4 to 20 September 2022, there was civil unrest in Leicester, extending to Birmingham, including vandalism of property, assaults, stabbings and attacks on places of worship.⁴ The Henry Jackson Society briefing paper, *Hindu-Muslim civil unrest in Leicester: "Hindutva" and the creation of a false narrative*, evidenced community tensions relating to youth violence and noise control issues in relation to festivals that had been falsely dressed as "Hindutva extremism" and even "Hindu terrorism", creating fear and resulting in attacks on Hindu temples and properties.⁵

The Network Contagion Research Institute (NCRI) investigated the role social media played in the civil unrest. It concluded that social media narratives have characterised "a vulnerable, diasporic community - British Hindus - as an aggressive, hypernationalist, and fascist threat. Other narratives depicted Leicester Hindus as heretically evil and filthy, playing on age-old Hinduphobic tropes."⁶ Both the HJS report and the NCRI report noted the use of anti-Hindu slurs such as "cow piss drinkers" and references to polytheism, vegetarianism, physical weakness and mocking of Hindu deities and symbols.

Both reports expressed concern for escalating tensions ahead of the 2024 Indian election; the NCRI report concluded that "conspiracies about 'Hindutva' dominance are likely to increase dramatically in the coming months and this violence is highly replicable."⁷

As researchers began to look into the unrest in Leicester between the Hindu and Muslim communities, there was a distinct lack of available studies on anti-Hindu hate. The NCRI noted: "Despite violent and genocidal implications of Hinduphobia, it has largely been understudied, dismissed, or even denied in the public sphere."⁸ The manifestations

³ 'Religion, England and Wales: Census 2021', Office for National Statistics, 29 November 2022, <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/bulletins/religionenglandandwales/census2021>.

⁴ 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/>.

⁵ Ibid.

⁶ Prasiddha Sudhakar, *et al.*, 'Cyber Social Swarming Precedes Real World Riots in Leicester: How Social Media Became A Weapon For Violence', Network Contagion Research Institute, 16 November 2022, p.7, <https://networkcontagion.us/reports/11-16-22-cyber-social-swarming-precedes-real-world-riots-in-leicester-how-social-media-became-a-weapon-for-violence/>.

⁷ Ibid., p.20.

⁸ Sudhakar, *et al.*, 'Anti-Hindu Disinformation', p.3.

of hate on display were unfamiliar to most and demand greater understanding and awareness.

This is the first national study into the discrimination facing Hindu youth in the UK. It seeks to begin to understand what anti-Hindu hate looks like, and the extent to which it is manifesting in the UK by initially looking at the prevalence of discrimination against Hindu pupils in schools.

Studies that look at how other minorities are experiencing discrimination in schools would further support understanding, along with some engagement with schools' safeguarding leads as to their awareness of the different types of discrimination relevant to their school.

Understanding and Identifying Anti-Hindu Hate

This study relies on the Macpherson principle.⁹ This principle states that complaints about incidents of racism should be recorded and investigated as such when they are perceived by the complainant or someone else to be acts of racism. In essence, reports of racism are to be taken in good faith.

This report chooses to use the term anti-Hindu hate rather than the still-unfamiliar 'Hinduphobia' to make clear to the general reader that it is concerned with discrimination against, rather than fear of, the Hindu people for their perceived culture, norms, religious practices and politics.

The modern manifestations of anti-Hindu hate are under-researched. However, a look at anti-Hindu hate in the colonial period, in particular the late 1800s and into the 1900s, holds relevance today and lends context to aspects of the findings of this study.

E. M. Forster's novel *A Passage to India*, published in 1924, has been described as presenting Hindus as "perverted", "clownish" and "queer" characters.¹⁰ Sociologist Max Weber was convinced that among Orientals, Hindus were exceedingly other-worldly in their religion.¹¹ Today, a distinct theological othering continues to be seen in anti-Hindu slurs that mock multiple deities and particular religious customs; this particular form of anti-Hindu hate was noted in both the HJS and NCRI reports on the unrest in Leicester and is also a consistent finding of this report.

In 1969, Allen Greenberger made a list of Indian stereotypes noting that they were presented as a "childlike race" and that they were supposedly "happy in their passivity, fatalistically so".¹² Indeed, a belief in Hindu passivity may have contributed to the way the press discussed Hindus and India during and after the unrest in Leicester. The press has been accused of not engaging with the Hindu community but instead with self-identified Muslim spokespersons peddling stories around Hindus in Leicester that have been found to be false.¹³ The mainstream press also chose to point to issues in India on

⁹ William Macpherson, 'The Stephen Lawrence Inquiry: Report of an Inquiry', Presented to Parliament by the Secretary of State for the Home Department by Command of Her Majesty, February 1999, https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/277111/4262.pdf.

¹⁰ E. M. Forster, *A Passage to India* (London: E. Arnold, 1971); See review: N.C. Chaudhuri, *Passage To and From India*, Encounter, II (June 1954), p.21.

¹¹ Max Weber, *The Religion of India: The Sociology of Hinduism and Buddhism* (New York: Free Press, 1958). Referenced in: David Kopf, 'A Macrohistoriographical Essay on the idea of East and West from Herodotus to Edward Said', *Comparative Civilizations Review* Vol. 15, No. 15 (1986), Article 3, p.8, <https://scholarsarchive.byu.edu/ccr/vol15/iss15/3>.

¹² Allen J. Greenberger, *British Image of India* (London: Oxford University Press, 1969), p.43.

