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# British Sikh Report

10<sup>th</sup>  
EDITION



An Insight  
into the  
British Sikh  
Community

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# 1 Executive Summary

Welcome to the British Sikh Report 2023, our 10<sup>th</sup> edition.

Until 2012, much still remained unknown about the Sikh community in the UK. Whilst it was often held up as a model or exemplar community in wider society, the information was usually crude and basic, and little was understood about the actual nuanced views and opinions of Sikhs across the country.

It was against that backdrop that a small group of Sikh professionals came together to collect robust and reliable data about British Sikhs. The first British Sikh Report was launched in 2013, and over the last decade, our team has grown to include the most senior statistician globally from a Sikh background as our Editor as well as many other notable individuals.

The BSR is now a very well established source of robust and unrivalled statistical information about Sikhs living in Britain. In fact, it is the most reliable source of contemporary information specifically about any Sikh community anywhere in the world. It continues to be used by politicians, academics, public authorities and corporates in understanding and identifying the needs of British Sikhs.

The findings from this year's report include:

## Cost of Living Crisis

- 60% of people aged 50 or above have provided financial help to their adult children over the past year
- 34% of males and 31% of females have had to borrow more money or use more credit than usual over the past year
- 52% of people aged 35 to 49 have found it difficult or very difficult to pay their household bills in the past year compared to previous years

## Gurdwara Attendance and Sewa/Volunteering

- 29% of Sikhs attend the Gurdwara weekly, and 23% attend monthly
- 45% of Sikhs volunteer either at the Gurdwara or for services organised by the Gurdwara
- 66% of Sikhs donate money to the Gurdwara each month, and 63% donate to other charities or organisations each month

## Policing

- 58% of females and 49% of males consider the Police to be institutionally racist
- 54% of Sikhs do not believe the Police understand issues affecting the Sikh community
- 80% of Sikhs would like to see more engagement between the Sikh community and local police

## Voting Intentions in a General Election

- 43% Labour
- 20% Conservatives
- 4% Lib Dem
- 4% Green
- 1% Women's Equality Party
- 1% SNP

Thank you to everyone who has supported us on this journey for the last 10 years. Thank you also to the diverse group of Sikh organisations throughout the UK who helped to create the questionnaire and collect the data with us over the years. We are incredibly grateful to everyone who helped us along the way and volunteered their valuable time, from 2012 to the present day.

We hope that you find the BSR 2023 fascinating and informative.

Jasvir Singh CBE

# 2 Ten years of the British Sikh Report

Jagbir Jhutti-Johal OBE, Professor of Sikh Studies, University of Birmingham

In our increasingly diverse global landscape, it is crucial for governments, policymakers, and service providers to possess comprehensive information and robust data pertaining to the multitude of religious and ethnic communities. This knowledge enables the formulation of evidence-based policies to effectively tackle the challenges and disparities in health, education, incomes and various other social and economic issues faced by these communities.

In the Guru Granth Sahib, the importance of knowledge (*gyan*) and education (*vidiaa*) is recognized. *Vidiaa* is light and *avidiaa* is darkness. An uneducated person always stumbles in darkness because they are unable to differentiate between good and evil, truth and untruth, right and wrong, virtue and vice, etc. The Guru Granth Sahib inspires a person to enlighten themselves and help others in acquiring knowledge with the purpose of propagating education (*vidiaa*). Lack of knowledge is a spiritual bondage. Without wisdom a person is unable to carry out all his duties (individual and social) successfully.<sup>1</sup>

As a young religion the Sikh community, drawing on Sikh teachings of *gyan* (knowledge), have been filling the knowledge gap on Sikhs at policy level by collecting data and providing research. Within the UK, according to the 2021 Census, there are 525,865 Sikhs in England and Wales. This compares with a total of 423,158 in the 2011 Census, an increase of 24 per cent. Sikhs comprise 0.90% of the population of England and Wales in 2021, compared with 0.75% in 2011. However, whilst there are over half a million Sikhs in England and Wales, policy makers and the community need robust data to address issues

that are affecting the community. One group that recognised this need for robust research and data to inform policy was the British Sikh Report, which was launched in October 2013, and 2023 marks its 10th Anniversary. The aims of the team and report were to '[Identify the needs and wants of the Sikh population in the UK](#)'. It collects and provides high quality and reliable statistics about the lives of Sikhs living in Britain which is used to form the basis for engagement with politicians, corporates, the charity sector, and communities more generally so that the needs and work of the British Sikh community are highlighted.

Since 2013, an annual report has been published, with an accompanying article focusing on key issues. Initial articles accompanying the report focused on identity, however, since 2017 focus has been on current issues affecting Sikhs, such as [Gender Equality in 2017](#), [Mental Health 2018](#), [Organ Donation in 2019](#) and [2020](#), and [Cost of Living in 2022](#).<sup>2</sup>

Every year, the British Sikh Report has been officially launched at the Houses of Parliament in London. Since 2018, responding to the growing demand from the Sikh community in various regions, the report has expanded its launch venues to include Birmingham, Manchester, Wales, and Scotland.

In this anniversary article, I aim to highlight significant accomplishments attributable to issues raised by the British Sikh Report. Additionally, I will cast a forward-looking perspective, emphasizing issues and challenges that need researching to meet the unmet needs of the Sikh community.



## Key issues and achievements since launch in 2013

The BSR has collected and published statistics on the views and experiences of British Sikhs on many different topics over the past ten years. While some information, such as demographics, employment

and education are collected every year, there is also a focus on specific issues each year. Here is a summary of the main topics covered since 2013.

**Table 1**

### Summary of topics covered in British Sikh Reports from 2013 to 2023

BSR 2013	Art & Heritage, Caste, Gurdwaras, Gender Equality, Politics, Identity, Health & Wellbeing, Racism and Older People
BSR 2014	Languages Spoken, Households, Property, Business, Religion & Faith, Faith Schools, Transport, Sports & Exercise, Crime and Policing
BSR 2015	Caring, Participation in Civil Society, Family, Immigration, European Union, Asylum, Religious Persecution, Media, Incomes & Cost of Living, Food and Drink
BSR 2016	Observance of Sikhi, Identity, Caste, European Union Referendum, Migration, Refugees, Foreign Policy
BSR 2017	EU Referendum & Brexit, Migration, Refugees, Foreign Policy
BSR 2018	Mental Health, Caste issues, Gurdwara Management, Life as Older Sikhs in Britain
BSR 2019	Organ Donation, Adoption and Fostering, Disability, Caring, Suicide, Drugs and Alcohol
BSR 2020	Voting Behaviour, Accommodation & Housing, Crime, Marriage, Weddings, Sex & Relationships Education, Faith Schools and Loneliness
<b>There was no BSR in 2021 due to the impact of the pandemic</b>	
BSR 2022	Covid, Health Services & Waiting Times, Cost of Living, CPR, Mentoring, Gurdwaras, Volunteering and Donating
BSR 2023	Policing & Community Relations, Sikh Hate Crime, Voting intentions, Politics, Rishi Sunak as PM, Volunteering, Donating, Caring, Neurodiversity, Cost of Living, Sikh Representation

The table above underscores the British Sikh Report's ongoing commitment to researching and addressing pivotal issues affecting the community. Through the systematic gathering of data on these key matters, the report has played a substantial role in sparking discussions within the Sikh community and beyond. These conversations extend to various important

topics, including social and political action, as well as charitable endeavours. Consequently, these dialogues have fostered meaningful engagement with policymakers and public bodies, compelling them to address the unmet needs of the Sikh community.

## Social and Political Action

The sixth Guru, Guru Hargobind, introduced a militaristic dimension to the Sikh faith. He introduced the concept that the Guru has both spiritual authority (*piri*) as well as a worldly and temporal role (*miri*). *Miri-Piri* requires one to be a saint first and a soldier second. This means that a Sikh's saintliness

and spirituality should come first and foremost, and that spirituality should guide them in their worldly and temporal matters. It was a concept central to the Sikh Dharam from the very outset of Guru Nanak's time right through to the tenth Guru, Guru Gobind Singh.<sup>3</sup>

The 2015 report focused on Sikhs intentions to vote and noted voting intentions amongst British Sikhs for the General Election 2015:

- In respect of the main political parties:
- 31% intended to vote Labour
- 16% intended to vote Conservatives
- only 1% intended to vote for the Liberal Democrats

In the 2017 election there were two Sikh MPs elected to Parliament – Preet Kaur Gill, the first Sikh female MP, and Tanmanjeet Singh Dhesi, the first turban wearing Sikh. We now have 5 openly Sikh peers. Previously the only turban wearing Sikh in the Houses of Parliament, Lord Singh, is now accompanied by three new turbaned Sikh peers in the House of Lords: Lord Suri, Lord Kulveer Ranger and Lord Kuldip Singh Sahota, as well as Lord Rami Ranger who is a non-turbaned Sikh. There is only one Sikh woman in the House of Lords, and that is Baroness Verma.

## Seva (Charity/Selfless Service)

The UK Sikh community place great emphasis on *seva* and altruism and have encouraged and supported the notion of “Big Society” and social engagement.

When we look at the key milestones and key issues that the reports have been addressing, Guru Nanak’s teaching of *seva* – selfless service - is present in all of them because it encourages social and civic action. Guru Nanak Dev Ji’s teachings emphasized spiritual wisdom, righteous living, and responsibility towards God and its creation. Guru Nanak advocated for a sense of ‘duty’ and ‘way of life’ achieved through practicing three core principles: *naam japna* (recitation of God’s name), *kirat karna* (earning an honest living) and *vand chakana* (selfless service). These core practices are both internal and external practices that enable spiritual growth and facilitate moral and ethical living.

Guru Nanak teaches that to achieve liberation of the soul and ultimate union with God the true seekers must live according to the teachings as set out in the Guru Granth Sahib. As discussed earlier, there is an emphasis on sincere worship, and serving God (*seva*) through altruism, both of which are difficult to

achieve due to ego and self-centeredness (*haumai*). The external action of *seva* is essential for “those who search for a seat in God’s court.”<sup>4</sup> Throughout the Guru Granth Sahib and in the *Ardas* (concluding prayer) the importance of good deeds, conduct, and service to mankind is stressed. Guru Nanak stated that no *achar* (true moral character) can be built without the sincere worship of the *Ek Onkar* (One God) and His Name while living within this world.

The theological concepts of *seva* and *vand chakana* (selfless service) enable spiritual growth and facilitate moral and ethical living. They emphasize an individual’s social responsibility to ensure the well-being of society.<sup>5</sup>

*In the midst of this world, do seva,  
and you shall be given a place of honour in the  
Court of the Lord. (Guru Granth Sahib: Ang 26)<sup>6</sup>*

Sikhs engage in three forms of *seva* (selfless service): “*seva* rendered through one’s body (*tan*), *seva* rendered through one’s mind (*man*), and *seva* rendered through giving of one’s material wealth (*dhan*). All *seva* is performed without desire (*nishkam*), without intention (*nishkapat*), and with humility (*nimarta*).”<sup>7</sup>

## Seva employed in key campaigns to cause change

As a community, Sikhs are impacted by societal-wide issues such as mental ill health, organ donation, cost of living crisis etc. and the British Sikh Report has collected data and disseminated it so that they are able to highlight the specific impacts they had on the Sikh community and influence policy makers and community leaders to cause change. The report has showcased the work of groups that are active in such issues.

In 2019<sup>8</sup> to mark the 550<sup>th</sup> Birth Anniversary of Guru Nanak we saw countless Sikhs all over the UK carrying out volunteer charity works which embodied Guru Nanak’s philosophy of *seva*. The British Sikh Nurses and a number of Gurdwaras decided to focus on organ donation. Project 550 started a conversation

amongst the community to dispel the fears, myths and misinformation that surrounds organ donation. There were also a number of campaigns on social media, like @AKidney4Simran<sup>9</sup>; Meena<sup>10</sup> @Match4meena; Swab4Harj<sup>11</sup> @Swab4H. These families who required transplants put themselves in the public eye to raise their profiles in the hope that they will find a donor, but most importantly they manage to educate the public and provide individuals access to information so that they can make better informed decisions. The most influential and successful campaign on social media and in the gurdwaras that we have seen has been Hope4Anaya<sup>12</sup> @Hope4Anaya, and Anya had a successful transplant in 2019.

In 2020 the Covid-19 Pandemic caused disruptions globally, but as a community Sikhs rose to the challenge, nationally and globally, embracing the concept of *sewa* to serve those in our own community, but also those outside, and this act of service has been further evident since we saw the subsequent Cost-of-Living crisis take hold.

Despite successfully navigating challenges, particularly the financial ones brought about by the Covid-19 Pandemic, the 2022 Report emphasizes the significant impact of the 'Cost of Living Crisis' on the community, particularly in terms of financial and time donations:

*'Harmeet Singh, the General Secretary of Sri Guru Singh Sabha Southall with reference to COVID-19 noted in 2020 how 'For Sikhs, donating 10 per cent of income is a core tenet of the faith, but as people lose jobs and struggle financially this becomes difficult.'*<sup>13</sup>

Similar to other communities, individuals within the Sikh community are grappling with the repercussions of increasing inflation, rising costs of food and fuel. As their actual disposable income decreases, there is a noticeable decline in charitable contributions.

For example, 32% of British Sikhs said that they were finding it difficult or very difficult to pay bills (40% of women and 25% of men). 75% reported that their gas and electricity bills had increased, and 20% said that their rent or mortgages had increased. Over 70% reported being hit by increasing food and fuel prices, with 35% shopping around more than before to find the cheapest prices. 50% of women and 40% of men reported spending less on non-essentials. Over a third are using less gas and electricity and cutting back on non-essential car journeys. 41% reported finding it somewhat difficult to afford energy bills, and another 14% found it very difficult.

Although as during the pandemic, faith communities are once again supporting members of their own and other faith communities, this time they themselves are also not immune to the rising costs of food and utility bills. The cost of producing *langar* to serve at the Gurdwara or distribute to the homeless is proving difficult due to rising energy and fuel costs and rising food prices alongside an increase in footfall.<sup>14</sup>

In terms of volunteering to cook and distribute food, the cost-of-living crisis is having a negative impact with fewer people volunteering because they are working more to make ends meet.

Nevertheless, as inflation continues to rise and donations diminish Sikhs will continue to serve those in need because they will be reminded:

*O Nanak, how shall I tell them this? Without the karma of good deeds, they are only destroying themselves.*  
(Guru Granth Sahib: Ang 147)<sup>15</sup>

and failing to do so:

*With great effort and exertion, the miser works to gather in the riches of Maya. He does not give anything in charity or generosity, and he does not serve the Saints; his wealth does not do him any good at all.*  
(Guru Granth Sahib: Ang 712)<sup>16</sup>

It is highly likely that those Sikhs who have greater financial security will increase the level of their support for others due to the conscious attitude towards service and charity, and whilst the *sangat* (congregation) themselves may feel the pinch of financial stress and Gurdwaras are facing increasing overhead costs, Sikhs who can afford it will continue to do their duty and serve those who have been negatively impacted by this cost of living crisis.

## 2023 Survey Results

Since 2013, the British Sikh Report survey has collected information on British Sikhs' views on many topics, including for example mental health, gender equality, organ donation, adoption and fostering, and Sikh faith schools. In this 10th anniversary year, BSR 2023 has again explored many topics, including the cost of living, donations and *sewa* (volunteering), Sikhs' relationships with the British police, voting intentions, and caring for the elderly and children. Here are some key some highlights:

- Cost of living – more than half received increases in income well below the rate of inflation during the past year, with women's incomes rising less than men's.
- 60% of those aged 50 years or more said that they had provided financial help to adult children in the past year.
- Well over a third of those of working ages have had to borrow or use more credit than in the past, and many have also found it hard to pay bills.

- In spite of rising costs of living, Sikhs continue to perform *sewa* (volunteering) and donate part of their incomes, through Gurdwaras and other charitable organisations.
- Policing – trust in the police varies by age, with less trust among younger age groups.
- Over half believe that the police service is institutionally racist
- About a quarter would join the police or encourage family and friends to join, but a half would not do so. About half don't think that the police understand issues affecting Sikhs, and 40% don't think that the police take issues reported to them by Sikhs seriously. This then impacts their decisions on whether to report incidents to the police or not.
- 80% would like to see more engagement with their local police, and also for there to be more Sikhs in the police service.
- A significant number of men who have encountered incidents perceived as anti-Sikh hate crimes choose not to report them, particularly within the younger age groups.
- Voting intentions – if there was an election now, 43% would vote for Labour, 20% for the Conservatives, 4% each for Lib Dems and the Green Party.
- Caring – Young Sikhs encounter difficulties related to both financial constraints and ensuring high quality care for both their children and elderly parents.
- 22% care for an older person, with 15% receiving support from professionals to assist with the care. Costs, quality of care and culturally appropriate care are the biggest challenges in caring for an older person.
- For those who have used residential care for the elderly, 35% have used savings to finance it, and 26% have been funded through the NHS. Others have borrowed, used private insurance, and sold or mortgaged property.

## Future research topics

As the British Sikh Report advances, a proactive engagement with a broad spectrum of critical issues becomes imperative. The Sikh community, akin to other faith communities is grappling with a myriad of concerns arising from socio-economic factors and technological advancements, notably the emergence of Artificial Intelligence. The trajectory of medical progress, such as euthanasia and genetic engineering, introduces profound ethical dilemmas and moral inquiries, and there is an urgent need to comprehend the nature and significance of these advances and understand community perspectives.

In our global and national landscape, the chasm between affluence and poverty is steadily widening, with persistent narratives underscoring stark disparities in the treatment of diverse ethnic and religious communities. This disparity is evident in healthcare, education and employment outcomes, immigration and refugee status, and this is where the BSR team can provide some important data on the Sikh community.

In the realm of healthcare, it is crucial to align healthcare access with Sikh religious beliefs and address ethical considerations in medical practices. Prioritizing comprehensive data on Social Care, Dementia, Cancer, and Menopause is imperative to stimulate discussions on these matters at the community level but also to enable both the community and policymakers to effectively meet the

diverse needs of the Sikh community in relation to these health conditions.

In the realm of education, there is urgency in obtaining extensive data on Neurodiversity and its impact on the community.

In the realms of business and employment, data on employment rates and issues linked to unemployment and debt, exacerbated by the current cost of living crisis, is of critical importance so that the community can make interventions to address these issues. Exploring the community's perspectives on ethical business practices and investments demands research and data, especially with reference to Sikh places of worship. Gurdwaras, like their counterparts in other faith communities, should implement strategic investment approaches concerning congregation funds and it is important to understand how the Sikh *sangat* (congregation) perceives Gurdwaras in terms of their environmental, social, and corporate governance (ESCG) responsibilities. Such ESCG data, supported by data on community perspectives on challenges posed by climate change will enable the British Sikh Report team to highlight concerns and active endeavours employed by the community in promoting environmental stewardship.

In a country marked by inequalities and prejudice stemming from economic, religious, political, and immigration differences, it is essential to delve into



and understand the ways in which communities engage in fostering unity through initiatives such as community building and interfaith collaboration. Understanding these dynamics can contribute significantly to promoting respect, solidarity and unity. Sikhs have always engaged in community engagement through *sewa* very well and it is imperative to provide robust data on how the Sikh community engages in charity work, community building, and interfaith relations to inform policymakers on the community's position, or the lack thereof, for example on immigration and refugee policies.

Equally important is the comprehensive collection of data on sensitive matters such as disability, child protection, LGBTQ+, and race hate crime. The British

Sikh Report team must collect and analyse data on these intricate, multifaceted issues, among others, to gain insights that effectively address the diverse and pressing needs of the Sikh community in this era of transformative change.

Furthermore, it is imperative for the British Sikh Report team to periodically revisit previously covered topics every few years. This practice is essential to discern whether conditions have improved or worsened, particularly concerning issues such as mental health and gender equality. Regular assessments will provide valuable insights into the evolving dynamics of these concerns within the Sikh community, leading to policy change through advocacy supported by the collected data.

## Conclusion

Over the last 10 years, the British Sikh Report has consistently taken a leading role in addressing critical issues affecting the Sikh community. With an unwavering commitment to comprehensive and robust data collection, it has launched impactful campaigns and enabled important discussions to take place within the community on previously sensitive topics, such as organ donation and mental health. The reports compiled by the British Sikh Report team have played and will undoubtedly continue to play a crucial role in enabling the community to address key issues, but also enable meaningful dialogue with policymakers and public bodies so that they better understand the community and ensure its needs are met. Moving forward, it is imperative

that Sikhs are not overlooked or marginalized, and that policymakers move beyond stereotypes and assumptions, such as that all Sikhs are uniformly financially or educationally well-off and need no state resources. As seen in the last 10 years, the British Sikh Report and its dedicated team have an important role in dispelling such assumptions and, consequently, addressing the unmet needs of the Sikh community—an essential step toward achieving equity among all communities. In conclusion, having observed some of the positive impact that the British Sikh Report and its team has made in its first 10 years, I look forward to seeing how it will continue to make a positive impact on the Sikh community over the next 10 years.

### Endnotes

- 1 Kaur, Gurwinder. 2012. [The Concept of Education \(Vidya\) in Sri Guru Granth Sahib](#). Online. [Accessed 9 August 2023]
- 2 Some of the key highlights from these reports have been used and quoted in this article.
- 3 Jhutti-Johal, J. 2017. Sikh Dharma, in Veena R. Howard and Rita D. Sherma (eds.), *Dharma: The Hindu, Buddhist, Jain and Sikh Traditions of India*. London: I.B Tauris.
- 4 [Sri Guru Granth Sahib Ji -: Ang : 26 -: ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ :- SearchGurbani.com](#) [Accessed 9 August 2023]
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- 6 Translations from the Guru Granth Sahib (GGS) <https://www.searchgurbani.com/guru-granth-sahib/ang-by-ang> [Quote Sri Guru Granth Sahib Ji -: Ang : 26 -: ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ :- SearchGurbani.com](#) [Accessed 14 July 2022]
- 7 Virdee, G.S. (2005, p.13). 'Labour of love: kar seva at Darbar Sahib's Amrit Sarover.' *Sikh Formations: Religion, Culture and Theory*, 1:1, pp. 13-28. [Accessed 14 February 2020]
- 8 See Jhutti-Johal, J. 2019 and 2020 BSR Articles [British Sikh Report | Creating a voice for British Sikhs](#)
- 9 <https://twitter.com/akidney4simran>. Simran is a 17-year-old with end stage kidney failure.
- 10 <https://twitter.com/Match4meena>
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- 12 <https://twitter.com/Hope4Anaya>
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- 14 Jhutti-Johal, J. 2022. Impact of cost-of-living 'tsunami' on the Sikh community. Online [British Sikh Report](#) [Accessed 7 January 2024]. Also see Auskerry, Hamish. 4 April 2022. [Food, fuel and faith: The impact of the cost of living crisis in Cardiff's Sikh community | ITV News Wales](#) Also see Alam, Yusef. 3 June 2022. 'Gurdwara offers free meals amid cost of living crisis.' [Accessed 1 August 2022]. See also Religion and Media Centre Podcast Oliver Bowring, 2 September 2022 Episode 7 with Harmeet Singh Gill <https://t.co/oDVprXEpDK> [Accessed 23 January 2023].
- 15 [Sri Guru Granth Sahib Ji -: Ang : 147 -: ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ :- SearchGurbani.com](#) [Accessed 14 July 2022]
- 16 [Sri Guru Granth Sahib Ji -: Ang : 712 -: ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ :- SearchGurbani.com](#) [Accessed 14 July 2022]

## 3

# Understanding the data: Sikh identity, Census 2021 in England and Wales

*This article has been produced by the Office for National Statistics for the British Sikh Report 2023, authored by Rich Pereira, Deputy Director of Demography, Population Statistics Directorate, ONS*

## Background

At the Office for National Statistics (ONS), over the years we have produced a range of different data and analysis on people who identified as Sikh in England and Wales. We have done this using data from several sources, including the census.

