



SOCIAL IMPACT ANALYSIS FOR ACTIVITIES IN 2011

HINDU FORUM OF BRITAIN

10 OCTOBER 2013



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Foreword

EPG Economic and Strategy Consulting prepared a report for the Hindu Forum of Britain ("HFB") in November 2012 to analyse social impact of the community and charitable activities of HFB in 2011.

The report analysed the fact that there was need to focus on a few successful models and replicate the success than pursue the creation of a plethora of new initiatives. The objective being to bring together leaders from business, government and the community, to develop new ways for the three areas – namely public policy and community consultation; capacity building and developing interfaith relations – where HFB engages in the service of Hindu community and the wider British society,

It is extremely important as a charity or a social enterprise that we measure and communicate the impact and how it is meeting the long-term mission and vision of the organisation. This will also show our accountability to the team, financial supporters and other stakeholders.

HFB believes in accountability and we regularly report and evaluate our impact. Going further, long term planning, measuring and greater communication will help enhance the level of transparency and respectability of the organisation.

With the above objectives in mind, HFB commissioned EPG Economic and Strategy Consulting for a full review of the organisation and its activities. As a result of this, we are able to produce this report and I hope this report will enable HFB to reposition its strategy in terms of delivery and service to the Hindu community and the wider society in the context of developing good interfaith relations with other faith communities to build a cohesive and inclusive Britain.

Arjan K Vekaria

President
Hindu Forum of Britain

Table of Contents

1	Executive Summary	4
	Key findings.....	5
	Content of this report.....	8
	Acknowledgements	9
	Press contacts.....	9
2	The context: Faith based organisations in Britain	10
	Introduction.....	10
	Faith in British society	10
	Key challenges for Hindu organisations.....	18
	Background to the HFB.....	20
	Key challenges for the HFB	21
	Summary	21
3	Analysis of the main activity areas of the HFB	22
	Introduction.....	22
	Public policy and community consultation	23
	Capacity building and project development	27
	Developing good interfaith relations.....	32
	Perceived social impact	34
	Summary	38
4	Methodology	39
	Introduction.....	39
	Key factors to consider in social impact analysis.....	39
5	Social impact of the HFB	42
	Introduction.....	42
	Public policy and community consultation for the government	44
	Capacity building and project.....	47
	Developing good interfaith relations.....	54
	Summary.....	56
6	Conclusions and recommendations	57
	Introduction.....	57
	Clearer strategy.....	57
	Internal process improvements	58
	Viable funding model.....	58
	Specific policy recommendations.....	59
	Marketing strategy.....	60
	Suggested improvements to this report/future research	61
	Conclusion.....	61
Appendix 1	Theory of change	62
Appendix 2	HFB's media presence.....	65
Appendix 3	Sources of information.....	66

1 Executive Summary

1.1 The Hindu Forum of Britain ("HFB") is the largest umbrella body for Hindus in Britain, with 284 member organisations from around the country. HFB is the first port of call for the central government and the most reported Hindu organisation in the British media. Its main three activities are:

- public policy and community consultation for the government;
- capacity building and project development for the Hindu community; and
- developing good interfaith relations with other faith communities to build a cohesive and inclusive Britain.

1.2 Despite its importance to the Hindu community, and wider British society, the HFB has struggled to keep up with the increasing demands placed upon it in recent years. This has been as a result of recent reductions in capacity elsewhere in the Hindu community in these three activity areas, an increasing Hindu population, and community cohesion issues, both within the Hindu and wider community.

1.3 The HFB therefore commissioned EPG Economic and Strategy Consulting ("EPG") to conduct an evaluation of the social impact generated by its activities in 2011, with the aim of providing recommendations on increasing its own capacity and social value, given its limited resources.

1.4 As far as we are aware, this is a first-of-its-kind, in-depth study performed for a Hindu body in Britain.

1.5 Firstly, the study critically appraises the different activities the HFB carries out. Secondly, it uses this information to conduct a social impact analysis which determines the value generated by the HFB for British society. This analysis is split into a quantitative element – for the benefits we were able to quantify – and a qualitative element – for the benefits which we could only evidence anecdotally or through case studies, but not quantify.

Key findings

Summary of faith-based charities

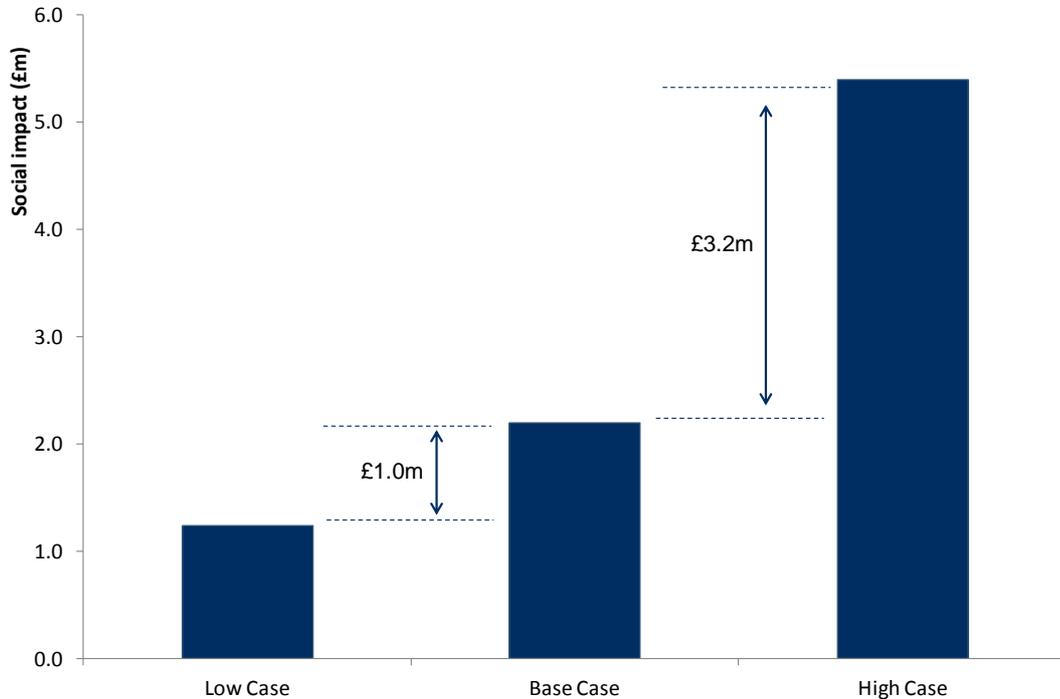
- 1.6 There are approximately 817,000 Hindus in Britain, compared to 2.7m Muslims and 263,000 Jews (a similar number to the Buddhist population). There are at least 30,000 registered faith-based charities, which count for just under 20% all registered charities, with a combined income of £8.2bn and 140,000 trustees. Of these, there are less than 400 charities identifying themselves with the Hindu faith.
- 1.7 We found that the annual voluntary income for faith-based charities on a per capita basis was £30 per Hindu, but £78 per Muslim, and £788 per Jewish person. In other words, Hindus give far less to Hinduism-based charities than Muslims and Jews do to their faith charities. On a historical basis, the HFB is, by far, the poorest of the main faith umbrella bodies.
- 1.8 Within Hindu charities, the HFB total income for the period 2007-2010 was £63,128, compared to the Bochasanwasi Shri Akshar Purushottam Swaminarayan Sanstha ("BAPS") (£52,191,481), International Society For Krishna Consciousness Limited ("ISKCON") (£21,106,527), Hindu Swayamsevak Sangh ("HSS (UK)") (£1,859,866) and Chinmaya Mission (£1,218,871). This illustrates a consistent trend: cross-*samphradaya*¹ Hindu bodies like the HFB have significantly fewer resources than those that focus on one branch of the Hindu religion and/or culture, such as these examples.

Estimate of social impact

- 1.9 EPG's analysis shows that the HFB's activities in 2011 generated £2.2m of additional value for the British economy. Depending on the conservativeness of the assumptions used, we found this could range from £1.2m to £5.4m. This is summarised in Figure 1.1 below.

¹ Religious system, branch or denomination of Hinduism, often related to particular gurus.

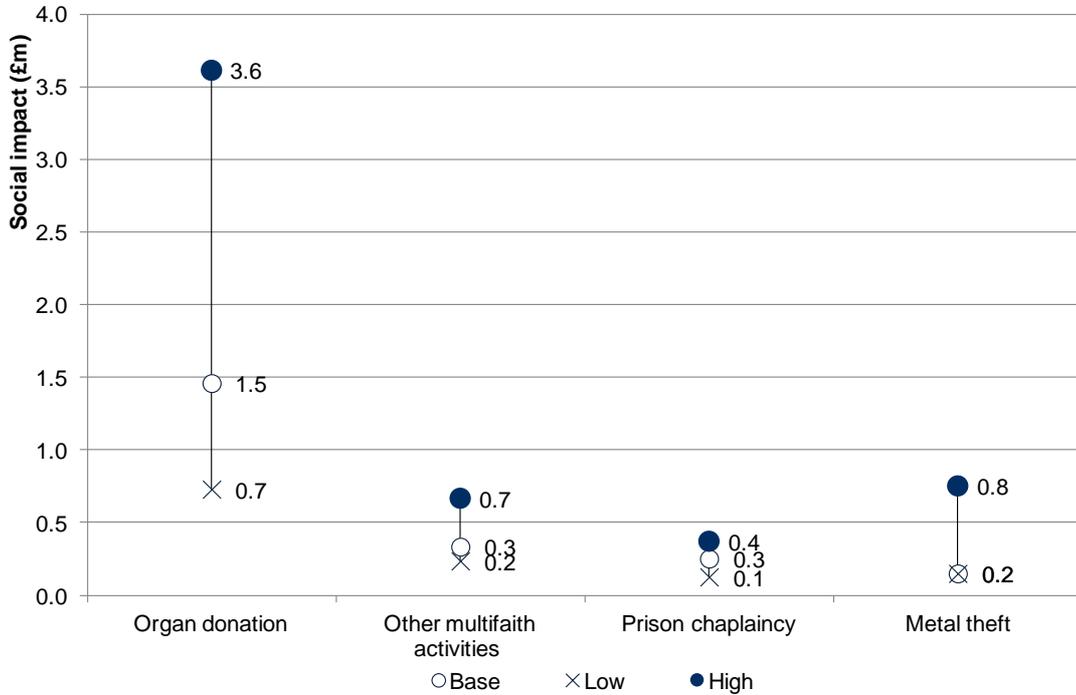
Figure 1.1 HFB estimated social impact: Low, Base and High cases



Source: EPG.

- 1.10 The figure below breaks down this figure into the four areas of social impact we were able to most robustly quantify.
- 1.11 We did not attempt to quantify the impact of other activities generated by the HFB in 2011 because the impact measurement would be subjective without adequate data. In the activities we have measured the social impact for, we have attempted to be as conservative as possible, evidenced by the fact that the Base Case is closer – or in one case identical to – the Low Case.
- 1.12 We estimate that if the HFB had adequate resources and funding, as well as quantifiable evidence of its impact, this benefit could be demonstrably higher.
- 1.13 Figure 1.2 below breaks down this figure into the four areas of social impact we were able to most robustly quantify.

Figure 1.2 Summary of estimated social impact showing Base, Low and High cases



Source: EPG.

1.14 Our study conducted a theory of change exercise for the HFB, via several internal and external stakeholder interviews, and independent research. This enabled us to form a picture of what activities the HFB did, what the direct benefits were as a result of these activities, what ultimate social impact was generated and where the evidence was to prove this was the case.

Key challenges

1.15 We view this report as a starting pistol for social impact measurement in the faith sector in Britain. There are a number of challenges in measuring this impact that are specific to this sector. The following challenges in particular pertain to the HFB.

- There was a lack of quantitative and objective data in several of the activities the HFB carried out in 2011, although the anecdotal and qualitative gross benefits were clear in terms of greater community cohesion and improved well-being.
- Given that the HFB operates on a shoe-string budget, its net benefits (adjusted for what the next best alternative for those resources may have been) were significant.
- Due to resource constraints, but a lack of relevant skills, there is a large gap between what impact the HFB does generate, and what it could potentially generate.
- These resource constraints could, at least partially, be alleviated with greater support from members. Often, members have expected high value services from the HFB, but without a quid pro quo. Members often do not pay required membership fees, even when the market value of services provided as "sewa" (selfless service) may run into several thousands of pounds. Having said this, the HFB's enforcement is poor. This leads to a moral hazard issue because it relies greatly on the continued goodwill of key personnel. This significantly threatens the financial viability of the HFB.

Content of this report

- 1.16 In **Section 2**, we lay out the context of this report. We provide a background to faith-based organisations and Hindu community organisations, in Britain, to understand the environment in which the HFB operates.
- 1.17 In **Section 3**, we summarise the main activities of the HFB, based on interviews and our independent research.
- 1.18 In **Section 4**, we present our methodology for determining social impact.
- 1.19 In **Section 5**, we present our calculations of the social impact of the HFB's activities in 2011.
- 1.20 In **Section 6**, we present our recommendations as what the HFB could do in order to improve the social impact it generates and become a more effective organisation.

- 1.21 The appendices provide additional information on the theory of change, the HFB's media presence and the sources of information used, including a list of interviews.

Acknowledgements

- 1.22 A large team from the HFB provided us with insights via telephone and face-to-face interviews. In particular, we would like to thank Deesha Chadha, Ramesh Pattni, Jit Jethwa, Rickie Sehgal, Bharti Tailor, Swaminathan Vaidyanathan, Arjan Vekaria and Nilima Vyas for their input.

