



# RECOGNIZING HINDUPHOBIA

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## Abstract

The term Hinduphobia is currently not included in the glossary of terms in Human Rights Code. Hinduphobia is a growing problem in Ontario and Canada and is not being acknowledged. This paper provides background information about what is Hinduphobia and why the term needs to be included in the HRC.

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## Recognizing Hinduphobia in Ontario and Canada

By Ragini Sharma, MSW, PhD, May 3, 2022

**Land acknowledgement:** I begin with acknowledging that we are situated on the traditional territory of the Mississauga of the New Credit.

### Introduction:

Indeed, hateful speech and false information can create a climate in which . . . violence is to be expected . . . So how long will it be before a crazed gunman attacks a crowded Hindu temple . . ., believing, . . . that Hindus are possessed by demons? How many children will grow up believing Hinduism is a ‘filthy’ religion, or that Hindus worship the devil? When they grow up, how will such children treat their Hindu co-workers and neighbors? Will they give them the respect due to a fellow citizen and human being?

- Jeffery D. Long, Chair, Department of Religious Studies Elizabethtown College<sup>1</sup>

I have prepared this brief overview of Hinduphobia, a term for anti-Hindu prejudice and hate, in Canada to respond to the current Ontario's Anti- Racism Strategic Plan Review consultation process. The Ontario Human Rights Commission (HRC) has invited individuals and groups to send in their comments by May 4, 2022 via an online form <sup>2</sup> or via an email.

The need for this paper became evident when, in my advocacy work with school boards and other institutions and in my interactions with the Canadian public at large, including Hindus, I found that the term “Hinduphobia” was mostly unknown or misunderstood. This educational document aims to provide a brief background about what is Hinduphobia and the existence of Hinduphobia in Canada, both historically and currently.

Hindus are currently facing increasing levels of prejudice, hate and discrimination in schools, workplaces, media, academia and in public at large. At the same time, there is a huge lack of understanding or acknowledgement of Hinduphobia in all these spheres as a result of which the problem remains unaddressed. I give several examples of issues of Hinduphobia that community is addressing with different institutions, agencies and media.

This research paper aims to inform OHR Commission, among others, about this glaring gap of understanding about Hinduphobia in Canadian society and the resulting harassment and discrimination that Hindus continue to be subjected to, in violation of the HRC.

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<sup>1</sup> Rampersad, P, (2007) Exposing Academic Hinduphobia, pg., 20 in Invading the Sacred, Rupa, available online at <https://rajivmalhotra.com/wp-content/uploads/2014/02/Invading-the-Sacred-Final.pdf>

<sup>2</sup> On line form at <https://www.ontario.ca/page/consultation-ontarios-anti-racism-strategic-plan-review2>

The community hopes that the facts and arguments presented in this document will strengthen the Hindu community's request for the term Hinduphobia be included in the glossary of terms of the Human Rights Code, which can become the foundation on which education about Hinduphobia can happen. As Jeffery Long, Hindu scholar has pointed out, Hinduphobia is a learnt prejudice and behavior <sup>3</sup>,

Like similar phobias, such as racism, the root causes of Hinduphobia are a combination of individual psychological and broader cultural factors: biases imprinted on the mind from an early age by one's family and society, including the media and educational system

I wrote this paper, over a short period of a week, in the capacity of an independent Hindu scholar and community advocate. The contents reflect my own education and experience in working in different spheres as a volunteer. Over the past 30 years, I have been engaged in different volunteer capacities to educate about Hinduism and to advocate for Hindu Human rights. Over the past 7 years, I have been working with many different Hindu community groups, organized and unorganized, in the Greater Toronto area to educate, organize towards working collectively with them to address Hinduphobia in some mainstream Canadian institutions, for example, school boards, police services, libraries and Children's Aid Societies. Even though I did do some research for this paper, I acknowledge that this paper has its limitations in its scope and coverage of the issue of Hinduphobia. I apologise for the any deficiencies in the citations and references; I did not have enough time. The paper is offered as a starting point or introduction for the OHRC to consider undertaking a comprehensive study of Hinduphobia in Ontario with respect to its Strategic Plan Review.

## Hindus: A minority group in Canada

The major immigration of Indians to Canada began in the 1960s from India, Sri Lanka, Nepal and other South Asian and Southeast Asian, African and Caribbean countries, including Guyana and Trinidad and Tobago, among other places. As per Statistics Canada, total population of Canada in 2011 was 32,852,320 of which Hindu population was 497,960 or 1.52% of the total Canadian population. Over the past 10 years, immigration from India has increased and taking into account the large number of international Hindu students, the population of Hindus is expected to be closer to a million today. Data on religious belief is only collected in every other census; the results of the 2021 census are not out yet. The latest data <sup>4</sup> collected in 2001, indicated that 77% of Canadians were Christian (43% Roman Catholic and 29% Protestant), 16.5% had no religion, 2% were Muslim. Other major religious groups were Jewish (1.1%), Buddhist and Hindu (1% each) and Sikh (0.9%).

Of the 497,960-total number of Hindus in 2011, 131,200 or 26.35% were born in Canada, 350,655 or 70.42% were Landed Immigrants/Permanent Residents and 16,105 were Non-Permanent Residents (possibly refugees, students, or temporary residents). (2011 National

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<sup>3</sup> Long, 2017, pg. 798

<sup>4</sup> [http://www.newworldencyclopedia.org/entry/Religion\\_in\\_Canada](http://www.newworldencyclopedia.org/entry/Religion_in_Canada)

Household Survey, Statistics Canada. Before 1971, only 9,790 of a total of 1,261,080 immigrants or 0.78% were Hindu. During the next four decades, Hindu immigration to Canada, both in absolute numbers and as a percentage of total number of immigrants, has increased significantly. This appears to be the result of the opening up of Asian immigration after the multicultural policies adopted by the then Pierre Trudeau Government.

Years	Number of Hindu immigrants	Percentage of Total Immigrants
1971 to 1980	32,235	3.70 %
1981 to 1990	49,735	5.24 %
1991 to 2000	105,105	6.83 %
2001 to 2011	153, 800	7.14%

Source: Statistics Canada<sup>5</sup>

Statistics Canada also collects data under “Canadians of East Indian origin” and reports that this group is “much more likely than the rest of the population to have a university degree. In 2001, 26% of adults who reported East Indian origin were university graduates, compared with 15% of the overall adult population.”<sup>6</sup>

While spread all over Canada, both in rural and urban areas, most Hindus live in the provinces of Ontario and British Columbia, with Toronto and Vancouver areas attracting most Hindus, including new immigrants.

Hindus of Canada are known for being hardworking, law abiding and successful citizens who contribute to and fully participate in the economic, social, arts and political life of Canada.

## Who is a Hindu?

The term Dharmic traditions is used to refer to faiths, referred in Sanskrit as totals *panths* or paths, that also have their roots in *Sanatana Dharma*: Hindu, Buddhist, Jain and Sikh. These diverse traditions have common beliefs such as in karma and reincarnation, idea of a Self as witness to body/mind complex, the idea of *aatma* and *paramatma* (individual and collective consciousness respectively). These traditions share common Sanskrit vocabulary and chants such as AUM, techniques and rituals such as *japa*, *dhyana*, *mantras*, *bhakti*, *gurus*. In India, the birthplace of *Sanatana Dharma*, they are celebrated and revered as national treasures and gifts to humanity for spiritual upliftment. Divisions between these traditions did exist but historically the traditions mostly co-existed with mutual respect. However, in the 18<sup>th</sup> century, with the arrival of western evangelicals and colonizers, a strategy of divide and rule was used to cause some divisions that continue today. In the Indian constitution, the term Hindu is applied to all the four

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<sup>5</sup> [2011 National Household Survey"](#)

<sup>6</sup> <http://www.statcan.gc.ca/pub/89-621-x/89-621-x2007004-eng.htm>

paths in the dharmic tradition: Sikh, Jain, Buddhist and Hindu. For the purpose of this paper, I have only written about issues faced by Hindus.

It would be fair to conclude that Canadians of the other three dharmic faiths, who have the same or similar background of race, creed, languages, culture, traditions, ethnicity or country of origins, face similar racism and 'Hinduphobia'.

### Why HRC does not fully address the problem of Hinduphobia:

Hinduphobia is growing concern for Canadian Hindus given recent developments. Hindus are concerned for their own safety, and that of their children, families, homes, temples and businesses. Hinduphobia is having a negative impact on the mental, physical, emotional, social, political and economic of Hindu Canadians. The spread of prejudice against Hindus, especially in the media and academia, has negatively impacted the overall image of the Hindu community and Hindu civilization at large in Canadian society. Prejudice against Hindus has served as an impetus and a platform of validation to justify acts of violence, discrimination and hate against Hindus at work, schools, temples and so on.

The HRC forbids discrimination on the basis of "ancestry, color, race, citizenship, ethnic origin and creed" and therefore, in general, speaks to the rights all Canadians, including Hindus, to be free from hate and discrimination. The HRC has a "Glossary of Terms" in which explains terms, including terms for groups that need specific protection. The glossary includes terms such as Indigenous, anti-Black, anti-Semitism, Islamophobia and anti-Asian to specifically recognize these religious, ethno-racial and geographic groups. However, the glossary does not mention Hinduphobia. By implication Hindus are covered under "anti-Asian hate" group, a massive geographic area with many countries representing all religions and diverse peoples. Most Canadian would be at a loss to identify Hindus as Asians. A review of reports on anti-Asian hate in media and by organizations such as Anti-Hate Network, Canada, mentions Chinese Canadians as the targets.

The main problem with including Hindus under Anti-Asian hate group is that Hinduism is not a geographic identity, but a religious identity. While Hinduism was born in India (not South Asia, which is a term of erasure of Indian identity), and the majority of Hindus come from India, Canada has a sizable number of Hindus from other countries such as the UK, Trinidad and Tobago, Guyana, Fiji, Mauritius, Kenya, Uganda and others.

