



# BRITISH SIKH REPORT 2015

AN INSIGHT INTO THE BRITISH SIKH COMMUNITY

S P O N S O R E D   B Y



Messages from British Politicians	3
Executive Summary of Findings	9
Introduction, Aims and Objectives	10
List of Sikh Politicians in Parliament to date	12
The Sikh Community's Contribution to British Society	13
Methodology	16
Employment	25
Education	28
Marital Status	29
Self Identity	30
Monitoring Questions	31
Caring Responsibilities	32
Participation in Civic Society	33
Participation in Civic Society - Voter Intention	35
What do you see as the Most Important Issues facing Britain today?	42
Family in the UK	47
Participation in Civic Society: Attitudes towards Immigration and the European Union	49
Participation in British Society: Attitudes towards Asylum for Religious Persecution	50
Positive or Negative Views of British Institutions	51
Media Portrayals of British Asians and British Sikhs	53
Changes to Income and Cost of Living	54
Food and Drink	55
Acknowledgements	57

› Rt Hon **DAVID CAMERON** MP  
**Prime Minister and Leader of the Conservative Party**

British Sikhs make an immense contribution to our country in so many ways. Whether it is in the fields of enterprise or business; whether it is the way hard working families are doing the right thing; whether it is in the way Sikhs practice the pillars of their faith, Britain's Sikhs are a success story and model community that is doing great things for our nation.

And I see this contribution every day, all around. Just last month I had the privilege of visiting the magnificent Gurdwara Sahib Leamington and Warwick where I met volunteers and members of the community and learned more about the values of Sikhism: equality, fairness and sharing with your community. The week before I saw how Sikh and Asian businessmen and women are boosting the economy and creating jobs and opportunities across the country.

But this contribution is not just a recent thing. It goes back many, many years and is never more starkly demonstrated than 100 years ago during the First World War. Just this month we commemorate the Indian soldiers – many of whom were Sikh – who fought bravely alongside the Allies in the Battle of Neuve Chapelle in Northern France. I pay tribute to those men who travelled far from home and fought and died with their British comrades against tyranny, where they gained commendations and a reputation for bravery.

Quite simply, British Sikhs have made an incredibly positive difference to the UK. One that is truly historic and enduring.



› Rt Hon **ED MILIBAND** MP

**Leader of the Opposition and Leader of the Labour Party**

I am delighted to send a message for the launch of the British Sikh Report 2015. I would like to congratulate the members of the British Sikh community who conducted and took part in the survey. It is so important to get involved in the political process and to give us an insight into your community.

The British Sikh community here in the UK is an integral part of our society. The contributions you have made to our businesses, economy, arts and media are second to none. I am really proud of the diversity of our country, and I want to celebrate and embrace the culture and traditions of all the different faith communities. I wish you all the very best for the future.





› Rt Hon **NICK CLEGG** MP

**Deputy Prime Minister and Leader of the Liberal Democrats**

The Sikh community in Britain has a long and proud history and this report provides an extremely valuable insight into the issues that matter to British Sikhs.

The British Sikh Report 2015 allows politicians to learn more about how we build a stronger economy and a fairer society for the British Sikh community.



### › PRITI PATEL MP

**The Prime Minister's UK-India Diaspora Champion  
and MP for Witham**

The Sikh community in the United Kingdom have always made a positive contribution to our society and economy. The 2015 British Sikh Report and the data it contains reflects the ongoing aspirations and attitudes of Sikhs living in the UK today.

It is with a great sense of pride that we can reflect on the fact that the majority of respondents to the survey undertaken identify themselves as being Sikh and as being British as well. Being proud of the country they live in and proud of their religion is an important way that Sikhs have not only integrated into British society but have enriched it.

Throughout all walks of life and in all professions Sikhs have established themselves and in the years ahead we can look forward to seeing more Sikhs working in teaching, medicine, accountancy, business, law, and politics.

As we look at this Report, it is also right that we reflect on the enormous charitable contributions that Sikhs in this country make. Fundraising for causes in Britain, India, and elsewhere, the charitable activities of Sikhs can be found at the heart of homes and Gurdwaras.

In my role as the Prime Minister's UK India Diaspora Champion, I have visited many Gurdwaras and Sikh communities in this country and am always incredibly grateful for the warm welcome I am given. I am also impressed by the way Gurdwaras have become important community hubs where Sikhs have opened up their facilities and invited those of all religions and none to join with them in community activities.

This Government and this country welcomes the Sikh community's contributions to Britain and I look forward to continuing with my work to support Sikhs and the wider Indian Diaspora.

Finally, I commend everyone involved in compiling this Report and those who responded and contributed to its content.



› **NICOLA STURGEON** MSP  
**Leader of the Scottish National Party  
and First Minister of Scotland**

The SNP is committed to political and constitutional reform and shares the British Sikh Report 2015 vision of enabling and encouraging greater political inclusion, participation and representation.

Scottish identity is like a tartan. It is made up of many colours, many threads, many strands – each one of them is part of the fabric of Scotland.

The Scottish National Party and Scottish Government celebrate the contribution made by Scotland's confident and integral Sikh community and will continue to work towards common ambitions.



### › **LEANNE WOOD AM**

**Leader of Plaid Cymru - the Party of Wales**

The Sikh community in Wales is small in comparison to other parts of the UK yet the Sikhs in Wales have made a great contribution to the communities in which they live. You are to be commended for the role you play in safeguarding the multicultural nature of our society.

Wales has, for a long time, been home to various migrant groups. Plaid Cymru – the Party of Wales – celebrates the rich diversity we have maintained in Welsh society in the 21st century.

The Party of Wales is an inclusive party that represents the interests of all who live in Wales, no matter their background or heritage. We want the best for everyone that lives here, and for all to reach their full potential, regardless of colour or creed.

This is an even more important message when there are individuals and groups that seek to create division based on ethnicity or religious differences.

I commend the British Sikh Report for highlighting the positive contribution that Sikhs throughout these isles have made and I wish all Sikhs living here all the very best for the future.





### On the issue of Voting Intentions amongst British Sikhs for the General Election 2015:

- In respect of the main political parties:
  - 31% intend to vote Labour
  - 16% intend to vote Conservatives
  - only 1% intend to vote for the Liberal Democrats
- In respect of the minor political parties:
  - 3% intend to vote for UKIP
  - 4% intend to vote for Greens
  - 24% of Scottish Sikhs intend to vote for the SNP, making up 1% of all British Sikhs intending to do so
- A significant 35% of British Sikhs did not know which party they would vote for as of mid-January 2015
- 9% of British Sikhs do not intend to vote

### As to which contemporary issues are most important for British Sikhs:

- 81% consider the NHS to be a very important issue facing Britain today
- 78% consider the economy to be very important, and 77% say the same about education
- 13% of British Sikhs consider Defence to be not important at all, with 10% saying the same for Foreign Affairs

### In respect of family demographics:

- The largest migration of Sikhs to the UK took place in the 1960s
- The grandparents of approximately half of British Sikhs never settled in the UK
- The parents of 10% of respondents were born in the UK

### On the topics of immigration and the EU:

- Two thirds of British Sikhs (67%) want the UK to remain in the EU
- 46% of British Sikhs are in favour of the UK remaining in the EU as long as there are reforms to the EU
- 42% of British Sikhs say that the UK is made a better place to live by immigration, as opposed to 32% who think that the UK is made worse by immigrants
- 62% of British Sikhs believe that the UK should give asylum to all people fleeing religious persecution abroad

Over three-quarters of British Sikhs (76%) view the NHS positively or very positively, compared to 44% who say the same about the Royal Family and 28% in respect of Parliament.

### On the issue of how diaspora communities are represented in mainstream media:

- Fewer than one in four British Sikhs (23%) think that British Asians are portrayed in a positive light
- Almost half of British Sikhs (49%) believe that Sikhs are portrayed positively in the mainstream media

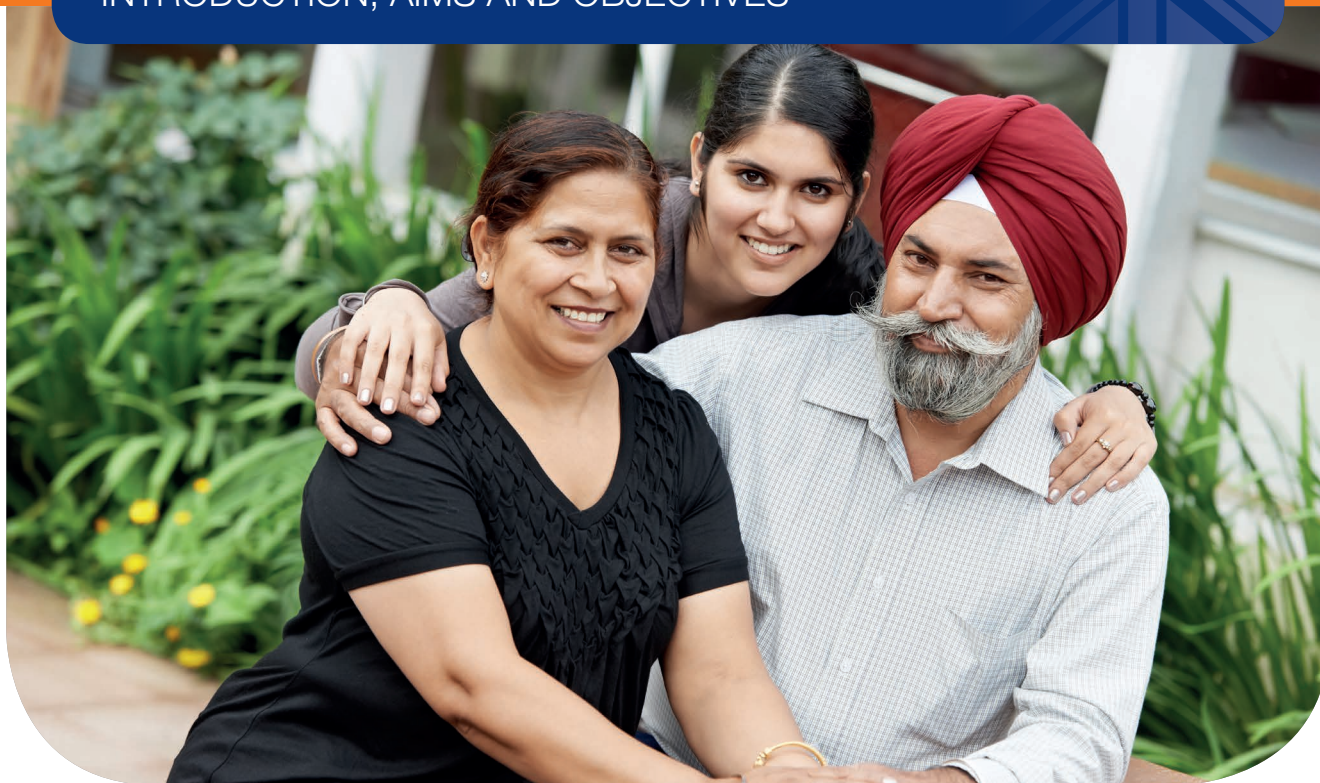
### As for issues related to income and outgoings:

- 56% of British Sikh incomes have remained the same or declined since 2010
- 88% of British Sikhs say that their costs of living have increased since 2010

### On the topic of meat packaging:

- Almost three-quarters of British Sikhs (74%) would like to see food labelling stating whether meat is halal or kosher





### › WHAT IS THE BRITISH SIKH REPORT?

The British Sikh Report (BSR) is a strategic document for the benefit of the British Sikh community, for use both within the community and with Central and Local Government. The results from the BSR shine a spotlight upon the views and thoughts of British Sikhs. It is expected that the BSR will be used by companies and by the charity and voluntary sector when looking at issues regarding the British Sikh community.

### › WHY WAS IT CREATED?

Statistics are very important to ascertain the thoughts and views of any community, as well as in recognising changing trends within that community. The ultimate aim of the BSR is to be the leading light in respect of statistics for the British Sikh community. Central and Local Government relies on available statistics to ensure that funding is allocated where there are evident needs, and the BSR will assist in that. These statistics also help other organisations and bodies recognise and understand the views of British Sikhs.

### › WHO CREATED THE BRITISH SIKH REPORT?

The BSR has been put together by an independent team of Sikh professionals from all walks of life under the age of fifty who believed such an initiative to be long overdue. The Team includes project managers, academics, lawyers, management consultants, PR consultants and IT consultants, and as such, the Team has brought a diverse set of skills to this project. It is a fully democratic group with each member having an equal say within the Team. The project is being run on a completely voluntary basis, with no members of the Team being paid for their hard work and dedication.

The BSR Team has also been assisted this year by a leading international expert on official statistics in ensuring a better representation of the England Regions and nation states, as well as improving the gender balance of respondents.

### › WHERE HAVE THE RESULTS FROM THE BRITISH SIKH REPORT BEEN USED?

The statistics have been used by Local Government for the purposes of allocating funds to resources and services. Commercial and corporate organisations including major law firms have used the data from the BSR in order to better meet the needs of British Sikhs by way of targeted goods and services. Figures from the BSR have been reported extensively in press and media in the UK and in South Asia.

### › HOW WILL THE BSR HELP THE PUBLIC SECTOR?

The Equality Act 2010 bans unfair treatment and help ensure equal opportunity in the work place and wider society. Section 149 of the Equality Act 2010 imposes an equality duty upon the public sector, which encourages the public sector to understand how different people will be affected by their activities, so that their policies and services are appropriate and accessible to all. The BSR will assist the public sector in ensuring that their duties under Section 149 of the Equality Act 2010 are being met.

### › HOW HAS THE BSR BEEN USED IN PARLIAMENT?

Sections of the BSR 2013 have been quoted in the House of Lords during a debate regarding the Sikh community in March 2014 (<http://www.publications.parliament.uk/pa/ld201314/ldhansrd/text/140303-0003.htm#14030340000202>). All of the British Sikh Reports to date have been launched in Parliament in conjunction with the All-Party Parliamentary Group for British Sikhs.

### › HAVE OTHER COMMUNITIES HAD PUBLICATIONS SIMILAR TO THE BSR?

Many other minority communities in the UK have similar projects and have benefited immensely from this approach, including the Jewish and Muslim communities. The Church of England also conducts regular research to ascertain the wants and needs of its congregation at local, regional and national levels.

### › WHAT WAS THE GENDER MAKE-UP OF THE BSR TEAM?

Following in the true egalitarian spirit of the Sikh faith, there have been an equal number of men and women on the BSR Team from its inception.

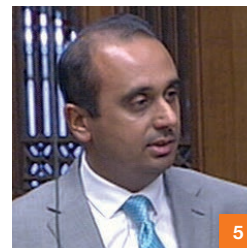
### › IS ANY SPECIFIC ORGANISATION BEHIND THE BSR?

The BSR Team are wholly independent and autonomous. However, there are a number of partner organisations that support the BSR. Several British Sikh organisations were consulted whilst the Questionnaire was being put together, and others were informed of this project once the Questionnaire had gone live on the internet. Retaining independence is important to ensure that the BSR Team hold editorial autonomy over the questions without undue influence from other groups and organisations who may have vested interests. The BSR Team has been heavily guided by the approach taken by the 2011 Census when putting together the BSR.

### › HOW LONG DID IT TAKE?

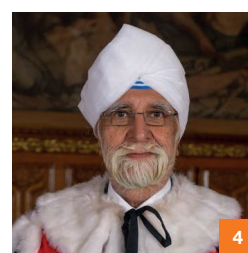
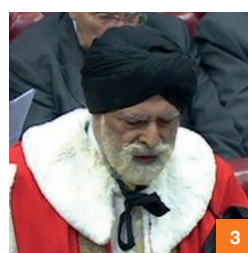
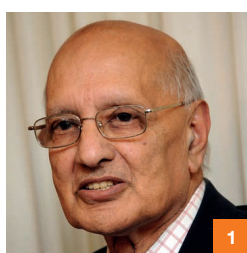
Collectively, the BSR Team spent 400 hours in research and consultation with other bodies and organisations before putting together the Questionnaire, as well as extensive testing of the Questionnaire. The bodies that were consulted during that time included universities, corporations, third sector groups, interfaith bodies, and various Sikh organisations.