Press contacts

Swaminathan Vaidyanathan

Secretary General
Hindu Forum of Britain
sg@hfb.org.uk
+44 (0) 20 8965 0671

Pratik Dattani

Managing Director
EPG Economic and Strategy Consulting
info@economicpolicygroup.com

2 The context: Faith based organisations in Britain

Introduction

- 2.1 To understand the effectiveness of the HFB, it is important to first understand the environment of faith-based organisations in which it operates.
- 2.2 This section provides the context for the subsequent analysis. It first presents some high level statistics on religious affiliation in Britain, before discussing the prevalence and relative success of faith-based charities. It draws comparisons of such charities between the faiths. Finally, this section compares a selection of the main Hindu organisations in Britain to illustrate the kind of challenges the HFB faces.

Faith in British society

Religious affiliation in Britain

- 2.3 According to Integrated Household Survey ("IHS") data, published by the Office for National Statistics ("ONS")², 69% of people in Britain stated that they had a religious affiliation with Christianity. 4.4% stated that they had a religious affiliation with being a Muslim, and 1.3% affiliated themselves with Hinduism. 23% stated that they had no religious affiliation. This is shown in the table below.

² ONS (2011), *Integrated Household Survey April 2010 to March 2011: Experimental Statistics*, 28 September 2011, page 1.

Table 2.1 Population of England and Wales by religious affiliation (2011)

	IHS (Britain)	Census 2011 (England and Wales)
Total population	60,462,600	56,075,912
<i>of which:</i>		
Christian	41,417,000	33,243,175
Muslim	2,660,000	2,706,066
Hindu	786,000	816,633
Sikh	423,000	423,158
Jewish	242,000	263,346
Buddhist	242,000	247,743
Any other religion	665,000	240,530
No religion	14,027,000	18,135,261*

*Includes "Not stated". Source: ONS (2011), IHS, "Table 3: Religion: by Country, April 2010 to March 2011"; ONS (2012), "Table KS209EW: 2011 Census: Religion, local authorities in England and Wales". Scotland Census 2011 do not break down by religion. For subsequent calculations, Scotland breakdown by religion assumed to be that of ONS (2011).

2.4 By contrast, the annual British Social Attitudes survey, carried out by the National Centre for Social Research ("NCSR"), shows that in 2012, only 44% of people stated that they had a religious affiliation with Christianity. 50% of Britain considered itself of "No religion", and only 6% considered itself "Non-Christian"³, compared with 8.3% in 2.3 above. 60% of Britain never attends religious service⁴. This indicates that although individuals in the census may identify themselves as being part of a particular religion, the *level* of religious affiliation, or "religiosity", may in fact be much lower.

Number of faith-based organisations

2.5 It is difficult to ascertain the exact number of faith-based organisations with a community or charitable purpose in Britain. In September 2008, research by the Charity Commission found that there were at least 29,495 faith-based charities,

³ NCSR (2012), *British Social Attitudes 28th report findings*, April 2012, NCSR website. Accessed 23 October 2012.

⁴ Henley, J. (2011), *Do we actually need a census?* The Guardian, 20 March 2011. Accessed 23 October 2012.

accounting for at least 17% of all registered charities. Together, they had an income of £8.2 billion and 138,467 trustees⁵.

2.6 This research discussed some of the methodological challenges in identifying faith-based charities as follows:

- charities may be faith-based, but may not have classified themselves as such;
- historical and social factors often render the use of search terms such as "St." or even "Christian" obsolete; and
- charities may use key words such as "Christchurch" or "Church Town" in their name for solely geographical, rather than faith-based.

2.7 We found similar constraints in our identification of faith-based organisations.

2.8 We also took a more holistic approach to determining the relevant Hindu charities. Although the search terms used by the Charity Commission team for Christian, Muslim and Jewish charities appeared comprehensive, for Hindu charities, only those with a keyword of "hindu" were identified as Hindu. This meant, crucially, many of the largest Hindu charities may have been excluded from the analysis. In particular, the BAPS, ISKCON and Akshar Educational Trust ("Swaminarayan school") would have been excluded, significantly skewing some results.

2.9 The table below shows the results of our analysis of the charity sector in Britain. Our research is based on keyword searches on the Charity Trends website, but sought to identify *only* the charities with the best data for Income, Voluntary Income, Volunteers and Employees. Robust data for these metrics was only available for the period 2010-12, and the average charity we excluded is likely to be small and with below average data quality. As a result, the number of charities identified by us is smaller, but our research serves a different purpose than the other two sources in the table below.

⁵ Dr Brennan, S. (2008), *Working paper - Faith Based Charities*, Charity Commission, 2008, page 1.

Table 2.2 Number of faith-based charities

Number of faith-based charities	Charity Commission (2008)	Charity Choice (2012)	EPG (2012)
Christian	24,529	15,428	3,584
Muslim	1,398	1,077	793
Hindu	352	187	147
Sikh	237	N/A	N/A
Jewish	2,387	1,113	267
Buddhist	249	220	N/A
Any other religion	829	N/A	N/A

Source: Charity Commission (2008), CharityChoice.co.uk, CharityTrends.org, EPG research. Note: The Charity Commission (2008) research was part of a working paper; we do not have access to the final version.

Income generated across faith groups

2.10 There are a far smaller number of Hindu charities in Britain compared to those from other major faiths. However, to be able to draw any further conclusions from this data, we must adjust for the size of each faith population.

2.11 We have calculated a figure that provides income, by faith group, per capita, as shown in the table below. Voluntary income, in the form of donations, is displayed separately from total income, which includes income from fundraising activities.

Table 2.3 Annual income for faith-based charities, per capita and adjusted for 0-19 year olds

Religion	Year	Total income	Voluntary income
Hindu	2012	£65	£31
	2011	£69	£31
Christian	2012	£55	£23
	2011	£52	£23
Muslim	2012	£128	£81
	2011	£128	£87
Jewish	2012	£1,652	£764
	2011	£1,617	£740

Source: Individual search terms for religious affiliation at Charitytrends.org. Denominator adjusted by removing 0-19 year olds as they will unlikely have a disposable income with which to donate.

2.12 From the four major faith groups, the table shows that religious affiliation with Christianity is low – per head of population, Christian charities are poor at fundraising, even though in absolute terms their fundraising is highest. It also highlights the significant comparative success of Jewish organisations at fundraising. Although Hindus donate money to Hindu charities more than Christians, they are significantly less generous than the other main faith groups. In fact, only 1% of Hindu charities have an income of over £1 million^{6 7}.

2.13 Many Hindus support charities in India, particular in the areas of education, social and religious organisation⁸. In addition, they often give substantial in-kind donations to temples (such as food). Therefore, although we believe the Hindu figure in 2.11 is an underestimate. However, we believe that if this analysis was expanded to the entire charity set contained in the Charity Commission (2008) and Charity Choice (2012) datasets in 2.9, the ordinal ranking of the results would still be unchanged, with the Hindu and Muslim figures perhaps much closer together.

⁶ Charity Commission (2007), *Working with faith groups - Feedback from Hindu charities*, 2007, page 1.

⁷ It should be noted that many Hindus support charities directly in India, particular in the areas of education, social and religious organisation, which is outside the scope of the figures calculated here.

⁸ See, for example, Pharaoh, C., McKenzie, T. (2013), *Giving back to communities of residence and of origin*, Centre for Charitable Giving and Philanthropy, 2013.

Income across faith group umbrella bodies

2.14 The next step is to look at the interfaith comparables to the HFB. The table below outlines the annual income over the last six years for the main umbrella bodies across the Hindu, Muslim and Jewish faiths.

Table 2.4 Annual income for faith-based umbrella bodies

£	HFB	HC (UK) ⁹	Muslim Council of Britain	Board of Deputies
2012	19,723	1,552	15,360	-
2011	17,357	2,436	10,124	1,254,911
2010	9,843	5,500	82,275	1,258,393
2009	9,180	4,284	51,188	1,065,254
2008	19,256	5,561	192,220	1,264,056
2007	44,086	53,054	139,391	1,068,369
Total funds raised over period	119,445	72,387	490,558	5,910,983

Source: Charity Commission, HFB accounts. Because of their significantly larger size, bodies affiliated with Christianity are excluded for comparative purposes.

2.15 This shows a similar trend, in that Muslim and Jewish organisations are significantly better at fundraising. Interestingly, the economic downturn in Britain does not seem to have reduced the Board of Deputies of British Jews ("BoD") revenues. They have, in fact, increased from 2007 to 2011.

Income across faith-based academic institutions

2.16 It may be that umbrella organisations between faiths are not comparable because of different remits, histories and objects, and the existence of related foundations and companies limited by guarantee. As a sense-check of these results, it could be helpful to compare three premier academic institutions, all based in the same university and town, and teaching religious studies.

⁹ Charity Commission and Companies House accounts show different amounts. We have used the Charity Commission figures here for consistency.

2.17 The following table shows the annual income for faith-based academic Centres in Oxford, which are all well known and widely respected in their respective faith groups.

Table 2.5 Annual income for faith-based academic institutions in Oxford

£	Oxford Centre for		
	Hindu Studies	Islamic Studies	Hebrew and Jewish Studies
2012	261,659	15,015,350	1,815,045
2011	240,278	12,398,429	2,058,145
2010	232,020	11,839,874	2,169,905
2009	198,561	5,919,232	1,683,625
2008	199,735	9,302,567	3,588,855
2007	162,345	6,274,381	1,555,052
Total funds raised over period	1,294,598	60,749,833	12,870,627

Source: Charity Commission.

2.18 The observed trends are similar to those observed above. Hindu organisations are the poorest in absolute terms, as well as on a per capita basis. In absolute terms, the Oxford Centre for Islamic Studies is the most wealthy, while on a per capita basis, the Oxford Centre for Hebrew and Jewish Studies is wealthier.

Income across Hindu organisations

2.19 While the data above consistently shows Hindu organisations are poorer than those from other faiths, the picture is more complicated within the faith group itself.

2.20 The table below is split into two: the first half shows annual income for selected Hindu umbrella bodies, and the second half shows annual income for selected *sampradayaic* bodies. BAPS and the Swaminarayan school both belong to the same denomination, while ISKCON and the Chinmaya Mission both follow separate denominations, while the HSS (UK) has its roots in a political movement in India.

Table 2.6 Annual income for Hindu umbrella bodies, compared with selected Hindu community organisations

£	HFB	HC (UK)	NCHT		
2012	19,723	1,552	19,445		
2011	17,357	2,436	17,272		
2010	9,843	5,500	17,023		
2009	9,180	4,284	18,067		
2008	19,256	5,561	16,366		
2007	44,086	53,054	3,759		
Total funds raised over period	119,445	72,387	72,847		

£	BAPS	ISKCON	BKWSU (UK)	HSS (UK)	Chinmaya Mission
2012	-	-	-	190,284	-
2011	-	6,261,983	1,668,604	171,718	321,537
2010	12,401,285	4,548,526	1,679,370	390,063	459,516
2009	13,547,821	6,111,794	1,302,497	432,079	456,447
2008	12,353,462	5,647,543	2,141,231	432,003	408,041
2007	13,888,913	4,798,664	1,986,621	434,003	333,341
Total funds raised over period	52,191,481	27,368,510	8,778,323	1,859,866	1,514,408

Note: NCHT is National Council of Hindu Temples UK, BKWSU (UK) is Brahma Kumaris World Spiritual University UK. Source: Charity Commission, HFB accounts.

2.21 This illustrates a surprisingly consistent trend: Hindu umbrella bodies that serve across *sampradayas* have fewer resources available to them than bodies that serve one *sampradaya*, community or guru only. It also illustrates that, rather than a lack of willingness to give within the Hindu community, which is what comparisons between faiths above seemed to imply, the real trend is that Hindus are very particular about where they donate.

- 2.22 This is consistent with a trend identified by the Charities Aid Foundation ("CAF"), as well as with anecdotal evidence from our interviews¹⁰. The CAF found that Indian donors tended to give money to charities that focussed on education (spiritual education and learning about Hindu traditions is a key part of the objects for each of the *sampradayaic* charities above), but that particularly older people tended to feel the greatest responsibility to their individual community. Therefore, bodies such as HFB and HC (UK) are disadvantaged because they are not closely affiliated to any one particular *sampradayaic* community.
- 2.23 As a result of the higher funding, the non-umbrella organisations are more able to create an infrastructure with which to support their community and, in turn, seek future donations. As an example, the HFB has one paid member of staff, at a salary of £7,000 working significantly above her contractual hours¹¹. In 2011, the HFB had one administrative staff member, who was paid £4,502¹². In contrast, employment costs in 2010 for ISKCON were £488,424 (118 paid staff)¹³, and £1,355,926 for BAPS (71 paid staff)¹⁴.

Key challenges for Hindu organisations

- 2.24 However, it must be remembered that the denominational organisations outlined in the table above are the largest in the country and therefore not necessarily comparable to many smaller temples and organisations closer to the median. In 2007, the Charity Commission found that Hindu charities found it difficult to undertake effective fundraising for two main reasons:

¹⁰ CAF (2010), *British Indian donors: Understanding giving patterns, motivations and obstacles*, June 2010, pp. 8, 10.

¹¹ Under the existing set up within HFB the post of Secretary-General is elective and hence primarily honorary. But in the absence of a permanent paid senior executive position to carry out the decisions of the HFB, the role of the Secretary-General often combines both. Therefore, hours spent on work other than the demands of the role of Secretary-General may be a small proportion of the total number of hours. We understand that expenses incurred during the course of discharging duties of the Secretary General are fully reimbursed.

¹² Companies House (2011) *HSS (UK) Financial statements for 31 March 2011*, page 15.

¹³ Companies House (2010a), *ISKCON Trustees' report and financial statements for the year ending 31 December 2010*, 2011, p. 25.

¹⁴ Companies House (2010b), *BAPS Annual report and accounts 2010, 2011*, p. 24.

- a lack of suitably skilled trustees makes it difficult for them to undertake effective fundraising; and
- that Hindu charities experienced difficulty in accessing grants due to their faith-based nature¹⁵.