We run the census every 10 years and it gives us a picture of all the people and households in England and Wales. It asks questions about you, your household and your home, which helps to build

a detailed snapshot of our society. Information from the census helps the government and local authorities to plan and fund local services. It also gives organisations information that can help them understand the communities they are working with.

Throughout 2022 and 2023 we have published a wide selection of data on those who identified as Sikh in Census 2021.

## The religion and ethnic group questions on the Census

The census first introduced a voluntary question on religion in 2001. In the census data, religion refers to a person's religious affiliation. This is the religion with which they connect or identify, rather than their beliefs or active religious practice. When answering the religion question a person could tick one of seven boxes. These were:

- No religion
- Christian
- Buddhist
- Hindu
- Jewish
- Muslim
- Sikh

A person could also answer by ticking the 'Any other religion' box and writing in their response.

The ethnic group question has been included in the census since 1991.

The ethnic group question has two stages. Firstly, a person can choose one of five high-level ethnic groups. In Census 2021 these were:

- "Asian or Asian British" (or "Asian Welsh" in Wales)
- "Black, Black British, Caribbean or African" (or "Black Welsh" in Wales)
- "Mixed or Multiple"
- "White"
- "Other ethnic group"

Secondly, a person identifies through one of the 19 available response options. These included write-in options in each of the high-level ethnic group categories, which included search-as-you-type functionality in 2021. There are many ways in which a person may choose to define their ethnic group. This could include:

- common ancestry
- elements of culture
- identity
- religion
- language
- physical appearance.

It is generally accepted that ethnic group includes all these aspects, and others, in combination.

## Census 2021

The latest census in England and Wales was in 2021, with Census Day on 21 March. This was a digital-first census with most people's responses completed online. We focussed on engaging with communities and population groups to raise awareness and provide support to make sure everyone could take part. People could identify as they wished, using online search options and paper write-ins. They could also respond on a computer, tablet, phone or paper-form.

Respondents were able to identify as Sikh through the 'Sikh' tick box in the religion question or through the ethnicity 'Other' write-in response option. This included search-as-you-type functionality in the online questionnaire that presented a drop-down list of suggestions based on the text being typed. People who described their ethnicity as Sikh may have also chosen to describe their religion as Sikh, or may have identified through just one or the other.

## Census 2021 Results and products

After conducting the census, we process the data ready to publish outputs for everyone to use. Before we publish our statistics, we make sure they don't include any personal information.

We published the first population estimates from Census 2021 in June 2022, followed by topic summaries including religion and ethnic group in the autumn of 2022. In spring 2023 we released more detailed analysis on housing, education, identity, work, health and marriage by different geographical areas across England and Wales.

We introduced new functionality for Census 2021 data with our *Create a custom dataset* tool which allows users to make their own datasets by selecting different combinations of census variables. This allows you to cross reference people who identified as Sikh through the religion question with a range of other variables, including:

- age
- sex
- economic activity status
- main language
- ethnic group

The results can be presented at a range of geography levels including:

- National, such as England and Wales
- electoral wards and divisions
- local health boards
- census output areas.

Use the *Create a custom dataset*<sup>1</sup> tool on the ONS website<sup>2</sup>.

Our *Create a population group profile tool*<sup>3</sup> allows users to select one or more characteristics; for

example, people who identified as Sikh through the religion question. Once selected, you can see how your selected group compares to the whole population of England and Wales, across a range of Census 2021 data. For example, by age profile, country of birth, education, health and occupation.

Our Census maps tool<sup>4</sup> allow users to see where people who identified as Sikh through the religion question live in England and Wales.

In September 2023, we released further Sikh identity data as part of our small populations release<sup>5</sup>. Small populations are defined by characteristics such as:

- ethnic group
- religion
- national identity
- main language
- country of birth
- a combination of religion and ethnic group

Data on those who identified as Sikh defined using ethnic group, religion or both is available on Nomis<sup>6</sup> (this is a website where we publish statistics related to population, society and the labour market at national, regional and local levels including from current and previous censuses). This provides breakdowns by sex and 5-year age group as well as specific characteristics such as:

- disability
- unpaid care
- economic activity
- employment
- qualifications
- socio-economic classification.

## Bespoke Sikh analysis<sup>7</sup>

In December 2023 we published a bespoke article on those that identified as Sikh that combined responses from both the religion and ethnicity questions in Census 2021. Previous analysis released earlier in the year focussed only on the religion question. Before producing this article, we engaged with a

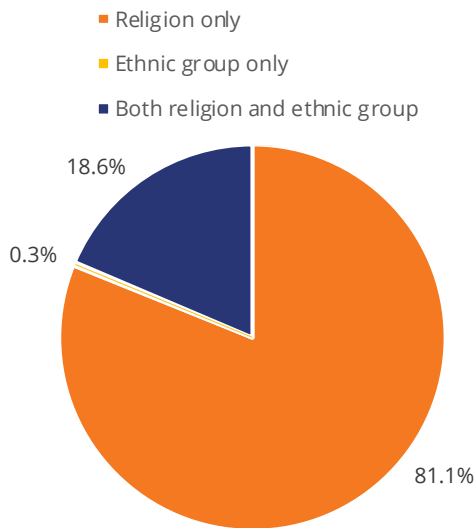
range of different Sikh organisations, including the British Sikh Report team. We wanted to understand how we could best meet their priorities and user needs through our analysis. These conversations have informed our published analysis.

### Findings from the bespoke Sikh analysis

We found that 525,865 people in England and Wales identified their religion, ethnic group or both as “Sikh”. That’s 0.9% of the usually resident population of England and Wales.

We compared these numbers with findings from the 2011 Census. We found that the number of people who identified as Sikh increased from 430,020 in Census 2011 to 525,865 in Census 2021. This is an increase of 22.3%, which is more than the England and Wales population increase of 6.3%.

**Figure 1**  
Most people who identified as Sikh did so through the religion question



*Percentage of people who identified as Sikh through religion, ethnic group or both, Census 2021.*

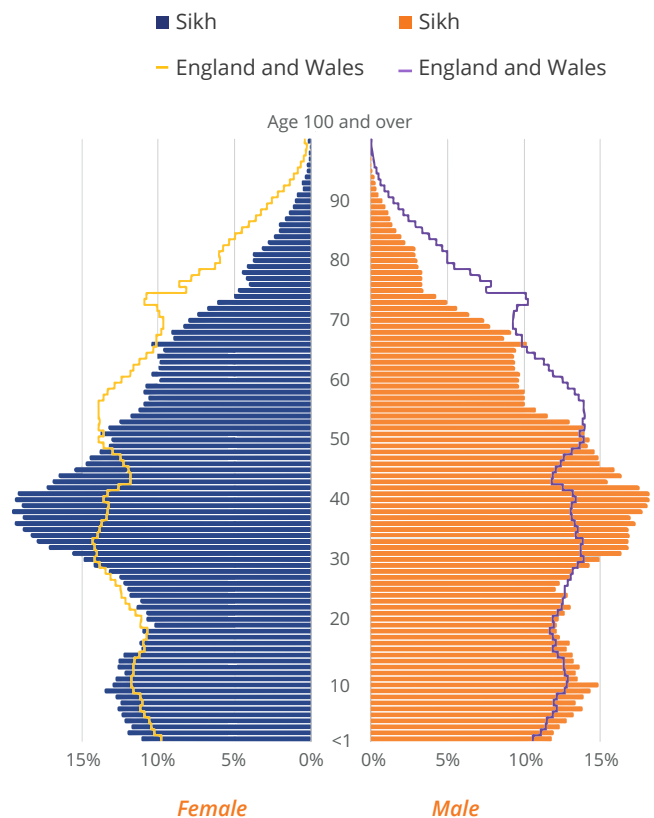
Of those who identified as Sikh:

- 426,230 people (81.1%) identified as Sikh through the religion question only
- 97,910 people (18.6%) identified as Sikh through the religion and ethnic group questions
- 1,725 people (0.3%) identified as Sikh through the ethnic group question only.

Of the people who identified as Sikh through ethnic group only:

- 55.4% did not report their religion
- 13.6% reported their religion as Muslim
- 12.5% reported no religion
- 8.7% reported their religion as Christian.

**Figure 2**  
People who identified as Sikh had a younger age profile compared with the England and Wales population

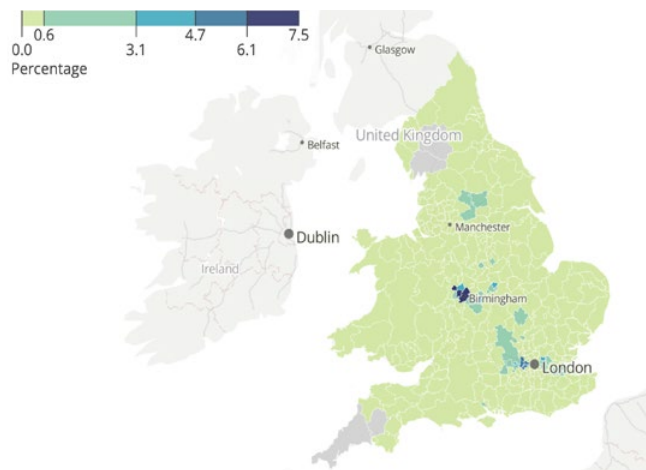


*Percentage of people who identified as Sikh and the England and Wales population by age and sex, Census 2021*

Looking by age, we found that for those who identified as Sikh, both the male and female population had a younger age profile than the England and Wales population. There was a higher proportion of those who identified as Sikh around the ages of 30 to 50 years.

**Figure 3**

**West Midlands had the largest concentration of people who identified as Sikh**



*Percentage of those who identified as Sikh in each Lower Tier Local Authority (LTLA) in England and Wales, Census 2021*

Looking at the spread of those who identified as Sikh across England and Wales, 5 of the 10 Lower Tier Local Authorities (LTLAs) with the largest concentrations were in the West Midlands. 26.4% of

those who identified as Sikh lived in either Sandwell, Birmingham, Wolverhampton, Walsall or Coventry. Four of the LTLAs were in Outer London, with 18.5% living in either Ealing, Hillingdon, Hounslow or Redbridge. One LTLA was in the South East, with 3.4% living in Slough.

Our analysis looked at outcomes for those who identified as Sikh, including:

- housing
- health
- living arrangements
- education
- employment status and occupation
- main language and English language proficiency
- national identity
- country of birth
- marital status

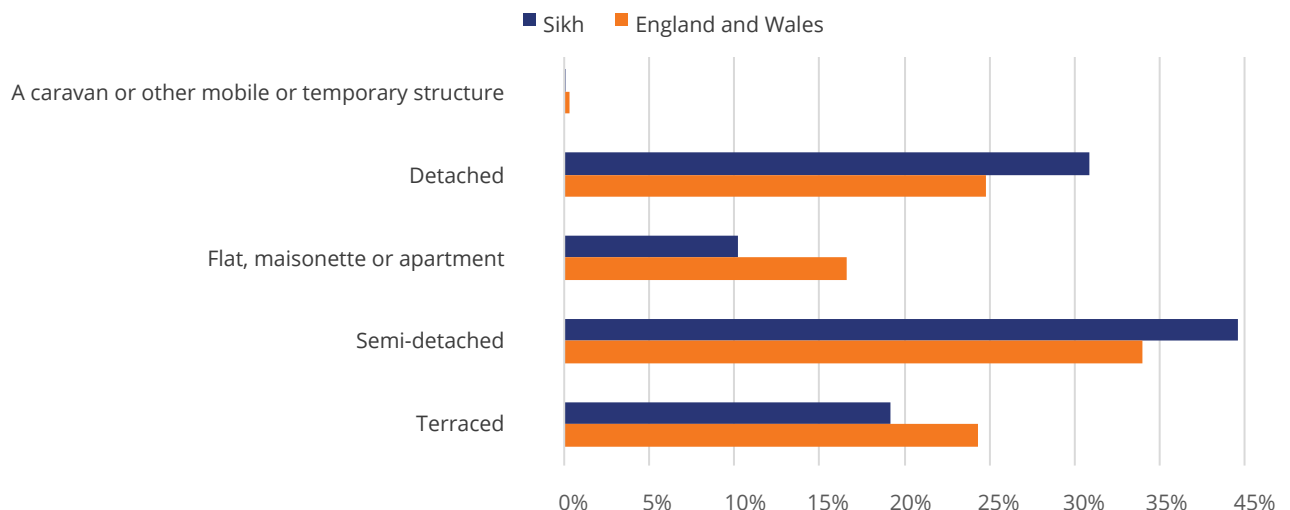
We compared these findings with the usually resident population of England and Wales.

## Housing

There were higher rates of home ownership among people who identified as Sikh: 77.7% compared with 62.7% of the England and Wales population. This includes those who owned their home outright, with a mortgage or loan, or through shared ownership.

**Figure 4**

**People who identified as Sikh more likely to live in either detached or semi-detached housing**



*Percentage of people who identified as Sikh by accommodation type compared with the England and Wales population, Census 2021*

There was a higher percentage of people who identified as Sikh living in detached or semi-detached housing: 70.5% compared with 58.8% of the England and Wales population. There was a smaller percentage of people who identified as Sikh living in

flats, maisonettes or apartments: 10.2% compared with 16.6% of the England and Wales population. The same was true with terraced housing: 19.2% of people who identified as Sikh lived in them compared with 24.3% of the England and Wales population.

## Living arrangements

The most common living arrangement of people who identified as Sikh and residents of England and Wales was “Couples with dependent children in single-family households” at 26.5% compared with 23.2% of the England and Wales population. This includes married or cohabiting couples or couples in a civil partnership with dependent children.

The second most common living arrangement for people who identified as Sikh was “Other household types with dependent children”, at 19.6% compared with 4.9% of the England and Wales population.

This includes multi-family or multi-generational households with dependent children.

The household types that are most likely to include multi-family or multi-generational households are “Other household type: With dependent children” and “Other household type: Other family composition”. Approximately one in three who identified as Sikh were categorised as either of these household types at 29.9%, compared with 11.1% of the England and Wales population.

## Employment

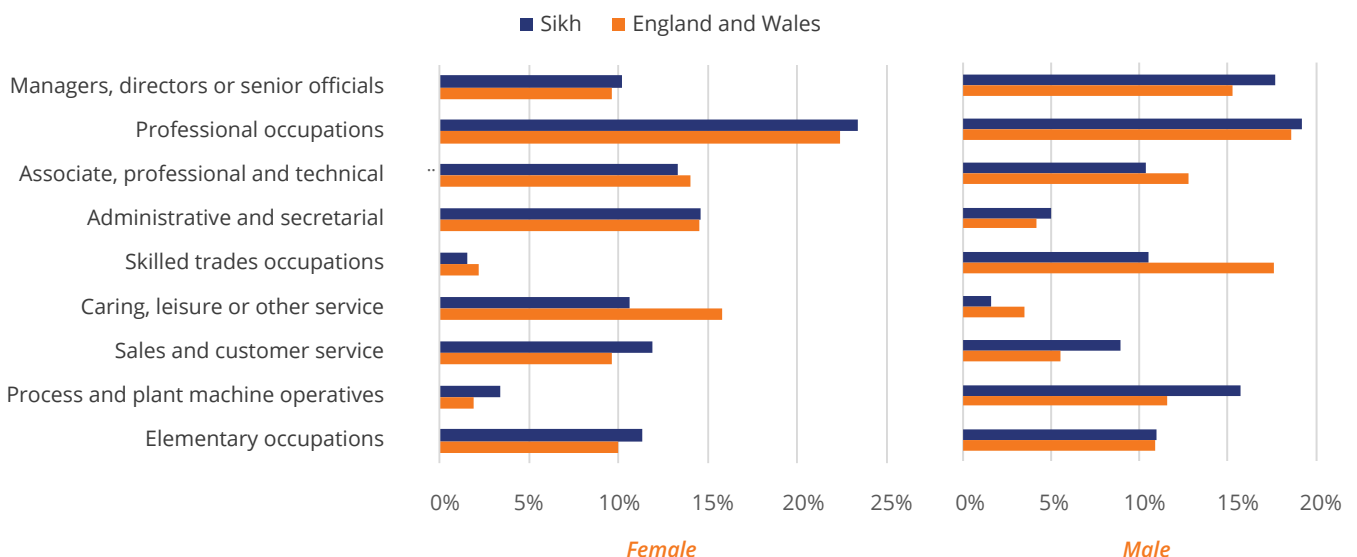
Of those aged 16 to 64 years who identified as Sikh, 70.0% were in employment, including self-employment. This is similar to the percentage for the England and Wales population at 70.9%. People who identified as Sikh were less likely to be long-term sick or disabled at 2.9% compared with 4.7% of the England and Wales population. They were also less likely to be retired than the England and Wales population at 1.5% and 3.1%, respectively. This may in part be explained by the younger age structure of the population who identified as Sikh.

By contrast, people who identified as Sikh were more likely to be looking after the home or family at 7.4% or inactive for another reason at 5.0% compared with the England and Wales population at 5.8% and 3.8%, respectively.

The most common occupations among those who were employed and identified as Sikh were professional occupations such as teachers and doctors at 21.2%. This was followed by managers, directors and senior officials, which includes production managers and directors at 14.1%.

Figure 5

**Males who identified as Sikh less likely than male England and Wales population to be employed in skilled trades occupations**



Percentage of people who identified as Sikh by occupation and sex compared with the England and Wales population, Census 2021

Males who identified as Sikh were less likely to be employed in skilled trades occupations, such as construction or building trades compared with the male England and Wales population at 10.5% and 17.6% respectively. Males who identified as Sikh

were more likely to be employed as process, plant and machine operatives, such as delivery drivers at 15.7% compared with 11.6% of the male England and Wales population.

Females who identified as Sikh were less likely than the female England and Wales population to be employed in caring, leisure and other

service occupations, such as childcare support and hairdressers at 10.6% compared with 15.8%, respectively.

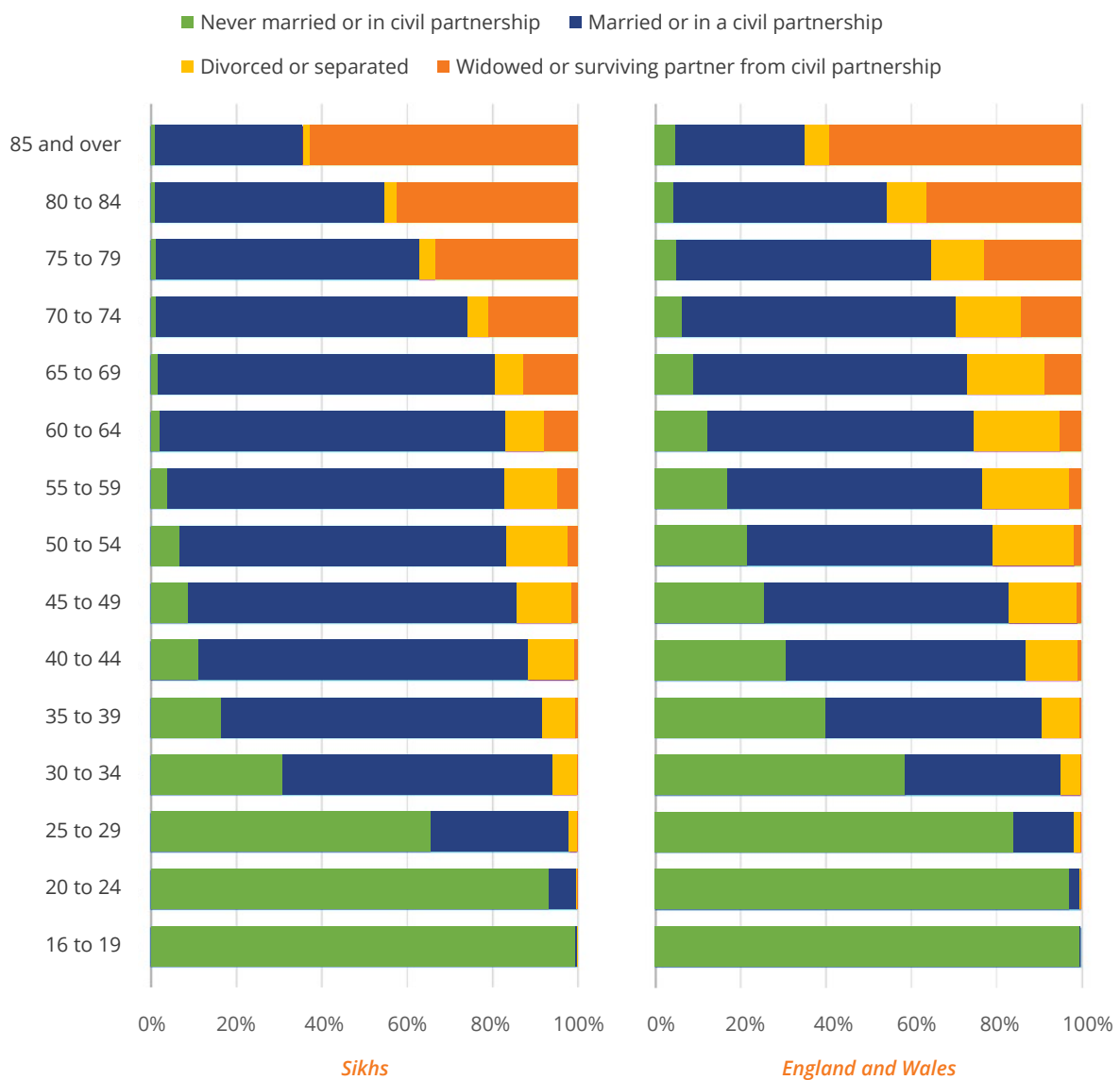
### Marital or Civil Partnership status

For people who identified as Sikh, 61.0% of those aged 16 years and over were married or in a civil partnership, compared with 44.6% of the England and Wales population. People who identified as

Sikh were more likely to be married or registered in a civil partnership, be younger and less likely to be divorced across all age groups compared with the England and Wales population.

Figure 6

#### People who identified as Sikh more likely to be married or in a civil partnership in younger age groups



Percentage of people who identified as Sikh by marital or civil partnership status compared with the England and Wales population, Census 2021

The largest difference between people who identified as Sikh and the England and Wales population was for those aged 35 to 39 years: 75.3% of people who identified as Sikh were married, compared with

50.8% of people aged 35 to 39 years in England and Wales.

