

Counting Religion in Britain

A Monthly Round-Up of New Statistical Sources

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OPINION POLLS

Coronavirus chronicles: religion/spirituality under lockdown–YouGov polling

Online polling agencies have done good business during the Covid-19 lockdown, exploring the pandemic's effects on religion and spirituality on behalf of a range of religious clients. One of the latest surveys to be released, by YouGov for Theos, is a snapshot of beliefs and behaviours as some of the initial (and most stringent) lockdown restrictions started to be lifted, 2,226 UK adults being interviewed between 26 May and 5 June 2020. The sample was not especially religious to start with (53% described themselves as nones, 76% never or hardly ever attended religious services, 58% never prayed, and only 38% said there was definitely or probably a god or higher power), and there were few signs that coronavirus had persuaded people to turn to faith in large numbers. As has been reported from other studies, the net gains in religious practices (once those who had stopped/reduced as well as those who had started/increased them are taken into account) were relatively small, even discounting the probable aspirational nature of the claims. With places of worship closed, it is unsurprising that there were 6% net gains in accessing spiritual or religious content online and attending a worship meeting online, but net changes in meditation were +2%, prayer 0%, fasting –2%, reading a holy book –1%, and other spiritual or religious practices +1%. Likewise, merely 1% acknowledged that their views on life after death had been altered by the pandemic. A second part of the survey concerned attitudes to, and knowledge of, the Bible, and some aspects of these findings will also be seen as discouraging; 85% of Britons never or hardly ever read the Bible, 79% are not interested in discovering more about it, 79% would definitely or probably not consult it when making a big life decision, 61% disagree that the Bible informs their personal lives, and 47% agree that historical inaccuracies make it difficult to trust the Bible. With 660 pages of data tables, there is plenty more to explore at:

<https://docs.cdn.yougov.com/o93kio300s/YG-Archive-11082020-TheosSpirituality.pdf>

Theos has not published a report on the poll, per se, but Paul Bickley has a thoughtful blog about it at:

<https://www.theosthinktank.co.uk/comment/2020/08/06/religious-trends-in-a-time-of-international-crisis>

Coronavirus chronicles: religion/spirituality under lockdown–Savanta ComRes polling

Durham University's Online Church Research Group has released initial findings from ongoing research it has commissioned from Savanta ComRes into the UK's spiritual life and religious activity during the course of the Covid-19 pandemic. The first results are from online interviews with representative samples of UK adults conducted in July and August 2020. They concern six faith-related activities: prayer, meditation, corporate or organized worship,

reflection on nature, choir, and yoga. Among the headlines are: London is the UK's capital of faith, echoing the recent report by Theos on *Religious London*; more than one-quarter of adults claim to have engaged regularly in online organized worship during the coronavirus lockdown (26% in July and 29% in August); and half of under-35s say that throughout the later lockdown they regularly engaged in online faith-related activity. The Durham team is suitably cautious about the implications of the data, noting that: they are higher than those registered in the YouGov survey for Theos (see the previous item); it is possible that some respondents may have answered aspirationally, rather than reporting what they had actually done; and 'overall activity does not suggest a focus on Christian practice but on spirituality as a whole'. Detailed computer tables for the two polls are promised for hosting on the Savanta ComRes website, although there is no sign of them there at the time of writing. Meanwhile, Durham University's press release can be found at:

<https://www.dur.ac.uk/resources/digitaltheology/PressReleasereOnlineChurch.pdf>

Coronavirus chronicles: have religious divisions in the UK shifted in the pandemic?

On 6–9 March 2020, as the Covid-19 crisis was unfolding but before the imposition of lockdown, ICM Unlimited asked 2,006 Britons, on behalf of British Future, whether they were worried about divisions between people of different religious backgrounds in the country. Using a scale running from 1 (denoting not at all worried) to 10 (very worried), the mean score was found to be 6.5 at this time. Almost three months later, between 29 May and 1 June 2020, the same question was put to a different national cross-section (of 2,010 persons), and the mean score had dropped slightly, to 6.2, possibly not so much because inter-religious relations had improved during the intervening period as because they had slipped down the agenda somewhat in the midst of a pandemic. Certainly, there was no change in the proportion of the samples (29% on both occasions) reporting that their friends mostly held different religious beliefs, or different views on religion, to themselves; pluralities (45% and 44%) said that their friends mostly had similar religious beliefs and views to their own. Data tables are available at:

<https://www.icmunlimited.com/our-work/talk-together-polling/>

Coronavirus chronicles: attending places of worship after lockdown

Restrictions on the opening of places of worship for services (albeit without singing) have been lifted in all parts of the UK. On behalf of *The Observer*, Opinium Research has now conducted five online polls, each among a sample of around 2,000 UK adults, to see how far people already have, or intend to, avail themselves of the opportunity of attending public worship again. Topline results are presented in Table 1, below, extending the time series in the July 2020 edition of *Counting Religion in Britain*. It will be seen that just over half the population admitted that they did not ordinarily attend places of worship at all. Most of the remainder were unsure or vague about their intentions to go to religious services, with around one-fifth making their 'return' contingent on coronavirus safety (25% on 1–3 July, just before restrictions on places of worship were eased in England, and 17% on 26–28 August). At the latter date, 6% claimed to have already frequented a place of worship after lockdown, twice the proportion on 9–10 July. Data tables can be accessed via Opinium's political polling portal at:

<https://www.opinium.com/political-polling/>

Table 1: Intentions to visit places of worship after their reopening, UK, July-August 2020 (percentages down)

When	1-3 July	9-10 July	15-17 July	30-31 July	26-28 August
I have already visited	NA	3	4	4	6
This weekend	3	3	3	3	3
As soon as possible after this weekend	10	6	6	6	7
Later this year once I am sure it is safe	17	14	14	12	12
Only once a vaccine is in place	8	5	7	7	5
Don't know	10	13	12	11	11
Not applicable—do not visit places of worship	52	56	54	56	56

Sunday shopping hours: latest YouGov tracker

In the latest (eighth) wave of its tracker on attitudes to Sunday shopping hours, as laid down in England and Wales by the Sunday Trading Act 1994, 51% of the 1,664 adult Britons interviewed online by YouGov on 22–24 August 2020 favoured unrestricted Sunday trading, wanting shops to be allowed to open for as long as they desired on the day. One-quarter backed the status quo, under which large shops are allowed to trade for a maximum of six consecutive hours on Sundays, while a Sabbatarian 14% (including 20% of over-65s) did not want shops to open at all on Sundays. The Act does not apply to Scotland, where (effectively) there are no restrictions on Sunday trading (reflected in 74% of Scots choosing that option in this poll). Detailed data tables are available at:

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

Belief in God or a spiritual greater power: latest YouGov tracker

Belief in God or some sort of spiritual greater power has now been measured by YouGov on ten occasions during the past eight years, most recently on 7–11 August 2020. Topline findings are shown in Table 2, below. A plurality of Britons currently believes in neither form of life force, with the gap between belief in God and belief in a spiritual greater power narrowing over time, and one person in ten undecided about what to think. Detailed computer tabulations for the last three surveys are available at:

<https://yougov.co.uk/topics/philosophy/trackers/brits-beliefs-about-gods>

Table 2: Belief in God, Great Britain, 2012–20 (percentages across)

Year	N =	Believe there is a God	Believe there is some sort of spiritual greater power	Believe neither in God nor in spiritual greater power	Don't know
2012	1,642	37	21	29	13
2013	1,918	38	21	30	11
2015, Feb	1,552	32	20	33	14
2015, Apr	1,906	35	20	34	11
2016	1,595	28	20	38	14
2017	1,682	29	23	36	12
2018	1,660	29	24	33	14
2019	1,931	26	22	41	11
2020, Jan-Feb	1,958	28	21	40	11
2020, Aug	1,965	28	23	38	11

Influence of religion on the world: latest YouGov tracker

In the latest of three trackers, 56% of 2,007 British adults interviewed online by YouGov between 31 July and 3 August 2020 said religion on the whole had a negative influence on the world, the proportion peaking at 62% for men and persons aged 50–64 years and 63% in the Midlands and Wales and among Labour voters. About one-fifth (21%) thought religion's influence to be positive, while 24% were undecided or preferred not to say. Full computer tabulations for the three polls are available at:

<https://yougov.co.uk/topics/philosophy/trackers/the-influence-of-religion-on-the-world-according-to-brits>

Plight of persecuted Christians in Nigeria: time for the UK to take action?