¹³ Littlewood, 'Hindu-Muslim civil unrest in Leicester', pp.27, 34.

the assumption that these would apply to all Hindus, rather than to discuss the more complex reality on the ground in Leicester.¹⁴

Modern manifestations of anti-Hindu hate emerge, in part, from a deep-seated colonialist approach to Hindus and Hinduism in the English-speaking world, something respondents of this study remark on frequently with regard to how Hinduism is taught in schools. Another vector is religious conflict between Hindus and Muslims in the sub-continent. Both the HJS report and the NCRI report into the incidents in Leicester observed the mocking of Hindu practices, the mocking of Hindu deities and derogatory references to multiple gods.¹⁵

The NCRI study into anti-Hindu hate on social media summarised:

Hindu phobic tropes – such as the portrayal of Hindus as fundamentally heretical, evil, dirty, tyrannical, genocidal, irredeemable, or disloyal – are prominent across the ideological spectrum... Despite violent and genocidal implications of Hinduphobia, it has largely been understudied, dismissed, or even denied in the public sphere.

As noted above, this report uses the term anti-Hindu hate rather than Hinduphobia. However, anti-Hindu hate has also been investigated in the academic literature under the term Hinduphobia, and the definitions that have been developed provide insight into the nature of this prejudice.

A working definition of Hinduphobia¹⁶ was developed in 2021 at the Understanding Hinduphobia conference held at Rutgers University. This definition, along with an understanding drawn from the relevant NCRI and HJS reports, will be used as an aid to answer to what extent there is anti-Hindu hate in schools. The scholars at this conference, and the founders of the organisation Understanding Hinduphobia, describe Hinduphobia as:

Working Definition of Hinduphobia

Hinduphobia is a set of antagonistic, destructive, and derogatory attitudes and behaviours towards Sanatana Dharma (Hinduism) and Hindus that may manifest as prejudice, fear, or hatred.

Hinduphobic rhetoric reduces the entirety of Sanatana Dharma to a rigid, oppressive, and regressive tradition. Prosocial and reflexive aspects of Hindu traditions are ignored or attributed to outside, non-Hindu influences. This discourse actively erases and denies the persecution of Hindus while disproportionately painting Hindus as violent. These stereotypes are used to *justify* the dissolution, external reformation, and demonization of the range of indigenous Indic knowledge traditions known as Sanatana Dharma.

The complete range of Hindu phobic acts extends from microaggressions to genocide. Hinduphobic projects include the destruction and desecration of Hindu

¹⁴ Hannah Ellis-Petersen, 'What is Hindu nationalism and how does it relate to trouble in Leicester?', *The Guardian*, 20 September 2022, <https://www.theguardian.com/world/2022/sep/20/what-is-hindu-nationalism-and-who-are-the-rss>.

¹⁵ Sudhakar, *et al.*, 'Anti-Hindu Disinformation', p.3; Littlewood, 'Hindu-Muslim civil unrest in Leicester'.

¹⁶ Indu Viswanathan, *et al.*, 'Working Definition of Hinduphobia', Understanding Hinduphobia, 2 June 2021, <https://understandinghinduphobia.org/working-definition>.

sacred spaces; aggressive and forced proselytization of Hindu populations; targeted violence towards Hindu people, community institutions, and organizations; and ethnic cleansing and genocide.

Some Examples

- Calling for, abetting, or normalizing the killing or harming of Hindus as a result of an extremist and illiberal view of religion and history.
- Kidnapping Hindu women and children in acts of forcible marriage and religious conversion.
- Outright denying or accusing Hindus or any people of inventing or exaggerating the persecution of Hindus, including genocide.
- Calling for the destruction and dissolution of Hinduism on the basis of its allegedly inherent irredeemability.
- Accusing those who organize around or speak about Hinduphobia (including the persecution of Hindus) of being agents or pawns of *violent, oppressive* political agendas.
- Maintaining that all inequity in Indian society — including but not limited to sati, caste, misogyny, communal violence, and destruction of places of worship — stem from and are “inextricably bound up with” Hinduism.
- Using or enacting symbols and actions that evoke historical attacks on Hindu society (e.g., iconoclasm, killing cows, conversion) in contemporary discourse to intimidate Hindu people.
- Making unsubstantiated claims about the political agendas of people who are simply practicing Hinduism.
- Drawing a causal link between antisocial behaviours and Sanatana Dharma – this can manifest as attributing individuals’ motives uniquely to Hinduism, selectively sampling data to create the perception of a phenomenon, and/or falsely linking observed or apparent phenomena to Hinduism.
- Caricaturizing Hindu scriptures, including unrepresentative curation from and misinterpretation/mistranslation of texts and exaggeration and distortion of their roles in historical and contemporary Hindu life. These caricatures are falsely cast as emblematic of the entirety of Sanatana Dharma.
- Claiming that Hinduism or Sanatana Dharma does not exist as a valid, cohesive category of spiritual traditions.
- Erasure of the Hindu civilizational imprint, including the denial of Hindu contributions to specific histories, knowledge systems, geographies, culture, etc., and the superimposition of Western civilization norms.
- Conflating diasporic Hindu identity with Indian citizenship, ethnicity, and patriotism.
- Erasure of colonization, including, but not limited to, calling Hindus “the white people of South Asia.”

Teaching on Hinduism in Schools

There is not a set National Curriculum for RE, however all maintained schools must follow the requirement to teach a broad and balanced curriculum, which includes RE.

For maintained schools, the RE curriculum is determined by the local authority's SACRE, which is responsible for producing the locally agreed syllabus for RE. The agreed syllabus is designed by a local authority's Agreed Syllabus Conference. Section 375(3) of the Education Act 1996 requires the RE syllabus to reflect "that the religious traditions of Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain".

Schools with a religious nomination may prioritise one religion in their RE curriculum, but all schools must recognise the diversity of religion and belief both locally and across the UK.

