



# Jains in the UK

## The National Census 2021



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Samir Juthani

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Institute of Jainology (IOJ)

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*Unless otherwise specified, all data comes from the 2021 UK Census, accessed through the Office of National Statistics (<https://www.ons.gov.uk>).*

## About the author

Samir (Sam) Juthani has been an active member of the Jain community, including studying and teaching at community Jain classes in his youth. He has a professional background as an economist, and spent a decade working at HM Treasury, the World Bank, and the Bank of England including receiving ONS accreditation. He now works as a consultant. He lives in Reading with his wife and two children, where he also serves as an elected local councillor.

# The Institute of Jainology (IoJ)

The Institute of Jainology (IoJ) was established following the first International Jain Conference held in London in 1983, when the need for an organisation to coordinate Jain affairs internationally was recognized.

In September 2014, 29 Jain organisations across the UK agreed that the IoJ will represent all UK Jain organisations in Government and interfaith matters. This allows the IoJ to represent the UK Jain community with a single coherent voice in promoting the values and cause of Jainism.

## The IoJ has six objectives:

1. **Platform:** Provide a platform for interaction between different Jain communities and organisations, where all sectarian traditions jointly promote the faith and engage in discussions amongst themselves, encouraging Jain unity.
2. **Interfaith:** Promote interfaith relationships to create a better understanding of the Jain faith and to acquaint the Jain community with other faiths.
3. **Awareness:** Create an awareness of the history, art, philosophy, and practices of Jain faith, including its relevance to today's world, particularly with regard to the respect for all living beings and environment.
4. **Opportunities:** Provide opportunities for study of the faith, both at the community level and at institutions of higher learning.
5. **Research:** Facilitate scholarly research on Jainism through the establishment of scholarships.
6. **Heritage:** Undertake the cataloguing and digitisation of Jain manuscripts and artefacts.

Over the course of its history, the IoJ has achieved several notable milestones in matters of government, inter-faith and national education amongst others including:

- **Delegations to the Vatican** to meet His Holiness Pope Francis, and other senior Roman Catholic officials for an interfaith dialogue, most recently in 2024.
- **Representation of the Jain Community at major national events**, including at King Charles III's Coronation and laying of wreaths at the Cenotaph on Remembrance Sunday.
- **A partnership with the University of Birmingham**, where a programme in Jain Studies has been developed, including the Jain manuscript collection at the Wellcome Collection.
- **Ahimsa Day:** an annual celebration and awards ceremony held at the House of Commons. The event includes the annual Ahimsa Award presented to those that personify the Jain principle of non-violence and compassion, through their work and activities.

# Foreword: The All-Party Parliamentary Group (APPG) on Jainism

Chair of the APPG:  
Gareth Thomas, MP for Harrow West



The British Jain community is a significant player in our economic, social and cultural life – a fact that is more remarkable because they are a relatively small, albeit undercounted part of our population. They represent a real success story for the UK, with significant numbers coming to the UK from East Africa – often in the most difficult circumstances, including as refugees, such as those from Uganda in 1972. Their academic, professional and social contributions to the UK alone would be impressive enough, but the challenges they have faced along the way stand as further testament to the power of their community and the values they hold dear.

I'm proud to have a significant Jain population in my constituency of Harrow West. Through my role as Chair of the APPG, I know there are increasingly Jains spread across the United Kingdom. I see their contribution to business, public service, and their philanthropy. They are an extremely well-integrated community.

The 2021 census results were an improvement on the results in 2011, but there clearly needs to be more to identify the Jain community as a distinct group. Of course that will feed into important policy-making decisions, both at national and local government, as well as by businesses and others who need to think about a broad range of groups. But more than that, we need to recognise the contribution made by a group of people with sincere, timeless beliefs that have enriched our country. I have found that modesty is a common trait in Jains, but that should not blind the rest of the country to the real benefit provided by followers of the Jinas.

I am proud to be the Chair of the APPG on Jains in the UK. But their representation should not depend upon us alone, and they are more than capable of representing themselves when they are counted. I fully endorse the call for the Jain community to be included as a distinct tick box in the next census.

# Foreword: The All-Party Parliamentary Group (APPG) on Jainism

Vice Chair of the APPG:  
Bob Blackman, MP for Harrow East

The Jain community in Harrow East is a model example of success: not just in achieving considerable academic and professional success, but the strength of their community ties which draw them together, their charitable activity which enriches us all, and the example they provide through Ahimsa and Anekānta-vāda: peace, compassion, and a firm belief that truth can be found through many viewpoints. I am proud to represent them in Parliament.