2.25 In our research, we found that most Hindu community organisation trustees where most trustees tend to be over 50 years old, and have been in management positions for a significant period of time. This has been partly due to incumbency factors, and partly due to perceived disinterest in younger members of the community in taking over the reins. The latter factor has been a significant point of debate internally within the Hindu community for several years and was one of the key points of discussion at a Hindu convention of nearly 100 community leaders in London in September 2012.

2.26 Interestingly, this does not seem to be an issue within other faith communities. For example, the Charity Commission carried out a 'Survey of mosques in England and Wales' in February 2009, which was believed to be the widest survey of its kind to-date. They interviewed 255 mosques, from a total of 1,102 identified. 52% of the mosques included trustees or those with equivalent management responsibilities aged between 18 and 30, and 89% had those in the range 31-50 years old¹⁶.

2.27 Charity Commission (2007) also found that Hindu organisations believed they were overlooked and neglected by the Commission.

2.28 Feedback to the Commission noted the value of appointing a Hindu mediator, who would be able to settle differences between Hindu charities¹⁷. In fact, the HFB has, on a voluntary basis, played a mediation role in several intra-Hindu disputes, for example with the Shree UK Luhar Community, a Hindu temple in Leicester and the Swaminarayan temple in Stanmore. This is considered one of the most important areas in which the HFB creates quantifiable social impact, as discussed in Section 4.

¹⁵ Charity Commission (2007a), p. 2.

¹⁶ Charity Commission (2009), *Survey of mosques in England and Wales*, Charity Commission, February 2009, Section 2.3.

¹⁷ Charity Commission (2007b), *Working with faith groups - The Charity Commission Faith Groups Programme 2004-07*, December 2007, p. 9.

The Hindu Youth Survey 2001

- 2.29 In 2001, the Oxford Centre for Hindu Studies ("OCHS") carried out the Hindu Youth Survey, which asked 500 young second and third generation Hindus mainly from North London about their attitudes towards, and relationship with, their faith.
- 2.30 The issues faced by young British Hindus are consistent with our research as part of this report, and point to potential focus areas for the HFB¹⁸:
- Understanding Hinduism: Many problems related to understanding the complexities of Hinduism, linked to conflicts about culture, religion and linguistic heritage.
 - Wider society: Inadequate political representation, inaccurate representation in the media, racism and, therefore, not being able to have the same pride in Hinduism as, say, Sikhs in their own faith.
 - Gender inequality: Differential rights for men and women. For example, 71% of youth said men and women had equal status in their family, but only 38% felt they had an equal status within the Hindu community. This figure was likely skewed by *sampradayas* that are male-oriented and led.
 - Limitations within family, community and work contexts: A variety of factors were identified as relating to narrow-mindedness, high family and community expectations and a lack of unity.

Background to the HFB

- 2.31 To understand the enabling factor for the existence of the HFB, it is important to understand the background to Hindu community organisation in the 1990s and later in Britain.
- 2.32 On 20th March 2003, the HFB was launched with the support of over 100 Hindu organisations from different regions and cultural backgrounds in Britain. At the core of HFB's activities is a strong belief in the richness and diversity of the Hindu culture, its value system that encompasses respect for all beings and faiths, and a cultural heritage that facilitate community cohesion and coexistence.

¹⁸ OCHS (2001), *The Hindu Youth Research Project 2001*, 2001, pp. 11-12.

2.33 The HFB was formed because many organisations felt that British Hindus need a collective and organised national structure which could effectively tackle issues for the community as a whole. Some of the areas of critical focus for the HFB since inception have been:

- community consultations and representations from grassroots to the highest government levels;
- education, training and Standing Advisory Council for Religious Education (SACRE) representation;
- security and safety of temples, community centres, festivals and individuals; legal and parliamentary participation; and
- organ donation and other health issues.

2.34 As Section 1 showed, the resources that the HFB has at its disposal are minimal. For example, its office is rent-free and other office facilities are courtesy of its President. The market price of this accommodation would be higher than the HFB's total income in 2011. In addition, its IT services and computers are provided services and updates by another well-wisher, Transputec Ltd. We are advised that the HFB had 57 volunteers in 2011, ranging from a full-time commitment from the Secretary-General to 1-2 hours a month on an ad-hoc basis from others.

Key challenges for the HFB

2.35 The challenges that the HFB says it faces are consistent with these comments:

- lack of adequate funding and resources;
- lack of management and mentoring resource; and
- motivating small organisation to see beyond immediate challenges.

Summary

2.36 This section has provided an outline of the population of Britain by religious affiliation and number of faith-based charities. It showed that, on a per capita basis Jewish charities were the best at fundraising amongst all the faiths by a significant margin. This section also showed that while Hindu umbrella bodies attracted little funding, organisations focussed on specific individual communities were successful in fundraising.

3 Analysis of the main activity areas of the HFB

3.1 In preparing this report, we relied upon several stakeholder interviews, both arranged by the HFB National Executive Committee ("management") for our team, and those arranged independently and informally, with HFB member organisations and key stakeholders from other faith groups; annual reports; academic research particularly on community cohesion and other publically available material.

3.2 This section first details the key representative activity areas and forums the HFB is part of, then goes on to describe each of these areas in more detail. The starting point for understanding the activities discussed below was to attempt a mapping exercise between the activities, outputs, outcomes, evidence that shows these outcomes were achieved, and how these link to the organisation's ultimate goal. This is a so-called theory of change approach, which is reproduced in Appendix 1.

Introduction

3.3 The table below outlines the activity areas of the HFB, and the specific activities and projects that make up these areas. This table presents an overview of the rest of the section.

Table 3.1 Key areas of board representation for the HFB

Activity area	Main projects
Public policy and community consultation for the government	Cremation Community cohesion and dispute resolution Theft of metals
Capacity building and project development for the Hindu community	Capacity building Prison chaplaincy National Census Organ donation campaign
Developing good interfaith relations with other faith communities to build a cohesive and inclusive Britain	Hindu-Christian Forum Other multi-faith activities

Source: HFB.

3.4 Representatives from the HFB sit on a number of community engagement, policy consultation and multi-faith boards both in Britain and internationally. Many of the outputs mentioned in subsequent sections arise as a result of activities at these forums.

Public policy and community consultation

- 3.5 There was a consistent view amongst external stakeholders we interviewed that it was not clear what the HFB view was on government consultations it responded to, or to what extent it had solicited the views of member organisations.¹⁹
- 3.6 This appears to be a manifestation of two factors:
- a lack of public relations and marketing strategy within the HFB such that the efforts expended by volunteers are not always efficiently communicated to members; and
 - a lack of resources.

Cremation

- 3.7 The HFB has been working as part of a cremation issues task force with the Ministry of Justice ("MoJ"). Its involvement started with a legal bid by Davinder Ghai, a 73-year-old man from Tyneside who, in 2007, started a campaign to overturn a decision by Newcastle City Council, which denied him a licence for a pyre because it was unlawful under the 1930 Cremation Act. Upon his appeal in 2010, the then Justice Secretary, Jack Straw, intervened, arguing that the original decision was justified on the grounds of public health, safety and morals²⁰.
- 3.8 According to indicative, and unconfirmed, figures provided to us by the HFB, up to 90,000 people in the Midlands may be affected by the lack of open-air cremations over time. Provisions in the Midlands (which is home to a large Hindu community) are considered to have improved over time, as a direct result of intervention by the HFB. The facilities in North London, however, where a large Hindu community is also present, were identified in particular as being poor. We were told that the existing facilities were oversubscribed and did not cater for Hindu requirements.
- 3.9 The involvement of the HFB was largely one of education of the relevant stakeholders in central government, local authorities and the NHS, about Hindu requirements, as well as multi-agency facilitation. In particular, coroners in the

¹⁹ Some consultations carried out by the HFB are internal and informal and therefore are not documented.
²⁰ Butt, R. (2010), *Hindu man takes open-air cremation battle to appeal court*, *The Guardian website*, 18 January 2010. Accessed 23 October 2012.

Midlands were highlighted as initially not being aware of Hindu issues to the extent that they were of Muslim or Jewish requirements. The MoJ was seen as responsive to HFB concerns, but the HFB has often not been able to proactively identify and discuss any issues with the MoJ.

- 3.10 There are two reasons for this. First, the HFB itself does not have the dedicated resources to deal with local issues in many parts of the country. Second, there is a perception within the HFB that there was a lack of support from other Hindu community organisations.
- 3.11 Therefore, there is the potential for the Hindu community to engage with the MoJ more regularly. In practice, this is difficult, given that consensus on open-air cremations does not exist in the Hindu community²¹.

Community cohesion and dispute resolution

- 3.12 An issue for which there is considerable anecdotal evidence is the ineffectiveness of many, particularly older, first-generation, community leaders. This is a view not only from within the HFB but also major gatherings of Hindus which have a stated aim of improving intra-community cohesion, such as the Annual Hindu Convention that took place on 1 September 2012. It is also a view consistent with the findings of the Hindu Youth Survey 2011, and was mentioned in every stakeholder interview we carried out. There is a perception that local community and temple organisations, which are predominantly run by older members of the community, do not respond adequately to issues of corporate governance, succession planning and the engagement of youth.
- 3.13 According to the HFB, local issues, in specific instances, related to domestic violence or other social stigmas were dealt with poorly by local temple leaders. These issues were typically identified by local police, who would ask local community leaders to assist with dispute resolution or multi-agency facilitation. However, according to the HFB management, given localised community resistance to tackling social stigmas. Therefore, the HFB was often requested to

²¹ Lakhani, J. (2010), *Hindu don't need open-air cremation*, *The Guardian website*, 18 January 2010. Accessed 23 October 2012.

play this role and provide advice to the police. The HFB's ability to do so was often hampered by a lack of on-the-ground resource.

3.14 In late 2010, and further into 2011, the HFB was part of a faith consultative group for the Leicestershire police, initially as a result of an English Defence League ("EDL") march in October 2010. We are advised that on the day of the march, the HFB were acting locally as Hindu points of contact for the police. The HFB's role was to be a "*critical friend*" for the police, such that they disseminated the latest available information to local organisations.

3.15 As part of this work, the team also dealt with ad-hoc incidents of communal disharmony. From our interviews with several of the HFB management committee, the following instances were highlighted where they were involved in an intermediary conflict resolution role between Hindu individuals or organisations, and the wider community:

- bailiffs executing a dawn raid on a temple in Tooting, evicting priests and seizing idols²², whilst wearing shoes, eating meat and smoking within or near the most sacred part of the temple;
- firework fired into a temple in Leicester at a time when members of the public were also present;
- acting as a mediator in a Leicester temple dispute "*over money and control*";
- issues faced in East England over the attribution of Nazi swastikas to Hinduism; and
- ashes after cremation being scattered in local rivers by Hindus per Hindu tradition, which was regarded by the police as suspicious activity.

Theft of metals

3.16 Muggings of Hindu women for their gold jewellery were seen as a significant problem by the HFB in 2011. According to the management, as the price of gold has increased, Hindu women have become more attractive targets for thieves

²² Rucki, A. (2012), *Bailiffs execute dawn raid on temple outraging Hindu community*, Your Local Guardian, 29 May 2012. Accessed 14 September 2011.

because the gold they wear tends to be of the highest quality²³ and they are more likely to be outdoors alone compared with women from other South Asian communities.

3.17 Several police forces in areas with a large South Asian community, such as Leicester and Slough, ran awareness campaigns after a spate of opportunistic robberies and burglaries²⁴. The HFB worked with the Metropolitan Police to highlight the advice and assist in crime prevention advice to the Hindu community. We understand that, as a result of a concerted media campaign on radio, mainstream TV²⁵ and online, the numbers of complaints received by the HFB office went from several a month to zero.

3.18 The theft of metal from places of worship has also become an area of concern for the HFB, driven again by rising metals prices. We understand the HFB was the only Hindu organisation to have actively taken part in the Home Office group looking at reducing the theft of metal – an acute issue for Hindu temples, which usually contain more metal, precious and otherwise, than other places of worship.

Grooming and conversions

3.19 Although we do not have access to reliable data, anecdotal evidence from the HFB management and other organisations such as the National Hindu Students Forum ("NHSF") suggests that "*grooming*" and "*forced conversions*" of particularly Hindu female university students are an area of concern. As with the dispute resolution discussed above, this is often confidential and sensitive work.

Other activities

3.20 There were several other activities and campaign the HFB were involved in in 2011, such as a campaign with Premier Christian Radio to restore Religious Education amongst the core subjects for a proposed Baccalaureate system of qualifications; significant contribution to legislation on caste discrimination; and

²³ Saner, E. (2012), *The great Asian gold theft crisis*, The Guardian, 31 January 2012. Accessed 23 October 2012.

²⁴ Saner, E. (2012).

²⁵ BBC News Online (2011), *Rising gold prices prompt more robberies in London*, 4 August 2011. Accessed 2 September 2012.

ongoing support and consultation with a new Hindu school being set up by the i-Foundation.