Because the term Hinduphobia (or any other term such as Hindumesia and anti-Hindu) has not been specifically recognized in the HRC glossary, the problem of Hinduphobia is not being recognized or addressed. For example, in consultations with the head of the Inclusion and Equity dept of a school board, we were told point blank that Hinduphobia does not exist in their system, despite serving a large Hindu population. Further discussion revealed that incidents of Hinduphobia reported by parents and students were not being identified or documented or responded to under the category of Hinduphobia because there is no awareness that the problem of Hinduphobia exists. It's a kind of circular thinking that Hindus are finding frustrating: How to address the problem of Hinduphobia if there is a denial that the problem even exists?

Parents felt that due to the lack of education and training about what is Hinduphobia and how to ‘spot it’ when it occurs, Hindus are routinely told that Hinduphobia does not exist and no one ever has reported “Hinduphobia” to them.

We have faced the brick wall of ‘There is no Hinduphobia in our agency and therefore we do not need to learn anything about it’ when parents approached a child welfare agency with our concerns about incidents of Hinduphobia in their staff training program. This error of omission has led to the worsening of systemic and institutional Hinduphobia and has become an impediment in the work that needs to be done to address this problem across public schools, workplaces and other institutions such as Children Aid Societies. The systemic barriers, to being heard, acknowledged or understood, Hindus face today can be compared to those faced by Indigenous peoples. The community is aware that it has taken over a hundred years for Canada to recognize racism against them and still racism against them remains a serious concern.

## What is Hinduphobia?

Definitions and use of the term Hinduphobia, for anti-Hindu hate, first emerged in the 1866 century during British colonial rule in India to refer to prejudice against Hindus by British and some Muslims. It was entered into the Oxford English Dictionary (OED) as recently in mid 2021 Hinduphobia as “The dislike of or prejudice of Hinduism and Hindus. Origins late 19th C.” (Sarah Gates, 2020). Between these two dates (1866 and 2020), there has been much churning within, and outside, the Hindu community about Hinduphobia and related terms.

The article by Australian researcher Sarah Gates provides details of the use of the term Hinduphobia from 1866, the colonial era to the modern India, until 1997.<sup>7</sup>

The term Hinduphobia re-emerged in a book titled, *Invading the Sacred* (2007)<sup>8</sup> which chronicles the research on academic Hinduphobia, as championed by a Hindu American scholar Rajiv Malhotra. There is a section later in this paper under ‘Academic Hinduphobia’ that provides more details on this issue that dominates the narrative about Hindus in the academia and media.

Many questions have been asked about the relevance of the term ‘phobia’ in Hinduphobia. Hinduism scholar, Jeffery Long, explains:<sup>9</sup>

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<sup>7</sup> [https://www.academia.edu/49564097/Use\\_of\\_the\\_Term\\_Hinduphobia\\_1866\\_1997](https://www.academia.edu/49564097/Use_of_the_Term_Hinduphobia_1866_1997)

<sup>8</sup> The book is available online at <https://rajivmalhotra.com/wp-content/uploads/2014/02/Invading-the-Sacred-Final.pdf>

<sup>9</sup> Long, J, 2017, Reflections on Hinduphobia: A perspective from a scholar practitioner, Pg 797, retrieved online at <https://www.esamskriti.com/essays/pdf/17%20Reflections%20on%20Hinduphobia%20PDF.pdf>

Like any phobia, Hinduphobia is an intense and deeply rooted aversion—a fear and hatred—in this case, of Hindus and Hinduism. As such, Hinduphobia is a non-rational phenomenon. That is, it is not the result of a process of reasoning or thoughtful reflection based on experience. It is a feeling that occurs at a visceral level rather than at the refined level of the intellect, though it can manifest as a set of intellectual claims that portray Hindus and Hinduism in a negative light.

More recently some Hindu scholars and human rights advocates have preferred to use the term ‘Hindumnesia’ to point to the historical, and current efforts, towards the complete elimination of Hindus and Hinduism. For example, the recent Dismantling Global Hindutva Conference of Sept 10-12, 2021 in effect was a call for the ‘dismantling of Hinduism’ In discussing the implications of the conference, Professor Makarand Paranjape of Delhi University observed that “While targeting the un- or ill-defined termed Hindutva, the real peril is Hindu-hatred masquerading as intellectual activism. Hindu-hatred, let us not forget, may lead to Hinducide”<sup>10</sup>

The latest definition of Hinduphobia was developed by Hindu students and academics in 2021 at a conference<sup>11</sup> held at Rutgers University, USA:

Hinduphobia is a set of antagonistic, destructive, and derogatory attitudes and behaviors towards Sanatana Dharma (Hinduism) and Hindus that may manifest as prejudice, fear, or hatred.” In other words, Hinduphobia is a negative visceral reaction, prejudice, and discrimination towards Hindus.

Most Canadians are unaware that Hindu civilization in India has survived 1000 years of colonization in which several genocides happened in which millions of innocent Hindus were killed for being Hindus. Importantly, there is, and has been, a taboo in media and academia, and society in general, against speaking of Hindu genocide or oppression. The reasons for this coverup are complex, mostly due to Hinduphobia in the academia and media that has historically denied Hindu oppression and genocide. In addition, in part due to fear, shame and internalized racism, Hindus themselves have refrained of speaking of the horror, as a way to cope, and move forward as a country and civilization. The recent film, Kashmir Files (2022),<sup>12</sup> produced in India gives a glimpse into this phenomenon of silence in the face of genocide. The film reminds and underlies the need of a process of truth and reconciliation, including the public discussion of Hinduphobia and Hindumnesia, in India and abroad, as in Canada.

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<sup>10</sup> <https://www.newindianexpress.com/opinions/columns/2021/aug/25/hatred-of-hindutva-may-lead-to-hindumnesia-2349292.html>

<sup>11</sup> <https://understandinghinduphobia.org/working-definition/>

<sup>12</sup> Trailer of the film, The Kashmir Files <https://www.imdb.com/title/tt10811166/> and link to a letter of complaint to Toronto Star for its Hinduphobic coverage of it [https://twitter.com/canada\\_hindu/status/1518605501327626241?s=20&t=FnMSQwKHVkgfuEo\\_ofIiuQ](https://twitter.com/canada_hindu/status/1518605501327626241?s=20&t=FnMSQwKHVkgfuEo_ofIiuQ)



In summary, in the context of Canada, Hinduphobia is rooted on prejudiced or misinformed ideas and thoughts about Hindus or Hinduism which can manifest as hurtful or hateful speech, overt or covert discriminatory actions which causes pain to Hindus and harm to the Hindu community. <sup>13</sup>

## A Theoretical framework to understand Hinduphobia

Most Canadians are uneducated about Hindu religion and what they hear, read or learn at home is mostly Hinduphobic, based on deep held racial and religion-based prejudices. Prejudice against Hinduism has led to the portrayed of Hindus in a predominantly negative light in the media and academia. As a result, Hinduphobia in western societies, as in Canada, is fuelled by racism, global academic Hinduphobia and media Hindupobia, as discussed in a later section.

Evelyn Kallen (1998),<sup>14</sup> a Canadian scholar, provides a conceptual framework to analyze how racism works in society, both historically and today. Kallen's thesis is that people in power can incite racial prejudice and discrimination "by manipulating deeply held invalidation myths to provide 'evidence' for their arguments" (p. 5). Kallen explains that, "organized hate groups rely on and promote invalidation myths and ideologies through which they attempt to invalidate, in essence, to dehumanize, identified minorities and thus to legitimize violation of their human rights" (Kallen, p. 5). She defined invalidation myths as, "falsified statements which allege that identified human populations are innately inferior or invalid (defective) with regard to particular human attributes" (Kallen, p. 5). Kallen presents her concept of invalidation as a process that takes place in a sequence of the following three main stages:

Invalidation myth (prejudice): definition of target group as inferior/dangerous  
Invalidation ideology: development of theory of vilification and provision of arguments and "evidence" to "justify" denial of fundamental right.  
Platform for action: incitement to hatred and harm (discriminatory action), denial of human rights (Kallen, p. 5)

Invalidation ideology takes many forms such as racism, sexism, homophobia and so forth and is useful in explaining Hinduphobia and Hindumesia. Kallen gives the following example of racism to explain how invalidation is used to justify racial discrimination. "Blacks are classified in racist myths as racially, culturally and morally inferior sub-human beings - criminally inclined dope-peddlers, wife-beaters and murderers" (p. 5). Similarly, racist ideology has been, and continues to be, applied to racialized people, such as indigenous peoples and Hindus.

Kallen cautions that, "the repetition of racist falsehoods and pseudo-facts can leave behind a residue of prejudice and hate among non-target recipients - a seed bed from which more widespread incitement to hate and harm can flourish" (p. 4). Kallen explains that such problematic social constructs and false myths are used as grounds for inferiorization and ways to

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<sup>13</sup> To learn more about Hinduphobia please go to <https://www.hinduamerican.org/hinduphobia>

<sup>14</sup> Kallen, E. (1998). Hate on the Net: A Question of Rights / A Question of Power, *Electronic Journal of Sociology*. Retrieved from <http://www.sociology.org/content/vol003.002/kallen.html>

project these societies as dangerous and threatening. Using this ideology, “hate propaganda urges its audience to take steps to eliminate the purported threat” (p. 5).

Invalidating myths: Indians (blacks, indigenous) are dirty, ignorant, superstitious, barbaric and savages with no culture, laws or civilization

Invalidation ideology: They need to be civilized and it is the white man’s burden to civilize them; need to bring to them laws, education for their own good.

Platform for discrimination: white people take control of land and resources

An application of Kallen’s conceptual framework on the invalidation ideology of racism to Hinduphobia can be used to explain how the denigration of Indian religion in western academia:

Invalidation myth (prejudice): Hinduism is a war-mongering, politically oppressive religion. Hindu gods, Gurus represent sexual perversion; Hindus are sexual deviants.

Invalidation ideology: All those who support Hinduism are part of “Hindutva” - a political organization rooted in the violent oppression of minorities. As religious extremists, Hindutva forces pose a serious threat to safety to India and to the world.

Platform for action: Urge media, academia, NGOs and so on to organize the defamation and disempowerment of Hindutva forces, by violent socialist, Christian evangelical and academic, political and social activities, as needed.

As explained about, ‘Invalidation Myths’ offers a powerful way to explain prejudice and hate, including racism and Hinduphobia. Having said that, some Hindu scholars have objected to the use of the term racism for Hinduphobia. They point out that it is incorrect to conflate Hinduphobia with racism because while racism applies to prejudice and discrimination based on color, Hinduphobia refers to the prejudice and hate based on religion. Much of the intolerance against Hindus is either based on the ideas of religious exclusivity of Abrahamic faiths or due to ignorance of or lack of education about Hinduism. It would appear that Hinduphobia occurs due to both racism and religion-based prejudice.

## Generalized Hinduphobia

The OHR well recognises the harm caused by hateful words, their content and context are deeply hurtful to the psyche of those who are targeted. While words are tangible and can be reported, much of the stress of Hinduphobia is experienced by Hindus is from the unspoken, intangible generalized prejudice and hostility that exists in society. I refer to this overall societal cloud of prejudice as *generalized Hinduphobia*.<sup>15</sup>

Hindus worldwide face attacks on their religion and culture due to Hinduphobia. At the same time, as mentioned earlier, the existence of individual, systemic and institutional Hinduphobia and anti-Hindu hatred is not only denied, but Hindus are portrayed as coming from violent and oppressive civilization. The irony of this paradox is not lost to Hindus in Canada whenever they listen to the mostly negative coverage of news about India/Hindus in the media or read/hear

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<sup>15</sup> It’s a term I have coined

about Hinduism in the academia. In the past several years anti-Hindu hate crimes, ranging from temple desecration to acts of physical violence have been on the rise in Canada.

The Human Rights Code mentions that every person has the right to freedom of harassment in the form of ‘epithets, remarks, jokes or innuendos related to their ‘ancestry, color, race, citizenship, ethnic origin, place of origin and creed’. While Hindus face harassment as individuals, the greatest weight of this harassment is experienced as generalized prejudice towards them in society. Hindus live under cloud of generalized hostility, prejudice, hate and discrimination related to the practice of their religion and the conflation of Hindu religion with the social, political or economic ills of India, the birthplace of Hindus.

Below are a few examples of hateful terms used against Hindus, some are said openly while others underlie the overall prejudice they face as followers of a non-Abrahamic faith:

*Idol worshipper:* In general, Hindus face hostility and/or ridicule because they are seen as idol worshippers. Idol is a term Hindus eschew because the term is used as a slur. The correct terms are image of deity, the Sanskrit terms are *vigraha* or *murti*. This is deeply painful to Hindus because Hindus believe in the idea of One God who is omnipresent and omnipotent and therefore present in all forms, including in nature and in subtle forms as deities, we call *devis* or *devatas* (female and male divine energies, respectively). Hindus do not worship the image or physical form of the deities itself. Rather the image or form is used as a reminder of the qualities of the divine. It offers a way for Hindus to experience or to connect with God or their personal deity, to whom they can perform prayer rituals and chants for peace and devotion and have a personal relationship with. In temples, the murtis are consecrated in a Vedic ritual of *prana pratistha*<sup>16</sup> that are understood to be living deities. The Indian constitution recognizes temples are owned by the deities that reside there.

*Devil worshipper:* This is a derogatory term to condemn Hindus and to denigrate Hindu rituals and deities. This is again deeply painful because Hindus do not even have the concept of devil fighting God or a punishing God. Good and evil are seen as forces of one divine consciousness – as two sides or of the same coin.

*Heathen, Kaffir, infidel:* These are some other well known derogatory epithets that most often underlie the Abrahamic view of the Hindu faith. The idea that as ‘non-believers’ Hindus are condemned to go to hell underlies the harassment many Hindus experience based on the general perception of their faith. Many Hindu students in schools are told by their classmates of Abrahamic faiths that they will go to hell because they do not believe in Jesus or Allah and so on. My own children were told that. In recent meetings with the Inclusion and Equity managers of school boards, I have heard parents tell stories about their children being made to chant verses which convert them to an Abrahamic faith, as a way to save their souls and be able to go to heaven. It’s a form of harassment which causes deep harm to the child’s psyche, but can come

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<sup>16</sup> Here is one explanation

<https://www.baps.org/cultureandheritage/Traditions/HinduPractices/MurtiPratishtha.aspx>

across to the Hindu child as being kind or helpful. Often these hateful messages are given direct but at other times they are innuendos about Hindus faith being intrinsically inferior.

*Dothead:* This is a slur often used in the school yard to poke fun at the *bindi* or dot worn on the forehead by females; when worn by males, its known as a *tilak* or *pottu* (in Tamil, for example). In Hinduism the dot represents the third eye, as a reminder for a Hindu of their divinity and faith. Also, females wear it also as a cultural symbol or decoration. In 2018 TDSB school Trustee, Parthi Kandavel, a Hindu, when initiating a motion to declare November as Hindu Heritage Month, spoke about the pain of being called a “Paki” when he was in school and being teased for wearing a “Paki *bindi*”. Such name calling is still a common occurrence for Hindu, Sikh and Muslim students in schools. Read here to learn about a small micro-minority immigrant group in the US which suffered the brunt of deadly attacks.<sup>17</sup>

*Dung worshipper, cow-piss drinkers:* Hindus face these slurs because they are known to love and protect cows; cows are seen as mothers for the life-giving milk it provides. The Hindu tradition of using cow dung and urine for their medicinal purpose in Ayurveda for humans and for organic farming is mocked at using these epithets. Many Hindus do not eat beef due to their seeing cows as symbol of peace and love – the ‘holy cow’.

A comprehensive glossary of these Hinduphobic terms has been created by the Hindu American Foundation.<sup>18</sup> The glossary explains “a spectrum of terms and tropes which have lent to a perception of Hindus as grotesque, untrustworthy, bigoted, evil, or violent.”

The generalized prejudice against the Hindu faith sometimes comes out in social media or personal exchanges, often in the form of innuendoes, and they range from inaccuracies in assumptions about Hinduism, to false allegations of oppression of others and outright hateful attacks on culture and religion. Often very complex issues are reduced to simple strawmen arguments which are difficult to address in normal everyday conversations in work environments. Here are a few examples, paraphrased along the lines of.

- Why do Hindus burn their dead? Its so barbaric, it smells so bad, it pollutes the environment
- Hindu men are so misogynistic, that’s why India is rape capital of the world
- India is such a backward country because Hindu religion is so regressive and superstitious
- Hindu women are oppressed because they have arranged marriages
- Hindus don’t help others in need because they believe in fatalism, karma
- Hindu supremacists and Brahminical oppress women and minorities in India

One example of how this generalized prejudice gets revealed is from April 2021 when BAPS, the Swaminarayan Temple in Toronto, offered its premises to open a COVID-19 vaccination clinic. An ex-Liberal MP tweeted that some people might not go the clinic at a Hindu temple for

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<sup>17</sup> <https://en.wikipedia.org/wiki/Dotbusters>

<sup>18</sup> <https://www.hinduamerican.org/hindu-hate-glossary>

religious reasons. When called out for her Hinduphobia, she refused to apologize for her actions, and instead tried to justify what she meant.<sup>19</sup>

Another example of Hindus being exposed to generalized Hinduphobia is when non-Hindus, especially important public figures, comment on Hindu traditions, to which Hindus feel a visceral reaction and a possible compulsion to react/respond (or not).

Here is an example: On August 21, 2017 NDP MP Jagmeet Singh tweeted a comment about the Hindu festival of Raksha Bandhan being “an overt sexist message to women: that they are powerless and need protection.”<sup>20</sup> Hindus, who were in the midst of celebrating the festival were deeply hurt. The festival is actually a Hindu festival that celebrate the bond of love between brothers and sisters, as symbolized by the sister tying a thread bracelet on her brother’s wrist. Typically, the brother reciprocates by offering his sister some sweets or a gift. The projection of alleged patriarchy on Hindu tradition is deeply Hinduphobic. I discuss more about this in the section on Academic Hinduphobia because attacks on Hindu culture, deities, gurus, rituals and traditions is deeply disturbing and hurtful.

A further area of generalized Hinduphobia Hindus experience is from being randomly confronted with attacks on their holy symbols and deities. For example, in July 2021, the International Hindu Foundation, located in Alberta, registered a formal complaint with Zumiez authorities when they found pictures of Hindu deities on their footwear. The store later removed the footwear both from their online and offline distribution.<sup>21</sup>

Every year, Hindus have to register complaints to Amazon for selling underwear, bathroom mats, toilet seats and so on with images of Hindu deities.

In February 2022, the United Hindu Forum, a coalition of local temples and other Hindu organizations in Vancouver/Surrey, British Columbia, had to lodge a complaint against an adult porn business (Big Dick Energy Coaching) in Canada for using an image of Shri Ganesh. Despite their several requests to take the image down, the website has not yet removed the picture from their portal.

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<sup>19</sup> <https://nationalpost.com/news/canada/ex-liberal-mp-slammed-for-saying-constituents-wouldnt-attend-vaccine-clinic-at-hindu-temple-for-religious-reasons>

<sup>20</sup> <https://hindutimescanada.ca/spinning-the-narrative-around-raksha-bandhan-another-attack-on-hindu-festivals/>

<sup>21</sup> <https://hindutimescanada.ca/zumiez-removes-hinduphobic-footwear-from-its-stores-after-hindus-protest/>

## Appropriation and lack of acknowledgment of positive contributions of Hindu civilization

In another section I have discussed academic Hinduphobia and media Hinduphobia which is deeply hurtful for Hindus, especially to the children who do not see their culture respected by the culture and society they live in.

Hindus are also deeply disappointed that many important contributions of Hindus to world civilizations are not spoken about neither in schools nor in the media. Not only is knowledge of Hindu civilization appropriated, for example mindfulness as an appropriation of yogic techniques, they are never taught that algebra, zero and infinity, among others, are important discoveries in math were made by Hindus in India.

This issue of omission and exclusion was taken up by Hindus in Alberta with respect to the school curriculum community consultations.<sup>22</sup> In 2021, a group of Hindus in Alberta were engaged with revisions to the Draft Alberta Schools Curriculum.<sup>23</sup> They were concerned about the exclusion of Hinduism in the curriculum on world religions planned for Grade 2. They also identified major errors of omissions, inaccuracies, and deficiencies with respect to the ancient Indian Hindu civilization covered after Grade 6. As a result of their advocacy efforts, the curriculum was changed to include Hinduism and Hindu civilization, with education on all religions starting in Grade 5.<sup>24</sup> While the Hindu community successfully raise the issues and resolved important omissions in content, the issue of academic Hinduphobia that underlies the reasons for these errors and omissions has not been officially recognized as Hinduphobia. The need for education of teachers and staff, and the community at large, about Hinduphobia is still not addressed.

Announcements of Hindu Heritage Month in several provinces provide opportunities for school boards to educate Canadians about contributions of Hindus to world civilization but it will require the boards to be more open to engaging Hindu parents and educators, as I discuss in a later section on school boards. Here is a link to a Hindu Heritage Month Resource Book for Educators that I had prepared in 2018 which is available to share with interested persons.<sup>25</sup>

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<sup>22</sup> A large number of Hindu organizations were involved. Please see Appendix A for an example of the kinds of letters that they were sending out to advocate for changes to the curriculum

<sup>23</sup> Here is link to original draft curriculum for Alberta school

<https://cdn.learnalberta.ca/Resources/content/cda/draftPDF/media/SocialStudies/Social%20Studies-GrK-6-EN.pdf>

<sup>24</sup> Here is the link to the amended Alberta curriculum

<https://cdn.learnalberta.ca/Resources/content/cda/draftPDF/media/SocialStudies/SocialStudiesBlueprint-EN.pdf>

<sup>25</sup>[https://www.academia.edu/37676463/HINDU\\_HERITAGE\\_MONTH\\_A\\_RESOURCE\\_BOOK\\_FOR\\_EDUCATORS\\_PARENTS\\_AND\\_COMMUNITY](https://www.academia.edu/37676463/HINDU_HERITAGE_MONTH_A_RESOURCE_BOOK_FOR_EDUCATORS_PARENTS_AND_COMMUNITY)

## Canada's White Only History policy: overcoming a legacy of Racism

Racism is a social construct created to signal the superiority of White people over non-white in order to assert unfair and unearned advantage over all spheres of life, in the social, political and economic spheres of life. Racism is a result of both negative or positive stereotyping which involves assigning a characteristic to a particular group of people and thereby denying them of diversity. Stereotyping leads to prejudice towards Hindus.

In order to fully understand the context of the above remarks, it's useful to understand the thinking behind such racist and prejudiced remarks. As discussed in the previous section,<sup>26</sup> these comments reflect the colonial and paternalistic "invalidation myths and ideologies" which were historically used against the Indigenous peoples by early European settlers to dehumanize them as 'savages' that needed to be either eliminated or saved. Such racist beliefs serve as a platform for discrimination that led to policies initially to create a White Canada and later to create Residential schools to "kill the Indian in them" leading to the genocide, physical and cultural, of the Indigenous peoples. They continue to languish under the colonial Indian Act.

## Canadian policies to address racism:

Canada, as a country born out of British colonial values, had historically imbibed colonial-era racist and anti-Hindu ideology in its early laws of immigration. A 'Whites only' Canada policy excluded the entry of non-White immigrants into Canada until the 1950s. It resulted in denial and persecution of immigrants from India and other racialized countries like China, to enter or remain in Canada. One of the well-known examples of this policy is that of Komagata Maru in 1914. This Japanese ship with 376 Indian immigrants, was denied entry and forced to return to India. In 2016 Prime Minister Trudeau offered an apology from Canadian Govt for this racist incident.<sup>27</sup>

Among the other racist policies of that period included the imposition of a steep 'head tax' on Chinese immigrants and the internment of the Japanese Canadians during WW2. Canada has made public apologies to the Chinese Canadians for the head tax and related indignities.

Hindu Canadians acknowledge that Canada has shown a commitment to address racism; several laws were enacted to move Canada towards becoming more inclusive. The Canadian Charter of Rights and Freedoms (1982) enshrines freedom of religion (S2) and freedom against discrimination against race, religion, color, ethnic or national origin, sex, age, mental or physical disability (S15).<sup>28</sup>

These rights have been implemented through the federal and provincial statutes of the Human Rights Codes (HRC). The HRC document is widely used by school boards, Government

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<sup>26</sup> Please see pg. 7

<sup>27</sup> <https://www.thecanadianencyclopedia.ca/en/article/komagata-maru>

<sup>28</sup> <https://laws-lois.justice.gc.ca/eng/const/page-15.html>

institutions, businesses and other organizations as a basis to develop their human rights policies and procedures.

Unfortunately, Hinduphobia in Canadian society endures even today in the form of generalized anti-immigration xenophobia and hatred. For example, in June 1985, when an Air India flight from Canada crashed midair, killing all 329 people on board, the Govt. of Canada sent condolence to Government of India. They had presumed that the passengers, who were mostly Hindus and Sikhs, were Indian citizens. The Hindu and Sikh communities were acutely hurt to realize that due to their color, ethnic identity and country of origin, the Canadian Govt. had assumed that they were not Canadians. Additionally, Hindus were pained that it took over 20 years for Canada to complete its investigation with only one person convicted. The Commission of Inquiry found that the tragedy could have been prevented had CSIS followed up with the warnings and leads given to it.<sup>29</sup>

Nevertheless, Hindus continue to live in peace in Canada. They have faith in the Canadian system and laws. In particular, the following observation made by Chief Justice McLachlin is important to Hindus:

Canadians are privileged to live in a peaceful country. Much of our collective sense of freedom and safety comes from our community's commitment to a few key values: democratic governance, respect for fundamental rights and the rule of law, and accommodation of difference. Our commitment to these values must be renewed on every occasion. (April 2005)<sup>30</sup>

One such occasion to renew Canada's commitment to its values of mutual respect for differences was in 2018 when the Ontario Govt declared November as Hindu Heritage Month (HHM). Some of the other provinces have made similar announcements which have led to schools and others to celebrate Hindu Heritage every November.

On May 3, 2022, Liberal MP, Chandra Arya, moved Motion M42 asking to proclaim November as Hindu Heritage Month across Canada. In his speech, he said that "Hindu-Canadians have made and continue to make significant contribution to Canada's socio-economic, political, and cultural heritage as doctors, scientists, engineers, lawyers, business leaders, artists, academics, government officials, elected officials, etc. From building institutions to being philanthropists, Hindu-Canadians have excelled in all services and sectors and in all walks of life."<sup>31</sup>

Unfortunately, there are many Canadians who disagree with such celebrations. Denying the right of diasporic Hindus to celebrate their ethno-cultural heritage or accusing diasporic Hindus of having dual loyalties are forms of Hinduphobia.

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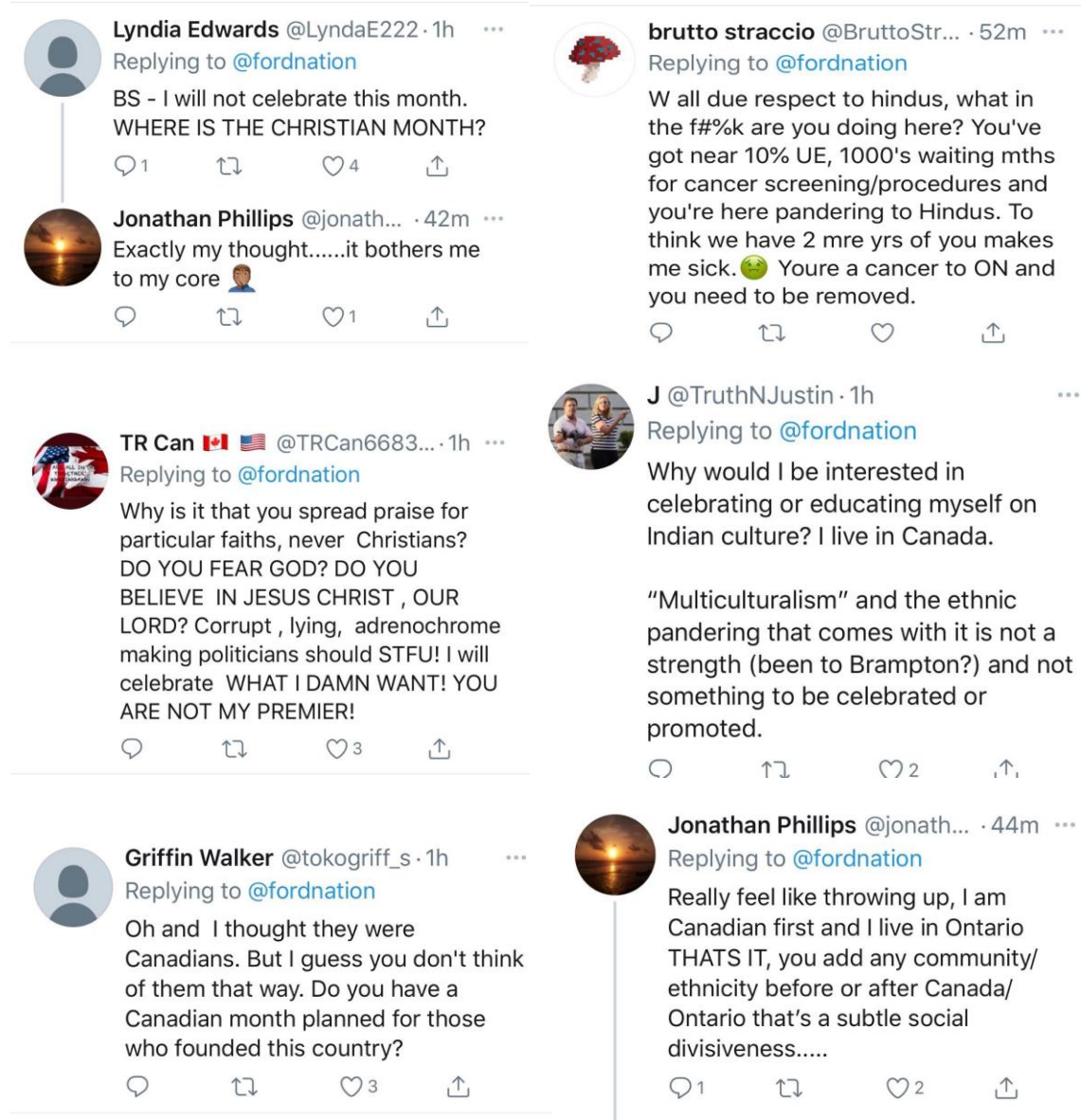
<sup>29</sup> <https://www.publicsafety.gc.ca/cnt/ntnl-scrnt/cntr-trrrsm/r-nd-flight-182/index-en.aspx>