I have also been active as Vice-Chair of the APPG in supporting the IOJ campaign for Jainism to be included in the UK Census as a distinct tick-box. As a member of the governing party at the time, I secured meetings with the Cabinet Office, the Office for National Statistics (ONS) and the Minister for Faith. Our outreach came to an abrupt end with the COVID-19 pandemic, and we were not able to get the changes we wanted in time for the 2021 Census.

That work is not wasted. I will continue our effort and build on our previous advocacy to secure the change to the census for 2031. Better representation in the Census will unlock better representation for Jains across, both in Harrow East and across the UK.

# Foreword: The Institute of Jainology

Managing Trustee:  
Dr Mehool H Sanghrajka MBE

The Jain community has sought a 'Jain tick box' on the national census for many decades, believing that its population has been significantly undercounted. Although there has been significant effort in campaigning for 'Choose Other, Select Jain' during the 2021 census, much work remains to be done.



In 2021, the Institute of Jainology estimated that there were circa 60,000 Jains in the UK based on membership data from the Jain communities. This is significantly more than the 25,000 recorded in the 2021 census. Its efforts to achieve its aims of a census tick box were thwarted by the COVID-19 pandemic, and although the official numbers have continued to increase, we believe they are still inaccurate.

Through this publication, the Institute hopes to bring awareness to the needs and contributions of the Jains to the UK.

Census data is widely used for planning, policy making and provision of services. The Jain community, like other faith groups, has its own specific needs. We seek the provision of Jain food in hospitals and schools where there are significant Jain populations, access to Jain chaplains and crematoria in line with our beliefs. Schools and corporations should also be sensitive to Jain festival days, whilst access to Jainism as a choice in religious education classes is also important.

The Institute of Jainology will continue to campaign, together with the All-Party Parliamentary Group, for Jainism to be recognised as an option in the main religion section of the 2031 census.



# Jains in the UK:

## Key Facts

- Jainism is an independent Indian religion. The British Jain community is largely made up of first, second and third-generation immigrant families, many of whom have settled in the UK for multiple decades.
- The key principle of Jainism is Ahimsa, which broadly translates to non-violence or compassion. As a result, Jains have distinct religious practices affecting their diet, worship, and world outlook.
- There is a significant challenge of under-reporting of Jains, as historically, many have identified Jains as a subset of Hinduism. This has been rectified over the past century through academic work and better understanding of Jain history and principles, however, that has undermined their representation, and created limitations on formal analysis.
- Census 2021 data indicates that there are around 25,000 Jains in the UK. Community organization membership numbers would suggest that the true number is likely to be at least double that amount.
- The Jain community is broadly evenly split between male and female with the stable proportions indicating that community growth is organic: families are settling and having children, rather than growing further through immigration.
- Jains appear to be most found among the 35-40 age group, though that is likely to reflect the challenge of underreporting by older members of the Jain community.
- Jains are much more likely to have a senior managerial, administrative or professional roles than the England and Wales average, and within each occupational group, are more likely to have a higher level of qualification.
- The vast majority of Jains report being in good or very good health, around the same as the wider England and Wales population. However, given their higher education and employment status level than the England and Wales average, the Jain community should expect to see a more strongly positive health differential.
- There is a significant Jain population in a number of outer London boroughs: Harrow, Brent, Barnet, Hillingdon and Croydon. However, over half the self-declared population lives outside of these areas. Evidence from community organisations indicate sizeable Jain communities in Leicester, Manchester, and East London.

# How should we use this document?

This publication has been developed by the institute for Jainology (IOJ) with a view of sharing details about the UK's Jain community across a number of stakeholders.

There are three primary audiences for this pamphlet:

- 1. Public services that are used by Jains as members of the broader community.** That includes schools, hospitals, crematoria and other public services where consideration needs to be made of users' needs including religious, dietary and general observances.
- 2. Policy makers who need to consider the various needs of their communities, residents, or other user groups.** For example local authorities who need to understand the makeup of their residents when assessing issues like the demand for Jain temples, and associated infrastructure traffic and transport. Local authorities also have an important role in marking local religious observances such as festivals.
- 3. Public statisticians and others involved in the creation of developing National Statistics, such as the census.** Jains have regularly been undercounted, for reasons explained below. In addition to direct responses to surveys and other data collection exercises, there are statistical methods that can be deployed to manage undercounting and underreporting of expected communities or expected groups. Such a method is not possible if statisticians are not aware of the Jain community in the first instance, and able to make reasonable allowances for them.

The IOJ would be more than happy to engage with any of these groups, to better explain and describe the number and needs of the Jain community. That would allow each of them across their respective fields to improve their work to better serve the needs of a small, under-represented, fast-growing, and economically important community in the UK.

# What is Jainism?

Jainism is an ancient Indian religion tracing its roots back to 750 BCE and beyond. It has spread across the world as adherents have moved over recent generations. The core principle of Jainism is Ahimsa which broadly means non-violence or compassion. Jains believe that all living beings have a soul, and that acts of violence against a soul are sinful.

