

Counting Religion in Britain

A Monthly Round-Up of New Statistical Sources
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OPINION POLLS

How we get along: Woolf Institute diversity study of England and Wales

‘Religious prejudice, rather than racism or xenophobia, is the “final frontier” for diversity, a place where individuals are willing to express negative attitudes.’ So concludes the Woolf Institute in its report *How We Get Along: The Diversity Study of England and Wales, 2020*, whose lead author is Julian Hargreaves. Its findings are based upon online interviews conducted by Survation with 11,701 adults in England and Wales between 29 March and 5 April 2019. It is not explained why the survey was not extended to the whole of Britain or the UK, nor why the results are only being released now, more than a year and a half after the fieldwork, and into an environment that has been radically reshaped by the coronavirus pandemic and by anti-racism movements.

The questionnaire explores attitudes to religious diversity as defined by nationality, ethnicity, and religion. In terms of religious diversity, respondents were asked whether: (a) their friends and work colleagues were of the same religion as they were, (b) they considered that religious diversity was good for British society and the local community, and whether it had increased too quickly during the past ten years; and (c) how comfortable they would feel about one of their close relatives marrying a person from one of seven religious groups. Religious diversity was shown to be less popular than ethnic or national diversity, albeit a plurality of 40.5% still judged that it was good for British society, with 22% disagreeing. Subjects were also less comfortable about a close relative marrying somebody of a different religion, and this was particularly so when the prospective spouse was a Muslim (44% comfortable, compared with 80% for a Christian partner and 73% for one of no religion); at the same time, Muslims were also the group most antipathetic to marrying into another religion. The religious intermarriage question was the only direct indicator of attitudes towards other faith groups in this study, and thus the ‘last frontier’ assertion needs to be tested against other measures of religious prejudice. In generalizing from a single survey, the report also ignores the evidence of long-term declines in animosity towards religious groups such as atheists and Roman Catholics, while the absence of any substantive reference to anti-Semitism seems curious, to say the least.

The following documentation has been released by the Woolf Institute: executive summary (16 pages), full report (115 pages); appendices (literature review and 117 tables, figures, and heatmaps, 163 pages). This will be found at:

<https://www.woolf.cam.ac.uk/research/projects/diversity>

Simultaneously, Survation have posted the dataset in Excel format to their website, offering (with such a large sample) plenty of scope to explore further. This can be found at:

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

Entirely coincidentally, DIAL Global and Ipsos MORI have published the first edition of what is intended to be an annual title, the *McKenzie-Delis Packer Review*. This monitors how UK employers, both in the private and public sectors, are performing in terms of diversity and inclusion, across ten different spheres, one of which is religion or belief. An online survey of employers between June and October 2020 elicited 79 responses. A statistical analysis of the five measures of religion or belief is presented on pp. 72–7 of the report at:

<https://www.ipsos.com/ipsos-mori/en-uk/most-comprehensive-diversity-and-inclusion-report-ever-track-uk-company-progress>

Ipsos MORI Veracity Index, 2020: who trusts clergy and priests to tell the truth?

Ipsos MORI has been surveying the public's trust in various professions to tell the truth since 1983, mostly on an annual basis. Interviews have been conducted with representative cross-sections of adult Britons, typically face-to-face. However, Covid-19 restrictions necessitated a switch to telephone interviewing in 2020, mostly on 16–25 October, when 916 individuals were questioned. The veracity of 30 professions was under scrutiny this year, 56% saying they trusted clergy and priests to tell the truth, with 34% not trusting them to do so, and 9% undecided. Clergy and priests were the fifteenth most trusted of the professions investigated, albeit a long way behind nurses on 93% and doctors on 91%; their ranking was also well below their starting-point in 1983, when 85% of people had deemed clergy and priests to be trustworthy. Full data for 2020 are available at:

<https://www.ipsos.com/ipsos-mori/en-uk/ipsos-mori-veracity-index-2020-trust-in-professions>