Capacity building and project development

Capacity building

- 3.21 Some of the most powerful examples of public policy issues that were highlighted stemmed from outside Britain. We understand that the HFB has a policy not to get involved in matters outside Britain unless specifically asked to intervene by a member organization.
- 3.22 One of these specific issues led, at least in part, to the HFB leading the establishment of the Hindu Forum of Europe ("HFE"). It was established to address the concerns that most countries in Europe do not recognise Hinduism as a faith and because Hungary recently deregistered Hindu organisations from a list of recognized 'churches'. The HFE was set up, wholly, to help establish a voice for Hindus across Europe.
- 3.23 In November 2011, legislation was passed in Hungary to withdraw recognition of Hinduism as a recognised religion in the country²⁶. In 2012, two Hindu organisations were re-registered in Hungary as a direct result of the work done by the HFB and HFE. As a result, we understand these organisations are now able to hold land and were eligible for grants
- 3.24 The management of the HFB believes that although Hindu representation across Europe has improved significantly in recent years, the community is "*significantly behind other faith groups*" in Europe who are better funded, more organised and have effective political relationships. For example, only four countries in Europe have recognised Hindu umbrella bodies, including Britain. In particular, our interviews highlighted a view that these countries are foregoing gains from trade with South Asian businesses as a result of a lack of understanding of the faith.
- 3.25 The HFB has suffered from a lack of support in some of its capacity building activities. For example, in 2011, there was significant funding and time spent by the

²⁶ Hansard (2011), *Column 469, Question from Bob Blackman, MP, House of Commons, 24 November 2011.*

HFB and other organisations on a global coordination effort for Hindus umbrella organisations, with similar aims as for the HFE within Europe. However, we understand that due to a lack of resource on the part of the organisers (based outside Britain), this initiative did not achieve tangible results. Current attempts at global community coordination are therefore restricted to pockets of initiative in particular countries.

- 3.26 A similar point of frustration was noted in several interviews with stakeholders with relation to British political and community engagement groups as well.

Prison chaplaincy

- 3.27 Chaplaincy has been an increasing area of activity for the HFB. Prison chaplaincy is a combination of statutory duties as specified in the 1952 Prison Act and, more recently, the Faith and Pastoral Care Specification. This includes reception visits for new prisoners, healthcare unit visits, Care and Segregation Unit visits and supporting staff and discharge visits. A typical chaplain's day may finish with writing planning and parole reports, and logging the day's activities²⁷.
- 3.28 There are 144 prisons in England and Wales and every prison has within it a chaplaincy team. During 2010 1,354 ex-prisoners²⁸ were supported through community chaplaincy teams across Britain, with 50 paid staff and 487 volunteers,²⁹ in addition to existing multi-faith chaplaincy arrangements within the prison system.
- 3.29 In June 2011, there were 452 prisoners who identified themselves as Hindu³⁰ in England and Wales, or 0.5% of the prison population. However, we understand that there is only one full time paid Hindu chaplain, working in central London

²⁷ Prison Reform Trust (2012), *Prison and Community Chaplaincy January 2012, Minutes of the All-Party Penal Affairs Parliamentary Group, held on 24 January 2012 at 5.00 pm in Committee Room 6, January 2012.*

²⁸ Prison Reform Trust (2012).

²⁹ Dr Whitehead, P. (2011), Evaluation report of research at six community chaplaincy projects in England and Wales, Teeside University, 5 September 2011, pp. 9-10.

³⁰ House of Commons (2012), *Prison population statistics, 24 May 2012, pp. 2, 20.*

prisons. By contrast, there has been significantly more leadership and capacity building to institutionalise chaplaincy in other faiths³¹.

3.30 There was a view that emerged in our interviews that prisons did not understand the needs of Hindus, thereby resulting in insufficient provision of chaplaincy support. The specific example was given of prisoners that identified themselves as coming from a specific *sampradaya*, rather than identifying themselves as a "Hindu". As a result, they are recorded in MoJ statistics as from "Other religious groups" and the prison pastoral care is likely not provided, despite the presence of a Hindu chaplain in the prison.

3.31 Output 1 of most recent MoJ guidelines on Faith and Pastoral Care for Prisoners says "[t]he Chaplaincy provision reflects the faith / denominational requirements of the prison"³². However, if a critical mass of clients of a particular faith background are considered not present in a prison because many record themselves as belonging to a *sampradaya* rather than the overall faith, it is unlikely the prison is unable to the support that those clients require³³.

3.32 The HFB management considers the lack of recognition as a major issue. Nevertheless, even if there was a greater awareness, it is not obvious to us, where the extra resource would come from to serve the clients, given the absence of paid chaplaincy positions.

National Census

3.33 The HFB's work with the National Census was in two parts, both of which represented significant consultative projects with the potential to help Government policymakers make significantly more informed policy decisions.

3.34 The HFB was the only Hindu umbrella body that worked with the ONS to set up town hall meetings to increase rates of return and improve education about the

³¹ Centre for the Study of Islam in the UK (2012), *Muslim Chaplains Research Project*, Cardiff University website. Accessed 23 October 2012.

³² MoJ National Offender Management Service ("NOMS") (2011), *Faith and Pastoral Care for Prisoners, PSI 51/2011*, 3 November 2011, pp. 2-3.

³³ This presupposes the faith needs and requirements of the prison are measurable, and are subsequently matchable to provisions. It may be that more "Hindus" do not mean more Hindus that require pastoral support.

need to complete census forms. The HFB additionally helped translate census material into Gujarati.

- 3.35 Second, after the Census was carried out the HFB has been engaged in consultation with the ONS to understand the different categories of Hindu that have been recorded. Incorrect aggregation of Hindus, which is more likely than with other faiths, given the *sampradayaic* nature of the religion, means that the number of Hindus in Britain is underestimated, which may adversely affect funding, planning and resource allocation decisions at a local and central government level.³⁴ This is an analogous issue to the prison chaplaincy one discussed above.
- 3.36 However, counting the number of self-reported Hindus means that there is a risk of overestimation. The annual British Social Attitudes survey, carried out by the NCSR, shows that in 2012, 50% of Britain considered itself of "No religion", and only 6% considered itself "Non-Christian"³⁵. This contrasts with 8.3% considering themselves non-Christian in 2.3 above. The survey indicates that although individuals in the census may identify themselves as being part of a particular religion, the level of religious affiliation, or "religiosity", may in fact be falling.
- 3.37 By contrast, 93% of respondents in the Hindu Youth Survey 2001 said they were happy to be Hindu and 83% identified themselves as religious³⁶. This was, however, a non-random sample of young Hindus, based on questionnaires at a nine-day Hindu festival. Had this survey been carried out across a more representative sample of Hindus outside what was clearly a captive audience, levels of religiosity may have been lower.
- 3.38 Nevertheless, we cannot conclusively say without further research whether the real issue with estimation errors of the number of Hindus is related to *sampradayaic* factors, as the HFB asserts, or a lack of religiosity, as humanist organisations would consider. Instead, the adverse effects on funding and resource-allocation

³⁴ In the same way as the census data aggregation process aggregates the three entries that say "COE", "Church of England" and "Christian", the HFB's work helps aggregate all "Hindu" notations. For example, both BAPS and ISKCON asked to be recognised separately from "Hindu", when the Census 2011 split by religion are released in 2013.

³⁵ NCSR (2012).

³⁶ OCHS (2001).

decisions may well come from cultural and linguistic factors pertaining to Hindus, rather than their religion itself.

Organ donation campaign

- 3.39 The HFB launched an organ donation campaign on 9 July 2011, which included a YouTube video campaign with endorsements from community leaders. The aim of the campaign was to increase the number of donors from the community, as well as to compile better data identifiable by ethnicity and religion.
- 3.40 South Asian people living in the UK are three times more likely to need an organ transplant than the general population. This is because these communities are more susceptible to illnesses such as diabetes, kidney disease and heart disease which may result in higher end-stage renal failure³⁷. This is not a Hindu issue persay, but a wider South Asian community issue. As a result, there was consensus to the concept of supporting organ donation between faith communities at the time of this campaign³⁸.
- 3.41 Unusually, this is an area where this was also consensus and coordination between Hindu umbrella bodies. Given the uncontroversial nature of what is helping save lives, this is not surprising. The NHS Organ Donation website, for example, carries quotes in support of organ donation from leaders within the HC (UK), HFB and NCHT³⁹.
- 3.42 The YouTube videos had been viewed several thousand times by end-October 2012. The launch of the initiative was in conjunction with a leading temple in London and brought together several key stakeholders within the community. Donors who registered using the campaign donation code 2131 are recorded as coming from the Hindu community. It is clear that the HFB achieved significant

³⁷ Organ Donation website (2012a), Campaigns page (http://www.organdonation.nhs.uk:8001/ukt/campaigns/other_campaigns/detail.asp?id=3). Accessed 23 October 2012.

³⁸ See, for example: BBC News Online (2009), *Plea for more Asian organ donors*, 3 November 2009. Accessed 23 October 2012.

³⁹ Organ Donation website (2012b), Hinduism and organ donation page (http://www.organdonation.nhs.uk:8001/ukt/how_to_become_a_donor/religious_perspectives/leaflets/hindu_dharma_and_organ_donation.asp). Accessed 23 October 2012.

positive outcomes in bringing resources together and generating awareness in the Asian press and through roadshows.

Other activities

- 3.43 The HFB also hosted other ad-hoc training and capacity building events. In particular, it hosted an event on depression and mental health, focusing on the lack of understanding of these illnesses in the Hindu community, in December 2011.
- 3.44 HFB is working with groups and individuals to put together bids to hold wider and more structured events, but due to a lack of resource and initial funding, the organisation has been often been unsuccessful in pursuing available project funding.

Developing good interfaith relations

- 3.45 Over the last few decades, Britain has become an increasingly diverse society. However, recent instances of inter-communal tension have led to an increased focus from the Government on community cohesion. In particular, the Oldham riots (2001); London bombings (7 July 2005); the increasing electoral prominence of the British National Party ("BNP") and EDL; London riots (2011); and, according to HFB management, "*a rise in Hindu-Muslim tensions*" have led to concern at the government and Hindu community level. The Independent Commission on Integration and Cohesion ("COIC") put forward several recommendations in June 2007 on how to build cohesion. This included a particular focus on interfaith activities⁴⁰.
- 3.46 Several of our interviews both within the HFB and outside have emphasised that working together on common aims between interfaith leaders leads to a sense of common purpose that sidesteps religious inter- and intra-faith differences.
- 3.47 From our perspective, many of the positive outcomes that arise from interfaith forum outputs are to do with the benefits of networking and building a rapport with key stakeholders, rather than an theological sharing of ideas. The latter is unlikely to specifically generate positive outcomes, but does help build credibility for the

⁴⁰ Kahn-Harris, K. (2009), *Communities in Conversation: Jewish Involvement in inter faith activities in the UK*, BoD, DCLG, 2009.

individuals that are present in the multifaith forums, such that the positive network externalities can be generated.

- 3.48 A trend consistent in both our formal and informal interviews was that many stakeholders within and outside the HFB felt that the HFB was the most active of the Hindu umbrella organisations. Specific examples were given where other umbrella organisations were invited to senior-level meetings, but who often did not attend, or did not contribute.

Hindu-Christian Forum

- 3.49 The Department for Communities and Local Government ("CLG") commissioned research into Hindu-Christian relations at the grass roots level in 2009. The findings of this "listening exercise" were published in June 2011, and found that while "polite co-existence has been achieved" between the two faiths in Britain, greater cooperation would enable shared goals of both communities to be better achieved, and "improve the spiritual life of individuals in both religions"⁴¹.
- 3.50 This led to the launch of the Hindu Christian Forum ("HCF") at Lambeth Palace in November 2011⁴², formed partly in response to the findings of the report. It is co-Chaired by one of the HFB management team and will seek to further understanding and knowledge sharing between the two communities. At the beginning of Inter Faith Week in 2011, the HCF hosted a jazz festival, as well as two weekend conferences sponsored by the Near Neighbours programme.
- 3.51 The Near Neighbours programme is an initiative whereby grassroots organisations have now the opportunity to engage at the local level with the HCF and the Church Urban Fund. Part of the objective of the programme is to provide a leadership and local community action programme across the country. Although this is a 'new' programme funded, at least part of the programme is subsuming initiatives already in place. For example, the Christian-Muslim Forum's existing leadership programme was subsumed into Near Neighbours from October 2011⁴³, while there

⁴¹ OCHS (2011), *Bridges and Barriers to Hindu-Christian Relations*, June 2011, p. 5.

⁴² Archbishop of Canterbury website (2011), Press release: *Launch of Hindu Christian Forum - an opportunity for 'dialogue and depth'*, 23 November 2011.

⁴³ Christian Muslim Forum (2012), Near Neighbours - Bringing people together page (<http://www.christianmuslimforum.org/index.php/near-neighbours>). Accessed 23 October 2012.

is alternate provision for leadership courses for faith leaders already, such as the annual residential Faith in Leadership course⁴⁴.

3.52 However, from a Hindu community perspective, participation in the HCF and programme helps unlock funding that was not previously available. The HCF would be unlikely to exist in its current form without the long-standing involvement of HFB management in this particular strand of interfaith work.

3.53 The CLG operates a number of faith/multi-faith based funding schemes. In particular, Faiths In Action made £4.4m available in the period 2008/09 to 2009/10, the Near Neighbours scheme is £5.24m (2011/12 – present) and there have been Inter Faith Week grants over the last three years of varying amounts⁴⁵. A further breakdown of these funds was not provided to us in response to our Freedom of Information requests to the CLG.

Other activities

3.54 The HFB takes part in several other multifaith forums, such as the Faiths Forum for London, and organises Diwali celebrations at House of Commons every year.

Perceived social impact

3.55 It is unusual to include a discussion on perceived activities and impact in an analysis of this kind and indeed a section looking at just tangible activities. However, the nature of the organisation and its activities requires one in this instance.

3.56 Section 2 discussed how the HFB has been poor at keeping apace with other Hindu organisations and other faith umbrella bodies in terms of resource and funding. Appendix 1 illustrates that there is a lack of awareness of HFB's role and comparative advantage in the community.

3.57 The implication of this is that the HFB cannot maximise its intra- and inter-community impact. One example is with its dispute resolution work which, anecdotally, has been successful, but one which its members do not necessarily

⁴⁴ Faith in Leadership website (2012) (<http://www.faithinleadership.org/>). Accessed 23 October 2012.
⁴⁵ CLG Freedom of Information requests (2012), *F0006135*, *F00016136* and *F00016137*, responses received 19 September 2012.

know about. Another example is chaplaincy, which puts considerable strain on limited resources available to the HFB but is something that members do not fully understand.