## Karma

Along with other religions such as Hinduism and Buddhism, Jains believe that:

- souls are trapped in the never-ending cycle of rebirth due to their Karma;
- souls are reborn in different bodies according to the Karma they have collected;
- the only way to break out of the cycle of rebirth is to be born a human being, achieve enlightenment through penance, and then, leaving the body behind, reach liberation;
- souls that have Karma attached to them can never be enlightened – the bondage of Karma.

Jainism describes Karma as a type of material which 'binds to' or infuses the soul. Karmas are generated by any activity, whether mental or physical, which are driven by feelings and responses to worldly concerns. Attachment and actions may be positive or negative, producing positive or negative karma.

The Jain concept of Karma is slightly different from that of the other Indian faiths. Karma is both the cause and effect of the soul's embodiment. Jains believe that the only way to be rid of the Karma that traps the soul in the endless cycle of birth is to follow the teachings of the Jinas.

## The Jinas (or Tirthankaras)

A Jina (meaning "victor" in Sanskrit) is an enlightened human being who has triumphed over karma and teaches the way to achieve liberation. They are also known as Tirthankaras, which means 'ford-maker' or one who has founded a community after reaching omniscience through asceticism. In particular, modern Jains follow the teachings of Lord Mahavir, a Tirthankara who lived around the 5-6th century BCE.

Notably, Jinas are not gods but human beings. Liberated souls can be described as supreme souls. This word is sometimes thought of as being equivalent to 'God' but is not like the monotheistic concept of God familiar in the West. Jains do not believe that a supreme being created the universe or judges people after death. The Jinas, however, are often called 'Lord' in English or dev – 'gods' – in Indian languages, because they represent perfection .

# Who are the Jains?

Jains are so-called because they are followers of the Jina. A Jain believes in Jain principles and tries to act by them in everyday life, with the aim to perfect the soul, which can be done only by following the teachings of the Jinas. Jains believe that the 24 Jinas revealed the essential truths of the universe and provided guidance to reaching liberation from the cycle of rebirth.

They hold that the path to liberation involves the 'three gems':

- the proper view of reality
- the proper knowledge
- the proper behaviour

Jains hold that each person is responsible for his or her own spiritual condition. The teachings of the Jinas help those who want to listen to progress towards spiritual enlightenment.

The role of Ahimsa is central to Jains' daily lives. It means that Jains are typically vegetarian, and increasingly vegan. They tend to be careful about their purchases – for example, they do not wear or use leather because it comes from an animal. They have a significant role in supporting charitable activities and have a significant record in philanthropic activity.

Jainism is a pluralist religion: Jains believe that other religions can help people to make spiritual progress. They are therefore known for a certain tolerance of other religions.

Most Jains are of Indian ethnicity. The word 'Jaina' is an alternative spelling which is less used nowadays in common parlance. Estimates of the number of Jains in the world range from 5-10 million. The vast majority of Jains live in India. They are scattered all over the country. Over 250,000 Jains live outside India, with especially large communities in North America, the UK and east Africa.

For more information, please see the Jainpedia website ([www.jainpedia.org](http://www.jainpedia.org)) which hosts a wide range of FAQs and other resources about Jains and Jainism.<sup>1</sup>

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<sup>1</sup> Jainism FAQs - Jainpedia, <https://jainpedia.org/resources/jainism-faqs/>

# How many Jains are there in the UK?

Census 2021 returns show that there were around 25,000 Jains in the UK. Community estimates would put this closer to 50,000-60,000.<sup>2</sup>

Census returns suggest that there were approximately 25% more Jains in the UK between 2011-21, as those who self-declare as Jains increased from 20,288 to 25,055. That makes the community one of the fastest growing groups in the UK.

However, the IOJ strongly believe that these figures are a significant underestimate of the true size of the Jain community in the UK. There are a number of Jain community groups across the UK, and taken collectively, their membership is in the region of around 65,000-70,000. Even accounting for a degree of overlap in membership, and some degree of non-religious observance (e.g. those who are community members for social and community reasons), we estimate that the true number of Jains in the UK are double those recorded by the ONS in Census 2021.

In both censuses, Jains have had to self-identify, either based on religious identity or ethnic identity, i.e. tick the “Other” box, and write in “Jain” or “Jainism”. Almost all of respondents in both 2011 and 2021 identified themselves as Jains as their religious identity (around 98% in 2021).

The core reason for the discrepancy is a lack of understanding and knowledge about Jainism and the Jain community. That has manifested in two ways:

## 1. A history of non-identification

Over decades, Jains have been advised by community and family leaders to describe themselves as Hindus, on the grounds that Jainism was small and not well-understood. For all practical purposes, that served their needs: vegetarianism, a recognition of the importance of Diwali, and broader identification as culturally Indian.