Among recent events on the world stage, the persecution (including killings) of Christians in parts of Nigeria has struggled to capture public attention and media coverage. Indeed, an online poll of 2,044 UK adults by Savanta Comres on 24–26 July 2020, conducted on behalf of humanitarian organization PSJ UK, found that 47% of the population were completely unaware of the plight of Nigerian Christians, with just 29% claiming to be aware of the situation and familiar with at least some of the details. Notwithstanding this relative ignorance of the facts, the entire sample was asked to reply to four supplementary questions about: (a) the agencies that should speak out against the persecution; (b) which of them should take action to end it; (c) actions that the UK government should take; and (d) the extent to which such actions might be effective in ending the persecution. UK actions that commanded the support of small majorities of respondents were: imposition of sanctions on individuals held responsible for human rights abuses, speaking out publicly against Christian persecution worldwide, speaking out publicly against Christian persecution in Nigeria, lobbying the UN to send peacekeeping forces, and requiring that foreign aid to Nigeria be targeted on measures which safeguard human rights. Direct UK military intervention in parts of Nigeria was supported by 26% and opposed by 35%. Data tables are available at:

<https://comresglobal.com/polls/mippr-nigeria-poll-august-2020/>

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

In a repeat of questions asked in its June and July 2020 political trackers, 50% of the 2,083 UK adults interviewed online by Savanta ComRes on 14–16 August 2020 regarded anti-Semitism as a problem in the country, the proportion being highest among the over-65s (57%), Labour voters (57%), Remainers in the 2016 referendum on the UK's EU membership (57%), Londoners (58%), and Liberal Democrats (71%). Just under one-third (31%) of respondents did not regard anti-Semitism as a problem in the UK and 19% did not know whether it was or not. Islamophobia was perceived as a problem by 55% of the population, notably by the over-65s (62%), Londoners (62%), Scots (62%), under-25s (63%), Remainers (64%), Labour supporters (68%), and Liberal Democrats (70%), with 29% saying it was not a problem and 16% undecided. Data tables are available at:

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

British Muslim anti-Semitism: Savanta ComRes poll for Henry Jackson Society

Somewhat delayed by the Covid-19 pandemic, the Henry Jackson Society has recently published a 36-page report by Rakib Ehsan on *Muslim Anti-Semitism in Contemporary Great Britain* (ISBN: 978-1-909035-56-0, £10 for a print copy). It is based upon online fieldwork undertaken by Savanta ComRes among 750 British Muslim adults aged 18 and over between 25 November and 5 December 2019, the 180 data tables for which have also been released to coincide with Ehsan's report. The survey investigated Muslim attitudes towards Jews and Israel, as well as to other religions and countries, and perceptions of Jewish global control. The main findings are outlined by Ehsan through descriptive statistics and multivariate analysis, and comparisons are drawn with an ICM poll of anti-Semitism (and Islamophobia) in the overall British population in December 2019. Muslims are shown to exhibit elevated levels of anti-Semitic and anti-Israel sentiments, but they are most pronounced among Muslims who are the least socially integrated, as measured by their friendship groups, albeit even the most integrated are still more anti-Semitic than Britons as a whole. Higher levels of formal education are also found to be no guarantee against Muslims holding anti-Semitic opinions and subscribing to anti-Semitic conspiracies. The data tables can be found at:

<https://comresglobal.com/polls/henry-jackson-society-british-muslim-attitudes-august-2020/>

Ehsan's report is at:

<https://henryjacksonsociety.org/wp-content/uploads/2020/08/HJS-British-Muslim-Anti-Semitism-Report-web-1.pdf>

He also has a fairly hard-hitting article ('there is no room for political correctness and social tiptoeing when it comes to tackling the scourge of Muslim antisemitism in Britain') in the *Jewish Chronicle* for 7 August 2020 (p. 6), which can be read at:

<https://www.thejc.com/comment/analysis/it-s-time-to-call-out-the-antisemitism-within-britain-s-muslim-communities-1.502384?highlight=Ehsan>

There is commentary on the poll ('Muslim Antisemitism: Time to Face Reality') in the *Jewish News* for 20 August 2020 (p. 18) from Wasiq Wasiq of Muslims against Antisemitism.

Hate Crime and Public Order (Scotland) Bill: Savanta ComRes survey in Scotland

The Hate Crime and Public Order (Scotland) Bill was introduced to the Scottish Parliament in April 2020. It includes a new offence criminalizing 'stirring up hatred' against people on the basis of a range of their characteristics, including religion. The measure is proving controversial and is viewed by many as an infringement of freedom of speech. To explore public opinion on the topic in Scotland, campaign Group Free to Disagree commissioned Savanta ComRes to interview 1,008 Scottish adults aged 16 and over online between 6 and 13 August 2020. Among other matters, they were asked whether they would support or oppose somebody being prosecuted for a hate crime in the event of using words deemed to be abusive or likely to stir up hatred against a range of individuals, including a religious person and an atheist. The results were inconclusive in the sense that a plurality of Scots were neutral or undecided and that those expressing a definite opinion were evenly balanced. When the hypothetical complainant was a religious person, 30% of the Scottish population indicated support for prosecution of the perpetrator, with 29% opposed and 41% neutral or undecided. When the complainant was an

atheist, 27% favoured prosecution of the perpetrator, 29% were opposed, and 44% were neutral or undecided. Data tables are available at:

<https://comresglobal.com/polls/free-to-disagree-free-speech-poll-august-2020/>

FAITH ORGANIZATION STUDIES

Coronavirus chronicles: Zoom boom for churches, reports Ecclesiastical

Research conducted in July 2020 by specialist insurer Ecclesiastical has revealed that 87% of 90 responding churches had been using new channels of communication to keep in touch with churchgoers during the Covid-19 lockdown. Of these, 82% had been using telephone, 79% email, and 78% Zoon video calls. Almost one-third reported an increase in ‘attendance’ as a result of the move to digital channels, and 38% said they would continue to use them after lockdown. The Ecclesiastical press release can be found at:

<https://www.ecclesiastical.com/media-centre/churches-go-digital-to-counter-lockdown/>

Coronavirus chronicles: UK Jewish mortality statistics

The Board of Deputies of British Jews has continued to collate statistics of UK Jews who have died from Covid-19, in hospital or in other settings, as recorded on their death certificates, and who received a Jewish funeral. The data derive from Jewish burial boards, regional Jewish communities, and the Jewish Small Communities Network. As at 31 July 2020, 508 Jewish deaths had been logged. There were no further deaths during the ensuing fortnight, to 14 August, since when there has been no report from the Board of Deputies. However, it is known that Moshe Leib Weiser, a renowned Jewish book collector from Stamford Hill, sadly passed away from coronavirus on 24 August, raising the Jewish community’s death toll to 509 at least.

Media reporting of Muslims and terrorism: new statistical insights

The Centre for Media Monitoring, a project of the Muslim Council of Britain, has published an important book by Faisal Hanif on *How the British Media Reports on Terrorism* (200 pp., ISBN: 978–1–905461–07–3), incorporating a statistical analysis of 31 mainstream online British news outlets (websites, magazines, and newswires) between 2015 and 2019. Over half (51%) of their news stories touching on terrorism also mentioned Muslim or Muslims (18%) or Islam, Islamic, Islamist, or Islamism (33%) in the same piece, compared with just 6% that referenced white supremacist, far right, or neo-Nazi terrorism. However, during 2019 there was a greater willingness on the part of the media to mention white supremacist terrorism, a change attributed to the attack on two mosques in Christchurch, New Zealand in March of that year, which left 51 Muslim worshippers dead. The book can be read at:

<https://mcb.org.uk/report/how-the-british-media-reports-terrorism/>

OFFICIAL AND QUASI-OFFICIAL STATISTICS

Britain's changing religious landscape: estimates from the Annual Population Survey

The pace at which the religious face of Britain is changing is highlighted by an analysis of the January-December 2019 Annual Population Survey (APS) especially run by the Office for National Statistics (ONS) on behalf of BRIN. When the high-level estimates of faith communities are converted to market shares and set against previous APS findings during the 2010s (see Table 3), the speed at which profession to the Christian faith is shrinking is thrown into sharp relief: in Britain as a whole, there were 14.7% fewer Christians (equivalent to a decline of 1.8% per annum) and 13.2% more religious nones in 2019 than in 2011. Christians now constitute a minority in all three home nations, while in Wales and Scotland no religion has become the affiliation of the majority. Muslims continue their steady progress and are likely to exceed 3,500,000 by the end of 2020. At BRIN's request, the ONS analysis for 2019 includes breaks for religion within gender within age within home nation, so there is plenty of detail to ponder. The data, which are Crown Copyright, have been published at:

<https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/adhocs/12137religionbysexandagegroupgreatbritainjanuarytodecember2019>

Table 3: Self-assigned religious affiliation, Great Britain, 2010–19 (percentages across)

Year	Christian	Muslim	Other non-Christian	No religion
<i>England</i>				
2011	63.1	5.1	4.4	27.4
2012	61.6	5.2	4.5	28.7
2013	60.2	5.5	4.6	29.7
2014	58.6	5.6	4.8	31.1
2015	57.1	5.6	4.8	32.4
2016	55.2	5.8	5.0	34.0
2017	53.8	5.7	4.8	35.7
2018	51.5	5.9	4.7	38.0
2019	49.0	5.9	5.1	40.0
<i>Wales</i>				
2011	61.0	1.9	2.2	35.0
2012	60.6	1.6	2.0	35.8
2013	59.3	1.4	1.9	37.4
2014	57.8	1.5	2.3	38.4
2015	55.3	1.8	2.7	40.2
2016	53.8	1.5	2.9	41.8
2017	51.1	1.6	2.8	44.5
2018	48.7	1.7	2.8	46.8
2019	45.0	2.3	2.7	50.0
<i>Scotland</i>				
2011	61.6	1.1	1.9	35.4
2012	59.2	1.4	2.0	37.4
2013	56.5	1.3	2.1	40.2
2014	53.6	1.5	2.9	42.0
2015	53.1	1.5	2.9	42.5
2016	50.6	1.9	2.7	44.8
2017	48.1	2.0	2.7	47.2
2018	44.6	1.8	2.6	50.9
2019	42.3	1.9	2.8	53.0

Year	Christian	Muslim	Other non-Christian	No religion
<i>Great Britain</i>				
2011	62.9	4.6	4.0	28.4
2012	61.3	4.7	4.2	29.8
2013	59.9	4.9	4.2	31.0
2014	58.1	5.1	4.5	32.4
2015	56.7	5.1	4.6	33.7
2016	54.7	5.3	4.7	35.3
2017	53.2	5.2	4.5	37.1
2018	50.8	5.3	4.4	39.5
2019	48.2	5.4	4.8	41.6

Source: Annual Population Survey.

Coronavirus chronicles: postponement of 2021 census of population in Scotland

Arrangements seemed to have been in hand for taking the census of population, including the voluntary census of religious affiliation, in Scotland on 21 March 2021. The necessary legislation for doing so was in place: *The Census (Scotland) Order 2020* was made on 11 March 2020 and *The Census (Scotland) Regulations 2020* were made on 5 May 2020. The Sikh Federation (UK) had also withdrawn its threat of legal action against the Scottish government following assurances received from Scottish ministers about the wording of the census ethnicity question. Then, on 17 July 2020, there was an unexpected official announcement that, on the recommendation of the National Records of Scotland, the Scottish census was to be postponed until an unspecified date in March 2022 as a result of the impact of the Covid-19 pandemic on essential preparatory work. The symmetry and benefits of taking a census in all four nations of the UK on the same date in 2021 are thus compromised. The announcement can be viewed at:

<https://www.scotlandscensus.gov.uk/node/753>

Solemnization of marriages in Scotland: humanist progress checked for the first time

Ever since it became legal in 2005 for Scottish marriages to be solemnized by humanist celebrants, the number of humanist ceremonies has grown absolutely year on year, unseating the Church of Scotland as the premier ‘religious’ provider after 2015. But Scottish humanist progress in the marriage market was checked for the first time in 2019, when the various strands of the Scottish humanist movement officiated at 5,306 weddings, which was 3.7% less than in 2018. However, with a reducing number of Scottish marriages, the humanists still managed to improve their market share modestly, from 20.0% in 2018 to 20.4% in 2019. The long-term decline in ceremonies solemnized by the Church of Scotland and the Roman Catholic Church continued. Summary data are shown in Table 4, below; details can be found in Tables 7.05–7.07 of the 2019 edition of *Vital Events Reference Tables* at:

<https://www.nrscotland.gov.uk/statistics-and-data/statistics/statistics-by-theme/vital-events/general-publications/vital-events-reference-tables/2019/list-of-data-tables#section7>

Table 4: Mode of solemnization of marriages, Scotland, 2005–20

Year	Civil	Church of Scotland	Roman Catholic	Other religion	Humanist	Total
2005	15,513	8,868	2,004	4,414	82	30,881
2010	14,450	6,005	1,776	4,157	2,092	28,480
2015	15,583	4,052	1,438	4,287	4,331	29,691
2016	15,066	3,675	1,346	4,602	4,540	29,229
2017	14,201	3,166	1,182	4,571	5,320	28,440
2018	13,596	2,789	1,079	4,549	5,512	27,525
2019	12,635	2,225	911	4,930	5,306	26,007

Religious diversity of civil servants as at 31 March 2020

The religious profession of the workforce of UK government departments and agencies, including those in the devolved administrations, as at 31 March 2020 has been published by the Cabinet Office. In most departments, religion is still not recorded for a significant minority of the 456,000 civil servants, albeit reporting rates have greatly improved since 2019 (from 54.9% to 63.4%). Among employees who made a declaration in 2020, 49.8% were Christian, 11.8% non-Christian, and 38.4% of no religion. As with other Government statistics, there is no denominational differentiation within the Christian category. As well as UK summary data, information is given on a departmental basis in Appendix 3 and by level of responsibility in Appendix 4 of the spreadsheet at:

<https://www.gov.uk/government/statistics/civil-service-statistics-2020>

Religious diversity of armed forces personnel as at 1 April 2020

The latest edition of the Ministry of Defence’s biannual diversity statistics, as at 1 April 2020, reveals that 65.0% of the 145,320 regular armed forces were professing Christians at that date, down from 88.8% in 2007, and 31.7% religious nones, up from 9.4% thirteen years earlier. The proportion of nones is greatest in the Royal Navy (36.4%) and lowest in the Army (28.5%). Religion data are also given for armed forces reservists. Full details at:

<https://www.gov.uk/government/statistics/uk-armed-forces-biannual-diversity-statistics-2020>

Entries for Religious Studies in June 2020 school examinations in England and Wales

The traditional summer public examinations in schools across the UK were cancelled in 2020, on account of the Covid-19 pandemic, which resulted in the closure of schools for months on end. Qualifications, however, were still awarded to pupils who would have sat for those examinations, eventually (following much chaos) mainly on the basis of Centre Assessment Grades, in other words, grades predicted by teachers. Such results are not directly comparable with those from previous years, so it seems prudent to report only the numbers entered for Religious Studies in England and Wales at GCE A and AS Levels (Table 5) and for the GCSE Full Course and Short Course (Table 6). The trend continues to be downwards, driven substantially by educational policy changes, but is levelling off for the GCSE Full Course.

Table 5: June examination entries for GCE A (Advanced) and AS (Advanced Subsidiary) Level Religious Studies, England and Wales, 2015–20

Year	A Level England	A Level Wales	AS Level England	AS Level Wales
2015	21,577	1,795	34,830	2,535
2016	22,957	1,892	33,234	2,446
2017	22,121	1,735	14,324	1,984
2018	17,024	1,398	4,248	1,776
2019	16,214	1,276	2,462	1,449
2020	14,563	1,125	1,648	1,310

Table 6: June examination entries for GCSE Full and Short Course Religious Studies, England and Wales, 2015–20

Year	Full Course England	Full Course Wales	Short Course England	Short Course Wales
2015	271,917	11,839	68,890	17,789
2016	270,831	12,084	52,155	18,206
2017	256,729	13,110	36,962	16,109
2018	229,189	12,560	26,229	7,858
2019	227,913	10,129	21,530	6,198
2020	225,719	10,037	18,067	5,966

Commentaries on the figures from the Religious Education Council of England and Wales can be found at:

<https://www.religioueducationcouncil.org.uk/news/news07-20-2/>

<https://www.religioueducationcouncil.org.uk/news/religious-studies-gcse-proves-its-relevance-as-entries-hold-firm/>

ACADEMIC STUDIES

Coronavirus chronicles: impact of the pandemic on Christian welfare organizations

Coventry University has announced the receipt of funding from the British Academy for a new research project, running from August 2020 to April 2021, to investigate the organizational, financial, and human impact of the Covid-19 pandemic on Christian faith-based organizations (FBOs) active in social welfare provision and advocacy in Great Britain. The study, which is being directed by Paul Weller with Sanjee Perera as research assistant, will be surveying a stratified opportunity sample of FBOs between October 2020 and January 2021. Further details of the project, including a link to the original proposal, can be found at:

<https://www.coventry.ac.uk/research/research-directories/current-projects/2020/christian-fbos-and-covid-19/>