

# IDENTITY, POLITICAL REPRESENTATION & POLICY PRIORITIES

THE BRITISH INDIAN EXPERIENCE

4th May 2021

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THE 1928 INSTITUTE

*SUPPORTED BY*  
LINACRE COLLEGE, UNIVERSITY OF OXFORD

THE  
1928  
INSTITUTE



Kiran Kaur Manku, Arun Vaid & Dr Nikita Ved

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# EXECUTIVE SUMMARY

Below is a summary of our key findings, followed by our recommendations. We are happy to go into depth on topics or areas upon request as we understand that each topic warrants a full report.

## Who we are: Identity

- There is a overwhelming call to decolonise the British Indian identity with the majority of focus group and interview respondents (65%) identify as Indian in a civilisational way rather than only ancestral (16%) or only geographical (14%). The demand to decolonise our identity includes reclaiming the British Indian narrative and viewing ourselves through more indigenous lenses.
- Almost 1 in 4 British Indians (23%) choose at least 2 identities (e.g. Hindu & Atheist, Sikh & Indic, and Sikh & Hindu). Pluralism is very much a part of our world-view/philosophy and we do not neatly fit into 'tick boxes' nor silos.
- 20% of respondents hail from two countries including India at 66%, East Africa at 26%, and the Caribbean at 2%.
- British Indians have heritage across India with 36% to Panjab, 27% to Gujarat, and 12% with mixed regional heritage (e.g. Delhi & Tamil Nadu)
- 80% of respondents experienced prejudice as a result of their Indian identity within the past 24 months. Of which, the largest type of prejudice reported is Hinduphobia.

## How we vote: Political Representation and Disconnect

- In August 2020, we found support for the Labour Party at 38% and the Conservative Party at 28%. However, when polling in December 2020, Conservatives were at 33% and Labour at 31%.
- Critically, only 8% of British Indians feel accurately represented by policy-makers. There is a general feeling that our community is ignored by both politicians and the media.

# EXECUTIVE SUMMARY

## What we want: Policy Priorities

- The top 5 policy priority areas are: Education (54%), Health (52%), Environment and Climate Change (44%), Domestic Poverty (36%), and Equalities and Human Rights (33%). Respondents explained these priorities align with their British Indian values of *seva* (selfless service) and social justice.
- **Education:** 84% of respondents agree that the Government should do more to educate about colonial history and its legacy. 67% of respondents in the focus groups and interviews (FG/I) want the Government to encourage Indian Languages in schools and in places of adult-learning.
- **Health:** 1 in 2 (50%) face barriers accessing physical healthcare, and over 3 in 4 (76%) face barriers accessing mental healthcare. The most prominent barrier is lack of cultural nuance. 93% of FG/I respondent stated that there should be greater access to Ayurvedic medicine for the British public.
- **Environment and Climate Change:** 82% of British Indians want the government to do more to create a greener and fairer society. Respondents specifically called for legislation encouraging conscious consumerism, renewably fuelled public transport, and protection of biodiversity and habitats. British Indians called for greater international co-operation on the global crisis of climate change, particularly given that the UK is hosting COP26.
- **Domestic Poverty:** British Indians are concerned about the societal access to food, shelter, and employment. 78% of respondents in the FG/I called for more to be done to address the intersections of poverty such as education, employment, health, and housing. British Indians called for Government collaboration with their poverty alleviation initiatives.
- **Equalities and Human Rights:** British Indians identify as LGBTQIA+ 3 times more than the UK average, and 61% of respondents call for more support for LGBTQIA+ communities, particularly access to healthcare and health education. 1 in 3 (33%) of British Indians in the FG/I wanted to address the simplification or apathy towards ethnic minorities. In the FG/I, 77% of respondents want the Government to do more for British Indians, whilst 86% want the Government to do more for ethnic minorities. Respondents called to be seen as the culmination of their identities and values, and to avoid labels such as BAME or Asian.



## RECOMMENDATIONS

### Identity

Recognise the plurality of our identities, for example, allow multiple options on monitoring and diversity forms so outcomes like 'Buddhist & Atheist' are recognised as valid and coherent with our indigenous philosophy.

Recognise and accommodate the Parsi / Zoroastrian communities, a British Indian minority often overlooked. Moreover, recognise and accommodate Dharmic and Indic identities.

Support the media in allowing our community to decolonise and reclaim our narratives e.g. provide funding for community engagement and academic investigations that feed into media programming and portrayals.

### Prejudice

It is critical that anti-Indian racism, in particular, Hinduphobia, is acknowledged and addressed by institutions such as media houses and universities. We recommend that this type of discrimination should be framed in a similar, zero-tolerance manner to that of Islamophobia and Antisemitism.

### Political Representation & Community Leadership

The British Indian community and community leaders must synthesise if they want their collective voices to be heard. This includes creating diverse and representative bodies.

The Government needs to hold political parties, media organisations, and industry accountable to regularly engage with the community to understand their needs and how they can add value to society.

Given that we have Lords Spiritual, there should be equitable representation in the House of Lords for other spiritual traditions.



## RECOMMENDATIONS

### Policy Priorities

#### I) Education

The national curriculum needs to better educate students on colonial history and its impact. Setting up a task-force to understand the impacts of colonialism on modern-Britain is a necessary first-step.

**Indian languages** should be offered as an option at schools, particularly given India's economic growth. This would be similar to how Mandarin is offered in many schools. There should be more opportunities for adults to learn Indian languages to connect with their heritage and to act as a 'living bridge' between the two countries.

#### II) Health

An Ethnic Minorities Task-force with embedded ethics should sit across the new UK Health Security Agency and the Department of Health and Social Care. This group should:

- i) investigate if, when, and how holistic healthcare such as Ayurveda can be provided on 'prescription',
- ii) add cultural nuance to physical and mental healthcare (guidance and provision), and
- iii) train all healthcare professionals in recognising the differing symptoms within our community.

Our community calls for ring-fenced capital and resources on suicide prevention, especially in regards to men.

#### COVID-19 India

In addition to the short-term humanitarian efforts, we urge the UK Government to address long-term impacts and provide ethical development assistance. Respondents called to increase the aid budget to 1% given the impact of the pandemic. Ethical development assistance, fostering sustainable and appropriate support, could be intertwined into the UK-India trade.



## RECOMMENDATIONS

### Policy Priorities

#### III) Environment and Climate Change

Provide legislation that encourages conscious consumerism, particularly with regards to diet, carbon-intensity, and biodiversity.

Provide more nuanced education on eco-friendly living, co-created with community leaders. For example, referencing zero-waste shops already in operation in India.

#### IV) Allieviate Poverty

Collaborate with British Indian initiatives to address domestic poverty, particularly food poverty.

Collaborate with British Indian initiatives to implement the UN's Sustainable Development Goals (SDGs) in the UK and abroad. This includes supporting those not just below but near the poverty line, and addressing the diverse contributing factors to poverty. This collaboration could be included as part of the UK-India trade deal.

#### V) Equalities and Human Rights

Provide more support to LGBTQIA+ communities, particularly with regards to access to necessary healthcare and health education.

Recognise persons holistically, including values and identities, not just labels such as BAME.

Move beyond spokespeople and engage meaningfully with the community. For example, engage with influencers.

When looking at diversity and inclusion, use inequality impact assessments to evidence the programmes that work and how programmes can be revised effectively.

Embed ethics into equalities and human rights work to ensure the provision is appropriate and relevant.



## ABOUT THE 1928 INSTITUTE

The 1928 Institute is a think-tank led by academics from the University of Oxford. We are a platform for debate and dialogue, that aims to research and represent the views of British Indians - the UK's largest ethnic minority group.

### Our objectives:

- Create a space which breaks echo-chambers and stimulates dialogue with people across the ideological spectrum
- Facilitate debate on the growing interest in Indian affairs and the dogma emerging from the commentariat
- Investigate issues of concern within the British Indian community. We define British Indian as anybody who wishes to identify as such, especially those from across the Sub-continent

### Develop thought-leadership which:

- Fosters a better understanding of our community, as well as explore wider public perceptions of Indian ideas
- Represents British Indians to key stakeholders, policy-makers, and the media
- Deconstructs colonial narratives on our community, through creative written form and visual media



## OUR VALUES

- I. **Non-partisan.** Not ascribing to nor endorsing a political party
- II. **Inclusive.** Actively supporting diversity of both identity and speech
- III. **Solidarity.** Synthesise a unifying voice on the big issues of our time
- IV. **Internationalist.** Foster better understandings and relationships between nations
- V. **Pioneering.** Seek and apply innovative methods to challenge colonial orthodoxies

## RATIONALE

This report sheds light on who the British Indian community are. Our lived experiences and identities as British Indians are often essentialised by monolithic perceptions and descriptions. The empirical evidence collected for this study reveals a diversity of migration histories, identities, and political priorities.

We sought to address the lack of data on our political patterns and priorities. Based on our analysis of data collected in surveys, focus groups and interviews, this report provides an insight into the British Indian community's diversity and concerns.

The research was not only demanded by policy-makers, but many members of our community. The intended audience for this report are all interested parties including, the community, media, influencers, advocates, and especially policy-makers and community leaders.

For a deeper analysis on any of the topics mentioned, please do get in touch.



## METHODOLOGY

This report includes the responses of over 2,320 British Indians. Our methodology has been approved by the University of Oxford.

At the 1928 Institute, we co-create research with the community and stakeholders. All our research tools were constructed following numerous engagements with stakeholders including academics, community leaders, community organisations, and members of the British Indian community.

The detailed methodology on each of the three datasets presented in this report can be found on the next page (page 10).



### The British Indian Census - Survey (BIC)

When: 13th July - 18 August 2020 on Typeform (online)

Who: 1747 British Indians took part, see demographics on p7.

How: Participants were recruited via social media including Twitter, Instagram and WhatsApp, and articles by the Guardian and the Press Trust of India. Many organisations and influencers kindly shared our material, some of which are in our acknowledgements.

Analysis: Frequency per item including each choice in multiple choice questions to standardise the data. A normality test was conducted followed by Chi Square analyses to identify any significant correlations in the data with the demographics.

### The British Indian Census - Focus Groups/Interviews (FG/I)

When: 16 - 25 November 2020 on MS Teams (online)

Who: 68 British Indians took part, see demographics on p7.

How: Participants who took part in the British Indian Census Survey and consented to be recontacted for further research were randomly emailed to take part in these focus groups and interviews. We conducted 24 interviews and 11 focus groups (with an average of 4 people per group). Informed by the census-survey, arranged the focus groups of: 2 Female only, 2 Male only, 2 LGBTQ+ only, 2 Age 50+, 3 Mixed.

Analysis: The data was analysed using a thematic structure whereby each item had a holistic code with either a process code or value codes. Researcher bias was overcome by multiple coders coding some data which was compared and the coding structure evaluated. A second round of coding checked through the codes for validity. Finally, all codes underwent a frequency analysis to quantify them.

### Pulse & Policy: Vaccines and Farmers (P&P)

When: 16th - 22nd December 2020 on Typeform (online)

Who: 510 British Indians took part, see demographics on p7.

How: Participants were recruited via social media including Twitter, Instagram and WhatsApp. Many organisations and influencers kindly shared our material, some of which are in our acknowledgements.

Analysis: Frequency per item including each choice in multiple choice questions to standardise the data. A normality test was conducted followed by Chi Square analyses to identify any significant correlations in the data with the demographics. In addition, ANCOVA analyses were conducted to check for variance between the demographic groups.

We are aware of limitations such as recruitment through social media as this targets an audience that both has access to these platforms and are active on them. This and other limitations have been addressed in the selection process for FG/Is, as explained on the following page. In addition, we are aware that each project was only open for a limited time, particularly the P&P, as some people reached out to participate but it had already closed. Finally, as many topics and themes intersect, we were unable to exhaustively explore each of these, but aim to return to many of these themes at a later point.

# DEMOGRAPHICS

## BIC

### Survey

We surveyed 1747 participants of whom are 49% male, 49% female, and 1% non-binary. The age of participants ranged from 16-85. The age range did not show a Gaussian trend. Participants span all regions of the UK with the majority from Greater London (37%), West Midlands (12%), and East Midlands (10%).

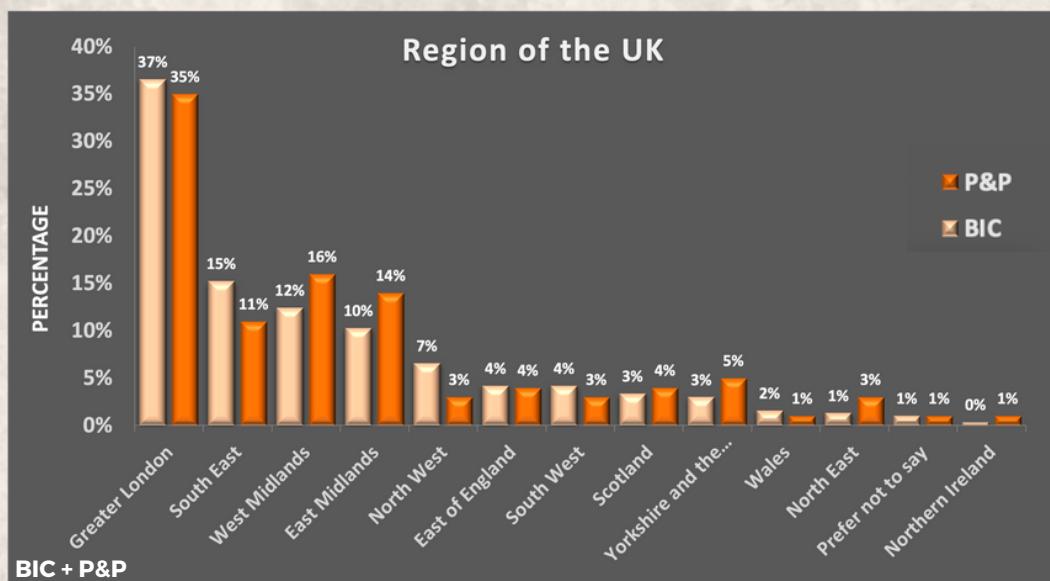
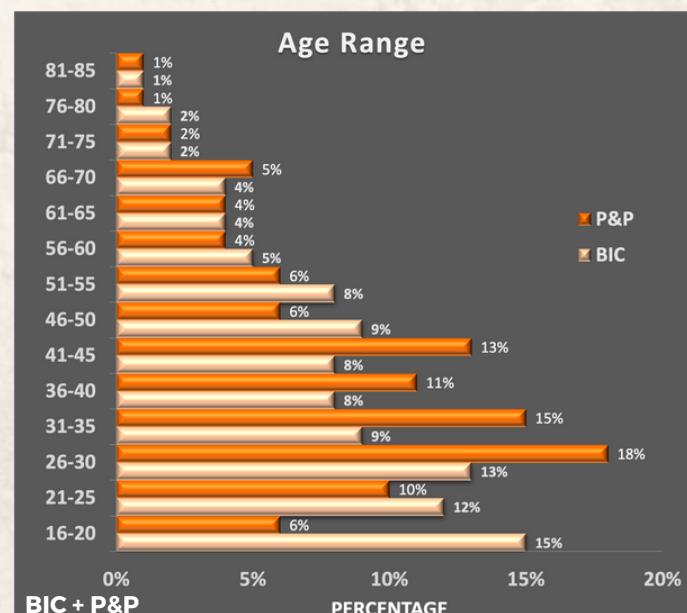
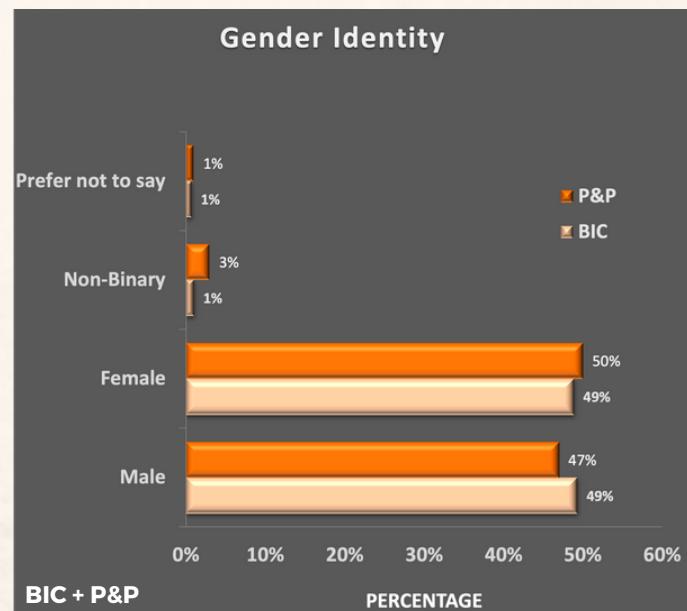
### Focus Groups/Interviews (FG/I)

68 participants were selected from the pool of BIC respondents, targeting a mixture of gender, age, sexual orientation, and region. They are representative of the graphs shown, for example, 52% of participants were male and 48% female. Additionally, to overcome a youth bias in the survey, 20% of our focus groups were targeted for only those over 50 years old.