## 2. Mixed families or fewer actively religious groups

As the Jain community settles in the UK and continues to integrate, there are increasing instances of families with multiple religious identities, or none-at-all. In such an instance, even those who would define themselves as cultural or social Jains are less likely to actively self-identify as Jain, compared to other options.

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<sup>2</sup> Further detail is provided in the Annex

Such an approach no longer serves the need of the Jain community, if it ever did. The census is used by a range of organisations that need to have a clearer view of Jains in the UK:

- **Local authorities** use census data to inform local community resources, e.g. planning decisions for community resources like temples.
- **Supermarkets and other businesses** who want to serve customers and need to be aware of changes in dietary requirements around different festivals, e.g. restrictions around root vegetables during the festival of Paryushan.
- **Hospitals and crematoria** will need to understand the specific Jain practices involved in later life care and death, e.g. avoiding the use of animal products in medication.

The IOJ and other Jain community organisations ran a campaign to encourage more Jains to self-identify ahead of the 2021 census, but this was disrupted by the COVID-19 pandemic. The community will redouble its efforts ahead of the 2031, but such a campaign will have limited effect unless Jain is a tick-box option in the religious identity section of the census. The IOJ and other groups will continue their advocacy around this ahead of 2031 census decisions being taken.

### **Where are Jains in the UK from?**

UK Jains are largely from the western Indian state of Gujarat. Other centres of Jainism can also be found in Maharashtra, Rajasthan, Madhya Pradesh (in the west of India), and Karnataka (in the south).

Members of the Jain community started to settle in the UK from the 1950s. Many of them had roots in East Africa, including Kenya, Uganda, Tanzania and Madagascar, where previous generations had migrated in search of economic opportunity. Community numbers saw significant increases from the late 1960s, as African countries such as Uganda expelled or made life otherwise challenging for the Indian community.

The UK Jain community is therefore not representative of the Jain community as a whole, and has largely had a distinct experience.

# Who is in the Jain community?

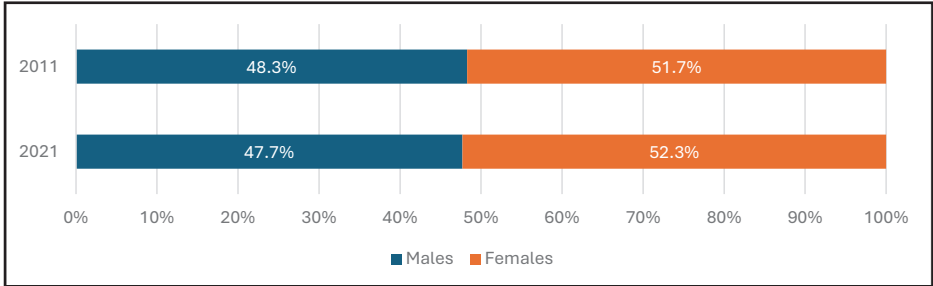
Using ONS data collated from the 2021 census (and, to a lesser extent, the 2011 census), we have analysed the self-declared Jain community in England and Wales. Census data for the Jain community in Scotland and Northern Ireland was not available.

The available data allows us to set out some initial conclusions about who the Jain community is, how we contribute to the UK, and what are our needs now and in the future.

However, as we set out in the previous section, our analysis is fundamentally limited due to expected underreporting: we expect that there are more Jains in the UK than have been declared.

## Gender

*Figure 1: Gender breakdown of the Jain community in England and Wales*



While the self-identified Jain community has grown by approximately 25% between 2011 and 2021, the gender breakdown remains consistent, with slightly more females than males.

The UK Jain community primarily consists of first, second, and third-generation immigrants with family roots in India. However, the consistent gender distribution indicates that this community has largely developed as a settled population, growing organically rather than an influx of new migrants, which might have shifted the demographic balance. Therefore, it is safe to conclude that Jains actively and fully participate in British life.

