INSIGHT UK

The remarkable contribution of Hindus and Indians to Britain today

Official figures showing how British Hindus and British Indians strengthen the UK's economy, public services, society and more.

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The remarkable contribution of Hindus and Indians to Britain today

This factsheet presents official data on the contribution of the British Hindu and Indian communities across the economy, education, health, welfare, and public service. Drawing on the 2021 Census and government statistics published through 2026, it shows a community that is disproportionately economically active, highly qualified, in good health, and underrepresented in both the prison population and the welfare system, relative to its 1.7% (Hindu) and 3.1% (Indian) share of the population in England and Wales.

Economically active

Hindus and Indians contribute one of the highest economic activity rates to the UK economy; almost four in five (77.1%) of Hindus in the UK are economically active, with many owning their own businesses as self-employed proprietors.[1]

While Indians and Hindus in the UK make up only 3.1% and 1.7% of the total population, respectively, they contribute 6% to the UK's gross domestic product (GDP).[2] To put this into perspective, individuals of Indian origin contribute six pence to every pound generated within the UK economy.

Data from the 2021 Census shows that 34.3% of Hindus were in professional occupations (e.g. doctors, solicitors, teachers, etc.).[3]

39.8% of workers in the Indian ethnic group in the UK are in professional jobs, which is the highest percentage out of all ethnic groups.[4]

Educational excellence

54.8% of Hindus in the UK have a Level 4 or above qualification (i.e. qualifications that exceed GCSEs and A Levels, such as a university degree).[5] This is by far the highest of any ethnic or religious minority. To further put this into context, the national average is 33.8% according to the latest census data from 2021.

[1] Office for National Statistics – Census 2021: Religion by economic activity, England and Wales

[2] UK in a Changing Europe - ukandeu.ac.uk

[3] Office for National Statistics – Census 2021: Religion by housing, health, employment, and education, England and Wales

[4] Office for National Statistics - Annual population survey (APS) QMI and UK Government: Ethnicity and type of Occupation

[5] Office for National Statistics – Census 2021: Religion by housing, health, employment, and education, England and Wales

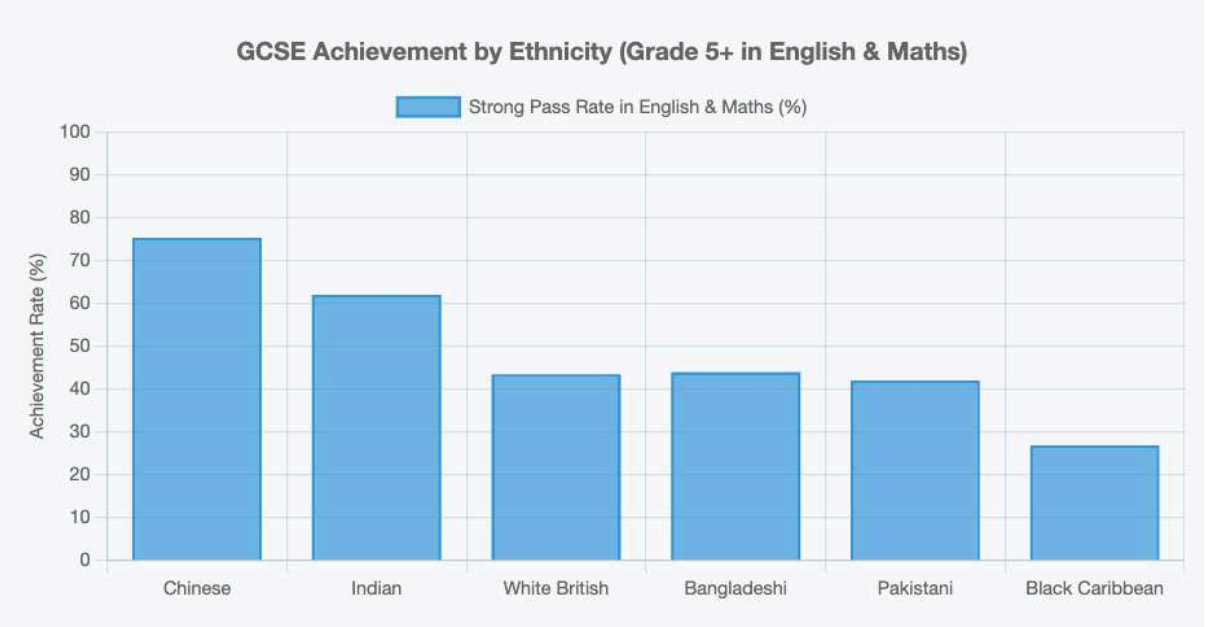


Figure 1: GCSE Achievement by Ethnicity (Grade 5+ in English and Maths)