## Next steps

High-quality, timely and accurate population and migration statistics are essential to make sure people get the services and support they need, both within their communities and nationwide.

Whether they provide evidence for policies and public services or help businesses and investors to deliver economic growth at a local level, it is vitally

important our population statistics reflect the requirements of everyone in society.

In 2024, the UK Statistics Authority will make a recommendation, on the advice of the National Statistician, on how the ONS should produce statistics about population and migration in England and Wales in the future, based on user need.

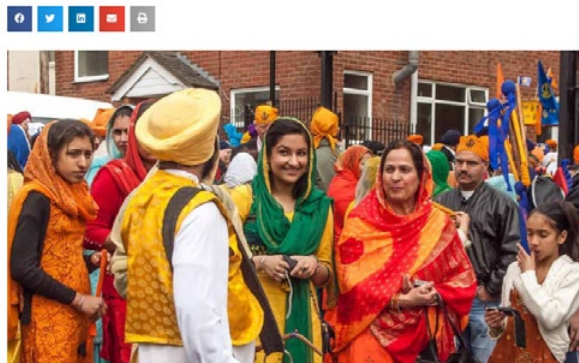
### Endnotes

- 1 <https://www.ons.gov.uk/datasets/create>
- 2 <https://www.ons.gov.uk/census>
- 3 <https://www.ons.gov.uk/visualisations/populationprofiles/>
- 4 <https://www.ons.gov.uk/census/maps/>
- 5 <https://www.ons.gov.uk/peoplepopulationandcommunity/populationandmigration/populationestimates/bulletins/smallpopulationenglandandwales/census2021>
- 6 [https://www.nomisweb.co.uk/sources/census\\_2021\\_sp](https://www.nomisweb.co.uk/sources/census_2021_sp)
- 7 <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/articles/sikhidentityenglandandwales/census2021>



Office for national statistics

### Census data shows Sikhs are healthier and better at looking after elderly relatives



Religion Media Centre



Office for national statistics

Images relating to communicating and sharing information about Census 2021, taken from ONS and media communications material.



# 4 British Sikh Report 2023: Survey Introduction

This is the tenth British Sikh Report (BSR), an annual snapshot describing the lives of Sikhs in Britain, collecting their views on topical issues. This year's survey received 1,500 responses spread across the United Kingdom, providing a comprehensive sample of British Sikhs. The survey was primarily conducted online, as in previous years, but also with a concerted effort to reach those without internet access. Responses were monitored and particular areas of shortfall were targeted to ensure that the overall sample is representative of Sikhs in Britain in terms of age group, gender, marital status and region. All responses were scrutinised and validated by applying a range of checks, and several were rejected because they were assessed to be false. The sample distribution was then assessed against the information on British Sikhs available from the 2021 Census which has recently become available, and weighting factors calculated to adjust the sample by age group and gender, to align with the Census distribution of these demographics. The resultant weighted sample is considered to be a robust and reliable representation of British Sikhs.

The BSR aims to collect British Sikhs' views on various aspects of life. This year's questionnaire has again focused on a range of issues that are particularly affecting the lives of British Sikhs now, including the cost of living, donations and sewa (volunteering), Sikhs' relationships with the British police, voting intentions, caring for the elderly and children, and neurodiversity.

The BSR continues to collect basic demographic information on age, gender, marital status, disability and place of residence, as well as on identity, ethnicity, employment and qualifications. We also collect information on place of birth and first arrival to Britain if not born here every year.

We now have several years' worth of raw data about the Sikh community and we are looking to work with academics and universities in order to take longer term deeper dives into what the data reveal about British Sikhs.

Sections 5 – 14 of this report summarise the results of the information collected through the BSR 2023 survey questionnaire.

## Demographics of the survey

The following statistics are based on the sample after it was adjusted to the Census distributions by age group and gender.

Just over 50% of the responses were from women, 49% from men, and about 1 per cent preferred not to declare their gender.

6% of the responses were from those aged 19 or less, 26% from those aged 20 – 34 year olds, 31% from those aged 35 – 49, 21% from those aged 50 – 64, and 15% from those aged 65 and above. We would like to increase the sample of the elderly, but this is not considered to have significant effects on the results of the survey in terms of the topics

covered.

Around 28% of Sikhs responding live in London, and 25% in West Midlands. The regions with the next largest Sikh population are the South East, with 17%, and East Midlands with 10%.

About 60% of respondents are married, and 28% are single. About 6% said that they are divorced or separated, and 3% widowed. Just under 1% said that they are in civil partnerships.

94% of respondents said that they were heterosexual, 1.5% said that they were in a LGBT+ category, and 4.5% declined to declare their sexual orientation

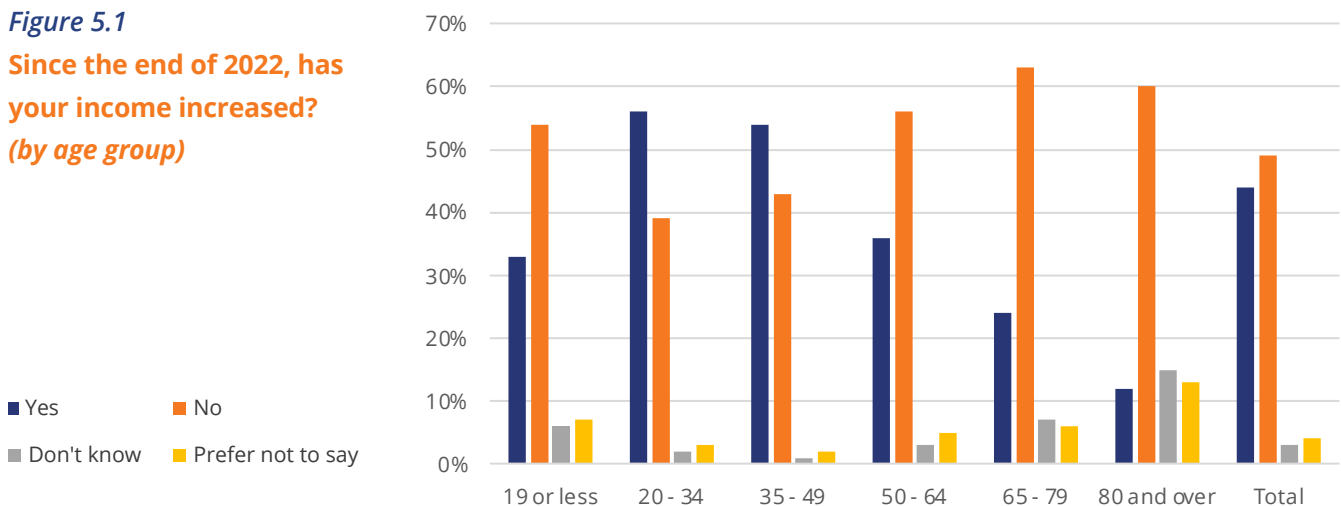
# 5 Cost of Living Crisis

Inflation, as measured by the Consumer Price Index, was running at over 11 per cent in October 2022 and remained at about 7 per cent until September 2023. BSR 2022 focussed on the impacts of the rising costs of living on British Sikhs. This year’s survey has continued to explore this topic with questions relating to whether people’s incomes have risen, their dependency on financial support from family members, their ability to pay bills and whether they are incurring more debt than in the past.

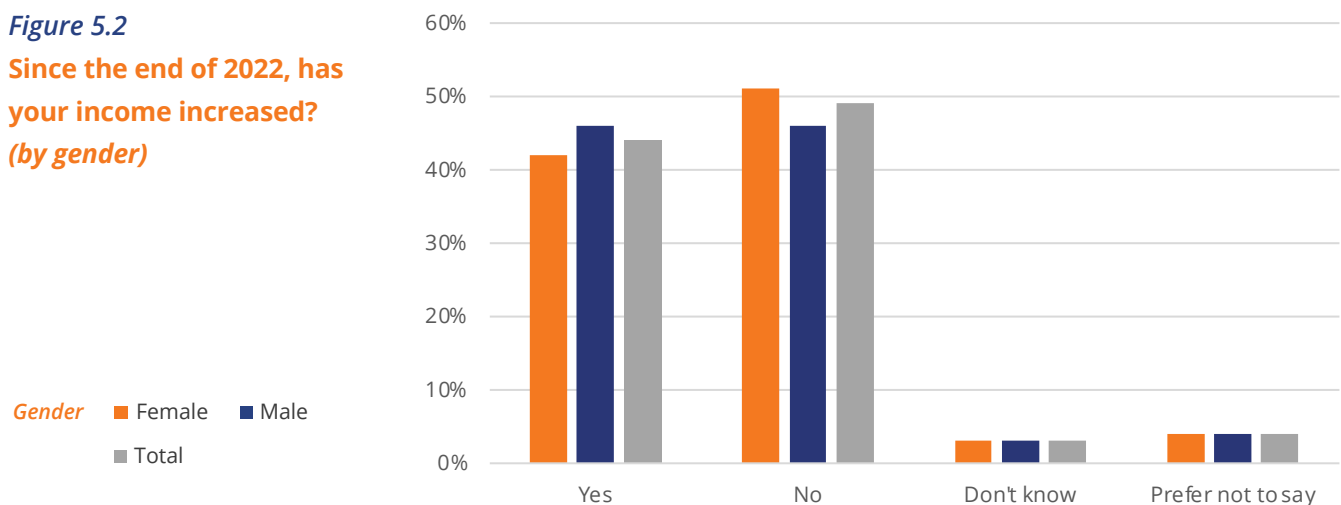
Respondents were asked whether their income had increased since the end of 2022.

- 44% of all respondents’ income increased. Over half of those aged 20-34 and 35-49 said that their income increased, compared with 36% of those aged 50-64 and 24% of those aged 65-79. (Figure 5.1)
- More males reported increases than females (46% compared with 42%) (Figure 5.2).

**Figure 5.1**  
Since the end of 2022, has your income increased? (by age group)



**Figure 5.2**  
Since the end of 2022, has your income increased? (by gender)

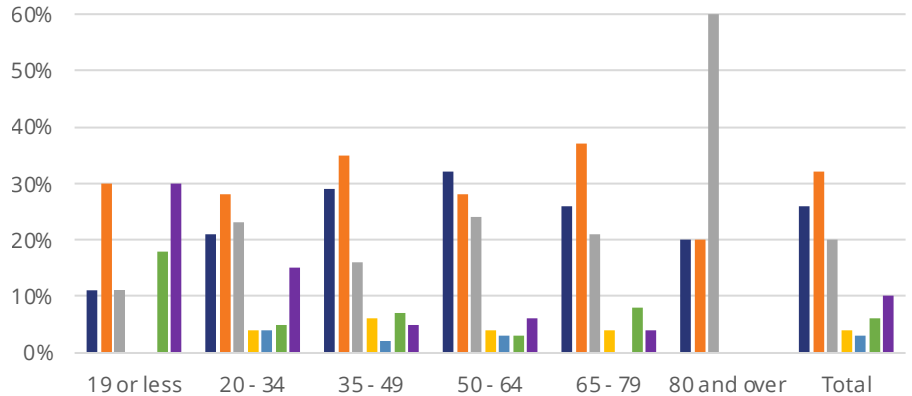
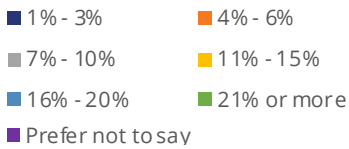


When asked how much their income had increased, the survey showed that many received increases considerably lower than the rate of inflation.

- More than half received increases in income of 6% or less, well below the rate of inflation.
- Only 13% of respondents received increases of 11% or more (Figure 5.3)

**Figure 5.3**

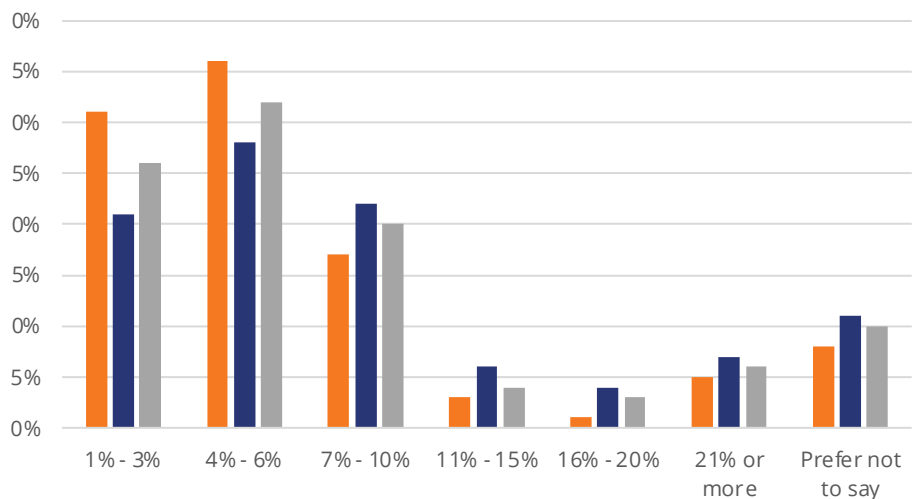
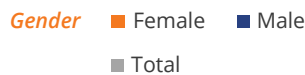
**How much has your income increased? (by age group)**



- 67% of females received smaller increases of 6% or less compared with 49% of men, showing a disparity in pay increases between men and women (Figure 5.4).
- 39% of males received larger increases of 7% and more compared with just 26% of women

**Figure 5.4**

**How much has your income increased? (by gender)**

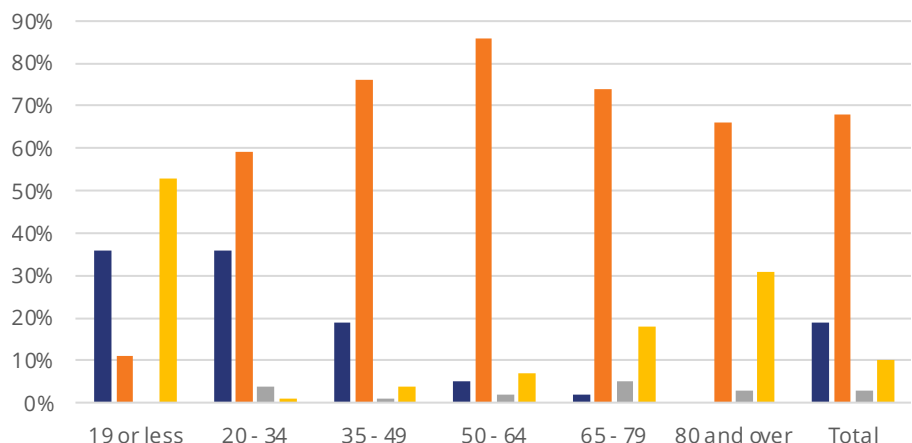
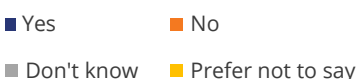


The cost of living crisis has led to many people depending on the generosity of parents to supplement their own income. BSR asked adult respondents if they had received any financial help from their parents.

- 36% of adults aged 34 or less have received financial help from parents (figure 5.5). The rates were similar for both males and females.

**Figure 5.5**

**During the past year, if you are an adult, have you received any financial help from your parents? (by age group)**

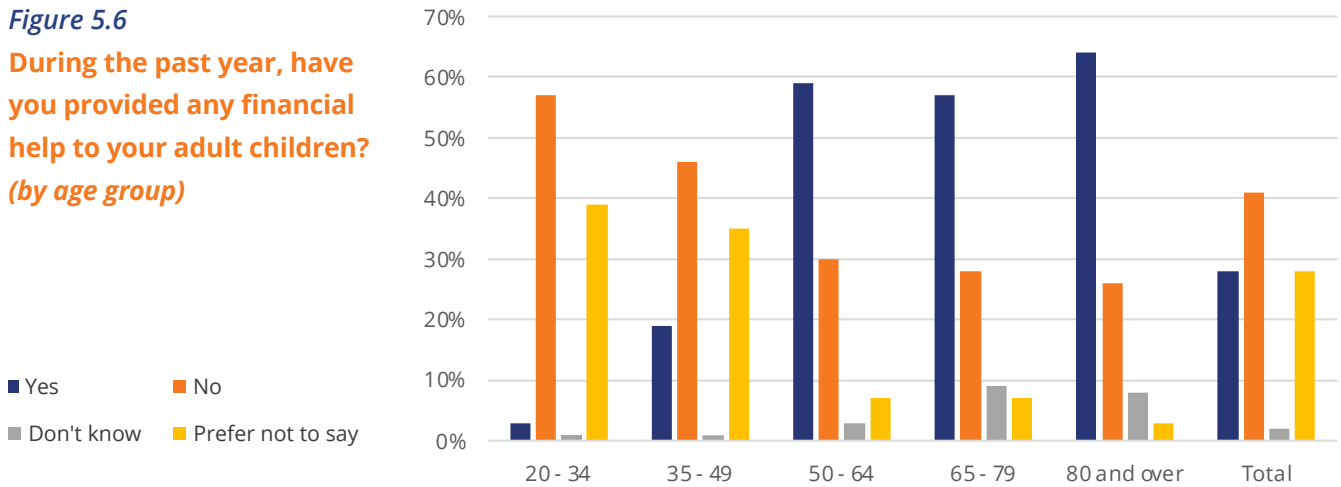


BSR also asked whether respondents had provided financial assistance to their adult children.

- About 60% of those aged 50 years or more said that they had provided financial help to their adult children in the past year (figure 5.6).

**Figure 5.6**

**During the past year, have you provided any financial help to your adult children? (by age group)**

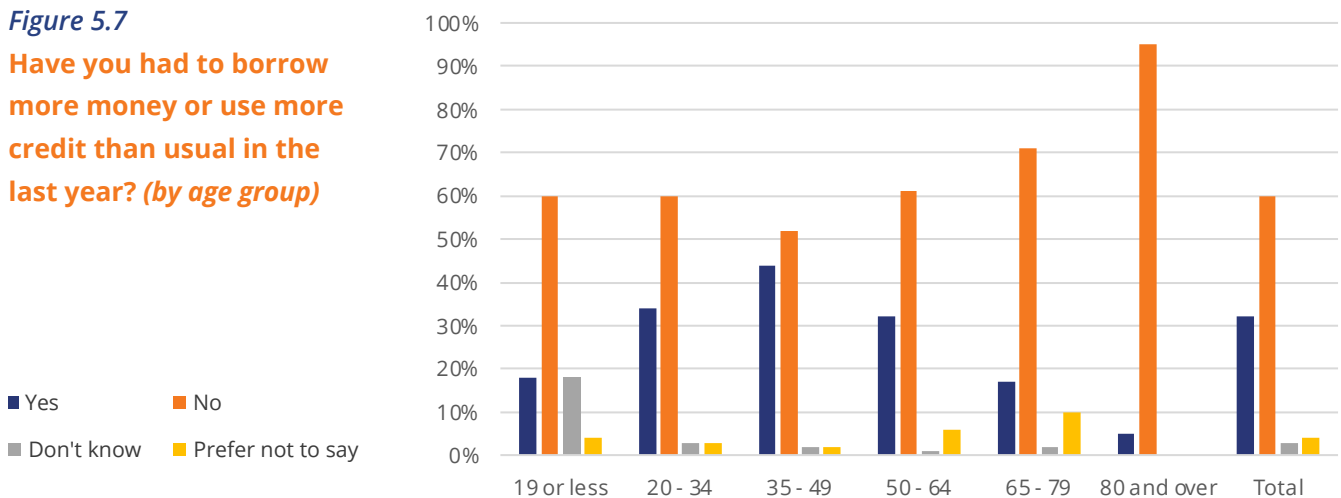


Respondents were asked if they had had to borrow more money or use more credit cards than usual in the last year, also including overdrafts, borrowing from friends, family and neighbours, or from other personal connections.

- 44% of those aged 35-49 and a third of those aged 20-34 and 50-64 years have had to use more credit in the past year than they have in previous years (Figure 5.7)
- 34% of males and 31% of females reported needing to use more credit than in the past (Figure 5.8).

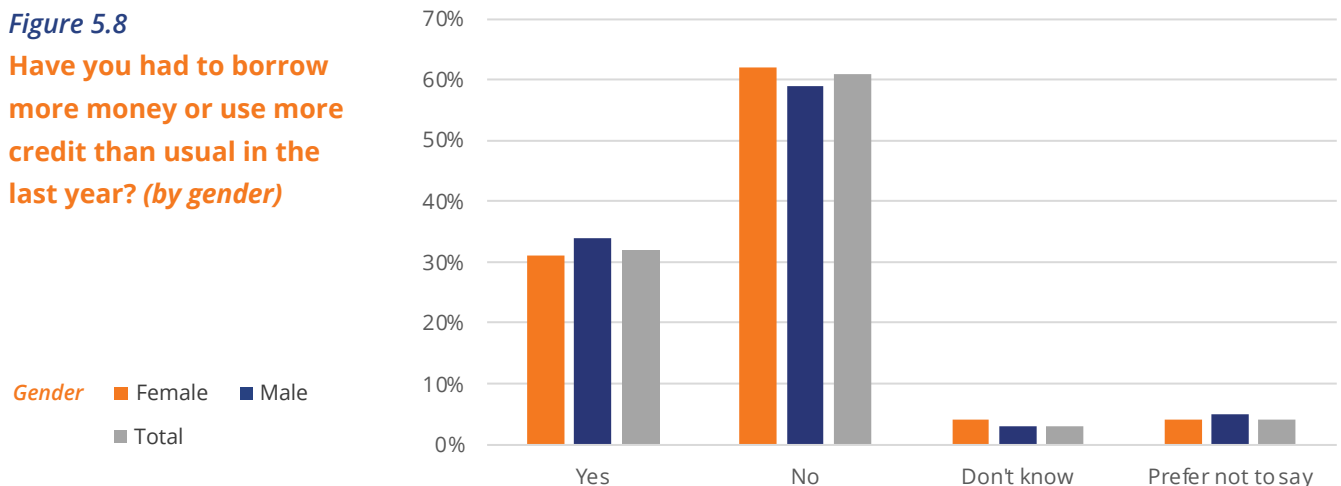
**Figure 5.7**

**Have you had to borrow more money or use more credit than usual in the last year? (by age group)**



**Figure 5.8**

**Have you had to borrow more money or use more credit than usual in the last year? (by gender)**

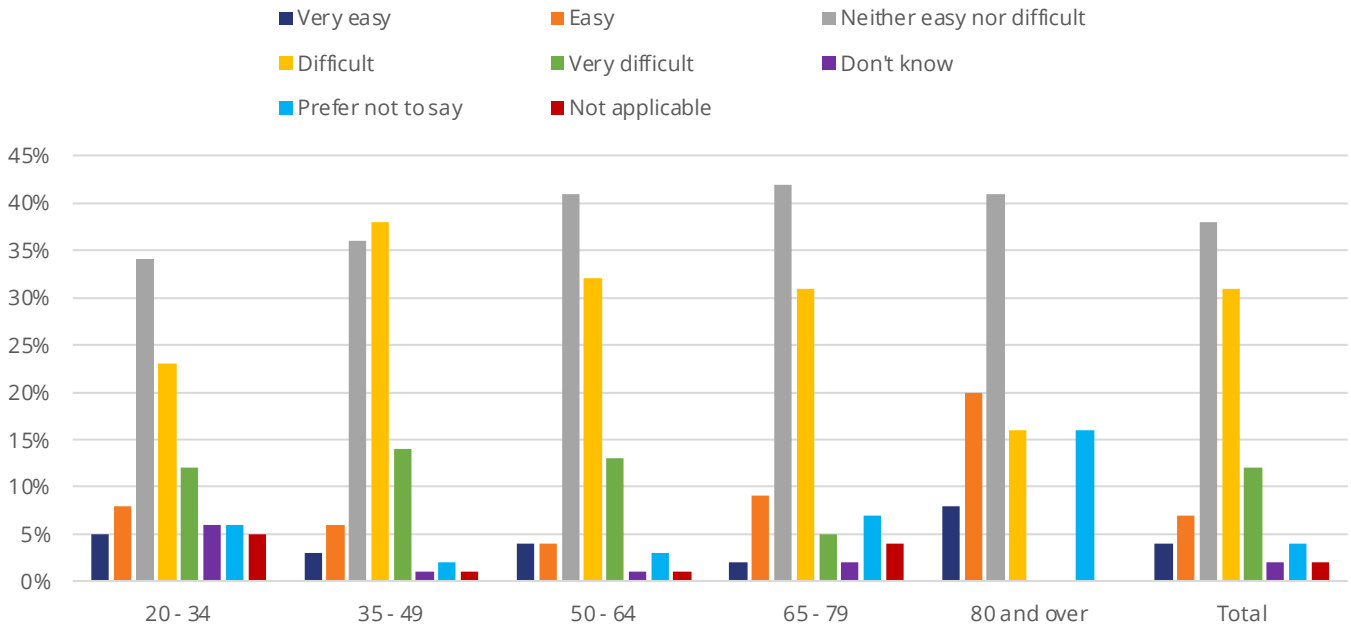


Energy, food, transport and other costs have all escalated in recent years. Respondents were asked how easy or difficult it has been to pay their usual household bills in the past year, compared with previous years.