## LIST OF SIKH POLITICIANS IN PARLIAMENT TO DATE



### > MEMBERS OF THE HOUSE OF COMMONS:

1	<b>Piara Singh Khabra</b>	1992 to 2007	Labour MP	Ealing Southall (died 2007)
2	<b>Marsha Singh</b>	1997 to 2012	Labour MP	Bradford West (died 2012)
3	<b>Parmjit Singh Dhanda</b>	2001 to 2010	Labour MP	Gloucester
4	<b>Parmjit Singh Gill</b>	2004 to 2005	Liberal Democrat MP	Leicester South
5	<b>Paul Uppal</b>	2010	Conservative MP	Wolverhampton South West



### > MEMBERS OF THE HOUSE OF LORDS:

1	<b>Tarsem King</b>	Baron King of West Bromwich	Labour	1999 (died 2013)
2	<b>Sandip Verma</b>	Baroness Verma of Leicester	Conservative	2006
3	<b>Indarjit Singh</b>	Baron Singh of Wimbledon	Cross Bencher	2010
4	<b>Ranbir Singh Suri</b>	Baron Suri of Ealing	Conservative	2014





Sikh settlement to Britain can be traced back to 1854 when the 15 year old Maharaja Duleep Singh, the last King of the Sikh Empire, was brought to England following the annexation of the Punjab by the East India Company. Sikhs fought in strong numbers in the First and Second World Wars, with 83,000 Sikh soldiers giving their lives in service of the British Army. The Sikh community (collectively referred to as the Panth) has made a significant and huge contribution to British Society, both historically and in the present day.

Although the youngest of the six major world faiths, Sikhi(sm) has the fifth largest following globally. There is currently preference amongst Sikhs to use the term Sikhi when referring to their faith rather than adding the suffix of an ism. This highlights that Sikhi is a way of life rather than following a prescribed dogma - indeed, something of which Guru Nanak (the first Guru of the Sikh faith) was quite critical through his emphasis on good and moral living. These principles have aided British Sikhs in their contribution and assimilation into British society.

Although the term 'diaspora' was originally used to refer to the dispersed Jewish community, it can also be used to refer to Punjabi Sikhs living outside of India. Ahluwalia aptly states:

*"The dispersal of Punjabis and in particular Punjabi Sikhs is by no means a recent phenomenon – they have been on the move for well over a century."* <sup>1</sup>

The largest Sikh community outside of India is well established in Britain. Writing about the Sikhs of Gravesend (Kent) in 1979, Arthur Helweg observed that

*"The turban and beard of the [Sikh] man, along with the salwar-kameez of the woman, make them noticeable. These dress distinctions, plus their banding together in communities where their rural culture is transplanted, make them appear more numerous than they actually may be".* <sup>2</sup>

In many respects, Helweg's comments are both applicable to the twenty first century but also outdated. Although the turban of the Sikh makes his/her presence visibly felt in multi-cultural Britain, professional Sikhs are increasingly choosing to set up homes in areas that offer good facilities for themselves and their families, areas which do not necessarily function as Indian/Punjabi cultural hubs. There has also been a sharp increase in the wearing of turbans by Sikh females in Britain, a recent phenomenon which very much echoes the wearing of turbans by Sikh women of non-Punjabi ethnicity, initially in the USA under the guidance of Yogi Bhaajan. <sup>3</sup>

Many earlier Sikh migrants to Britain felt pressurised by other migrants to have their hair cut since the turban was often seen as an obstacle in securing employment in British workplaces.<sup>4</sup> Early Sikh settlers were rarely able to take against their



prospective employers due to communication issues and a general lack of knowledge about the British justice system. Over time however, Sikhs have become successful in lobbying for the implementation of legislation which allows them to freely wear their articles of faith. Two landmark examples of this are the wearing of the turban by Sikh bus drivers in the 1960s and the Motor-Cycle Crash Helmets (Religious Exemption) Act 1976 which provided an exemption from wearing the helmet for turban wearing Sikhs. The flaws in the secularisation argument therefore occupy a pivotal space in discussions relating to the wearing of Sikh articles of faith in the British diaspora.<sup>5</sup>

According to the British Sikh Report 2013,<sup>6</sup> 95% of respondents are proud of their 'Britishness'. Therefore, it is correct to assert that the very term 'British Sikh' has become an acceptable identity factor. According to the 2011 Census, there are approximately 430,000 Sikhs resident in England and Wales. British Sikhs have secured top level jobs in professions such as law, medicine and teaching. Sikhs are counted amongst successful entrepreneurs and therefore contribute significantly to the British economy.

The revelations of possible SAS involvement in the attack on Sri Harmandir Sahib by the Indian Army in June 1984 (referred to as Operation Bluestar) caused anxiety to some British Sikhs. Sentiments of hurt and betrayal were voiced by some of them, and a number of Sikh groups continue to lobby British Parliament for an independent inquiry into the full extent of the SAS involvement.

Sikh processions on the streets of Britain, particularly the Nagar Kirtan processions in April celebrating

the creation of the Khalsa in 1699 CE, highlight the extent to which the Sikh community comfortably accommodate both their British and Sikh identity. The Khalsa institutionalised the outward identity of a Sikh – of which the turban has become a characteristic feature of the Sikh community across the globe. British Sikhs from across generations unite on such processions to publicly illustrate the utmost reverence and respect that they have for their holy scripture the Guru Granth Sahib.<sup>7</sup>

The younger generation of Sikhs are encouraged to learn Punjabi so that they can experience the teachings contained in the Guru Granth Sahib for themselves. Sikh communities in the diaspora worry about the survival of the Punjabi language. Gurdwaras are increasingly using projectors on which English translations of recited passages are displayed for the benefit of British Sikhs who are unable to read or understand the Sikh Scripture.<sup>8</sup> Some Sikhs however, see this as a threat to the future of the Punjabi language, since in their opinion youngsters may not feel the need to learn Punjabi if translations are readily available. Many Gurdwaras in Britain have addressed such issues by attempting to increase facilities that offer the learning of Punjabi and the studying of the Sikh faith. These provisions however are facing a number of difficulties due to funding issues.

Many British Sikhs, true to the aspirations behind the teachings and actions of Guru Nanak are much involved in inter-faith matters in Britain and across the globe. The concept of tolerance to other faiths is a prominent feature of the teachings of the Sikh Gurus. Indeed, Guru Nanak is regarded as the pioneer in inter-faith dialogue by Sikhs and many non-Sikhs alike.



Maintaining a connection with Punjabi ethnicity is also imperative for many British Punjabi Sikhs. This reflects into lifestyles and accepted norms amongst Sikhs which emanate from the Punjabi culture. The notion of izzat 'family honour' remains dear to most British Sikhs.<sup>9</sup>

In recent years there has been a vast increase in the popularity of feminist groups aimed at the British Sikh female population. These empowerment groups and online forums - Kaur's Corner, Kaurista and Kaurageous (to name a few) - take inspiration from the egalitarian teachings of Sikhi which elevate the position of females both from both a philosophical and practical level by stating:

*Why call her bad, from whom are born the Kings?  
From a woman, a woman is born.  
Without a woman, there can be none.  
Nanak, only the one True Lord, is without a woman.*  
(Guru Granth Sahib, p 473).

It is worth noting that the word 'Kaur' means 'princess' and is a middle or surname given to all Sikh girls at birth as a means of promoting equality amongst Sikhs. Sikh boys are given the name 'Singh' or 'lion' in a similar vein.

Despite such teachings, it is evident that the public realm within the Sikh community remains patriarchal. Females are seldom visible in Gurdwara management committees. According to the British Sikh Report 2013, 55% of British Sikh females who experienced gender discrimination did so at their Gurdwara.<sup>10</sup> Young British Sikh females are currently challenging patriarchal dominance in Gurdwaras and actively seek female representation in religious institutions beyond the Langar hall (the communal kitchen).

A point to be emphasised however, is that the education of females is greatly encouraged amongst the British Sikh community. Significant numbers of British Sikh females have secured professional occupations as doctors, lawyers, teachers and so forth, and their contribution to household incomes has enabled numerous British Sikh families to afford housing in affluent areas.

As can be seen, the British Sikh community is one which is generally at ease with its own identity, but which nevertheless has numerous concerns which are unique to it as well as held in common with British society as a whole. It is anticipated that the British Sikh Report 2015 will highlight the successes as well as the needs of the present-day British Sikh community.

<sup>1</sup> Ahluwalia, Pal. "At Home in Motion: evolving Sikh identities". *Sikh Formations*. 7:2, (2011): 96.

<sup>2</sup> Helweg, A. W. (1979). *Sikhs in England: The Development of a Migrant Community*. Delhi: Oxford University Press, p.1.

<sup>3</sup> Takhar, Opinderjit Kaur (2005). *Sikh identity: An exploration of Groups amongst Sikhs*. Aldershot: Ashgate, pp. 158-178.

<sup>4</sup> Ibid., p.32.

<sup>5</sup> Takhar, Opinderjit Kaur (2014 forthcoming) 'Sikhi(sm) and the Twenty-First Century Sikh Diaspora' in Cohn Sherbok Dan and Christopher Lewis (eds) *Sensible Religion*. Aldershot; Ashgate.

<sup>6</sup> Available at: <http://www.britishsikhreport.org/british-sikh-report-download-2013> Accessed 15 March 2014.

<sup>7</sup> Takhar, Opinderjit Kaur (2014) "The Place of Scripture in the Trajectories of a Distinct Religious Identity among Ravidassias in Britain". *Journal of Contemporary Religion*, 29:1, pp. 105-120.

<sup>8</sup> Takhar, Opinderjit Kaur (2011) "The Valmiki, Ravidasi and Namdhari Communities in Britain" in Jacobsen, Knut and Kristina Myrvold (eds) *Sikhs in Europe: Migration, Identities and Representations*. Aldershot: Ashgate, pp. 279-304.

<sup>9</sup> Takhar, Opinderjit Kaur (2014) 'Sikhi(sm) and the Twenty-First Century Sikh Diaspora' in Cohn Sherbok Dan and Christopher Lewis (eds) *Sensible Religion*. Aldershot; Ashgate.

<sup>10</sup> Available at: <http://www.britishsikhreport.org/british-sikh-report-download-2013> Accessed 21 March 2014.



The approach taken in the preparation of the British Sikh Report 2015's research is outlined here, with special reference being made to the design of the questionnaire, the compiling of the questions, the demographics which were targeted, and the delivery of the questionnaire, including the manner in which it was published.

### › QUESTIONNAIRE DESIGN

The BSR 2014 was well received and it encompassed necessary changes to reflect a simplification and reduced number of questions, and greater demographics information. In the BSR 2015 we have maintained our commitment to producing a report which is relevant, topical and representative. The BSR 2015 has a greater breakdown in gender representation of our respondents, and we have responses to topical questions on the state of the civic and public society of the UK. We continued to use categorical questions to ensure that we were able to analyse the data effectively, and in so doing were able to capture the thoughts, opinions and concerns of our respondents.

When considering which topics to look at, the BSR team's attention was drawn to the fact that for the first time in British history the date for a General Election was known in advance due to fixed term Parliaments. No detailed research into the voting intentions of British Sikhs has previously been conducted, nor have British Sikhs been surveyed before as to their views on the most important contemporary political issues.

The BSR 2015 could not ignore the impact upon the British Sikh community of recent disclosures regarding an SAS Officer being sent by Britain to assist the Indian Government in planning a military operation to remove specific groups of Sikhs from the Golden Temple complex in February 1984, some

four months before the Harmandir Sahib (Golden Temple) complex was stormed by Indian troops under Operation Bluestar in June 1984. This was the only open question for the BSR 2015 in order to allow respondents the space to express their feelings and emotions regarding those revelations.

Other topical issues, such as packaging on meat products, attitudes towards British institutions, the portrayal in the media of British Sikhs and British Asians, and changes to income and cost of living since 2010 were also considered to be appropriate areas to focus on this year. Meat packaging was considered important in order to ensure transparency of their provenance, as well as the fact that the consumption of halal or kosher meat is prohibited amongst Khalsa Sikhs. The labelling by the mainstream media of all people of South Asian heritage in the UK as 'British Asians' has often meant that the distinct identities of various groups have been brushed aside, and we wished to see how British Sikhs felt affected by such. Changes to income and the cost of living have been phrases used by British politicians for the last few years, and our aim with these questions was to see the impact of such issues upon the British Sikh community.

The vast majority of the questions were 'categorical', sometimes taking the form of likert scales to gauge the opinions of respondents.

## ➤ ONLINE DELIVERY OF QUESTIONNAIRE

The BSR questionnaire followed in the strategy of numerous polling and market research Organisations and was exclusively available online. This is common practice for organisations such as ComRes, YouGov and Demos. In order to gain accurate data on various groups and demographics, it appears that using the online method is most effective.

We encouraged sharing information about the questionnaire amongst family and friends. We have an awareness that using the internet to gain responses could limit the type of people that were able to access the survey. However, on balance this still seems to be the most efficient and effective way to gain responses for this survey. The survey was live from the end of October 2014 to early January 2015.

The internet is widely used by the British Sikh community. According to the Internet Access Quarterly Update from the Office of National Statistics, 87% of the British population uses the internet as of March 2014. According to the BSR 2014, 47% of Sikhs in the UK live in a multi-generational household and at least one person within each household will have regular access to the internet. It was expected that the more technologically aware members of the family would help elder members in answering the questionnaire in the same manner in which such members would assist their elder family in completing other forms and documents such as voter registration and the Census 2011.

The online delivery of the questionnaire was achieved through partnerships with a variety of Sikh and non-Sikh organisations. A number of stalls were set up at various places where British Sikhs had gathered, including social events and at Gurdwaras, in order to encourage people to complete the questionnaire. The questionnaire was made available in a smartphone and tablet/iPad friendly format so that such outreach would be easy to achieve. However, it was only possible to implement this outreach on a small scale due to the lack of volunteers and time limitations of the BSR team.

As with previous years, no personally identifiable details were collected at any stage during this research. Instead, respondents were asked to join a separate mailing list in order to stay informed about the BSR in which they were solely asked to provide their email address.

We used social media extensively in the promotion of BSR and the dissemination of information regarding the questionnaire. Facebook continues to be the most significant source for respondents, contributing 48% of the total number of respondents. Facebook adverts were used for a second year in a row to great effect. This provided the BSR team a cost effective marketing approach with a wide reach into the British Sikh community.

### Below is a summary of the key marketing channels used to deliver the questionnaire.

Facebook	48%
City Sikhs Newsletter	21%
Word of Mouth	14%
Other	8%
Twitter	3%
Email from friend/relative	3%
Gurdwara	2%
WhatsApp	1%







### › ANALYSIS

The data was analysed over a period of 8 weeks by BSR team members who had an academic or research/quantitative methods background. The analysis of data was a methodical process of inspecting, normalising, transforming and modelling the raw data with the goal of highlighting information, suggesting themes, and supporting deeper thought.

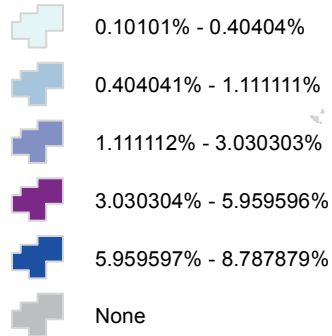
Some of the initial analysis took place whilst the questionnaire was live to ensure that the gender balance and the responses from the Regions and nation states reflected the distribution of Sikhs in the UK according to the 2011 Census as closely as possible.

In the BSR 2015 we used more 'ordinal' data categories which asked the respondent to rank various categories or to assign a value to each category based on importance. Using these types of questions this time round provided a richer set of data generating much more in the way of in-depth findings.