- 3.58 Some of this is understandable because the work the HFB team performs is necessarily behind the scenes because it is confidential, sensitive and requires discretion. We were provided access to some of the more sensitive areas in which the HFB operates but it would not be possible for the HFB to advertise these achievements.

Media

- 3.59 A Hindu community and wider community that do not fully understand the role of the HFB and do not therefore recognise it either as an effective, or the most effective, Hindu umbrella body in Britain, can lead to an inefficient allocation of resources. The HFB cannot spend its limited resources most effectively because of this informational asymmetry.

- 3.60 This can be explained, to a large extent, by a lack of a holistic media and PR campaign by the HFB. For example:

- lack of consistent messaging: key members of the HFB team use the terms "Hindu Forum" and "Hindu Forum of Britain" interchangeably;
- it is not immediately clear from the website who the management consists of and what their skill sets are, for example through bios;
- the website has several broken links and old content;
- there are contradictory statements on the website, such as "nearly 270 organisations affiliated with [the HFB]" on its HFB members web page, and "over 420 member organisations" on its home page⁴⁶;
- media appearances and mentions are not regularly posted on the website⁴⁷;
and

⁴⁶ HFB website (2012a), Home page (<http://www.hinduforum.org.uk/>) ; HFB (2012b), HFB members page (<http://www.hinduforum.org.uk/Default.aspx?slD=6&IID=0>). Accessed 23 October 2012.

- emails are sent to members, on an ad-hoc basis.

3.61 The following table shows the historical article mentions for umbrella bodies in the mainstream print press. It clearly shows that the HFB is poor in marketing itself.

Table 3.2 Article mentions for umbrella bodies in mainstream press

Search term	Guardian	Times	Telegraph	Independent	UK newspapers (2011; Lexis Nexis)
"hindu forum of britain"	36	46	15	2	18
"hindu council"	61	44	29	1	25
"board of deputies"	468	232	146	11	42
"muslim council of britain"	987	655	471	27	105

Note: Lexis-Nexis is a subscription-only news aggregation service, enabling a search of all UK newspapers except the Financial Times and only the abstracts of News International publication articles. Source: Lexis-Nexis, The Guardian website, The Times website, The Telegraph website, The Independent website. Accessed 25 October 2012.

3.62 The Lexis Nexis search is based on a search of just the headlines and article abstracts, and only in 2011, which is why it gives a smaller figure than the individual website searches, which search for the terms in the body of the article also, not just for 2011. Appendix 2 expands on this analysis.

3.63 A report by Henry Jackson Society ("HJS") report assessed the impact of faith communities on public life by analysing all articles in three major newspapers from across the political spectrum. It identified 3,945 articles in the period 2000-2010 that reported either a request (a call for the government, state, or a public institution to act) or a response (support for, opposition to, or criticism of the government, state, or a public institution or policy) from faith communities.

3.64 On a per capita basis for each faith group, Hindus were the least well represented of the major religions. However, *"in the least active Christian year, its claims were*

⁴⁷ HFB website (2012c), News & Media page (<http://www.hinduforum.org.uk/Default.aspx?slD=17&IID=0>). Accessed 23 October 2012.

still higher than the total Hindu claims for the decade”, according to report author Hannah Stuart⁴⁸.

- 3.65 The leading Hindu representative was the HFB, to which 23 out of 109 claims were attributed⁴⁹. Of these, the HFB's former Secretary General Ramesh Kallidai was the spokesperson in 18 of the 23 claims. More than half the 23 claims were to do with opposition of a cow in Wales in 2007. There were almost no opinions expressed with relation to foreign policy, international aid, community cohesion, discrimination, defence, environment, justice, anti-terrorism, economic policy, employment, family, immigration and abortion.
- 3.66 Both our Lexis Nexis data, and the independent report by the HJS show the HFB is poor in communicating its successes and disseminating its views, but much better than other Hindu organisations.

Within the community

- 3.67 The HFB is also poor in marketing itself to members. Several of the HFB's member organisations have annual incomes several tens or hundreds of times as much as that of the HFB. However, most do not pay the membership fee (tiered at £25 and £100). We came across several instances where the member organisation considered itself a 'member', specifically did not pay, but when an internal dispute arose, days before contacting the HFB for (free) mediation or dispute resolution support, the fee was paid for that year. In effect, these organisations received services that, on a commercial basis, may have been worth several thousand pounds, for free just because the HFB did not mitigate the moral hazard issue.
- 3.68 "Moral hazard" is a term used by economists, and describes a situation where a party will have a tendency to take risks because the costs and consequences that could incur will not be felt by the party taking the risk.

⁴⁸ Dattani, P. (2013), *New report: Hindu views least represented in media of all major religions*, Asian Voice, 23 March 2013. Stuart, H., Ahmed, H. (2012) *Faith in the public sphere - A study of media reporting of faith based claims*, The Henry Jackson Society, 17 December 2012.

⁴⁹ A caveat with this data is that the largest individuals temples in Britain, such as BAPS and ISKCON, are likely to be outside the scope of some of the HJS analysis.

3.69 The table below shows the membership fees the HFB has raised over the last two years (before which it operated on a donation basis).

Table 3.3 Consistency of funding from HFB members

	2010/11	2011/12
Number of organisations/individuals paid membership	52	42
Total membership amount raised	£3,376	£2,236
Proportion of 2010/11 members that also paid in 2011/12		74%

Note: HFB, EPG analysis.

3.70 As the table shows, although the HFB claims to represent several hundred Hindu organisations in the country, very few support it financially or deregister when due fees are not paid. Having said this, the HFB has been ineffective in raising these membership fees, and penalising members that do not pay. We anticipate this moral hazard issue will persist over time unless the HFB provides members with a compelling case for exclusive membership.

3.71 Finally, we also do not know whether the 26% of those paying in 2010/11 that did not pay in 2011/12 because of the service level offered by the HFB, or its perceived poor social impact, or any other reason.

Summary

3.72 The HFB was involved in a wider variety of activities. They tended to be focussed upon social and community issues, rather than religious or spiritual. Although the activities have been grouped into three areas in this section, the HFB's involvement is often ad-hoc and reactive. For a mature organisation that has existed for several years, this leads to not only acute resource constraints, but the perception of a lack of overall strategy, which may contribute to the low media impressions and funding challenges from members.

4 Methodology

4.1 This section lays out the methodological principles with which the HFB's social impact was calculated.

Introduction

4.2 There are three constraints in presenting out results in a conventional social impact calculation methodology, such as Social Return on Investment ("SROI"):

- intangible nature of many of the benefits that result from HFB activities make it difficult to quantify robustly;
- quantifying these factors would involve considerable subjectivity and which may render any results meaningless for policy purposes;
- there is a lack of quantitative information available to us regarding outcome indicators; and
- an evaluation of the true costs of the HFB was outside the scope of this report, in terms of a consideration of relevant allocated costs and opportunity costs.

4.3 Therefore, we are unable to present our results on the basis of the present value of net benefits minus the present value of costs.

Key factors to consider in social impact analysis

4.4 Therefore we present a range estimate of the benefit of the HFB's activities in 2011. This is a bottom-up set of figures, which seek to quantify the value of each of the most demonstrable of HFB's activities in 2011. In doing so, we discuss the consideration we gave to the following important aspects of social impact measurement:

- the counterfactual (deadweight);
- attribution;
- drop-off; and
- a conservative bias.

The counterfactual (deadweight)

- 4.5 This refers to the question of what would have happened anyway if the HFB intervention did not take place. This is the question that the determination of a counterfactual or control group. This is the most important part of determining net benefits (what did happen minus what would have happened anyway) from gross benefits (what did happen). In an SROI context, the counterfactual is known as the "deadweight"⁵⁰. A perfect counterfactual is often not available, and therefore measuring deadweight is often an estimate.

Attribution

- 4.6 Attribution refers to the risk of being overgenerous while allocating the benefits of a particular intervention to the HFB, when the recipient individual or organisation has been exposed to a network of complementary interventions, of which the HFB was one.
- 4.7 A good example is the HFB's multifaith work. Even if multifaith work produces positive outcomes for British society, half the benefits, in the crudest sense, are likely to be attributable to the other faith that took part in the activity. If HFB was not the only Hindu contributor at a particular event, initiative or campaign, then full benefits should be diluted between the contributors.
- 4.8 Attribution with the HFB is measured on two dimensions, quantity and quality. The quantity approach says that if two faiths are contributing to a particular outcome, then the impact is half for each. The quality approach says that the amount of resources expended does not matter, but instead the effectiveness does. Therefore, it may be that the HFB should be allocated 10% of the benefit, say, if it was particularly ineffective.
- 4.9 It is difficult to argue in a robust quantitative manner either way. Therefore, our attribution considerations are based on desk research of the full 'supply chain' of interventions for the cases in question, as well as specific stakeholder interview questions addressing this.

⁵⁰ Dattani, P. (2012), *Challenges and misconceptions in calculating SROI*, EPG, 2012, p. 3.

Drop-off

- 4.10 The drop-off rate is to do with the rate at which benefits decay over time. A multi-media awareness-raising organ donation campaign may be a great success in the short-term, but the residual benefits of that campaign are likely to be minimal, if at all, in a year or two. For a particular local government or police regular interaction, it may be that civil servant or police officer moves jobs in the future, meaning the process of interaction must start somewhat afresh.
- 4.11 Again with this, the rate at which the drop-off occurs is subjective, but is based on the author's own extensive experiences of community engagement and volunteering, in his previous interactions with the HFB, as well as some informal stakeholder interviews.

Conservative bias

- 4.12 As discussed earlier, it is difficult to quantify many of the qualitative impacts that result out of the positive outcomes the HFB generates. We are of the opinion that erring on the side of caution with social impact calculation which involve subjectivity is not only more advisable and more defensible, but encourages the organisation to produce better data in the future in order to evidence a higher impact.
- 4.13 Therefore, where subjectivity in assumptions has been required, we have employed a deliberate conservative bias based on past experience of conducting such analyses.

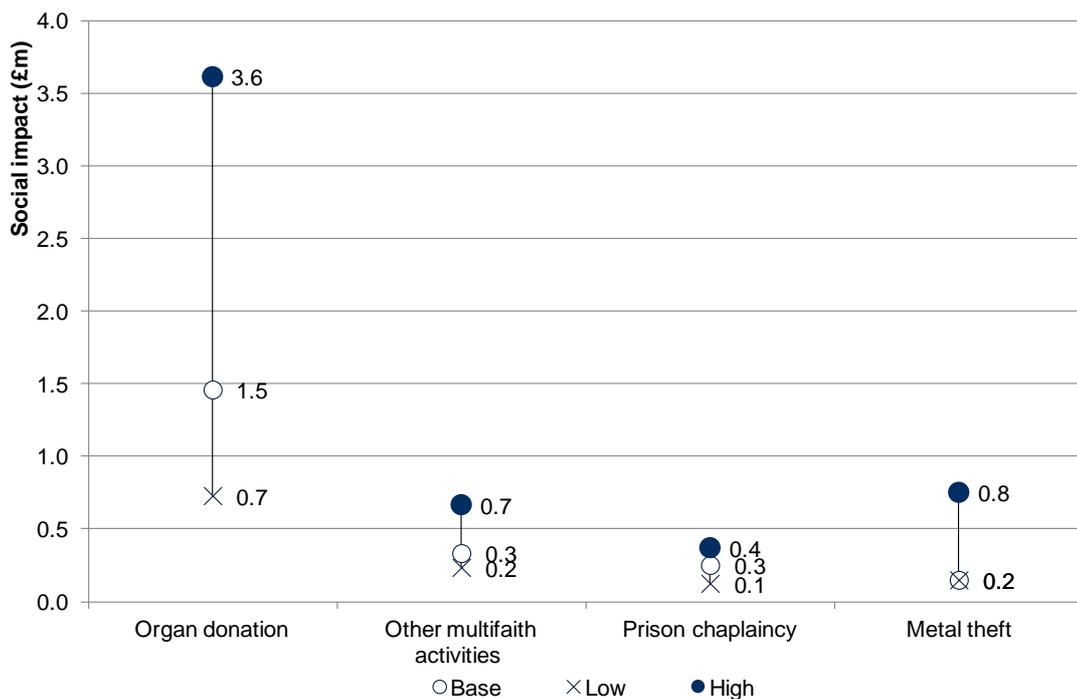
5 Social impact of the HFB

Introduction

5.1 The objective of this report is to evaluate the social impact that the HFB's community and charitable activities in 2011 have had on the British economy and society.

5.2 In this section, activities that have clear positive outcomes from Section 4, but also demonstrable impacts, are evaluated in turn. We find that the social impact of the HFB's activities in 2011 is £2.196m. The following figure summarises the gross benefits by area.

Figure 5.1 Summary of estimated social impact showing Base, Low and High cases



Source: EPG.

5.3 The figure shows the range of values obtained, depending on the assumptions used. We consider the Base Case the most robust and defensible value, but a range of values is presented depending on the scenarios considered. We have attempted to be as conservative as possible in our estimations, evidenced by the fact that the Base Case is closer – or in one case identical to – the Low Case.

5.4 The table below outlines the estimated Base Case social impact of the projects that we were able to measure, and reasons why we not able to measure others.

Table 5.1 Summary of estimated social impact showing Base Case

Activity area	Main projects	Base Case (present value)
Public policy and community consultation for the government	Cremation	Lack of quantifiable, robust data.
	Community cohesion and dispute resolution	Some confidential cases, lack of accurate information
	Theft of metals	£0.150m
Capacity building and project development for the Hindu community	Capacity building	Benefits are largely qualitative.
	Prison chaplaincy	£0.252m
	National Census	Benefits will not become obvious for another few years, and the negative local council impact of inefficient resource allocations would be a significant study outside the scope of this one.
	Organ donation campaign	£1.460m
Developing good interfaith relations with other faith communities to build a cohesive and inclusive Britain	Hindu-Christian Forum	Benefits are largely qualitative and networking related,
	Other multifaith activities	£0.334m
Total		£2.196m

Note: EPG analysis.