<sup>30</sup> <https://www.theglobeandmail.com/opinion/chief-justice-mclachlin-the-supreme-courts-steady-hand/article35296815/>

<sup>31</sup> <https://www.hindustantimes.com/world-news/canada-indo-canadian-mp-moves-motion-in-parl-to-mark-nov-as-hindu-heritage-month-101651569455554.html>



There does not seem to be any similar outrage when Irish-Canadians celebrate St. Patrick's Day, for example. On November 5, 2020 Doug Ford, Premier of Ontario, tweeted a message for Hindu Heritage Month.<sup>32</sup> A quick review of the many racist comments made to the Premier's tweet indicates that Hindus in Canada continue to face racism and Hinduphobia. Here are screen shots of some of the comments, which summarize the underlying prejudice of Hinduphobia.



The false allegations that Hindus do not assimilate or that celebrating Hindu Heritage Month is divisive or pandering to a vote bank are forms of Hinduphobia. The resulting prejudice, or negative feelings towards Hindus, as individuals or communities, can lead to the dehumanization and devaluation of Hindus as citizens. As discussed in the section 'Hinduphobia as an Invalidation Myth', prejudice can lead to acts of discrimination in all spheres of society,

<sup>32</sup> <https://twitter.com/fordnation/status/1325249996770390016?lang=en>

including schools, institutions, workplaces, media, entertainment and so on. Such prejudice can become deeply ingrained and lay a foundation for individual, systemic and institutional racism.

### Hinduphobia in the Media:

Media is quick to report hate-crimes related to racial slurs, for example about a cab driver subjected to racial slur for asking client to wear a mask (2020); the family was told by the police to ignore the racist slur and refused to take any action.<sup>33</sup> Here are two other examples of racial slurs that were covered by media. In Surrey, BC, an Indian man was called a “f...ing brown Paki.”<sup>34</sup> An Indian man on the golf course in Georgetown, Ontario faced a racial slur.<sup>35</sup>

However, when it comes to being a leading influence of the creation of the grand narrative about India, the media has predominantly presented as Hinduphobic. Hindus suffer daily onslaughts of Hinduphobia and anti-India bias in the news from Canadian and international media. On a daily basis they brace themselves to read and listen to news about on India (which is about 80% Hindu) which negatively stereotypes Hindu religion as being exotic, superstitious and oppressive against women and minorities and so on.

A recent example, is from April 2022, the Toronto Star carried a deeply Hinduphobic opinion article.<sup>36</sup> In this article Hindus expressing frustration about the September 2021 conference called “Dismantling Hindutva” were portrayed as violent, fascists or extremists. The reporter had exposed her Hinduphobic bias because she failed to report that the speakers at the conference had actually talked about “Dismantling Hinduism”. One speaker even presented a list of Hindu surnames, such as Sharma, declaring them to be fascists. Hindus across Canada were deeply concerned about several professors from Canadian university writing in support of the conference.<sup>37</sup>

As well, the reported supported the view of those who not only outrightly denied the well document persecution of Kashmiri Hindus.<sup>38</sup>

To further add to the Hinduphobia, the reporter also lend support to speakers who not only claimed that Hindus were exaggerating the persecution of Hindus in Kashmir, but that the Hindus were themselves oppressors of the Muslims of Kashmir. The lone Hindu, Gopala

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<sup>33</sup> <https://www.cbc.ca/news/canada/nova-scotia/racial-slur-against-south-asians-hurled-at-halifax-cabbie-1.5636633>.

<sup>34</sup> <https://bc.ctvnews.ca/shocking-video-of-racist-taunts-prompts-backlash-vigilantism-1.4990904>

<sup>35</sup> <https://quickbitenews.com/article/burlington/caught-on-video-georgetown-golf-club-bans-golfer-for-using-racist-slur/>

<sup>36</sup> <https://www.thestar.com/amp/opinion/star-columnists/2022/04/01/anti-muslim-film-the-kashmir-files-a-dangerous-step-in-indias-descent-into-hate.html>.

<sup>37</sup> More information about their concerns is explained here <https://cohna.org/org-letter-dghc/>

<sup>38</sup> The history of Kashmir Hindu Genocide and forced exodus is available on this website <https://cohna.org/kashmir-after-article-370/>

Krishna, who spoke about the Hinduphobic agenda of the media in general, and the Dismantling Hindutva conference in particular, was accused and presented as an aggressive person who went after a female academic. Misrepresenting those who speak up for Hindu human rights as violent, abusive or aggressive is a classic example of Hinduphobia.<sup>39</sup>

This 2019 Hindu Human Rights report gives details of the persecution of Hindus in India – stories which Canadian media never covers or misrepresents.<sup>40</sup>

Hindus are deeply hurt when Canadian media ignores the plight of Hindus in other countries, for example in Pakistan and Bangladesh.<sup>41</sup>

In April 1, 22 the Toronto Star published an article titled, Anti-Muslim “Kashmir Files” A dangerous step in India’s descent into hate” which represents a blatant attempt to deny the genocide of Kashmiri Hindus using the guise of Islamophobia. Incredibly, the author attempts to present the Kashmiri Hindus as the perpetrators of hate against Muslims when the actually experience a genocide and over 250,000 of them had to leave their homes to save their lives.<sup>42</sup>

Overall, despite Canada’s increasingly multi ethnic character, the primary Canadian image portrayed in the mass media remains White Euro Canadian. It’s the reason why Hindus, due to their brown color, are consistently asked “Where they are from?”, a question white immigrant is rarely asked.

The increasing tendency of the media to sensationalize negative news from India leads to an unfair negative image of Hindus. People of Indian origin have become targets for racist attacks in Vancouver, Toronto and Calgary, for example, where they form an increasingly visible sector among new immigrants. Violence towards them on subways, in school yards, or wherever they can be singled out for “Paki” abusing, provides a normal aspect of the news of the day for television and newspaper audiences.

The important point here, with regard to the critical role of the media as an agent of cultural discrimination, is that the white Euro Canadian audience sees, hears and reads mostly negative news about Indians. Such repeated images do not induce sympathy in the community. Rather it leads to dehumanizing of Hindus, which serves as a platform to discrimination and hate crimes against Hindus. It was this kind of negative stereotyping and prejudice that led to the Govt of Canada initially to refer to the people who were killed in the terrorist attack on the Air India plane in 1985 as ‘Indians’ rather than Canadians.

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<sup>39</sup> To learn the Hindu point of view about the Dismantling Hindutva conference please read here. <https://www.hinduamerican.org/blog/5-ways-dismantling-global-hindutva-is-hinduphobic>

<sup>40</sup> <http://indiafacts.org/hhrr2019/>

<sup>41</sup> Here is a report on the plight of Hindus in Pakistan. <https://www.hinduamerican.org/wp-content/uploads/2020/10/HAF-2020-Human-Rights-Report-Pakistan.pdf>

<sup>42</sup> For a proper understanding of the Kashmir Hindu genocide please view this video <https://www.hinduamerican.org/issues/kashmir-struggle>

## Academic Hinduphobia: Hinduphobia in Universities

Academic Hinduphobia is a problem for Hindus that result from the “Eurocentric hegemonic control over Hindu religious studies, and the power to categorize and demonize Hindus”<sup>43</sup>

In other words, the narrative about Hinduism and Hindus in academia is mostly controlled by scholars who are Hinduphobic in that they blame everything wrong with Indian social, economic and political systems on directly on Hindus and Hinduism. Its as absurd as blaming everything wrong with the social, political and economic systems in British on Christianity.

Due to an academic cartel that controls what is researched, written and who is hired, dharmic indigenous Hindu voices who seek to present an alternate view or challenge the hegemony are blocked from entering the academia or the publication sphere.

A book, *Invading the Sacred*, 2007,<sup>44</sup> based on the work of American Indian scholar, Rajiv Malhotra, gives an excellent overview, with numerous examples, to explain ‘academic Hinduphobia’ which continues to dominate the academia today. This book meticulously chronicles and analyzed the works of American Indology scholar by exposing how their writing eroticize, caricaturize and misrepresent Hindu gurus and deities using Freudian psychoanalysis. The acceptance of such farcical ‘atrocious literature’ and fake scholarly work by America’s top universities is incredibly disturbing and distressing to Hindus. These works on Hindu culture are deeply hurtful for Hindu children, often leading to internalization of racism and self hate.

Some academics have used, and continue to use, ‘academic freedom’ to protect themselves from criticism and accountability. Still others have claimed that Hinduism does not exist as a valid, cohesive religion because it lacks a single book or authority that can claim to speak for it. These arguments are extremely Hinduphobic because they resort to weaponizing the open, free architecture of Hinduism, which allows freedom to Hindus to choose an individualized path called *Swadharma*, to attack Hinduism’s roots and very existence.