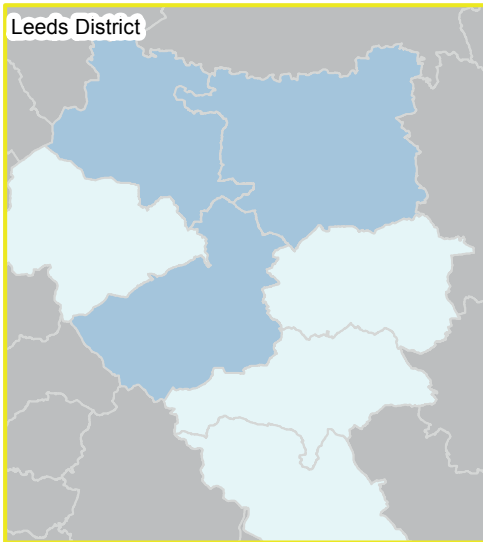


## > 2011 CENSUS

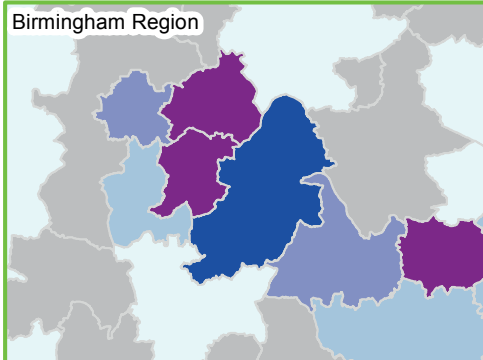
### % of Responses



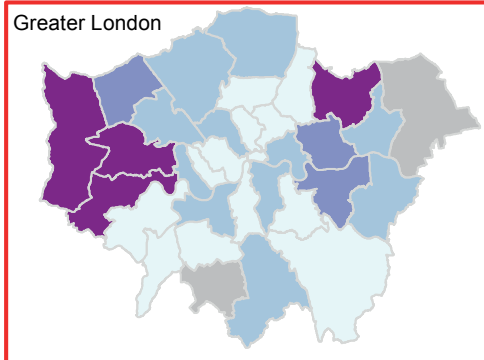
Leeds District



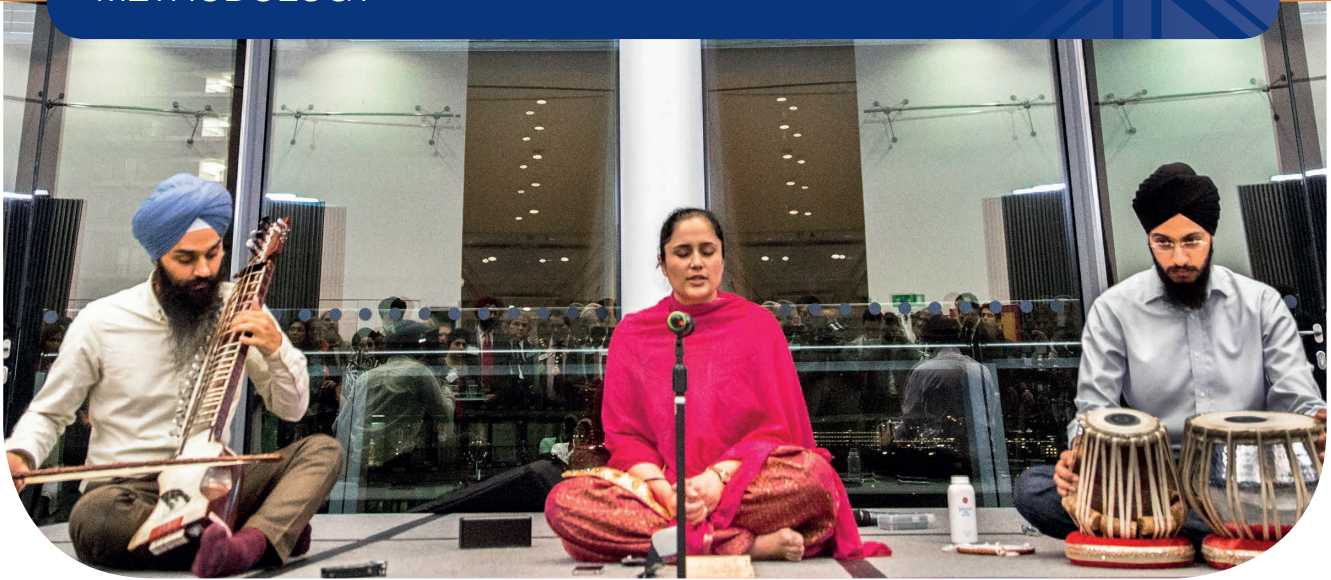
Birmingham Region



Greater London





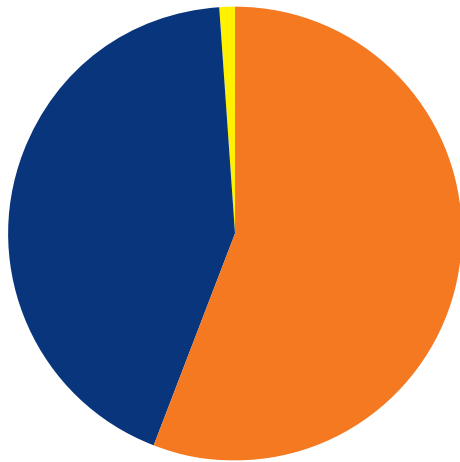


### › THE RESPONDENTS

1,009 people responded to the BSR 2015, reflecting a one-third increase (33%) from the number of respondents for BSR 2014, and over 50% more than answered the questionnaire for the BSR 2013. Of those 1009 respondents, exactly 1,000 were Sikhs who live in the UK. The BSR 2015's results are based on those 1,000 respondents, which provides a sufficiently large sample size (0.23%) to allow significant statistical findings to be made. This is based on the Census 2011 figures for 432,000 Sikhs in the United Kingdom.

In reference to sample sizes it is fair to state that the sample sizes used by polling agencies when considering voting intentions for the British Public prior to elections. The number of people in the UK who are registered to vote is approximately 47 million, whilst the samples that are used by polling agencies to gauge voter opinions are typically in the region of 2,000 people [lower than 0.005% of that grouping]. In comparison, a sample of [0.23%] of a grouping, is a far stronger sample size which allows for greater representation of relevant information from that grouping.

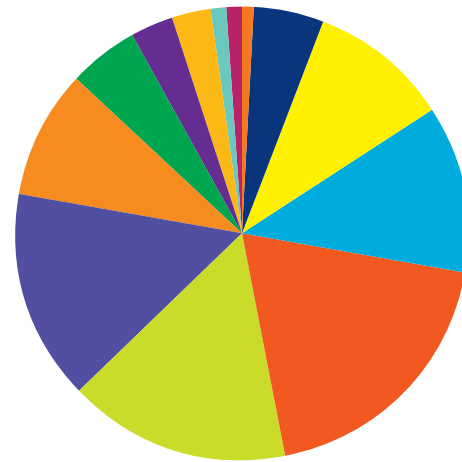
The BSR 2015 contains many significant new features, with the gender breakdown in respect of responses on areas such as Education, Voter intention, and Employment adding much to this document. The increase in respondents clearly demonstrates an enthusiasm to contribute to BSR 2015 amongst the British Sikh community, as well as full and unbridled participation in the UK civic, political, business and social life.



## > THE RESPONDENTS BY GENDER

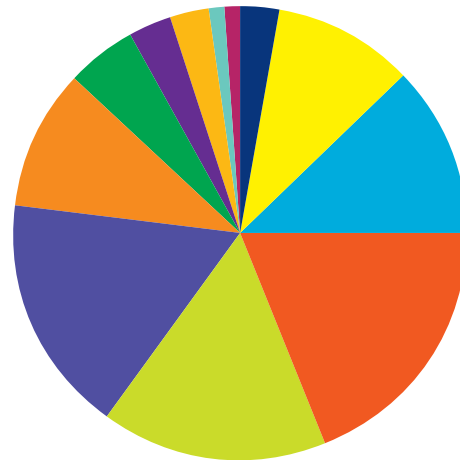
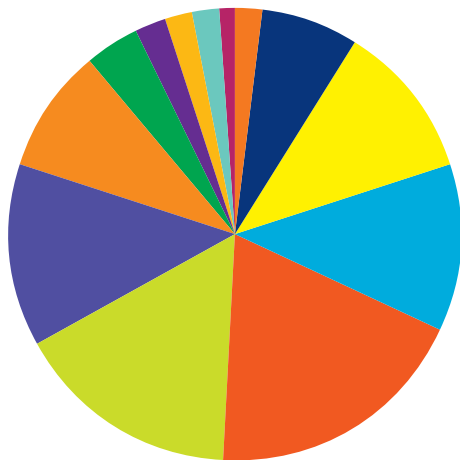
Male Respondents	56%
Female Respondents	43%
Decline to State	1%

The gender balance amongst the respondents has improved since the BSR 2013, but there is still much improvement to be made. 43% of the respondents were female, 56% were male, and 1% of respondents declined to state their gender. The Census 2011 for England and Wales shows that the Sikh community is comprised of 51% males and 49% females.



## > THE RESPONDENTS BY AGE

Under 16	9	1%
16 - 19	53	5%
20 - 24	103	10%
25 - 29	120	12%
30 - 34	186	19%
35 - 39	155	16%
40 - 44	145	15%
45 - 49	93	9%
50 - 54	48	5%
55 - 59	29	3%
60 - 64	28	3%
65 - 69	15	1%
70 - 74	11	1%
75 - 89	5	0%



## > THE RESPONDENTS BY GENDER - FEMALE

Female Age Breakdown:			
Under 16	8	2%	
16 - 19	33	7%	
20 - 24	46	11%	
25 - 29	51	12%	
30 - 34	81	19%	
35 - 39	69	16%	
40 - 44	54	13%	
45 - 49	38	9%	
50 - 54	19	4%	
55 - 59	10	2%	
60 - 64	9	2%	
65 - 69	7	2%	
70 - 74	3	1%	
75 - 79	1	0%	
80 - 84	1	0%	
85 - 89	1	0%	

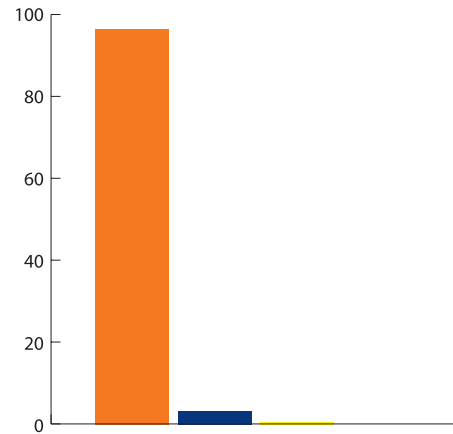
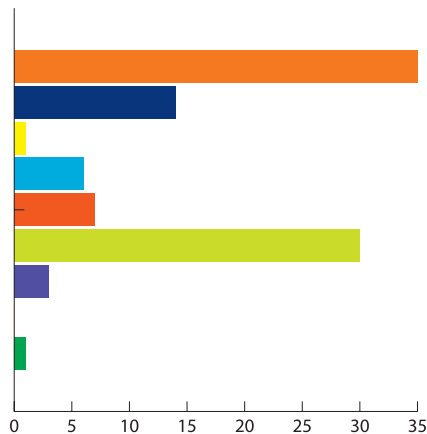
## > THE RESPONDENTS BY GENDER - MALE

Male Age Breakdown			
Under 16	1	0%	
16 - 19	19	3%	
20 - 24	54	10%	
25 - 29	68	12%	
30 - 34	104	19%	
35 - 39	87	16%	
40 - 44	91	17%	
45 - 49	55	10%	
50 - 54	27	5%	
55 - 59	18	3%	
60 - 64	19	3%	
65 - 69	8	1%	
70 - 74	8	1%	
75 - 79	2	0%	
80 - 84	0	0%	
85 - 89	0	0%	

The majority of the respondents (81%) were between the ages of 20 and 49 years of age. According to the Census 2011, the percentage of the adult British Sikh population (i.e. above the age of 16) between the ages of 20 and 49 years is 62%. One should bear in mind that one in five British Sikhs are under the age of 16, and that the British Sikh population aged 16 or over is in the region of 343,000.

## › WHERE RESPONDENTS LIVE

30% of respondents were from the Midlands, whilst 35% of respondents were based in London. According to the Census 2011, 32% of British Sikhs live in the West Midlands and 29% live in London, so there is still some work to be done in order to reflect the true geographical distribution of British Sikhs. However, the number of respondents from the Midlands has increased significantly since the BSR 2013 and it is hoped that this improvement will continue over time.



## › WHERE PEOPLE LIVE (BY REGIONS IN ENGLAND):

Regions of England	Census 2011 (97% of total population of England & Wales)	BSR 2015 responses (total = 97%)
London	29%	35%
South East	13%	14%
South West	1%	1%
East of England	4%	6%
East Midlands	10%	7%
West Midlands	32%	30%
Yorkshire and the Humber	5%	3%
North East	1%	0%
North West	2%	1%

The greatest disparity in the above percentages is for the respondents from London (6% more than the actual figure Sikhs in London as recorded by the Census 2011). However, all other percentages of respondents have a maximum 3% margin of error from figures recorded in the 2011 Census.

## › RESPONSES FROM SCOTLAND, WALES AND NORTHERN IRELAND

England	961	96.1%
Scotland	33	3.3%
Wales	5	0.5%
Northern Ireland	1	0.1%

According to the Census 2011, Sikhs in Scotland account for just 2.2% of British Sikhs. The number of respondents from Scotland was 3.3%, and therefore the BSR is over-representative of Scottish Sikhs.

Sikhs living in Wales make up 0.7% of the British Sikh population. The number of Welsh respondents to the BSR 2014 was 0.5%, which is similar to the BSR 2014 but which means that the BSR remains slightly under representative of Welsh Sikhs.

The BSR 2015 saw a response from Northern Ireland for the first time. The Northern Irish Sikh population is 0.05% of the British Sikh community.



### › LIMITATIONS AND AREAS OF IMPROVEMENT

The BSR has continued to grow as the largest research study conducted specifically in respect of Sikhs living in the UK. Even so, with this being the third in the series there are undoubtedly limitations and areas for improvement. These will now be discussed.

#### › FOCUS ON CATEGORICAL AND QUANTITATIVE DATA

The questions asked as part of the BSR 2015 have resulted in insightful findings. However, the BSR 2015 is not able to provide detailed analysis of the data due to the size of this document. Further analysis of the data may have to be conducted by researchers and analysts, and the data from the BSR 2015 will be made available to individuals (in particular, academics and researchers) upon request subject to any Data Protection Act concerns as may be appropriate.

#### › GENDER

The gender balance of the respondents requires obvious improvement, although the BSR 2015 has shown a slight improvement in that regard when compared to previous years.

#### › AGE

One area of development for future reports is for greater engagement with people aged 50 and over, especially as it is clear that the respondents to the BSR 2015 are primarily under that age.

#### › LANGUAGE

The questionnaire was only provided in English. However, efforts were made to conduct interviews with respondents in care homes in order to improve the number of elderly respondents. It is anticipated that the next BSR will be made available in Punjabi/Gurmukhi in order to engage in particular with the elderly within the British Sikh community whose understanding of English may not be as strong as that amongst the younger generations.

#### › REGIONS AND NATION STATES

On the whole, the BSR 2015 is reflective of the distribution of Sikhs in the English Regions, and margin of error of 3% is an acceptable level. However, London is over-represented and the number of respondents from the capital may need to be capped for future BSRs.

In respect of nation states, there needs to be greater engagement with Welsh Sikhs in order to build upon the current knowledge and awareness of Sikhs in the UK. The number of responses from Scotland also need to be managed in future in order to accurately reflect the Scottish Sikh community.

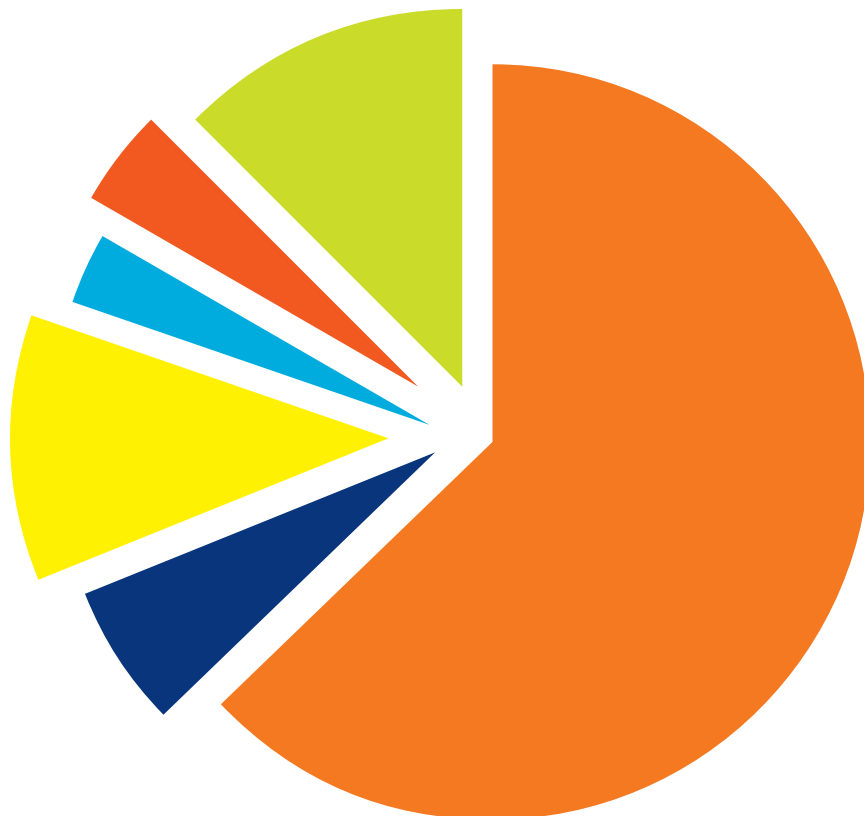


## EMPLOYMENT

- 8% of respondents are involved in the areas of Teaching and Education and in the Third Sector
- Healthcare (9%) and IT/Technology (10%) continue to attract British Sikhs as professions

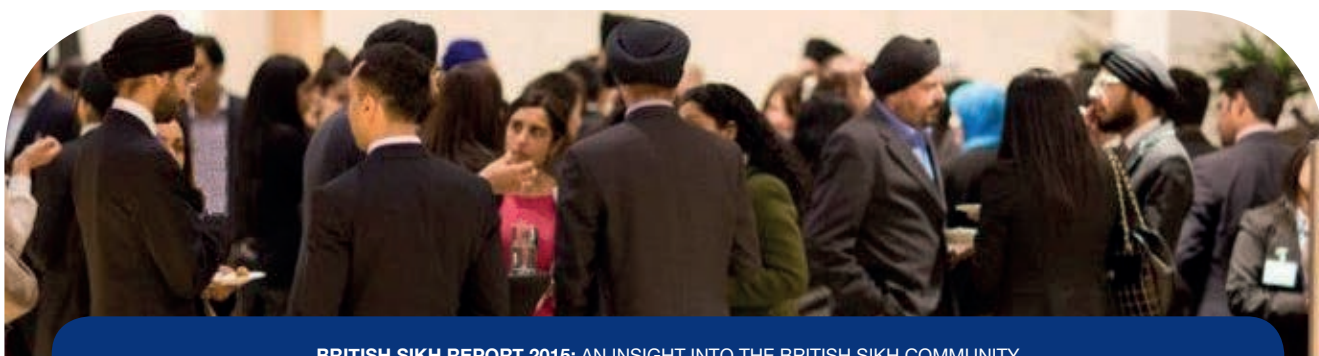
In the BSR 2015, 61% of the respondents were in full-time employment, 6% in part-time employment, and a further 11% were self-employed. Only 3% were unemployed.