Hinduism is one of the religions that can be covered in religious studies in England. However, research conducted into education on Hinduism in schools has identified a lack of adequate religious education teaching in general and a poor approach to Hinduism in particular.

A report by the Commission on Religious Education (CoRE) suggested that since subject inspections ended in 2013, quality and provision of religious education has dropped. It found that a lack of adequate training and support for teachers has resulted in a religious education that is sometimes "reduced to crude differences between denominations" and that "has sometimes inadvertently reinforced stereotypes about religions, rather than challenge them".¹⁷ Noted was a need to pay particular attention to Hinduism, Buddhism and Sikhism which were found to be disproportionately neglected and misrepresented in religious education. The authors argue: "Teachers often lack confidence in teaching Hinduism, Sikhism and Buddhism as well as non-religious worldviews. This may mean that these areas are either not covered, or covered less well, leading to an unbalanced curriculum."¹⁸ The report proposes a renamed and refocused subject, more sensitive to diverse faith traditions, to be known as "Religions and Worldviews".

Rudolf Elliott Lockhart, chief executive of the Religious Education Council, remarks:

Without good quality religious education delivered by a qualified RE teacher, who provides accurate and balanced information about the array of different world views that make up modern Britain, young people are placed at risk.

Not only are they at risk of ignorance that might lead to misunderstanding or even bigotry, but as they go through life, they risk basing their knowledge, understanding and opinions on sources that perpetuate inaccurate and misleading stereotypes. If and when those prejudices and falsehoods surface in the classroom, well trained teachers of RE are equipped to challenge and correct them.¹⁹

The CoRE report recommends moving away from locally informed delivery via local SACRE to what it names the "National Entitlement". A body of experts would set

¹⁷ 'Final Report - Religion and Worldviews: The Way Forward, A national plan for RE', Commission on Religious Education, September 2018, <https://www.commissiononre.org.uk/wp-content/uploads/2018/09/Final-Report-of-the-Commission-on-RE.pdf>.

¹⁸ Ibid.

¹⁹ Katherine Sellgren, 'Lack of good religious education "leaves pupils at risk"', *BBC News*, 16 February 2018, <https://www.bbc.com/news/education-43073161>.

out the parameters of the subject and the key underlying concepts that pupils must be taught in order to understand religious and non-religious worldviews. The report recommends that the National Entitlement should become statutory for all publicly funded schools and subject to inspection.

The report also recommends pupils be taught by teachers who:

- a. have secure subject knowledge
- b. are capable of addressing misconceptions and misunderstandings and handling controversial issues
- c. demonstrate a critical understanding of developments in the study of religion and worldviews
- d. promote the value of scholarship.²⁰

Research Methodology

The aim of this study was to investigate the prevalence of anti-Hindu hate in schools in England and the extent to which schools have the capacity to tackle it. To achieve this, a mixed-methods approach was employed, involving a freedom of information (FOI) request sent to schools, results from which were analysed alongside a survey of Hindu parents.

We contacted Hindu community organisations and religious institutions across England asking that they share our survey with eligible parents. In response, 988 volunteered their anonymous insights. We sent FOI requests to all public schools identified as having South Asian students via the Department for Education (DfE) census. We asked them to share with us their incident reports of anti-Hindu bullying in school between 2017 and 2022.

We believe that these parental reports of bullying may well underestimate the true extent of anti-Hindu incidents in schools. Evidently, not all children tell their parents about every negative experience in school. DfE findings also indicate that young people from Indian (and other Asian and African backgrounds), as well as those who associate themselves with a religion, are significantly less likely to report such experiences, for cultural or other reasons.²¹

Young people of Asian and African ethnicities are least likely to report being bullied (as low as 16% for Pakistani participants). Reported rates of bullying are also lower for young people that associate themselves with a religion, particularly those who feel that their religion is very important to the way they live their lives (19% vs. 32% for those not identifying with a religion).²²

Ethical Considerations

Ethical considerations were considered throughout the study. The FOI requests were made in accordance with GDPR legislation and guidelines.

²⁰ 'Final Report - Religion and Worldviews', CoRE.

²¹ 'Bullying: Evidence from LSYPE2, Wave 3', Department for Education, June 2018, p.8, https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/715469/Bullying-Evidence_from_LSYPE2__wave_3.pdf.

²² Ibid.

To protect the anonymity and confidentiality of the parents, we did not collect any identifying information such as names, addresses or phone numbers. The survey was conducted anonymously, and the data collected was kept confidential and was only accessible by the research team. In addition, we took precautions to ensure that the data could not be traced back to any individual, and that all results presented were at an aggregate level.

Participation in the survey was voluntary and parents have the option to withdraw their response from the study at any time without any negative consequences. We ensured that parents were aware of their rights and provided them with a clear contact point should they have any questions or concerns.

Freedom of Information

To collate this information, FOI requests were sent to all schools and further education colleges in England that had one or more pupil of Indian heritage as per the DfE census. Requests were sent only to schools within England as education is a devolved matter. Requests were sent only to state schools as private schools operated by limited companies or charities are not subject to the Freedom of Information Act.

FOI Questions

Each of the schools was asked the following questions:

1. Do you have any current pupils of South Asian descent?
2. How many incidents involving pupil misconduct, bullying or harassment, or similar events in which the term 'Hindu' / 'Hinduism' / 'Hindu-phobia' / 'Hindu-hate' (bullying of a Hindu pupil for being Hindu) were recorded on your school campus in each of the last five academic years?
 - a. Of these, how many (if any) of the recorded incidents involved reports of a physical assault?

Sampling

To identify schools to include in the study we narrowed our school dataset to schools with plus one pupils of Indian heritage. Within that list of 13,917, a random sample of 1,000 public schools in England was selected. Purposive sampling was used to ensure that schools from each stratum were included.

The schools were stratified based on the proportion of pupils of Indian heritage, with five strata: less than 1%, 1-5%, 5.1-25%, 25.1-50%, and 50-100%. Each stratum except 50.1-100% included 200 randomly selected schools from within their stratum. As there were only 86 schools with more than 50% pupils of Indian heritage, all 86 were included.

75.8% of those in the random sample did not respond within the legal time frame, therefore percentages are calculated within the 24.2% that responded. Similarly, low numbers responded within each stratum, again meaning results were calculated within the numbers that responded.

Survey

A survey was circulated amongst Hindu parents via a number of Hindu community organisations and Hindu Mandirs. A QR code and URL were used to improve accessibility to the survey. 988 Hindu parents responded.

Survey Questions

1. Do you have a child in school or one who attended school within the last five years?
2. To the best of your knowledge has your child ever experienced bullying relating to them being Hindu at school within the last five years?
3. OPTIONAL: Please share details of incident/incidents. (Please do not share details that would identify the school or individuals concerned.)
4. Do you think schools are able to identify anti-Hindu bullying?
5. Do you think schools address anti-Hindu bullying?
6. If you selected 'no' or 'maybe' how could they be better equipped to handle anti-Hindu hate?
7. Please use this space to add any further comments you may have.

RESULTS

School Response

Questions

1. Do you have any current pupils of South Asian descent?
2. How many incidents involving pupil misconduct, bullying or harassment, or similar events in which the term 'Hindu' / 'Hinduism' / 'Hindu-phobia' / 'Hindu-hate' (bullying of a Hindu pupil for being Hindu) were recorded on your school campus in each of the last academic five years?
 - a. Of these, how many (if any) of the recorded incidents involved reports of a physical assault?

Random Sample

Within the random sample, 24.2% of schools responded within the legal time frame. 71.49% recorded zero incidents. 0.41% recorded one incident.

Within the remaining 28% of responses, 14.05% of schools responded that they did not record bullying to this level of detail whilst still giving a response of zero. They are not included in the 'zero incidents recorded' section. 5.7% of schools actively declined to respond. 8.25% gave erroneous responses such as 'To be handled by the Local Authority'.

Reasons for refusing to share data:

- Not holding data according to the demographic specified.
- Finding no lawful basis for processing the response.
- The time it would take them to respond was too onerous.
- Not holding data specific enough to capture anti-Hindu hate as a form of bullying.
- Too few students within the set parameter meaning that there was a risk of being able to identify them.

	RANDOM SAMPLE	< 1%	1-5%	5.1-25%	25.1-50%	50.1-100%
RESPONDED	24.2%	26.5%	28%	38.5%	32%	24.7%
ZERO INCIDENTS RECORDED	71.49%	90.57%	89.29%	98.7%	87.5%	90.48%
ONE INCIDENT RECORDED	0.41%	5.6%	0%	1.3%	3.13%	4.76%
TWO INCIDENTS RECORDED	0%	0%	0%	0%	0%	4.76%
THREE INCIDENTS RECORDED	0%	0%	0%	0%	0%	0%
FOUR INCIDENTS RECORDED	0%	0%	0%	0%	1.5%	0%

From those who responded, 14.05% of the random sample who gave a result of zero also noted they did not hold information pertaining to bullying to this detail. It is unclear whether responses of zero may have also meant that the school does not hold bullying records to this level of detail but did not express this in their response. 14.05% therefore is a conservative estimate as to the number of schools that do not hold the information to this detail.

Zero assaults were recorded.

Hindu Parent Response

Questions

1. *Do you have a child in school or one who attended school within the last five years?*
 2. *To the best of your knowledge has your child ever experienced bullying relating to them being Hindu at school within the last five years?*
 3. *OPTIONAL: Please share details of incident/incidents. (Please do not share details that would identify the school or individuals concerned.)*
 4. *Do you think schools are able to identify anti-Hindu bullying?*
 5. *Do you think schools address anti-Hindu bullying?*
 6. *If you selected 'no' or 'maybe' how could they be better equipped to handle anti-Hindu hate?*
 7. *Please use this space to add any further comments you may have.*
- 51% of parents of Hindu pupils surveyed reported that their child had experienced anti-Hindu hate in schools.
 - 19% of Hindu parents surveyed believed schools were able to identify anti-Hindu hate.
 - 15% of Hindu parents surveyed believed schools addressed anti-Hindu related incidents.
 - 8 cases of physical abuse were noted where parents chose to detail incidents.
 - 3 cases of students having to move school owing to anti-Hindu bullying were detailed.

Volunteered Case Examples

254 parents chose to share details of incidents in schools. Details were coded into themes. The themes were chosen to reflect the fact that some issues appeared at high frequency.

Theme One: Anti-Hindu Slurs

References made to polytheism, religious practices and idol worship; this has been grouped as 'anti-Hindu slurs'.

Illustrative examples:

- References to Idol worship

“You don’t know about your own religion, you have so many gods. Your religion is idol worship (even though they were corrected to say deity worship, and they continued to insist that it’s the same). When teachers say these things, they undermine the students and make a mockery of them.”

- Negative references to polytheism
- Negative references to religious practices

“My child went to school with a religious symbol on his forehead. He was bullied until he no longer wanted to attend school. Over the years we have had to change his school three times within East London.”

“My daughter was bullied at school and had beef thrown at her by classmates as she is a Hindu.”

Theme Two: Far Right/Xenophobia

Typical xenophobic tropes such as ‘go back home’ and negative references made to skin colour have been coded as ‘far right’. This means they reflect far right inspired thinking not that the pupil necessarily identifies as such.