Indian and Hindu students are also overachievers in school - almost 3 in 10 students (28%) achieve 3 'A' grades at A Level, a marker for how well Indian and Hindu students are outperforming the majority of their peers in the British education system.
Indians and Hindus also rank among the lowest for suspensions from school (122 pupils in 10,000),[6] suggesting that Indian students not only outperform their peers but also are disciplined and well-behaved.

They also display a strong propensity for higher education.

Higher Education Attainment

Group	% with Level 4+ Qualification
Hindus	54.8%
UK National Average	33.8%

Their participation rates in UK universities consistently exceed national averages, reflecting a deep-seated cultural emphasis on academic achievement. This trend is particularly evident in prestigious fields like medicine, dentistry, law, and engineering, where British Hindu and Indian students are highly represented. Data from HESA, alongside analyses of university enrolment statistics, demonstrates that British Indians are not only accessing higher education in significant numbers but also excelling in demanding academic programs. This commitment to advanced learning contributes significantly to the UK's skilled workforce and professional sectors.

[6] UK Government: Ethnicity facts figures - Pupil exclusions, 2023

Health matters

87.8% of Hindus are in overall good or very good health condition.[7] Hindu scriptures are the founding pillars of holistic health practices like yoga, meditation and the use of Ayurveda to promote good health. This good health reduces the burden on the NHS, saving the service and the country millions of pounds.

Health Status

Group	% in Good/Very Good Health
Hindus	87.8%
UK Avg	75.0%

Figure 2: Percentage of “Good” or “Very Good” health of Hindus in England and Wales, Office for National Statistics, Census 2021

Figure 3: “Bad” or “Very Bad” health — all groups (lower is better) in England and Wales, Office for National Statistics, Census 2021

In addition to good overall health, Indians and Hindus are also active contributors to the health services in the UK. While Indians & Hindus account for 3.1% of the total UK population, it is estimated that they comprise at least 23% of hospital & community healthcare workers - 7 times their overall population. [8] [9] According to the UK General Medical Council’s (GMC) 2023 workforce report, the total number of registered doctors in the UK who identified as Hindu was 8.3%.[10] In 2025, out of 409,986 doctors in the UK, Hindus made up 38,540; in other words, **9.4% of doctors in the UK identified as Hindu**. This is the highest of all religious minorities in the UK per capita.[11]

[7] Office for National Statistics – Census 2021: Religion by housing, health, employment, and education, England and Wales
[8] Office for National Statistics – Census 2021: Religion by housing, health, employment, and education, England and Wales
[9] General Medical Council (GMC), 2025
[10] Workforce Report 2023, General Medical Council (GMC)
https://www.gmc-uk.org/cdn/documents/workforce-report-2023-full-report_pdf-103569478.pdf
[11] General Medical Council (GMC), 2025

State welfare benefits

According to the UK Census 2021 data, Indians have the **second-lowest rate** of receiving income-related benefits at just 8%, tied with Chinese families, compared to the UK average of 16%. This means they're **half as likely** as the general population to receive means-tested benefits like housing support.[12]

4% of Indians are on Housing and Social benefits, whilst the UK average is 9%.

By religion, 4.6% of Hindus and 4.5% of Sikhs are claiming social housing benefits, making them the lowest group in the UK to be claiming social housing benefits.[13]

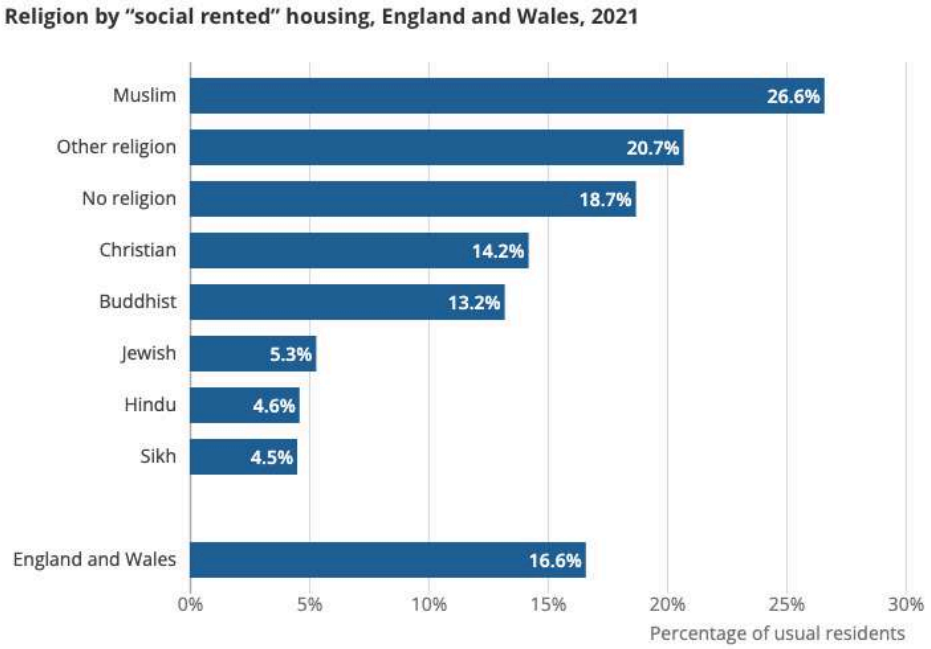


Figure 4: Religion by social housing benefits

Law and order, armed forces and national security

Indians and Hindus are generally model law-abiding citizens, with an arrest rate that is among the lowest out of all ethnic groups (4.5 people per 1000). They are not, as a community, involved with terrorism or subversive or antisocial activities and are disproportionately underrepresented in crime figures, compared to many other immigrant groups. The latest prison population statistics released in July 2026 reveal that Hindus constitute only 0.46% of the England and Wales prison population.[14]

[12] Office for National Statistics – Census 2021: Ethnic group, England and Wales
[13] Office for National Statistics – Census 2021: Religion by housing, health, employment, and education, England and Wales
[14] Ministry of Justice, Offender Management Statistics Quarterly, Table 1_Q_8, published 30 July 2026

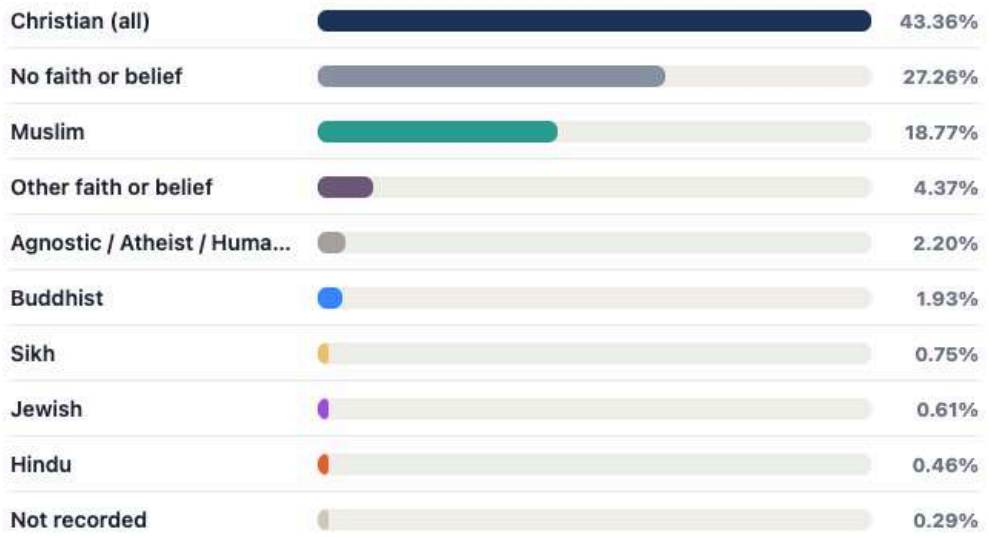


Figure 5: UK Prison Population by Religion 2026

In addition, Indians contribute significantly to the national law enforcement workforce. As of March 2024, in England & Wales, 1,870 (1.3%) of the Police workforce were of Indian ethnicity.[15]

Furthermore, 1.24% of the UK Regular Armed Forces identify as Hindu[16], the largest of any religious minority group in Britain. There are, in addition to the number above and not included in the data, a further 1,500 (approximately) Hindu Gurkhas within the Brigade of Gurkhas.