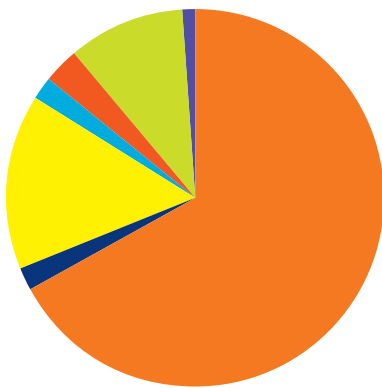
The gender breakdown to this information is new for the BSR 2015 and gives greater insight into the employment and education attainment levels of Sikh women.



### > EMPLOYMENT

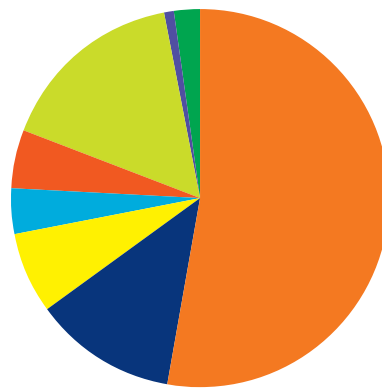
<span style="color: orange;">■</span>	Full time employment	61%
<span style="color: darkblue;">■</span>	Part time employment	6%
<span style="color: yellow;">■</span>	Self employed	11%
<span style="color: cyan;">■</span>	Unemployed	3%
<span style="color: red;">■</span>	Retired	4%
<span style="color: limegreen;">■</span>	Student	12%
<span style="color: purple;">■</span>	Other	3%





## Males:

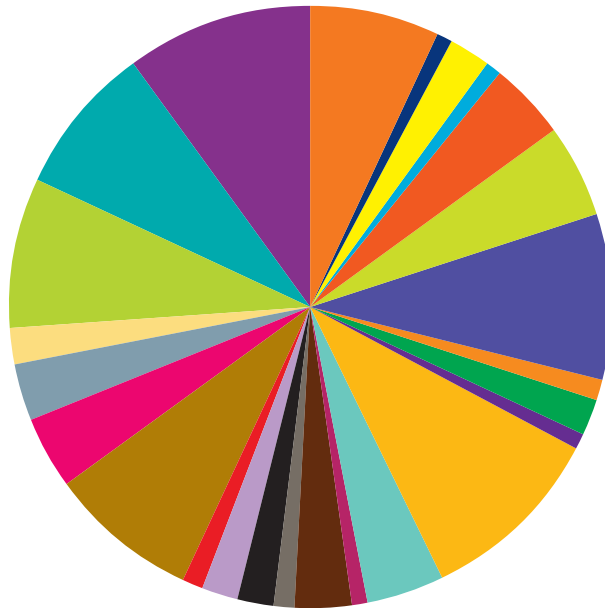
Full time employment	67%
Part time employment	2%
Self employed	15%
Unemployed	2%
Retired	3%
Student	10%
Other	1%



## Females:

Full time employment	53%
Part time employment	12%
Self employed	7%
Unemployed	4%
Retired	5%
Student	16%
Other	1%
House Person/Home Maker	2%

Although respondents were not able to select a specific category of House Person or Home Maker in the employment question, a significant proportion of female respondents self-identified as such and so that is included here.



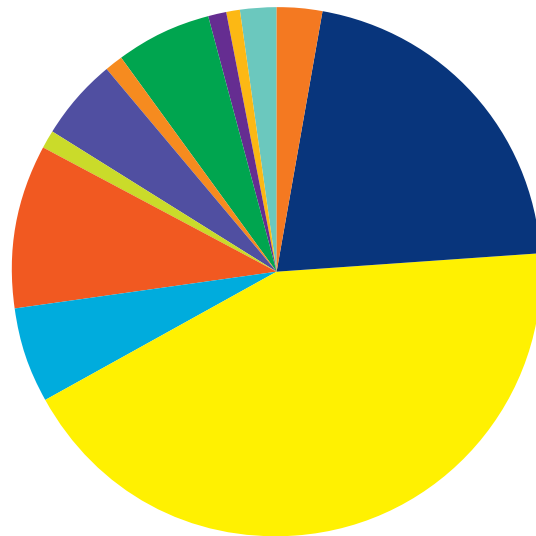
## > TYPE OF EMPLOYMENT:

Accountancy and financial management	7%
Civil and structural engineering	1%
Construction and building services	2%
Design and Art	1%
Engineering	4%
Financial services and insurance	5%
Healthcare	9%
Hospitality, leisure and travel	1%
HR and recruitment	2%
Investment banking and investment	1%
IT and technology	10%
Law	4%
Logistics, transport and supply chain	1%
Management and business	3%
Management consulting	1%
Marketing, advertising and PR	2%
Media, journalism and publishing	2%
Property	1%
Public service, charity and social work	8%
Retail, buying and merchandising	4%
Sales	3%
Science and research	2%
Teaching and education	8%
Not applicable	8%
Other	10%

# EDUCATION

## EDUCATIONAL LEVEL

PhD	3%
Masters	21%
University Degree or equivalent	43%
HNC or HND	6%
A-Levels	10%
Baccalaureate or equivalent	1%
B-Tec, NVQ, City & Guilds or equivalent	5%
Apprenticeship	1%
GCSEs, O-Levels or equivalent	6%
Foreign qualifications	1%
No qualifications	1%
Other	2%

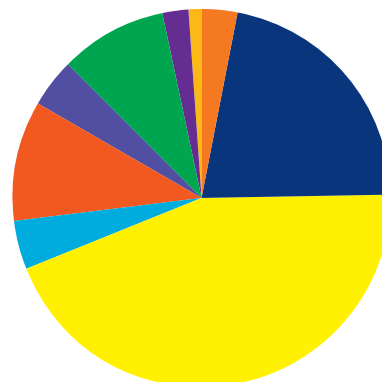
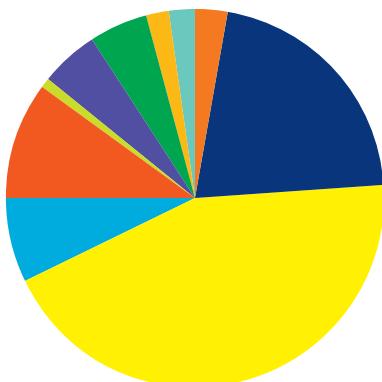


### Males:

PhD	3%
Masters	21%
University Degree or equivalent	44%
HNC or HND	7%
A-Levels	10%
Baccalaureate or equivalent	1%
B-Tec, NVQ, City & Guilds or equivalent	5%
Apprenticeship	0%
GCSEs, O-Levels or equivalent	5%
Foreign qualifications	0%
No qualifications	2%
Other	2%

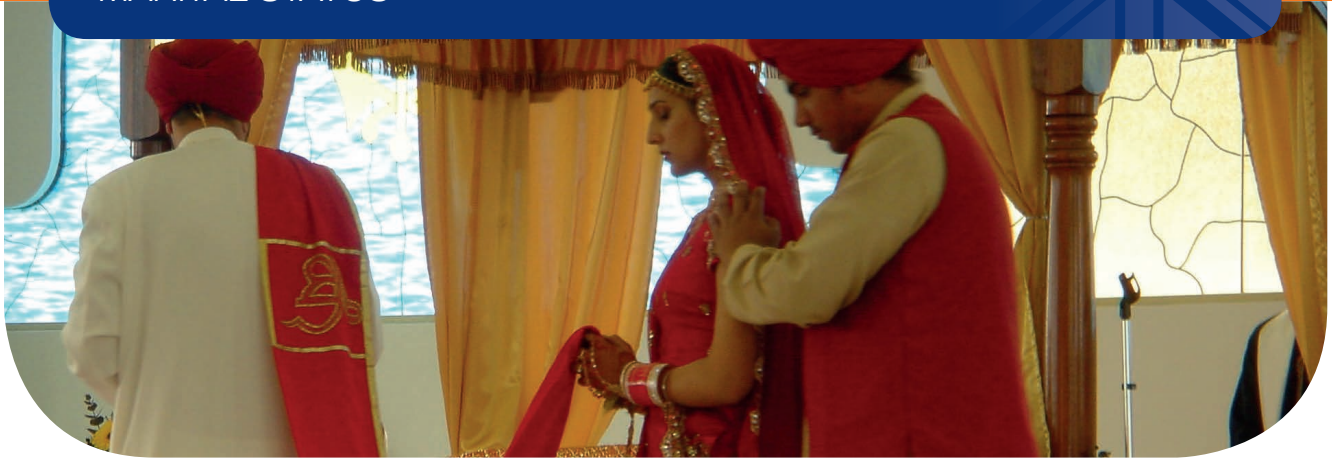
### Females:

PhD	3%
Masters	21%
University Degree or equivalent	43%
HNC or HND	4%
A-Levels	10%
Baccalaureate or equivalent	0%
B-Tec, NVQ, City & Guilds or equivalent	4%
Apprenticeship	0%
GCSEs, O-Levels or equivalent	9%
Foreign qualifications	2%
No qualifications	1%
Other	3%



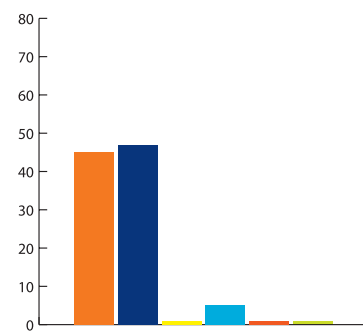
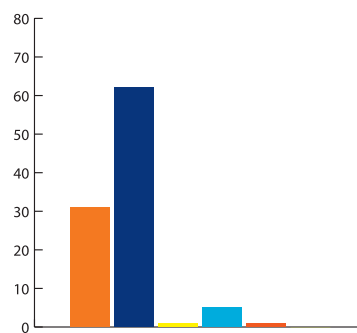
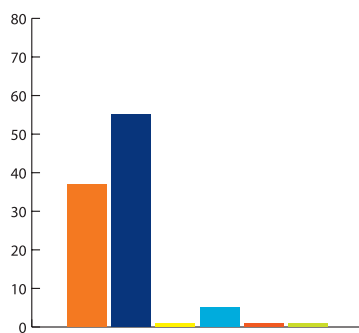
67% of all respondents are educated to degree level and above, with virtually no difference between the percentages for males (68%) and females (67%). This suggests that education for women is valued as highly as it is for men in Sikh families. This is well above the national average for academic attainment.

## MARITAL STATUS



- Only 5% of British Sikhs are divorced, almost half the national average of 9.1%
- 55% of British Sikhs are married, which is slightly higher than the national average of 48%

More than 50% of those surveyed are legally married. The divorce rate amongst respondents at 5% is below the UK national average of 9.1%. However, 37% have defined themselves as single and that could be related to the age category of some of those respondents. 62% of the men that responded were married whilst only 47% of the women who responded were married. It is also interesting to note that 45% of women respondents are single whilst only 31% of our male respondents are single. When it comes to divorce both our male and our female respondents were 5%. These results show a difference in comparison with the wider society where statistics for divorce and separation are higher. This may also indicate a strong commitment to family life.



### Legal Marital Status:

Single	37%
Married	55%
Civil partnered	1%
Divorced	5%
Separated	1%
Widowed	1%

### Men:

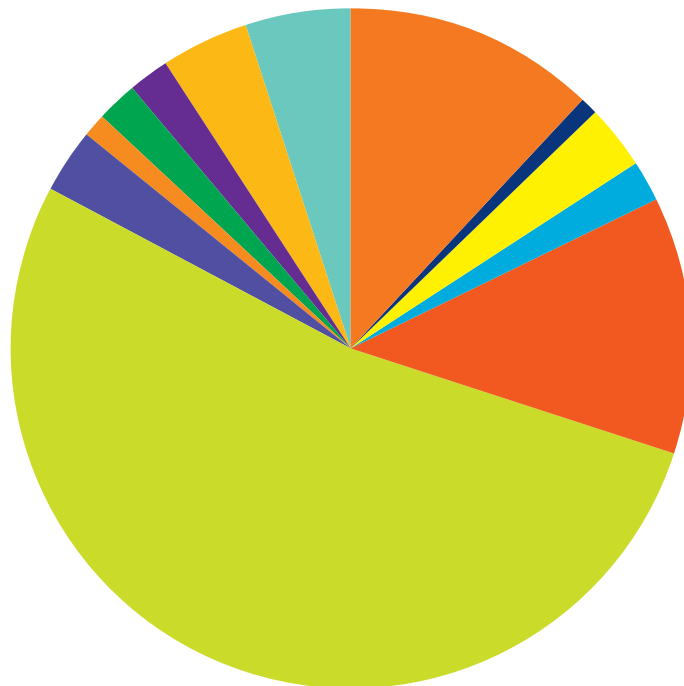
Single	31%
Married	62%
Civil partnered	1%
Divorced	5%
Separated	1%
Widowed	0%

### Women:

Single	45%
Married	47%
Civil partnered	1%
Divorced	5%
Separated	1%
Widowed	1%

It should be noted that four of the men who claimed to be civil partnered have identified themselves as 'Heterosexual'. It may be that they have not understood what a civil partnership is.





British	12%
English	1%
Indian	3%
Punjabi	2%
Sikh	12%
British Sikh	53%
English Sikh	3%
Scottish Sikh	1%
Indian Sikh	2%
East African Sikh	2%
Punjabi Sikh	4%
Other	5%

- 65% of Sikhs in the UK identify themselves as British Sikh or British
- 12% of respondents describe themselves simply as Sikh, a rise of 3% on last year
- 50% of Sikhs in Scotland define themselves as Scottish Sikh or Scottish

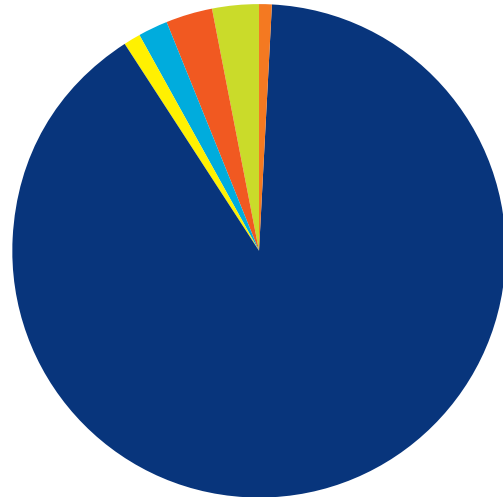
Sikhs in the UK clearly do not see themselves as 'British Asians' but identify quite strongly as British Sikhs with over 50% self identifying as British Sikhs and another 12% identify as British alone.

## MONITORING QUESTIONS

90% of respondents defined themselves as belonging to a particular ethnic group, Asian/Asian British Indian. Sikhs may feel obliged to define themselves ethnically as Asian/Asian British when there is no way in which to use the terminology they most identify with; which from our survey is overwhelmingly British Sikh.