## P&P

We surveyed 510 participants of whom are 50% female, 47% male, and 3% non-binary. The age of participants ranged from 16-85, with a mean of 36-40. Participants span all regions of the UK with the majority from Greater London (35%), West Midlands (16%), and East Midlands (15%), and the minority from Wales (1%) and Northern Ireland (1%).

Additional details on demographics can be made available upon request.



# IDENTITY

## *How we see ourselves*

We recognise that alongside the diversity of the diaspora, the term Indian and other associated labels, are incredibly complex. There is a demand to understand what the blanket term of 'British-Indian' encapsulates, especially given many of us, over time, now have fewer direct familial ties to the Indian Sub-continent. We want to give our community the opportunity to set the narrative on what being British Indian means and this doesn't need to be restricted to one definition. We respect people's self-identification. While engaging in a grounded analysis from the data, we developed this conceptual framework to locate how many of us connect with our 'Indian-ness'.

### Civilisational

Identifying with a continuous and sophisticated society with diverse components (e.g. ethnicity, language, culture) that can cross nation-state boundaries.

E.g. from the Indus Valley to Sikh Empire to modern-day nation-states

### Geographical

Identifying only with a geographic region. This could be a region of the Sub-Continent, a nation-state, or a state.

E.g. pre-partitioned or modern-day India

### Ancestral

Identifying only with a lineage that is classified as Indian.

E.g. Great-grandparents from pre-partitioned India

When we asked British Indians how they identify the majority raised the following - civilisational, geographical, and ancestral. In the Focus Groups and Interviews (FG/I) we probed respondents on how they primarily identify as Indian and 65% identified as Indian in a civilisational way, followed by 16% only in an ancestral way, and lastly 14% only in a geographical way. It should be noted that many people who would be classified as British Indian according to the tick-box options did not want to self-Identify as British Indian due to the associated narrative with the label. This further calls for dialogue on reclaiming and decolonising the narrative of identity labels.

When asking the respondents in the FG/I what contributes to being 'Indian' or 'Indian-ness', almost all spoke about food (95%), language (95%), and clothing (95%). Most respondents (90%) spoke about cultural reference points (such as Diwali) and values (such as respect and responsibility towards the extended family). It is noteworthy that throughout our research, respondents explained Indian values such as pluralism and non-exclusivity was intertwined with how British Indians view identity.

*"The journey of Indians in the UK has been a fascinating one, marked with bringing great culture and value to these shores. I'm proud to see a new generation of young British Indians rising to the challenge to create the first think-tank to research and represent the community. This was much needed and the report provides a unique insight into many previously unexplored areas. These detailed evidence based recommendations provide a strong foundation for engagement in seeking the need to ensure more is done to tackle anti-Indian prejudice and to explore the contemporary impacts of colonialism ."*

**Baroness Sandip Verma**

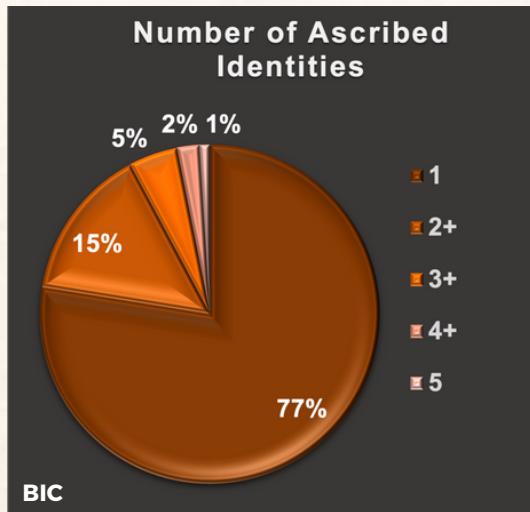
**Chair, UN Women (UK)**

**Ministerial Champion for Tackling Violence Against Women and Girls Overseas**

# IDENTITY

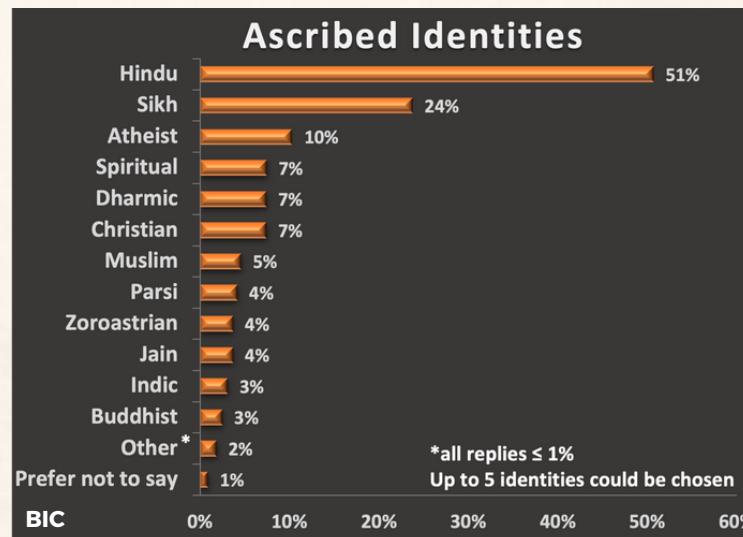
## Decolonising Identity

In the British Indian Census we asked participants which identity(s) they ascribe to, and **almost 1 in 4 (23%) choose at least two identities**. Common identities include 'Hindu & Atheist', 'Sikh & Dharmic', and 'Hindu & Sikh'.



Many respondents echo Nobel Laureate Amartya Sen (2006)'s concepts of freely chosen identity, pluralistic identity, and integration [1], particularly in relation to how they feel pigeon-holed into a singular identity. Sen argues that removing the freedom for persons to choose a pluralistic identity can foster tension by creating illusions of identity. Sen contrasts multiculturalism as celebrating "cultural diversity to the extent it is freely chosen as possible by the persons involved" (p150) with plural monoculturalism where each community is "herded" to their assigned location. He goes further and describes these concepts as the difference between interaction and isolation. We see the societal importance to decolonise imposed identity, not only as an attempt to achieve social justice, but to increase freedoms in a multicultural Britain.

*"For me Decolonisation is a plurivocal concept, a metaphor for critiquing positions of power by changing the landscape to reclaim ones narrative. Narrative is the only thing that is flexible enough to adapt to diverse ways of knowing, to allow new meanings to emerge. But for a people who have always understood their stories through the colonial lens and in the language of the coloniser the challenge will be to understand where this new narrative begins."*



The evidence of pluralistic patterns in the BIC, highlights the attempt to decolonise the way our community views itself. It is a pluralist, non-exclusivist, non-binary way of self-expression. This is coherent with indigenous Indian philosophies towards identity and runs contrary to the western exclusivist religious paradigm [2]. Thus, this breaking away from western frameworks is consistent with an Indian civilisational identity. Simply put, being Buddhist and Atheist cannot only be philosophically coherent but also the start of the journey to view ourselves through an indigenous civilisational lens.

Another noteworthy point is the emergence of the Dharmic/Indic identities. These refer to identifying with the spiritual and/or cultural themes emanating from Indian Civilisation.

Additionally, the Parsi and/or Zoroastrian communities which are often overlooked by policy-makers and the media, make up 8% of responses. Furthermore, they mostly identify with a civilisational identity alongside some Muslims and Atheists.

**Dr Seema Anand**  
**Author and Storyteller**

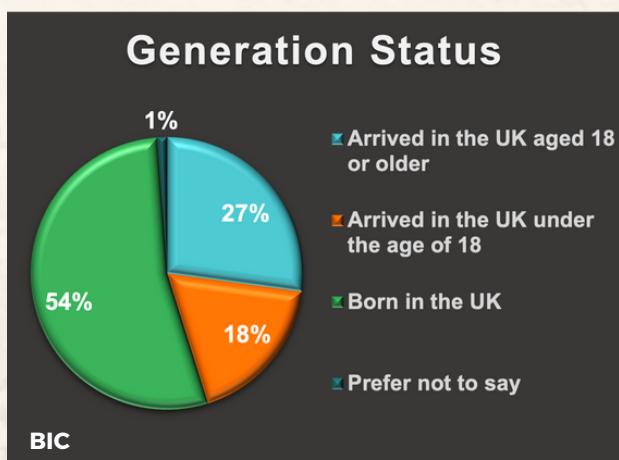
[1] Amartya Sen (2006) Identity & Violence: The illusion of destiny.

[2] Harjot Oberoi (2002), The Construction of Religious Boundaries.

# IDENTITY

## *British Indian Migration Journeys*

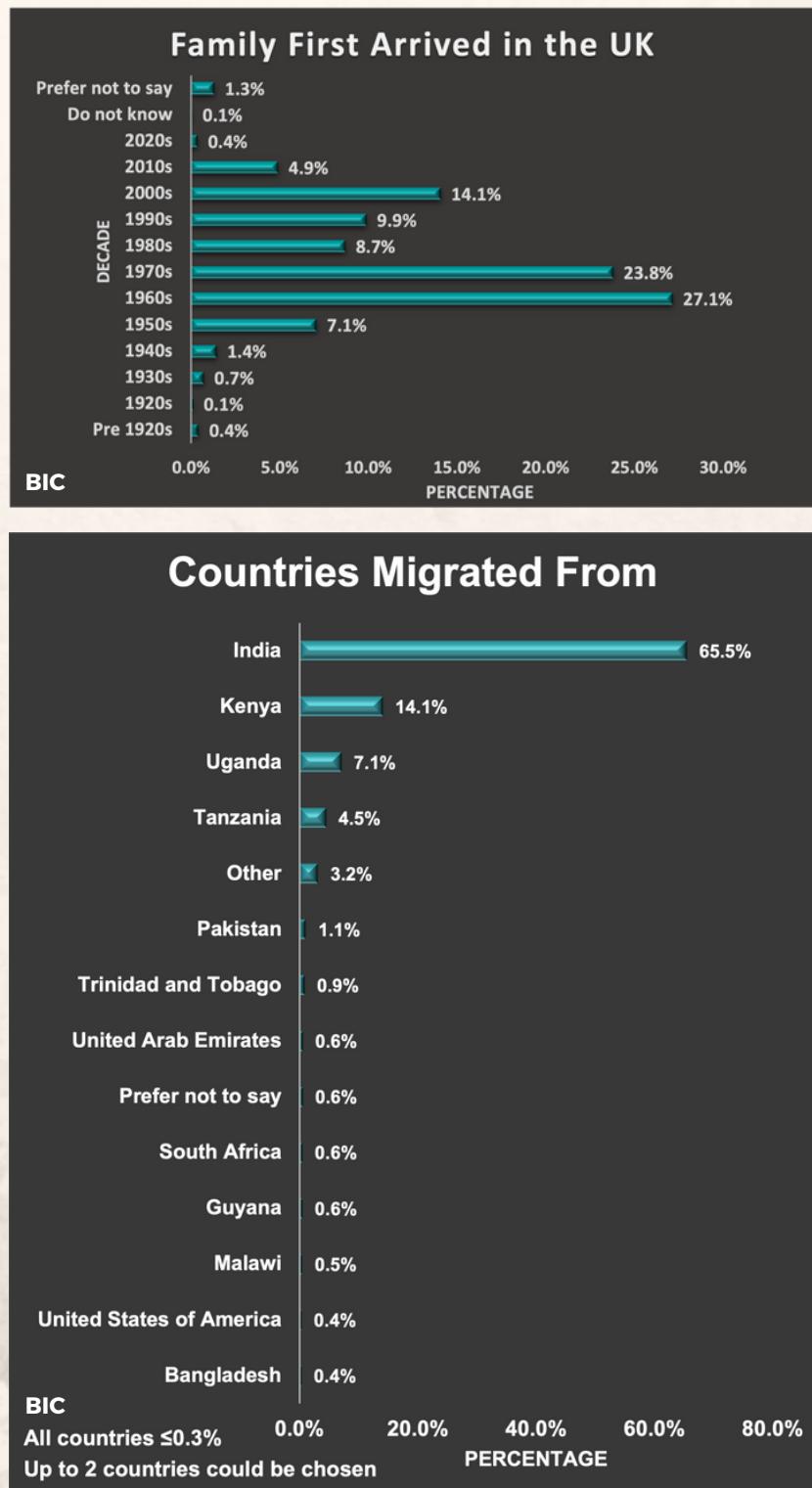
For centuries, Indians have been migrating to Britain and have joined all parts of British society, ranging from the aristocracy to artisans. Over half of respondents (54%) were born in the UK, with 10% having roots in this country for over 60 years. Just over half of those surveyed (51%) stated that their families first came to the UK in the 1960s or 1970s. This coincides with Britain's demand for manual labour and the exodus of East-African Indians.



Our migration patterns are diverse as illustrated by the adjacent graph showing where respondents or their parents/forebears have migrated to the UK from. 20% of respondents selected two different countries of migration. The combined migration shows India at 66%, East Africa at 26%, the Caribbean at 2%, and Pakistan at 1%. Despite different routes of migration, all of our participants identify as British Indian.

Although migrating out of India many centuries ago, there were a handful of respondents who are from the Roma, Gypsy and Traveller community who identified as British Indian. Thus, highlighting the diversity and complex migration history of our community.