Any cursory search on Google or academic search engine will show that most research on Hindus is on the negative aspects of Indian economy, politics or society: like poverty, class divisions, cows, women, minorities etc. under the banner of human rights. Hundreds of South Asian departments teach millions of students are taught about the negative aspects of Indian society while appropriating the positive contributions of Hindu civilizations, like its philosophy, music, art, science, medicine, Ayurveda, yoga and meditation, to name a few, into western universalism (the idea that west is the vault that holds all the wealth of world civilization).<sup>45</sup>

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<sup>43</sup> Rampersad, P, (2007) *Exposing Academic Hinduphobia*, pg.84, in *Invading the Sacred*, Rupa, available online at <https://rajivmalhotra.com/wp-content/uploads/2014/02/Invading-the-Sacred-Final.pdf>

<sup>44</sup> This book is available for a free download at <https://rajivmalhotra.com/wp-content/uploads/2014/02/Invading-the-Sacred-Final.pdf>

<sup>45</sup> Read here to understand the idea of western universalism <https://rajivmalhotra.com/library/articles/challenging-western-universalism/>

The negative impact of Hindus being blamed for all the social, political and economic ills of India, and even the Nazi and other supremacist ideology (as in context to the Swastika), reverberates here in Canada. For example, The University of Toronto School of South Asian Studies regularly holds conferences and talks that create and reinforce a one-sided negative, Hinduphobic and anti-India narratives. Recent events include propaganda of false information against removal of Article 370 in Kashmir (to remove barriers to development and give protection to its minorities) and the Citizenship Amendment Act (which gives citizenship to persecuted Hindu, Christian, Sikh refugees living in India who fled from Pakistan, Bangladesh and Afghanistan). On October 22, 2020 there was a Webinar held to discuss how Muslims in Kashmir were being oppressed during which the presenters never acknowledging the genocide and forced expulsive of over 250,000 Kashmir Hindus and the historical oppression of Dalits and Sikhs in Kashmir.<sup>46</sup> Instead the presenters asked for Canada to impose sanctions against India.

In October 2021, the Toronto Public library and Ryerson University, Faculty of Arts sponsored a talk by well known Hinduphobic French author, Christophe Jaffrelot, *titled Modi's India, How Hindu Nationalism has eroded the world's largest democracy*. Hindus were concerned because as a public institution funded by taxes, the TPL had not held seminar on any other countries which experience oppressive regime, of which there are many that are not even democracies. The Hindu community started an online petition,<sup>47</sup> wrote to the library head and even had a virtual meeting with her to express their concerns about the one-sided biased presentation on India and lack of objectivity. We are currently still in the process of negotiations. As expected, in a classical Hinduphobic response, members of the Canadian academia were quick to advocate on behalf of Jaffrelot under the banner of freedom of speech. They dismissed the ordinary Hindus attempting to have a fair debate using epithets as 'bhakts' (a slur used to dismiss a Hindu's valid questions and concern by calling him a fanatical Modi supporter), nationalists, Hindu supremacist and or extremists<sup>48</sup>.

In another incident, the city of Burnaby, without consultation with the local Hindu community declared Sept. 5 as *Gauri Lankesh Day* by the city of Burnaby in 2021. The wording of the declaration is deeply insulting Hindus and India. The declaration claimed that the journalist 'challenged superstition' in Indian society, plagued by 'religious fanaticism, discrimination, and bigotry'. This was done while the murder of Gauri, an Indian journalist who was killed by unidentified men, was still under investigation and her death did not appear to be related to her

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<sup>46</sup> <https://www.justpeaceadvocates.ca/canadas-silence-on-indias-colonization-of-kashmir-october-22-event/>

<sup>47</sup> Details of our complaints are provided in the petition <https://cohna.org/urging-toronto-public-library-to-not-support-hinduphobia/>

<sup>48</sup> Read here to understand why such terms are Hinduphobic slurs <https://www.hinduamerican.org/hindu-hate-glossary>

role as a journalist. The Hindu Forum Canada sent a letter of complaint on behalf on the Hindu sent to the Mayor of Burnaby<sup>49</sup> and was assured that the major's office would review the matter.

In April 2019, Hindus protested against Toronto's Noor Islamic Center for holding a one-sided Anti-Hindu propaganda event in which one of the invited academic speakers called Hindus' holy book Ramayana "oppressive and elitist". Earlier, in an earlier interfaith dialogue, Noor Center's Khadija Kanji had referred to the Hindu Trinity of deities (Brahma, Vishnu and Shiva) as "rapists".<sup>50</sup>

Overall, Academic Hinduphobia represents a significant overarching psychological burden on Hindus to be constantly vigilant about media misrepresentations about Hindus and be ready to defend the distortion and disinformation propaganda in academia.

For some, the oft needed knee-jerk reactions on social media can be draining and painful. For others, who work on organizing a well-thought-out response, the analogy of the Hindu David fighting the Hegemonic Goliath of media and academia is appropriate.<sup>51</sup>

Academic Hinduphobia is an issue that Canadian Hindus would like the human rights commission to address, at par with how its is dealt with respect to Islamophobia, antisemitism, anti-black and anti-indigenous hate, homophobia and so on. Hindus wonder why such irresponsible attacks on Hindu religion is allowed so freely and openly without consequences.

## Hinduphobia in Canada:

Below I have provided some recent examples of Hinduphobia in Canada, primarily in Ontario.

### Attempts to criminalize the Swastika:

On Feb. 3, 2022 NDP MP, Peter Julian, moved a private member's bill to ban hate symbols. The Hindu community across Canada had strongly objected to Bill C-229<sup>52</sup> which seeks to amend the Criminal code to criminalize and ban symbols of hate, including the "Nazi Swastika":

...to prevent the display or sale of symbols or emblems such as the **Nazi swastika** and the Ku Klux Klan's insignia, flags such as the standards of Germany between the years 1933 to 1945 and those of the Confederate States of America between the years 1861 to 1865 and uniforms, including the German and Confederate States of

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<sup>49</sup> Read the letter from Hindu Forum Canada here on Twitter

[https://twitter.com/canada\\_hindu/status/1441524134299660296/photo/3](https://twitter.com/canada_hindu/status/1441524134299660296/photo/3)

<sup>50</sup> The protest by Hindus was covered in media by Tarek Fateh

<https://torontosun.com/opinion/columnists/fatah-hinduphobia-at-an-islamic-centre>

<sup>51</sup> A talk on the term David and Goliath <http://tiny.cc/60aruz>

<sup>52</sup> [Bill C-229](#)

America military dress of those periods, as well as the hoods and robes of the Ku Klux Klan.

Hindus are concerned with the proposed wording of the bill which perpetuates misunderstanding, misuse, and hatred towards the Hindus, Buddhists, and Jains and violate their civil rights and religious freedom. Specifically, the concern is with the use of the phrase "Nazi swastika" for the Nazi symbol instead of the historically accurate German word Hakenkreuz ("hooked cross" in English). Swastika, is a Sanskrit word which means wellbeing and as a sacred symbol, it has been used for millennia, and continues to be used, in Dharmic traditions (including Hindus, Buddhists, and Jains) who account for over 2 billion people worldwide.

This is the second time the Swastika issue had flared up. In June 2021 the Hindu community made a counter-petition<sup>53</sup> in response to a petition initiated by Randy Guzar from Cambridge, Ontario and sponsored by Bryan May (MP, Cambridge, Liberal Caucus). Randy's petition sought to declare the Swastika as a hate symbol associated with the Nazis.<sup>54</sup>

Randy Guzar's petition declared that whereas "the swastika is an odious and hateful symbol most readily associated with the Nazi regime", a street in Puslinch, Ontario called Swastika Trail should be renamed and "no public place in Canada should be associated with the Swastika." Due to the strong opposition to the petition to ban the Swastika, including contact with Bryan May, MP, this petition appears to have died.

Hindus continue to advocate against the recent Bill 229 which attempts to criminalize the Swastika.<sup>55</sup> The community has been verbally assured by Peter Julian, MP, of a change in language. The term 'Swastika Nazi' is to be replaced with 'Nazi Hooked Cross' but the amended wording of the bill has yet to be publicly posted.

Addressing Hinduphobia with School boards

*Peel District School Board:*

In 2021, a number of Hindu parents of students attending PDSB schools had reached out to principals and teachers, about their concerns about issues related to Hinduphobia in schools. A petition was initiated by these parents which was signed by almost 3,350 people.<sup>56</sup> These parents also had an online meeting with Minister Lecce about their concerns. The situation appears to be worsening at the level of the classrooms. Parents report that their children continue to face harsh and hurtful comments in classes based on prejudice and hate. A PDSB teacher reports observing

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<sup>53</sup> <http://chnng.it/JLWFHHKZtQ>

<sup>54</sup> Link to Randy's e-petition can be viewed here: <https://petitions.ourcommons.ca/en/Petition/Details?Petition=e-3185>

<sup>55</sup> The significance of the Swastika to the dharmic traditions of Buddhists, Jains and Hindus is explained in this brochure. [https://cohna.org/wp-content/uploads/2021/03/Swastika-Booklet\\_Web-Quality\\_Final.pdf](https://cohna.org/wp-content/uploads/2021/03/Swastika-Booklet_Web-Quality_Final.pdf)

<sup>56</sup> <https://www.change.org/p/stephen-lecce-no-to-hateful-biased-objectionable-inappropriate-propaganda-content-at-schools>

a group of students in her class trying to convert a student into their religion. Teachers and parents need to be supported to even report such incidents to school administration, let alone know how to label or address such incidents appropriately in schools.

Further to the community complaints, and a previously planned process of community consultations will diverse community on the review of their Anti-Racism and Inclusion policy, the Peel board appear to be making a sincere effort to respond to the Hindu community's feedback. Hindu parents are currently participating in a second round of community consultation process for its policy. The community has requested that the term Hinduphobia be included in the glossary of terms of their policy. As well, since Hindus make up a significant proportion of the population of Peel and students, teachers and staff, the community has recommended that training and education about Hinduphobia needs to be included in the policy. The community awaits the outcome of the consultation process on these two points.