### Ethnic Group:

White and Asian	1%
Asian/Asian British Indian	90%
Asian/Asian British Afghan	1%
Any other Asian background	2%
Any other ethnic group	3%
Prefer not to say	3%



### > SEXUAL ORIENTATION

Heterosexual / Straight	935	94%
Gay / Lesbian	24	2%
Bisexual	10	1%
Prefer not to say	31	3%

Of the 24 Gay/Lesbian respondents, 4 are in Civil Partnerships and 3 are divorced. One of the 'Prefer Not to Say' respondents is in a Civil Partnership.

18% of respondents who identify as Gay/Lesbian or Bisexual are in Civil Partnerships.

A significant number of respondents (3%) have answered 'Prefer Not to Answer'. It may well be that these individuals are unsure as to their sexuality or feel uncomfortable identifying with a particular sexual identity.

## CARING RESPONSIBILITIES

### > CARING RESPONSIBILITIES:

#### Child/Children under 18

Primary Carer	29%
Secondary Carer	7%
Prefer not to say	2%
Not applicable	62%



#### Disabled Child/Children under 18

Primary Carer	1%
Secondary Carer	0%
Prefer not to say	2%
Not applicable	97%



#### Disabled Child/Children 18 and over

Primary Carer	1%
Secondary Carer	1%
Prefer not to say	2%
Not applicable	96%



#### Older Person/People over 65

Primary Carer	8%
Secondary Carer	10%
Prefer not to say	4%
Not applicable	78%



#### Do you consider yourself to be disabled:

Yes	4%
No	93%
Prefer not to say	3%



There appear to be few disabled children from our respondents, and the elderly living in multi-generational households may be quite healthy and independent. This could explain the relatively low number of carers amongst the respondents.

Alternatively, the age group and type of respondents may be more representative of professionals who are working outside of the home.

Only 4% of our sample considered themselves to be disabled too, which again indicates that a personal identification of disability may not be common within the Sikh community.

## PARTICIPATION IN CIVIC SOCIETY



### A How do you intend to vote in the General Election in May 2015?

- 31% of British Sikhs intend to vote Labour and 16% for Conservatives
- 35% do not know which party they will vote for
- 3% intend to vote for UKIP and 4% for Greens
- 24% of Scottish Sikhs intend to vote for the SNP
- Only 1% of British Sikhs intend to vote for the Lib Dems

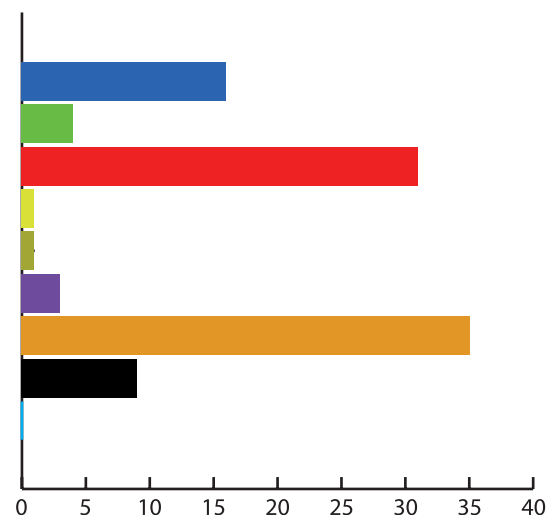
35% of respondents are not sure as to how they will vote in the upcoming General Election. This percentage of 'unknowns' is consistent throughout all of the gender and age groups.

Across all Regions and age groups, the Labour Party gains the most support (between 31% and 36%), with the Conservative party second most popular (between 16% and 27%).

This difference between Labour and Conservative is generally consistent across gender and Regions, with the East of England being the only exception with 27% intending to vote Conservatives and 25% for Labour.

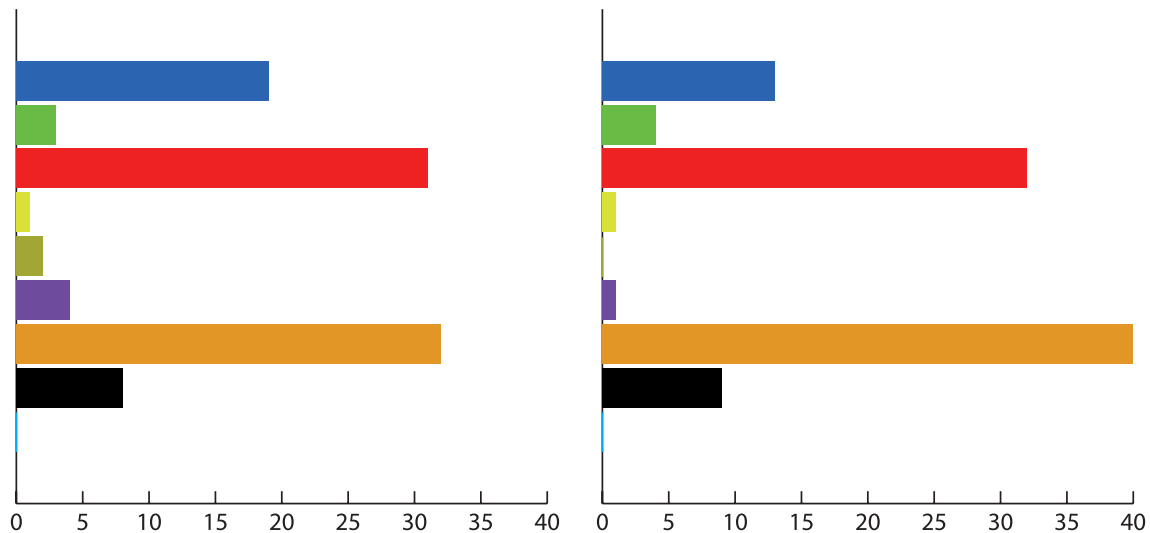
### UK

Conservative	16%
Green	4%
Labour	31%
Liberal Democrats	1%
SNP	1%
UKIP	3%
Not sure	35%
Won't be voting	9%
Other	0%





## PARTICIPATION IN CIVIC SOCIETY



### Male responses:

Conservative	19%
Green	3%
Labour	31%
Liberal Democrats	1%
SNP	2%
UKIP	4%
Not sure	32%
Won't be voting	8%
Other	0%

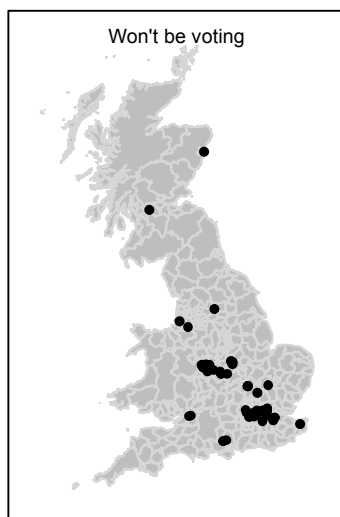
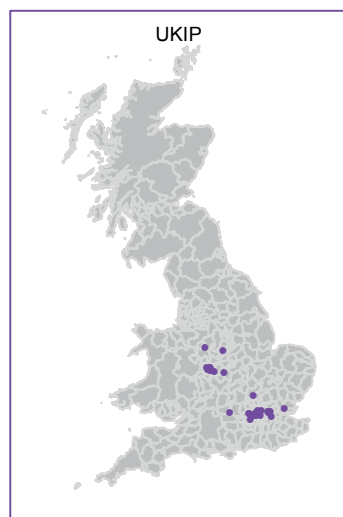
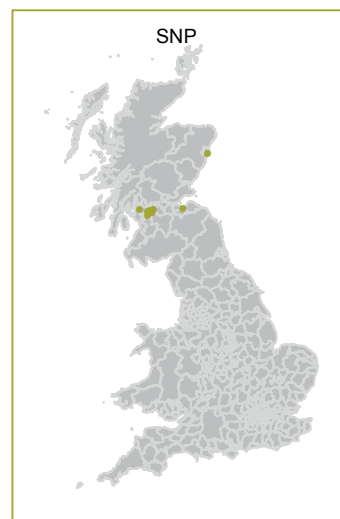
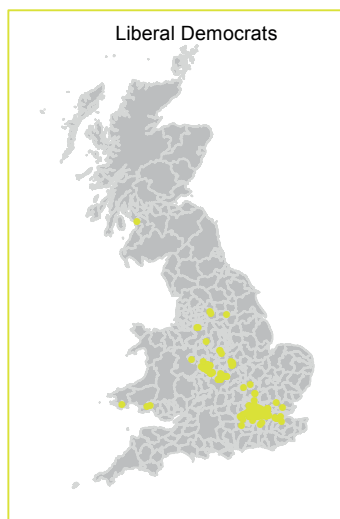
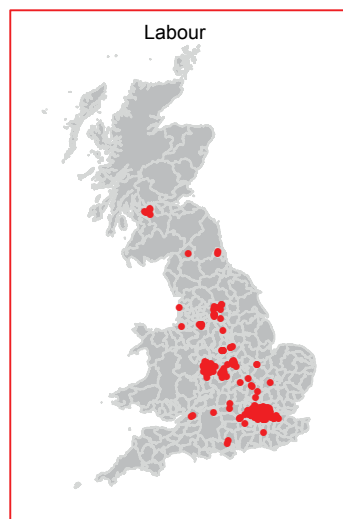
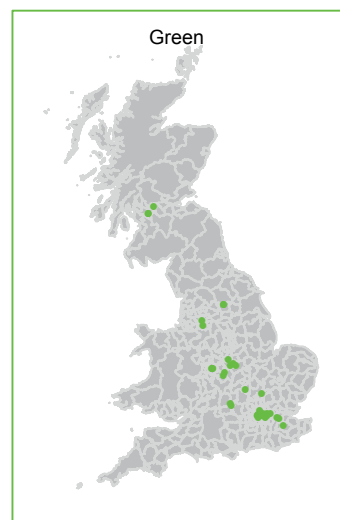
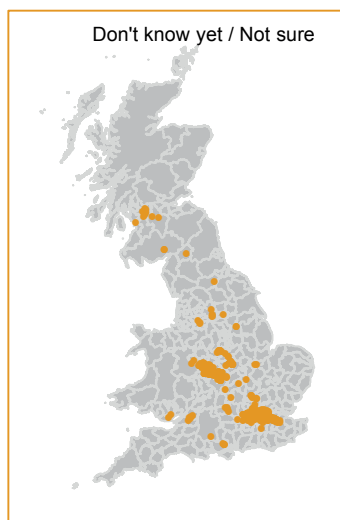
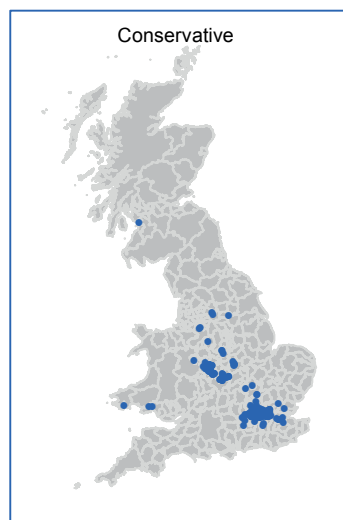
### Female responses:

Conservative	13%
Green	4%
Labour	32%
Liberal Democrats	1%
SNP	0%
UKIP	1%
Not sure	40%
Won't be voting	9%
Other	0%

What is striking is that more men (4%) than women (1%) would consider voting UKIP. More men consider voting Conservative than women (19% versus 13%), although Labour remains the most popular party across the genders.

2% of male respondents would vote for SNP whereas there was no interest from female respondents. A significant number of men (32%) and women (40%) are unsure as to how they will vote in May 2015.

## > VOTERS



## PARTICIPATION IN CIVIC SOCIETY - VOTER INTENTION

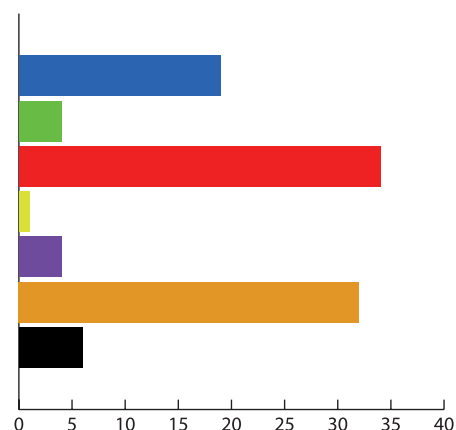


### > VOTER INTENTION BY ENGLAND REGIONS

(only those regions which formed more than 5% of respondents):

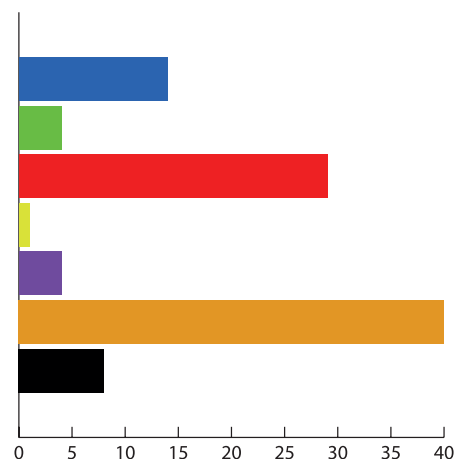
#### London

Conservative	19%
Green	4%
Labour	34%
Liberal Democrats	1%
UKIP	4%
Not sure	32%
Won't be voting	6%



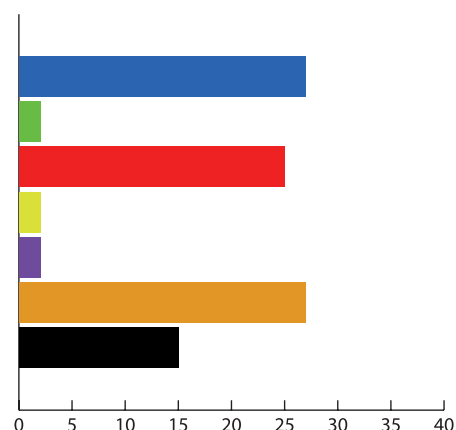
#### South East

Conservative	14%
Green	4%
Labour	29%
Liberal Democrats	1%
UKIP	4%
Not sure	40%
Won't be voting	8%



#### East of England

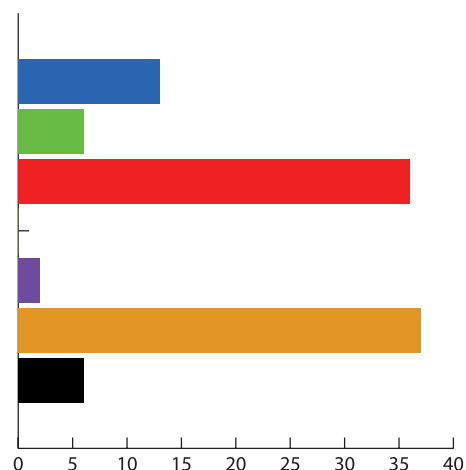
Conservative	27%
Green	2%
Labour	25%
Liberal Democrats	2%
UKIP	2%
Not sure	27%
Won't be voting	15%



## PARTICIPATION IN CIVIC SOCIETY - VOTER INTENTION

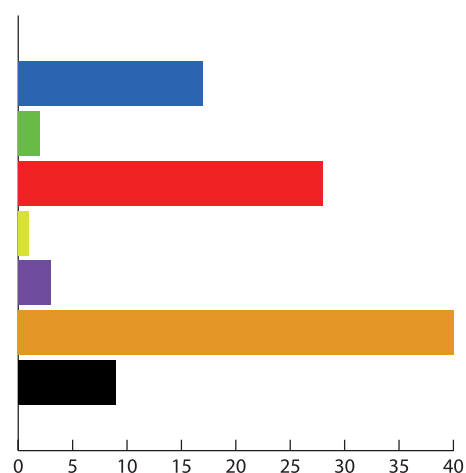
### East Midlands

Conservative	13%
Green	6%
Labour	36%
Liberal Democrats	0%
UKIP	2%
Not sure	37%
Won't be voting	6%



### West Midlands

Conservative	17%
Green	2%
Labour	28%
Liberal Democrats	1%
UKIP	3%
Not sure	40%
Won't be voting	9%

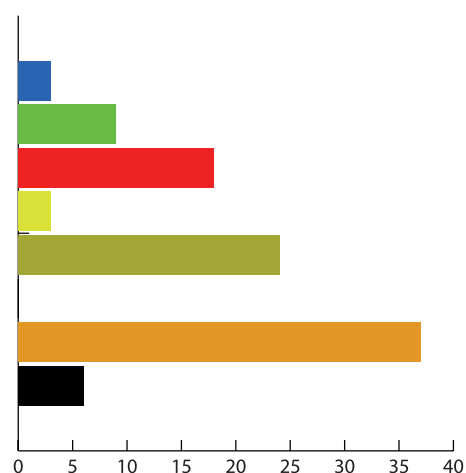


### > VOTER INTENTION IN SCOTLAND

The SNP is most popular amongst Scottish Sikhs, with 24% intending to vote for them.