**Dr Shashi Tharoor, M.P.**  
**Member of the Lok Sabha**  
**Minister of State for External Affairs**  
**(2009-2010)**



*"Indians have migrated from different places and come from a variety of backgrounds -- as students from Mumbai, white-collar professionals from Bangalore, businessmen from Gujarat, manual workers from Panjab, and refugees from East Africa, to name a few. Yet they are too often seen as one community, viewed through the prism of their skin colour or ancestral culture."*

# IDENTITY

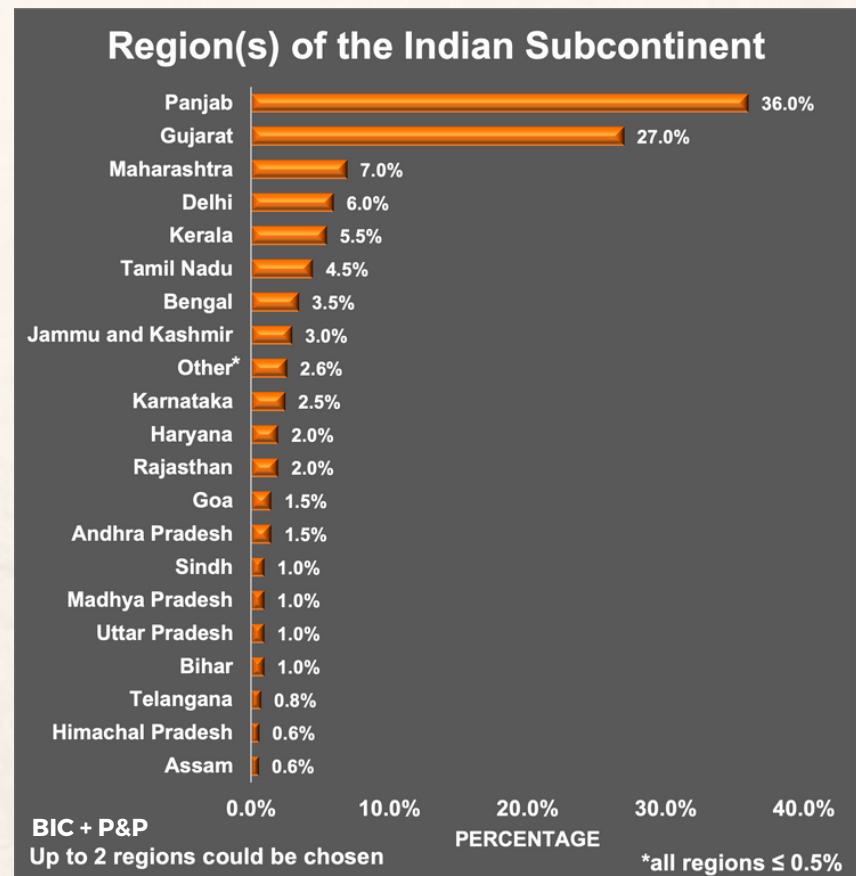
## *British Indian Migration Journeys*

When asked which part of the Indian Sub-continent they hail from, the majority of British Indians trace their roots to Panjab (36%) and Gujarat (27%). It is no surprise that these two regions contribute to large populations in the UK, yet it is worth noting that Panjabis are the earlier settlers to the UK with 54% of pre-1960 migrants hailing from this region.

British Indians hail from all regions of India, with 7% from Maharashtra, 6% from Delhi, 6% from Kerala, 5% from Tamil Nadu, 4% from Bengal, 3% from Karnataka, and 3% Jammu & Kashmir, and 1% respectively trace their roots to Sindh, and Telangana.

12% of British Indians have mixed regional heritage within India (e.g. Panjabi and Bengali). Additionally, data from the comments illustrates that there is a growing contingent of mixed-race British Indians or people identifying as 'part Indian'. It is not uncommon in British Indian families to have relations with those who do not identify as Indian, highlighting that we are an open, inclusive, and adaptable.

Migration journeys, which vary temporally and spatially, reveal a rich tapestry of the British Indian experience. A part of decolonising identity is recognising that Indian is also not a monolith in ancestral roots and expression. Our migration stories and how we identify with the Indian Sub-continent are unique but are often linked through a civilisational dynamic.



*"This report should be required reading for anyone who wants to take the Indian community seriously. It pulls down unhelpful stereotypes and builds up a meaningful modern image of the diaspora in all its multifaceted glory. The real and comprehensive suggestions should inspire policy makers to act now."*

**Virendra Sharma MP**  
**Chair, Indo-British All-Party Parliamentary Group**

*"The India to UK migration story is much lauded and has attracted attention from many corners. However, this piece of research adds the much-needed extra layers, vital to understand our community in non-stereotypical ways. Although we have set-up our homes in the UK, that attachment to 'motherland' still runs deep. Thus, with the current COVID Crisis in India, our community needs to organise better and faster in order to prevent the situation from worsening."*

**Dr Rishi Handa**  
**Philosopher, Linguist, and Musician**

# IDENTITY

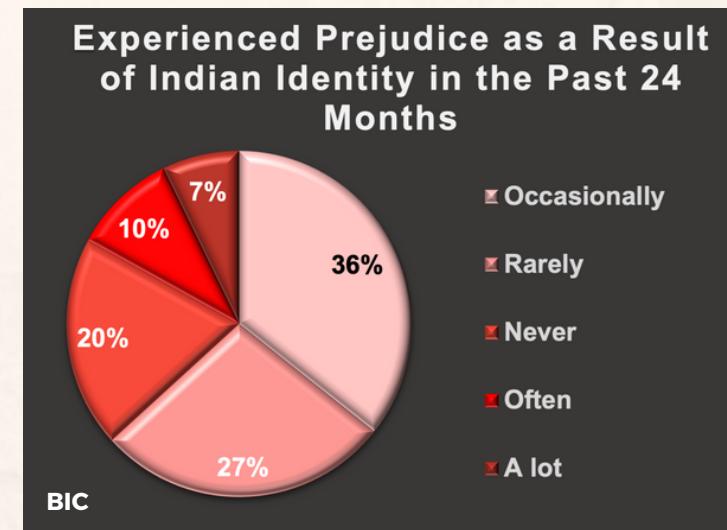
## Prejudice

We will be writing a subsequent report on discrimination, however, it is important to highlight in this report that many British Indians feel pressured to hide their identities and/or face prejudice based on their British Indian identity.

In the BIC we found that **80% of respondents experienced prejudice as a result of their Indian identity in the past 24 months**. Prejudice refers to unjustified and incorrect beliefs or attitudes towards an individual based on their membership to a social group e.g. race [3]. Moreover, prejudice leads to inequalities and has real world negative outcomes [4].

In the FG/I we probed if participants faced hostility or prejudice based on their Indian identity, and almost all respondents (98%) had at some point. Many commented that the prejudice they face has changed over the years from overt to covert. Furthermore, in the FG/I it soon became a theme that respondents reported prejudice in the workplace. We will expand on this in our subsequent report but it is worth noting that our findings disrupt the conclusions in the Government's Race and Ethnic Disparities Report [5].

**The most predominant type of prejudice reported in both the BIC survey comments and FG/I is Hinduphobia.** Our working conceptualisation of Hinduphobia, adapts the work of Long (2017) to use 'Hindu' in a traditional cultural-geographical sense as discussed in Sharma (2002). Thus, Hinduphobia, which emerges from colonial depictions of indigenous Indic knowledge and culture, can manifest as misrepresentation, exclusion, mockery, derision, and violence.



It depicts the indigenous cultures and spiritual practices of the Indian Sub-continent, along with the people who identify with it as inherently inferior.

In the FG/I we found that **82% of respondents feel pressure to hide their Indian identity as a means to 'be accepted'**. This includes changing and Anglicising their names. Moreover, the wilful ignorance towards the correct pronunciation of names was a consistent irritant of those interviewed.

In addition, respondents explained how they hid cultural signifiers, this includes not wearing Indian clothing, ladies not wearing bindis, and men not wearing turbans. Despite the pressure to appear less Indian, the general theme from respondents is that the British public have become more accepting and less openly racist.

*"It is a concern that so many British Indians reported prejudice in the last two years, an indicator that more needs to be done to tackle discrimination and bigotry. Hate crimes, too must be dealt with swiftly and effectively."*

**Captain Jay Singh-Sohal**  
**Candidate, West Midlands Crime Commissioner**

[3] McLeod (2008) Prejudice and Discrimination in Psychology

[4] Stewart et al., (2010) Yes We Can!: Prejudice Reduction Through Seeing (Inequality) and Believing (in Social Change)

[5] Commission on Race and Ethnic Disparities: The Report (2021)

[6] Jeffrey D. Long (2017) Reflections on Hinduphobia: A Perspective from a Scholar-Practitioner

[7] Arvind Sharma (2002) On Hindu, Hindustān, Hinduism and Hindutva

# POLITICAL REPRESENTATION

## Voting Patterns

When we asked the community which political party they voted for in the 2019 General Election, the majority of respondents either voted for the Labour Party (36%) or the Conservative Party (30%). Interestingly, when we asked who they would be inclined to support in August 2020, this percentage changed further in favour of the Labour Party (38%), with 28% of respondents saying they would support the Conservative Party.

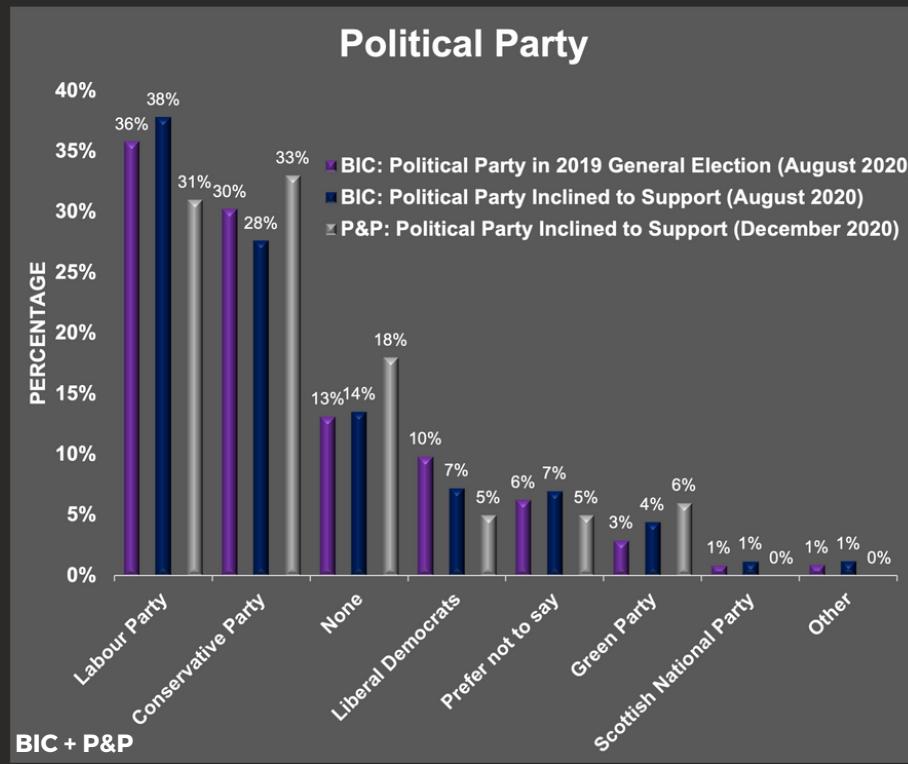
These are surprising figures given some of the most visible British Indian politicians are members of the Conservative Party.

During the FG/I, several respondents commented on their waned trust in the Conservative Party in light of how ethnic minorities have suffered during the COVID-19 pandemic. Respondents felt that provisions for the Indian community had been lacking.

When we asked the question on political party currently inclined to support again in our December P&P survey, 4 months after the BIC, 33% of respondents support the Conservatives, versus 31% support the Labour Party. Although, it should be noted that P&P had a significantly lower sample size compared to the BIC.

Our data regarding the 2019 Elections reflects that of YouGov, which suggests that this voting pattern is not unique to the British Indian population, but the wider UK population as a whole. [8]

The following pages breakdown the age, gender, and UK region for the three datasets. Please see the Appendices for further data (pages 33 and 34).



*"This is an important report, which will be essential reading for all policy makers as we 'build back better'. The report draws on a robust data set, and the data collected provides an important insight on an often neglected community in the policy arena because it's constituent parts are viewed as a 'model minority community.' It is true, that the British Indian community has made and continues to make a huge contribution to the United Kingdom, but as this research highlights it is evident that there are issues that are important and that need addressing (e.g. decolonising education, mitigating climate change, and confronting prejudice) if we are to ensure that we live in a truly inclusive society."*

**Dr Jagbir Jhutti-Johal OBE**  
Former Commissioner

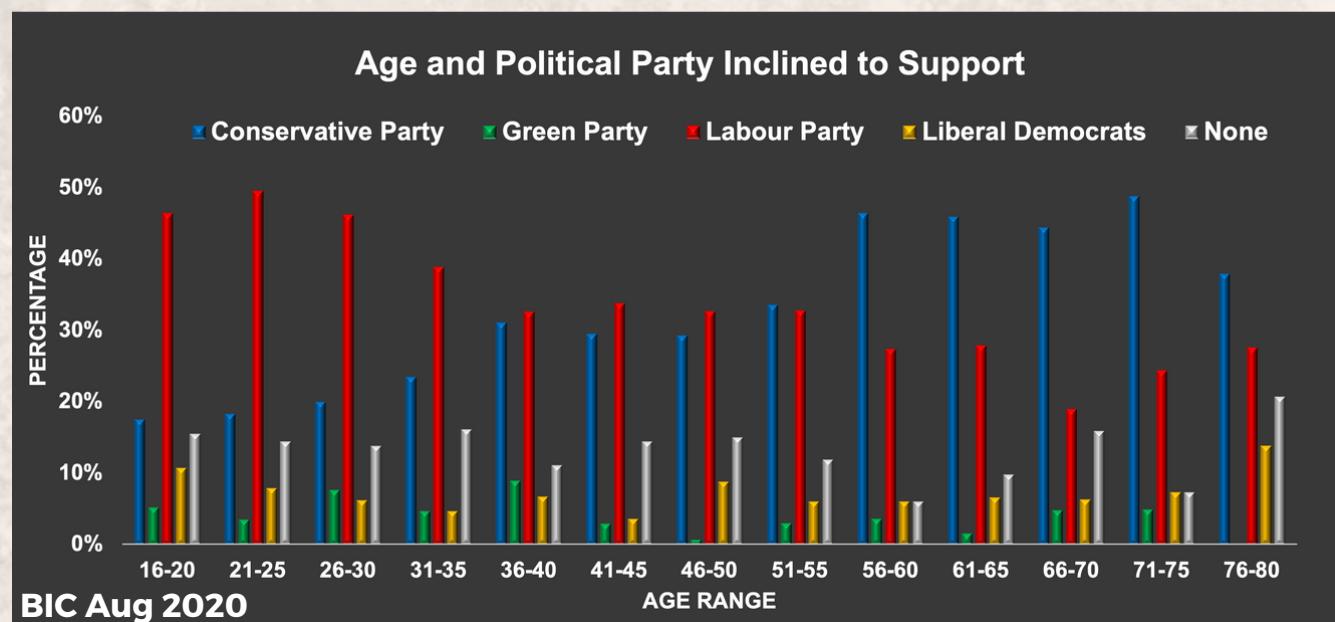
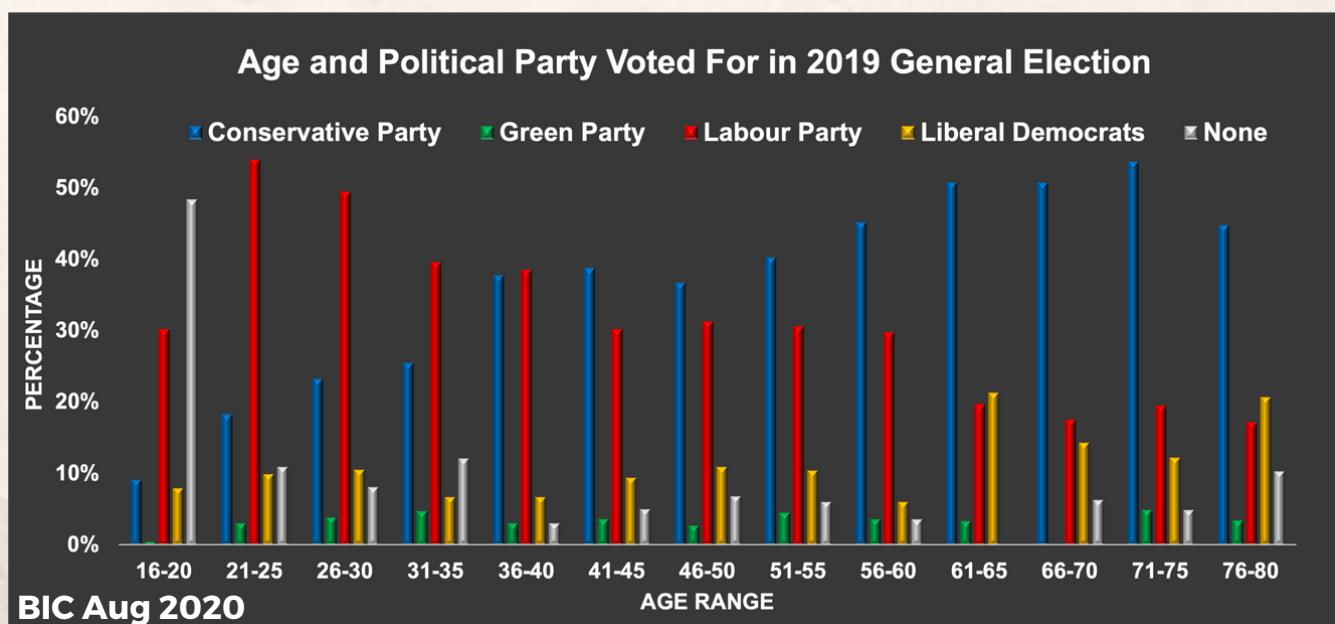
**Commission on Religion and Belief in British Public Life**  
Senior Lecturer in Sikh Studies  
University of Birmingham