*Toronto District School Board*

The Hindu community applauds TDSB for its inclusive and strong support to celebrating Hindu Heritage Month in its schools since November 2018. The board's model of community engagement is excellent when compared to other school boards. The community would recommend OHR to look into promoting the TDSB model to other boards because it allows for strong and positive community engagement. The Hindu Heritage month celebration over the past four years has included the development of Daily Tweets and Daily Announcement and activities such as Poster competition, author readings, speakers, performances by students and a tool kit of artifacts about Hindu tradition. The program is well organized with support from senior management, library and staff. For those who are interested to learn more, they can contact the board and view posts on their Twitter account<sup>57</sup> and library website.<sup>58</sup>

At the same time, TDSB's anti-racism and inclusion policy does not recognize Hinduphobia in its term of glossary and its an issue that needs to be raised and addressed with the staff and board.

*Durham District School Board:*

The community became engaged with the DDSB recently when its Twitter handle posted a comment which said that the Swastika was a hate symbol.<sup>59</sup> I along, with a group of parents approached the head of the Diversity and Inclusion office and they are currently in process of negotiations. Overall, DDSB board policy has presented less committed to engaging with parents in planning the Hindu Heritage Month, which they do not appear to organize to celebrate in their schools. Their response to parents' offers to help with planning HHM activities has been unfruitful so far.

During discussions with senior staff on Zoom, parents were told that DDSB has not received a single report of Hinduphobia. In response, parents informed staff that they had in fact themselves

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<sup>57</sup> Hindu Heritage Month is @tdsb\_hhm

<sup>58</sup> <https://www.tdsb.on.ca/Media/News/ArtMID/2750/ArticleID/1716/November-is-Hindu-Heritage-Month-at-the-TDSB>

<sup>59</sup> <https://twitter.com/ddsbschools/status/1487866734501670919?s=21>



reported instances of Hinduphobic attacks on their child(ren) to the teachers on numerous occasions. Parents gave details about incidents of their children being asked “Why do you worship many gods? .... is the only god”. Other comments made was “Hinduism is mostly about caste, you have untouchability”. A group of students from a different faith made Hindu students recite verses which they said had been converted the Hindu in a different faith. Hindu students faced constant hate speech against India. Comments such as “India is a shit country, a stupid country” are regularly made. Parents stated that their complaints were either not understood or not taken seriously by the teachers, parents were told that comments could be a ‘misunderstanding’ or that ‘students have a right to their opinion’.

Parent stated that overall, their complaints were dealt with ineffectively – the incidents were treated as misbehaviour or bullying and not as an expression of an anti-Hindu hate. More importantly, these incidents continue to happen in the classroom and Hindu students involved feel unsafe and unhappy at school. Parents spoke of their children crying and not wanting to go to school.

In response to the parents’ concerns, DDSB staff told parents at the meeting that they can contact their office to discuss their complaints; they did not view the incidents as related to Hinduphobia.

It is our contention that Hindu community that the reason the D&I dept.in DDSB has not received even a single report of Hinduphobia is because of the teachers’ lack of awareness about ‘spotting Hinduphobia’.<sup>60</sup> It is our assertion that the board’s incorrect data is a reflection of the absence of the term Hinduphobia in the anti-racism glossary and the teachers not being trained to recognize and handle incidents of Hinduphobia.

Our experience with DDSB schools has convinced us that Hinduphobia cannot be addressed if the problem of Hinduphobia is not recognised in the policy. The absence of the recognition of Hindupobia the policy has itself become an expression of Hinduphobia.

While presenting as cordial, the DDSB staff have therefore presented as unable and unwilling to engage with training staff about Hinduphobia or accept our request for the term to be included in the glossary of terms in their anti-racism policy. The following rationale was given to us:

...we are following the definitions as outlined in the Anti-Racism act which is one of the legislative policy documents that have informed the Human Rights policy. To exceed that at this time will open the door many other groups coming forward which will delay the approval of the policy. As we update these documents as part of the natural cycle, we can consider including language within the guiding documents. As mentioned before, the Human Rights Policy is just finishing final approvals. We will not be adjusting the policy or accompanying procedures, guideline etc. for the moment.

The community’s impression is that while the OHR police states that "Organizations may choose to extend protection beyond that mandated by the Code" organizations would be more inclined to

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<sup>60</sup> A brochure on “Spotting Hinduphobia is attached in Appendix B

include Hinduphobia in their anti-racism policy if the OHR code includes Hinduphobia in its glossary.

Peel CAS: Dalit Awareness speakers at Peel CAS

Hindu community members living in Peel are in the process of discussing their concerns about the Hinduphobic content of both the speakers on Dalit Awareness Month, in 2021 and 2021. These work and profile of these speakers includes the portrayal of Hindus as oppressive in general and blames Hindu religion, rather than social conditions as the root cause of class oppression. The role of British colonial policy is not mentioned whereas they focus on teaching the inflammatory Hinduphobic ideology ‘Brahminical’ to denigrate and shame ordinary Hindus in North America, who have nothing to do with the problems that exist in Indian society across all religions.<sup>61</sup>

The community is deeply disappointed by the lack of response of the Diversity and Inclusion department about their concerns. As well, Peel CAS have presented as completely closed to any discussion about staff training about Hinduphobia. The community is in considering next steps.

Addressing Hinduphobia at Peel Police

The Hindu community has a long history of engagement with the Peel police because over 5% of Peel population is Hindu. During the past year there have been some important cases which have upset the community. A number of Hindu community members participated with the community consultation process with Peel police in March 2022 to express their concerns about the lack of recognition of Hinduphobic in incidents and attacks on Hindus individuals and temples.

Following excerpt is taken from a community newspaper:<sup>62</sup>

In February 2022, Deepak Punj, an Indo-Canadian media person and host of a Punjabi-language talk show network in the Greater Toronto Area (GTA) was assaulted by a group of three persons, for apparently criticizing pro-Khalistan elements in Canada. The day prior, he had featured a show during which he had criticized the display of Khalistan flags and anti-India slogans during a vigil in Brampton, a GTA town, on Sunday. That, he told the Hindustan Times, appeared to be the provocation for the attack. “They asked me if I did a show on this topic, and then attacked me.” One of the as yet unidentified assailants was armed with a handgun, while another hit Punj on the head with an empty beer bottle and punched him. Punj said he reported the assault to local law enforcement and it was being investigated.

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<sup>61</sup> Please read this article to learn more about why Brahminical is a slur.

<https://www.hinduamerican.org/press/why-brahminical-anti-hindu-slur>

<sup>62</sup> <https://www.hindustantimes.com/world-news/indocanadian-journo-assaulted-for-criticising-pro-khalistan-elements-101645685092853.html>

The community has expressed its frustration with the lack of arrest on this case. They have had a meeting with police to express their concerns.

Over a period of about 6 months ending in February 2022, a series of about a dozen break and enters happened at Hindu temples. The community was upset that even before the investigation was complete, the police had declared on Twitter that “There is no evidence to suggest that these crimes are hate-motivated.”<sup>63</sup>

Even after three Sikh persons were arrested, Peel Police has continued to maintain that the thefts were not hate crimes. The community disagrees because the videos of the incidents show the criminals walking with shoes on the temples’ sacred alters, ripping jewellery from the deities and smashing temple premises and articles around the alters. It appears that attacks on Hindu temples not being referred to as hate-crimes is due to political and social sensitivity related to the criminals being from the Sikh community.

This is in contrast to attacks on places of worship of other faiths when incidents are labelled as hate-crimes, even when the criminals are from the same faith.

In the summer 2021 police was informed about racial slurs and physical assaults on Hindus during car rallies in Brampton, Ontario and Edmonton, Alberta promoting India-Canada friendship. According to local news report,<sup>64</sup>

In Brampton, a man and a woman were assaulted during the car rally. A case was registered against the assailant, but he was later acquitted. The car rally in Edmonton is reported to have been delayed by 3 hours as the protestors blocked the route and shouted anti-India and anti-Hindu slurs. The situation was found so grave that the Indian High Commission issued a note verbale to the Canadian Government to ensure the safety to Indians in Canada (read the full story here – <https://www.news18.com/news/india/india-issues-note-verbale-to-canadian-govt-over-assault-on-indian-community-3499919.html> ). In Vancouver and Brampton, it was also reported that many Hindu businesses faced discrimination for their support to these car rallies. The businesses started getting negative reviews on Google by unknown individuals who had not done any business with them.

### Concluding remarks and recommendations:

In this paper I have attempted to provide a picture of Hinduphobia faced by Hindus. At the same time, I would like to support the following statement by Hindu scholar, Jeffery Long.

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<sup>63</sup> February 14, 2022 <https://www.peelpolice.ca/modules/news/index.aspx?newsId=b9da921a-ed9f-4b24-b095-4ecf150c55e9&lang=en>

<sup>64</sup> , <https://hindutimescanada.ca/canadian-hindu-community-report-december-2021/>

To assert that a Hinduphobic discourse exists, and to critique that discourse, is not to say that Hindus and Hinduism can never be on the receiving end of legitimate criticism. At the same time, any discourse that is built upon or that serves to cultivate fear and hatred is likewise an impediment to God-realisation, whether it is Hinduphobia or phobia of some other religion or ideology. Even the critique of Hinduphobia ought to be pursued not out of fear or hatred of any individual.  
Long, 2017, Pg 804

Hindus in Canada are mostly open minded and introspective because debate and dialogue are a tradition in Hindu philosophy. Hindus would welcome further engagement with the OHRC about how their concerns can be addressed, while keeping an open mind about their own biases or limitations in understand the scope and mandate of the OHRC.

The Hindu community at large feels that Hinduphobia is rampant in Ontario and across Canada. Hindus are collectively requesting OHRC and the Govt. of Canada to commission a comprehensive study on Hinduphobia in Canada to understand the extent and nature of Hinduphobia and launch a plan to educate all Canadians, including in schools, to address Hinduphobia and to recognized historical events such as the genocide of Kashmiri Hindus in the 1990s to publicly show support for the rights and freedoms of Hindu Canadians.

Appendix A (I have deleted the personal contact details)

Date: May 13, 2021 (sent via email)

**To: Adriana LaGrange- Minister of Education and Red Deer North MLA.**

**From: Hindu Culture Society of Central Alberta (HCSCA)**

205 Van Slyke Way, Red Deer, AB, T4R0N7 ([www.reddeerhindusociety.com](http://www.reddeerhindusociety.com))

**Subject: OBJECTION TO THE DRAFT CURRICULUM FOR KG-6 BY PARENTS OF HINDU STUDENTS**

Dear Madam

Many members of our society have brought to our society's attention about their issue with the draft curriculum for KG-6. They have expressed their deep concerns about the proposed curriculum, especially the Social Sciences for Grade 2. We along with concerned members and parents have reviewed the proposed draft Curriculum for KG-6, which was released to the public on March 29, 2021 by the Government of Alberta.

**About our Society:**

Our society is a registered Canadian Charity and it is very active in Red Deer (North and South) since last 7 to 8 years. HCSCA has paid membership from about 50-60 households from Red Deer (North and South) and HCSCA organized yearly big functions are attended by about 300 people at a time including dignitaries like Red Deer MLA's and Mayor in the past. We estimate that there could be about 250 or more Hindu families/households in and around Red Deer. They are increasing rapidly over the years. We do not only cater to cultural needs of the community, but also provide welcome to new members in Red Deer and provide them with networking and socializing opportunities. Time to time we also donate to Red Deer food bank and help person in need through, food, guidance, resources and consultations.

I am sure your timely help will give lots of peace of mind to those 250 or more households in and around Red Deer.

**What is not there in the draft curriculum?**

We find the draft curriculum for Social Sciences of Grade 2 has major errors of omissions, inaccuracies, and deficiencies with respect to the ancient Indian Hindu civilization. Though some aspects of Hindu civilization are mentioned later in Grade 6, we strongly feel that ignorance about this surviving ancient indigenous civilization deserved to be included in the earlier grades of curriculum along with the other civilizations currently mentioned in the curriculum. Ignoring Hinduism which has a recorded history of at least 7,000 years is a matter of big concern for Grade 2 curriculum especially in the context of things such as the origin of democracy etc. are mentioned which have deep connection with the ancient Hindu civilization. We are pained at the attempted

erasure of India and Hinduism as a world civilization while many other belief systems and associated religions are mentioned in grade 2.

Though Hinduism is the third largest religion in the world with over a billion followers, the curriculum fails to recognize it as a major “belief system” in the world by ignoring it in the context where it should be mentioned. This draft curriculum also ignores how Hinduism has influenced and helped to shape the current world. These contributions include, but are not limited to Yoga, Ayurveda, Astronomy, Alchemy, Geology, Physics, Botany, Gemology and so on. Just to elaborate on the Origins of democracy, early democratic institutions existed in ancient India as early as the 6th century B.C, which is much before any of the other belief systems mentioned in the curriculum of Grade 2 came to existence. The period from 1000 BCE to the mid 6<sup>th</sup> century CE was a time of great scientific and mathematical advancements. Request you to give me a chance to provide supporting evidence if more details are required in this regard. Yoga is another popular gift to the world by ancient Indian culture.

### **Why is the change required to include Hinduism in the new curriculum?**

A discussion about foundations of modern civilizations, belief systems, culture, and humanity become incomplete without mentioning about the only surviving ancient indigenous civilization of Hinduism which is followed by over a billion people across the world. There are many reasons to include information about this ancient culture in the grade-2 itself along with other civilizations that are already mentioned.

All these reasons are contained behind just one of the most important reasons that **Hindu Values are Universal Values**. Listing out a few of them below.

1. **Respecting the Teachers**. Hindus equate the teacher to god, and this is one of the key aspects of Indian culture reflected in the Sanskrit verse “Acharya devo Bhava”. This is not just existing only in the academic context, but also being the root cause of respecting the belief system of any other religious system and their spiritual teachers and spiritual teachings. Hindus accept every fellow human being as they are. Hindus across the globe practice this principle and the same is reflected in the Canadian society also. Here are some examples, events you may want to know more about how we celebrate this concept in practice in the North American context. Teachers Appreciation Event Videos
  - a) <https://www.youtube.com/watch?v=-H05PKij788> (USA)
  - b) <https://www.youtube.com/watch?v=9Y4CF6OInZY> (AB, Canada, Video message amid Covid-19 circumstances)
2. **Go Green**: Hindus treat the earth with a lot of respect and refer to it as mother earth. This has been the practice since centuries and the same is reflected in the Atharva Veda (Hindu scripture documented thousands of years ago) as “*Oh Earth, you are our mother and we are your offspring*”. We should acknowledge that; this practice existed much before the United Nations established International Earth Day in 2009. I am sure, you will come across many Canadian Hindu children who are not just vegetarian but also offer prayers to

mother earth everyday morning before their first step on earth as a token of gratitude due to this realisation.

3. **Service to Humanity**: Hindus believe that Service to Man is Service to God. And the origin of this concept is deep rooted in many Hindu scriptures (“*Manav Sewa Madhav Sewa*” as an example verse in Sanskrit). Hindus perform ‘Sewa’ (Service is the closest equivalent word in English for ‘Sewa’) wholeheartedly and selflessly as an offering to god without expecting anything in return from anyone. There are plenty of examples by various Hindu platforms in and around Alberta, Canada and worldwide. Some of them specific to Alberta alone are mentioned here. Many Hindu organisations mentioned below are doing it without receiving any government grant at all. The point here is that; servicing fellow citizens without expecting anything in return is inbuilt in the Hindu culture. We can also see the Hindu community has reached out to the first responders to express gratitude towards their services in Alberta and many provinces in Canada as part of the Raksha Bandhan festival (Universal Oneness Day) which is typically celebrated by offering respect to the custodians of protection to the society according to Hindu culture.
  - a) Donating food during COVID-19 pandemic <https://www.facebook.com/402122900366370/posts/641093109802680/?d=n>
  - b) Recognizing the services of first responders like Fire Department and RCMP/City Police <https://hssalberta.org/index.php/2019/10/12/universal-oneness-day-2019-calgary/>
  - c) Donating food and other materials during Fort McMurray Flood <https://www.facebook.com/402122900366370/posts/654668678445123/?d=n>
  - d) Serving Seniors in Edmonton <https://sathyasai.ca/articles/2017/06/operation-friendship-serving-seniors-in-edmonton/>
4. **Multiculturalism**: Hindus respect every belief system in the world. This is one of the core values of Hinduism often quoted using the Sanskrit phrase of “*Vasudhaiva Kutumbakam*” which implies “*The Whole World is one Family*”. There are Hindus in around 150 different countries and everywhere Hindus are living in Harmony with every other religion in the world. This is because of the inherent qualities the multiculturalism deep-rooted in Hinduism and its ability to maintain the highest civic sense.

Further, when our own cultural heritage is not represented at equal rights with other civilisations, Hindu Children are more prone to get bullied in school and later at workplace among their peers. It also affects their self-esteem. Hindu students will be upset for being in a peer group that does not recognize their Hindu identity.

I am relieved that Minister LaGrange is seeking consultation with the various stakeholders to provide feedback. The Hindu community is hereby requesting to be included in the list of stakeholders for the consultation process.

Ragini Sharma: Recognizing Hinduphobia

As a parent, I am a stakeholder and partner in education who is invested in excellence of education provided to all students. We cannot endorse the curriculum in its current form. Our children, as 21st century learners, need a curriculum that reflects not only the multicultural Canadian society they live in, but also the global society with which we are so deeply interconnected.

We value the Ministry's consultation process and look forward to being included in the forthcoming consultation process on the draft curriculum.

Sincerely,

**Dharmesh Goradia, Board Member- HCSCA,**

**(On behalf of Hindu Culture Society of Central Alberta - HCSCA)**



Appendix B

# SPOTTING HINDUPHOBIA

IF YOU SPOT ANY OF THIS, IT IS UNEQUIVOCALLY HINDU HATE

## WHAT IS HINDUPHOBIA?

Hinduphobia is an all encompassing term covering denigration, dehumanizing, and demonizing Hindu dharma and the Hindu people. Hinduphobia sustains negative perceptions about Hindu culture and ends up legitimizing hatred and violence towards Hindu communities, organizations, and institutions.



### Customs Misunderstood

Bindis wearers called "Dots | Dotheads" Hindus called as "Idol-worshippers" & Shiva Linga referred as phallus.



### Mocking Cow Reverence

Questions like, "You don't eat beef because your ancestors are reborn as cow?" and that is just a beginning.



### Insult to Deities

Distorted deities in products Like music videos and movies, toilet seats, slippers, bath mats or beer bottles.



### Symbols and Icons Denigrated

Distorted AUM made it into a curse word, Swastika represented as Hitler's Hakenkreuz.



### Hindus as Invaders

Scholars and books claiming Aryans invaded India Aryans pushed the Dravidians to the South. Hindus usurped the Vedas, the Upanishads and the Bhagwad Gita from the natives.



### Appropriation

Meditation becomes mindfulness, Pranayam becomes cardiac coherence breathing exercises. Sanskrit numerals as "Arabic". Yoga is "European calisthenics". Surya namaskar becomes moon nameskar.



### Insult by Proxy

Distinguishing Hindu dharma (faith) from its essence (tattva), Hindutva (Hinduness) and then maligning Hindutva as a proxy for insulting Hindu faith, culture (sanskriti) and the Hindu way of life.



### Caste Affront

Reference to Hindu dharma as Brahminism, amalgamating varna and jati into "caste" and then seeking "caste as a protected class" status to make every Hindu a suspect with a aim to have Hindus shed their Hindu identity. Not to be confused with genuine concern for the downtrodden.



### The Kafir and The Heathen

Called as KAFIR by Muslims and HEATHEN by Christian missionaries. Kafirs and Heathens as epithet, dog whistles to bully, and convert Hindus by coercion, fraud or Inducements.



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