As with all other Regions and Nations, a substantial proportion (37%) are not sure who they will vote for.

Conservative	1	3%
Green	3	9%
Labour	6	18%
Liberal Democrats	1	3%
SNP	8	24%
UKIP	0	0%
Not sure	12	37%
Won't be voting	2	6%





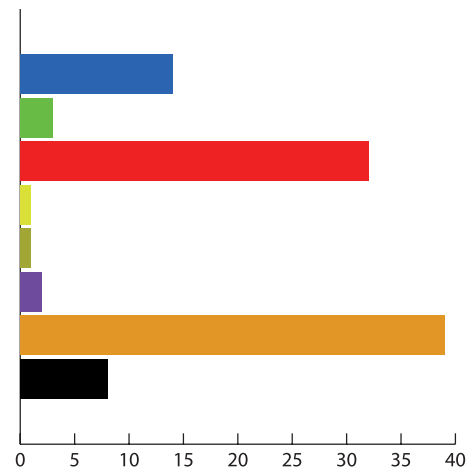
# PARTICIPATION IN CIVIC SOCIETY - VOTER INTENTION

## > VOTING INTENTIONS (BY AGE)

- Almost twice as many Sikhs in their 20s, 30s and 40s would vote for Labour instead of Conservatives
- More British Sikhs in their 20s are not sure who they will vote for (39%) than people in their 30s (36%) or 40s (37%)
- Smaller political parties are more popular amongst Sikhs in their 30s (11% altogether)

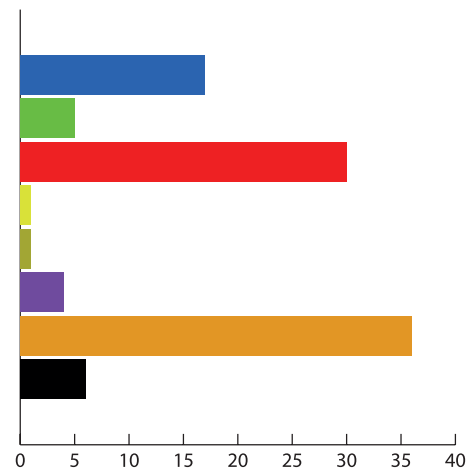
### Respondents in their 20s:

Conservative	14%
Green	3%
Labour	32%
Liberal Democrats	1%
SNP	1%
UKIP	2%
Not sure	39%
Won't be voting	8%



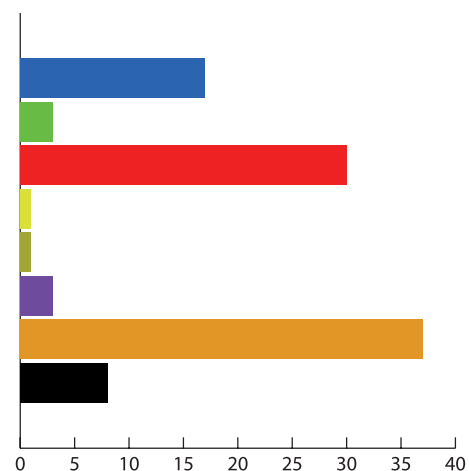
### Respondents in their 30s:

Conservative	17%
Green	5%
Labour	30%
Liberal Democrats	1%
SNP	1%
UKIP	4%
Not sure	36%
Won't be voting	6%



### Respondents in their 40s:

Conservative	17%
Green	3%
Labour	30%
Liberal Democrats	1%
SNP	1%
UKIP	3%
Not sure	37%
Won't be voting	8%

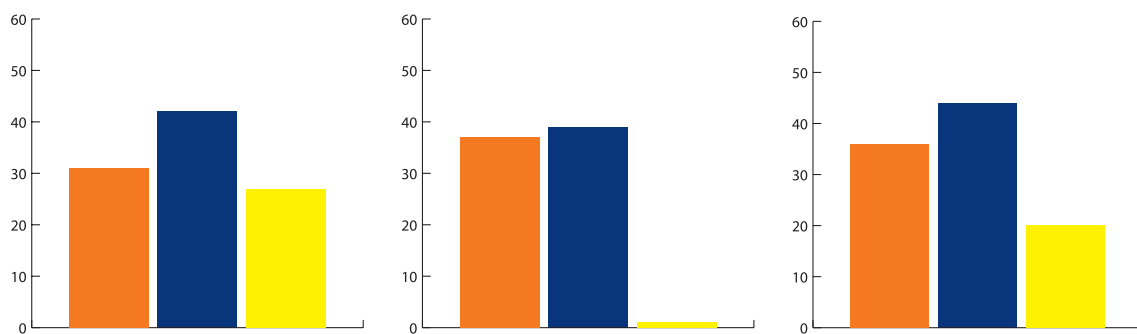


## PARTICIPATION IN CIVIC SOCIETY - VOTER INTENTION



**B** In January 2014 there were revelations that the British Government had sent a member of the SAS to assist the Indian Government in the run-up to Operation Bluestar in 1984.

Will that be a significant factor in your decision about which political party you intend to vote for in the General Election in May 2015?



**Female responses re 1984:**

Yes	308	31%
No	419	42%
Don't Know	273	27%

**Male responses re 1984:**

Yes	103	24%
No	169	39%
Don't Know	159	37%

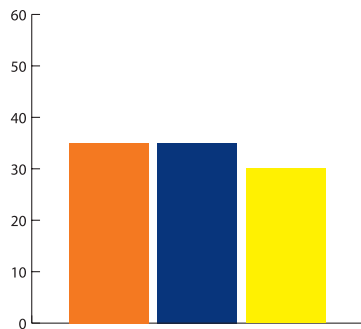
Yes	202	36%
No	247	44%
Don't Know	112	20%

June 1984 saw Operation Bluestar take place when the Harmandir Sahib (Golden Temple) complex was stormed by the Indian troops. The PM Indira Gandhi was assassinated in late October that year by her Sikh bodyguards as revenge for Operation Bluestar, and there were subsequent pogroms against Sikhs in Delhi and elsewhere in India in the days following the assassination.

Following the revelations in January 2014, there were concerns amongst some British Sikhs as to the impact this new information would have upon the community. For some Sikhs, what happened in 1984 remains a highly emotive topic which continues to be relevant today. However, it should be noted that not all British Sikhs share the same strong emotions about the events of over 30 years ago as can be noted from these findings.

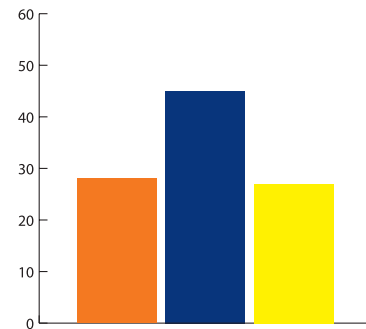
There is a clear divide amongst the genders on this topic. Only 20% of males were unsure as to the impact of the revelations regarding 1984, compared to almost twice as many females (37%). One in four females (24%) said that the 1984 revelations would be a significant factor in who they vote for in the General Elections, whereas more than a third of males (36%) were similarly affected.

## PARTICIPATION IN CIVIC SOCIETY - VOTER INTENTION



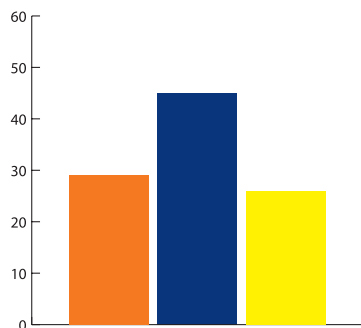
**Respondents in their 20s:**

Yes	35%
No	35%
Don't Know	30%



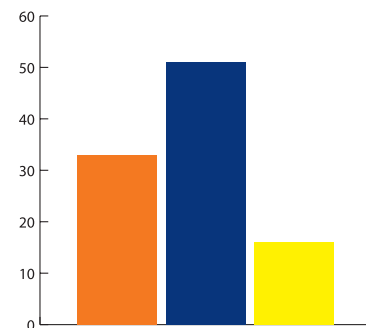
**Respondents in their 30s:**

Yes	28%
No	45%
Don't Know	27%



**Respondents in their 40s:**

Yes	29%
No	45%
Don't Know	26%



**Respondents in their 50s:**

Yes	33%
No	51%
Don't Know	16%

Surprisingly, the Sikhs most affected by the disclosures were those who were born after 1984 and who were therefore not alive during the events of that year. 35% of British Sikhs in their 20s said that the 1984 revelations would be a significant factor in who they vote for in the General Elections.

It is also worth noting that the majority of British Sikhs in their 50s (51%) said that the revelations would not be a significant factor in the way they intend to vote in May 2015.

## PARTICIPATION IN CIVIC SOCIETY - VOTER INTENTION

As this was the only question which allowed people to leave their own comments, we have selected some quotes to give an insight as to what views were on this emotive topic.

*"I answered no. That is not because it doesn't matter because it does and it's a issue of huge injustice but more that a single issue cannot determine which party gets my vote."*

*"Those were tragic days, there was a sense of helplessness in the UK felt by Sikhs. To know that the UK government at the time had an input into it (even very small) is rather sickening. We are still waiting for justice for the Delhi riots where thousands were killed."*

*"An independent enquiry is required into what happened at the time. This has not been carried out."*

*"Lost trust and faith in government"*

*"It was a betrayal of the Sikh community."*

*"I think this was wrong and they should not have supported what is ultimately being called a genocide on Sikhs."*

*"It's important that the Sikh community get the correct answers and reflections into what truly happened in 1984. Without the support and backing of a political party this may be difficult to achieve."*

*"I want to know how the different political parties will deal with issues that effect the Sikh community here and abroad"*

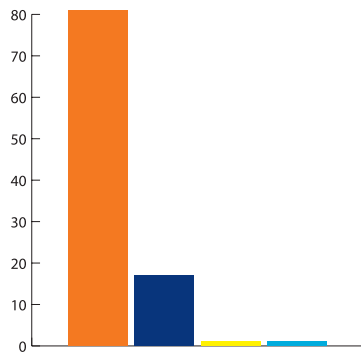
*"I would like full disclosure of the facts therefore allowing the whole truth to be revealed in an honest and transparent way. The government needs to be compassionate, righteous, brave and firm to show the complete honest truth."*

*"We cannot change history, only learn from it and change the future."*



# WHAT DO YOU SEE AS THE MOST IMPORTANT ISSUES FACING BRITAIN TODAY?

- Four out of five British Sikhs (81%) consider the NHS to be the most important issue facing Britain today
- The Economy (78%) and Education (77%) are also considered to be very important issues by over three-quarters of British Sikhs
- 12% of British Sikhs consider Defence to be not important at all, with 10% saying the same for Foreign Affairs

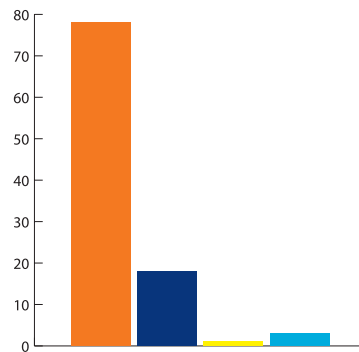


## NHS

Very Important	81%
Slightly Important	17%
Not Important At All	1%
Not sure / Don't know	1%

The NHS continues to be in the headlines, with recent news stories focusing on the impact of reforms by the Coalition, whether various targets are being met, the growing costs of healthcare, and the promise of extra money for specific services after the General Elections by several political parties.

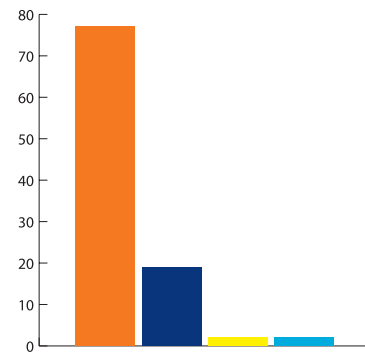
It is also worth noting that 9% of respondents work in healthcare, which may have an impact on the opinions given here.



## Economy

Very Important	78%
Slightly Important	18%
Not Important At All	1%
Not sure / Don't know	3%

The economy is an important issue for British Sikhs. As can be seen later in the BSR 2015, 85% of British Sikhs say that their cost of living has increased in the last 5 years, and 33% of British Sikhs say that it has increased greatly since 2010.



## Education/Schools

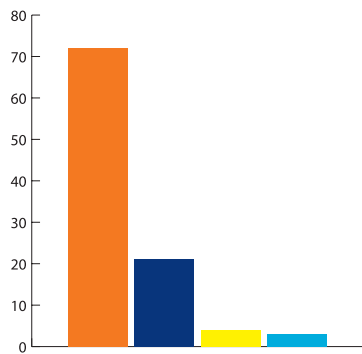
Very Important	77%
Slightly Important	19%
Not Important At All	2%
Not sure / Don't know	2%

There is a very strong focus upon education within the British Sikh community, as outlined earlier within the BSR 2015 with the findings regarding higher educational achievements for Sikhs.

The number of Sikh schools has doubled in the last 5 years, with 8 Sikh-ethos free schools and 8 state-funded Sikh schools as of January 2015 according to Government statistics.

According to the BSR 2014, 38% of British Sikhs would send their children to a Sikh faith school whilst a similar number (37%) would not wish to do so.

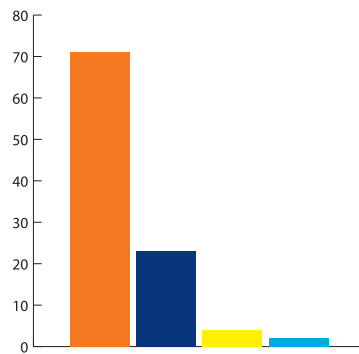
# WHAT DO YOU SEE AS THE MOST IMPORTANT ISSUES FACING BRITAIN TODAY?



## Religious extremism

Very Important	72%
Slightly Important	21%
Not Important At All	4%
Not sure / Don't know	3%

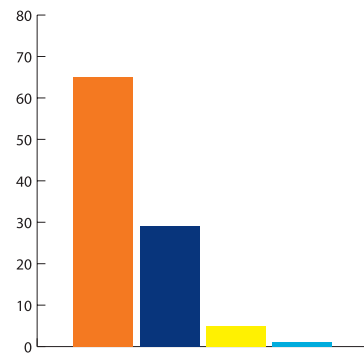
Religious extremism remains an important issue for British Sikhs, especially in light of the impact of such extremist activity on life in Britain today as well as the impact such activity has had on Sikhs around the world. One example of the direct impact upon Sikhs of religious extremism is the discovery of Afghan Sikhs at Tilbury Docks in August 2014 who were fleeing religious persecution in their homeland and sought asylum in Britain.



## Terrorism

Very Important	71%
Slightly Important	23%
Not Important At All	4%
Not sure / Don't know	2%

British Sikhs continue to be concerned about the impact of terrorism, and the recent attacks in Paris and Copenhagen show that Western Europe is still under threat.



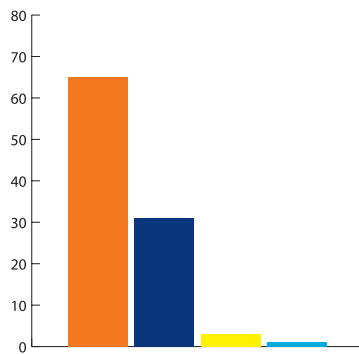
## Race relations/Immigration

Very Important	65%
Slightly Important	29%
Not Important At All	5%
Not sure / Don't know	1%

Although race relations and immigration have been used by some political parties to form the central planks of their policies, British Sikhs do not consider it to be as important as other more pressing issues as listed above.



# WHAT DO YOU SEE AS THE MOST IMPORTANT ISSUES FACING BRITAIN TODAY?

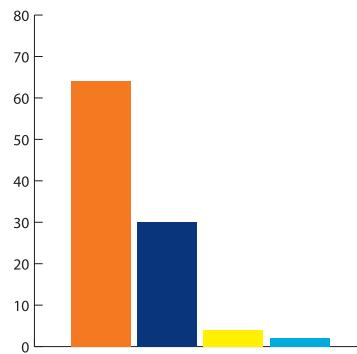


## Crime/Law and order

Very Important	65%
Slightly Important	31%
Not Important At All	3%
Not sure / Don't know	1%

According to the BSR 2014, 18% of respondents had been a victim of crime in the preceding 12 months although over a third of those crimes (37%) were not reported to the Police.

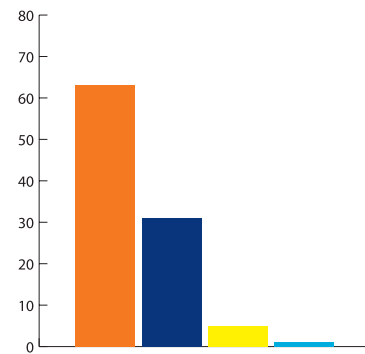
There is also anecdotal evidence to suggest that some Sikhs have been subjected to Islamophobic attacks by people who mistakenly believe Sikhs to be Islamists and/or Muslims due to the turban or other reasons.