Age

Figure 2: *breakdown of Jain population by age, Census 2021*

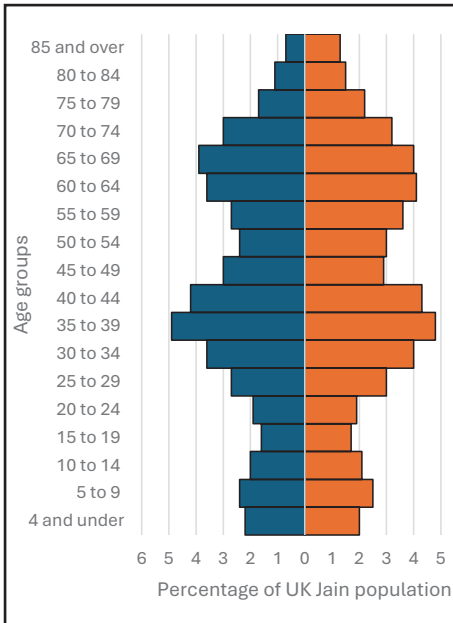
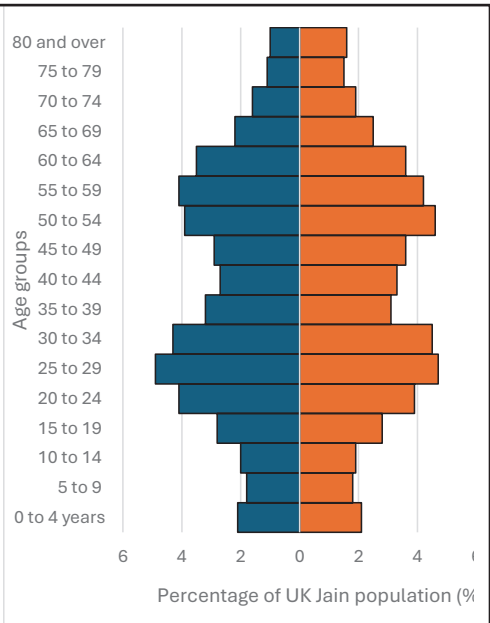


Figure 3: *breakdown of Jain population by age, Census 2011*



To note that Census 2021 recorded data for ages “80 to 84”, and “85 and over” separately. These age groups were combined in Census 2011.

The data on the Jain community’s age profile clearly highlights the challenge of Jain self-identification and under-reporting.

Census 2021 data (Figure 2) highlights Jain population skew towards the 35-39, 40-44 age groups, and to a slightly lesser extent the 60-64, 65-69 year age groups. The Census 2011 data (Figure 3) suggests a skew towards these same groups. While there may be some over-representation in these groups, given patterns of immigration, they also reflect those who are most directly connected to the Jain community.

Both Figures 2 and 3 confirm the broadly balanced picture of gender set out in Figure 1 but also highlight a notable skew to women in older age groups. That may reflect the higher mortality of male Jains, linked to challenges around health status, which is covered in more detail below.



# Where is the Jain community?

In addition to the data challenges in Jain under-representation, the ONS do not disclose details of Jains (or any group) with fewer than 100 people in a given area to avoid identifying individuals.

Of the 25,055 Jains living in England and Wales, Census 2021 identified:

- 5638 Jains living in the London Borough of Harrow
- 1677 Jains living in the London Borough of Brent
- 1172 Jains living in the London Borough of Barnet
- 336 Jains living in the London Borough of Hillingdon
- 148 Jains living in the London Borough of Croydon
- 188 Jains living in the Three Rivers District Council area

This adds up to 9304 Jains in England and Wales. The remaining 15,751 Jains are spread across England and Wales. There are substantial Jain populations, and thriving community organisations in Leicester, Manchester, Birmingham and East London.

The Jain community is largely made up (but not exclusively) of families that have historic roots in India. As second- and third-generation immigrants become more firmly established in the UK, they have greater mobility, and so are more evenly spread across the country. While exact figures are hard to come by, especially given under-reporting challenges, we expect that there will be Jains in most major urban centres across the UK.

Census 2021 data highlighted the Jain population in England and Wales. There are additionally some Jains in Scotland and (to a lesser extent, Northern Ireland) – primarily around the main urban areas, notably Edinburgh and Glasgow.

# Jains' economic contribution to the UK

Jains value education and hard work. As a result, Jains are much more likely to be in higher managerial, administrative and professional occupations than the England and Wales population (figure 4). Furthermore, within each of those occupational groups, Jains are very likely to have a higher level of qualification within each category (figure 5).

Consequently, the British Jain community can be said to be a significant contributor to the UK economy on a per capita basis. Nevertheless, the strong skew towards the higher status occupations suggests that Jains are likely to have an average household income higher than others in England and Wales.

The data does not also capture the Jain community's entrepreneurial spirit, and some of the high-value SMEs that have been created by Jains

*Figure 4: Comparison of occupational background by working population for Jains, and all England and Wales*