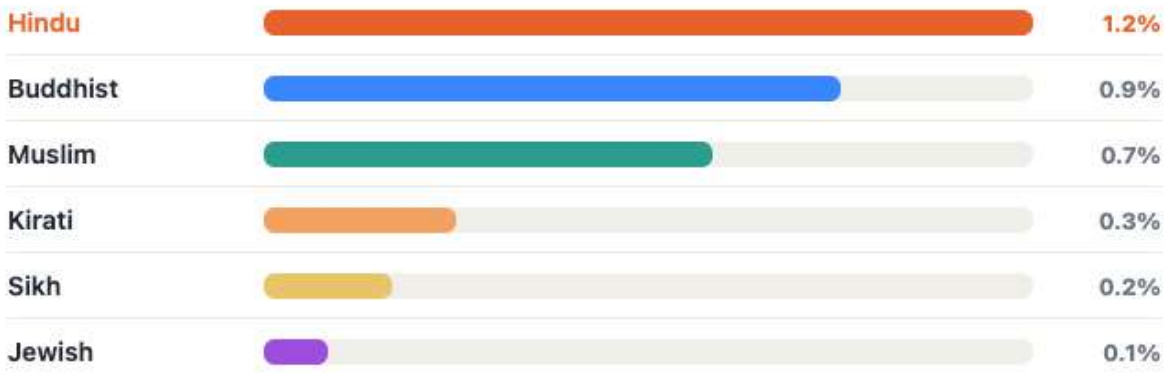


Figure 6: UK Ministry of Defence, UK Armed Forces Biannual Diversity Statistics, April 2026

It is unfortunate that while Indians and Hindus in the UK exhibit disproportionately lower rates of criminal involvement, they are commonly the targets of religiously and racially motivated hate crimes. According to official government statistics for England and Wales in the year ending March 2023, Hindus were the victims of 286 recorded religious hate crimes, representing 4% of all such offences. The actual number is likely much higher, taking into account the large number of crimes that are not reported.

[15] UK Government: Ethnicity facts figures - Police workforce, 2025
[16] UK Ministry of Defence - UK Armed Forces Biannual Diversity Statistics April 2026

Table 2.2: Number and proportion of religious hate crimes recorded by the police[1], by the perceived targeted religion, year ending March 2023

Numbers and percentages		England and Wales, excluding Devon and Cornwall
Perceived religion of the victim	Number of offences 2022/23	Percentage 2022/23
Buddhist	18	<1
Christian	609	8
Hindu	286	4

Hindus and Indians: Models of good immigration

These data begin to tell the story of how Indians and Hindus contribute to Britain, and in many ways are a great example of what good immigration looks like.

Research carried out in 2018 estimated that Indians and Hindus (less than 3% of the total UK population) contribute approximately 6% to the GDP of the United Kingdom. This is twice what was expected and contrasts sharply with some other groups. Beyond individual contributions made by British Indians and British Hindus, the UK-India relationship has evolved into a powerful partnership, with Indian companies employing 116,000 people, paying almost half a billion in corporation tax and turning over £50 billion in the UK.

Beyond the economic and professional contributions of Indians and Hindus in the UK, evidence suggests they are among the best-integrated immigrant groups in British society.

Current public and political discourse is painting all forms of immigration as negative. While it is important to discuss the problems associated with uncontrolled illegal immigration to the UK, it is important to highlight that Hindu and Indian immigration has contributed to British society very positively and needs to be recognised and appreciated.