## Unemployment

Very Important	64%
Slightly Important	30%
Not Important At All	4%
Not sure / Don't know	2%

Unemployment in the UK is at 1.9million according to the ONS as of November 2014, with a national unemployment rate of 5.4%. British Sikhs, meanwhile, have an unemployment rate of 3% according to the BSR 2015, far lower than the national average. This may explain why unemployment is not as important as other issues for British Sikhs.



## Poverty/Inequality

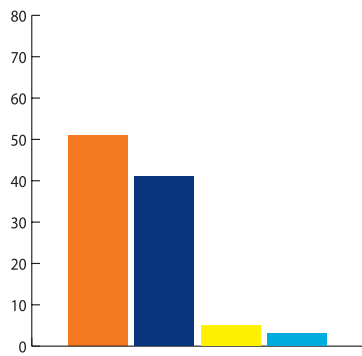
Very Important	63%
Slightly Important	31%
Not Important At All	5%
Not sure / Don't know	1%

Poverty is not directly an issue for the vast majority of British Sikhs. Sikhs in Britain are an affluent community, with the value of the 'Sikh Pound' (or the annual collective income of the British Sikh community) being £7.63billion each year according to the BSR 2014.

The BSR 2014 also stated that over a third of British Sikh households (34%) have an income of over £80,000 per year.

However, there is evidence suggesting that the number of non-Sikhs in Britain who attend Gurdwaras to partake in the free meals provided by the Langar kitchens has risen to over 5,000 people each week. The concept of the Langar kitchen is provided by the Sikh faith for all of society to partake in, and many people who use food banks are now opting to have a cooked meal in a local Gurdwara instead.

## WHAT DO YOU SEE AS THE MOST IMPORTANT ISSUES FACING BRITAIN TODAY?

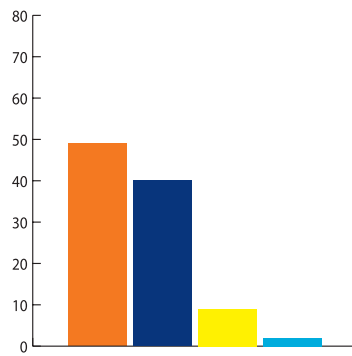


### Pensions/Social security

Very Important	51%
Slightly Important	41%
Not Important At All	5%
Not sure / Don't know	3%

The low figures for this issue may reflect the age distribution of respondents, few of whom were above the age of 65 (just 2%, compared to 8% of British Sikhs being over the age of 65 according to the Census 2011).

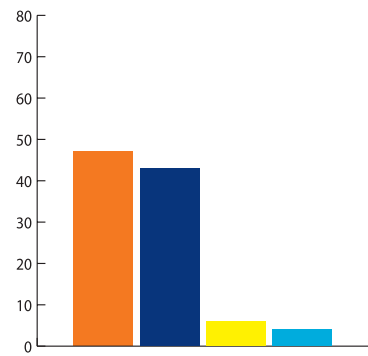
However, this may also be accounted for by the fact that almost half of British Sikhs (47%) live in multi-generational households and the British Sikh community is, on the whole, an affluent one.



### Housing

Very Important	49%
Slightly Important	40%
Not Important At All	9%
Not sure / Don't know	2%

According to the BSR 2014, 87% of British Sikhs own their own homes. That is the highest figure for any community in the UK. Only 1% of British Sikhs claim housing benefit. This may well explain why housing is not a priority for the majority of British Sikhs.



### Community cohesion

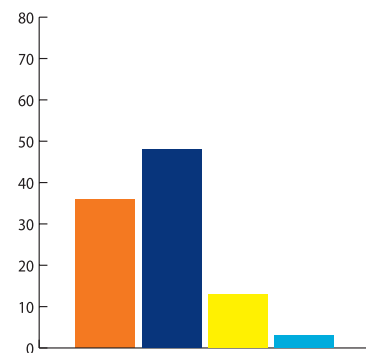
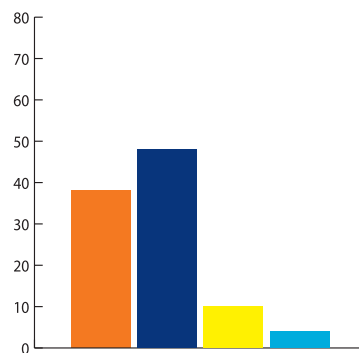
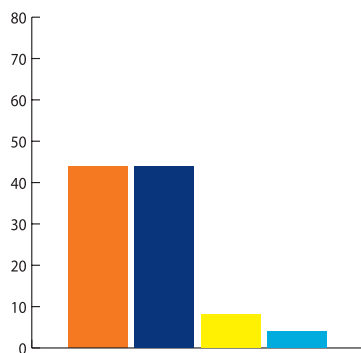
Very Important	47%
Slightly Important	43%
Not Important At All	6%
Not sure / Don't know	4%

In the BSR 2013, 95% of Sikhs in the UK said that they were proud to be British, despite 75% of them having experienced racism at some point in their lives.

The British Sikh community is very well integrated in British society whilst remaining proud of its distinct identity.



## WHAT DO YOU SEE AS THE MOST IMPORTANT ISSUES FACING BRITAIN TODAY?



The remaining issues were:

### Environment

Very Important	44%
Slightly Important	44%
Not Important At All	8%
Not sure / Don't know	4%

### Foreign affairs

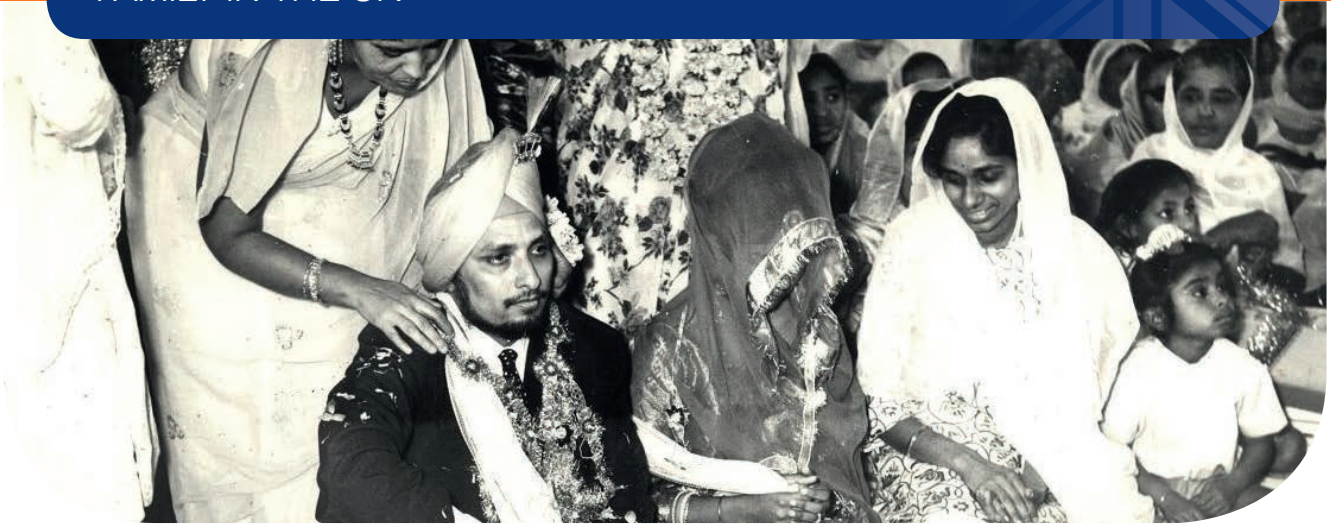
Very Important	38%
Slightly Important	48%
Not Important At All	10%
Not sure / Don't know	4%

### Defence

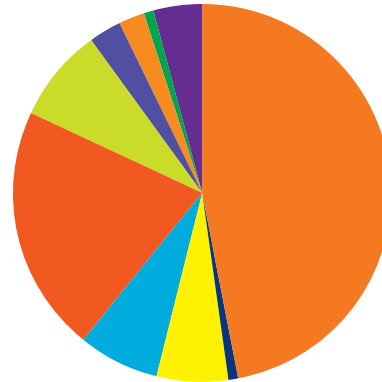
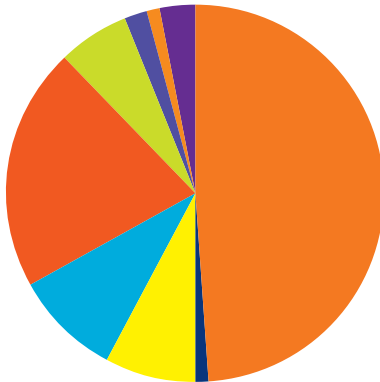
Very Important	36%
Slightly Important	48%
Not Important At All	13%
Not sure / Don't know	3%







- The largest migration of Sikhs to the UK took place in the 1960s.
- The grandparents of approximately half of British Sikhs never settled in the UK.
- The parents of 10% of respondents were born in the UK.



When did your grandparents settle in the UK?

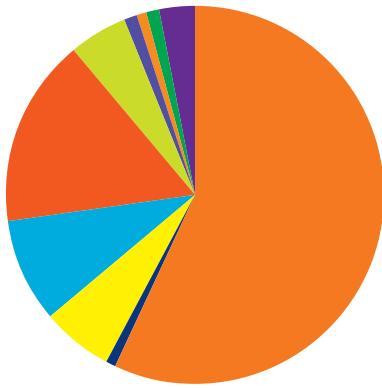
## Paternal Grandfather (Baba or Dadha)

Never settled in the UK	49%
Born in the UK	1%
Before 1950	8%
1950s	9%
1960s	21%
1970s	6%
1980s	2%
1990s	1%
After 2000	0%
Don't know / Not sure	3%

## Paternal GrandMother (Bibi or Dadhi)

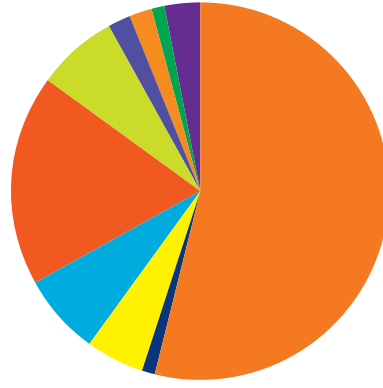
Never settled in the UK	47%
Born in the UK	1%
Before 1950	6%
1950s	7%
1960s	21%
1970s	8%
1980s	3%
1990s	2%
After 2000	1%
Don't know / Not sure	4%





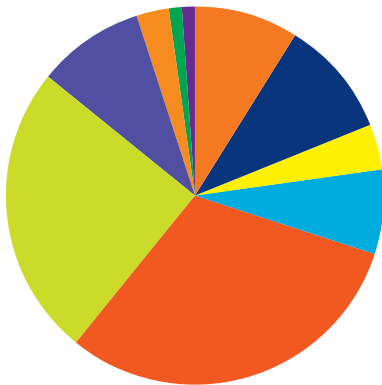
**Maternal Grandfather (Nanna)**

Never settled in the UK	57%
Born in the UK	1%
Before 1950	6%
1950s	9%
1960s	16%
1970s	5%
1980s	1%
1990s	1%
After 2000	1%
Don't know / Not sure	3%



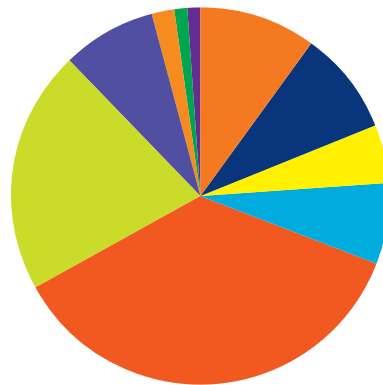
**Maternal Grandmother (Nanni)**

Never settled in the UK	54%
Born in the UK	1%
Before 1950	5%
1950s	7%
1960s	18%
1970s	7%
1980s	2%
1990s	2%
After 2000	1%
Don't know / Not sure	3%



**Mother**

Never settled in the UK	9%
Born in the UK	10%
Before 1950	4%
1950s	7%
1960s	31%
1970s	25%
1980s	9%
1990s	3%
After 2000	1%
Don't know / Not sure	1%



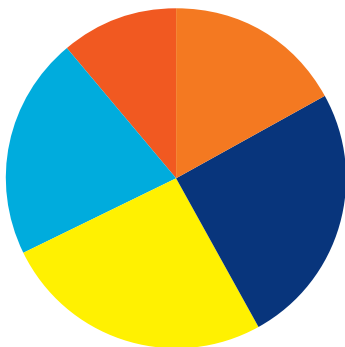
**Father**

Never settled in the UK	10%
Born in the UK	9%
Before 1950	5%
1950s	7%
1960s	36%
1970s	21%
1980s	8%
1990s	2%
After 2000	1%
Don't know / Not sure	1%

## PARTICIPATION IN CIVIC SOCIETY: ATTITUDES TOWARDS IMMIGRATION AND THE EUROPEAN UNION

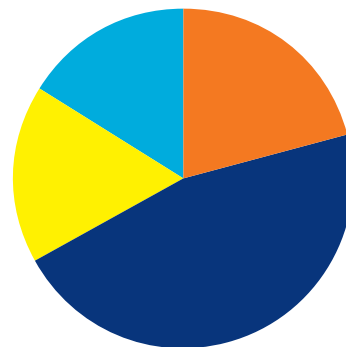


- 42% of British Sikhs say that the UK is made a better place to live by immigration, as opposed to 32% who think that the UK is made worse by immigrants.
- Two thirds of British Sikhs (67%) want the UK to remain in the EU
- 46% of British Sikhs are in favour of the UK remaining in the EY as long as there are reforms to the EU



Currently is the UK made a worse or a better place to live by people coming to live here from other countries?

<span style="color: orange;">■</span>	Much better	17%
<span style="color: darkblue;">■</span>	Moderately better	25%
<span style="color: yellow;">■</span>	Neither better nor worse	26%
<span style="color: lightblue;">■</span>	Moderately worse	21%
<span style="color: darkorange;">■</span>	Much worse	11%



If a referendum on whether the UK should remain a member of the EU were held tomorrow, how would you vote?

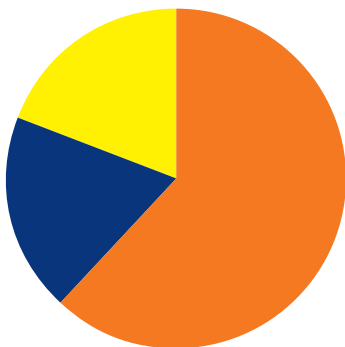
<span style="color: orange;">■</span>	In favour of the UK remaining a member of the EU with no reforms to the EU	21%
<span style="color: darkblue;">■</span>	In favour of the UK remaining a member of the EU with reforms to the EU	46%
<span style="color: yellow;">■</span>	Against the UK remaining a member of the EU	17%
<span style="color: lightblue;">■</span>	Not sure	16%



## PARTICIPATION IN BRITISH SOCIETY – ATTITUDES TOWARDS ASYLUM FOR RELIGIOUS PERSECUTION



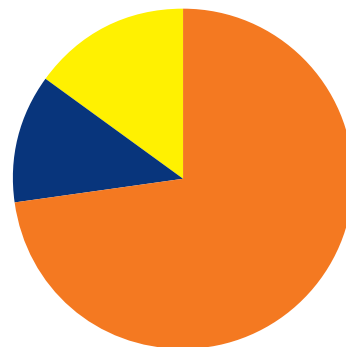
- 62% of British Sikhs believe that the UK should give asylum to people fleeing religious persecution abroad
- 73% of British Sikhs believe that the UK should grant asylum to Sikhs fleeing religious persecution abroad



Should the UK grant asylum to people fleeing religious persecution abroad?

Yes	62%
No	19%
Don't know	19%

Given the state of religious persecution around the world at the present time, it is not surprising that the majority British Sikhs (62%) should wish the UK to grant asylum to all people fleeing persecution based on their faith, regardless of which faith they belong to.



Should the UK grant asylum to Sikhs fleeing religious persecution abroad?

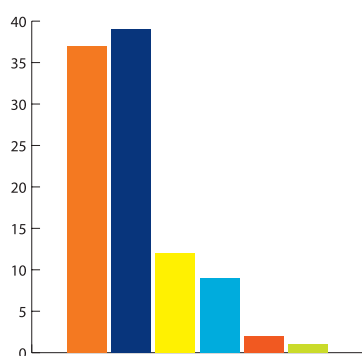
Yes	73%
No	12%
Don't know	15%

Very few Sikhs are fleeing religious persecution from abroad in the present day, with the most recent example being Sikhs from Afghanistan who hid in a shipping container in order to travel to the UK in August 2014.

## POSITIVE OR NEGATIVE VIEWS OF BRITISH INSTITUTIONS



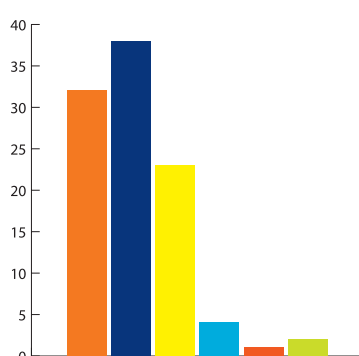
How positive or negative is your view of the following British Institutions?



### The NHS

Very positively	37%
Positively	39%
Neither positively nor negatively	12%
Negatively	9%
Very negatively	2%
Not sure	1%

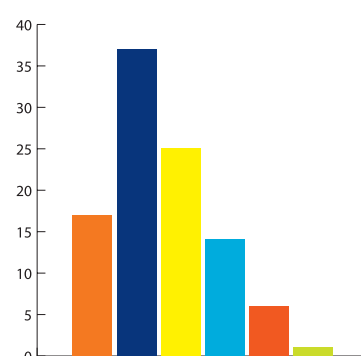
Three-quarters of British Sikhs (76%) view the NHS positively or very positively.



### The Armed Forces

Very positively	32%
Positively	38%
Neither positively nor negatively	23%
Negatively	4%
Very negatively	1%
Not sure	2%

Only 5% of Sikhs view the British Armed Forces in a negative light.



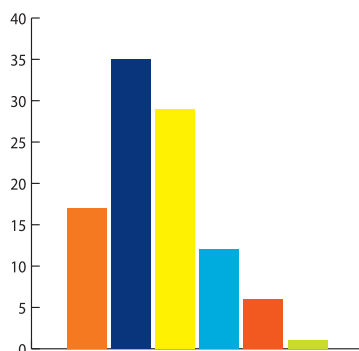
### The Police

Very positively	17%
Positively	37%
Neither positively nor negatively	25%
Negatively	14%
Very negatively	6%
Not sure	1%

The majority of British Sikhs (54%) consider the Police to be a positive institution in the UK.

### The BBC

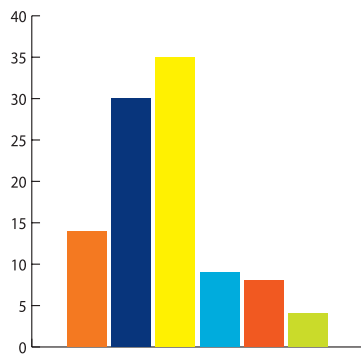
Very positively	17%
Positively	35%
Neither positively nor negatively	29%
Negatively	12%
Very negatively	6%
Not sure	1%



52% of British Sikhs see the BBC as a positive or very positive British institution.



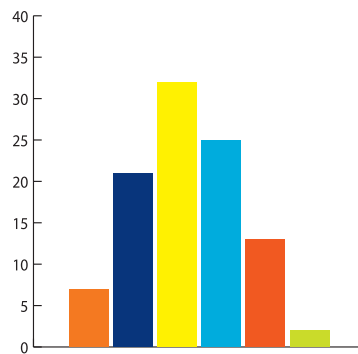
## POSITIVE OR NEGATIVE VIEWS OF BRITISH INSTITUTIONS



**The Monarchy/Royal Family**

Very positively	14%
Positively	30%
Neither positively nor negatively	35%
Negatively	9%
Very negatively	8%
Not sure	4%

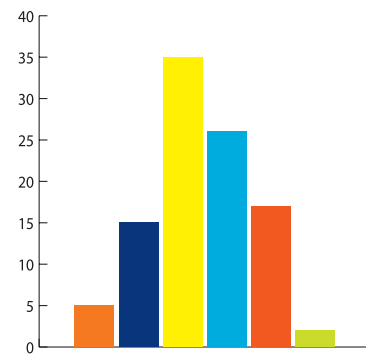
44% of British Sikhs have a positive view of the Royal Family.



**Parliament**

Very positively	7%
Positively	21%
Neither positively nor negatively	32%
Negatively	25%
Very negatively	13%
Not sure	2%

The majority of British Sikhs do not have a positive view of Parliament, with just over one in four respondents (28%) seeing it as a positive or very positive British institution.



**The Press**

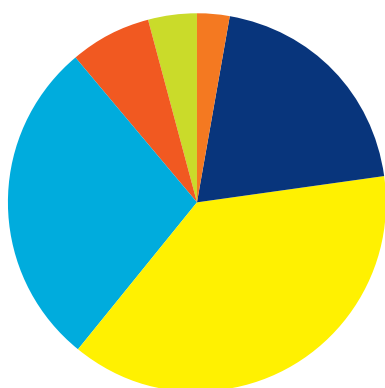
Very positively	5%
Positively	15%
Neither positively nor negatively	35%
Negatively	26%
Very negatively	17%
Not sure	2%

The press is perhaps the least loved of British institutions amongst Sikhs, with only one in five (20%) viewing it in a positive light.

## MEDIA PORTRAYALS OF BRITISH ASIANS AND BRITISH SIKHS



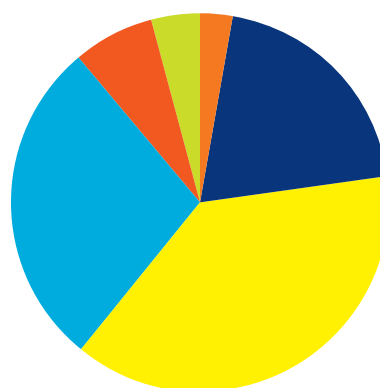
- Half of British Sikhs (49%) believe that Sikhs are portrayed positively in the mainstream media.
- One in three Sikhs (35%) believe that British Asians are portrayed as negative in the mainstream media



Thinking about how British Asians are portrayed in the mainstream British media, whether on television, in newspapers or elsewhere, how do you think they tend to be portrayed?

Very positively	3%
Positively	20%
Neither positively nor negatively	38%
Negatively	28%
Very negatively	7%
Not sure	4%

The portrayal of British Asians in the mainstream media has affected the way in which the term 'British Asian' is now viewed by British Sikhs themselves. Fewer than one in four British Sikhs (23%) think that British Asians are portrayed in a positive light.



Thinking about how Sikhs are portrayed in the mainstream British media, whether on television, in newspapers or elsewhere, how do you think they tend to be portrayed?

Very positively	10%
Positively	39%
Neither positively nor negatively	36%
Negatively	9%
Very negatively	2%
Not sure	4%

The portrayal of Sikhs in the mainstream media, meanwhile, seems to be far more positive. Over three times as many British Sikhs say that Sikhs are portrayed very positively by the mainstream media (10%) as opposed to British Asians (3%).

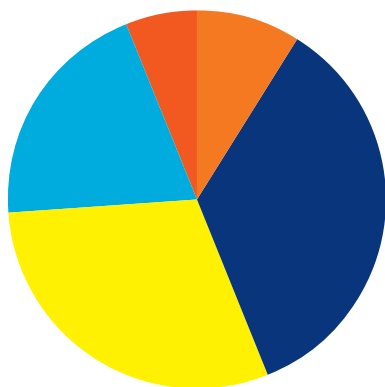
These findings show a vast difference between the portrayal of 'British Asians' and 'Sikhs' as distinct groups within the mainstream British media.

Given the negative connotations of 'British Asians' in the minds of the majority of Sikhs, mainstream media should consider dropping the term 'British Asians' and instead refer to the distinctions of various Asian communities when making reference to them.

## CHANGES TO INCOME AND COST OF LIVING

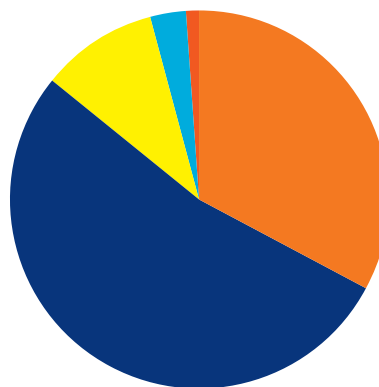


- 56% of British Sikh incomes have remained the same or declined since 2010
- 88% of British Sikhs say that their costs of living have increased since 2010.



To what extent has your family income/wages/salary improved or declined since 2010?

Greatly improved	9%
Somewhat improved	35%
Remained the same	30%
Somewhat declined	20%
Greatly declined	6%



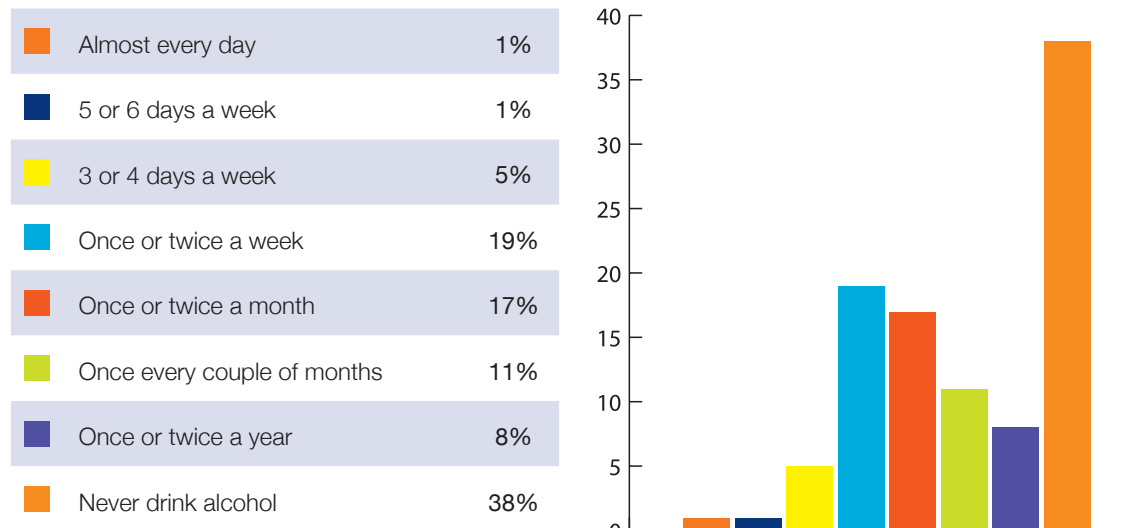
To what extent has your family's cost of living (otherwise known as family expenses) increased or reduced since 2010?

Greatly improved	33%
Somewhat improved	53%
Remained the same	10%
Somewhat declined	3%
Greatly declined	1%



## > ALCOHOL USE

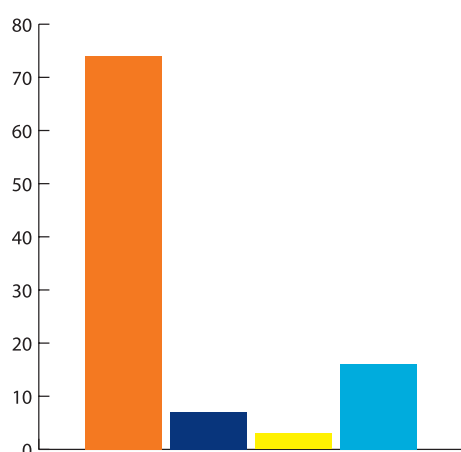
- 38% of British Sikhs are teetotal (an increase of 1% since 2014)
- 26% of respondents drink alcohol at least once a week



## > MEAT PACKAGING

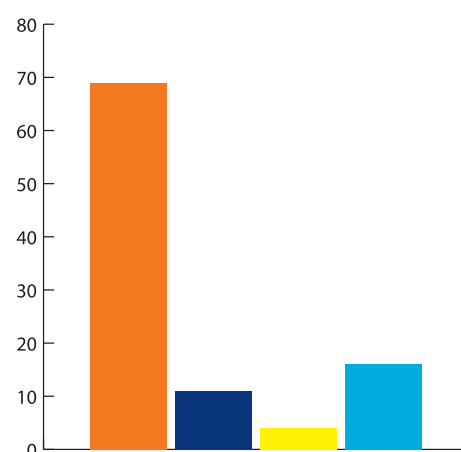
- 74% of British Sikhs would like to see food labelling stating whether meat is halal or kosher
- The majority of British Sikhs (54%) would like to know which farm their meat comes from
- Only 38% of respondents would want to specifically know the method of slaughter of the meat

What would you like to see labelled on packaging for meat?



### Whether it is Halal or Kosher meat

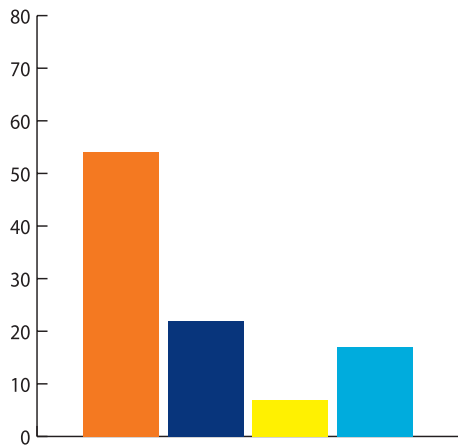
Would like to see on label	74%
Not needed on the label	7%
Don't know	3%
Not applicable as I don't eat meat	16%



### Whether it is religious sacrificial meat

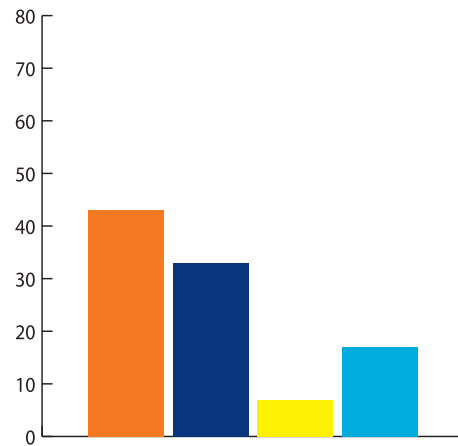
Would like to see on label	69%
Not needed on the label	11%
Don't know	4%
Not applicable as I don't eat meat	16%





**The farm that the meat comes from**

Would like to see on label	54%
Not needed on the label	22%
Don't know	7%
Not applicable as I don't eat meat	17%



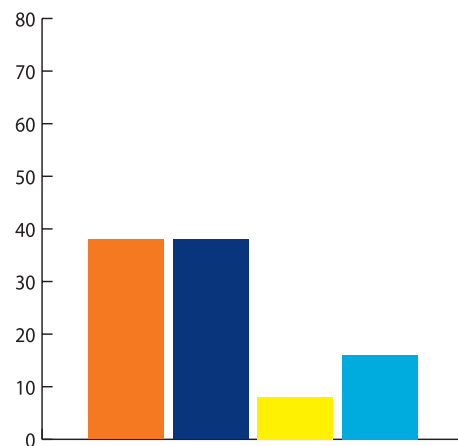
**Whether the animal was mechanically stunned before slaughter**

Would like to see on label	43%
Not needed on the label	33%
Don't know	7%
Not applicable as I don't eat meat	17%

## The method of slaughter used

(e.g captive bolt shooting, gassing, electrocution, drowning, trapping or clubbing)

Would like to see on label	38%
Not needed on the label	38%
Don't know	8%
Not applicable as I don't eat meat	16%



Labelling on meat packaging is a significant issue for British Sikhs.

According to the BSR 2014, 44% of British Sikh meat-eaters do not eat religious sacrificial meat killed in accordance with halal or kosher methods. This is because the consumption of such meat is considered to be prohibited by the faith.

Greater transparency by way of labelling on meat packaging would assist British Sikhs to be able to eat meat in a way that accords with their religious practices. At the present time, it is causing an issue for many British Sikhs who simply do not know whether the meat they are eating is halal or kosher.

The provenance of meat generally is also of concern to Sikhs generally, such as which farm the meat has come from (54%) and whether it was stunned before slaughter (43%).

However, British Sikhs are divided as to whether it is necessary for meat labelling to specify the method of slaughter used, with an equal number (38%) arguing for and against the inclusion of such information on packaging.



# THANK YOU

- Thank you to all of the members of the BSR Team, without whom the BSR would never have come to fruition.
- Thank you to all of our Partners for their support in the promotion of the report.
- Thank you to the City Sikhs Network for their continuing support and hard work on this project.
- Thank you to all of our many supporters for insight, assistance and inspiration over the past year.
- Special thanks to Raj Gedhu, the UKPHA, Commonwealth Online, and Razi Baig for use of their photographs.
- Printing and design kindly sponsored by Irwin Mitchell Solicitors.





