

Counting Religion in Britain

A Monthly Round-Up of New Statistical Sources

Number 6 – March 2016

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OPINION POLLS

Hope Not Hate

Hope Not Hate, founded in 2004 to provide a positive antidote to the politics of hate, was responsible for the most detailed opinion poll on religious issues whose results were released in full this month. Online fieldwork was conducted by Populus among a sample of 4,015 adults in England on 1-8 February 2016. An overview of the findings can be found in Robert Ford and Nick Lowles, *Fear & Hope, 2016: Race, Faith and Belonging in Today's England*, running to 60 pages and full of bar charts, which can be purchased from the Hope Not Hate website, priced £3 for the ebook and £4 (inclusive of postage) for the printed version. Full data, extending to 436 tables over 541 pages, and incorporating breaks by a range of standard demographics (among them religious affiliation) and segmentation by six identity tribes, are freely available at:

<http://www.populus.co.uk/polls/>

Overall, compared with the *Fear and Hope, 2011* report, England was said to have become a more tolerant and confident multicultural society than five years ago, with attitudes towards race, immigration, and religious hate speech all becoming more positive, due mainly to growing optimism about the economy and changing demographics. However, Muslims continued to be regarded as a uniquely different and problematic religious minority, albeit concerns about them were at a lower level than in 2011. There was majority support for a range of measures to promote greater integration by Muslims.

The richness of the data source precludes comprehensive analysis here, but readers may find it helpful to have a complete checklist of the specifically religious survey questions, as follows:

Q.7	Religious affiliation
Q.16	Religion and other influences as source of identity
Q.18	Compatibility of British values with religious faith
Q.19	Words/phrases (including Christian teachings) marking out British people
Q.20	Respect for local religious leaders/other local institutions
Q.27a	Attitudes to influence of religion on laws/policies
Q.27b	Personal importance of religion
Q.27c	Perceptions of religion as force for good
Q.27d	Attitudes to tolerance of different religious/cultural beliefs
Q.29	Perceived similarity to self of Jews/Muslims/Christians/Hindus/Sikhs
Q.30	Frequency of contact with Jews/Muslims/Christians/Hindus/Sikhs
Q.31	Know well people who Jews/Muslims/Christians/Hindus/Sikhs
Q.32a	Extent to which Jews/Muslims/Christians/Hindus/Sikhs create problems in UK

Q.32b	Extent to which Jews/Muslims/Christians/Hindus/Sikhs create problems in world
Q.35a	Attitudes to relative seriousness of religious/racial abuse
Q.35b	Perceptions of relative extent of religious/racial abuse in Britain
Q.35c	Perceptions of increasing religious abuse in Britain
Q.35d	Attitudes to free speech about religion
Q.37	Attitudes to new party wanting, <i>inter alia</i> , to challenge Islamic extremism and restrict building of mosques
Q.38	Attitudes to campaign against religious/racial extremism
Q.39	Attitudes to campaign against new mosque
Q.40	Attitudes to violence by either side in connection with new mosque
Q.41a	Perception that Islam poses serious threat to Western civilization
Q.41b	Perception that discrimination serious problem for Muslims in Britain
Q.41c	Perception that media too negative to Muslims
Q.41d	Perception that Muslim communities need to do more about Islamic extremism
Q.41e	Perception that most Muslims have successfully integrated into British society
Q.41f	Agreement that wrong to blame entire religion for actions of a few extremists
Q.42	Reaction to seeing/hearing Muslims associated with violence/terrorism
Q.43	Sympathy for English national/Muslim extremists when violence between them
Q.44a	Support for more positive media coverage of Islam/Muslim communities
Q.44b	Support for active promotion of British values within Muslim communities
Q.44c	Support for closer monitoring of faith schools, including Muslim faith schools
Q.44d	Support for measures to enable Muslim immigrants to speak English
Q.44e	Support for high-profile campaign against anti-Muslim hatred

Religion and the European Union referendum

A by-product of the Hope Not Hate/Populus survey in England (see preceding item) is that it furnishes the first known evidence in the current European Union (EU) referendum campaign about the attitudes of different religious groups to whether the UK should remain in or leave the EU. The EU-related data will be found in Tables 364-388. A selection is presented below for the three main groups (Christians, Muslims, and nones). Unfortunately, cell sizes for other religions are too small to be statistically reliable. The voting question utilized a scale from 0 (will definitely vote for the UK to remain in the EU) to 100 (will definitely vote to leave), which was subsequently compressed by Populus into three categories (shown here). All the questions suggest that professing Christians are currently more likely than average to take up Eurosceptic positions, with Muslims the most Europhile. However, these views will be the product of a multiplicity of factors, of which religion on its own may not be especially significant.

% down	All adults	Christians	Muslims	No religion
<i>Voting intention</i>				
Lean to voting for UK to remain in EU	34	31	40	38
More undecided	27	26	30	27
Lean to voting for UK to leave EU	39	43	31	35
Mean score	52.0	55.2	44.8	48.8

% down	All adults	Christians	Muslims	No religion
<i>Britain does best within EU</i>				
Agree	41	39	54	40
Disagree	21	24	6	20
<i>Britain can be just as prosperous outside EU</i>				
Agree	44	49	29	38
Disagree	25	24	36	26
<i>Leaving EU would be security risk</i>				
Agree	44	41	64	46
Disagree	27	30	7	24
<i>Britain should be outside EU even if economically worse off</i>				
Agree	44	49	30	49
Disagree	23	21	32	24
<i>Leaving EU would allow Britain full control of borders</i>				
Agree	57	61	45	53
Disagree	15	14	18	17

Freedom of religion

Asked to select the single most important of 30 possible human rights, just 1% of Britons and of the publics of six other European nations prioritized the right to pursue a religion of choice (or none); in the United States, the figure was 7%. Allowed to pick four or five rights, 26% of Britons opted for religious freedom (peaking at 37% of Liberal Democrat voters), the overall proportion comparable with five of the other European countries (Denmark, France, Germany, Norway, and Sweden), albeit much less than in the United States (53%). British fieldwork for the survey was conducted online by YouGov among 1,700 adults on 22-23 February 2016. International topline results and detailed British data tables are available via the post at:

<https://yougov.co.uk/news/2016/03/30/which-rights-matter-most/>

Belief at Eastertide

Using YouGov Profiles data, YouGov has reported on the level of belief in 14 spiritual or paranormal phenomena among 12,000 people who affiliate with Christianity and a control set of 39,000 adults. From the list of phenomena, Britons overall were found most likely definitely to believe in fate and alien life, with belief in ghosts and karma more prevalent than in a creator or heaven. Only 41% of Christians definitely believed in a creator (while 18% did not), less than in fate or destiny (46%). Christians also tended to identify with the more comfortable elements of faith, 44% definitely believing in heaven against 27% in hell, and 35% in angels against 24% in the devil. Additional analysis of YouGov Profiles for 234,000 adults showed Christians and religious nones neck and neck at 46% each, with other religions on 8%. For more information, see the blog at:

<https://yougov.co.uk/news/2016/03/26/o-we-of-little-faith/>

Good Samaritan

As part of its ongoing initiative ‘Pass It On’ (to hand down the stories and messages of the Bible to future generations), the Bible Society has been asking Britons about the contemporary meaning of the Parable of the Good Samaritan (Luke 10:25-37). It commissioned YouGov to run two online surveys, one among 2,057 adults aged 18 and over on 4-7 December 2015, the other among 745 children aged 8-15 on 4-9 December 2015. Seven in ten adults said they had read or heard about the story of the Good Samaritan, with 40% (including 46% of women but just 27% of 18-24s) agreeing that educating school pupils about it would help create a kinder society. However, only 13% of adults had actually passed this story on to their own children, rising to 27% of over-55s. Majorities of both adults (64%) and children (58%) claimed to be worried that Britain is becoming a less kind society, while 86% and 89% respectively thought the country would benefit if people were more willing to help each other. In practice, given various scenarios outlined in the poll, there were clear limitations to respondents’ preparedness to help strangers in need in a public place, particularly if it might cost them money and the environment appeared unsafe. Lending somebody a mobile phone to make a call seemed an especially challenging prospect, even when the stranger was a religious leader. No data tables are available online as yet, but a report – *Pass It On: The Good Samaritan in Modern Britain – The Power of the Parable in the 21st Century* – is available to download at:

http://www.biblesociety.org.uk/uploads/files/good_samaritan_report_03083845.pdf

Easter eggs

Four in five (79%) of Britons disagree with the suggestion that manufacturers of chocolate eggs should avoid using the word Easter on their packaging, according to a survey of 2,050 adults conducted online by YouGov on 1-2 March 2016 on behalf of the Meaningful Chocolate Company (which has made The Real Easter Egg since 2010, including a copy of the Easter story in the box). One in nine (11%) of people agrees that Easter should be dropped from the packaging, while one in ten is undecided. The poll was commissioned in response to a tendency by some manufacturers to remove the word Easter from their boxes or to reduce it in size and reposition it on the back of the box. Data tables from the survey are not in the public domain, but there is a news report at:

<http://www.inspiremagazine.org.uk/Stories/National?storyaction=view&storyid=2154>

During the fortnight after the story broke, there was growing public and media outrage that chocolate manufacturers were airbrushing Easter from their eggs. Manufacturers were put on the spot to explain themselves, they were mocked on social media sites, and even MPs joined in the fray. Had the poll been undertaken a bit later and nearer Easter, against this backdrop, probably the majority in favour of reinstating the prominence of Easter on chocolate eggs would have been even more overwhelming.

Trust in the Church

The most recently published trust in institutions module of nfpSynergy’s Charity Awareness Monitor, conducted in April 2015 among 1,000 adults aged 16 and over, revealed that 36% of Britons trust the Church quite a lot (26%) or a great deal (10%), a similar proportion to previous years (the survey has been running annually since 2006). The majority (55%) trusts the Church very little (27%) or not much (28%). The most trusted institutions are the armed forces (77%)

and National Health Service (70%). Slides containing topline results can be downloaded (after free registration) from:

<http://nfpsynergy.net/press-release/trust-charities-now-lowest-eight-years-scotland-and-northern-ireland-have-higher-trust>

Papal popularity

In a WIN/Gallup International survey of the publics of 64 nations at the end of 2015 but not released until Easter, 54% overall entertained a very or somewhat favourable opinion of Pope Francis, 12% held an unfavourable view, with 34% undecided. In Britain, where the fieldwork was conducted online by ORB International among a sample of 1,000 adults on 19-28 November 2015, the plurality (46%) was neutral, with 37% favourable and 17% unfavourable. Britain ranked 46 out of 64 in terms of favourability towards the Pope, just behind Sweden and just ahead of Greece, the whole list being headed by Portugal (94%) and Philippines (93%). Not unexpectedly, favourability tended to be highest in predominantly Catholic countries. The proportion of Britons who were very favourable to the Pope was 9%, not much more than one-third of the global average of 24%, although the figures were an identical 5% for those holding a very unfavourable opinion. A report can be found at:

http://www.wingia.com/web/files/richeditor/filemanager/Opinion_Pope_Francis_Q8_Press_Release_v16-3-2016_.pdf

Topline results for each country are at:

<http://www.opinion.co.uk/article.php?s=pope-more-popular-than-world-leaders-easter-2016-poll>

The same survey also asked about favourability toward other world leaders. In Britain, Barack Obama (66%), David Cameron (42%), and Angela Merkel (40%) were all given higher ratings than the Pope, François Hollande the same (37%). These comparative data have been online for some time at:

<http://www.opinion.co.uk/perch/resources/global-q4-only-final.pdf>

Islamic State (1)

A poll by YouGov conducted among an online sample of 2,459 Britons on 23 March 2016, the day after the attacks by Islamic State (IS) in Brussels left 32 people dead, found 77% very or fairly worried that IS would attempt a terrorist attack on British soil, just 4% saying they were not worried at all. Concern was highest among over-60s (86%), women (85%), Conservative voters (84%), and Londoners (83%). Only 11% thought the war against IS was being won, while three times that number agreed IS was actually getting stronger, including 48% of UKIP supporters. A blog about the snap survey, incorporating a link to the full results, is available at:

<https://yougov.co.uk/news/2016/03/23/were-failing-fight-against-isis-public/>

Islamic State (2)

There have been calls recently for the killing by Islamic State (IS) of Christians and Yazidis (a Kurdish-speaking religious minority) in Iraq and Syria to be formally recognized as genocide. The calls have thus far been resisted by the British Government but appear to enjoy the support of a majority of the British public, according to an online poll by ComRes among 2,023 adults on 16-17 March 2016, commissioned by the Alliance Defending Freedom. Asked what the Government should be doing about the killing of Christians and Yazidis by IS, 63% thought it should be officially recognizing the killing as genocide, 69% wanted it to raise the issue at the United Nations Security Council with a view to onward referral to the International Criminal Court, 59% endorsed it launching its own enquiry into claims that IS had committed genocide, and 68% agreed that it should be using Britain's broader international influence to ensure the killing is classified as genocide and the IS leadership brought to account. There was very little opposition to each of these proposed measures being taken by the Government, although about one-quarter of the population was undecided on each statement. Data tables, including breaks by religious affiliation, can be found at:

http://www.comres.co.uk/wp-content/uploads/2016/03/ADF_Genocide-Tables_March-2016.pdf

The Sun and Muslim opinion

In the November 2015 edition of *Counting Religion in Britain*, we reported on a telephone poll by Survation of 1,003 British Muslims conducted in the wake of the Islamist outrages in Paris, and of the developing row surrounding the presentation of the findings by *The Sun* (which commissioned the survey) in its issue of 23 November 2015. The newspaper's reporting of the poll, particularly its suggestion of substantial sympathy among Muslims for individuals who left the country to fight on behalf of Islamic State in Syria, triggered an unusually large number of complaints to the Independent Press Standards Organisation (IPSO). IPSO has now investigated the matter and has upheld the lead complaint by Muslim Engagement and Development. IPSO has ruled that *The Sun* 'failed to take appropriate care in its presentation of the poll results, and as a result the coverage was significantly misleading'. Accordingly, the newspaper has been found guilty of breaching Clause 1 (Accuracy) of the Editors' Code of Practice and has been required by IPSO to publicize the decision, in print and online, in remedy of the breach. IPSO's judgment can be read in full at:

<https://www.ipso.co.uk/IPSO/rulings/IPSORulings-detail.html?id=331>

Religion and gender

A helpful compilation of contemporary global data about the (generally) greater religiosity of women than men, together with an exploration of the various theories surrounding gender differences in religion (including a possible link to female labour force participation), is contained in the latest report from the Pew Research Center, *The Gender Gap in Religion around the World*. This was prepared under the direction of Conrad Hackett. The data on religious affiliation relate to 192 countries and derive from national censuses and surveys. Those on religious practices and belief are taken from Pew's own surveys in 84 countries. In Britain atheists were more likely to be men (56% versus 44%), but women were 5% more likely to attend religious services weekly (15% versus 10%), 9% more likely to pray daily (23% versus 14%), and 7% more likely to say that religion was very important in their lives (25%

versus 18%). Regrettably, measures of gender differences in belief in heaven, hell, and angels, which are also available for many countries, were not asked by Pew in Britain, although they have been covered by other survey agencies here. The Pew report can be downloaded at:

<http://www.pewforum.org/files/2016/03/Religion-and-Gender-Full-Report.pdf>

Meanwhile, the dataset from the Spring 2014 Pew Global Attitudes Project has been released. Questions of British religious interest concern attitudes to Jews and Muslims; opinions of Pope Francis; and the perceived threat to the world from religious and ethnic hatred. This dataset (and earlier ones) can be downloaded from:

<http://www.pewglobal.org/category/datasets/>

FAITH ORGANIZATION STUDIES

Visitor attractions

Westminster Abbey was the UK's top ecclesiastical destination for tourism in 2015 and the fourteenth most frequented UK visitor attraction, among member organizations of the Association of Leading Visitor Attractions (ALVA). It drew 1,664,850 fee-paying customers, 3% fewer than in the previous year. St Paul's Cathedral was two places behind, with 1,609,325 visitors, 10% down on 2014. Canterbury Cathedral came thirty-fourth, with 957,355 visitors, a fall of 5%. Prominent among the former monastic ruins were Fountains Abbey (371,012 visitors) and Whitby Abbey (146,277), in the care of, respectively, the National Trust and English Heritage. Several places of worship administered by the Churches Conservation Trust appeared in the bottom quartile of the 230 properties on the ALVA list, while the sole designated religious museum (St Mungo Museum of Religious Life and Art in Glasgow) attracted 143,967 free visitors, up 5%. Visitor figures for ALVA members for 2015 and all years back to 2004 are available at:

<http://www.alva.org.uk/details.cfm?p=423>

Jewish charitable giving

The Institute for Jewish Policy Research has published a new report, the first on the topic since 1998, on the charitable giving of the country's Jews: David Graham and Jonathan Boyd, *Charitable Giving among Britain's Jews: Looking to the Future*. The underlying data derive from the Institute's 2013 National Jewish Community Survey, which elicited 3,736 responses from a self-selecting and non-probability convenience sample. A very high proportion of these respondents (93%) claimed to have given something to charity during the year prior to interview, although a much smaller number (28%) had donated more than £500. The report identified the three most important variables which predict the scale of charitable giving of British Jews as age (older Jews being both more generous and habitual donors), strength of Jewish identity and engagement, and level of income. It forecast that secularization of the mainstream Jewish population may lead to a decline in giving, as may the growth in strictly Orthodox Jewry, which will reduce the overall wealth of the Jewish community, also increasing its charitable needs. The report is available at:

http://www.jpr.org.uk/documents/JPR.2016.Charitable_giving_among_Britains_Jews.pdf

Jewish health

A 2015 survey of 507 members (207 children, 300 adults, the latter disproportionately female) of Salford's 7,500-strong strictly orthodox (Charedi) Jewish population has surfaced sundry health issues. It was sponsored by NHS Salford Clinical Commissioning Group (CCG) and conducted by Jonny Wineberg and Sandi Mann by means of focus groups and questionnaires. Particular concerns were raised by the researchers about immunization take-up, healthy eating, amounts of exercise (especially among men), and attitudes to mental health. Although alcohol consumption by adults was not generally a problem, 12% were classed as binge-drinkers on the Jewish Sabbath. A 54-page report of the survey can be found at:

<http://archive.jpr.org.uk/download?id=2721>

OFFICIAL STATISTICS

Places of worship

A relatively little-known aspect of religious data is that the state collects statistics of places of worship through a process of certification to the Registrar General laid down under an Act of 1855. This is a valuable source of information, notwithstanding certain limitations, in particular that the duty only applies to England and Wales, does not extend to the Church of England and Church in Wales, and is optional (albeit certification confers certain financial advantages and is a prerequisite for subsequent registration of a building for the solemnization of marriages).

A full-page article in *The Times* on 28 March 2016 used the certifications for 2010 and 2016 to highlight changes in the country's religious landscape, notably the contraction in mainstream Churches and the growth of newer manifestations of Christianity and non-Christian faiths as a consequence of inward migration. Over this six-year period, places of worship belonging to the United Reformed Church reduced by 8% and to the Methodist Church by 6%. Salvation Army, Quaker, and Roman Catholic ones were down by around 3%. On the other hand, there were more Evangelical and Pentecostal churches, up by 17% and 39% respectively, while places of worship certified to Buddhists, Hindus, and Muslims increased by one-quarter. 'For every Church of England church that has closed over the past six years, more than three Pentecostal churches and almost two mosques have opened', the newspaper's journalist, Kaya Burgess, reported in the piece which was variously headlined, according to edition, including as 'Anglican Faith Sinks in Sea of Diversity'. Subscribers can read the full text at:

<http://www.thetimes.co.uk/tto/faith/article4722614.ece>

ACADEMIC STUDIES

Jewish and Muslim MPs

In general, MPs from a Jewish or Muslim minority background in the UK House of Commons are not statistically more likely than MPs from other backgrounds to address issues of concern for Jews or Muslims in the House of Commons. This is according to a content analysis of 3,103 Early Day Motions (EDMs) sponsored by 38 Jewish MPs and 196 by 11 Muslim MPs between 1997 and 2012 compared with a control group of EDMs tabled by non-minority MPs. Logistic

regression analysis demonstrated that religious background was a vastly inferior predictor of raising minority issues than ‘institutional’ factors such as holding a leadership legislative role, representation of a constituency with a substantial minority population, and length of Parliamentary service. The research is reported in Ekaterina Kolpinskaya, ‘Does Religion Count for Religious Parliamentary Representation? Evidence from Early Day Motions’, *Journal of Legislative Studies*, Vol. 22, No. 1, 2016, pp. 129-52. Access options to this article are outlined at:

<http://www.tandfonline.com/doi/full/10.1080/13572334.2015.1134905>

In an article in the advance access edition of *Parliamentary Affairs*, the same author applies the same methodology to Parliamentary Questions for Written Answers (WPQs) asked by the same group of MPs over the same timescale (39,877 WPQs by the Jewish and 2,398 by the Muslim MPs). An identical conclusion is reached about the limited impact of a religious minority background on engagement with minority issues in the House of Commons. Access options to Kolpinskaya’s ‘Substantive Religious Representation in the UK Parliament: Examining Parliamentary Questions for Written Answers, 1997-2012’ are outlined at:

<http://pa.oxfordjournals.org/content/early/2016/02/03/pa.gsw001.abstract>

London churchgoing in 1913

Late Victorian and Edwardian London had a reputation for relatively low levels of religious practice, as evidenced in the census of church attendance conducted in the capital by the *Daily News* in 1902-03. In 1912-13 its successor, the *Daily News and Leader*, attempted to replicate this census but was forced to abandon it at an early stage in the face of concerted opposition from both Anglicans and Nonconformists. In its place was substituted a survey of the religious and social work of the metropolitan churches, which was published in 1914. The story of ‘the census that never was’ has been pieced together for the first time by Clive Field, who also explains the reasons for its significance, within the context of the broader scholarly debate about whether Edwardian Britain was a ‘faith society’. “‘A Tempest in the Teapot’: London Churchgoing in 1913 – The Census That Never Was’ appears in *London Journal*, Vol. 41, No. 1, March 2016, pp. 82-99. Access options to this article are outlined at:

<http://www.tandfonline.com/doi/full/10.1080/03058034.2015.1108624>

Religion in Bolton

Although Mass-Observation’s pioneering social survey of industrial Worktown (Bolton), Lancashire in the late 1930s is generally well-known, no serious investigation has hitherto taken place of its sub-project on religion. Clive Field has now published a preliminary survey of the extant and somewhat disordered documentation, enabling a basic history of the sub-project to be constructed for its principal phase in 1937-38, spanning organization, research methodology, and plans for a book which never saw the light of day. The account is underpinned by detailed references to relevant material in the Mass-Observation Archive, thereby facilitating future scholarly exploitation. Briefer descriptions are also provided of subsequent phases of Mass-Observation’s religion research in Bolton, during the early months of the Second World War and in the summer of 1960. A summative assessment finds that the overall output from the sub-project is somewhat disappointing and methodologically impoverished (notably in the limited recourse to quantification), more illuminating of religious

institutions in the town than of the role of religion in the everyday lives of ordinary Boltonians, especially non-churchgoers. Access options for 'Religion in Worktown: Anatomy of a Mass-Observation Sub-Project', *Northern History*, Vol. 53, No. 1, March 2016, pp. 116-37 are outlined at:

<http://www.tandfonline.com/doi/full/10.1080/0078172X.2016.1127629>

Nonconformist prosopography

Mary Riso casts light on the lives as well as the deaths of Victorian Nonconformists in her new book, *The Narrative of the Good Death: The Evangelical Deathbed in Victorian England* (Farnham: Ashgate, 2015, xvi + 276pp., ISBN 9781472446961, £65.00 hardback, also available as an ebook). It is based upon an analysis of 1,200 obituaries published between 1830 and 1880 in the magazines of four denominations, Wesleyan and Primitive Methodists, Baptists, and Congregationalists. Of course, obituaries cannot be regarded as an approximation of a cross-section of the laity of these denominations. In this instance, their limitations also include a tendency to become progressively less formulaic and less spiritual in content over the half-century covered and for their subjects to become increasingly more male and middle class. A methodological chapter (pp. 29-56) explores some of these difficulties. Setting these considerations aside, the sample is large enough to permit some quantification, with statistics appearing throughout the text and, in figure format, in appendix B (pp. 231-47). The analysis is by theme (theology; lifestyle and social mobility; social background; age at death; and religious experience) within denomination. The book's webpage can be found at:

<https://www.routledge.com/products/9781472446961>

NEW DATASETS AT UK DATA SERVICE

SN 7899: National Survey of Young People's Well-Being, 2010

The National Survey of Young People's Well-Being, 2010 was a collaboration between the Children's Society and the University of York, with data collection the responsibility of the National Foundation for Educational Research. A self-completion online questionnaire was filled in, during December 2010 and January 2011, by 5,443 children aged 8-15 in years 4, 6, 8, and 10 of schools in England. It covered a range of measures of well-being and some background information, including religious affiliation ('what would you say your religion is?'), allowing a 'not sure' response alongside 'none' and the major world faiths. The religion question does not appear to have been asked in the successor Children's Worlds Survey, England, 2013-2014. For a full description of the 2010 dataset and background documentation, see the catalogue entry at:

<https://discover.ukdataservice.ac.uk/catalogue/?sn=7899&type=Data%20catalogue>

SN 7919: Health Survey for England, 2014

The Health Survey for England, 2014 is the twenty-fourth in a series of annual studies designed to monitor trends in the nation's health. It is commissioned by the Information Centre for Health and Social Care and conducted by NatCen Social Research and the Department of Epidemiology and Public Health at University College London. It is undertaken through a

combination of face-to-face interview, self-completion interview, and clinical and other measurements. A number of core health-related topics are explored each year with additional topics investigated on a more occasional basis (mental health being a special focus in 2014). A question ‘what is your religion or belief?’ was one of the background variables included in the self-completion booklet given to the 8,077 adults aged 16 and over interviewed in 2014, with reply options of no religion, Roman Catholic, other Christian, Buddhist, Hindu, Jewish, Muslim, Sikh, and any other religion. This permits analysis of the religious correlates of particular health conditions and attitudes. For a full description of the dataset and background documentation, see the catalogue entry at:

<https://discover.ukdataservice.ac.uk/catalogue/?sn=7919&type=Data%20catalogue>

PEOPLE NEWS

Stephen Bullivant

Stephen Bullivant is the inaugural director of the new Benedict XVI Centre for Religion and Society which has been established at St Mary’s University, Twickenham. It will function as an international hub for research and engagement activities in the interaction between religion and economics, sociology, and political science. The Centre’s current major research projects are on the Scientific Study of Nonreligious Belief; Catholic Social Teaching, Policy, and Society; and *Humanae Vitae* at 50. A Catholic Research Forum also operates from the Centre, comprising a number of smaller initiatives, including a statistical profile of Catholics in England and Wales compiled from British Social Attitudes Surveys; an investigation among Catholics who no longer regularly attend Mass, in partnership with the Diocese of Portsmouth; and research into the uptake of free school meals in Catholic state schools, in collaboration with the Catholic Education Service. The Centre’s website can be found at:

<http://www.stmarys.ac.uk/benedict-xvi/>