5.5 For community cohesion and dispute resolution, the benefits depend almost entirely on the counterfactual. Given the sensitivity and confidentiality of the cases involved, it has not been possible to determine what the willingness to pay for the recipients was. For example, if a temple contacts the HFB expecting a free service in dispute resolution, it is unclear whether that temple would, in the HFB's absence, expect this service to the same quality and for free from another community group, or whether the temple would employ a commercial mediator.

5.6 The following table outlines the result of our sensitivity analysis. The Assumptions column shows the assumptions that were changed from the Base Case in order to arrive at that value.

Table 5.2 Sensitivity analysis showing Low and High cases

Main projects	Low Case	Assumptions	High Case	Assumptions
Theft of metals	£126,000	25% efficacy of part-time help	£371,000	3-year time horizon.
Prison chaplaincy	£150,000	1% attribution, Victim Support estimates not adjusted	£752,000	2% attribution, Victim Support estimates not adjusted
Organ donation campaign	£730,000	25% attribution	£3,613,000	QALY included, 20-year time horizon
Other multifaith activities	£236,000	2-year time horizon	£667,000	20% attribution
Total	£1,006,000		£4,736,000	

Note: EPG analysis.

5.7 The remainder of this section provides the detail for how these figures were calculated.

Public policy and community consultation for the government

Theft of metals

5.8 The annual cost to the economy of metal theft varies dramatically by source. The Association of Police Officers ("ACPO") estimate it to be around £770,000⁵¹, while Deloitte and the Home Office estimate it as £220-240,000⁵². Metal crime has increase by 150% in the period 2009-11⁵³, as a result of rising metals prices, but also the ease with which individuals can sell metal, often anonymously. This is because gold sales are not covered under the Scrap Metal Dealers Act, which requires dealers to keep detailed records of metal received. In 2011, there were around 1000 metal offences a week⁵⁴, with churches being most affected.

5.9 In 2011, the HFB estimated it received around 1.5 calls per week regarding different incidents, which equates to 78 in the year. It is difficult to measure the counterfactual with any reliability of how many incidents would have occurred

⁵¹ Beeson, L. (2011), *Cable theft - Impact and response*, BT, 2011.

⁵² MoJ (2012a), *Impact Assessment: Tackling metal theft - prohibit cash payments and higher fines*, 22 February 2012.

⁵³ Chartis Insurance, *Security Metal Theft*, 2011.

⁵⁴ Pritchard, J. (2012), *Metal thefts: hundreds of churches left with 'trauma' from crimes*, The Telegraph website, 27 December 2011. Accessed 23 October 2012.

without the awareness campaign. Based on anecdotal evidence, we estimate that its media awareness campaign reached approximately 10% of this figure i.e. the total number of thefts prevented would have been around 8 in 2011⁵⁵. This carries an attribution risk since the campaigns were always in conjunction with local police.

- 5.10 We assume the HFB and police equally impacted the efficacy of the campaign, and use an average metals value of £10,000 per house/family targeted. Given that it was generally older women that were targeted, we additionally considered the monetary value of the effects of the victimisation on their well-being. According to Victim Support (2011), the physical and emotional impact on direct victims can be as high as 18 times the value of the stolen property⁵⁶.
- 5.11 We think this multiplier effect may need methodological modifications, and therefore adjust it downwards in particular to bring it in line with Home Office estimates used elsewhere in this report. By applying this adjustment, we find that the benefit generated by the HFB's awareness campaign was £0.150m in 2011. As a result of increased general awareness, changes in police response and changes in metals prices, we assume this benefit only accrues in the year 2011, with a 100% drop-off.
- 5.12 If the Victim Support figures were not adjusted, this would result in a £752,000 gross benefit generated. If the figures were adjusted, but the attribution for HFB was reduced to 2%, it would lead to £0.301m of gross benefits. We use this as our High Case, with our Low Case reducing the attribution for the HFB to just 1%, which also gives £0.150m.

Other multifaith activities

- 5.13 We estimate conservatively that around ten victims of grooming and forced conversions were supported by the HFB. This is straightforward to evidence anecdotally from the HFB volunteers involved, but given the sensitive nature of these cases, it has not been possible to evidence the exact quantity and quality of assistance. This would be outside the scope of this report.

⁵⁵ The reach would have been several tens of thousands, but this refers to the 'useful' reach.
⁵⁶ Victim Support (2011), *Press release: New figures show crime costs £34 billion*, 4 January 2011.

- 5.14 Due to the lack of available statistics, we use race hate crime figures as a starting point for the analysis. The number of racially or religiously motivated offences recorded in England and Wales in 2010/11 was 31,486⁵⁷, down from a peak of 42,554 four years earlier. The police force area with the greatest number of offences was the Metropolitan Police, with close to 7,000, followed in order by Greater Manchester, West Midlands and West Yorkshire.⁵⁸ Only an 1.5% of all incidents of crime in the British Crime Survey were estimated to be racially motivated⁵⁹. Only 1,621 religion hate crimes were reported in 2011/12⁶⁰, the majority of which were in the Metropolitan Police, Greater Manchester and Leicestershire areas⁶¹. Four-fifths of race hate crimes were violent offences⁶².
- 5.15 The issue of forced conversions discussed are consistent with a Faith Matters report (2010), which covers the perceived scale and impact of the issue within the Sikh community in Britain. It says that *"no case of forced conversion has been recorded by the police so far"*⁶³ but, again, suggests that anecdotal evidence is available that this occurrence is commonplace. The Ramadan Foundation recently said grooming is *"a significant problem"*⁶⁴.
- 5.16 We assume in our calculations that the impact of forced conversions is restricted to public expenditure incurred as a result of a hate crime. This ignores the impact on personal well-being and that of the immediate family.
- 5.17 Using Home Office economic and social costs of crime figures, and negative multiplier effects subsequently updated in 2011⁶⁵, we estimate that the emotional

⁵⁷ By contrast, the Home Office figures shows the overall number of racist incidents recorded by the police were 51,585 in 2010/11, decreasing to 47,678 in 2011/12. Source: *Racist incidents, England and Wales 2011/12*, Home Office website (<http://www.homeoffice.gov.uk/publications/science-research-statistics/research-statistics/crime-research/racist-incidents-1112/>).

⁵⁸ Civitas (2012), *Fact sheet: Hate crime*, April 2012.

⁵⁹ Civitas (2012).

⁶⁰ Home Office (2012), *Statistical news release: Hate crimes, England and Wales 2011/12*, 13 September 2012.

⁶¹ Report It (2011), *Total of recorded hate crime from regional forces in England, Wales and Northern Ireland during the calendar year 2010, 2011*.

⁶² Rogers, S. (2012), *Hate crime in England and Wales: where is it worst?* The Guardian website, 13 September 2012.

⁶³ Faith Matters (2010), The Adab 'Respect' research programme, May 2010, para 6.5.

⁶⁴ BBC News Online (2012), *Complaints over use of 'Asian' label in grooming cases*, 16 May 2012.

⁶⁵ Brand, S., Price, R. (2000), *The economic and social costs of crime, Home Office Research Study 207*, 2000; Home Office (2011), *Revisions made to the multipliers and unit costs of crime used in the Integrated Offender Management Value for Money Toolkit*, September 2011.

physical impact on victims of violence is around 4.6 times direct criminal justice costs. We know from 2011 data that the cost per prisoner per year in Britain is around £37,000 per annum. This means that simply using the multiplier of 4.6, which excludes lost output, victim services and health services costs, the cost per victim is £143,500.

- 5.18 We assume that due to the part-time nature of the assistance provided by the HFB, driven by resource constraints, only 10% of the maximum possible quality of service that could have been provided, was. This figure is also driven, at least in part, by attribution considerations.
- 5.19 At this stage, the main assumption in the calculation is that of the drop-off rate. If a female student is prevented from being forcibly converted, the benefits of this could be felt over a lifetime. In this case, the present value of all future positive emotional impacts should be taken into account. On the other hand, without knowing the individual cases, it is difficult assume that conversion is a one-shot game, with benefits treated in a purely binomial manner.
- 5.20 Given this uncertainty, we would find it difficult to consider benefits over a lifetime. Instead, we use a conservative assumption of 33% drop-off rate of 33% i.e. zero additional benefits after four years. This produces a present value benefit to the economy of £0.334m of the HFB's involvement.
- 5.21 We consider this a conservative estimate, and therefore the Base Case is also the Low Case. For the High Case, we assume the quality/attribution assumption is instead 20%, which doubles the gross benefit to £0.667.

Capacity building and project

Prison chaplaincy

- 5.22 According to the Community Chaplaincy Association, "*there is a growing body of evidence that Community Chaplaincy delivers results*" to halve client re-offending rates with appropriate religious, spiritual and pastoral support⁶⁶. General reoffending rates in 2009 as a result of a chaplaincy project in North Staffordshire

⁶⁶ Community Chaplaincy Association website, About Us page (<http://www.communitychaplaincy.org.uk/about.html>). Accessed 23 October 2012.

fell from 10.26% to 7.7%, and for Priority and Prolific Offender clients, the rate fell from 10.26% to 9%. This is, however, based on a paid team of five staff supporting, on average, 50 clients at any one time⁶⁷. The Swansea Community Chaplaincy Project resulted in a reduction in reoffending in the period October 2006 to March 2008 from 56% to 27.27%, again with full-time, paid support available⁶⁸. An analysis of six community chaplaincy projects in England and Wales conducted a number of interviews with chaplains and associated volunteers, and found qualitative evidence for perceived improvements in client wellbeing⁶⁹.

- 5.23 In the US, large scale faith-based prison programs are found to reduce reoffending by 50%⁷⁰, but that the high success factor is often attributed to significantly more intensive, and paid, chaplaincy, as well as self-selection of participants.
- 5.24 The NOMS has recognised that *"in some parts of the country there is not always a sufficiently large local faith community to offer volunteer and other support to offenders of certain faiths"*, identifying Hindus as a faith group for which this is particularly true⁷¹. NOMS (2007) also recognises that there are *"some needs [of offenders] that can only be met or are best met by faith-based organisations"*^{72 73}. The report goes on to say that the government recognises faith communities are excluded from further engagement due to a lack of awareness from government, and a lack of resources from the faith group⁷⁴.
- 5.25 As discussed earlier, there were 1,354 prisoners supported by chaplaincy services in 2011. This support was provided by 50 paid staff and 487 volunteers. The number of inmates in England and Wales prisons which identified themselves as Hindu was 452, or 0.5% of the prison population.

⁶⁷ North Staffs Community Chaplaincy, *The Saltbox Christian Centre and Community Chaplaincy*, January 2010.

⁶⁸ University of Kent (undated), *Swansea Community Chaplaincy Project: Evaluation of the Swansea Community Chaplaincy Project at HMP Swansea October 2006 - March 2008, undated, p. 1.*

⁶⁹ Dr Whitehead, P. (2011), pp. 22-23.

⁷⁰ McKean, L., Ransford, C. (2004), *Current strategies for reducing recidivism*, Center for Impact Research, August 2004, pp. 5, 23.

⁷¹ NOMS (2007), *Believing we can: Promoting the contribution faith-based organisations can make to reducing adult and youth re-offending*, Consultation document, November 2007, p. 12.

⁷² NOMS (2007), p. 9.

⁷³ For example, we understand from HFB management that there is no half-way house catering for Hindu ex-offenders and homeless in Britain. This means that dietary, cultural and religious requirements are not catered for in other shelters, leading to a decrease in client well-being.

⁷⁴ NOMS (2007), p. 16.

- 5.26 In North Staffordshire, as a result of chaplaincy work by 5 full-time staff, one-year offending rates fell by 25%, while in Swansea they fell by 51%. While other data points are available, these two are the most robust, so we use an arithmetic average of the two. Following on from our analysis in Section 4, it is likely the overwhelming majority of Hindus that identified themselves as *sampradayaic* rather than 'Hindu' received little or no chaplaincy support.
- 5.27 Out of 141 prisons in England and Wales, 80% of the overall capacity is concentrated in 61% of prisons⁷⁵. As the remaining 39% of prisons are smaller, we assume they would lack the critical mass of Hindus to support a regular chaplain. The average custodial sentence is 14.8 months⁷⁶, however the chaplaincy assistance will have been spread over the year, meaning that the benefits to re-offending rates may be felt for at least two years. Conservatively, we assume a 100% drop-off after this, even though, anecdotally, that may not reflect reality. We make this assumption in the absence of robust evidence to suggest otherwise.
- 5.28 Given that HFB is only able to assist on a part-time basis, not only is the quantity of service provided lower, but the quality also be also (we assume by 50%) compared to full-time support. If the decrease in custodial sentence in the first year after release is the average cost per prisoner of £37,000 x a 38% average reduction in reoffending rates, then the present value of the two-year benefits generated by the HFB are £0.252m⁷⁷.
- 5.29 The High Case for this gross benefits figure would include a third year's benefits, giving a total of £371,000. The Low Case assumes that the quality of the part-time help is half that in the Base Case (25%), giving £0.126m.

⁷⁵ Wikipedia, *List of prisons in the United Kingdom*. Accessed 15 October 2012.

⁷⁶ MoJ (2012b), *Criminal justice statistics: Quarterly update to March 2012*, 13 September 2012.

⁷⁷ Although this report covers only the HFB activities in 2011, one example of chaplaincy work by the HFB where it had a real social impact was with the London 2012 Olympics. Through engagement in the Olympics Faith Reference Group, the HFB set up a temple within the athletes' village supported by volunteer chaplains. Several anecdotal reports suggest that it made a measurable difference in the lives of athletes, especially those homesick, struggling with confidence or with other spiritual issues. As a result of the success of the Faith Reference Group in setting up a comprehensive multi-faith chaplaincy service, the Group has formulated a handover portfolio to the Rio Olympic Committee. This will be the first time in the history of the Olympics that the local Hindu community will have guidance regarding how to set up chaplaincy provision.

Organ donation campaign

- 5.30 The social impact of an organ donation awareness campaign to a part of the community that is unaware of is more straightforward to calculate.
- 5.31 Organ donation is where a person offers their organs for transplant. Their organs are given to someone with damaged organs that need to be replaced. An organ transplant may save a person's life, or it may significantly improve their health and quality of life. In 2011/12, 3,980 organ transplants were carried out in the UK, by 2,143 donors⁷⁸.
- 5.32 NHS statistics show that there were 3,960 organ transplants in Britain in 2011, of which 1,107 saved lives and 2,846 of which dramatically improved or saved lives⁷⁹. Out of the total number of patients awaiting transplant, 1,200 were South Asian. South Asian donors make up 2% of the donor list but 17% of the transplant waiting list. If the proportion of Hindus in the waiting list is in the same proportion as in the overall population, then there were 244 Hindus awaiting transplant in 2011.
- 5.33 By October 2012, 163 people had signed up to the organ donation register using the HFB's campaign code of 2131. According to NHS figures from 2009, the indicative benefit of kidney transplantation compared to dialysis is £24,100 a year for a median transplant survival time of ten years. This figure only includes direct cost savings to the NHS.
- 5.34 On this basis, the 163 sign-ups will lead to several tens of millions of benefits for the British economy. However, this needs to be adjusted for several considerations:
- some of these 163 registrations would have signed up to the organ donor register anyway – the attribution is determined by the strength of the HFB campaign;
 - the detailed NHS figures available are only for renal failure, and not other organ donation cost savings;

⁷⁸ Organ Donation website (2012c), Statistics page
(<http://www.organdonation.nhs.uk/ukt/statistics/statistics.asp>). Accessed 23 October 2012.

⁷⁹ Rounding errors in source data.

- only a "very small number of people" die in circumstances where they are able to donate their organs⁸⁰; and
- the donors will not all die at the same time, even if their circumstances in which they die enable organs to be donated.

5.35 We adjust for these factors with the following assumptions:

- Attribution is 50%: Without knowing the counterfactual and conducting a detailed stated preference survey of the sign-ups, it would be difficult to reach a robust figure here. We vary this proportion in our sensitivity analysis.
- England and Wales death rate is 8.7%⁸¹: We assume that the average donors are older than the average Briton, and therefore should have a higher death rate – we round this to 10%. This is borne out by anecdotal evidence.
- Drop-offs in sign-up: We assume a nominal figure of 5% for drop-offs from the registrations every year.
- Successful donors at 10%: Given that a very small proportion are able to donate successfully, we assume 10% of the 163 will become donors over time. Again, detailed NHS figures are not available.
- Staggered cohorts: If 10% of the registered donors die every year, and 10% of these are successful donors, we assume these people are staggered over a 20-year period, such that the benefits from the median transplant survival time is for the full ten years for the cohort in Year 1-10, for nine years from Year 11, eight years from Year 12 etc.

⁸⁰ Organ Donation website (2012d), How to become a donor page (https://www.organdonation.nhs.uk/ukt/how_to_become_a_donor/questions/). Accessed 23 October 2012.

⁸¹ ONS (2012) *Vital Statistics: Population and Health Reference Tables (August 2012 update): Annual time series data*, 29 August 2012.

- Present value adjustments: We use a 3.5% discount rate, consistent with the HM Treasury Green Book⁸², and assume inflation-indexation of 2%, which is the Bank of England's inflation target.
- 5.36 In performing this calculation, we obtain a social impact of £1.457m if a 15-year time horizon is considered, and £2.153m over a 20-year time horizon. However, these figures only include direct NHS cost savings, and do not include the impact on well-being and quality of life.
- 5.37 Economists used several different methods for calculating this. The Department for Transport ("DfT") use a value of preventing a fatality of around £1.3million, whereas the National Institute of Clinical Excellence ("NICE") uses a series of methods to measure the monetary value of a Quality-Adjusted Life Years ("QALY"), including a willingness-to-pay based value of QALY⁸³.
- 5.38 NICE bases its calculations on the DfT value of human costs, based on willingness to pay, representing grief, suffering and the intrinsic loss of enjoyment of life of £860,380⁸⁴. We use a lump sum approach taking into account QALYs over a projected life expectancy for a middle-aged donor.
- 5.39 We use an adapted QALY gains approach from Donaldson *et al* (2011) of £13,500 (a more defensible median measure is used here rather than the mean) a year if there are only quality of life improvements from the transplant, and £45,000 if life is saved or extended (this is the lowest figure of the three approaches in this paper). Given the uncertainty in compiling these figures, we have used the most conservative assumptions for both. These are weighted by 2011 figures above on number of lives dramatically improved lives versus saved lives.
- 5.40 Using the same cohort approach in calculating as with NHS saved costs, we obtain present value QALY benefits of £1.460m (15 years) and £2.156m (20 years). Our Base Case is treated as including only certain NHS saved costs over 15 years, at

⁸² HM Treasury (2008), *Intergenerational wealth transfers and social discounting: Supplementary Green Book guidance*, July 2008, p. 5.

⁸³ Donaldson, C. *et al* (2006), *Estimating a monetary value of a QALY, from existing UK values of prevented fatalities and serious injuries*, University of Birmingham, 2006, p. 3.

⁸⁴ Donaldson, C. *et al* (2006), p. 8.

£1.457m. Our Low Case assumes an attribution of 25% i.e. that most of the donor registrations would have occurred elsewhere anyway without the HFB. This provides a social impact of £0.73m. Our High Case includes a 20-year benefit including the QALY impact i.e. £3.163m.

National Census

- 5.41 It is difficult to ascertain the social impact of the census beyond qualitative statements. Nevertheless, the HFB's involvement is likely to be of significant assistance to enabling better public policy decisions at a localised level, where the concentration of Hindus is highest, if it has led to greater and more accurate form-filling by Hindus in Britain. Whether this has been the case is difficult to evidence.
- 5.42 Citizenship information from the census can be used by community-based organisations to develop initiatives and by local governments to determine the need for local employment opportunities accordingly. As the largest religion in Britain with the plethora of denominations and *sampradayaic* traditions, potentially the richest source of minority data in Britain may be corrupted without adequate education about the importance of the process. As Ao (2008) discusses about in the US, "*many data sets simply lump Asian Americans into the "other" categories, thereby making it impossible to determine what the landscape looks like for Asian Americans on that particular topic, whether ... health care ... or some other important social or political issue*"⁸⁵. The major negative impacts he describes for the community are inefficient redistricting and underrepresentation in elected leadership positions, and therefore civic engagement. It advocates the kind of outreach strategies that the HFB had been carrying out in 2011.
- 5.43 The other argument is that akin to the British Social Attitudes survey point made in Section 2. The 2011 census was the first to ask a question, albeit voluntary, about religious belief, but recorded that 390,000 British residents were "Jedi knights". It

⁸⁵ Ao., T (2008), *Chapter 8: Connecting the Dots: Understanding the Importance of Census Participation to Civic Engagement, The State of Asian America: Trajectory of Civic and Political Engagement, A Public Policy Report*, edited by Ong, P., Asian Pacific American Public Policy Institute, Volume V, 2008.

became Britain's fourth-largest religion for a long period⁸⁶. With responses such as these, faith data from the census may well not be useful.

- 5.44 However, it is likely the benefits of conducting a census are of great benefit to a country in terms of more efficient resource allocation. The Wayne State University Center for Urban Studies found that where underrepresentation occurs, the local authority could have US\$1,000-12,000 per person over a decade fewer funding resources allocated to it⁸⁷.
- 5.45 On a countrywide level, this implicitly assumes a more equitable distribution is also more efficient. The associated hypothesis is: diverting resource from the Hindu community to another would be suboptimal.
- 5.46 However, given that the Hindu community has lower rates of unemployment, higher per capita income and lower rates of crime than the general British population, it is difficult to find evidence to support this assumption in quantitative terms. Therefore, this report refrains from calculating a social value of the HFB's census work. In qualitative terms, however, the HFB's work certainly improved civic engagement.

Developing good interfaith relations

- 5.47 As these benefits are more qualitative and based on positive networking externalities, we have not attempted to quantify them as part of this report. We do however present a brief discussion of some of these qualitative benefits, and argue that they are often exaggerated with interfaith work.
- 5.48 In July 2008, the Government launched Face to Face and Side by Side, a Framework for Partnership in a multi-faith society. It set out Government ambitions for supporting interfaith dialogue.
- 5.49 As part of this dialogue, the Home Office, and subsequently the CLG, commissioned a report to reveal the extent of the Jewish community's involvement

⁸⁶ Henley, J. (2011).

⁸⁷ Wayne State University (2010), *Census 2010 participation rates and economic impact*, Center for Urban Studies, 30 March 2010.

in interfaith activities, to explore the limitations of this involvement and suggest how it might be improved⁸⁸.

- 5.50 The reason for pursuing interfaith work is obvious – to reduce interfaith tensions that lead to unhappiness, resentment, prejudice and/or violence between communities. However, the manner in which research around interfaith work is performed does not easily allow a monetised social impact to be measured.
- 5.51 For example, BoD (2009) carries out qualitative research on the importance of activities that address community cohesion by asking focus groups of community leaders and interfaith activists. The emphasis is on the *quantity* of work labelled "interfaith", rather than the *quality* of genuine interactions between at-risk groups within communities which can show tangible evidence of positive outcomes. Mutual understanding between religions is no doubt important, but the report does not explain what "*promote peace and understanding between faiths*", "*learning about other faiths helps me to grow spiritually in my own faith*" and similar comments mean in tangible, measurable outcomes⁸⁹.
- 5.52 This approach also ignores the consideration of a counterfactual – most synagogue members will interact with other faiths through their school/university, work and social circles, possibly in higher quality cultural exchanges. In the absence of specific activities by a synagogue labelled as "interfaith", these quality interactions would still occur. Specific, funded, interfaith events therefore may suffer from a high degree of deadweight, but also drop-off rates. Attending an event on interfaith issues likely sees few benefits in a few weeks, without constant top-up. Attendees to such events tend to be self-selective, and therefore not necessarily where the interfaith activity is most needed.
- 5.53 By contrast, an organisation such as Aik Saath ("*side by side*") is more likely to focus resources on high impact parts of the community. Following racial tensions between Sikh and Muslim communities in the mid-1990s in west London, the local council helped set up Aik Saath, a programme that provides conflict resolution training for young people through peer education.

⁸⁸ Kahn-Harris, K. (2009), p. 5.
⁸⁹ Kahn-Harris, K. (2009), p. 21.

- 5.54 From our perspective, many of the positive outcomes that arise from interfaith forum outputs are to do with the benefits of networking and building a rapport with key stakeholders, rather than an theological sharing of ideas. the latter is unlikely to specifically generate positive outcomes, but does help build credibility for the individuals that are present in the multifaith forums, such that the positive network externalities can be generated.
- 5.55 Our research has shown that each piece of interfaith work, conducted in isolation, leads to few identifiable tangible benefits, but that as the body of interfaith work that the HFB partakes grows, the returns to the Hindu community increase disproportionately. Examples are largely anecdotal, such as improving relations with Lambeth Palace, but there is evidence that the activities of the HFB are particularly successful in achieving this critical mass of work because of the skill set of the individuals involved, which would be difficult to replicate in the counterfactual, if the HFB was not involved in these activities. One of the HFB management, for example, studied Hindu and Christian theology, which has obvious benefits in Hindu-Christian dialogue.

Summary

- 5.56 Although the HFB carries out many activities across its three core areas, it is often difficult to calculate a robust figure for social impact for each. In this section, we have quantified the social impact where we have considered it possible, and provided a qualitative overview where not.
- 5.57 The analysis shows that the HFB generates a significant amount of social value, but a lack of hard evidence in the form of data collected internally, from stakeholders or members, means that it is difficult to measure all its activities.

6 Conclusions and recommendations

Introduction

- 6.1 The HFB generates a significant amount of social value. However, it can do significantly more if its existing benefits were quantifiable in a robust manner, and if its activities were more focussed. An overall strategy for improving the social impact of the HFB in the future must include a viable funding model, which also addresses moral hazard issues from some key stakeholders. This would enable the organisation to focus on the highest value-add activities, recruit staff and assemble a wider pool of volunteers.
- 6.2 The remainder of this section expands on these points and provides specific recommendations for the HFB to improve its social impact in the future.

Clearer strategy

- 6.3 The activities conducted by the HFB that we described in Section 3 were a summary of some of the activities carried out, and may be biased by the access to volunteer staff we were provided.
- 6.4 If the HFB sees itself as the premier representative body for Hindus in the country, then it should identify where the gaps in its delivery are, and put together a blueprint for Hindu community leadership in the form of a 5-year plan. This should enhance relationships with organisations that are complementary to the HFB's work, such as NHSF, HCUK, National Council of Hindu Temples ("NCHT") and the City Hindus Network ("CHN").
- 6.5 A consistent theme in our interviews within the HFB and with other faith representatives, was that participation in policy, consultation and interfaith groups did not necessary unlock immediate value, but had the potential to unlock significant future value in two main ways:
- by providing access to funding, and knowledge about upcoming funding sources; and
 - influence and representation when required at the highest levels, through networking externalities.