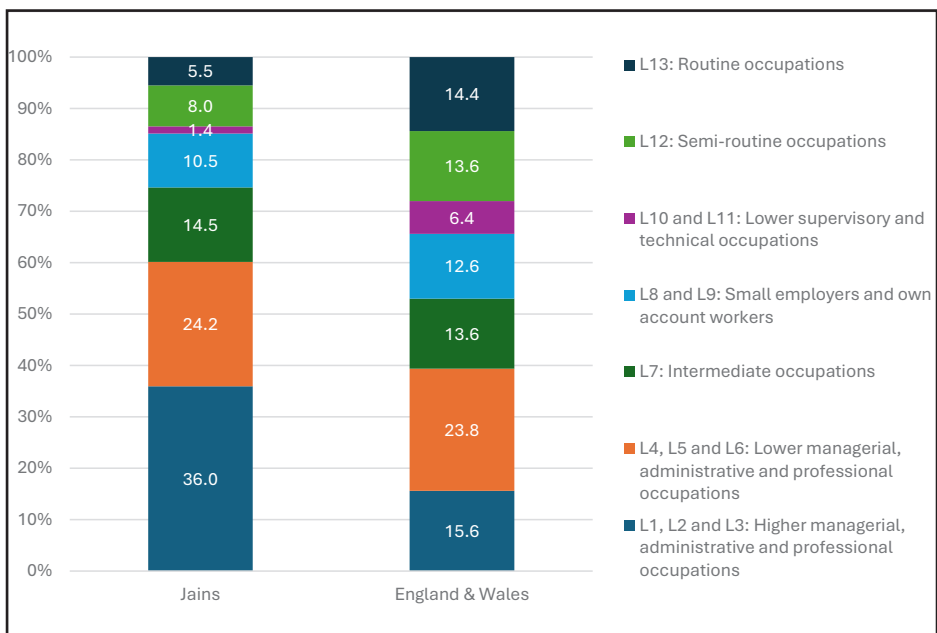
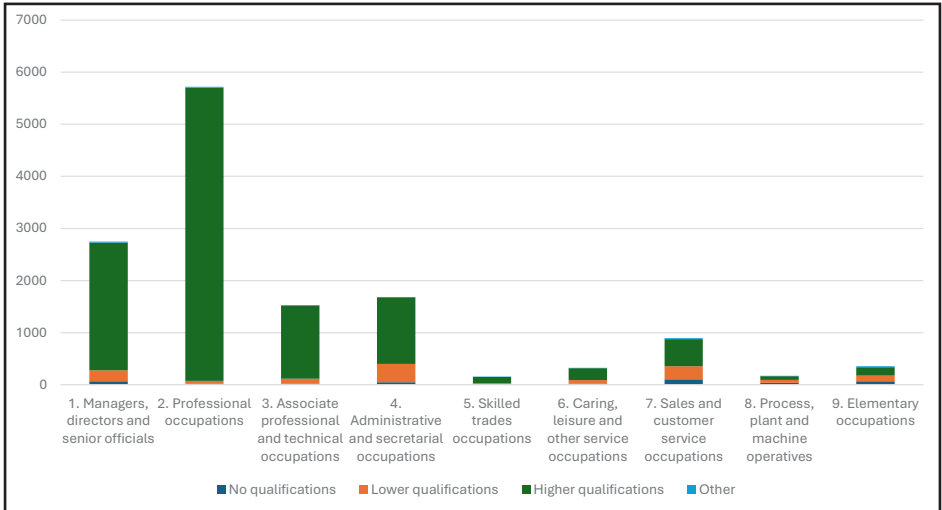


Figure 5: Jains' education level by occupation group



Data based on National Statistics Socio-economic Classifications, proportions are taken of all workers (i.e. not just “economically active” people) given the specific labour market challenges in April 2021 during COVID-19 pandemic.

The ONS have derived the level of qualification from the question asking people to indicate all qualifications held, or their nearest equivalent. This may include foreign qualifications where they were matched to the closest UK equivalent. The ONS notes that there are quality considerations about higher education qualifications, including those at Level 4+, responses from older people and international migrants, and comparability with 2011 Census data.

# Jains and their health

Jains emphasise the importance of maintaining a healthy body, as unhealthy habits are seen as a violation of the principle of ahimsa (non-violence) toward oneself. However, like everyone else, Jains face common challenges such as increasing sedentary lifestyles and over-consumption. Additionally, their predominantly Indian heritage places them at a higher risk of heart disease and diabetes.

The 2021 census suggests that Jains are:

- At similar health levels to the England and Wales population as a whole, though with some important nuances: 47% of Jains report very good health compared to 48% of England and Wales populations , but as shown in the next section, Jains are significantly better educated and have higher occupational roles than average, which should indicate a higher health differential than is actually observed).
- less likely to report being disabled: 12.2% of Jains compared to 17.5% of England and Wales population, though the difference is narrower when considering disabilities that limit day-to-day activities a little.
- more likely to act as unpaid carers: 11% of Jains compared to 8.4% of England and Wales population.