A blueprint for integration: How Hindu values drive social cohesion

What makes Hindus in Britain and across the world model examples of social cohesion and integration? Britain's future depends not only on the strength of its economy, the quality of its public services, and the effectiveness of its laws, but also on the values that inspire individuals to contribute to the common good. In an increasingly diverse society, a vital question commands attention: what can established communities teach us about responsible citizenship, social cohesion, and the relationship between personal success and collective well-being?

The British Hindu community offers a compelling perspective. Its contribution is visible across professional life, entrepreneurship, education, healthcare, family life, voluntary service, the Royal Armed Forces, and civic participation. Behind these contributions lies a philosophical tradition developed over millennia – one that emphasises duty, self-discipline, learning, service, respect for diverse paths, and the welfare of society.

This perspective highlights a tradition whose ethical principles carry profound practical relevance for modern British life, offering a blueprint for how cultural heritage can function as a powerful public asset.

The philosophy of duty: Roots of civic responsibility

The self-reliance and law-abiding nature of the Hindu diaspora is no accident of geography; it is the natural outcome of a duty-based worldview. Where contemporary Western culture often centres primarily on individual rights, traditional Hindu philosophy centres on Dharma – the absolute obligation of moral duty, sustainability, social order, and righteous conduct toward family, community, and the wider state.

Respect for diversity and freedom of thought

A core feature of Hindu philosophy is its long-standing engagement with different understandings of truth and reality. The *Rig Veda* (1.164.46) contains the celebrated verse:

"Ekaṁ sat viprāhā bahudhā vadanti."

"Truth is one; the wise describe it in different ways."

This tradition fosters intellectual humility, acceptance, and respect for differing beliefs and views: human beings approach profound questions through varied perspectives, and disagreement need not lead to hostility. For a plural democracy, this reinforces the principle that freedom of conscience and respectful disagreement are core strengths of a cohesive society.

Duty, lawfulness, and self-discipline (*Dharma*)

The concept of *dharma* translates as duty, righteousness, or conduct appropriate to one's responsibilities. It asks individuals to consider not only their rights, but how their actions affect others. The *Bhagavad Gita* (3.20) emphasises performing one's duties rather than acting solely for personal reward:

"Karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ, loka-saṅgraham evāpi paśyan kartum arhasi."

"King Janaka and others attained fulfilment through action; one should also act with the welfare and well-being of society in view."

This worldview yields a citizen who understands that personal freedom comes paired with responsibility towards the family, neighbours, institutions, and the wider public.

Service without expectation of reward (*Seva*)

The Sanskrit word *seva* denotes selfless service. In Hindu tradition, serving others is a moral and spiritual responsibility. The concept of *loka-sangraha* – acting for the maintenance, welfare, and cohesion of the world – bridges individual effort and public benefit. Whether through mentoring, supporting local charities, or caring for the vulnerable, *seva* transforms voluntary effort into a pillar of social infrastructure.

Education, family, and intergenerational responsibility

Learning and the transmission of knowledge are central pillars of Hindu life. The *Taittiriya Upanishad* (1.11.2) instructs students with the timeless guidance:

"Mātṛdevo bhava. Pitṛdevo bhava. Ācāryadevo bhava. Atithidevo bhava."

"Revere your mother, father, teacher, and guest as divine."

This teaching links respect for family with respect for education and hospitality, fostering high educational aspirations, strong parental involvement, and resilient multi-generational care networks.

Ethical leadership and public welfare

Rooted in texts like Kauṭilya's *Arthaśāstra* (1.19.34), governance and personal accountability are viewed through the lens of public welfare:

"Prajā-sukhe sukhaṁ rājñaḥ, prajānāṁ ca hite hitam."

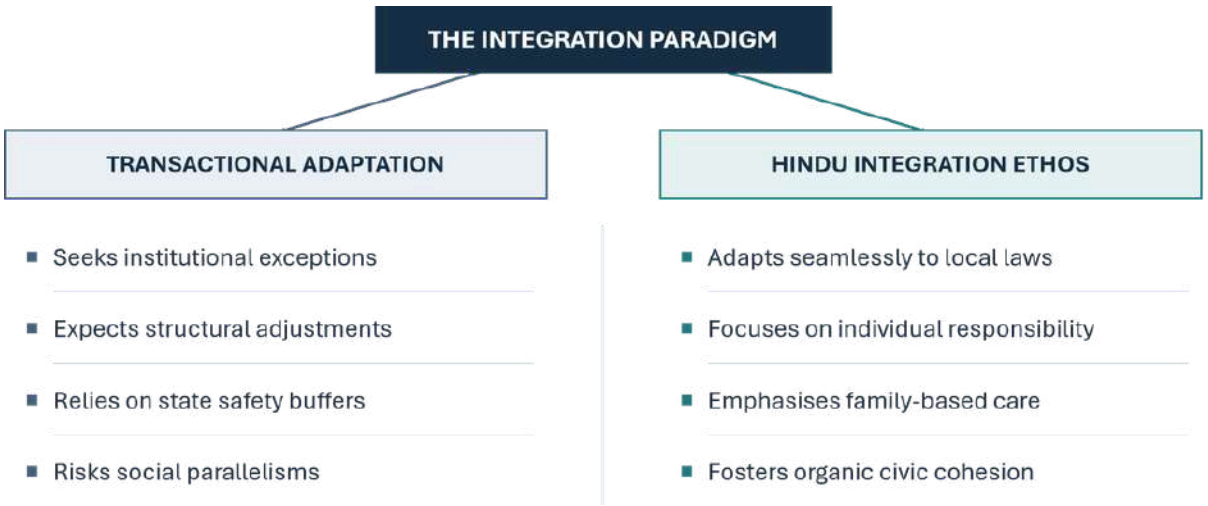
"The ruler's happiness lies in the happiness of the people, and the ruler's welfare in their welfare."

Authority exists to serve the public, aligning ethical purpose with administrative competence, financial discipline, and the rule of law.

Integration without friction or entitlement

A critical dimension of the Hindu migration experience is *how* the community engages with Britain's civic architecture.

A foundational maxim of classical Hindu thought, drawn from the *Taittiriya Upanishad*, is summarised in the ethical imperative to **"Satyam Vada, Dharmam Chara"** (*"Speak the truth, abide by the law of the land"*). Upon settling in Britain, Hindu families have consistently adopted local laws, customs, and responsibilities **without seeking to alter the fundamental fabric of British institutions**.



This reflects a vital distinction between **integration** and **multicultural accommodation**. Integration enables people to participate fully in shared civic life without requiring them to abandon every inherited custom, language, or religious tradition. A Hindu family can celebrate Diwali, visit a *mandir*, and teach children Sanskrit prayers while remaining completely committed to British law, public institutions, and civic & democratic responsibilities.

Crucially, the community does not engage in lobbying efforts to demand exemptions from national regulations or expect public bodies to compromise core standards. They seek fair and lawful accommodations where necessary, but recognise that a healthy society balances cultural respect with adherence to shared public standards. This approach reflects the ancient Vedic concept ***Ekaṁ sat viprāhā bahudhā vadanti*** (*"Truth is One, the wise speak of it in many ways"*). Because Hindu philosophy intrinsically accepts pluralism and respects diverse paths, its adherents hold no theological drive to project their beliefs onto surrounding society. They do not present demands; they offer steady participation and quiet solutions. They do not present themselves as a problem to be managed; they act as active partners in solutions.

The world is one family

The trajectory of the British Hindu community demonstrates that preserving cultural identity and achieving successful civic integration are entirely complementary.

By valuing educational discipline, honouring public order, practising self-funded charity (*seva*), and prioritising duty over entitlement, British Hindus offer a powerful template for modern citizenship. As the ancient *Mahā Upaniṣad* (6.72) concludes:

"Vasudhaiva kuṭumbakam"

"The world is one family."

This outlook encourages individuals to widen their circle of concern – caring for families while serving neighbourhoods, preserving ancient traditions while respecting adopted laws, and building successful enterprises while contributing to the common prosperity of the nation they call home.

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About INSIGHT UK

INSIGHT UK is a social movement dedicated to raising awareness, advocating and campaigning for the causes that concern and impact the British Hindu & Indian communities in the United Kingdom.

We conduct research studies, surveys, campaigns, seminars, and advocacy initiatives, alongside engaging with various stakeholders in society to further these causes.

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