- 52% of those aged 35-49 and around a third of those aged 50-79 have found it difficult or very difficult to pay bills (Figures 5.9.)
- Only 11% reported finding it easy or very easy to pay bills.

**Figure 5.9**

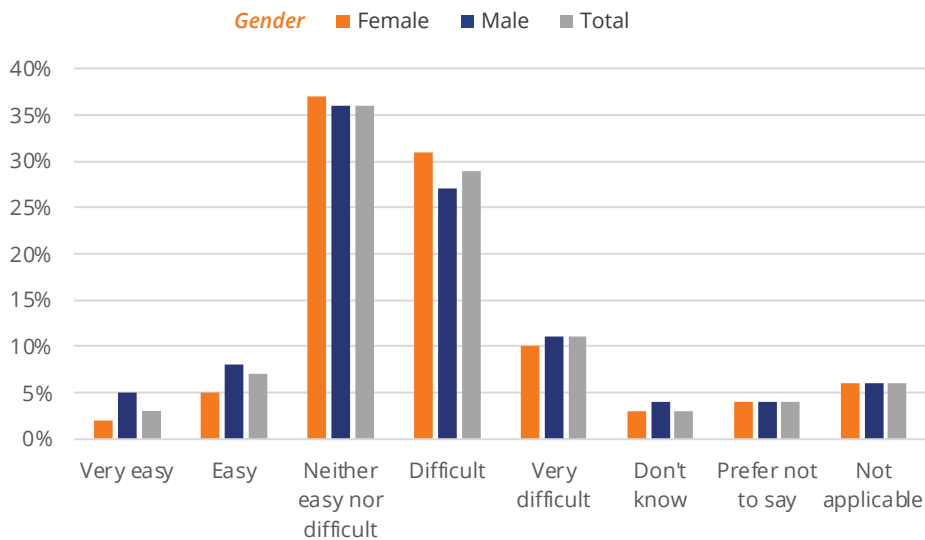
**How easy or difficult has it been to pay your usual household bills in the past year compared with previous years? (by age group, ages 20 and more only)**



- 41% of females found it difficult or very difficult to pay bills, compared with 38% of males (Figure 5.10)
- Only 7% of females found it easy or very easy to pay bills, compared with 13% of males.

**Figure 5.10**

**How easy or difficult has it been to pay your usual household bills in the past year compared with previous years? (by gender, all ages)**



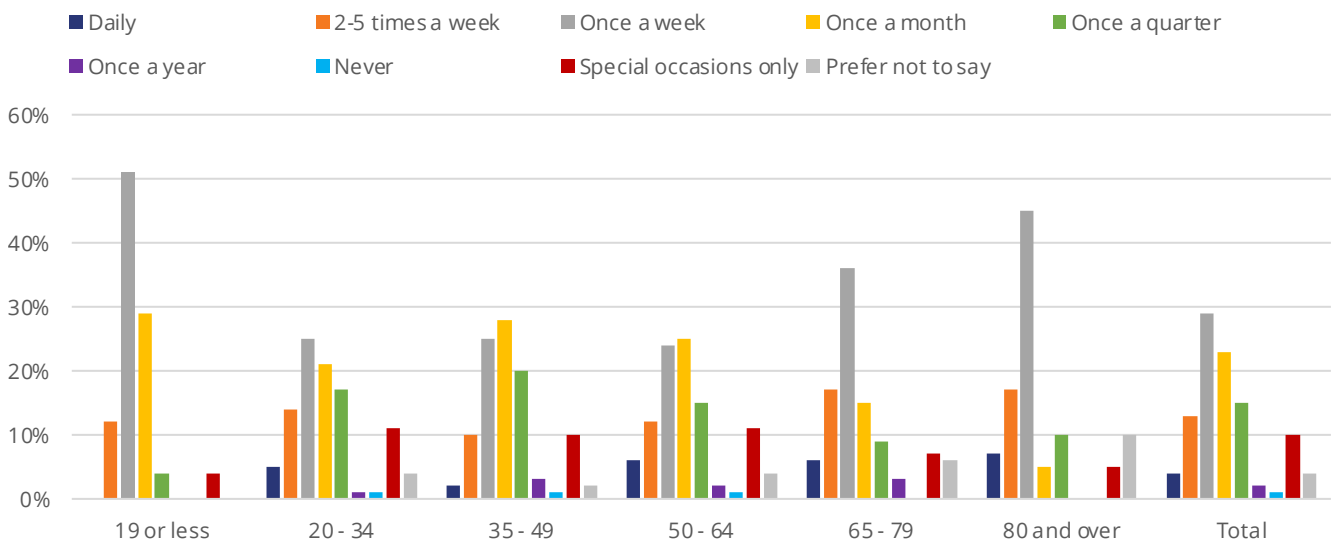
# 6 Sewa and donations to gurdwaras and other organisations

The concept of *Sewa* (selfless service) is central to the lives of many Sikhs, performed through Gurdwaras, other organisations and directly as individuals. During the Pandemic, the British Sikh community played a key role in supporting the wider community through providing Langar (free food) to those in need and others such as staff working in the NHS. In spite of the subsequent cost of living crisis, Sikhs have continued to give their time and donate money to Gurdwaras and good causes. This section explores how frequently British Sikhs go to the Gurdwara and how much time and money they give to their Gurdwara and to charitable organisations other than Gurdwaras.

- Over two thirds of those aged 65 or more go to the Gurdwara at least once a week (Figure 6.1)
- Over 6% of those aged 50 or more go daily
- About half of those aged 19 or under said that they go to the Gurdwara weekly, and many of these may be going to the Punjabi schools that are run by most Gurdwaras at weekends.
- About a quarter of those of working age groups (aged below 65) go once a month.
- 10% of those aged 20-64 only go on special occasions such as weddings or other events.
- 50% of males and 43% of females go to the Gurdwara at least once a week (Figure 6.2).

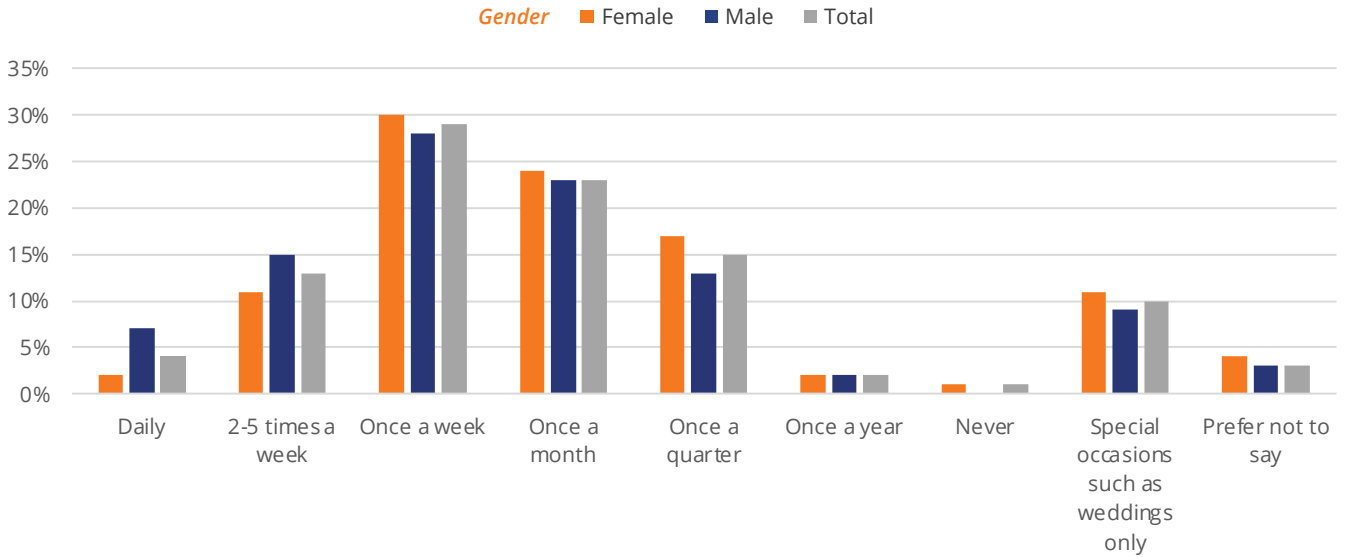
**Figure 6.1**

## How frequently do you attend the Gurdwara? (by age group)



**Figure 6.2**

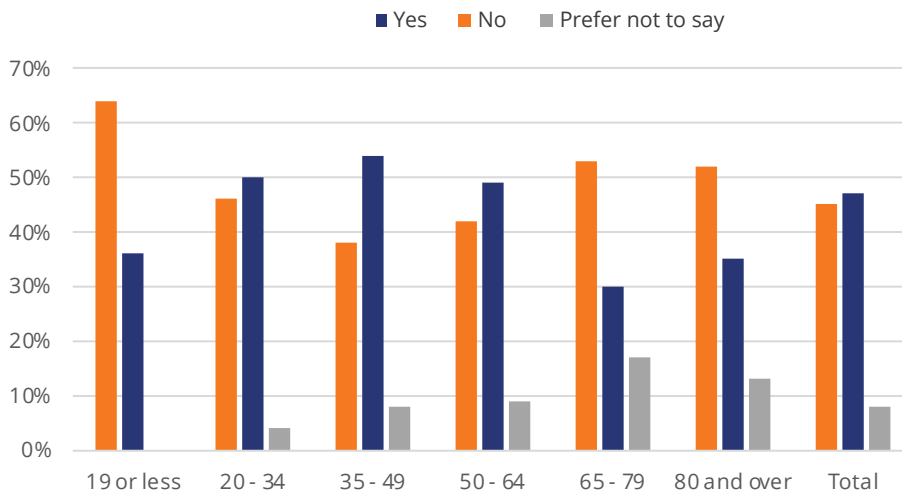
**How frequently do you attend the Gurdwara? (by gender)**



- When asked whether they volunteer at the Gurdwara, over half of respondents aged 65 or more, and those aged 19 or less, said that they did so. This compares with about 40% of those aged 35 – 64 who said they volunteered at the Gurdwara (Figure 6.3).
- 41% of females and 50% of males said that they volunteered at the Gurdwara (Figure 6.4)

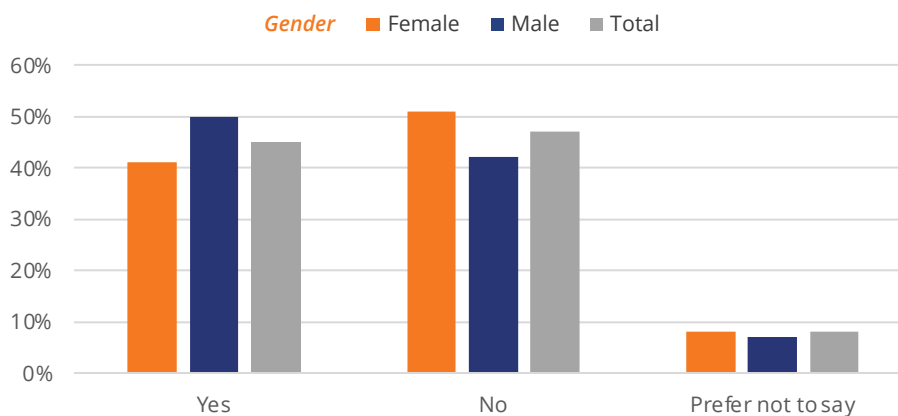
**Figure 6.3**

**Do you volunteer at the Gurdwara or for services organised by the Gurdwara? (by age group)**



**Figure 6.4**

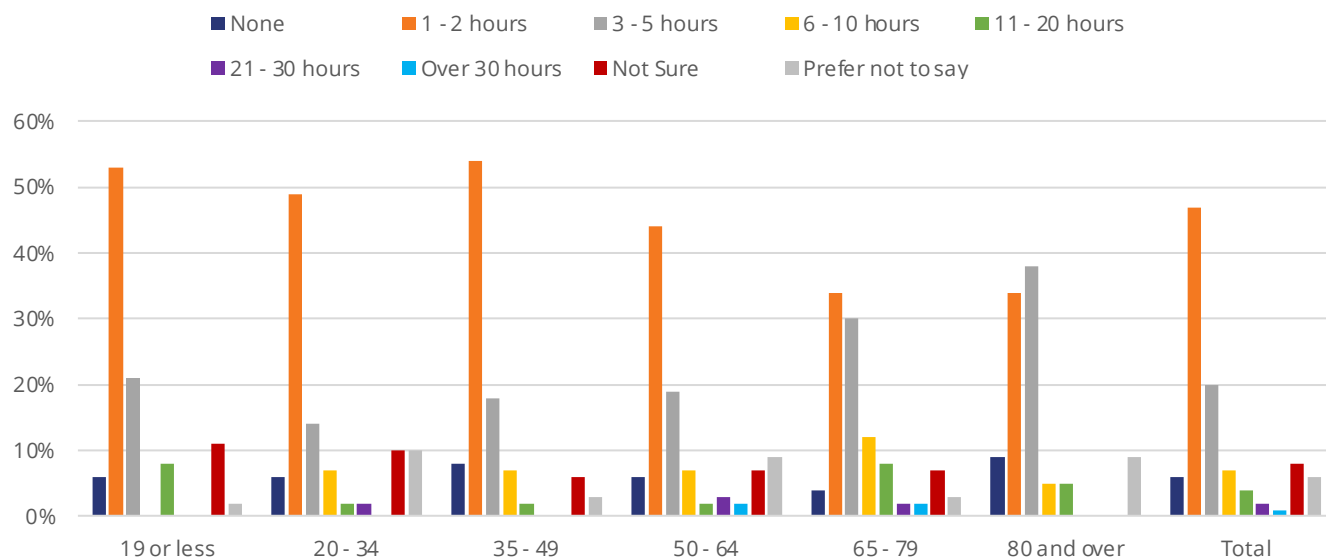
**Do you volunteer at the Gurdwara or for services organised by the Gurdwara? (by gender)**



- BSR asked respondents how many hours they volunteered at the Gurdwara. Nearly half said that they volunteered for 1 – 2 hours per week, and another 20 per cent said they volunteered for 3 – 5 hours every week (Table 6.5).
- Those in the older age groups are understandably able to volunteer for longer hours than those of working age. 12% of those aged 65 – 79 volunteer for 11 hours of more, with 2% doing so for more than 30 hours every week.

Figure 6.5

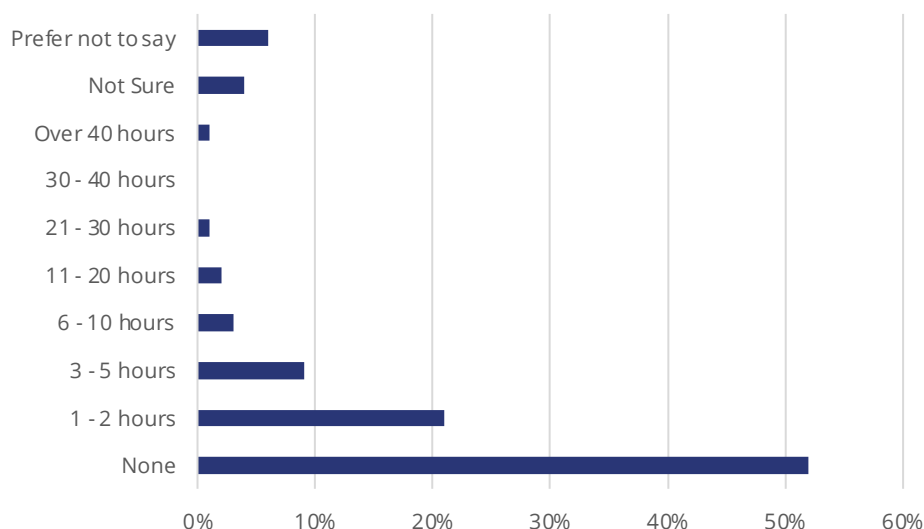
How many hours per week do you volunteer at the Gurdwara? (by age group)



- For those who said that they volunteered at the Gurdwara, BSR also asked respondents how many hours they volunteered at charities or community organisations other than Gurdwaras. Over half said that they did not do any such volunteering (Figure 6.6).
- 21% said that they volunteered for 1 – 2 hours, and another 9% for 3 – 5 hours.

Figure 6.6

How many hours do you volunteer at a charity or community organisation, other than a Gurdwara?



Sikhs are encouraged to keep “daswand” (10% of their income) for donating to good causes. This means that most will continue to set aside some money for donating to Gurdwaras and/or other charitable causes, even in times of personal hardship.

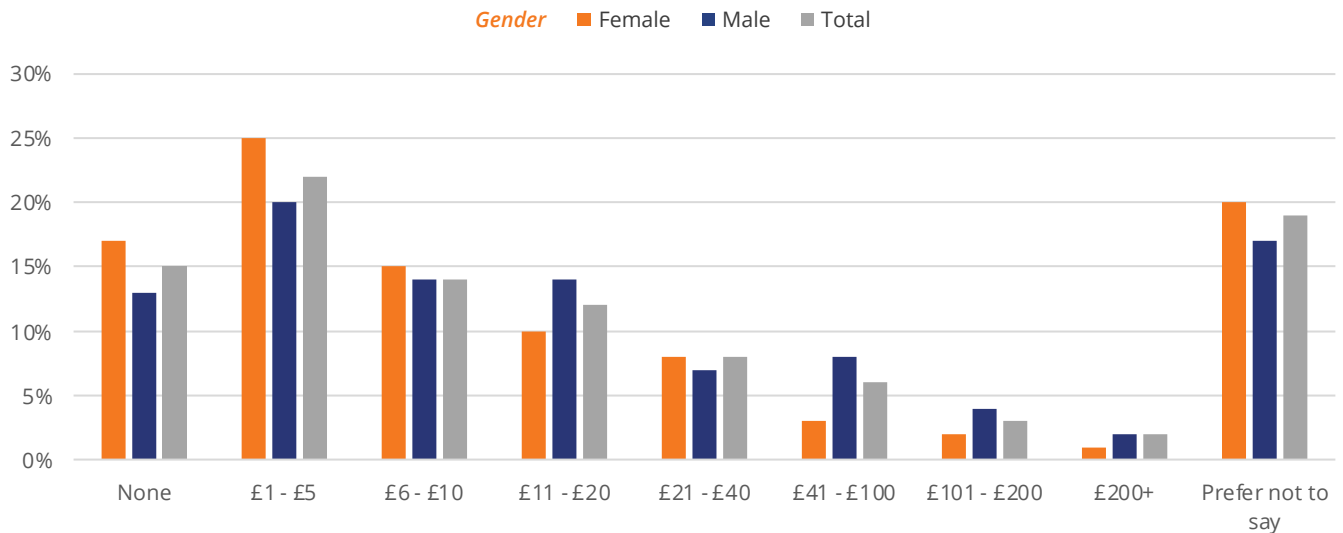


Respondents were asked how much money they donate to their Gurdwara per month.

- 22% of Sikhs donate between £1 and £5 to their Gurdwara every month, and another 14% donate between £6 and £10 (Figure 6.7).
- 5% of Sikhs donate over £100 every month to the Gurdwara, while 15% do not donate any money regularly. 19% chose not to say how much or whether they donated any money to the Gurdwara.
- A higher percentage of females tended to donate smaller amounts compared with males, while more males tended to donate the larger amounts. 6% of men donated over £100 every month, compared with 3% of women.

Figure 6.7

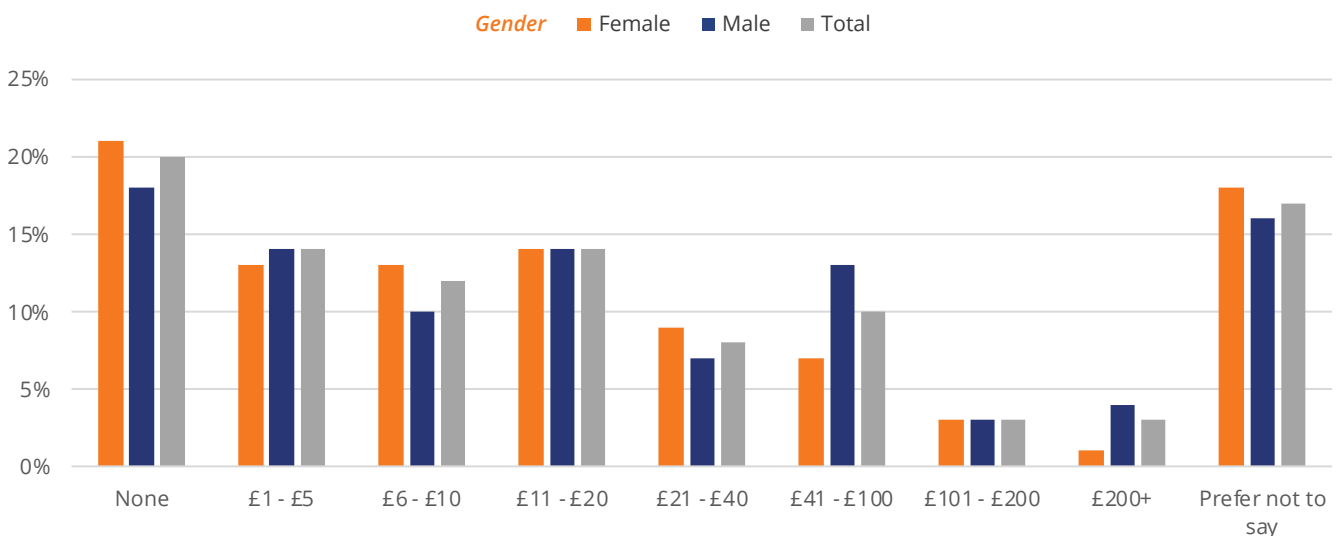
How much money per month do you donate to the Gurdwara? (by gender)



- BSR also asked respondents how much they donated every month to charities or community organisations other than Gurdwaras. 20% said that they did not donate any to such organisations, and 17% decided not to say how much, if any, they gave (Figure 6.8).
- 7% of men and 4% of women gave more than £100 per month to organisations other than Gurdwaras.

Figure 6.8

How much money per month do you donate to charity or organisations other than Gurdwaras? (by gender)



# 7 Attitudes towards policing

The National Sikh Police Association (NSPA) has asked the BSR Team to gather the views of British Sikhs on their attitudes towards policing, and about the Police’s relationships with the community. The next two sections explore these issues. The results should provide a better understanding of the current situation and inform the development of better police-community relations in the future. The BSR survey asked respondents how much they trusted the police as an organisation.

- Overall, 15% of respondents said that they trusted the police “a lot”. However, there was a lot of variation by age, 13% for 20-35 year olds and 11% for 35-49 year olds, to 35% for those aged 80 and over (Figure 7.1).
- 23% trusted the police “sometimes”, and this did not vary very much by age group.
- A higher percentage of younger age groups did not trust the police “at all” or “not very much”, compared with older age groups.
- 30% of females were “neutral” in their trust of the police, compared with 22% of males (Figure 7.2).
- More males said they had “Not very much” or “Not at all” trust in the police

Figure 7.1

How much do you trust the police as an organisation? (by age group)

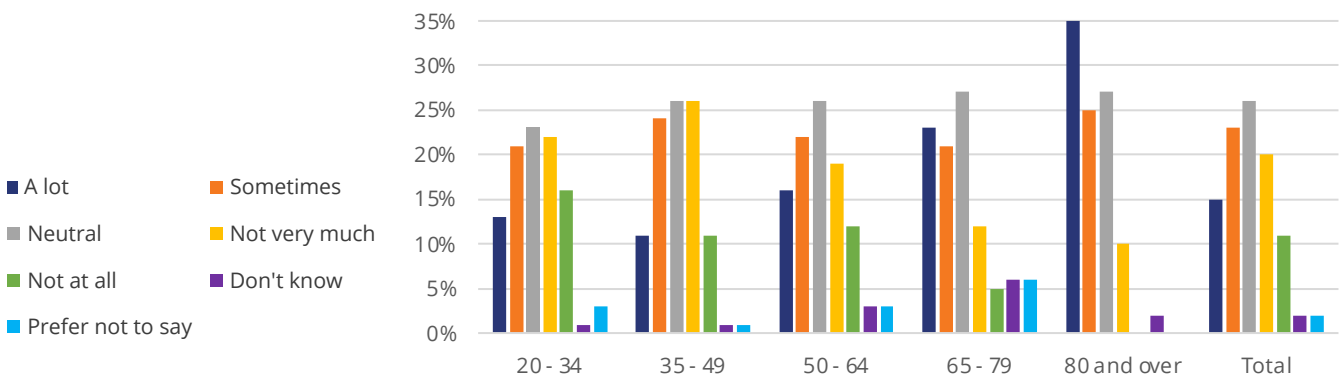
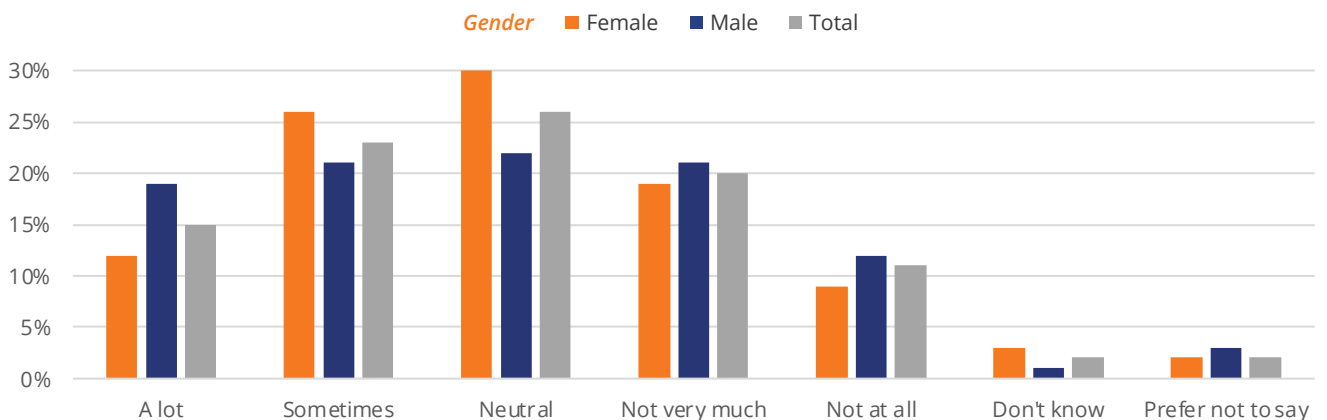


Figure 7.2

How much do you trust the police as an organisation? (by gender)

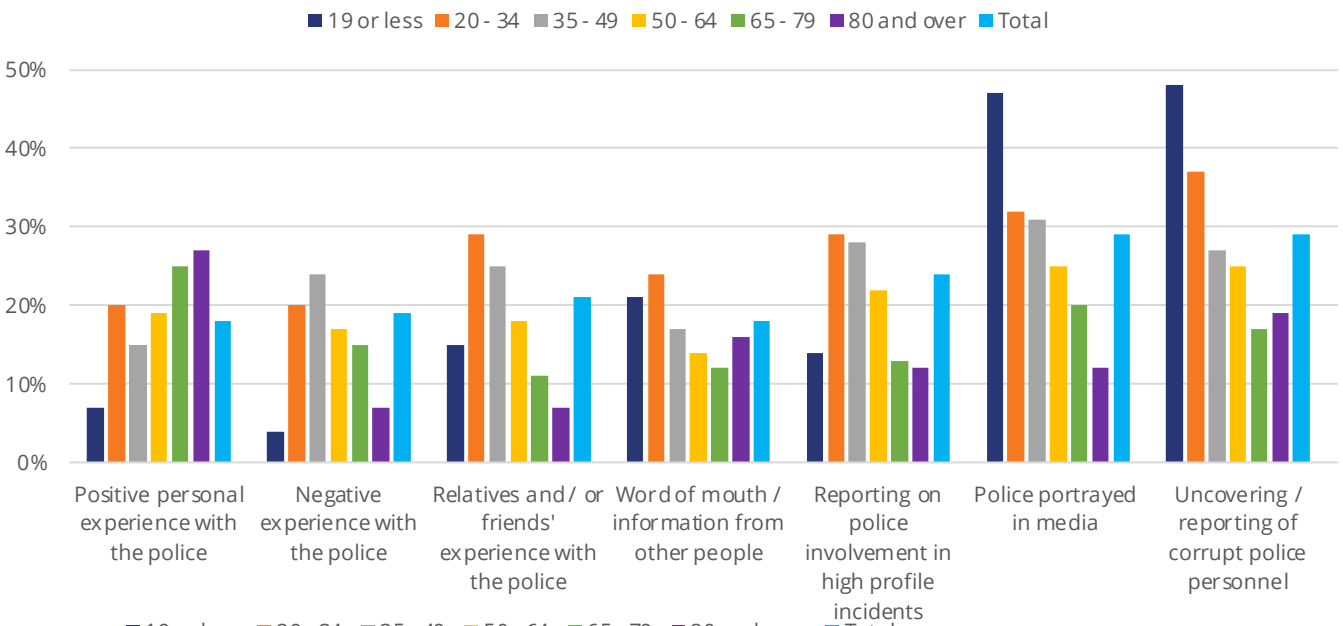


Respondents were asked about factors that could have affected their trust in the police, whether it was positive or negative.

- For the oldest age groups, positive personal experience with the police was the largest factor affecting their trust in the police (Figure 7.3).
- For younger age groups, the most influential factors were police portrayal in the media, uncovering and reporting of corrupt police personnel and reporting of police involvement in high profile incidents.
- Negative experience with the police was reported as important by those in age groups 20-34 and 35-49 (20% and 24% respectively).

**Figure 7.3**

**Which of the following has affected your trust in the police as an organisation? (by age group)**

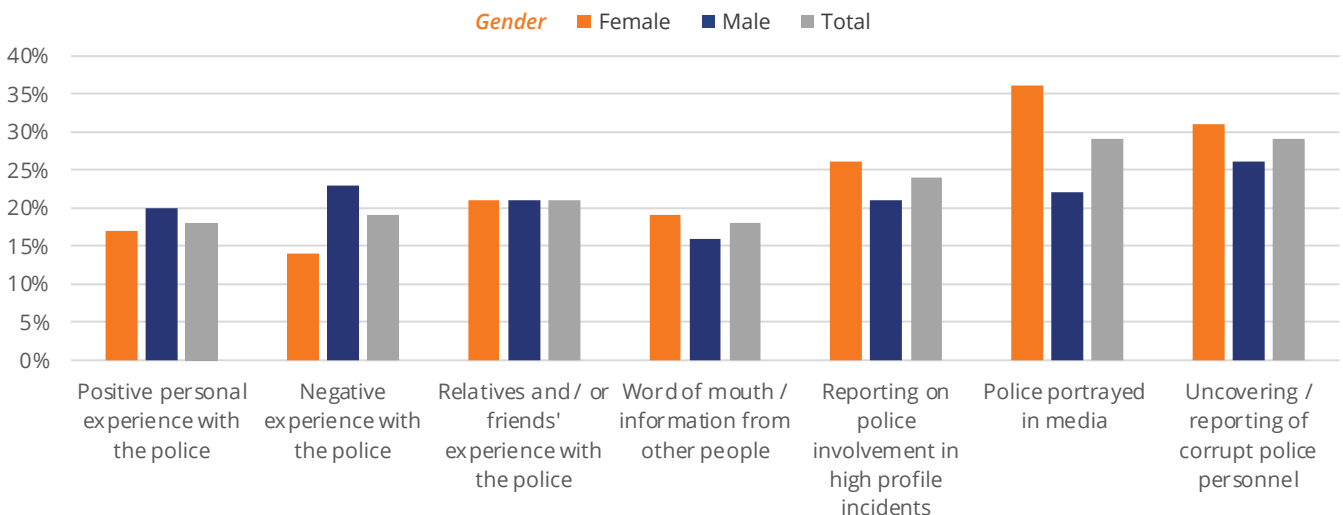


There were large differences by gender in some of the factors that influence trust in the police (Figure 7.4).

- 23% of males were affected by negative experience with the police, compared with just 14% of females.
- 36% of females affected by police portrayal in media, compared with a much lower 22% of males.
- Females were also more influenced than males by word of mouth or information from other people, by reporting on police in high profile incidents, and by uncovering and reporting of corrupt police personnel.

**Figure 7.4**

**Which of the following has affected your trust in the police as an organisation? (by gender)**



The concept of “institutional racism” within the Police service has been the subject of much public debate since the publication of the Macpherson report in 1999 into the killing of Stephen Lawrence. The subject has come back into public debate in recent years following various incidents and campaigns, not just in Britain but internationally too.

- BSR asked respondents if they thought that the UK Police service is institutionally racist. More than half of all respondents said “Yes”, with 61% of those aged 35-49 years believing this to be the case (Figure 7.5).
- Only 16% said “No”, while 25% said they did not know, and 6% preferred not to give any view.
- 58% of British Sikh females said that they thought that the UK Police service is institutionally racist, compared with 49% of males. Only 10% of females said “No” (Figure 7.6).

Figure 7.5

Are UK Police institutionally racist? (by age group)

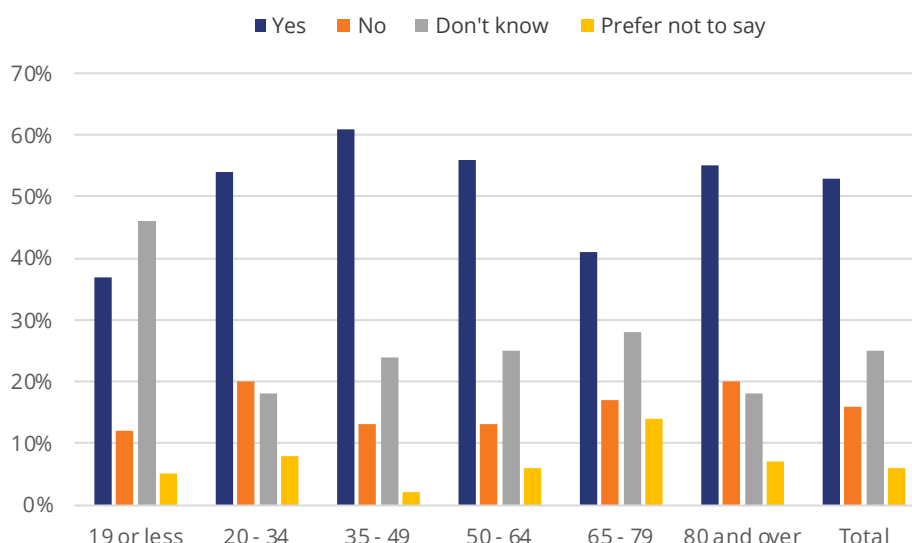
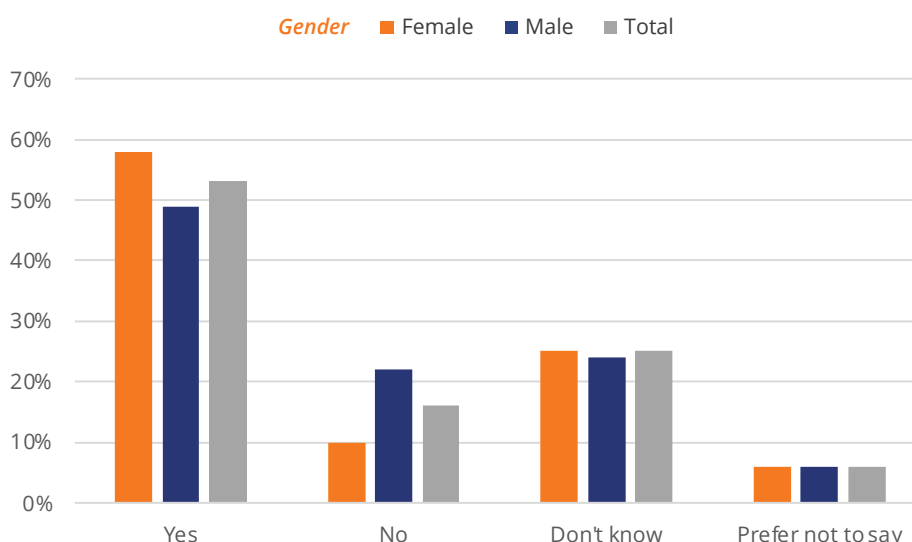


Figure 7.6

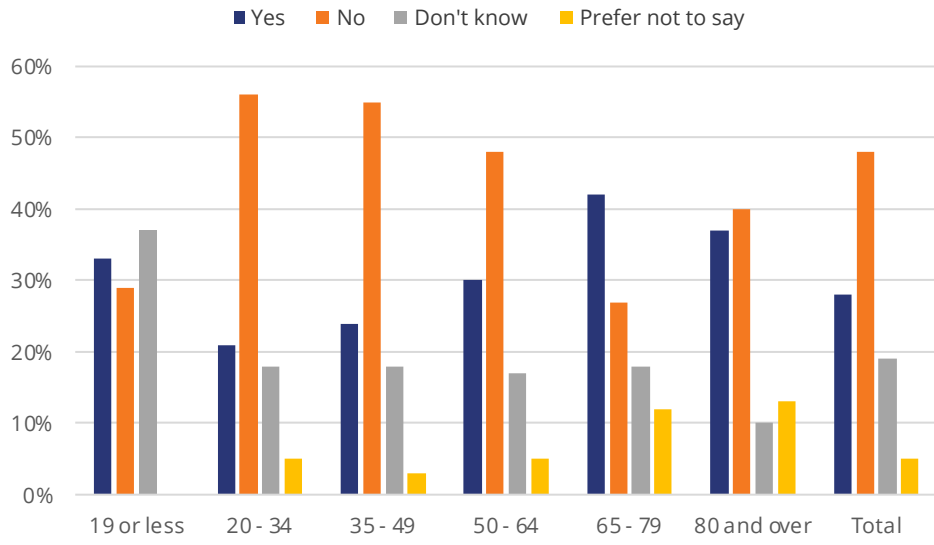
Are UK Police institutionally racist? (by gender)



- BSR also asked respondents whether they would pursue a career in policing or encourage family and friends to do so. There was stronger support from older age groups, with 30% of 50-64 year olds and 42% of 65-79 year olds saying “Yes” (Figure 7.7).
- More than half of those aged 20-49 said that they would not pursue or support a career in policing.
- The views of males and females in respect of this issue were similar.

Figure 7.7

Would you pursue a career in policing or encourage family and friends to do so? (by age group)



# 8 Police-Sikh community relations

The public’s perception of how well the Police understand their issues and concerns, and how they will react to such issues, has a significant impact on how people interact with the Police. This section aims to understand how Sikhs living in Britain perceive their relationships with the UK Police service.

- The BSR survey asked respondents whether they thought that UK Police understand issues affecting the Sikh community. Overall, 54% said “No”, and 61% of those aged 35-49 thought that this was the case (Figure 8.1).
- 17% of males and 12% of females said that the Police do understand issues that affect Sikhs (Figure 8.2).

Figure 8.1

Do UK Police understand issues affecting the Sikh community? (by age group)

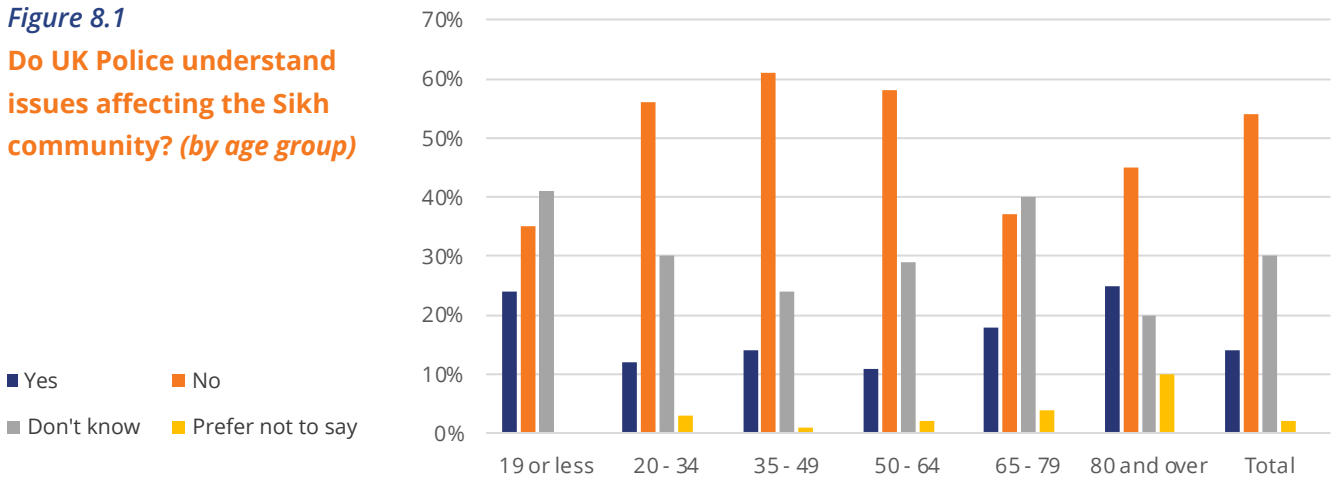
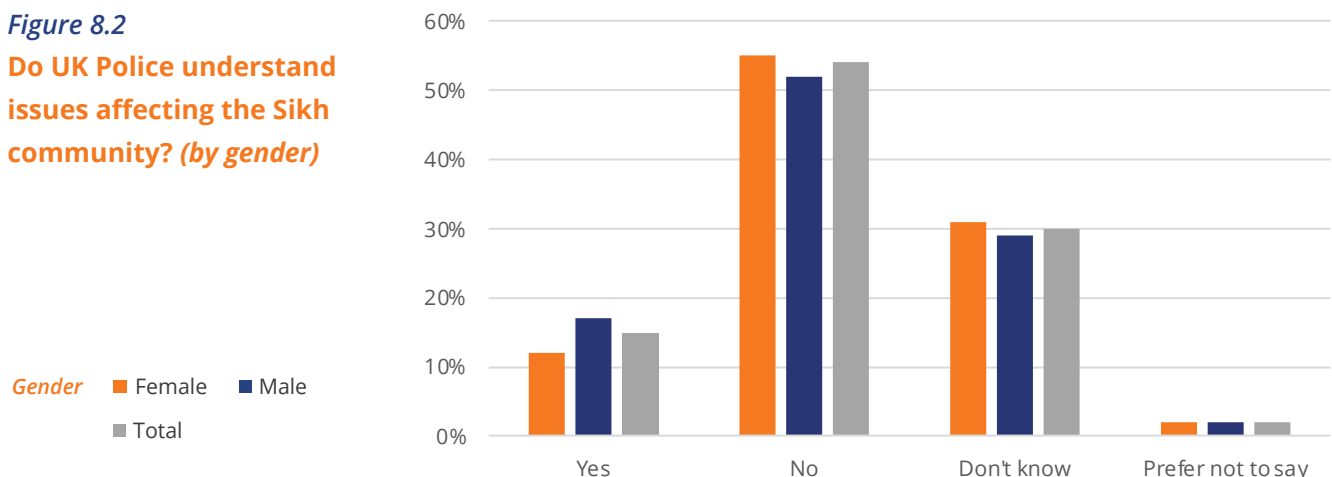


Figure 8.2

Do UK Police understand issues affecting the Sikh community? (by gender)

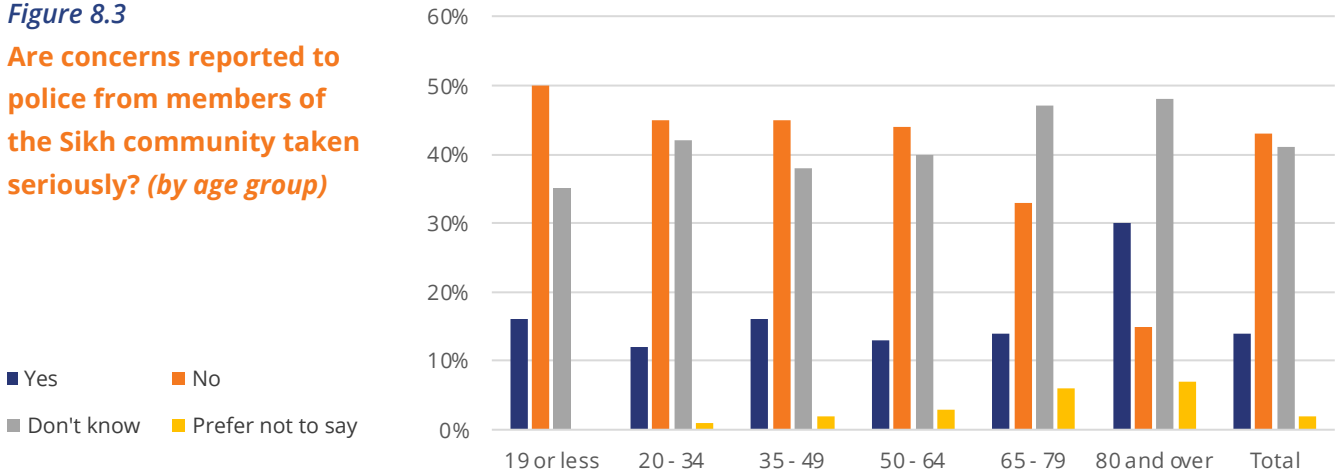


- Nearly half of Sikhs aged below 65 years said that concerns reported to the police by members of the Sikh community are not taken seriously, compared with one third of those aged 65-79 years and just 15% of those aged 80 years and more (Table 8.3).
- 19% of males said that Sikhs’ concerns are taken seriously by the police, compared with 10% of females (Table 8.4).
- 46% of females and 35% of males did not know whether the police take their concerns seriously.

- If someone believe that their concerns will not be taken seriously, they are less likely to report matters to the police. Respondents were asked whether the perceived lack of attention by the police impacted on their decisions to report matters to the police. 43% of respondents said “Yes”, that this did affect whether they reported incidents to the police (Figure 8.5).

**Figure 8.3**

**Are concerns reported to police from members of the Sikh community taken seriously? (by age group)**



**Figure 8.4**

**Are concerns reported to police from members of the Sikh community taken seriously? (by gender)**

	FEMALE	MALE	TOTAL
YES	10%	19%	14%
NO	41%	44%	43%
DON'T KNOW	46%	35%	41%
PREFER NOT TO SAY	2%	2%	2%

**Figure 8.5**

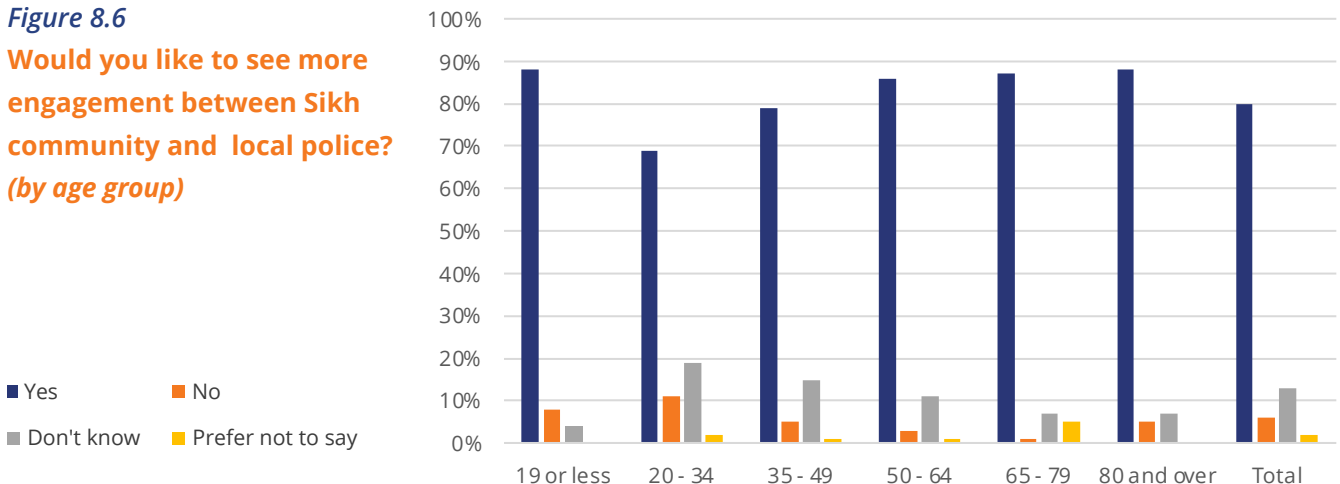
**Does this impact your decision on reporting matters to the police? (by gender)**

	FEMALE	MALE	TOTAL
YES	42%	45%	43%
NO	32%	38%	35%
DON'T KNOW	22%	13%	18%
PREFER NOT TO SAY	4%	4%	4%

- Overall, 80% of respondents would like to see more engagement between the Sikh community and their local police. This increased by age, from 69% of those aged 20-34, to 88% of those aged 80 and over (Figure 8.6).
- Conversely, 30% of 20-34 year olds said that they either did not want more engagement, or did not know, compared with just 8% of those aged 65-79 and 12% of those aged 80 and over.

**Figure 8.6**

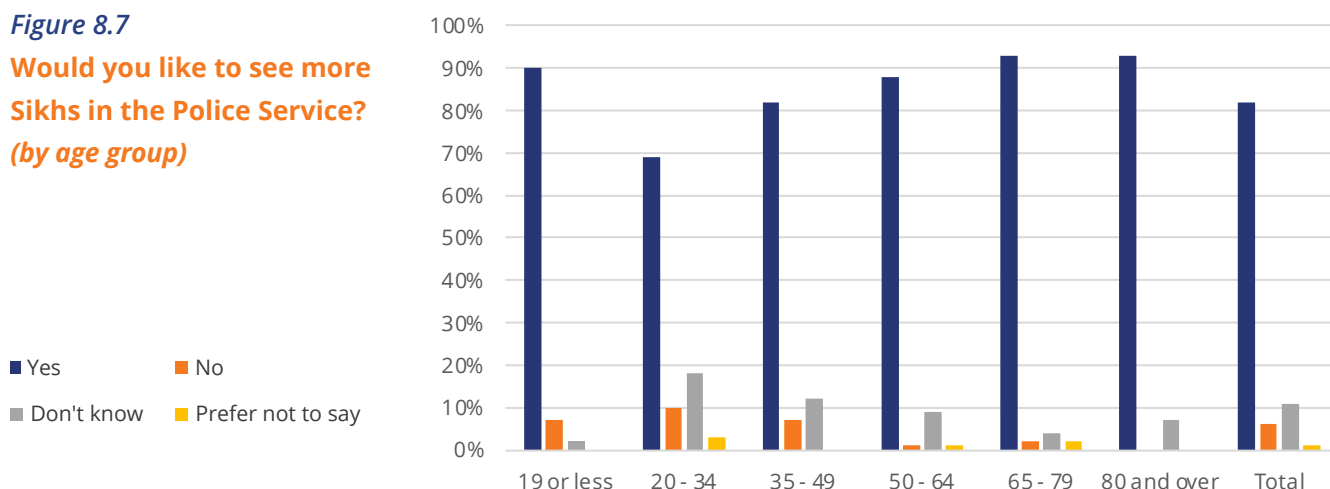
**Would you like to see more engagement between Sikh community and local police? (by age group)**



- Public services should be representative of the communities that they serve. BSR asked British Sikhs if they would like to see more Sikhs in the Police Service. Overall, 82% said “Yes”, ranging from 69% of 20-34 year olds to 93% of those aged 65 and over (Figure 8.7).
- Those saying “No” to more Sikhs joining the Police Service declined from 10% of those aged 20-34 years to nearly none for the oldest age groups.

**Figure 8.7**

**Would you like to see more Sikhs in the Police Service? (by age group)**



- BSR asked respondents how policing could be more inclusive to Sikhs and other diverse communities. 60% said that the police should be more culturally aware of Sikh and other underrepresented communities (Figure 8.8).
- Around half said that there should be better representation within all ranks of the service.
- 45% said that the police should approach issues concerning the Sikh community with greater sensitivity, and a similar percentage said that the police needed to address discrimination within the service.
- For all the factors identified above, there was greater support from females compared with males (Figure 8.9).

**Figure 8.8**

**How can policing be more inclusive to Sikhs and other diverse communities? (by age group)**

	19 OR LESS	20 - 34	35 - 49	50 - 64	65 - 79	80 AND OVER	TOTAL
MORE CULTURALLY AWARE OF SIKH AND UNDERREPRESENTED COMMUNITIES	77%	55%	64%	60%	58%	50%	60%
BETTER REPRESENTATION WITHIN ALL RANKS OF THE SERVICE	53%	43%	57%	55%	49%	57%	51%
APPROACH ISSUES CONCERNING THE SIKH COMMUNITY WITH GREATER SENSITIVITY	60%	45%	45%	44%	37%	41%	45%
POLICE TO IMPROVE THEIR REPUTATION	34%	42%	38%	38%	31%	37%	38%
ADDRESS DISCRIMINATION WITHIN THE POLICE SERVICE	54%	42%	49%	47%	37%	43%	45%



Figure 8.9

**How can policing be more inclusive to Sikhs and other diverse communities? (by gender)**

	FEMALE	MALE	TOTAL
MORE CULTURALLY AWARE OF SIKH AND UNDERREPRESENTED COMMUNITIES	63%	57%	60%
BETTER REPRESENTATION WITHIN ALL RANKS OF THE SERVICE	54%	49%	51%
APPROACH ISSUES CONCERNING THE SIKH COMMUNITY WITH GREATER SENSITIVITY	46%	43%	45%
POLICE TO IMPROVE THEIR REPUTATION	43%	32%	38%
ADDRESS DISCRIMINATION WITHIN THE POLICE SERVICE	52%	38%	45%

Respondents were asked whether they or anyone they knew had experienced any anti-Sikh hate crime in the last five years, and whether it had been reported to the police.

- Only 6% said that they had experienced Sikh hate crime and reported it (Figure 8.10)
- However, a further 17% said that they had experienced hate crime, but not reported it. This included about a quarter of those aged under 35, with decreasing percentages for older age groups.
- 10% said that they knew someone who had experienced hate crime (3% reported and 7% not reported)
- Males were twice as likely to have been the victims of Sikh hate crime as females, whether reporting it or not (Figure 8.11).

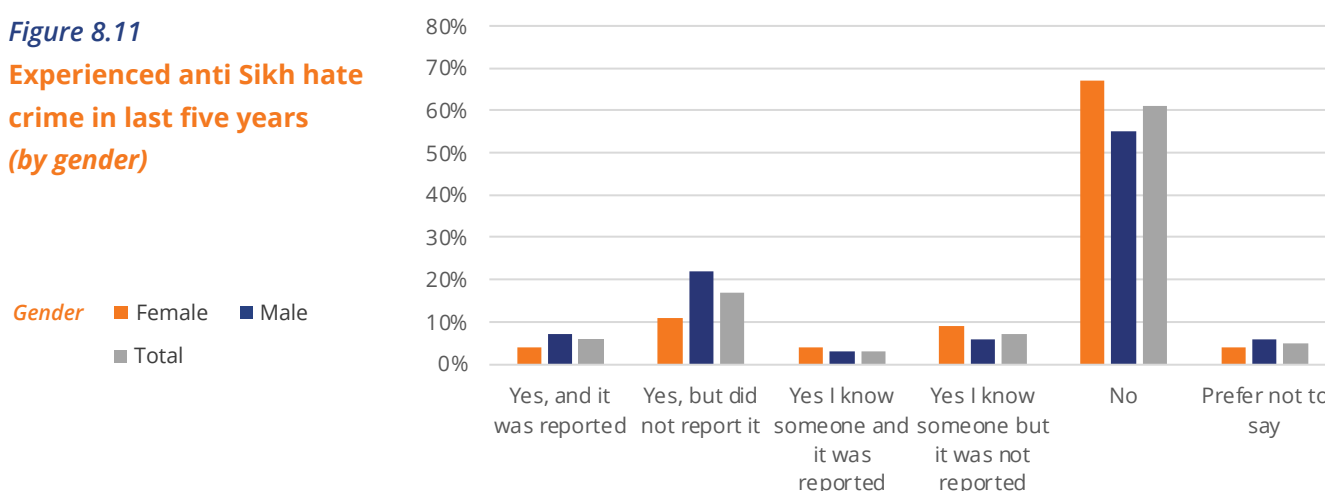
Figure 8.10

**Experienced anti Sikh hate crime in last five years (by age group)**

	19 OR LESS	20 - 34	35 - 49	50 - 64	65 - 79	80 AND OVER	TOTAL
YES, AND IT WAS REPORTED	4%	5%	8%	7%	3%	5%	6%
YES, BUT DID NOT REPORT IT	22%	25%	15%	12%	11%	0%	17%
YES I KNOW SOMEONE AND IT WAS REPORTED	0%	6%	3%	3%	1%	8%	3%
YES I KNOW SOMEONE BUT IT WAS NOT REPORTED	12%	8%	9%	6%	3%	8%	7%
NO	55%	52%	61%	65%	76%	64%	61%
PREFER NOT TO SAY	7%	4%	4%	7%	6%	15%	5%

Figure 8.11

**Experienced anti Sikh hate crime in last five years (by gender)**



# 9 Voting intentions and politics

There is likely to be a General Election in the United Kingdom during 2024. This section explores the voting intentions of British Sikhs, as well as asking for their views on Rishi Sunak as the British Prime Minister, who is of Indian and Punjabi heritage.

- BSR asked respondents who they would vote for if there was a general election now. 43% said that they would vote for Labour (Figure 9.1). BSR 2020 had asked respondents how they had voted in the 2019 General Election, and 45% had said that they had voted Labour.
- 20% of respondents said that they would vote for the Conservative Party. This compares with 22% saying in BSR 2020 that they voted for Conservatives in the 2019 General Election.
- The percentage intending to vote for Labour decreases with older age groups, while the Conservative share increases with age.
- 17% of females and 22% of males said that they would vote Conservative (Figure 9.2).
- 4% of respondents said that they would vote for the Lib Dems, and another 4% for the Green Party.
- 23% preferred not to say how they would vote if there was a General Election now.

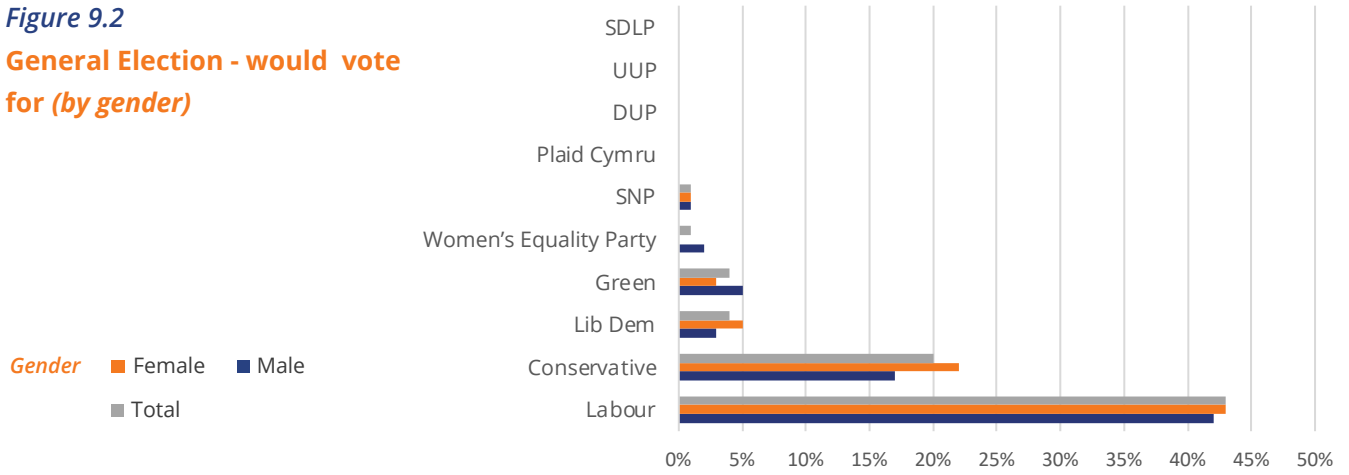
**Figure 9.1**

## General Election - would vote for (by age group)

	19 OR LESS	20 - 34	35 - 49	50 - 64	65 - 79	80 AND OVER	TOTAL
LABOUR	49%	45%	45%	42%	33%	27%	43%
CONSERVATIVE	23%	14%	18%	22%	26%	32%	20%
LIB DEM	0%	5%	7%	2%	3%	2%	4%
GREEN	1%	7%	4%	3%	2%	2%	4%
WOMEN'S EQUALITY PARTY	1%	1%	1%	1%	1%	0%	1%
SNP	0%	2%	0%	0%	1%	0%	1%
PLAID CYMRU	0%	1%	0%	0%	1%	0%	0%
DUP	0%	1%	0%	0%	0%	0%	0%
UUP	0%	0%	0%	0%	0%	0%	0%
SDLP	0%	0%	0%	0%	0%	0%	0%
Other	0%	4%	6%	5%	4%	0%	4%
Prefer not to say	25%	23%	20%	23%	29%	36%	23%

Figure 9.2

General Election - would vote for (by gender)



Rishi Sunak became Prime Minister of the United Kingdom in October 2022. He is the first Prime Minister of the country from an ethnic minority background, with Indian and Punjabi heritage and of the Hindu faith. The BSR team considered it pertinent to ask British Sikhs about their views on Rishi Sunak as the Prime Minister.

- The BSR survey asked respondents, to what extent, if any, they felt proud about the first Indian Punjabi heritage Prime Minister. Overall, 21% of respondents said that they were very proud, and another 21% said that they were not at all proud (Figure 9.3).
- The percentage who were very proud increased across the age groups, from just 5% of the youngest to 50% of the oldest age group. Conversely, the percentages of those who were not at all proud decreased with age.
- 44% of females were either proud or very proud, compared with 37% of males (Figure 9.4). 27% of females and 31% of males said that they were not proud or not at all proud.

Figure 9.3

How proud of Rishi Sunak as PM? (by age group)

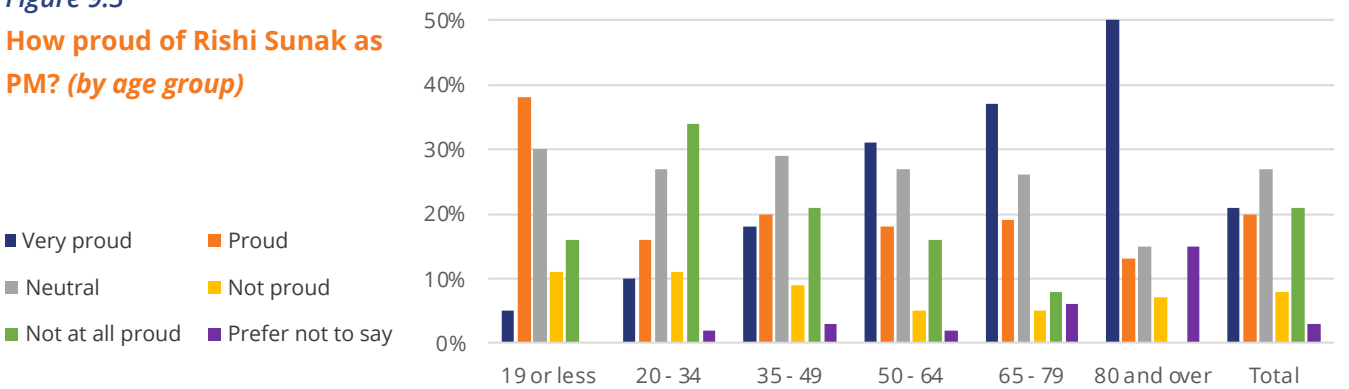
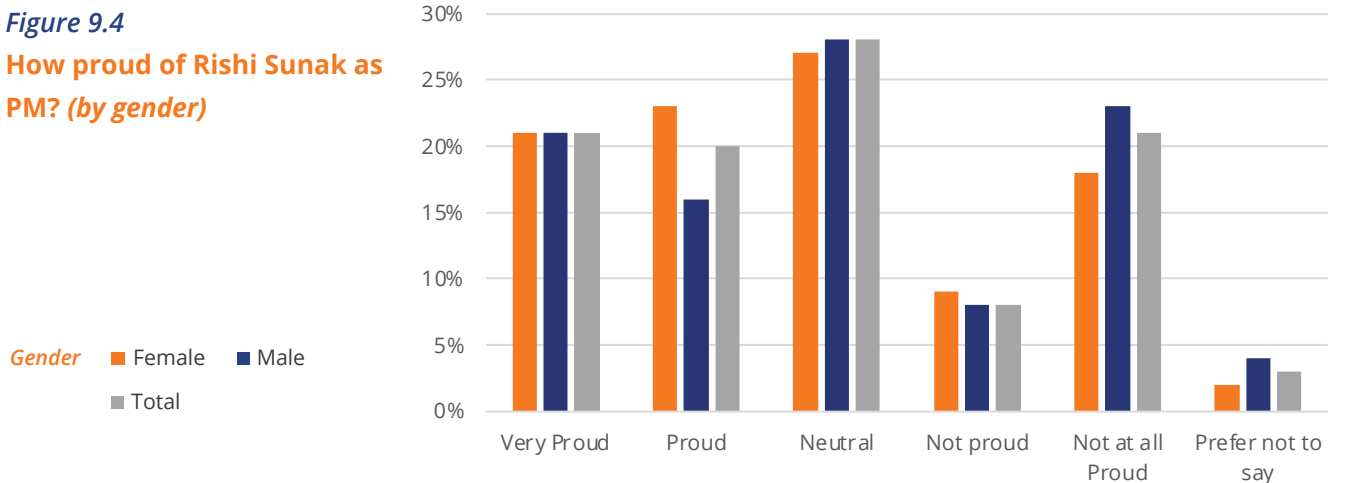


Figure 9.4

How proud of Rishi Sunak as PM? (by gender)



BSR also asked respondents whether they considered Rishi Sunak becoming Prime Minister had, or is likely to, benefit any particular British communities. Respondents could select as many communities as they wished to.

- Overall, 46% thought that the Hindu community would benefit, 29% the Indian community, and 24% that the White British community would benefit. Only 7% thought that Sikhs would benefit (Figure 9.5), and only 5% thought that the Muslim community would benefit.

**Figure 9.5**

**Will Rishi Sunak as PM benefit any particular British communities? (by gender)**

	FEMALE	MALE	TOTAL
WHITE BRITISH	25%	22%	24%
WHITE EUROPEAN	10%	10%	10%
SOUTH ASIAN	15%	13%	14%
NON WHITE	7%	7%	7%
INDIAN	28%	31%	29%
PUNJABI	8%	8%	8%
SIKH	6%	8%	7%
HINDU	43%	50%	46%
MUSLIM	4%	6%	5%

- 72% of Sikhs who felt “not proud” or “not at all proud” of Rishi Sunak becoming PM thought that the Hindu community would benefit from his premiership, while less than 1% of them thought that Sikhs would benefit (Figure 9.6).

**Figure 9.6**

**Will Rishi Sunak as PM benefit any particular British communities? (By level of pride in PM Sunak)**

	VERY PROUD	PROUD	NEUTRAL	NOT PROUD	NOT AT ALL PROUD
WHITE BRITISH	28%	26%	28%	34%	32%
WHITE EUROPEAN	18%	9%	10%	11%	12%
SOUTH ASIAN	28%	19%	17%	16%	5%
NON WHITE	21%	9%	6%	4%	1%
INDIAN	49%	46%	33%	24%	23%
PUNJABI	33%	9%	5%	1%	0%
SIKH	29%	10%	2%	0%	1%
HINDU	45%	44%	60%	72%	72%
MUSLIM	17%	6%	4%	1%	1%



# 10 Caring for older persons and children

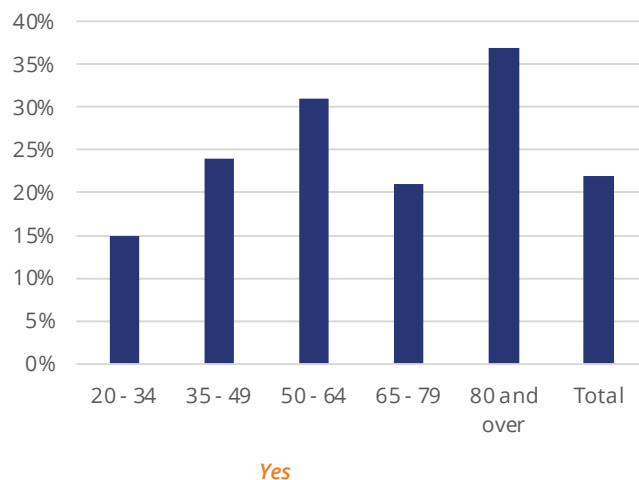
## Caring for older persons

The population of the United Kingdom is ageing, and with a Sikh community that has been settled and growing in the country since the 1950s, the proportion of British Sikhs who are older and in need of care by others due to poor health is also growing. This section explores the experiences of care givers in the Sikh community, a role that is traditionally fulfilled by family members living in extended families.

- The BSR asked respondents if they cared for an older person. Overall, 22% said that they do care for an older person, with over a third of those aged 80 and over saying that they care for someone (Figure 10.1). Many of these may be older couples with one partner looking after the other whose health may be poor.
- 20% of females and 25% of males said that they cared for an older person.

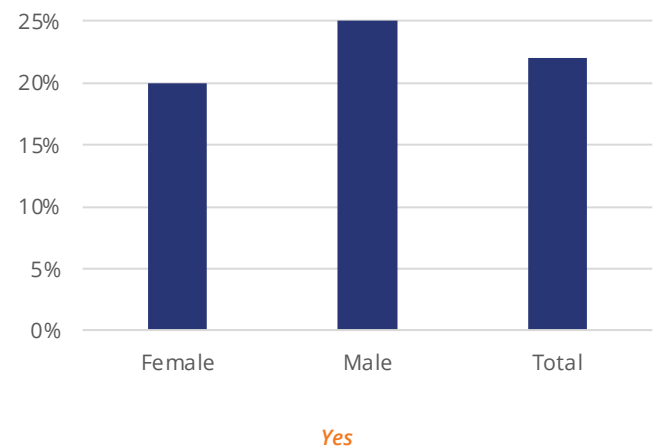
**Figure 10.1**

**Do you care for an older person? (by age group)**



**Figure 10.2**

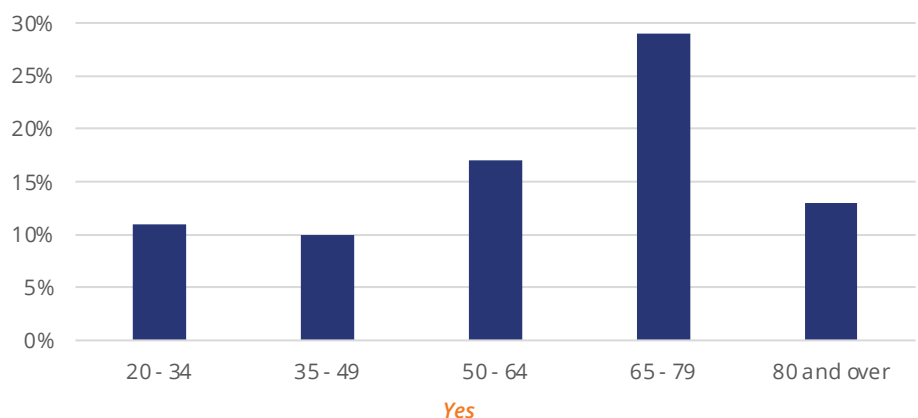
**Do you care for an older person? (by gender)**



- Respondents who do care for an older person were asked whether they received any support from professionals to help with care of an older person at home. 15% said that they did receive help. 29% of those aged 65-79 years received help, compared with lower percentages for other age groups (Figure 10.3).

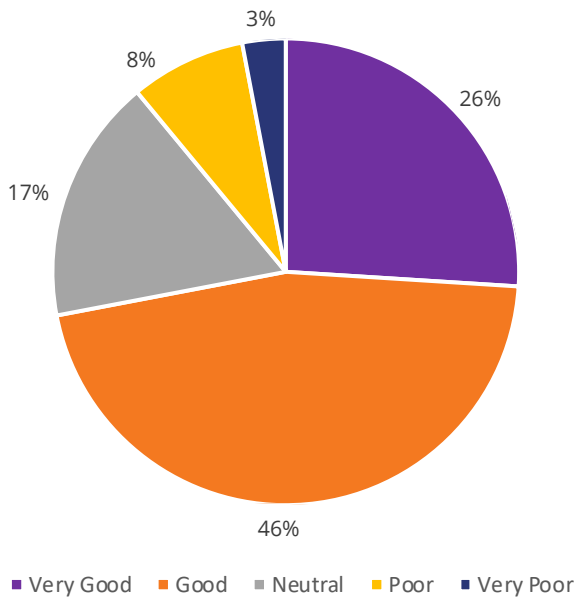
**Figure 10.3**

**Received support from professionals to assist with the care of an older person at home? (by age group)**

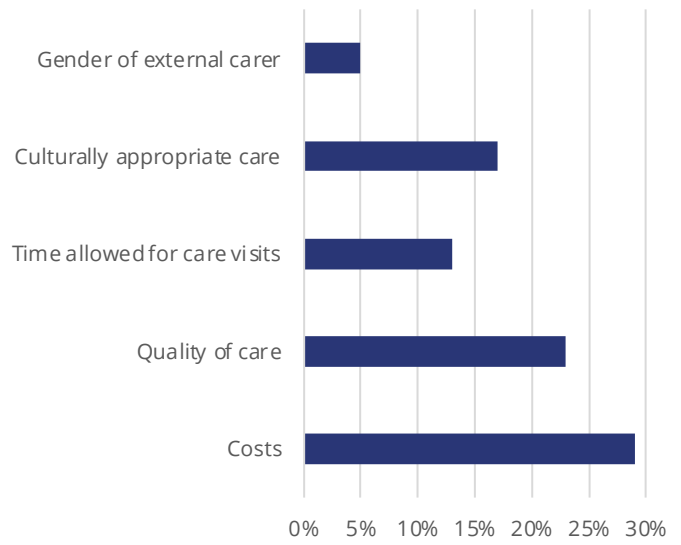


- When asked about the quality of the care provided, 26% said that it was “Very good”, and another 46% said that it was “Good” (Figure 10.4). 11% said that the care provided was either “Poor” or “Very poor”.
- Carers face many challenges in caring for older persons. The costs of care was stated as the biggest challenge by 29% of Sikh carers, followed by 23% reporting the quality of care to be a challenge (Figure 10.5).
- Availability of culturally appropriate care, the time allowed for care visits, and the gender of the external carer were also cited as challenges and issues.

**Figure 10.4**  
How would you rate the quality of the care provided?



**Figure 10.5**  
Challenges in caring for an older person

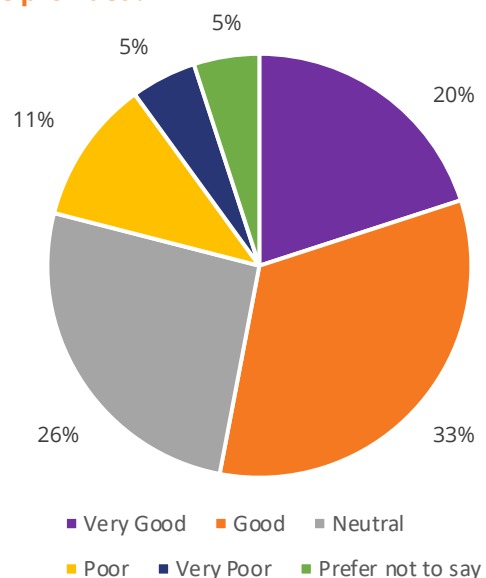


- Only 6% of carers said that they had made use of residential care for an older person (Figure 10.6).
- Over half of those who had made use of residential care said that the quality was “Very good” or “Good” (Figure 10.7).
- 11% said that the residential care was “Poor” and another 5% said that it was “Very poor”.

**Figure 10.6**  
Have you made use of residential care for an older person?

	TOTAL
YES	6%
NO	91%
PREFER NOT TO SAY	3%
TOTAL	100%

**Figure 10.7**  
How would you rate the quality of the residential care provided?



- For those who have used residential care for the elderly, 35% have used savings to finance it, and 26% have been funded through the NHS (Figure 10.8). Others have borrowed, used private insurance, and sold or mortgaged property.
- 17% did not know how the residential care had been financed, and 9% did not wish to say.
- Some may have used more than one way of paying for the residential care.

**Figure 10.8**

**How is the residential care financed?**

USED SAVINGS	35%
NHS	26%
PRIVATE INSURANCE	7%
BORROWED FROM FINANCIAL INSTITUTION	6%
SOLD OR MORTGAGED PROPERTY	3%
PART SOCIAL SERVICES, PART PRIVATE	2%
USED INVESTMENTS	1%
COUNCIL	1%
LOCAL AUTHORITIES	1%
RELATIVE PAID FOR SERVICE	1%
DON'T KNOW	17%
PREFER NOT TO SAY	9%

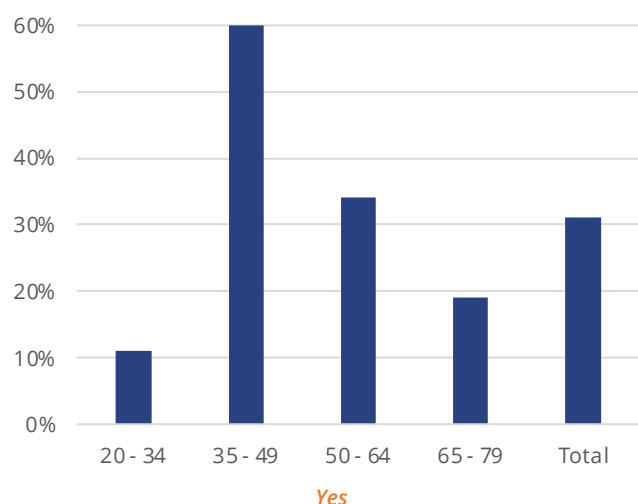
## Caring for children

Traditionally, Sikhs have lived in extended families with three or even four generations living together. However, this has gradually been changing in British Sikh society for various reasons, with a high proportion of younger families setting up their own homes, separate from their parents. Younger families, often with both parents working, are now increasingly dependent on external care for their children, whereas previously more of the grandparents would have been the main carers while parents were at work.

- About one third of respondents said that they cared for children (Figure 10.9). 60% of those aged 35-49 and 34% of those aged 50-64 cared for children, with lower percentages for the other age groups. The older groups are likely to include grandparents caring for their grandchildren.
- 31% of both males and females reported that they cared for children (Figure 10.10).

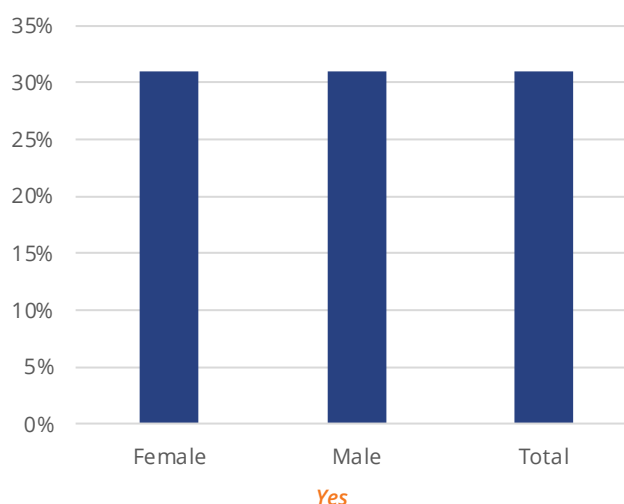
**Figure 10.9**

**Do you care for any children? (by age group)**



**Figure 10.10**

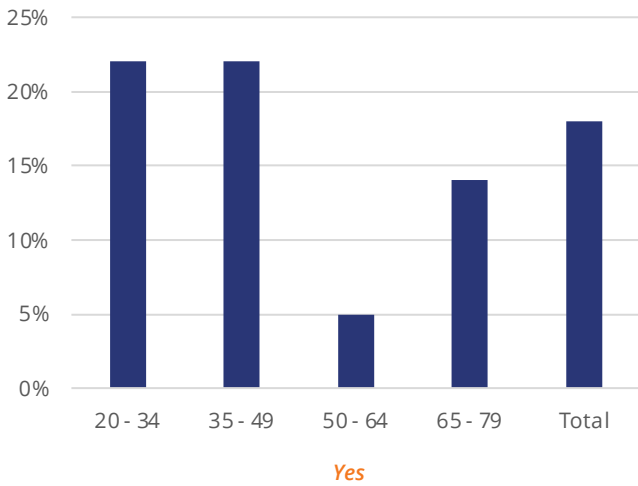
**Do you care for any children? (by gender)**



- When asked whether they relied on any childcare services to assist with care of a child or children, 22% of those aged 20-34 and 35-49 said that they do use such services, with lower percentages for the older age groups (Figure 10.11).
- 22% of females said that they used childcare services, compared with 13% of males (Figure 10.12).

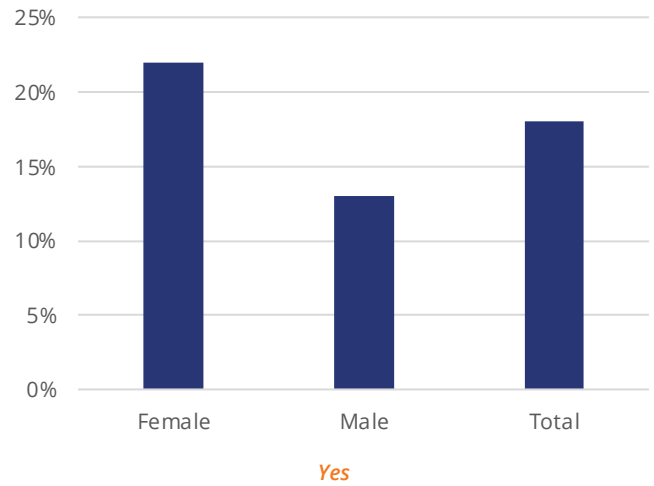
**Figure 10.11**

**Do you rely on any childcare services to assist with the care of a child or children? (by age group)**



**Figure 10.12**

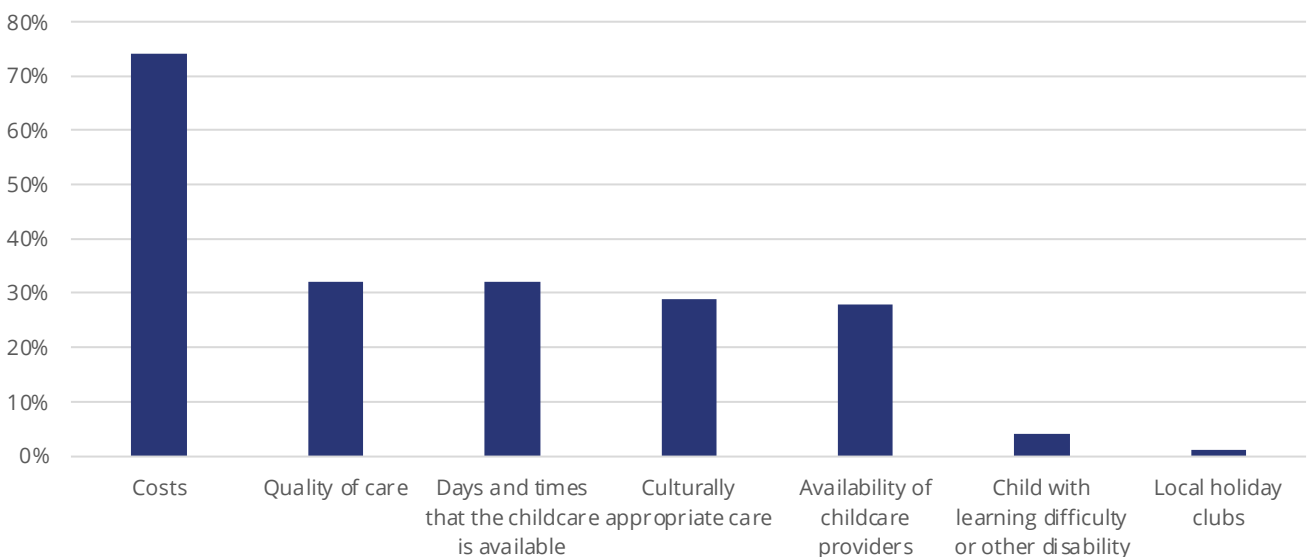
**Do you rely on any childcare services to assist with the care of a child or children? (by gender)**



- Respondents were asked about any challenges that they faced in respect of childcare. The cost of childcare was stated as the biggest challenge by 74% of those who care for children, followed by 32% reporting the quality of care to be a challenge (Figure 10.13).
- The days and times when childcare is available is also reported as a major challenge by 32% of respondents, followed by culturally appropriate care (29%) and availability of childcare providers (28%).
- 4% reported facing challenges in finding care for children with learning difficulties or other disabilities.

**Figure 10.13**

**Childcare challenges**





# 11 Neurodiversity

Neurodiversity is a concept that recognises the different ways that people’s brains may function, or are “wired” differently. Some are born with brains that think and process information differently from others. The term “neurodiversity” is now recognised to include conditions such as autism, dyslexia, Attention Deficit Hyperactivity Disorder (ADHD) and Attention Deficit Disorder (ADD). Recognising and diagnosing such conditions and learning how to work positively with persons that are neurologically different is important to realise their full potential, and also to remove the stigma of having such conditions.

- The BSR survey asked whether respondents had been diagnosed with a neurodivergent condition. Overall, 6% said “Yes”, and they were more highly represented in the younger age groups (Figure 11.1).
- 5% of females and 7% of males had been diagnosed as neurodivergent (Figure 11.2).

**Figure 11.1**  
Have you been diagnosed with a neurodivergent condition? (by age group)

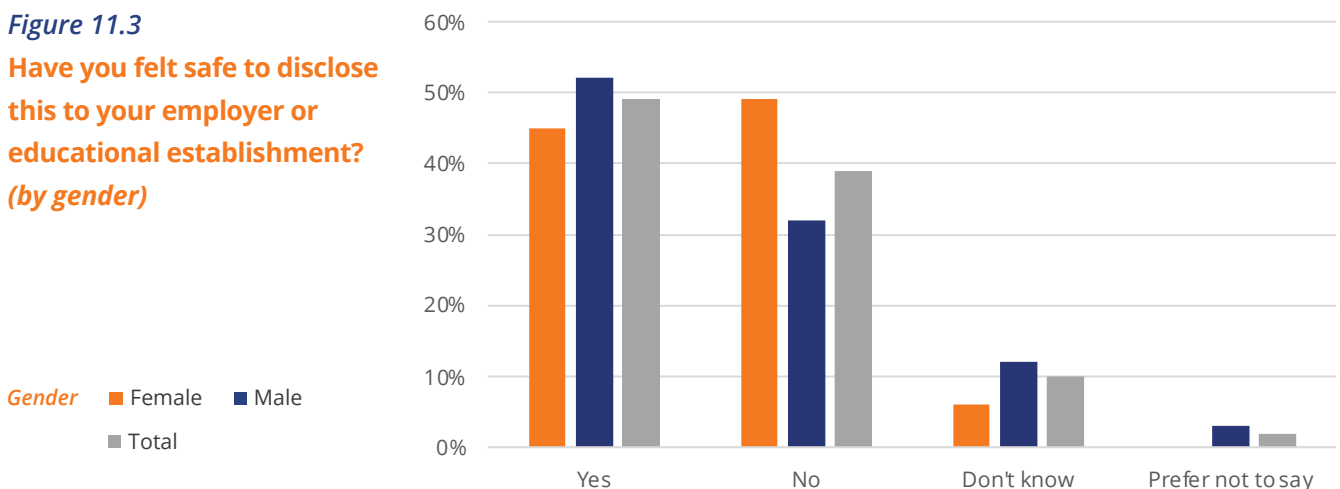
	20 - 34	35 - 49	50 - 64	65 - 79	80 AND OVER	TOTAL
YES	8%	7%	4%	0%	0%	6%

**Figure 11.2**  
Have you been diagnosed with a neurodivergent condition? (by gender)

	FEMALE	MALE	TOTAL
YES	5%	7%	6%

- Respondents were asked whether they felt it safe to disclose their diagnosis to their employer or educational establishment. 49% of females and 32% of males did not feel it safe to disclose their diagnosis (Figure 11.3).

**Figure 11.3**  
Have you felt safe to disclose this to your employer or educational establishment? (by gender)



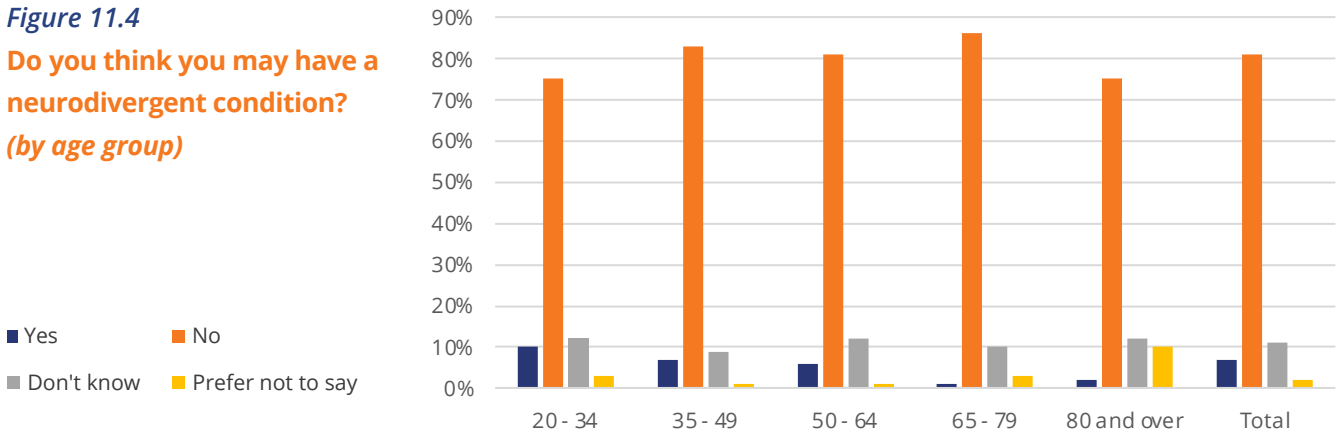
Those who felt that it was not safe to disclose their diagnosis to their employer were asked why they had not done so. Respondents mentioned concerns about discrimination, judgement, impact on career progression, being patronised, sign of weakness, negative stigma and fear of being “treated like an idiot”.

Many people who may be neurodivergent may go through their lives without having the condition diagnosed, although they may themselves think or believe that they are neurodivergent.

- Respondents were asked whether they think that they may be neurodivergent (although not diagnosed). 7% thought that this may be the case, ranging from 10% of the youngest to 1% of the older age groups (Figure 11.4). This is slightly more than those with a diagnosis, suggesting that there is more work to be done to explore this topic and understand the underlying issues that lead to apparently low levels of diagnoses. 11% also said that they did not know if they might be neurodivergent. There was no significant difference between females and males in responses to this question.

**Figure 11.4**

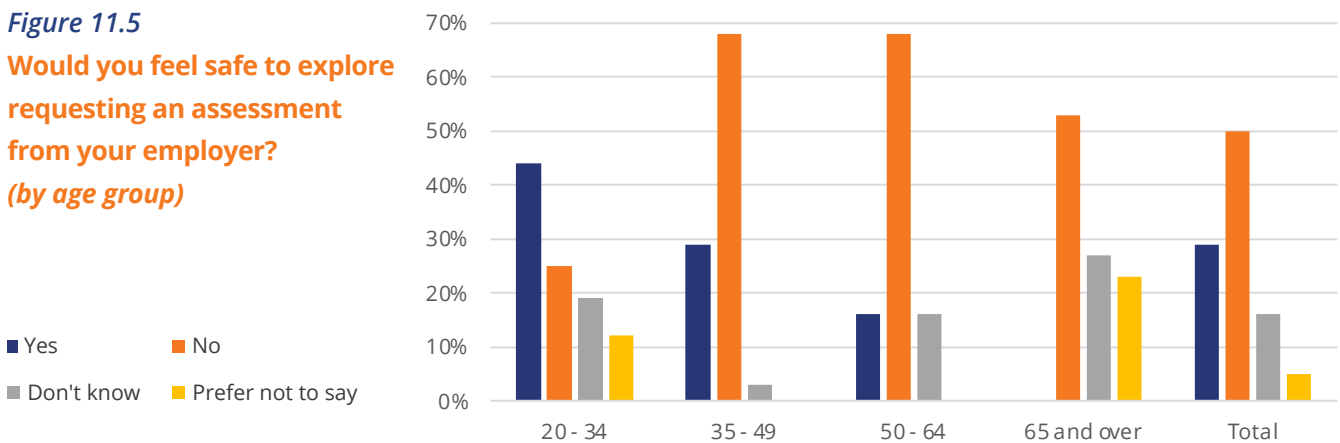
**Do you think you may have a neurodivergent condition? (by age group)**



- BSR asked respondents who thought that they might be neurodivergent, but not diagnosed, whether they would feel safe to explore requesting an assessment from their employer. Overall, 29% said that they would feel safe, and once again, the percentage varies greatly between age groups (Figure 11.5). 44% of those aged 20-34 said that they would feel safe to do so, compared with 29% of those aged 35-49 and 16% of those aged 50-64.
- This also varied between gender, with 25% of females and 35% of males feeling safe to explore an assessment through their employer (Figure 11.6).

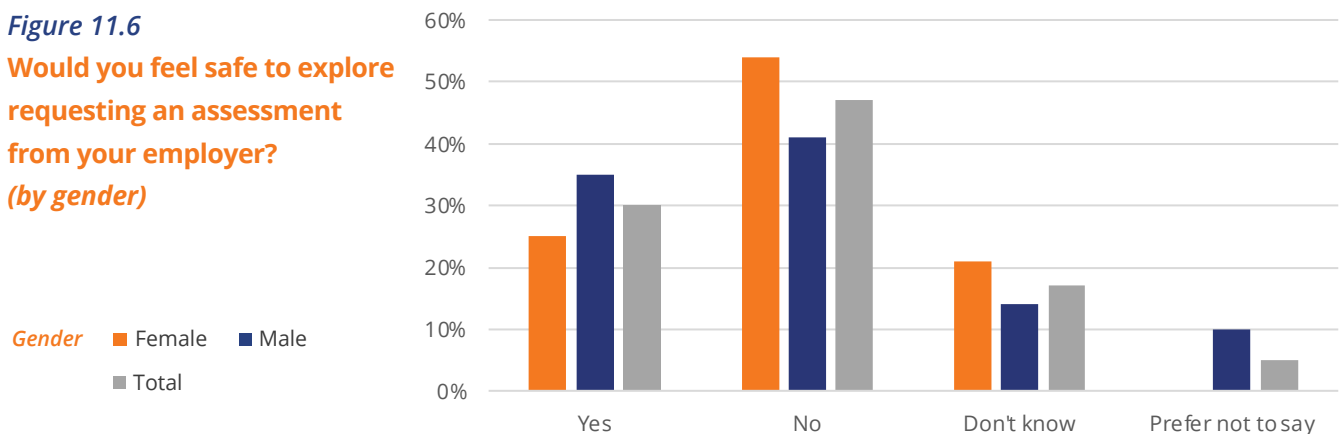
**Figure 11.5**

**Would you feel safe to explore requesting an assessment from your employer? (by age group)**



**Figure 11.6**

**Would you feel safe to explore requesting an assessment from your employer? (by gender)**



# 12 Sikh representation

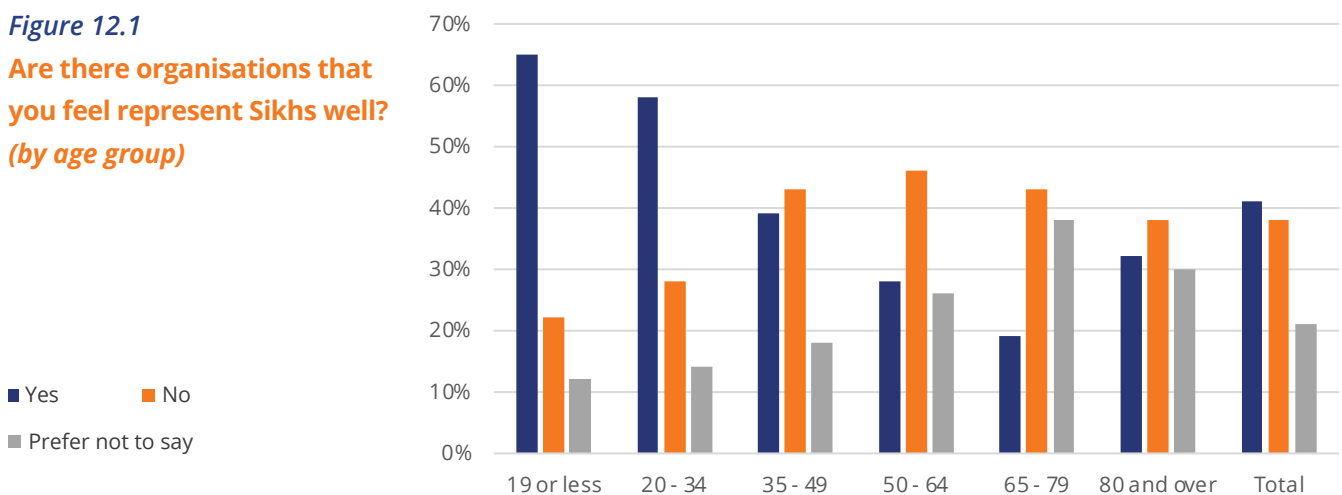
The British Sikh community does not have a single body or organisation that represents them, nationally or within particular subject fields. There are several organisations that lobby government, aim to provide leadership and guidance and work towards promoting Sikh principles to build a better society. However, with a multitude of such organisations, there are inevitable differences of opinions on the merits of what each is doing.

BSR 2023 asked some basic questions on whether respondents feel that there are organisations that represent Sikhs well, and others that do not represent Sikhs well. We also asked about the subject areas that need better representation of Sikhs. This section describes some of the findings. While some respondents did name organisations in their answers to the survey, in both positive and negative contexts, no organisations will be mentioned in this report.

- Overall, 41% of British Sikhs said that there are organisations that represent them well (Figure 12.1). Around 60% of those aged 34 or less agreed with this, reducing through older age groups to 19% for those aged 65-79.
- 38% said “No” to this question, and 21% did not wish to say. The percentages answering “No” and “Prefer not to say” increased by age group.
- 39% of females and 43% of males said that there are organisations that represent them well (Figure 12.2).

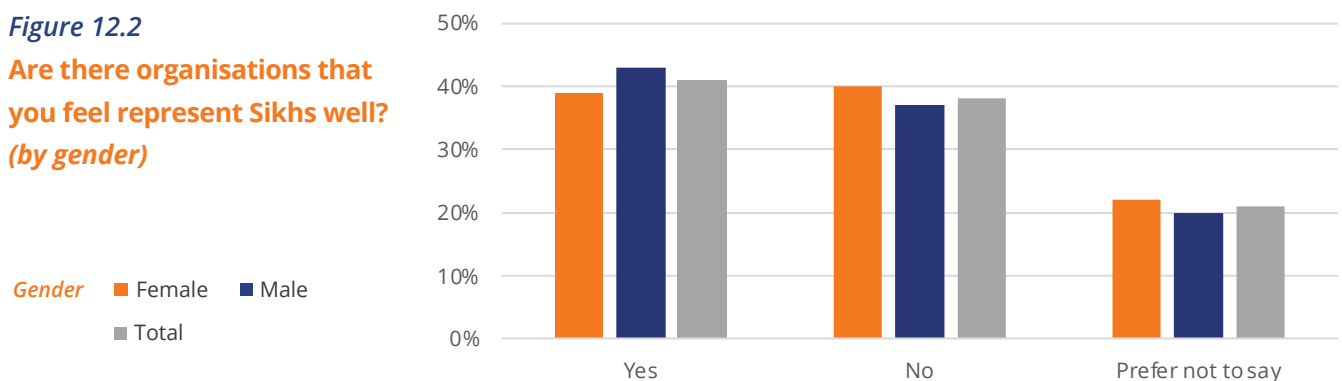
**Figure 12.1**

**Are there organisations that you feel represent Sikhs well? (by age group)**



**Figure 12.2**

**Are there organisations that you feel represent Sikhs well? (by gender)**



- Respondents were also asked whether they know of organisations that do not represent Sikhs well. Overall, about a third said “Yes”, another third said “No”, and another third did not wish to say (Figure 12.3).
- However, responses varied by age group, with over a third of age groups up to 49 years saying “Yes”, and then declining for the older age groups.
- Those who preferred not to express their opinion ranged from 27% of those aged 19 or less, to over half of those aged 65 and over.
- 25% of females and 37% of males said that there are organisations that do not represent Sikhs well.

Figure 12.3

Are there organisations that you feel do not represent Sikhs well? (by age group)

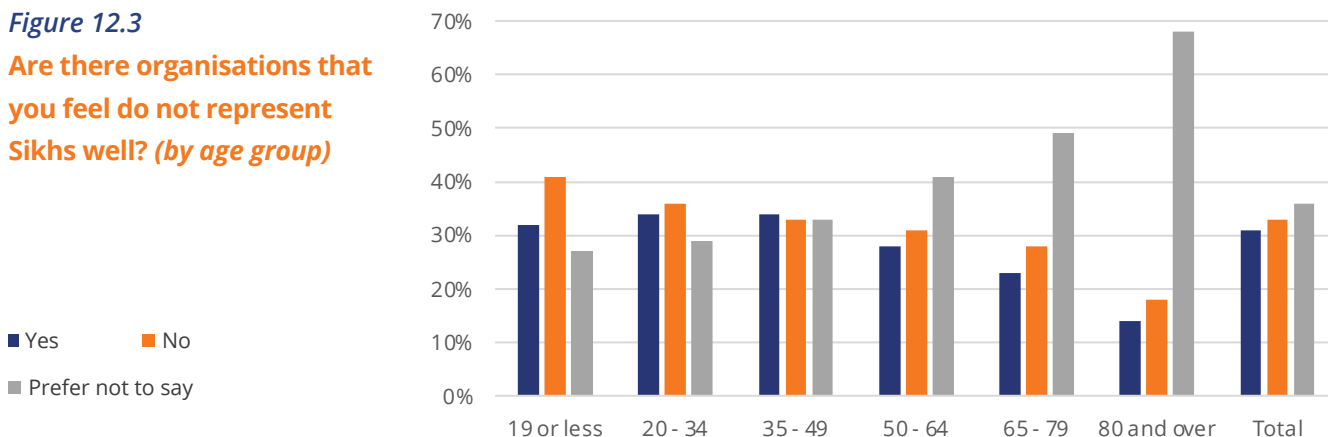
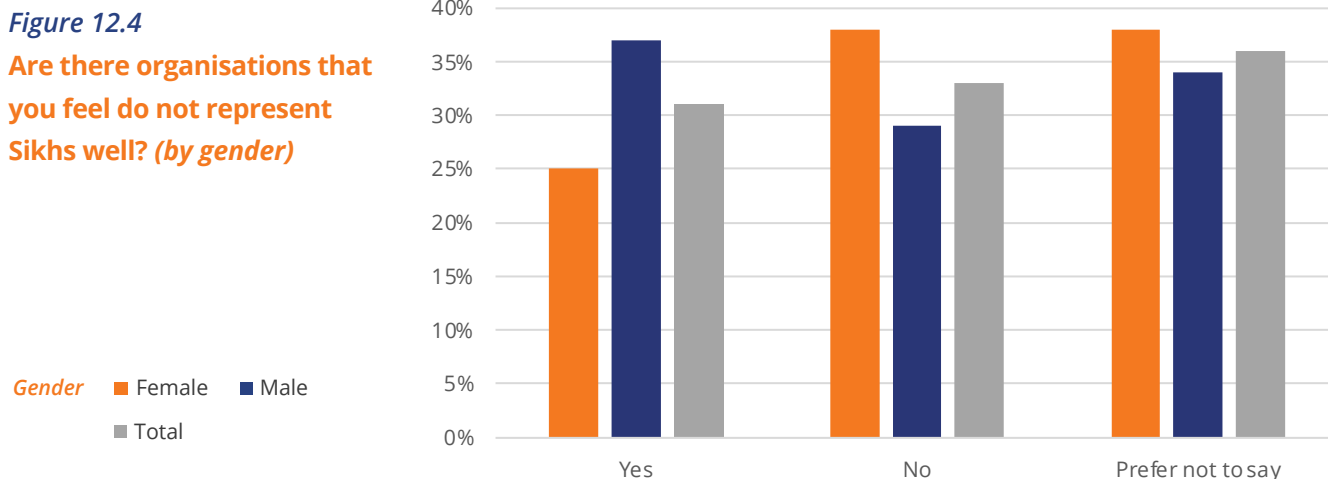


Figure 12.4

Are there organisations that you feel do not represent Sikhs well? (by gender)



Respondents were able to mention examples of the organisations that they thought represent Sikhs well, and those who do not. Although no organisations will be mentioned here, it is worth noting that people have very different views of the same organisations. The same organisations are referred to by some as representing Sikhs well, and by others as not representing Sikhs well.

- BSR asked respondents about areas in which they felt that the Sikh voice needs to be better represented. The most popular choices overall were Politics (37%), Sports (25%), On Screen (TV and/or Film - 25%), and Education (23%) (Figure 12.5).
- Some sectors had fairly even support across all age groups, but there were others where there were clear age differences. For example, Sports, On Screen, Arts/Culture/Heritage and Equalities:Sexuality had more support from younger age groups compared with older age groups. On the other hand, Equalities: Ethnicity, Equalities: Freedom of Religion and Belief, Education and the Health Sector all had greater support from older age groups compared with younger ones.

Figure 12.5

Areas in which the Sikh voice needs to be better represented (by age group)

SECTOR	19 OR LESS	20 - 34	35 - 49	50 - 64	65 - 79	80 AND OVER	TOTAL
POLITICS	39%	38%	35%	37%	42%	18%	37%
SPORTS	32%	26%	30%	23%	16%	13%	25%
SUPPORTING MINORITIES	13%	14%	9%	8%	13%	21%	11%
INTERFAITH WORK	0%	9%	8%	9%	11%	30%	8%
ON SCREEN (TV/FILM)	49%	23%	30%	21%	14%	4%	25%
ARTS/CULTURE/HERITAGE	19%	11%	13%	12%	9%	2%	12%
EQUALITIES: WOMEN	14%	16%	19%	17%	14%	4%	16%
EQUALITIES: ETHNICITY	15%	7%	9%	10%	16%	4%	10%
EQUALITIES: SEXUALITY	23%	9%	7%	4%	1%	4%	7%
EQUALITIES: FREEDOM OF RELIGION OR BELIEF	11%	11%	14%	13%	17%	25%	13%
BUSINESS / CORPORATE SECTOR	4%	17%	11%	13%	7%	18%	12%
LEGAL ISSUES	3%	14%	11%	11%	8%	4%	11%
CHARITY SECTOR (OTHER THAN GURDWARAS)	0%	7%	5%	7%	6%	9%	6%
EDUCATION	22%	20%	21%	24%	28%	46%	23%
CIVIL SERVICE	0%	8%	6%	8%	6%	9%	7%
HEALTH SECTOR	0%	7%	8%	12%	17%	2%	9%
TRADE UNIONS AND EMPLOYMENT ISSUES	0%	4%	7%	6%	7%	2%	6%

- There were also significant differences in the opinions of females and males regarding the sectors that needed better Sikh representation. A significantly higher proportion of females would like better representation in Equalities: Women, the Health sector and Arts/Culture and Heritage, compared with males. Conversely, significantly more males than females would like better representation in Sports and Politics.

Figure 12.6

Areas in which the Sikh voice needs to be better represented (by gender)

SECTOR	FEMALE	MALE	TOTAL
POLITICS	32%	42%	37%
SPORTS	19%	32%	25%
SUPPORTING MINORITIES	13%	9%	11%
INTERFAITH WORK	9%	8%	8%
ON SCREEN (TV/FILM)	25%	25%	25%
ARTS/CULTURE/HERITAGE	14%	10%	12%
EQUALITIES: WOMEN	24%	8%	16%
EQUALITIES: ETHNICITY	11%	9%	10%
EQUALITIES: SEXUALITY	8%	5%	7%
EQUALITIES: FREEDOM OF RELIGION OR BELIEF	12%	15%	13%
BUSINESS / CORPORATE SECTOR	11%	13%	12%
LEGAL ISSUES	11%	10%	11%
CHARITY SECTOR (OTHER THAN GURDWARAS)	4%	7%	6%
EDUCATION	24%	21%	23%
CIVIL SERVICE	6%	8%	7%
HEALTH SECTOR	13%	5%	9%
TRADE UNIONS AND EMPLOYMENT ISSUES	6%	5%	6%

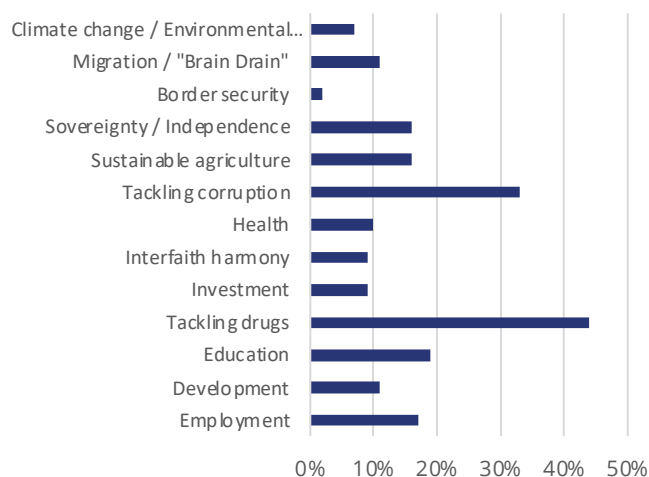
# 13 Punjab and India issues

Many Sikhs living in Britain have their roots in the Indian state of Punjab and still have strong connections with their ancestral homeland, keeping in touch through relatives, regular visits to the region, the many TV and radio channels, newspapers and social media. They are aware of the multitude of issues facing Punjab which have led to the state slipping downwards in recent decades in terms of its economic and social development, compared with other Indian states.

- BSR asked respondents what they felt were the top priorities for the Indian State of Punjab. The issue of most concern, supported by 44% of respondents, is tackling drugs (Figure 13.1). All age groups ranked this as the highest priority.
- The second highest priority is considered to be tackling corruption, again supported highly by all age groups.
- Other issues that were prioritised by more than 10 percent of respondents were Education (19%), Employment (17%), Sustainable agriculture (16%), Sovereignty / Independence (16%), Development (11%) and Migration / "Brain Drain" (11%). As Figure 13.2 shows, some of these issues had more support from the young compared with older respondents, and others the other way round.

**Figure 13.1**

## What are the top three priorities for the Indian State of Punjab?



**Figure 13.2**

## What are the top three priorities for the Indian State of Punjab? (by age group)

	19 OR LESS	20 - 34	35 - 49	50 - 64	65 - 79	80 AND OVER	TOTAL
EMPLOYMENT	16%	12%	17%	16%	27%	27%	17%
DEVELOPMENT	18%	10%	10%	13%	12%	9%	11%
EDUCATION	23%	19%	15%	21%	25%	32%	19%
TACKLING DRUGS	42%	41%	45%	43%	46%	50%	44%
INVESTMENT	6%	9%	10%	10%	7%	9%	9%
INTERFAITH HARMONY	7%	9%	8%	9%	7%	30%	9%
HEALTH	8%	10%	10%	11%	12%	9%	10%
TACKLING CORRUPTION	43%	26%	35%	33%	35%	32%	33%
SUSTAINABLE AGRICULTURE	23%	13%	18%	16%	13%	18%	16%
SOVEREIGNTY / INDEPENDENCE	24%	19%	17%	12%	9%	2%	16%
BORDER SECURITY	3%	3%	2%	3%	2%	0%	2%
MIGRATION / "BRAIN DRAIN"	12%	10%	12%	9%	18%	16%	11%
CLIMATE CHANGE / ENVIRONMENTAL ISSUES	5%	7%	9%	7%	6%	9%	7%

# 14 Acknowledgements

Thank you to all of the members of the BSR Team, without whom the British Sikh Report would never have come to fruition.

Particular thanks for research and analysis on this year's topics go to Hartej Singh for the initial data analysis.

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Thank you to our partner organisations for their support in the promotion of the survey and report, including City Sikhs, Sikh Research UK, Gurdwara Aid and the National Sikh Police Association.

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An Insight Into The British Sikh Community



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