## Health, Disability and Care

Figure 6: Jain population, self-described health status

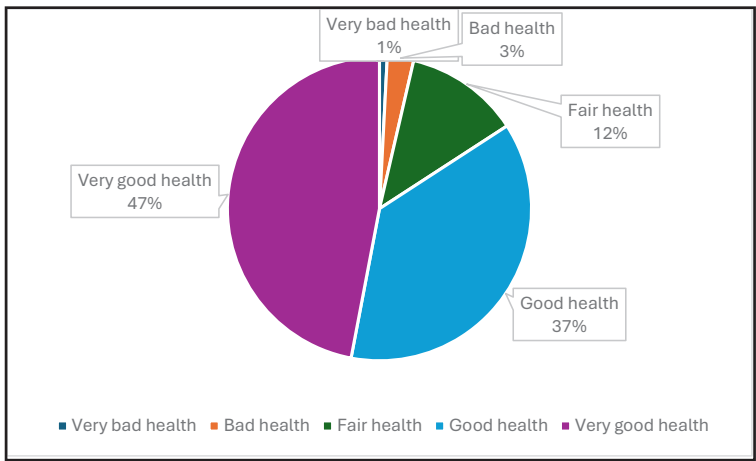


Figure 7: England and Wales population, self-described health status

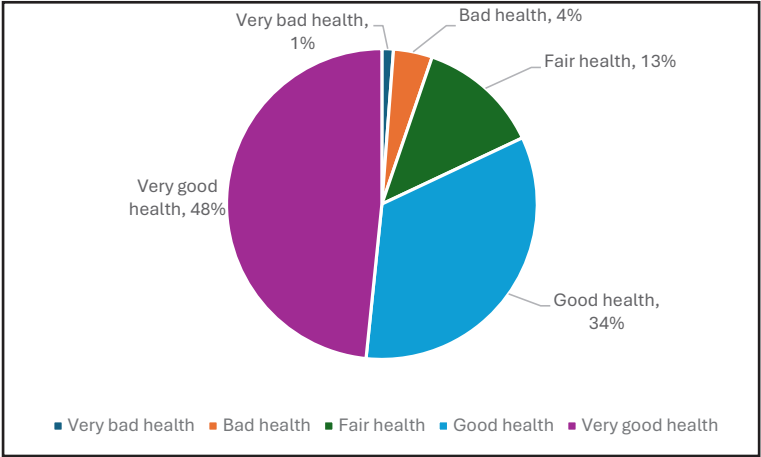


Figure 8: Jain / England and Wales population, self-described disability and unpaid carer status

	Jains	England and Wales
Disabilities		
Day-to-day activities limited a little	7.4%	10.0%
Day-to-day activities limited a lot	4.8%	7.5%
Total disabled	12.2%	17.5%
Unpaid care		
Unpaid carers	11.0%	8.4%
Both disabilities and unpaid care		
Both disabled and unpaid carer	2.2%	Data not available

# What else do I need to know?

Jains follow specific practices informed by core principles, particularly Ahimsa, or non-violence.

## Dietary requirements

As Jains follow Ahimsa, they are vegetarians. They do not eat meat, fish or eggs, but usually have a plant-based diet, with many consuming other dairy products (milk, cheese, ghee). Increasingly, many are becoming vegan.

In addition, root vegetables such as onions, garlic, carrots and potatoes, are avoided by many as their harvest involves the plucking the whole plant and not just the fruit.

Jains eat cheese, yoghurt and other dairy products, rice, bread, lentils and most vegetables and fruits that do not fall into the categories mentioned above. Some contemporary Jains have turned to veganism as they believe that modern farming methods involve violence towards animals.

Jains do not drink alcohol because it is made from fermented yeast. Yeast is full of microscopic beings that would be harmed if they were drunk.

## Clothes

Jains broadly follow two broad principles when considering their clothes:

- Ahimsa: as with their food, they will look to wear clothes that do not use animal products, such as leather or fur.
- Aparigraha: meaning non-attachment or non-possessiveness, Jains will look to dress in a simple way within a given cultural context. Jains will typically, therefore, avoid ostentatious displays of wealth, including in their clothing.

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3 These nine are Arihant (pure souls), Siddha (liberated souls), Acharya (spiritual masters), Upadhyaya (spiritual teachers), Sadhu (monks and nuns), Samyak Darshan (right faith), Samyak Gyan (right knowledge), Samyak Charitra (right conduct) and Samyak Tap (right austerities).