# POLITICAL REPRESENTATION

## Age

There is a significant relationship between age groups and political party. However, it should be noted that age groups from 71 onwards, each constitute 2% or less of this data. Thus, a robust generalisation cannot be made for these groups. The full dataset can be seen in the Appendix (page 32).

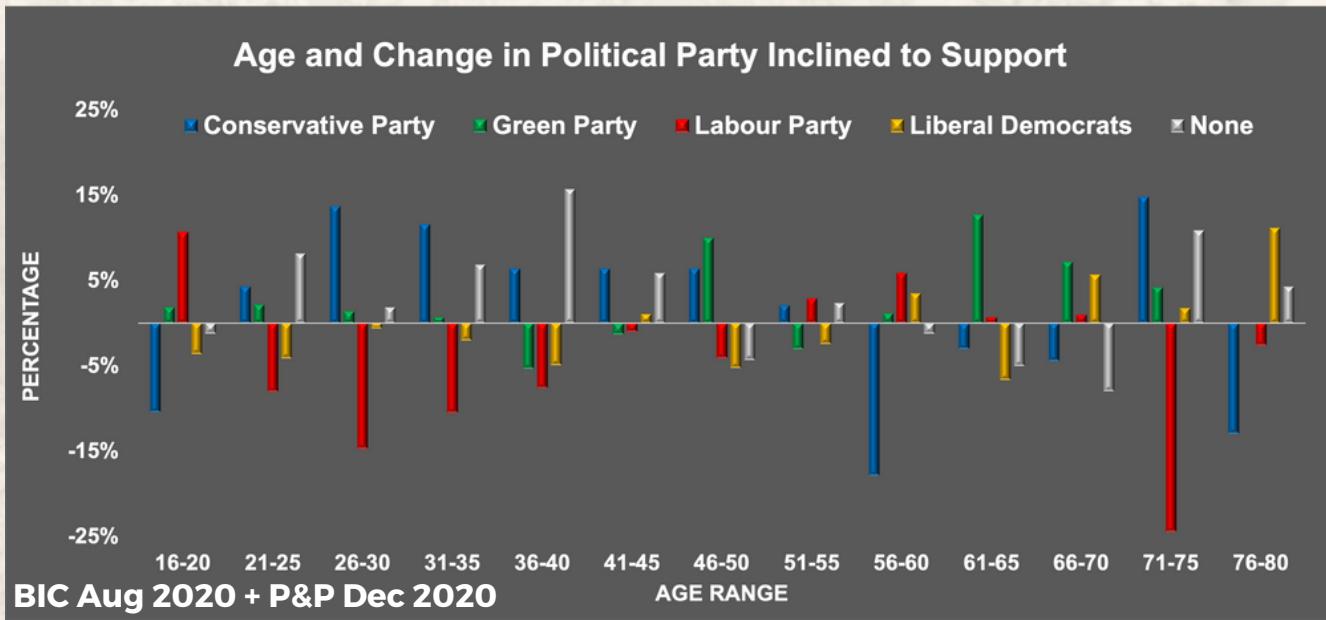
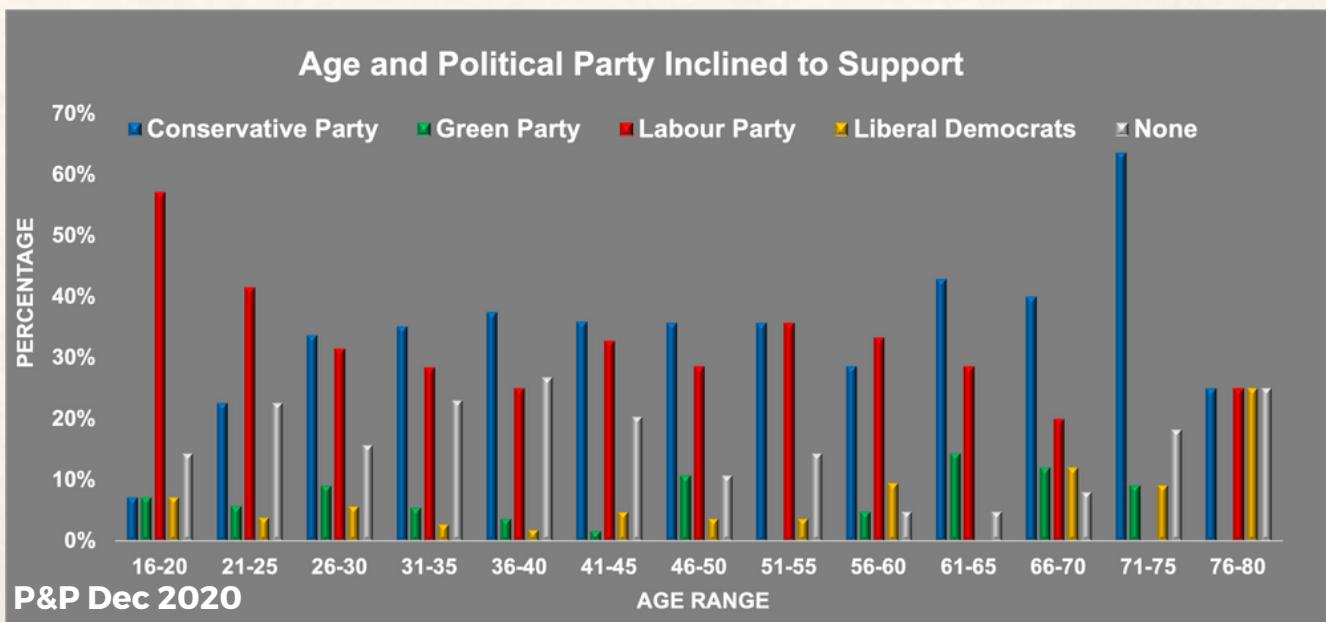
In the 2019 Election, the age group where Labour to Conservative votes converged is 36-40. In August 2020, those aged 16-50 would vote Labour (average of 40%), and those aged between 51-85 would vote Conservatives (average of 46%). The age convergence was pushed from those aged 36-40 to those aged 51-55. Half of British Indians aged 21-25 would vote for the Labour party (50%), whilst the Conservative party peaked with British Indians aged 71-65 (49%). The difference in support between the two parties was most narrow for those aged between 36-55.



# POLITICAL REPRESENTATION

## Age

In December 2020, support for Labour waned to 31%, whilst Conservatives took the lead at 33%. Interestingly, the Labour Party lost the most support amongst those ages 21-50, but gained support from those aged 51-70, contrary to popular perceptions. Furthermore, the Conservative Party have been able to secure the voting intentions of most demographics, including ages 26-30. Additionally, amongst those aged 21-55 there is an average of 10% increase in voting for no political party. This demonstrates an increased political disconnect.



*"It is great to see many young British Indians engaging with the political process. I welcome the findings of this report and I hope that we can organise effectively to take on the big issues of our times, ranging from Climate Change to Poverty. However, closer to home we still must tackle social ills such as all forms of racism, including Hinduphobia."*

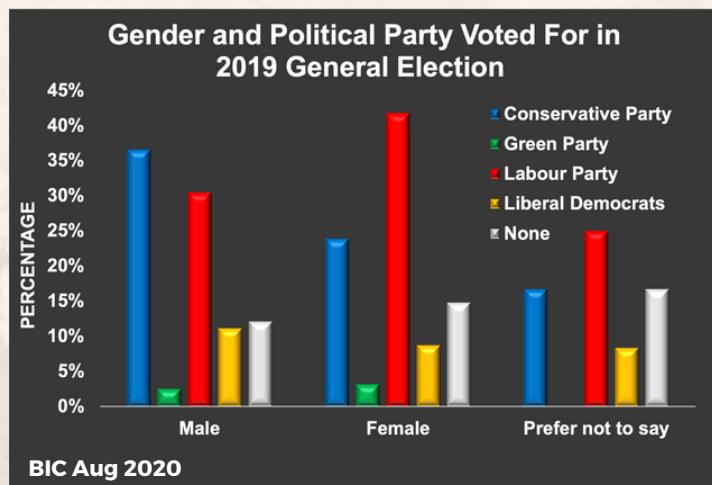
**Deana Uppal**  
Film Maker and Philanthropist

# POLITICAL REPRESENTATION

## Gender

There is a significant relationship between gender and political party where males are more likely to vote Conservative and females are more likely to vote Labour. It should be noted that our non-binary respondents constitute  $\leq 2\%$  of this data and a robust generalisation cannot be made for this group. Therefore, this group is not shown in our graphs but the full dataset can be seen in the Appendix (pages 33-43)

In the 2019 Election, 37% of British Indian males voted for the Conservative Party whilst 42% of British Indian females voted for the Labour Party.



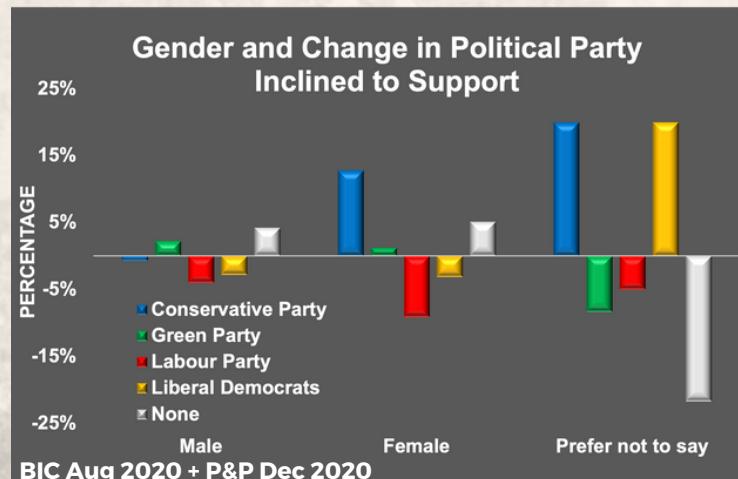
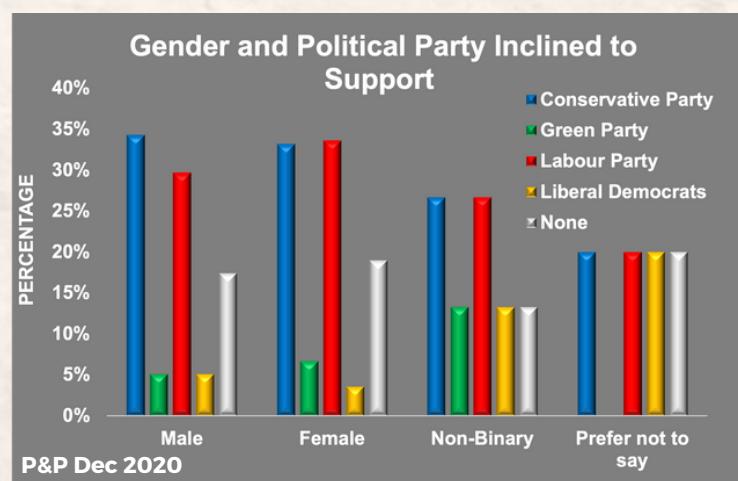
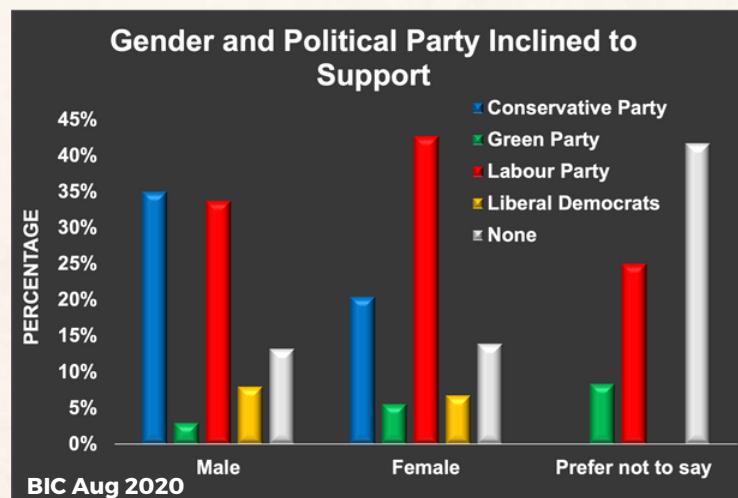
In August 2020, the majority of males support the Conservative Party (35%) and the majority of females support the Labour Party (43%).

In December 2020, the difference in British Indian females voting for Labour significantly reduced from 22% to 0.4%.

It is interesting to see that between August and December 2020 an additional 5% of males and females respectively intend to vote for no political party.