6.6 If this is the case, and the HFB envisages operating in a resource-constrained environment, then it may consider reducing the number of groups in which it is involved, based on where management considers the greatest future value lies. This would free up resources that could be better spent elsewhere. We would recommend this is based on three criteria:

- what members' want: this needs a robust feedback mechanism obtaining members' comments on what they regard as most important, which is currently not in place;
- what management considers is of greatest benefit to the welfare of Hindus in Britain; and
- what is most sustainable, in a financial and resource sense, for the HFB to support.

Internal process improvements

6.7 Because of resource constraints and a lack of expertise, the HFB suffer from a lack of internal corporate governance, such as:

- information and documentation about annual general meetings ("AGMs") is not communicated in a timely and effective manner;
- lack of adequate role definition and constitutional responsibilities for the Secretary-General and President positions in particular with splitting administrative, project management and strategic responsibilities;
- lack of media training for key team members;
- lack of issue escalation and dispute resolution processes; and
- lack of document management, quality assurance and risk registers.

Viable funding model

6.8 At the least, the HFB needs a funding stream to pay for the Secretary-General position and one administrative assistant. To have one full-time member of staff who has been unpaid for several years is not only unsustainable, but directly contributes to moral hazard from those who may consider paying membership fees (one response we received was *"Why bother paying? They aren't going to penalise us because we'll complain."*).

- 6.9 The funding should come from a mix of four sources:
- membership fees, providing members are chased for due fees more aggressively;
 - private donations, from a small number of well-wishers;
 - grant applications for specific projects, most likely in partnership with other organisations; and
 - most importantly, from revenue-generating activities where the HFB can provide high quality services for lower the price they are commercially available.
- 6.10 If members do not pay their fees, there should be repercussions in terms of access to HFB services. Members' should be provided a compelling case for why being a member of the HFB is advantageous, and that membership fee level should be much higher than currently, perhaps at £500 and £1,000.
- 6.11 For the grant applications, it is important for the HFB to have adequate training and access to opportunities to bid for funding and take part in paid consultations. This training does not currently exist and could be provided by external consultant support.
- 6.12 In order to make the HFB financially viable, dedicated resource needs to be devoted to putting together a business plan, and a marketing strategy for attracting funding as a matter of urgency. This could be provided by external consultant support.
- 6.13 If the HFB cannot become financially viable on its own, it should consider merging with another body or closing.

Specific policy recommendations

- 6.14 There are several activities the HFB provides that could be easily scaled up with the right resources if they operate on a sustainable basis.
- 6.15 Conflict resolution, mediation, arbitration as well as generally consultancy advice could be services that the HFB could charge for, but below market rates. The consultancy could be research-focussed, perhaps in conjunction with the OCHS –

it could be well placed to conduct thought leadership and surveys, on behalf of the Hindu community in Britain, if the above strategy and internal processes-related recommendations are implemented.

- 6.16 We accept that enforcement of contracts and getting members to pay for services where the mindset is one of *"it should be your sewa to Hindus"* will be difficult. But if the HFB could create a compelling case for why this would be advantageous for the Hindu community as a whole, it would be in a strong position to introduce these changes in the medium term.
- 6.17 The HFB's interfaith activities could be complemented by building relationships across faiths at a lower level than the various forums it is involved in. For example, it could follow the BoD example of its Seeing Jewish Life tours. These are tours where guides take interested groups around an area with a large Jewish population, and explain the features of Jewish life through direct contact⁹⁰. This would be innovative and also a useful marketing tool for the community more widely.

Marketing strategy

- 6.18 One of the consistent themes in interviews with HFB members and other relevant stakeholders, particularly amongst younger members, was a lack of understanding as to why more than one umbrella organisation existed to represent the Hindu community in Britain.
- 6.19 A parallel was often drawn to the BoD, whose Mission Statement explains it is the Jewish *"community's democratically elected cross-communal organisation"*.⁹¹ The HFB should first make it clear why what its strengths are, and why it is complementary, rather than substitutable, with other Hindu organisations.
- 6.20 A consequence of this lack of understanding is that members of the Hindu community are less likely to be able to correctly identify the HFB as an avenue of support, should that be required.

⁹⁰ Kahn-Harris, K. (2009), p. 7.

⁹¹ BoD website (2012), Who We Are page, (http://www.bod.org.uk/live/content.php?Category_ID=6). Accessed 23 October 2012.

- 6.21 Additionally, a marketing strategy with relation to press releases, the website and the media in general should be developed to address the observations made earlier in this report. The website is not fit for purpose and should be redesigned. Testimonials, a detailed description of the services provided and contact details should be provided, and more coordinated newsletters to paid members should be started.

Suggested improvements to this report/future research

- 6.22 An organisation like the HFB would benefit from conducting an internal social audit every year. A social audit is an assessment of an organisation's social, economic and environmental benefits and limitations. It provides an assessment of the impact of an organisation's non-financial objectives through systematically and regularly monitoring its performance and the views of its stakeholders. By setting up a template for an annual social audit across its workstreams, the HFB would be able to evidence its positive outcomes in a clearer and more transparent manner. The AGM could be the opportunity to showcase progress in this manner every year in a transparent and open manner.

Conclusion

- 6.23 The scope of this report was to analyse and evaluate the social impact of the HFB's activities in 2011. Although the report has done this, there are a number of gaps in the evaluation, as well in the organisation of the HFB it has identified, that prevent the HFB from maximising its social impact. Future strategy should focus on building on the good work done so far by a committed core team and several volunteers, and taking the organisation "*to the next level*".

Appendix 1 Theory of change

A1.1 This appendix outlines the results of a brief theory of change exercise for the HFB. This is not the output of a formal workshop, but based on the interviews we were able to conduct with internal and external HFB stakeholders, as well as other research. It is not comprehensive, but provides an intellectual framework for this report.

A1.2 We would recommend that HFB should conduct a more comprehensive theory of change workshop.

Overview

A1.3 'Theory of change' is an outcomes-based approach which applies critical thinking to the design, implementation, and evaluation of initiatives and programmes intended to support change in their contexts. It has been increasingly used in Britain in the third sector and for development projects.

A1.4 A theory of change shows a charitable organisation's path from needs to activities to outcomes to impact. This report calculates the monetary impact of the HFB, but to be able to do, it is important to first understand the steps taken by the organisation to arrive at that impact. A good theory of change can reveal whether an organisation's activities make sense, given its goals, as well as understanding which activities do and do not help in achieving them, interdependencies within the organisation and outside, as well as understanding how best to measure impact.

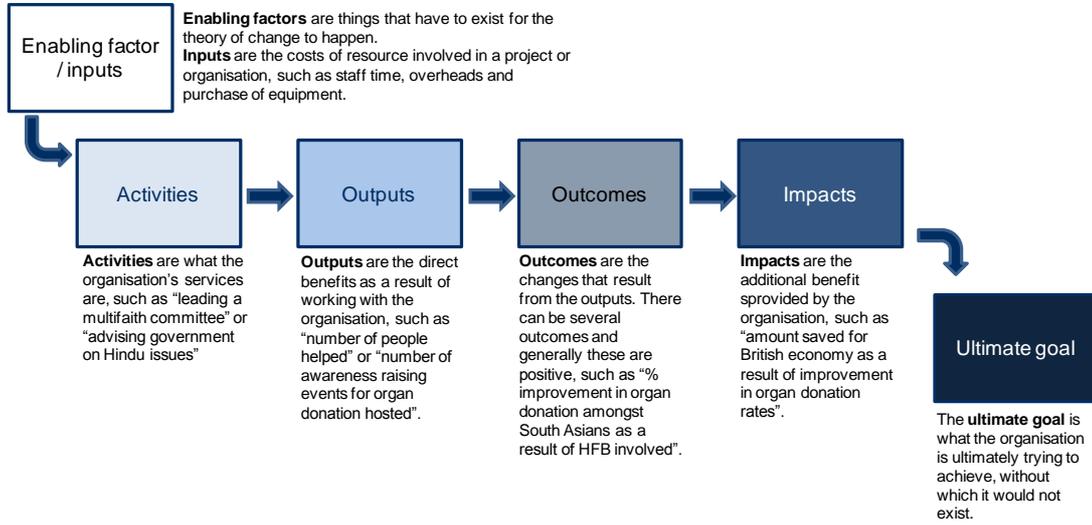
A1.5 In the course of research for this study, we did not explicitly set out to conduct a theory of change analysis. This is for entirely practical reasons, as it was not possible to conduct face-to-face interviews with a wide range of HFB volunteers, and not possible to conduct a theory of change workshop.

A1.6 The remainder of this section provides an overview of the steps included in a theory of change view of an organisation, and provides examples.

Terminology

A1.7 The following figure outlines the key terms used in this report that are common in theory of change and social impact analyses.

Table A1.1 Overview of theory of change

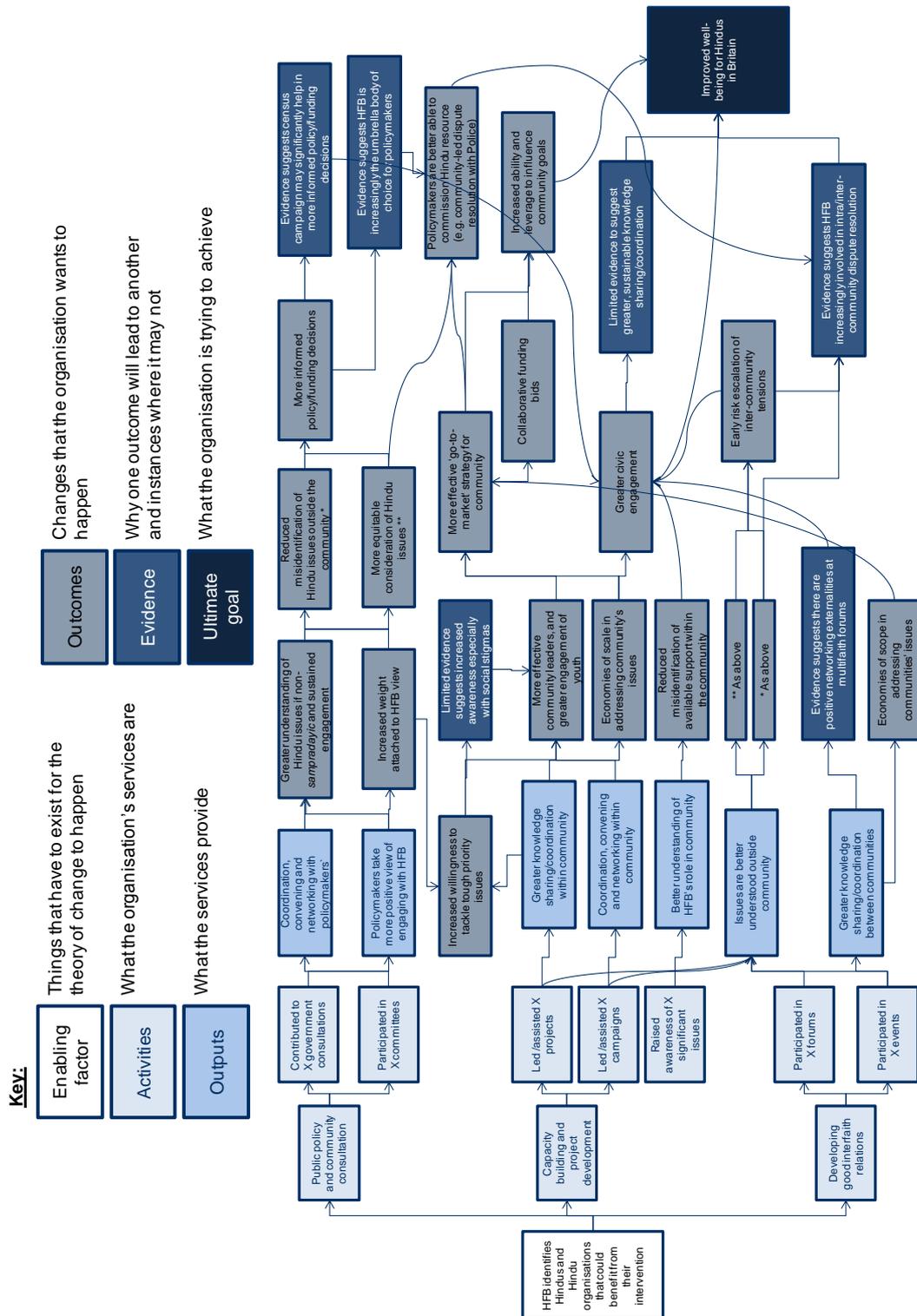


Source: EPG analysis.

Theory of change flowchart

A1.8 The following figure provides a theory of change flowchart for the HFB.

Figure A1.1 Theory of change flowchart



Appendix 2 HFB's media presence

A2.1 The table below shows the presence of the HFB relative to other umbrella bodies in Britain.

Table A2.1 Umbrella bodies' media presence

Umbrella body	Google search results	Google PageRank	Alexa Traffic Rank	Broadsheet hits*
	No of search entries returned	Best = 1	Best = 1	No of search entries returned
HFB	29,300	5	6,717,406	99
HC (UK)	3,290	4	15,952,923	135
BoD	48,600	6	2,483,972	855
Muslim Council of Britain	66,100	6	1,107,903	2,128

* Searched online on the websites for four titles: *The Guardian*, *The Independent*, *The Telegraph*, *The Times*. Search terms for both Google search and broadsheet website searches were: "hindu forum of britain", "hindu council uk", "muslim council of britain" and "board of deputies". For the Google searches, entries were restricted to UK pages. Source: Alexa, Google, respective broadsheet newspaper websites. Search conducted 3 September 2012.

A2.2 It shows that the HFB and HC (UK) are poor at generating a web presence, but that the HC (UK) is better at its press strategy. The BoD, representing 242,000 Jews in Britain, has had disproportionate success in its media activities.

Appendix 3 Sources of information

A3.1 The following table lists the sources of information used in this report.

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