## Key religious festivals

Festivals are important to Jains. The key festivals are:

<b>Festival</b>	<b>Typical time of year</b>	<b>Background</b>	<b>Observances</b>
Mahavir Jayanti	Around March-April	Celebrating the birth of Lord Mahavir (599 BCE).	Restricted diets. Temple visits
Paryuṣaṇ	Late August or September	Held during the Indian rainy season, when there was historically a break in agricultural labour and travel.	8 days of reflection, penance and fasting. Community gatherings in the evenings.
Diwali	Late October or November	Marking the passing of Mahavir from this world in 529 BCE.	Gatherings of family and friends in celebration
Ayambil Oli	Twice a year: around March-April and September-October	Celebrating and paying homage to the Navpad <sup>3</sup> : the 9 supreme posts of the universe.	9 days of special fasting: eating once a day, without oil, butter, milk, sugar or salt

Paryushan is the most important festival to Jains, and typically involves withdrawing from normal practices for 8 days to encourage self-reflection and penance for any sins or infringements committed over the previous year. This can include fasting or other dietary restrictions, such as only eating one meal a day, or cutting root vegetables. These restrictions for a short period are designed to encourage and support reflection.

Paryushan is also a festival of forgiveness as well. Jains say the Prakrit phrase Micchāmi Dukkadam. This means “May no harm come from my actions” and is used both in the formal ritual that takes place in the evening on each day of Paryushan, and also as a greeting to friends, family, and work acquaintances over the following days to repeat this greeting to them.

# Supporting your local Jain community

Organisations can support their local Jain communities in a number of ways. For further details on ways to support people and specific practices, please contact the Institute of Jainology.

## Local authorities

- Care services: Local councils have an important role with adult social care, through community care provision. They should provide appropriate guidance to staff about Jain food / dietary requirements, prayer, and how that might change at different times of year (e.g. restrictions during Paryushan).
- Crematoria: ensuring that Jain rituals are followed for practicing Jains and their families.
- Festivals: considering street lighting or other decoration during festive periods for Jains.
- Care for the environment: placing a premium on the natural world, such that violence to all living beings, including insects and animals, is minimised.

## Hospitals

- Animal products in medicines: many Jains will refuse medicine that has been created with animal products. Common examples including the use of gelatine or fish oils in tablets.
- Chaplaincy: Ensuring that distinct Jain chaplaincy services are provided to support patients.
- Food choices: providing Jain patients with appropriate meal options.

## Schools

- Religious education: ensuring that Jainism is included in RE classes, and more broadly celebrated as an independent religion.
- Food choices: providing Jain students with appropriate meal options, especially during periods like Paryushan.

## Courts

- Oaths: allowing defendants, witnesses, and jury members to swear oaths in accordance with the Jain faith, or on Jain scriptures.

## Other public services

- A broad understanding that Jains value life and abhor violence. For example, when constructing or renovating parks and playgrounds, violence should be minimised, and the role of the natural world, and the animal and plant life within it should be considered pre-eminent.
- Care for the environment: placing a premium on the natural world, such that violence to all living beings, including insects and animals, is minimised.



## Annex:

# Estimated breakdown of Jain community groups in the UK

- The Jain community numbers 40,000 - 50,000 people living largely in North London but also growing in Leicester, Birmingham and Manchester, where there are large temples. Census 2021 data only provides geographical data for Jains living in London
- A survey of 32 Jain communities conducted in 2018 showed individual paid membership of 27,646. As organisations typically only include a single member of a household as members, these have been extrapolated out using a set of reasonable assumptions to show an estimated 65,500 Jains in the UK.
- There may be a degree of duplication as part of that estimate (i.e. individuals belonging to multiple community groups) as well as those in the UK on a temporary basis. A reasonable estimate of the total number would, therefore, be around 50,000 Jains in 2018.

Community Groups surveyed include:

- |  |   |
|--|---|
| 1. Bhakti Mandal                                 | 17. Mahavir Foundation                    |
| 2. Digambar Jain Visa Mewada Association         | 18. National Council of Vanik Association |
| 3. Institute of Jainology                        | 19. Nanjivan Vadil Kendra                 |
| 4. International Mahavir Jain Mission            | 20. Navnat Vanik Association UK           |
| 5. Jain Association of UK                        | 21. Navyug Jain Paragati mandal           |
| 6. Jain Network                                  | 22. Oshwal Association of UK              |
| 7. Jain Samaj Europe                             | 23. Shree Chandna Vidyapith               |
| 8. Jain Samaj Manchester                         | 24. Shree Digambar Jain Association       |
| 9. Jain Samaj Birmingham                         | 25. Shree Raj Saubhag Satsang Mandal      |
| 10. Jain Samaj East London & Essex               | 26. Shrimad Rajandra Mission Dharampur    |
| 11. Jain Social Group South London               | 27. Vanik Samaj Coventry                  |
| 12. Jain Social Group London                     | 28. Vanik Samaj UK                        |
| 13. Jain Vishva Barati London                    | 29. Veerayatan UK                         |
| 14. Jain International Trade Organisation (JITO) | 30. Yorkshire Jain Foundation             |
| 15. Kailsah Giri Jain Temple                     | 31. Young Indian Vegetarians              |
| 16. Kojain UK                                    | 32. Young Jains UK                        |

Notes:



