

# Counting Religion in Britain

A Monthly Round-Up of New Statistical Sources

Number 57 – June 2020

© Clive D. Field, 2020

## OPINION POLLS

### **Coronavirus chronicles: relaxation of Sunday trading laws in England and Wales**

As part of its Covid-19 economic recovery plan, the government was said to have been seriously examining the possibility of suspending for one year the operation of the Sunday Trading Act 1994. This limits the opening hours of large stores (with an internal area greater than 280 square metres) in England and Wales to a maximum of six on Sundays. This proposal mirrors the temporary suspension of the law in 2012 for the duration of the London Olympic Games and Paralympic Games. The 1994 Act does not apply to Scotland where, historically, there have been few restrictions on Sunday trading.

YouGov initially tested public reaction to the mooted one-year suspension in a survey of 4,300 of its panel members on 8 June 2020, before the likelihood of a rebellion by backbench Tory MPs seems to have led to the idea being shelved. A plurality of 48% endorsed removing, for a year, the upper limits on opening hours on Sundays, with 31% opposed and 21% undecided. Small majorities of support were registered among men (52%), Conservatives (53%), and Leave voters in the 2016 referendum on EU membership (53%). Topline results and breaks by standard demographics are available at:

<https://yougov.co.uk/topics/consumer/survey-results/daily/2020/06/08/1ab21/3>

On 23 June 2020, YouGov posted the results of a further analysis of public opinion towards a temporary change in the law, seemingly derived from YouGov Profiles. Half (51%) of Britons were in favour of the suspension, 30% were opposed, and 18% were uncertain. Unsurprisingly, 55% of religious nones endorsed the move but also 50% of professing Anglicans and 47% of Roman Catholics; among Methodists, support for and opposition to the change was finely balanced, at two-fifths each, but a plurality of Baptists (45%) was against any relaxation. For further details, see the blog at:

<https://yougov.co.uk/topics/consumer/articles-reports/2020/06/23/do-brits-back-dropping-sunday-trading-laws>

YouGov returned to the topic on 27–29 June 2020, when it fielded, for a seventh time, a tracker question that it has been asking at intervals since mid-2019, presenting respondents with three options for the future of Sunday trading in England and Wales. Topline results from this series are summarized in Table 1, below, just under 1,700 interviews being achieved for each sample. The table shows that about half the population is in favour of unrestricted Sunday trading, although the proportion has dropped slightly since the imposition of the Covid-19 lockdown, which has hugely disrupted normal life and resulted in the enforced closure of non-essential shops and businesses for weeks on end. Around three people in ten seem content with the status quo on Sundays, whereby larger shops can open for up to six hours, and about one person in

six or seven claims to be opposed to shops opening at all on Sundays (albeit, presumably, few would object to small convenience stores plying their wares, as they did before the 1994 legislation). The only notable variation by demographics is the stronger support for deregulation in Scotland, to which the Act has never applied.

Data tables for the June 2020 poll can be found at:

[https://docs.cdn.yougov.com/h3hy1tnwe2/P\\_Main\\_Political\\_Tracker\\_Survey\\_Rotation3\\_sr\\_5.pdf](https://docs.cdn.yougov.com/h3hy1tnwe2/P_Main_Political_Tracker_Survey_Rotation3_sr_5.pdf)

A dataset for the trackers is at:

<https://yougov.co.uk/topics/legal/trackers/sunday-opening-hours>

**Table 1: Options for future Sunday trading hours, Great Britain, 2019–20 (percentages across)**

	<b>Shops should be allowed to open for as long as they want on Sundays</b>	<b>Shops should only be allowed to open for six hours on Sundays</b>	<b>Shops should not be allowed to open at all on Sundays</b>	<b>Don't know</b>
<i>Pre-lockdown</i>				
2019, July	51	28	15	7
2019, Sept	51	26	14	9
2019, Nov	51	27	14	8
2020, Jan	47	28	17	8
2020, Mar	49	28	16	8
<i>Post-lockdown</i>				
2020, May	46	30	18	6
2020, June	44	31	18	7

## Coronavirus chronicles: the practice of meditation

In the May 2020 edition of *Counting Religion in Britain*, BRIN highlighted a Savanta ComRes survey for Tearfund on the impact of the Covid-19 lockdown (which had commenced on 23 March) on a range of spiritual activities, with special reference to prayer. Now, Survation has conducted an equivalent study into the lockdown's effect on meditation for personal mental health and wellbeing, 1,018 UK adults being interviewed online on 3 June 2020. Prior to the lockdown, 18% of the sample claimed to engage in meditation weekly or more, 19% less often, and 63% never. Since lockdown has started, 21% reported weekly meditation, 17% less frequently, and 62% never. So the Covid-19 pandemic has resulted in only a marginal net gain of 1% in those ever meditating, although there has been a 3% rise in those doing so weekly (and 6% among those aged 35–54). Three-quarters of people who have meditated for their overall mental health and wellbeing have found the practice at least moderately beneficial, but 63% of those who have never done so doubt that they would ever consider taking up meditation. Full data tables and summary slides from the survey can be found at:

<https://www.survation.com/archive/2020-2/>

## Coronavirus chronicles: pre- and post-lockdown religious affiliation

The Covid-19 pandemic may have momentarily paused the relentless growth in the number of religious nones, according to an analysis of the religious affiliations given by 22,500 Britons in twelve Populus polls, six conducted before the start of the lockdown on 23 March 2020 and six afterwards. Results, calculated by BRIN from datasets published on the agency's website, are summarized in Table 2, below. Given they derive from sample surveys, which are subject to margins of error, too much should not be made of relatively small movements one way or the other, but the data certainly provide no strong proof of a 'religious revival' linked to Covid-19 that has been claimed by some commentators.

**Table 2: Religious affiliation before and during the Covid-19 lockdown, Great Britain, November 2019–June 2020 (percentages down)**

	Pre-lockdown	Post-lockdown
Christian	45.3	46.3
Muslim	2.9	2.9
Other non-Christian	3.9	4.0
None	45.7	44.9
Prefer not to say	2.2	1.8

## Religious London: Savanta ComRes polling for Theos

The Covid-19 pandemic delayed, from March until June, the formal launch of a new Theos report on *Religious London: Faith in a Global City* by Paul Bickley and Nathan Mladin (London: Theos, 2020, 97 pp., ISBN: 978-1-9996680-2-0, £5.00 + postage and packing, paperback or free to download as an e-book). Funded by the Mercers' Company and based on online polling by Savanta ComRes among 1,005 Londoners on 17–23 January 2020 and 2,023 Britons on 17–20 January 2020, it rehearses the argument, already familiar to many commentators (not least since publication of the results of the London church census of 2012 and the collection of essays on *The Desecularisation of the City*, edited by David Goodhew and Anthony-Paul Cooper), that the capital has become the most religious (and least Anglican) part of Britain in terms of identity, as well as the most intensely and observantly religious and the most socially conservative. This turnaround in London's religious fortunes (it had formerly been in the vanguard of the nation's secularization) has been built on the back of immigration and greater ethno-religious diversity.

All things are relative, of course, so it comes as no surprise to learn that 'the fastest growing group in London is the religious nones. In the last decade, this has increased by almost a million.' The first two chapters of the report summarize the new quantitative data, while the third explores a qualitative study, comprising thirty-five semi-structured interviews with representatives of public authorities and faith communities in four boroughs. If one has a criticism, it would be that the number of strictly religious variables is limited (basically, to affiliation and frequency of attendance at religious services and of praying); most of the questions are attitudinal, concerning economics, welfarism, libertarianism/authoritarianism, morality, and civic engagement and comfort, all analysed according to religious correlates. A press release, the report, and full data tables for the two samples (Londoners and non-Londoners) can be accessed at:

<https://www.theosthinktank.co.uk/research/2019/02/19/religious-london>

### **Attitudes of trustees to the management and governance of charities**

Newly released by Populus are the results of an online survey it conducted among 2,200 UK charity trustees, sampled from the register of charities, in two waves between 19 December 2019 and 22 March 2020. Among the respondents were 410 trustees who gave their charity sector as ‘religious activities’, and the answers to each of the large number of questions are disaggregated for each of these sectors. Thus, the study furnishes insights into the attitudes of trustees towards the management and governance arrangements for religious charities on the eve of the Covid-19 pandemic (since when the fortunes of charities as a whole have declined considerably). Data tables for this study may be found at:

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

### **Security of places of worship: survey conducted for Jacksons Fencing**

Among the shorts in the latest issue of the *Church Times* (26 June 2020, p. 12) is a report on a survey undertaken by security firm Jacksons Fencing among 2,000 people who attend a place a worship every month. The vast majority of them, 87%, claimed to feel unsafe in their own place of worship, and 74% said it was the target of crime at least once a year. Although 76% said they would feel safer with more security measures at their place of worship, 54% also noted that enhanced security would make them feel nervous. The newspaper’s brief report is online at:

<https://www.churchtimes.co.uk/articles/2020/26-june/news/uk/uk-news-in-brief>

### **Public’s continuing disinclination to adopt the Common Era dating system**

Although there may be sound academic (and inclusivity) arguments in favour of using the Before the Common Era (BCE) and Common Era (CE) system of dating, the general British public continues to be firmly wedded to the traditional forms of Before Christ (BC) and Anno Domini (AD), with which they have been brought up. This had already been demonstrated in one online poll by YouGov at the beginning of 2019 and has now been confirmed by a second, undertaken among 3,059 adults on 25 June 2020. Seven in ten respondents favoured using BC and AD, including 79 per cent of over-65s and 82 per cent of Conservative voters. Just 8 per cent overall were enamoured with BCE and CE, and no more than 12 per cent in any demographic sub-group, while 22 per cent did not know what to think. Results are available at:

<https://yougov.co.uk/topics/arts/survey-results/daily/2020/06/25/31f14/3>

### **Importance of teaching of Religious Studies at secondary school**

The majority of Britons (54%) does not consider it important for Religious Studies (RS) to be taught at secondary school, according to an online poll of 1,666 adults undertaken by YouGov on 6–8 June 2020, while 41% still deem it important and the remaining 5% are undecided. These figures are little changed from previous airings of the question by YouGov on 29 June–1 July and 21–23 December 2019. Apart from Londoners (53%), it was the under-25s (on 50%) who were most favourably disposed to the teaching of RS in the latest survey, perhaps reflecting the fact that they were the cohort most recently exposed to the subject at school. The dataset for all three polls is available at:

<https://yougov.co.uk/topics/education/trackers/how-important-is-it-to-teach-religious-studies-at-secondary-school>

### **Perceptions of anti-Semitism and Islamophobia as problems in the UK**

A plurality (47%) of the 2,108 UK adults interviewed online by Savanta ComRes on 12–14 June 2020 regarded anti-Semitism as a problem in the country, the proportion being highest among the over-55s (55%), Remain voters in the 2016 referendum on EU membership (57%), the DE social group (58%), and Liberal Democrats (65%). One-third of respondents did not regard anti-Semitism as a problem in the UK and one-fifth did not know whether it was or not. Islamophobia was perceived as a problem by 51% of the population, notably by Labour (64%) and Liberal Democrat (70%) supporters and EU Remainers (64%), with 31% saying it was not a problem and 17% undecided. Data tables are available at:

<https://comresglobal.com/polls/savanta-comres-political-tracker-june-2020/>

## FAITH ORGANIZATION STUDIES

### **Coronavirus chronicles: Evangelical Alliance report on *Changing Church***

*Changing Church: Responding to the Coronavirus Crisis* is a new 15-page report from the Evangelical Alliance working in partnership with Stewardship and Eido Research. It is based on answers by, or on behalf of, leaders of 694 churches and 196 organizations to an online survey fielded between 14 and 20 May 2020. More than two-thirds of these churches and half the organizations are in membership of the Evangelical Alliance. The sample was self-selecting and, as the denominational distribution of responding churches suggests, may not necessarily be representative of the UK Christian scene as a whole. The report documents, through statistics, how these churches and organizations have changed the ways in which they operate in order to continue to witness and provide services to their neighbourhoods and clients during the Covid-19 pandemic, when religious buildings have been shut. The Church is said to have shown ‘great agility and creativity’ in adjusting to the new and financially challenging environment, and the report adopts an encouraging tone when discussing evangelistic prospects. It is available at:

<https://www.eauk.org/resources/what-we-offer/reports/changing-church>

### **Coronavirus chronicles: Roman Catholic responses to ‘Coronavirus, Church, and You’**

The ‘Coronavirus, Church, and You’ online survey, developed at York St John University by Andrew Village and Leslie Francis to gauge experiences of and reactions to the Covid-19 pandemic, was initially promoted to Church of England members via the *Church Times*. Other groups of Christians have since been targeted to participate, including those on the island of Ireland, Baptists in Britain, and Roman Catholics in Britain (in collaboration with Francis Davis and Catholic Voices, which has a link to the questionnaire on its CV Connect website). Respondents are self-selecting and thus may not be fully representative of the relevant community. Some preliminary results for Catholics were published by Catherine Pepinster in *The Tablet* for 20 June 2020 (on pp. 6–7 and 31). A key interim finding is that 93% of Catholics taking part claimed to have used online worship at some point during lockdown, with 66% making regular use of livestreaming; however, 83% also indicated that livestreaming was only

a temporary substitute for an eventual return to Mass attendance. There is a longer version of the second report available online at:

<https://www.thetablet.co.uk/news/13044/catholics-brought-closer-to-god-by-covid-19>

### **Coronavirus chronicles: Anglican responses to ‘Coronavirus, Church, and You’**

Hard on the heels of the provisional digest of Catholic responses to the ‘Coronavirus, Church, and You’ questionnaire, Andrew Village and Leslie Francis have published, in the *Church Times* for 26 June 2020 (p. 7), an equivalent analysis for 4,609 members of the Church of England (3,277 laity and 1,332 clergy) who have participated in the study to date (the survey will be open for another three or four weeks). One-third (34%) of respondents had been self-isolating for various reasons during the lockdown but only 3% had actually contracted the Covid-19 virus themselves; however, 47% knew someone who had caught the virus. Among the positive effects of the lockdown, 61% claimed to have become more neighbourly, 57% more thankful, 48% more prayerful, and 41% closer to God. On the downside, 44% reported being more fatigued, 43% more frustrated, 40% further from other people, and 40% further from the Church. More than three-quarters agreed that the lockdown had helped the Church move into the digital age, and a smaller majority recognized the value of online worship. At the same time, there was a continuing belief that, post-lockdown, ecclesiastical buildings would be central to the Church’s witness in the community. The article is available to the newspaper’s subscribers or registered visitors at:

<https://www.churchtimes.co.uk/articles/2020/26-june/news/uk/national-church-survey-respondents-bored-but-prayerful-during-lockdown>

### **Coronavirus chronicles: UK Jewish mortality statistics**

The Board of Deputies of British Jews has continued to collate statistics of UK Jews (in London, Manchester, and thirty other regional communities) who have died from Covid-19, in hospital or in other settings, as recorded on their death certificates, and who received a Jewish funeral. From 12 May, cumulative data (from the start of the pandemic) have only been released weekly, this month’s figures for deaths being: 484 on 29 May, 492 on 5 June, 497 on 12 June, 500 on 19 June, and 501 on 26 June. The final figure equates to 0.9% of the tested or suspected national Covid-19 death toll at around the same date, which is double the proportion of the UK population that is Jewish (0.45%). However, as Stephen Miller, a leading Jewish social scientist, is quoted as saying in the *Jewish Chronicle* for 5 June 2020 (p. 8), such a calculation ignores the fact that some Jews do not opt for a Jewish funeral. Therefore, it is suggested, the comparator should be 0.37% rather than 0.45%.

Excess Jewish mortality from Covid-19 has also been highlighted in the recent Office for National Statistics (ONS) analysis of deaths (see below). Writing in the *Jewish News* on 25 June 2020 (p. 2), Jonathan Boyd of the Institute for Jewish Policy Research (JPR) confirmed that the JPR was working with the ONS and others to test numerous hypotheses. In the meantime, he stressed that ‘the jury is still very much out’ and urged that all speculation about possible explanations be treated with caution. There was further reflection about a possible ‘Jewish factor’ underlying the Jewish community’s deaths in an editorial in the same issue (p. 20), which also triggered a news item on p. 1. Boyd’s article can be found online at:

<https://blogs.timesofisrael.com/jury-still-out-on-jewish-covid-19-data/>

Finally, the Board of Deputies of British Jews has reported that the largest Jewish burial boards in the UK carried out 811 funerals between March and May 2020 compared with 358 during the same period in 2019, an increase of 127%.

### Recent Church of England reports

- *Supporting the Work and Mission of the Church of England: The Church Commissioners Annual Report, 2019*

The Church Commissioners contribute 15% of the Church of England's annual running costs. In 2019, the value of their investment fund rose by 6%, to £8.7 billion. They achieved a return of 10% during the year compared with an average of 8.5% during the previous three decades. The report is available at:

[https://www.churchofengland.org/sites/default/files/2020-05/33295\\_CofE\\_AR19.pdf](https://www.churchofengland.org/sites/default/files/2020-05/33295_CofE_AR19.pdf)

- *Diocesan Self-Assessment Key Safeguarding Data, 2018*

Collated by the Church of England's National Safeguarding Team, and with comparative data for 2015–17, the report records 2,504 concerns or allegations (16% of them against clergy) relating to children, young people, and vulnerable adults, 24% fewer than in 2017. The report is available at:

<https://www.churchofengland.org/safeguarding/promoting-safer-church/news-and-views/safeguarding-data-2018>

- *Ministry Statistics, 2019*

The main report, extending to 59 pages (with 23 figures and 26 tables), provides a detailed record of the Church of England's ministry, with particular reference to its 20,000 active clergy, 7,000 of whom are retired. Among the key findings is that, in 2019, for the first time since 1985, when women were first ordained to the diaconate, more females were ordained as deacons than men. An accompanying two-page commentary highlights an ongoing lay ministry data project that will result in a much more comprehensive picture of authorized lay ministry, other than readers and licensed lay ministers (whose numbers are already included in *Ministry Statistics*). The report is available at:

<https://www.churchofengland.org/more/media-centre/news/women-majority-deacons-ordained-last-year-new-report-shows>

### Other annual denominational statistical returns for 2019

- *Methodist Church of Great Britain (as at 31 October 2019)*

The Methodist Church of Great Britain has recently significantly reduced the amount of data it collects and publishes on membership and attendance, and it has also lost some historical comparability in the process. Members in 2019 numbered 169,377 (exclusive of local ecumenical partnerships), 2.1% less than in 2018, although this comparatively modest fall seems difficult to reconcile with the fact that there were 14,278 losses during the year and only 7,562 offsetting gains. The average attendance at a typical Sunday or mid-week service was 133,007, 5.4% down on 2018. Both connexional (ie, national) and district level reports are available to download at:

<https://www.methodist.org.uk/for-churches/statistics-for-mission/2019-statistics-reports/>

- *Baptist Union of Great Britain (as at 31 December 2019)*  
The Baptist Union has reported decreases between 2018 and 2019 in the number of churches (–2.1%), members (–3.8%), and young people (–1.6%), together with modest increases in children up to fourteen years (+1.1%) and baptisms (+1.7%). The figures come with the usual health warning: ‘Not every church completed an annual return and some have not done so for many years. Where a church hasn’t completed their return, we have used the last known figures. Baptism figures, however, are only those notified in the 2019 return.’ The table is available at:  
<https://www.baptist.org.uk/Groups/277439/Statistics.aspx>
- *United Reformed Church*  
The United Reformed Church had 2.1% fewer churches in 2019 than in 2018, and it also recorded decreases in members (–4.5%), regular attenders who were not members (–10.2%), average congregations at the main service (–1.1%), and children present at the main service (–6.7%). However, the number of children associated with the life of the church rose by 6.4%. The table is available at:  
<https://urc.org.uk/statistics.html>

## OFFICIAL AND QUASI-OFFICIAL STATISTICS

### **Coronavirus chronicles: Covid-19 deaths by religion in England and Wales**

There has been endless speculation from the early days of the Covid-19 pandemic about its disproportionate impact, in terms of mortality, on certain ethnic and religious groups, but we now have some hard data on the topic, thanks to the Office for National Statistics. It has published a series of three reports on Covid-19-related deaths in England and Wales between 2 March and 15 May 2020 (and registered by 29 May) according to disability status, ethnic group, and religious group. The religion article, which extends to 14 pages together with four datasets, links Covid-19 deaths of 37,956 persons aged nine and over to the deceased’s religion and other demographic characteristics as recorded at the 2011 population census. Age-standardized mortality rates and hazard risks are calculated for the principal religions. The summation reads: ‘The risk of death involving Covid-19 varies across religious groups, with those identifying as Muslims, Jewish, Hindu, and Sikh showing a higher rate of death than other groups. For the most part, the elevated risk of certain religious groups is explained by geographical, socio-economic, and demographic factors and increased risks associated with ethnicity. However, after adjusting for the above, Jewish males are at twice the risk of Christian males, and Jewish women are also at higher risk. Additional data and analyses are required to understand this excess risk.’ The report and data can be accessed at:

<https://www.ons.gov.uk/releases/coronaviruscovid19relatedmortalitybyreligionethnicityanddisabilityenglandandwales2march2020to15may2020>

## ACADEMIC STUDIES

### **Catholics in Britain research project: results for attitudes to women priests**

As part of his ongoing AHRC-funded research into contemporary British Catholicism, Ben Clements has blogged on ‘Catholics in Britain and Attitudes towards the Ordination of

Women'. The post presents further findings from online interviews with a representative (in terms of age, sex, and region) sample of British Catholic adults in October and November 2019. Approximately two-thirds of respondents endorsed reforms in the Roman Catholic Church that would allow priests to get married, men who are already married to become priests, and women to become priests. The proportion in favour of women priests showed little variation according to gender, generation, educational attainment, and nation, but Catholics who were most closely engaged in their faith registered lower levels of support than others. The blog is at:

<https://catholicsinbritain.le.ac.uk/findings/catholics-in-britain-and-attitudes-towards-the-ordination-of-women/#.Xt4OWkBFxpx>

### **Revisiting Methodism and social inclusion: a preferential option for the affluent?**

In the October 2016 edition of *Counting Religion in Britain*, we featured some research published in an academic journal by Michael Hirst that appeared to question whether the Methodist Church's claim to serve the poor was supported by empirical data about the distribution of its personnel (ministers and members), churches, and schools. He has now returned to the topic with an article on 'Locality Matters' in the *Methodist Recorder* for 5 June 2020 (p. 14). In it, he uses the Acorn classification of neighbourhoods as a framework for comparing the location by postcodes of the manses of ministers in eight Methodist districts with all UK postcodes. He reports that 60% of manse postcodes are to be found in the top Acorn category ('affluent achievers') against just 28% of UK postcodes, an imbalance of 2.1. In the second neighbourhood category of 'rising prosperity', there are 11% of manse postcodes and 8% of all postcodes, equivalent to a ratio of 1.3. Just 10% of manse postcodes are in the bottom two Acorn areas, assessed as 'financially stretched' or 'urban adversity', which together account for 35% of UK postcodes. Obviously, the location of manses often tracks the location of Methodist churches, with the geography of both being heavily shaped by historical factors. Regrettably, the content of the *Methodist Recorder* is not available online.

### **Islamophobia in North-East England**

An interesting, but necessarily limited (at least statistically), local case study of Islamophobia, funded by the Economic and Social Research Council, is Peter Hopkins, John Clayton, and Tell MAMA, *Islamophobia and Anti-Muslim Hatred in North East England* (Newcastle-upon-Tyne: Newcastle University, 2020, 30 pp.) The research was conducted, between October 2019 and February 2020, in the Cleveland, Durham, and Northumbria police force areas, by means of an online survey with 111 respondents (including 51 Muslims) and two focus groups attended by a total of thirteen Muslims. A strong sense emerged that Islamophobia is worsening in the region, with significant underreporting of incidents to the police. The document is at:

<https://www.tellmamauk.org/wp-content/uploads/2020/06/ISLAMOPHOBIA-AND-ANTI-MUSLIM-HATRED-IN-NORTH-EAST-ENGLAND-090620.pdf>

### **Recent academic journal articles**

- Siobhan McAndrew and Lindsay Richards, 'Religiosity, Secular Participation, and Cultural Socialization: A Case Study of the 1933–1942 Urban English Cohort', *Journal for the Scientific Study of Religion*, Vol. 59, No. 2, June 2020, pp. 247–68 [analysis of thirty-eight surveys fielded over six decades, including the newly created dataset of the Youth Research Council's 1957 study], open access, freely available at:

<https://onlinelibrary.wiley.com/doi/10.1111/jssr.12649>

- Robert Thomson, Sharan Kaur Mehta, and Elaine Howard Eklund, “‘Doing Gender’ and ‘Doing Religion’ in Science: A Cross-National Examination”, *Journal for the Scientific Study of Religion*, Vol. 59, No. 2, June 2020, pp. 269–88 [analysis of sample of 6,537 biologists and physicists in four nations, including the UK], access options outlined at:  
<https://onlinelibrary.wiley.com/doi/10.1111/jssr.12654>
- Leslie Francis and Andrew Village, ‘Christian Ethos Secondary Schools, Parental Church Attendance, and Student Attitude towards Christianity: Exploring Connections in England and Wales’, *British Journal of Religious Education*, Vol. 42, No. 3, 2020, pp. 298–312 [analysis of sample of 6,036 students in years 7–11 of ten Christian ethos secondary schools], access options outlined at:  
<https://www.tandfonline.com/doi/full/10.1080/01416200.2019.1580562>

## NEW DATASETS

### **UK Data Service, SN 8632: Annual Population Survey, January-December 2019**

The Annual Population Survey is compiled by the Office for National Statistics in partnership with the devolved administrations in Wales, Scotland, and Northern Ireland. It incorporates a sub-set of key variables from the several Labour Force Surveys and is designed to be sufficiently robust and large-scale to produce reliable estimates at local authority level. The January-December 2019 dataset is based on 277,115 face-to-face and telephone interviews with adults and young persons living away from the parental home. A question on religious affiliation is included: ‘what is your religion?’ in Britain and ‘what is your religious denomination?’ in Northern Ireland. A catalogue description of the dataset is available at:

<https://beta.ukdataservice.ac.uk/datacatalogue/studies/study?id=8632>

### **UK Data Service, SN 8648: Survey of Londoners, 2018–19**

The Survey of Londoners was commissioned by the Greater London Authority and undertaken by NatCen Social Research between October 2018 and March 2019, primarily by means of self-completion questionnaire. There were 6,601 responses from adults aged 16 and over living in London. The broad topics of the investigation were social integration, economic fairness, and food security, with religious affiliation one of the demographic variables and thus available as a correlate for answers to all other questions. There were also specific questions about experiences of being treated unfairly (including on the grounds of religion) and activities during the past month (including attendance at a place of worship). A catalogue description of the dataset is available at:

<https://beta.ukdataservice.ac.uk/datacatalogue/studies/study?id=8648>

### **UK Data Service, SN 8649: Health Survey for England, 2018**

The Health Survey for England, 2018 is the twenty-eighth in a series of annual studies designed to monitor trends in the nation’s health. It is commissioned by NHS Digital 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 questionnaire, 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 (including, in 2018, physical activity, social care, asthma, and gambling). A question ‘what is your religion or belief?’ was one of the background variables included in the self-completion booklets given to the 8,178 adults aged 16 and over interviewed in 2018, 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. A catalogue description of the dataset is available at:

<https://beta.ukdataservice.ac.uk/datacatalogue/studies/study?id=8649>