**Dr Nikita Ved**

**Research Fellow, University of Oxford**  
**Co-Founder, The 1928 Institute**



*"With an increasing number of British Indians choosing to vote for no political party, it is clear that the community feels poorly represented by their elected officials. More needs to be done so that our community feels represented and included by policymakers, lest we risk a quiet community becoming even quieter."*

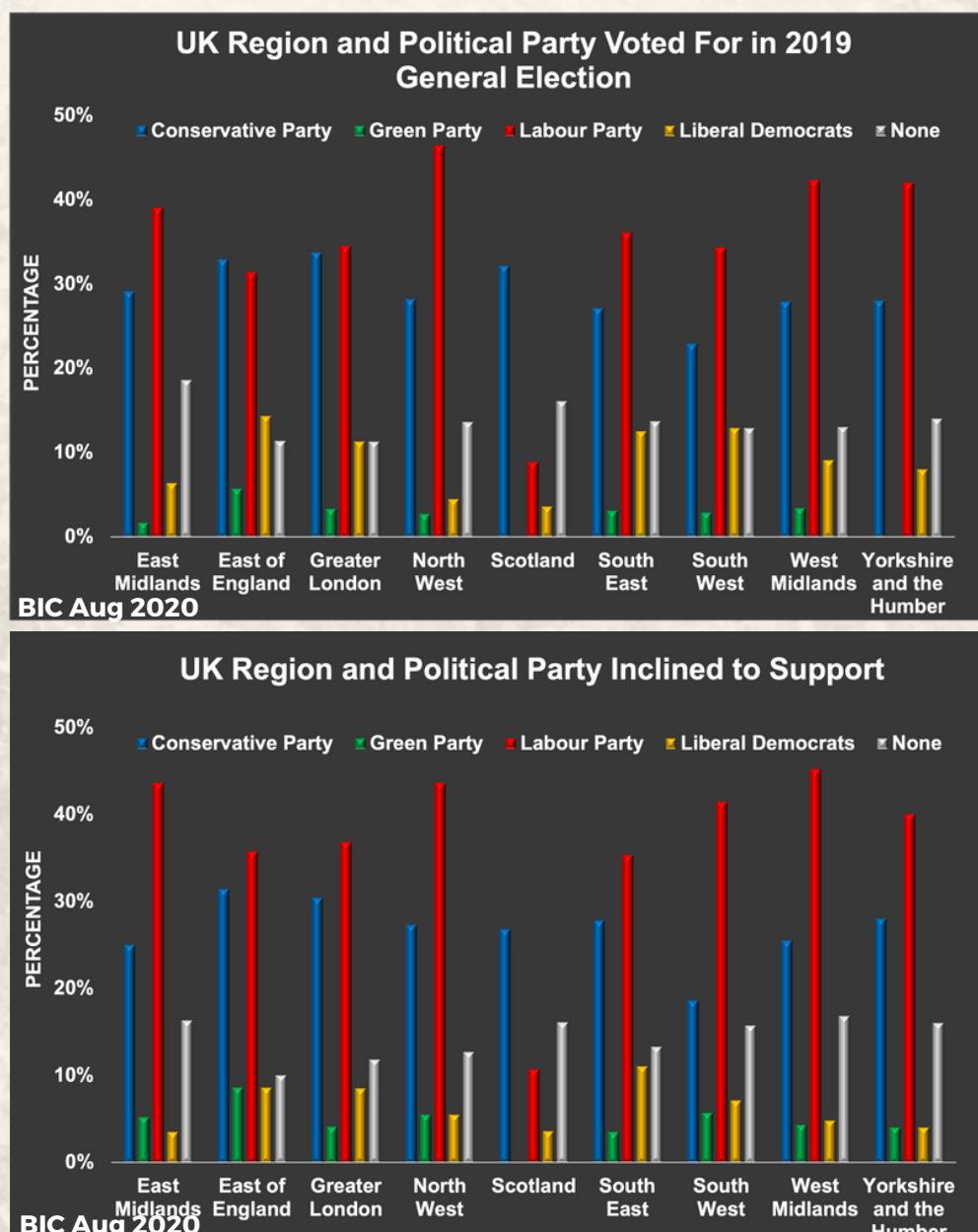
# POLITICAL REPRESENTATION

## UK Region

There is a significant relationship between UK region and political party. It should be noted that the North East, Northern Ireland, and Wales each constitute 2% or less of this data and a robust generalisation cannot be made in these regions. Therefore, these regions are not shown in our graphs but the full dataset can be seen in the Appendix (pages 33-34).

**In the 2019 Election, the majority of British Indians voted Labour across all UK Regions with the exception of Scotland and the East of England.**

When looking at the relationship between region of the UK and political party inclined to support in August 2020, the Labour Party garners support across most regions except Scotland where the Conservative Party are stronger. The Scottish National Party did not receive much support in our results. The regions with the most narrow difference in support between the Labour and Conservative Party are the East of England (4%), followed by Greater London (6%) and the South East (8%).

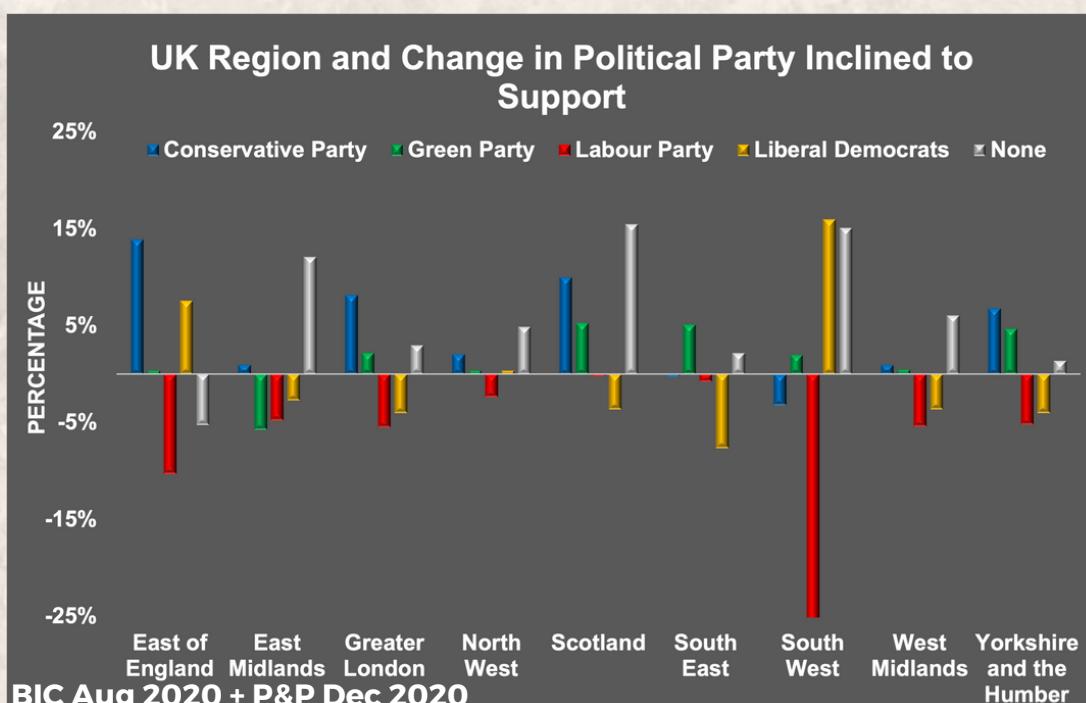
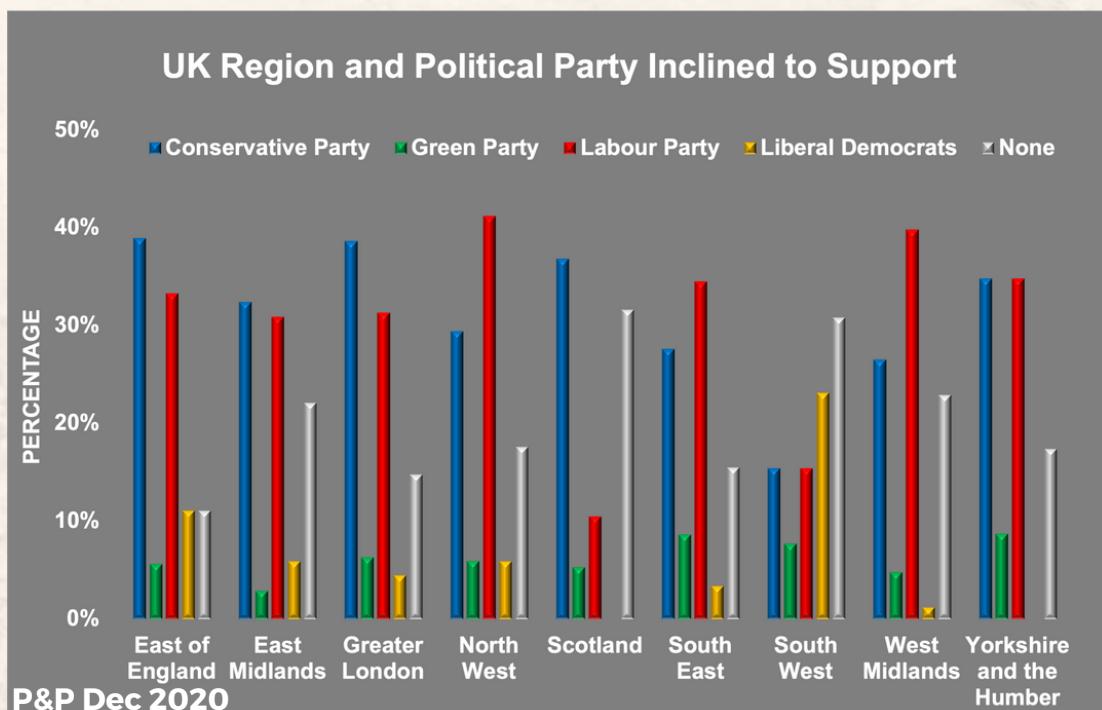


# POLITICAL REPRESENTATION

## UK Region

In December 2020, the majority of British Indians are inclined to vote for the Conservative Party. Although Labour retained the North West, South East, West Midlands, Yorkshire and Humber supported the Conservative and Labour Parties equally.

Regarding the change in political party inclined to support between August and December, Labour lost support across the UK whilst in the South West, the Liberal Democrats emerged as the strongest party. Additionally, there is an overall significant increase in those likely to vote for no party, highlighting a growing political disconnect.



# POLITICAL REPRESENTATION

## Political Disconnect

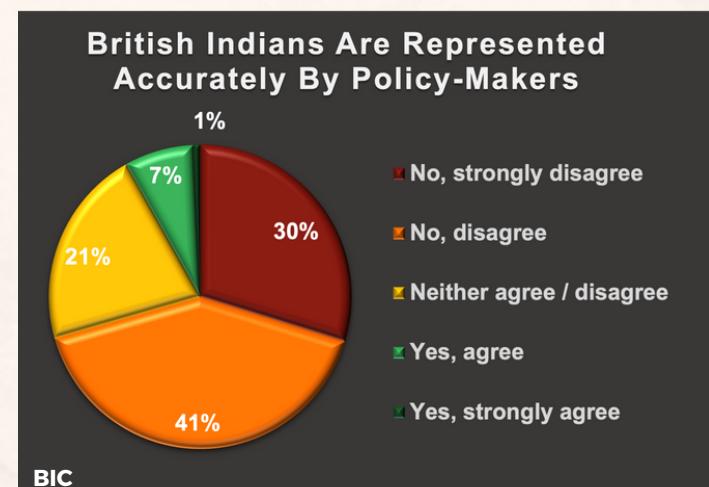
In the BIC, only 8% of British Indians feel accurately represented by policy-makers. In the comments section, many stated that they felt alienated by the political process and did not trust politicians. This could be catastrophic, as trust in the governing class and perception of representation are fundamental for a liberal democracy to function [9].

When probed in the FG/I, many went on to say that historically, the Indian diaspora in the UK were not vocal about their needs in an attempt to integrate swiftly. This has left subsequent generations feeling unheard and overlooked by policy-makers, the media, and society.

However, policy-makers are not solely responsible for this. **95% of respondents in the FG/I said that they either did not know who their 'community leaders' are or think that they are not representing them appropriately.** Respondents spoke about how local leaders are 'self-appointed' and 'unapproachable'. Furthermore, respondents **showed an overwhelming demand for strong community organisations** - who engage with the diverse spectrum of community members and strive for impact. This may be due to a lack of trust and representation at both a local and national level. **Therefore, the need for strong community organisations is even more important.**



*The Indian Workers' Association (IWA) Executive Committee, 1948. After partaking in the Freedom Struggle, Indian migrants opted to stay in the UK and became 'British Indians'. The IWA, the original India League, and others had the 'Hanuman-lean' task of giving the diaspora a voice in the UK, creating a sense of community and solidarity.*



*"British Indians have been living here for centuries. In the last century and a half, they are beginning to make their presence felt. An activist such as Jayaben who fought in the Grunwick Strike showed us how to integrate in the host community wholeheartedly.*

*This Report is well researched, well written and has serious analytical content. I congratulate the Team. This Report should be read not only by British Indians, but all British, all Indians and all who are interested in how to create a better society in Britain*

**Professor Lord Meghnad Desai**  
**Professor Emeritus**  
**London School of Economics**

# POLITICAL PRIORITIES

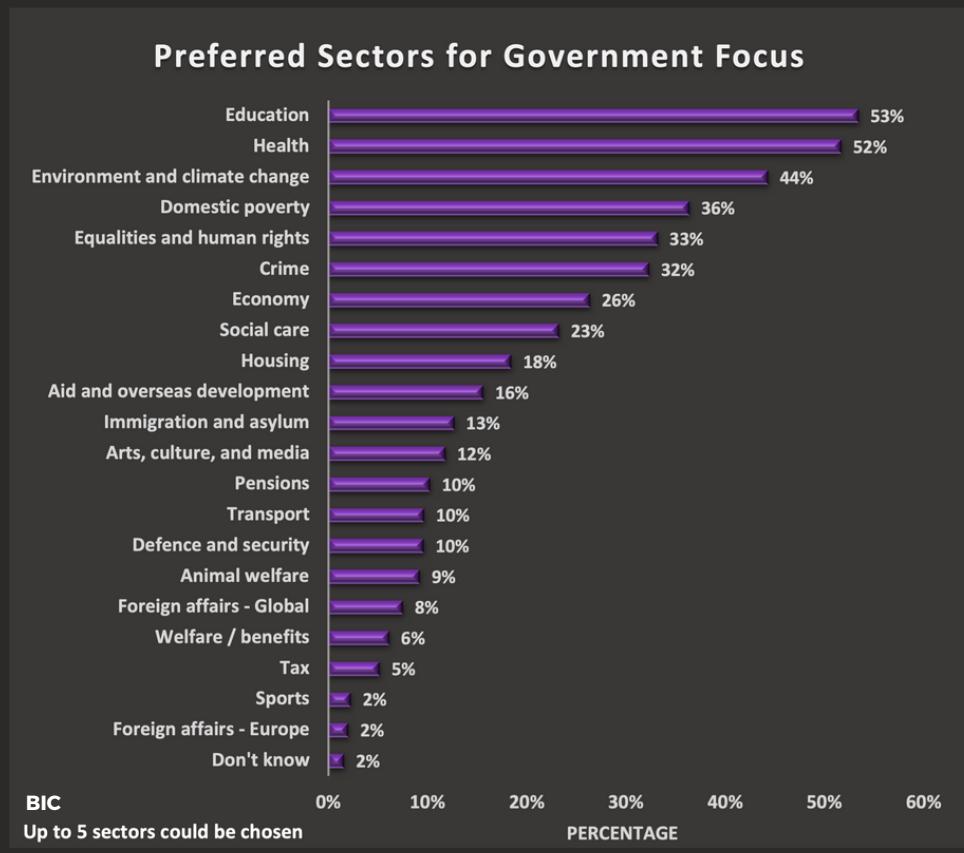
## *Our wants and needs*

The British Indian community is just 3% of the UK population yet contributes 6% of the UK's GDP [10]. As the previous page evidenced, we often shy away from asserting our views and articulating our wants. This section will address this need and unearth the community's political priorities and demands.

In the BIC we asked our respondents to choose up to 5 areas which should be prioritised by the government. The top 5 policy areas chosen were: **education (54% of respondents chose this), health (52%), environment and climate change (44%), domestic poverty (36%), and equalities and human rights (33%)**.

In the FG/I we questioned why these priority areas are important, and most respondents explained they align with their values of *seva* (selfless service) and looking after the vulnerable in order to improve the social fabric of the UK. It should be noted that vulnerable in this context includes those facing difficulties accessing basic resources, those with disabilities, and the elderly.

We also asked our FG/I participants to indicate which 4 themes of the BIC (identity, representation, government provisions, and health) were most important and what should be implemented into policy. 4 of out 5 (80%) respondents said that identity, specifically tackling racism/colonialism for example decolonising education, should be prioritised. This corresponds to the wave of calls for decolonisation in the wake of the Black Lives Matter movement.



*"British Indians have individually succeeded in this country, however, as a collective they have often refrained from voicing their concerns and political opinions. This seminal report has now changed that, and I urge the government to listen and engage with its recommendations. Any effective government response, therefore, should recognise more needs to be done to tackle anti-Indian prejudice and to decolonise the curriculum. Plus it should address the top concerns of the climate crisis and poverty in all of its forms."*

**John McDonnell MP**  
**Shadow Chancellor,**  
**2015-2020**

# POLITICAL PRIORITIES

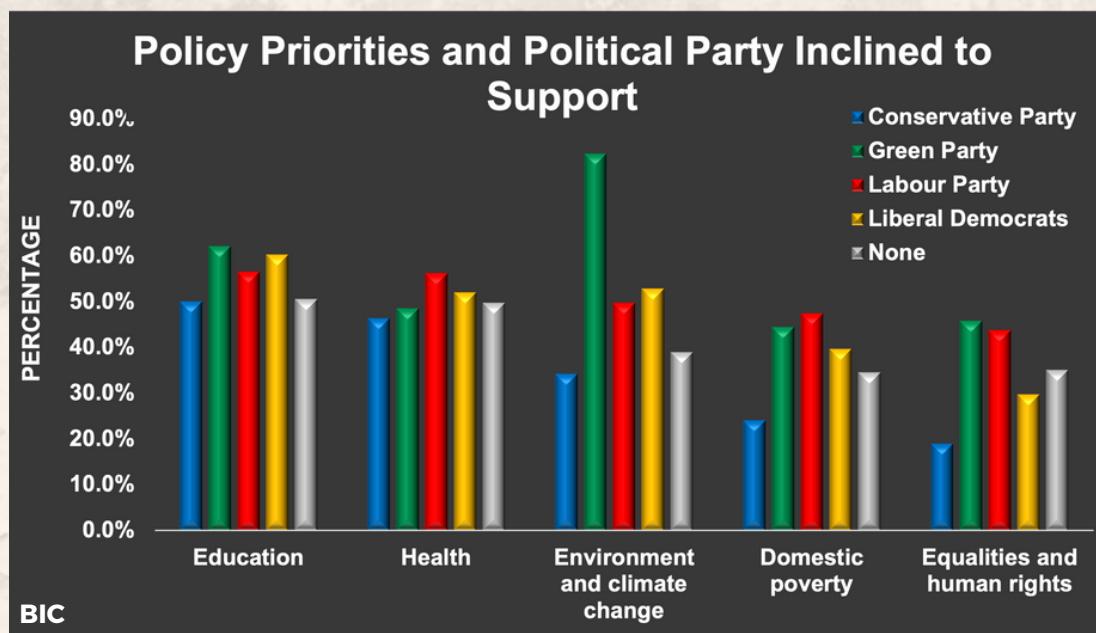
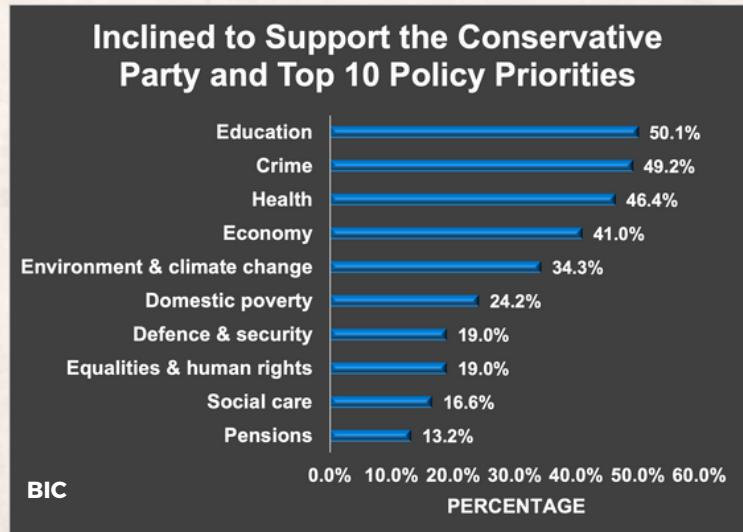
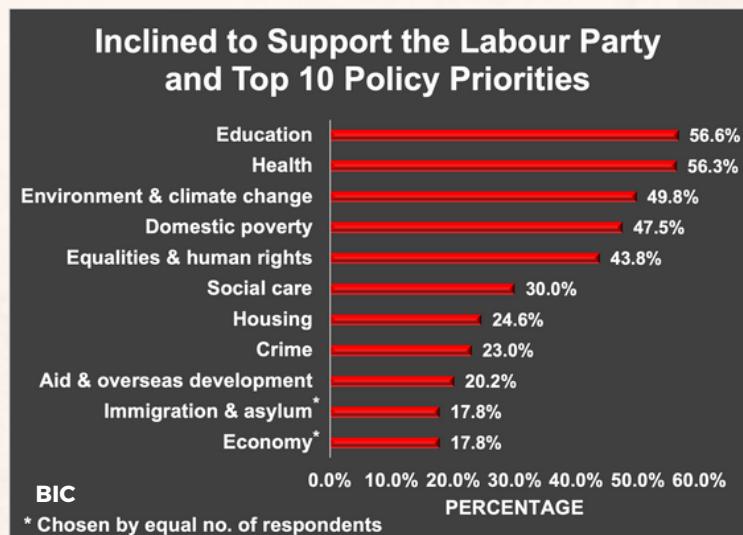
## *Our wants and needs*

Before delving into the top 10 priorities of British Indians we want to present a breakdown of priority areas with political orientation. The adjacent graphs demonstrate diversity yet similarities amongst British Indians. For example, regardless of whether British Indians are inclined to vote Conservative or Labour, education is their top area for the Government to put more resources into.

Whereas tackling crime is a top political priority for British Indians whom are Conservative inclined, this is not the case for those who are Labour inclined. On the other hand, aid and overseas development is a top 10 priority for those who support Labour, yet this is not the case for those who support the Conservatives.

The below graph illustrates the top 5 priority areas British Indians want the government to put more resources into, coupled with the political party British Indians are inclined to support. For example, 50% of respondents who aren't inclined to support any political party, choose education as a policy priority.

A detailed examination of all policy areas can be undertaken upon request.



*"With educational achievement being highly valued in South Asian cultures, and over 30% of NHS doctors are of British Asian backgrounds whilst we are in the midst of a pandemic, it's no surprise that these are the top two priorities for British Indians."*

**Jasvir Singh OBE**  
**Chair, City Sikhs**  
**Barrister**

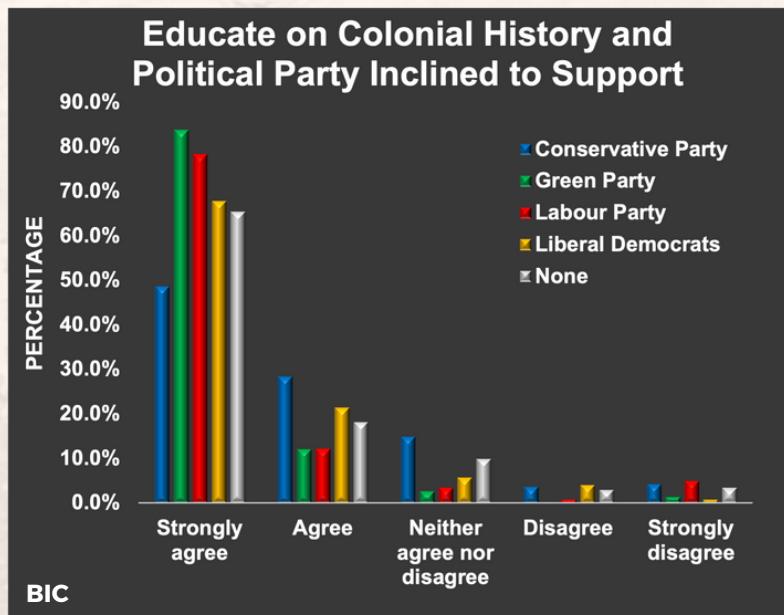
# POLITICAL PRIORITIES

## *Our wants and needs*

### I) Education

2020 saw a rise in the global consciousness relating to colonialism and its legacy. Understanding our complex histories is at the forefront of many discussions. In the BIC, 84% of respondents agreed that the Government should do more to educate about colonial history and its legacy.

This cause receives uniform support across the political spectrum and those who are not inclined to support any political party. For example, almost 7 out of 10 respondents whom are not inclined to support any party strongly agree with the statement that 'the government should do more to educate about colonial history and its legacy.'

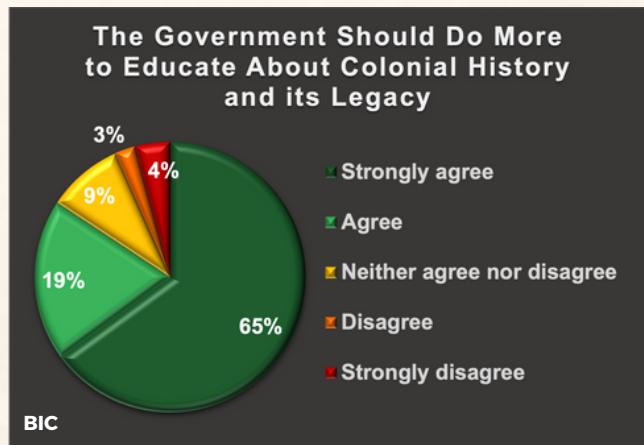


In the BIC, 23% of the additional comments were on the topic of decolonisation and 18% on institutional change. In the FG/I, many respondents elaborated how the contributions of Indians are often overlooked, for example how 2.5 million Indians formed the largest volunteer army during WW2 [11], a fact seldom taught.

Additionally, some commented that educating future generations on colonial history is the best way to prevent racism and to promote increased social cohesion. Many participants commented that this was also the best way to address any inherited inferiority complexes that future generations may hold.

[11] India and the Commonwealth War Graves Commission (2010)

[12] Briggs, R. (1985). Knowledge Representation in Sanskrit and Artificial Intelligence. AI Magazine, 6(1), 32.



Indian Languages were brought to our attention through stakeholder engagement with many wanting to know if our community would like this provision. In our FG/I, 67% said that the Government should do more to encourage Indian Languages in schools and in places of adult-learning. Respondents explained how there should be an *option* to study for example, Panjabi over French. Some participants said that the UK should follow Germany and promote the studying of Sanskrit, where its scientific nature enables a better understanding of data science and coding languages [12].

*"It is incredibly important that schools reflect on and embed diverse voices within their curriculum offer, rather than simply 'adding' diversity in a tokenistic way, which will simply perpetuate notions of 'otherness.' This work lends itself to the history classroom of course, with the contribution of men and women from the Indian subcontinent to both world wars as well key events from the British Raj such as the 1919 Jallianwala Bagh massacre and Partition of key importance to any study of colonialism. Decolonising education is something that every classroom can address, from the study of art, music and literature to the influence different people have had on mathematical and scientific discoveries."*

**Shalina Patel**

**Award-winning history teacher**

**Founder, TheHistoryCorridor**

# POLITICAL PRIORITIES

## *Our wants and needs*

### II) Health

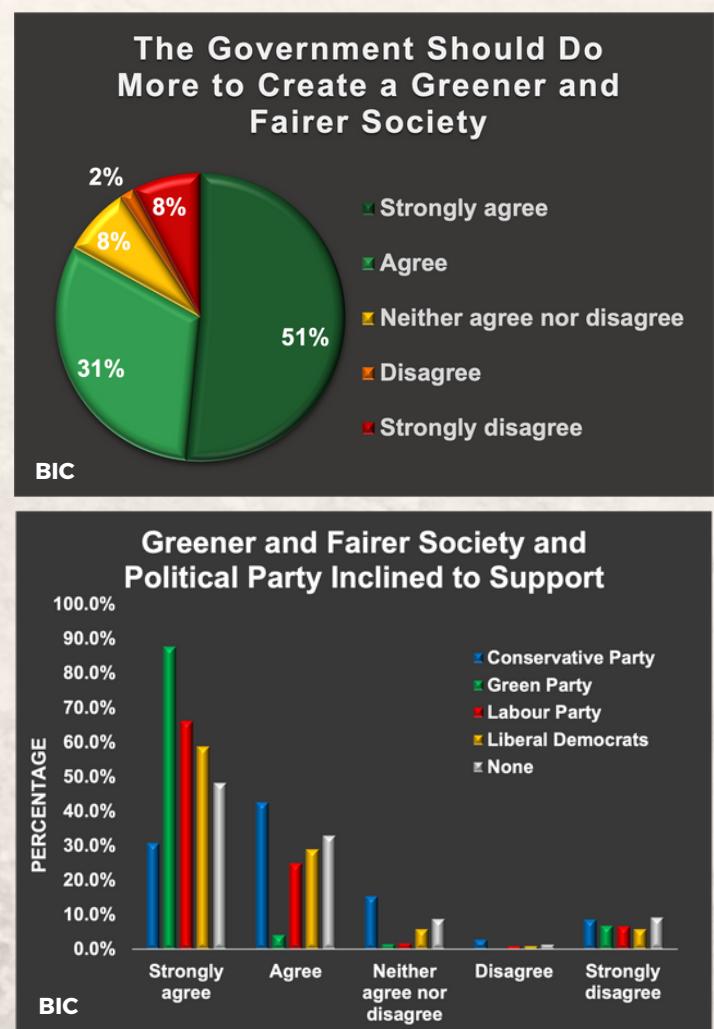
Having conducted this research amidst a pandemic, it is no surprise health is a priority for British Indians. In our previous report ([click to open - COVID-19: Vaccines, the pandemic and British Indians](#)) we presented data on physical and mental healthcare. Our data shows 1 in 2 (50%) face barriers accessing physical healthcare, and over 3 in 4 (76%) face barriers accessing mental healthcare. The most prominent barriers are lack of cultural nuance, inconvenient hours, and stigma.

Ayurvedic medicine is an holistic practice also referred to as traditional Indian healthcare or medicine. 93% of FG/I respondent stated that there should be greater access to this type of healthcare for the British public. Many respondents have used such holistic techniques to improve their mental and physical resilience to the pandemic.

### III) Environment and Climate Change

In the BIC we asked whether the government should do more to create a greener and fairer society, and 82% of British Indians agree. In the FG/Is 89% of respondents spoke about the imminent need to tackle the climate crisis and/ promote green behaviour. When asked what actions could be taken to create a greener and fairer society, respondents want better animal welfare standards and greater provisions for eco-living, for example, legislation encouraging conscious consumerism such as alternatives to meat and dairy, and renewably fuelled public transport, and protecting biodiversity and habitats. This is coherent with our previous results on identity as indigenous Indian philosophy places emphasis on an eco-centric living, as opposed to modern-day anthro-centric consumerism.

Furthermore, there is uniform support to tackle climate change and promote a greener society across the political spectrum. This shows a clear mandate for stronger Government intervention on such issues. We will conduct an additional study on Climate Change later this year, to be published ahead of COP26.



*"It is clear that addressing climate change and adopting a more low carbon lifestyle are important issues to the community in UK and beyond. A mix of appropriate and timely policies, behaviours and technologies will enable communities within the UK to achieve higher levels of environmental sustainability."*

# POLITICAL PRIORITIES

## Our wants and needs

### IV) Domestic Poverty

British Indians are concerned about the welfare of society, in particular ensuring local communities have food, shelter, and the opportunity for employment. In the FG/I participants expressed their distress when seeing people in their community unable to afford nutritious food and many British Indian organisations provide *langar* (free kitchen) to address this. Some respondents felt that students go under the radar, specifically international students being unable to afford food. Furthermore, 78% of respondents highlighted that poverty relates to level of opportunity across other policy areas such as education, employment, and housing, and expressed how more needs to be done to address these intersections.

There was concern amongst respondents about the increase in domestic poverty as a result of the pandemic with the loss of lives, income, and deterioration of health across society. In the FG/I some respondents highlighted how the pandemic made them realise how close people are to the poverty line and argued that the Government should support those beyond the threshold of poverty. It is evident that the British Indian community want to work with the Government and provide assistance to society to alleviate poverty.

### V) Equalities and Human Rights

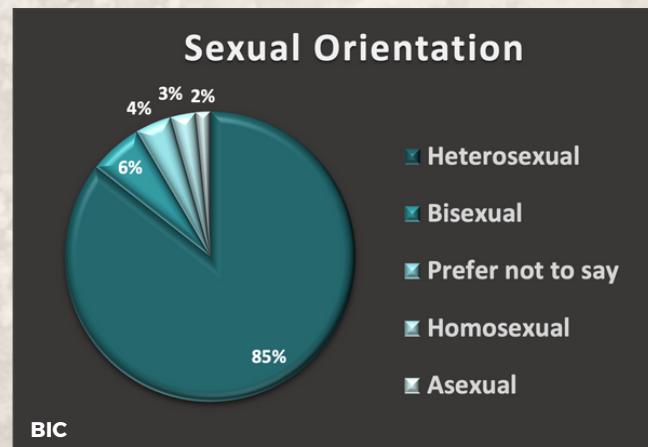
This priority area aligns with British Indian values such as *Seva* (service) and social justice. In the FG/I, respondents overwhelmingly highlighted the need to overcome inequalities associated with identity including sexual orientation, ethnicity, and class. Respondents expressed their solidarity with those facing inequalities and wanting provisions to assist them realise their rights.

#### Sexual Orientation and LGBTQIA+

In the BIC, 1% of British Indians identified as non-binary, with some reporting queer and gender fluid. In addition, almost 1 in 10 British Indians report their sexual orientation as either bisexual (6%) or homosexual (3%). This is over 3 times higher than the UK average when compared to ONS data [13].

*"Like other British Indians, my faith and values are intertwined with my work. As a community, we are always ready to serve others, and work proactively to address domestic poverty. During the COVID-19 pandemic, we took the initiative with Central Gurdwara Khalsa Jatha London to address the need for hot meals. We also provided blankets, gloves, and scarves to the homeless in/around the United Kingdom. Although the Government does work with our community to address poverty at the time of elections, any time thereafter it is a struggle to get hold of members of parliament to address domestic poverty. I would like to see the work of the ethnic community be recognised by the government at all times and not as a point of call at canvassing. I feel a far more collaborative approach can be achieved if communication and accessibility has more fluidity and this would have a positive impact in tackling domestic poverty."*

**Professor Peter Virdee**  
**Chairman, The Virdee Foundation**  
**Businessman and Philanthropist**



# POLITICAL PRIORITIES

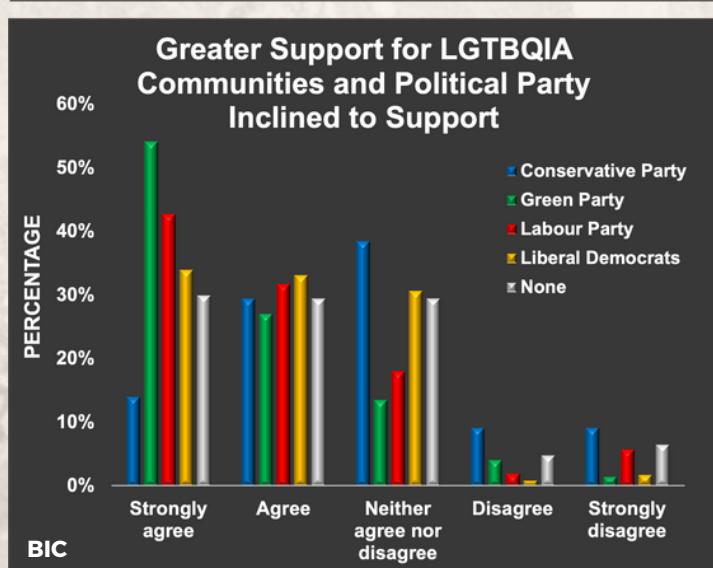
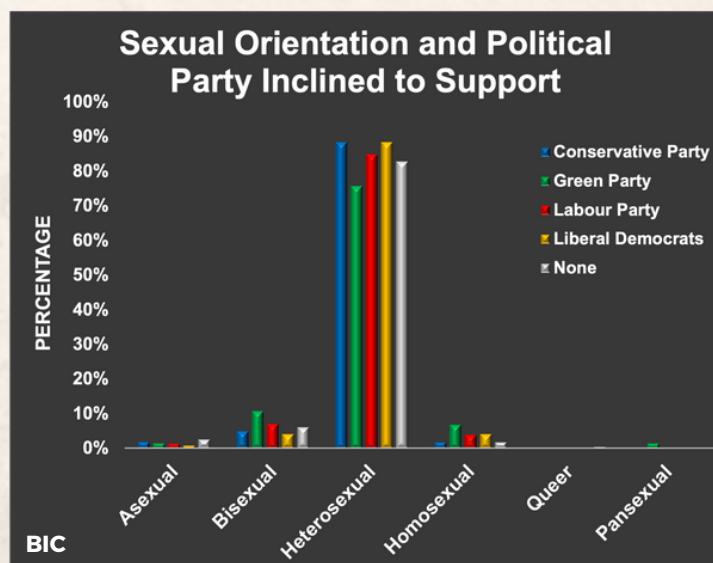
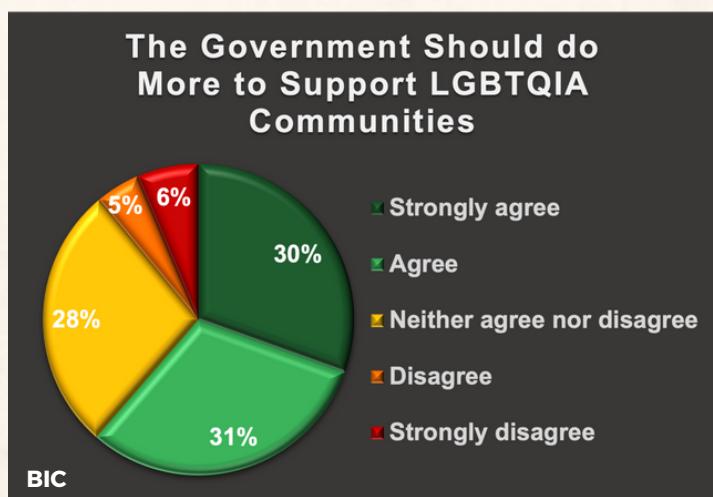
## *Our wants and needs*

When asked whether the Government should do more to support LGBTQIA+ communities, 61% agreed whilst 11% did not agree. Many respondents took pride in the fact that Indian philosophy traditionally holds progressive attitudes towards transgender and intersex communities. When probed in the FG/I, respondents who were not part of the LGBTQIA+ community were unaware of the government provisions available, but support their needs. In FG/I, many LGBTQIA+ participants that lived in Indian communities, specifically spoke of poor accessibility to sexual health education and sexual health services.

It should be noted that when we looked at sexual orientation and political party inclined to support, over 1 in 10 of those whom are Green party inclined are bisexual (11%), whereas around 1 in 25 are Conservative inclined (5%).

When looking at the relationship between political party inclined to support and greater support for the LGBTQIA+ communities, 42% of those inclined to support Labour 'strongly agreed' compared to 14% of those inclined to support Conservative. There is somewhat an even split across all parties who 'agree'. However, those inclined to support the Conservative party are most likely to 'neither agree nor disagree'.

*"The British Indian community has always been a rich, diverse, and socially aware group. It is heartening to see that there are so many of us in support of equality and social justice for marginalised groups - especially those who are LGBTQ+. However, as progressive as we may seem, there is still much work to be done when you listen to the lived experiences of people who have faced discrimination from their own community. Supporting those people is something we must all do. And increasing understanding and acceptance further is a task for us all."*



**Dr Ranj Singh**  
**NHS Doctor**  
**BAFTA Award-winning TV Presenter**  
**Sunday Times Best-Selling Author**

# POLITICAL PRIORITIES

## *Our wants and needs*

### Ethnic minorities

Under the priority area of equalities and human rights, British Indians spoke passionately about the need to assist ethnic minorities. In the BIC, 1 in 3 (33%) commented on the need to address the simplification or apathy towards ethnic minorities. 16% commented that they do not find BAME a useful category. Respondents explained that the generalisation incorrectly informs the distribution of resources.

In the FG/I we asked if the Government should do more specifically for British Indians and/or ethnic minorities, and if so what. We found that **77% of respondents want the government to do more for British Indians, whilst 86% want more for ethnic minorities**. Some respondents explained they feel a privilege over other ethnic minorities and the Government should do more to identify these disparities and provide targeted resources. On the other hand, many respondents explained they have a lot in common with ethnic minorities including barriers to employment and incorrect portrayal across the media.

*"With the current discussions on inequalities and ethnic minorities, this report could not be more timely. It evidences the call for British Indians and ethnic minorities to be recognised holistically, placing importance on values and decolonised identities. I was the first female elected Parliamentarian of Asian origin in the U.K. I carried multiple identities in representing the Midlands, Asians, and South Asians. I have also carried various labels such as 'Anglais' in Brussels, a 'European' when representing the European Parliament in Africa and South America, and 'NRI' 'PIO' 'Brit' 'Punjabi' and 'Sikh' in India."*

The Race and Inequalities Report was eagerly anticipated by respondents as it was seen as a critical first step in recognising ethnic disparities. Many respondents shared the inequality and human rights violations they and other ethnic groups face, and called for action to address this. For example, the bias in Artificial Intelligence towards Caucasians, barriers in career progression, and successfully appealing education, employment or criminal proceedings.

Respondents called for inequality impact assessments, particularly across employment and the public sector, to gather data on exactly how effective and appropriate provision can be provided to communities to achieve equality. Other proposed actions include not using only a handful of spokespeople but rather to engage with the community at large and co-create the narrative and solutions.

It should be noted that separate and in addition to the inequalities faced by ethnic minorities, respondents expressed also facing an oversimplification of their history and identity. Respondents stated that **ethnic minority members should be seen as the culmination of their identities and values**. In addition, almost all British Indians found the labels, either BAME or Asian as inappropriate or oppressive as it removes a sense of personhood and diversity.

**Neena Gill CBE**

**Former MEP**

**Chair, Sikhs4Labour**

# POLITICAL PRIORITIES

## *Our wants and needs*

### VI) Crime

This is a priority area for 32% of British Indians, and is more important for those inclined to support the Conservative Party as shown on page 25. Although there was no explicit question on crime, in the FG/I respondents spoke about the police needing to take hate-crimes against our community seriously. Many explained they would not report a hate crime as it would only provide a statistic whilst costing time and energy, especially in regards to online abuse. Furthermore, our community want more resources directed towards preventing burglaries.

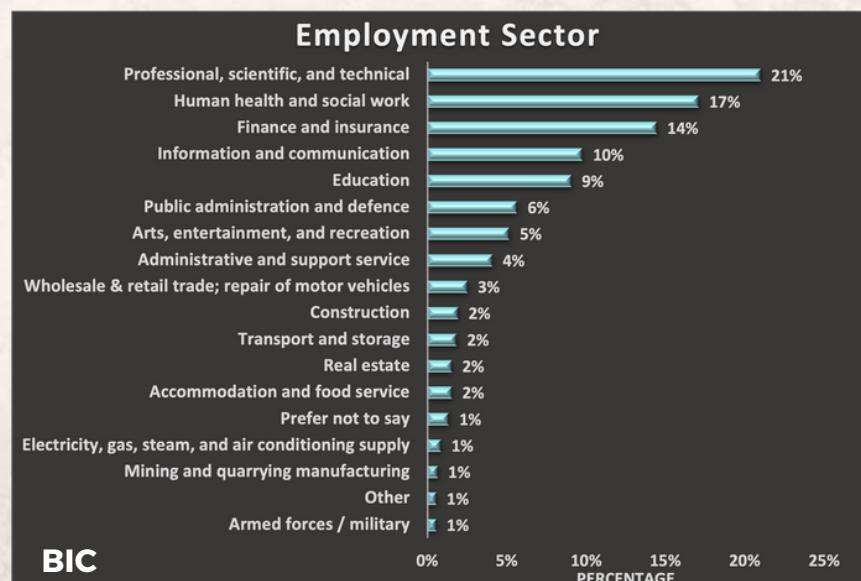
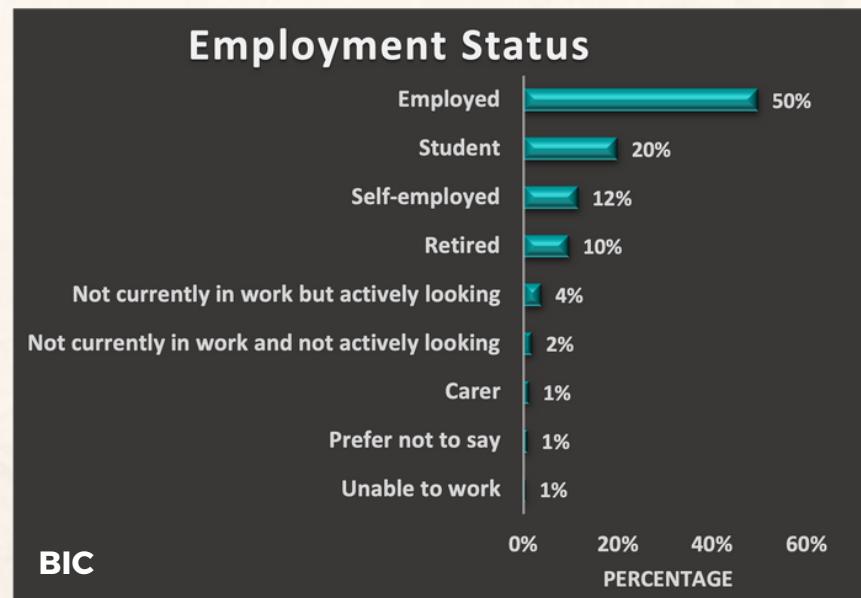
### VII) Economy

This priority aligns with the British Indian community, particularly as the majority of British Indians came to the country and joined the working classes such as factory workers, pedlars, and corner-shop owners.

The above graphs highlights the employment status of respondents and reflects our community's social mobility. In the FG/I, respondents seemed content with how the economy is being run and 'proud' of the British Indian Chancellor. Although, there were concerns about the levels of poverty, inequality, and the impacts of the pandemic.

### VIII) Social Care

British Indians consider social care a priority and although was not an explicit question on this, in the FG/I respondents stated that **more provisions are needed to assist the elderly and disabled**. Furthermore, 1% of respondents are carers and called for **more culturally nuanced social services**.



# POLITICAL PRIORITIES

## *Our wants and needs*

### IX) Housing

This is a priority for 18% of British Indians, and it is not a top 10 for those who are inclined to support the Conservative party. FG/I respondents spoke about the fragility of the poverty line and the need for rent controls and more affordable housing to address this.

### X) Aid and overseas development

British Indians want to prioritise aid and sustainable development. In the FG/I respondents called to increase the aid budget to 1% of National Income, given the impact of the pandemic on the economy coupled with the global devastation caused by COVID-19 and climate change. Furthermore, there was a call for international development to be found in ethics where it is a moral obligation to foster mutual dialogue to seek the most sustainable and appropriate support.

*"People of South Asian origin are called Asians in the UK while in the US the word Asian refers to the East Asians. This all encompassing word has been used because of the perceived lack of economic influence by that group in their country. This has now changed in the UK. British Indians want to be acknowledged for who they are and how they have contributed to society. Addressing education is a top priority with a focus on decolonising the curriculum is a no brainer."*

**Smita Tharoor**

**Founder, Tharoor Associates**  
**TEDx Speaker and Podcast Host**

*"Aid and overseas development is a priority for British Indians with many calling for the aid budget to be increased to 1%. To overcome the catastrophic impact of COVID-19, particularly in India, there is not only the immediate need for humanitarian assistance but also sustainable and appropriate support. British Indians have contributed significantly to society and are calling for help to provide long-term assistance to our families and loved ones. It is crucial for the UK Government to collaborate with local initiatives across India and international organisations to provide ethical and inclusive development, such as seed investment for familial livelihood assistance and upscale relevant mental health support."*

**Kiran Kaur Manku**  
**Researcher, University of Oxford**  
**Co-Founder, The 1928 Institute**



# APPENDIX I

## Demographics and political party August 2020

	AGE AND POLITICAL PARTY VOTED FOR IN 2019 GENERAL ELECTION (BIC)															
	16-20	21-25	26-30	31-35	36-40	41-45	46-50	51-55	56-60	61-65	66-70	71-75	76-80	81-85	86+	
Conservative Party	9%	18%	23%	26%	38%	39%	37%	40%	45%	51%	51%	54%	45%	50%	25%	
Green Party	0%	3%	4%	5%	3%	4%	3%	5%	4%	3%	0%	5%	3%	0%	0%	
Labour Party	30%	54%	50%	40%	39%	30%	31%	31%	30%	20%	18%	20%	17%	28%	50%	
Liberal Democrats	8%	10%	11%	7%	7%	9%	11%	10%	6%	21%	14%	12%	21%	11%	13%	
None	48%	11%	8%	12%	3%	5%	7%	6%	4%	0%	6%	5%	10%	6%	13%	

	AGE AND POLITICAL PARTY INCLINED TO SUPPORT (BIC)															
	16-20	21-25	26-30	31-35	36-40	41-45	46-50	51-55	56-60	61-65	66-70	71-75	76-80	81-85	86+	
Conservative Party	18%	18%	20%	24%	31%	30%	29%	34%	46%	46%	44%	49%	38%	39%	13%	
Green Party	5%	4%	8%	5%	9%	3%	1%	3%	4%	2%	5%	5%	0%	6%	0%	
Labour Party	46%	50%	46%	39%	33%	34%	33%	33%	27%	28%	19%	24%	28%	33%	25%	
Liberal Democrats	11%	8%	6%	5%	7%	4%	9%	6%	6%	7%	6%	7%	14%	6%	25%	
None	16%	14%	14%	16%	11%	14%	15%	12%	6%	10%	16%	7%	21%	11%	38%	

	UK REGION AND POLITICAL PARTY VOTED FOR IN 2019 GENERAL ELECTION (BIC)											
	East Midlands	East of England	Greater London	North East	North West	Northern Ireland	Scotland	South East	South West	Wales	West Midlands	Yorkshire and the Humber
Conservative Party	29%	33%	34%	55%	28%	0%	32%	27%	23%	23%	28%	28%
Green Party	2%	6%	3%	5%	3%	0%	0%	3%	3%	4%	3%	0%
Labour Party	39%	31%	35%	32%	46%	0%	9%	36%	34%	31%	42%	42%
Liberal Democrats	6%	14%	11%	0%	5%	0%	4%	13%	13%	12%	9%	8%
None	19%	11%	11%	0%	14%	33%	16%	14%	13%	15%	13%	14%

	UK REGION AND POLITICAL PARTY INCLINED TO SUPPORT (BIC)											
	East Midlands	East of England	Greater London	North East	North West	Northern Ireland	Scotland	South East	South West	Wales	West Midlands	Yorkshire and the Humber
Conservative Party	25%	31%	30%	32%	27%	0%	27%	28%	19%	19%	26%	28%
Green Party	5%	9%	4%	5%	6%	0%	0%	4%	6%	12%	4%	4%
Labour Party	44%	36%	37%	41%	44%	17%	11%	35%	41%	35%	45%	40%
Liberal Democrats	4%	9%	9%	5%	6%	0%	4%	11%	7%	8%	5%	4%
None	16%	10%	12%	9%	13%	33%	16%	13%	16%	8%	17%	16%

	GENDER AND POLITICAL PARTY VOTED FOR IN 2019 GENERAL ELECTION (BIC)			
	Male	Female	Non-Binary	Prefer not to say
Conservative Party	37%	24%	35%	17%
Green Party	3%	3%	18%	0%
Labour Party	31%	42%	18%	25%
Liberal Democrats	11%	9%	6%	8%
None	12%	15%	6%	17%

	GENDER AND POLITICAL PARTY INCLINED TO SUPPORT (BIC)			
	Male	Female	Non-Binary	Prefer not to say
Conservative Party	35%	20%	35%	0%
Green Party	3%	6%	24%	8%
Labour Party	34%	43%	18%	25%
Liberal Democrats	8%	7%	6%	0%
None	13%	14%	12%	42%

	SEXUAL ORIENTATION						
	Asexual	Bisexual	Heterosexual	Homosexual	Queer	Pansexual	Sapiosexual
Conservative Party	1.9%	5.0%	88.3%	1.7%	0.0%	0.0%	0.0%
Green Party	1.4%	10.8%	75.7%	6.8%	0.0%	1.4%	0.0%
Labour Party	1.3%	7.0%	84.8%	3.9%	0.0%	0.2%	0.0%
Liberal Democrats	0.8%	4.1%	88.4%	4.1%	0.0%	0.0%	0.0%
None	2.6%	6.1%	82.7%	1.7%	0.4%	0.0%	0.4%

## Demographics and political party inclined to support December 2020

	AGE AND POLITICAL PARTY INCLINED TO SUPPORT (P&P)															
	16-20	21-25	26-30	31-35	36-40	41-45	46-50	51-55	56-60	61-65	66-70	71-75	76-80	81-85	86+	
Conservative Party	7%	23%	34%	35%	38%	36%	36%	36%	29%	43%	40%	64%	25%	25%	100%	
Green Party	7%	6%	9%	5%	4%	2%	11%	0%	5%	14%	12%	9%	0%	0%	0%	
Labour Party	57%	42%	32%	28%	25%	33%	29%	36%	33%	29%	20%	0%	25%	25%	0%	
Liberal Democrats	7%	4%	6%	3%	2%	5%	4%	4%	10%	0%	12%	9%	25%	0%	0%	
None	14%	23%	16%	23%	27%	20%	11%	14%	5%	5%	8%	18%	25%	50%	0%	

	UK REGION AND POLITICAL PARTY INCLINED TO SUPPORT (P&P)											
	East of England	East Midlands	Greater London	North East	North West	Northern Ireland	Scotland	South East	South West	Wales	West Midlands	Yorkshire and the Humber
Conservative Party	39%	32%	39%	23%	29%	67%	37%	28%	15%	57%	27%	35%
Green Party	6%	3%	6%	23%	6%	0%	5%	9%	8%	0%	5%	9%
Labour Party	33%	31%	31%	15%	41%	17%	11%	35%	15%	14%	40%	35%
Liberal Democrats	11%	6%	5%	15%	6%	0%	0%	3%	23%	14%	1%	0%
None	11%	22%	15%	15%	18%	17%	32%	16%	31%	0%	23%	17%

## APPENDIX II

### Demographics and political party inclined to support December 2020 continued

	GENDER AND POLITICAL PARTY INCLINED TO SUPPORT (P&P)			
	Male	Female	Non-Binary	Prefer not to say
Conservative Party	34%	33%	27%	20%
Green Party	5%	7%	13%	0%
Labour Party	30%	34%	27%	20%
Liberal Democrats	5%	4%	13%	20%
None	17%	19%	13%	20%

### Demographics and difference in political party support from August 2020 to December 2020

	AGE AND DIFFERENCE IN POLITICAL PARTY INCLINED TO SUPPORT (BIC + P&P)														
	16-20	21-25	26-30	31-35	36-40	41-45	46-50	51-55	56-60	61-65	66-70	71-75	76-80	81-85	86+
Conservative Party	-10.4%	4.3%	13.7%	11.6%	6.4%	6.4%	6.4%	2.1%	-17.8%	-3.0%	-4.4%	14.8%	-12.9%	-13.9%	87.5%
Green Party	1.9%	2.2%	1.4%	0.7%	-5.3%	-1.3%	10.0%	-3.0%	1.2%	12.7%	7.2%	4.2%	0.0%	-5.8%	0.0%
Labour Party	10.7%	-8.0%	-14.7%	-10.5%	-7.6%	-1.0%	-4.1%	2.9%	5.9%	0.7%	1.0%	-24.4%	-2.6%	-8.3%	-25.0%
Liberal Democrats	-3.6%	-4.1%	-0.6%	-2.0%	-4.9%	1.1%	-5.2%	-2.4%	3.5%	-6.6%	5.7%	1.8%	11.2%	-5.6%	-25.0%
None	-1.2%	8.2%	1.9%	6.9%	15.7%	5.9%	-4.3%	2.4%	-1.2%	-5.0%	-7.9%	10.9%	4.3%	38.9%	-37.5%

	UK REGION AND CHANGE IN POLITICAL PARTY INCLINED TO SUPPORT (BIC + P&P)											
	East of England	East Midlands	Greater London	North East	North West	Northern Ireland	Scotland	South East	South West	Wales	West Midlands	Yorkshire and the Humber
Conservative Party	14%	1%	8%	-9%	2%	67%	10%	0%	-3%	38%	1%	7%
Green Party	0%	-6%	2%	19%	0%	0%	5%	5%	2%	-12%	1%	5%
Labour Party	-10%	-5%	-6%	-26%	-2%	0%	0%	-1%	-26%	-20%	-5%	-5%
Liberal Democrats	8%	-3%	-4%	11%	0%	0%	-4%	-8%	16%	7%	-4%	-4%
None	-5%	12%	3%	6%	5%	-17%	16%	2%	15%	-8%	6%	1%

	GENDER AND CHANGE IN POLITICAL PARTY INCLINED TO SUPPORT (BIC + P&P)			
	Male	Female	Non-Binary	Prefer not to say
Conservative Party	-1%	13%	-9%	20%
Green Party	2%	1%	-10%	-8%
Labour Party	-4%	-9%	9%	-5%
Liberal Democrats	-3%	-3%	7%	20%
None	4%	5%	2%	-22%

### Policy priorities August 2020

(Pages 24 - 32)

	POLICY PRIORITY				
	Education	Health	Environment and climate change	Domestic poverty	Equalities and human rights
Conservative Party	50.1%	46.4%	34.3%	24.2%	19.0%
Green Party	62.2%	48.6%	82.4%	44.6%	45.9%
Labour Party	56.6%	56.3%	49.8%	47.5%	43.8%
Liberal Democrats	60.3%	52.1%	52.9%	39.7%	29.8%
None	50.6%	49.8%	39.0%	34.6%	35.1%

	THE GOVERNMENT SHOULD DO MORE TO EDUCATE ABOUT COLONIAL HISTORY AND ITS LEGACY				
	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
Conservative Party	48.6%	28.5%	14.9%	3.7%	4.3%
Green Party	83.8%	12.2%	2.7%	0.0%	1.4%
Labour Party	78.4%	12.3%	3.5%	0.8%	5.0%
Liberal Democrats	67.8%	21.5%	5.8%	4.1%	0.8%
None	65.4%	18.2%	10.0%	3.0%	3.5%

	THE GOVERNMENT SHOULD DO MORE TO CREATE A GREENER AND FAIRER SOCIETY				
	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
Conservative Party	30.7%	42.5%	15.3%	2.8%	8.6%
Green Party	87.8%	4.1%	1.4%	0.0%	6.8%
Labour Party	66.1%	24.9%	1.6%	0.8%	6.6%
Liberal Democrats	58.7%	28.9%	5.8%	0.8%	5.8%
None	48.1%	32.9%	8.7%	1.3%	9.1%

	THE GOVERNMENT SHOULD DO MORE TO SUPPORT LGBTQIA COMMUNITIES				
	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
Conservative Party	14.0%	29.4%	38.4%	9.1%	9.1%
Green Party	54.1%	27.0%	13.5%	4.1%	1.4%
Labour Party	42.7%	31.7%	18.0%	1.9%	5.7%
Liberal Democrats	33.9%	33.1%	30.6%	0.8%	1.7%
None	29.9%	29.4%	29.4%	4.8%	6.5%

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**WELCOME@1928INSTITUTE.ORG**

**KIRAN.MANKU@PSYCH.OX.AC.UK**

**NIKITA.VED@DPAG.OX.AC.UK**

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