Illustrative examples:

- Negative references made to skin colour
- Reference to Christian supremacy

“Jesus will send your Gods to hell.”

- Xenophobic racist slurs

“Shouting ‘Go back home you Paki’; white kids gang up and don’t talk to Hindu kids.”

Theme Three: Islamist Extremism

References to Islamic supremacy and calls for Hindus to convert or threats of hell for disbelievers have been grouped as ‘Islamist extremism’. This means they reflect Islamist inspired thinking not that the pupil necessarily subscribes to Islamist extremism.

Illustrative examples:

- Terms such as ‘kaffir’
- Requests for pupils to convert to Islam/Asserting Islamic supremacy

“Harassed and told that if they convert to Islam, their life will become so much easier (i.e. bullying will stop).”

“You aren’t going to survive very long... If you want to go to paradise, you’ll have to come to Islam... Hindus are the herbivores at the bottom of the food chain, we will eat you up.”

Theme Four: Linking Hindu Pupils to India

Holding Hindu pupils accountable for political or societal issues in India, or holding Hinduism responsible for societal ills in India such as the caste system.

Caste is a complex cultural issue that is mentioned in some Hindu texts.

“To appreciate the nature and function of caste, an understanding of historical, theological and sociological elements is needed which is typically beyond the scope of primary and even secondary education.” Dr Rishi Handa, Head of Sanskrit, and Head of Religious Studies & Philosophy at St James Senior Boys’ School.²³

Hindus in this study have consistently raised it as an inappropriate topic to be taught as part of the Hindu faith. The emphasis in the classroom on caste singles out Hindu pupils in a particularly negative light.

Illustrative examples:

- Holding pupils responsible for politics in India

“Other students tried to bully my daughter that she is Hindu - saying ‘why you people break our mosque, why you people attack us?’ So we changed the school.”

“Child has faced bullying from other children on many occasions specifically after PM Modi’s rise in India and after article 370 was revoked.”

- Linking Hinduism to the caste system

“Lots of bullying from other pupils about different God and even shaming my children about caste system and about Modi in India. Some children try and tell my children to watch videos of Zakir Naik and convert because Hinduism makes no sense.”

Theme Five: Poor Teaching

Comments were made around inadequate teaching on Hinduism.

²³ Interviewed 21 March 2023.

Illustrative examples:

- Frequency of remarks on teaching that fed into the above themes

“In a school open day, the displayed material regarding Hinduism talked about casteism only with reference to Hinduism even though various sects exist also in Christianity and Islam with animosity and lack of mobility between these sects. This type of selective highlighting of social evils and attributing it to Hinduism leads to bullying.”

“RE teacher taught that Sati Pratha is part of Hinduism. This resulted in my child being alienated by classmates for being a Hindu and blaming for such a bad custom. My child has absolutely no knowledge about it so could not answer any questions asked by friends. It impacted mental health of my child for almost a year.”

Theme Six: Lack of School Provision

Noted was an unequal approach by schools to Hindu practices and festivals when compared with other faiths.

Illustrative examples:

- Mentions of lack of school provision for Hindu pupils

“We haven’t been given a holiday on Diwali on several occasions while Muslim pupils are given three Eid holidays.”

	THEME 1: ANTI-HINDU SLUR	THEME 2: RIGHT WING	THEME 3: ISLAMIST	THEME 4: HELD ACC. FOR INDIAN POLITICS	THEME 5: POOR TEACHING	THEME 6: LACK OF SCHOOL PROVISIONS
NUMBER OF OCCASIONS THEME MENTIONED	141	14	28	20	27	22

Within each theme, certain sub-themes emerged with such a high frequency that they are important to note:

- Polytheism was mentioned within 106 responses.
- The caste system was mentioned 15 times.
- Negative references to the sacrality of the cow were mentioned 18 times.

Some of the discrimination exhibited in the classroom showed similarities to the manifestations of hate witnessed during the unrest in Leicester between Hindus and Muslims. There were numerous instances of derogatory references made towards Hindus, such as mocking their vegetarianism and belittling their deities, which were also made by Islamist extremists rallying against the Hindu community in Leicester.

Politics-related Prejudice

Twenty mentions of Hindus being held responsible for politics and social issues in India is reminiscent of the treatment of Jews with regard to Israel and of Muslims in the post-9/11 climate. Experiences of Jews and Muslims attest to this being a dangerous development for the safety and well-being of Hindus. Schools need to be vigilant to the ways in which pupils of particular ethnic or religious backgrounds may be linked to perceived grievances with foreign politics.

Abrahamic Othering

The term 'Hinduism' was coined by British writers to refer to the family of Vedic religious traditions. Some modern Hindus prefer the name 'Vedic religion' or 'Sanatana Dharma' ('eternal law') rather than the label 'Hinduism'. Hinduism has multiple deities understood to be expressions of one ultimate Reality, be it God for theists or consciousness for monists. Hinduism does not follow one scripture but a number of scriptures that are given different emphases by different branches of the faith. Some argue the differences in the denominations are so great that they are separate religions entirely. The preconceptions of Abrahamic faiths do not map neatly onto Hindu belief. Articulating Hinduism through the Abrahamic lens of Gods and scriptures is therefore problematic.

Respondents to this survey suggested that at least some UK schools continue to teach Hinduism through an Abrahamic lens without appreciating the limits of this approach. This fits with the findings and concerns of the Commission on Religious Education. Given the decentralised nature of religious curriculums in England and the lack of subject inspections in maintained schools, and given the considerable challenge of treating Hinduism sensitively in a UK context, such a finding is disappointing but unsurprising.

There are reports from some surveyed parents that lessons about Hinduism produce confusion and misconceptions about the Hindu belief in the existence of multiple Gods - 106 references were made to inaccurate perceptions of Hinduism with respect to polytheism/idol worship/multiple Gods.

Twenty-two references were made to a lack of accommodation for Hindu religious symbols, student dietary restrictions and Hindu festivals.

“Child bullied for being Hindu inside the classroom and also in the playground. In the classroom, Hindu beliefs and customs (including caste) were mocked by other students whilst learning about Hinduism.”

“Students bullying Hindu students by insisting that Hindus are polytheistic.”

This marginalisation resulted in some Hindu students feeling inferior to those of Abrahamic faiths due to bullying from peers and the school's tacit approval of such attitudes.

“Religious Education taught at school regarding Hinduism is pretty much a mockery of the religion that highlights distorted, incorrect facts which makes it easy for the kids from other religion(s) to pick on Hindu kids.”

Hindu Education in Schools

Parents were asked specifically about their school's ability to handle discrimination against Hindu pupils and given the option to offer advice to schools. A common thread was an overwhelming ignorance of Hindu theology on the part of students, and more significantly educators.

Lessons teaching that Hindus worship "330 million gods", "elephants and monkeys" or "idols" left Hindu parents and students offended and alienated. 106 of the incident reports related to polytheism and 15 to the caste system.

"Despite the British Rule in India over 400yrs... the lack of knowledge of Hinduism in the indigenous British ppl is overwhelming. They do not understand our deities and this causes our children to suffer at school."

Another concern expressed by parents was a lack of serious engagement with Hindu philosophers and theologians. Seventeen respondents said that Hindu or Indian sources were few and far between, leaving often adversarial, outdated or simply incorrect commentary on central Hindu principles and beliefs to be taught instead. A recurring example was school commentary on the origins of the caste system and the Indo-Aryan pre-history of India. Seven parents commented on Indian history being explained from an essentially 19th-century point of view.

"Books in schools on Hinduism do not usually show
1. the great diversity of thought
2. rich philosophy and acceptance of diverse views
3. the contribution to art, culture and society, non-violence
Books in schools on Hinduism usually focus on
1. Caste
2. show rituals in poor light."

Furthermore, one parent was dismayed to see this European analysis of Indian history used to link India and the caste system to Fascism and the Holocaust, describing how an

"RE teacher said that Aryans conquered India and started the caste system where Brahmins oppressed the lower class and Hitler drew his inspiration from Brahmins as they oppressed people."

Another described an incident where one child accused a Hindu child of being a Nazi because of the use of the swastika in Hindu symbolism.

Volunteered Suggestions for Improvement Within the School Setting

The parent responses to question six suggest that there are fundamental problems with how Hinduism is taught in England. This insensitivity creates feelings of confusion and alienation in Hindu students, and provides fuel for anti-Hindu hate incidents from fellow pupils. Such incidents add to existing divisions and undermine community cohesion. 576 parents chose to comment on how schools could be better equipped to handle anti-Hindu rhetoric.

Respondents commented on better teaching and/or improving policy around bullying. 326 of those who chose to comment explicitly mentioned the need for better teaching. 146 recommended some form of renewed policy towards bullying.

RANDOM SAMPLE OF 10 RESPONSES	ILLUSTRATIVE PARENT RESPONSES TO Q6
	Understand and appreciate religions other than Abrahamic religions.
	More open approach to concerns by parents, better education about Hindu culture beyond cows, strange gods and caste.
	They need to have staff who are educated/specialise in the area, so students also feel confident to discuss such material.
	Have a lot more education by properly qualified teachers or Hindus themselves around the religion before people can make insensitive comments. Teach more not just Hinduism, but many ethnic minority religions in depth and make this compulsory for all ages students.
	They need to change the narrative of what is being taught in schools. My daughter 13 says every time there is talk related to Hinduism and Bharat the discussions are focussed on Caste system.
	Incorporation of Hinduism on the RE syllabus in equal measure alongside other major religions and non-faith movements. Having an Anti Hindu hate week so people know this exists. Have a Hindu celebratory month to enable activities, education and understanding.
	Educating children about Hindu culture and increasing teaching hours in Hinduism in RE would help the situation. As most often it's lack of knowledge or understanding that can result in mocking Hindu children.
	Education about Hindu symbols and belief system and creating awareness and sensitivities around things sacred to them.
	First to be able to identify Hinduphobic behaviour. Training staff on how to identify Hindu Hate.
	Religious education with equal emphasis on all religions is necessary. Children should be encouraged to respect each others' religions and report any form of bullying related to their religion.

An analysis of teaching materials and textbooks relating to Hinduism falls beyond the scope of this paper. Further investigation is needed, and should result in improved nationally available materials for this challenging topic.

Current UK Approach

The UK relies on a number of avenues through which it tackles extremism and hate. It also has strategies in place that focus on building cohesion. This report will give a brief summary and analysis of what relevant policy and law is in place that aims to build social cohesion and tackle discrimination and extremism.

Prevent

In 2015, British schools were placed under a legal duty to participate in work to prevent young people from being drawn into terrorism, and to challenge extremist ideas that support, or are shared by, terrorist groups. As part of the legal Prevent duty, schools are

asked to actively promote British values, which include mutual respect and tolerance of those of different faiths and beliefs. The promotion of mutual respect and tolerance of those of different faiths and beliefs is pertinent to tackling religious and cultural intolerance between students.

The Prevent strategy came under an independent review that was published in February 2023.²⁴ The review found that there was a lack of understanding of Islamist extremism amongst Prevent practitioners and it also raised concerns over how rhetoric from Pakistan is impacting UK Muslim communities when it comes to inflaming anti-India sentiment.²⁵ As we have seen anti-India sentiment is manifesting in the school setting as a means of targeting Hindu students with the capacity for violence as seen in Leicester last summer. The potential overlap of anti-Hindu hate and violence places it within the remit of Prevent yet Prevent may not be equipped to understand and tackle it.

The Home Secretary, Suella Braverman, has pledged to ensure the Prevent Review's recommendations are implemented. These will include greater training around Islamist extremism that should help support schools to identify risks better, including those that have been raised in this report.

Counter Extremism

All publicly funded schools in England are required by law to teach a broad and balanced curriculum which promotes the spiritual, moral, cultural, mental and physical development of pupils and prepares them for the opportunities, responsibilities and experiences of life. They must also promote community cohesion.

Launched in 2015, the counter extremism strategy set out to tackle extremism and build cohesion within communities; it was underpinned by a large fund intended for community organisations called the Building a Stronger Britain Together fund (BSBT). With the wrapping up of the BSBT fund in 2020, Counter Extremism Coordinators within local authorities who were tasked with helping to find organisations that were tackling extremism and building cohesion have mostly been removed.

Since then, Dame Sara Khan has been appointed by the Prime Minister as the Independent Adviser for Social Cohesion and Resilience at the Department for Levelling Up, Housing and Communities (DLUHC). Dame Sara will work to raise awareness of the harm extremism is causing in local communities, build resilience against it and better support victims, local authorities and civil society who are working to counter harmful extremist activity which is undermining social cohesion and our democratic freedoms.

Work around instilling British values to tackle extremism and build cohesion will naturally fall within this remit. It would appear the UK is at somewhat of an interlude and awaits further strategy to tackle non-violent extremism that could materially support tackling anti-Hindu hate and indeed other forms of hate in schools.

Bullying Policy

In the UK, schools are required by law²⁶ to have measures in place to prevent and address bullying. This includes having a policy in place for recording and responding

²⁴ William Shawcross, 'Independent Review of Prevent,' House of Commons, 8 February 2023, https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/1134986/Independent_Review_of_Prevent.pdf.

²⁵ Ibid., p.148.

²⁶ G. D. Service, 'Bullying at school', GOV.UK, 2015, <https://www.gov.uk/bullying-at-school>.

to incidents of bullying. The details of that policy, including how bullying is recorded and tackled, is up to the discretion of the school.

The Education and Inspections Act 2006

Section 89 of the Education and Inspections Act 2006 states that maintained schools must have measures in place to encourage good behaviour and prevent all forms of bullying amongst pupils. These measures should be part of the school's behaviour policy which must be communicated to all pupils, school staff and parents.

The Education (Independent School Standards) Regulations 2014

The Education (Independent School Standards) Regulations 2014 states that the proprietor of an Academy or other independent school must ensure that bullying at the school is prevented in so far as reasonably practicable, by the drawing up and implementation of an effective anti-bullying strategy.

Schools are expected to keep accurate records of any incidents of bullying that occur, including details of the incident itself, the people involved, and any actions taken by the school in response. This information should be used to monitor patterns of bullying, identify any trends or hotspots, and inform interventions to prevent further incidents. However, when recording incidents of bullying there is no obligation to record the type of bullying.

This lack of a requirement to record the type of bullying may be why 14.5% of schools in the random sample responded to our request with 'do not hold this information'. Indeed, the Henry Jackson Society report into antisemitism in schools found similar issues of inconsistency in approach to reporting incidents of antisemitism across schools.²⁷

Following a YMCA report into anti-black racist incidents in schools in 2020, which found that 95% of pupils had heard and witnessed racist language being used at school,²⁸ there were calls for better recording of racist incidents at schools. Debate was last held in Parliament about racial discrimination in schools in March 2023 when Janet Daby, Labour MP for Lewisham East, stated:

In 2012, the Government advised schools that they have no legal obligation to report racist incidents to their local authorities, and in 2017 the Government issued further guidance that schools have no obligation to record bullying of any form. If racist incidents, and bullying more generally, are not being tracked, how can schools, local authorities, Ofsted or the Department for Education identify a problem and then act on it? The answer is that, of course, they cannot. The data is simply not there.²⁹

In response, the Minister for Schools, Nick Gibb, asserted the present approach:

We do not mandate that schools record or publish racist incidents; they are best placed to monitor and tackle racist incidents. They are required to have a behaviour

²⁷ Littlewood, 'Antisemitism in Schools'.

²⁸ 'Young and Black: The young black experience of institutional racism in the UK', YMCA, October 2020, <https://www.ymca.org.uk/wp-content/uploads/2020/10/ymca-young-and-black.pdf>.

²⁹ Janet Daby, 'Racial Discrimination in Schools', Hansard Commons Debate, 8 March 2023, <https://hansard.parliament.uk/commons/2023-03-08/debates/8815EE99-2F55-497F-A46E-871B4A000B0D/RacialDiscriminationInSchools>.

policy, as I said, which outlines measures to prevent racist and other forms of bullying, and they are held to account by Ofsted. They are also required to take steps to advance equality of opportunity, foster good relations and eliminate racial harassment. We provide support to schools to do that. There is no legal obligation on schools to record and report incidents of bullying, and there never has been.³⁰

The findings of this study, alongside the Henry Jackson Society research brief into antisemitism, echo Janet Daby MP's concern over a lack of adequate monitoring of racist incidents in schools. As schools are already required to record incidents of bullying, requiring them to record the types of bullying should not be onerous, and would allow for a deeper understanding of discrimination in the classroom, allowing for targeted support and a greater understanding of underlying risk pertaining to issues of community cohesion. Crucially, such a requirement must not be limited to racist incidents, but should cover all incidents of race or faith-based discrimination.

Conclusion

This report highlights the prevalence of discrimination against Hindus in British schools, with 51% of Hindu parents surveyed reporting that their child has suffered anti-Hindu hate at school. It is alarming that it is so hard to access information from schools on patterns of religiously-motivated bullying, and that the schools who did respond to this study's FOI request either did not keep records of faith-based hate incidents or appeared to record very few incidents. It is also alarming that only 19% of parents surveyed believe schools are able to identify anti-Hindu hate, indicating that the issue is not being addressed adequately.

It may be that there is a tendency to downplay such incidents as 'playground banter'. However, several studies have observed that faith-based bullying has the potential to be more impactful than other forms of bullying, precisely because it targets not just the victim, but "their entire family, heritage, and culture".³¹ Schools should reflect on the harm such slurs cause, as well as the wider community divisions they may be helping to foster.

The findings underscore the urgent need for greater awareness and understanding of the Hindu experience in schools and further research into other lesser known types of prejudices that may be manifesting in Britain's classrooms. It highlights the need for more specific and accurate reporting mechanisms to capture such incidents.

Moreover, studies have found a lack of provision for teaching on Hinduism in religious education, which may contribute to discrimination against Hindu students. Additionally, this report highlights concern that Hindu customs and festivals are not respected in some schools as they are for other religions.

The NCRI has expressed concern over rising tensions between Muslim and Hindu communities in the lead-up to the 2024 Indian elections, and the Prevent Review has also raised concerns about the impact of Pakistan's anti-India rhetoric on relations

³⁰ Ibid.

³¹ Jon Eilenberg, 'Racist and Faith Targeted Bullying in the UK: a review of existing literature 2020', National Children's Bureau, 9 November 2020, p.11, https://anti-bullyingalliance.org.uk/sites/default/files/uploads/attachments/Racist%20and%20Faith%20Targeted%20Bullying%20a%20review%20of%20the%20current%20literature%20-%202020%20FINAL%20REBRAND_2.pdf.

between communities within the South Asian diaspora. Therefore, it is crucial to prevent and counter anti-Hindu hate to promote social cohesion and integration.

In a multicultural society, promoting cohesion and integration is essential. Educational institutions must understand the different types of discrimination that their students may face and create an inclusive and tolerant environment. We urge policymakers, educators and school administrators to take action to address this issue and foster a more inclusive and respectful learning environment for all students, regardless of their religion or background.

Recommendations

The Secretary of State for Education

Bullying policy

- Recording types of bullying: The Secretary of State for Education should require all schools to record the type of bullying when recording an incident of bullying, including incidents of faith-based hate. This will help schools and authorities to better understand the types of hate prevalent in schools and develop more targeted policies and support programmes.
- Annual reporting: The Secretary of State for Education should require all schools to report their record of incidents of bullying to the Department for Education annually. This will help the Government to identify schools that require additional support and resources and ensure that all schools are meeting their responsibilities to prevent and address bullying effectively.
- Ofsted assessment: The Secretary of State for Education should consider instructing Ofsted to factor into their school assessments a bespoke element that reflects the particular risks facing that school. Ofsted should consider requiring education staff working in areas where there is a higher risk of particular hate incidents to show an understanding of what that hate is and how it may manifest itself. This will ensure that schools are held accountable for their efforts to prevent and address bullying and that they are provided with the support they need to do so effectively.
- Specialist training funding programme: The Secretary of State for Education should establish a funding programme to provide specialist training to schools according to their demographic make up.

Education on Hinduism

- This report supports the recommendation made by the Commission on Religious Education that calls for a 'National Entitlement' and the requirements it sets for the quality of religious studies teaching. Assurance that religious education teachers have secure subject knowledge and are capable of addressing misconceptions and misunderstandings and handling controversial issues requires a more national approach and also a return to an inspection requirement for this sensitive and important subject.
- National resources, produced to a high standard and in consultation with religious communities, including Hindus, should be made available for religious studies lessons to raise standards of provision across the country.

- Engaging with the Hindu Community: Where possible, schools should engage with the Hindu community and involve them in the teaching of Hinduism. This will help to provide a more accurate understanding of the religion, as well as promote mutual respect and understanding.

Secretary of State for Levelling Up, Housing and Communities

Further violence against the Hindu community, reminiscent of that witnessed in Leicester in September 2022, is deemed likely considering the concern over anti-India narratives flagged in the Prevent Review and as we approach the 2024 elections in India.

- Local authority Prevent teams responsible for areas considered to be at high risk of anti-Hindu hate incidences need to ensure their Workshop to Raise Awareness of Prevent (WRAP) includes specific reference to anti-Hindu hate as a form of discrimination frequently emanating from far right and Islamist ideologies, and outlines what anti-Hindu hate may look like. This will equip local authorities with the knowledge and skills needed to prevent, identify and respond to incidents of anti-Hindu hate, and ensure that they are able to provide effective support to victims and communities affected by a form of discrimination that turned violent last September and that the Prevent Review has flagged as a concern.

Independent Adviser for Social Cohesion and Resilience

To build resilience against anti-Hindu hate and to better support victims, local authorities and civil society to counter it, we recommend that Dame Sara Khan, the Independent Adviser for Social Cohesion and Resilience, should:

- ensure that her work involves understanding the harm anti-Hindu hate is causing local communities.
- provide guidance and support to local authorities and their employees in their understanding of anti-Hindu hate where it does not fall within the remit of Prevent.
- facilitate faith specialists to train schools with relevant demographic makeups on what hate facing their community looks like, including anti-Hindu hate.
- provide support to schools in their approach to sectarianism, anti-Muslim hate and antisemitism, in addition to anti-Hindu hate.



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