Religious correlates of adoption/fostering: Savanta ComRes poll for Home for Good

A major online survey by Savanta ComRes on behalf of Home for Good between 9 October and 1 November 2020 will be of interest to BRIN readers for the light it sheds on the religious correlates of attitudes to adoption and fostering, although most questions were only put to the 30% of the 10,631 UK adults who indicated they were open to adoption or fostering or had already done so. The results for all questions include breaks by religious affiliation (no religion, religious, Christian, non-Christian) and religious attendance (once a month or more, less often). Among the whole sample, the proportion open to adoption or fostering, or who had already done so, was: 33% for religious nones, 32% for religious persons, 27% for Christians, 53% for non-Christians, 48% for monthly or more attenders, and 25% for infrequent or non-attenders. Full data tables are available at:

<https://comresglobal.com/polls/home-for-good-adoption-poll-nov-2020/>

Importance attached to Religious Studies as a secondary school subject

Concerted efforts are currently being made to relaunch and rebrand Religious Studies as worldviews education (see, for instance, the recent Theos report on *Worldviews in Religious Education*). Certainly, the status of Religious Studies in its traditional form appears to be on the wane, and its teaching as a secondary school subject commands limited public support, as demonstrated by a series of YouGov polls since 2010. In the latest, undertaken on 21–23 November 2020 among a sample of 1,645 adults, the majority (55%) of respondents said that Religious Studies was either not very important (31%) or not at all important (24%), with just 12% rating it as very important and 27% as quite important. Of the 18 subjects investigated,

only drama, classics, and Latin had a lower combined ranking of importance. Full results are available at:

https://docs.cdn.yougov.com/4z6h44fd5j/P_Main_Political_Tracker_Survey_Rotation4_sr_2.pdf

Knowledge of the Holocaust and its importance in the school history curriculum

In polling apparently prompted by recent debates about issues raised by the Black Lives Matter movement, YouGov has reported results from two online samples concerning ten historical topics, one of them the Holocaust. The first sample comprised a national cross-section of 1,725 adult Britons, interviewed on 8–9 October 2020, the other was of 525 BAME individuals. Asked about the importance of the Holocaust being covered in the school history curriculum, 90% of respondents in the cross-section answered that it was very or fairly important, second equal (with the First World War) to the Second World War, which was in top position on 93%. Somewhat fewer BAME persons, 80%, saw teaching of the Holocaust as very or fairly important, the Second World War (85%), Britain's role in the slave trade (83%), the First World War (82%), and the Industrial Revolution (81%) receiving slightly higher scores; however, the importance attached by BAMEs to coverage of the Holocaust in the history curriculum was exactly the same as for the history of black people in Britain. A lot or a fair amount of knowledge of the Holocaust was claimed by 80% of the national sample and 73% of the BAME sample. Topline data only are available at:

<https://docs.cdn.yougov.com/fud5d5dw5p/Black%20History%20data1.pdf>

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

For the sixth consecutive month, the Savanta ComRes political tracker has asked its respondents whether they regarded anti-Semitism and Islamophobia as problems in the country. Online fieldwork was undertaken on 13–15 November 2020 among 2,075 UK adults, 49% of whom said that anti-Semitism was a problem (much the same as the month before) and 54% Islamophobia (up by two points), with, respectively, 14% and 19% thinking they were big problems. Data tables are available at:

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

Meanwhile, Jeremy Corbyn, the Labour Party's former leader, had been readmitted as a member of the party following his apparent downplaying of the extent of anti-Semitism in the party after publication of a critical report, from the Equality and Human Rights Commission (EHRC), of the party's handling of the issue. However, Keir Starmer, the party's new leader, had declined to restore the whip to Corbyn, to enable him to sit in the House of Commons as a Labour MP. YouGov tested public reaction to Starmer's decision in a snap online poll of 6,713 Britons on 18 November 2020. Half thought that Starmer had been right not to reinstate Corbyn as a Labour MP, with peaks of 67% among the over-65s and 69% of Conservative voters. One-fifth (21%) judged that Starmer had erred in not reinstating Corbyn, the proportion rising only to 32% with Labour supporters, while 30% did not know what to think. Survey data were published at:

<https://yougov.co.uk/topics/politics/survey-results/daily/2020/11/18/50a62/3>

On behalf of *LabourList*, Survation canvassed online 5,008 members of the Labour Party, who were registered on *LabourList*, on 23–25 November 2020. The majority, 58%, had a negative view of Corbyn’s response to the EHRC report, and only 31% a positive one. However, a plurality, 48%, considered Starmer to have been wrong not to restore the party whip to Corbyn, with 46% thinking Starmer had been right not to do so. Full results are available at:

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

Legacy of Islamic State: the public’s ongoing lack of sympathy for Shamima Begum

Shamima Begum is a Muslim and former schoolgirl from London who travelled to Syria in 2015 to join Islamic State and subsequently married one of its fighters. For security reasons, she was stripped of her British citizenship in 2019, thereby preventing her return to the UK, and has been living in refugee camps in the Middle East. She has lodged an appeal, both against loss of citizenship and refusal to permit her entry to the UK, and the case is currently before the UK’s Supreme Court. A poll by YouGov, conducted among an online sample of 4,311 adult Britons on 24 November 2020, revealed an overwhelming (70%) majority against Begum being allowed to return to the UK in order to challenge the government’s decision to deprive her of British citizenship, the proportion peaking at 83% among over-65s and 90% of Conservative voters. Just 16% overall favoured her return to the UK, rising to 29% of Londoners and 33% of Labour supporters. Full results are available at:

<https://yougov.co.uk/topics/philosophy/survey-results/daily/2020/11/24/a8e1c/2>

Coronavirus chronicles: Co-op calls for reopening of places of worship during lockdown

The Co-op has added its voice to the many calls for the reopening of places of worship during lockdowns in the UK, warning of the unintended consequences of their closure on the wellbeing of those who rely on them, particularly the bereaved. In supporting this argument, the group cites results from a YouGov poll commissioned by Co-operative Funeralcare among 1,706 adults between 30 October and 5 November 2020. This revealed that collective worship was a very important source of comfort for 46% of respondents who were religious. Full results of the survey have not been published, but there is a (somewhat garbled) press release at:

<https://www.co-operative.coop/media/news-releases/co-op-calls-for-the-reopening-of-places-of-worship>

Coronavirus chronicles: door-to-door carol singing not so welcome this Christmas

The Church of England may have said, in response to government guidance, that door-to-door carol singing will be permitted this Covid-19 Christmas, as long as people maintain the two metre social distance. However, it will not be especially welcome according to an online survey of 5,302 Britons interviewed by YouGov on 27 November 2020. Asked whether they would prefer it if door-to-door carol singers did (or did not) visit their homes this year, only 13% replied in the affirmative, and no more than 18% in any demographic sub-group (this being the proportion among the over-65s). One-fifth (21%) of the total said they would prefer not to be visited by carol singers on account of the coronavirus, while a further 55% were averse to a visit even regardless of the pandemic, rising to 60% with the under-25s and Labour voters. Full results are available at:

<https://yougov.co.uk/topics/health/survey-results/daily/2020/11/27/efe34/2>

FAITH ORGANIZATION STUDIES

Coronavirus chronicles: Evangelical Alliance's second survey of *Changing Church*

During the course of November 2020, the Evangelical Alliance UK released a series of four short reports on *Changing Church*, based upon the findings of an online survey conducted, between 1 and 12 October (before lockdowns shut places of worship for a second time during the pandemic), in partnership with Stewardship and Eido Research. The sample was self-selecting (and thus potentially unrepresentative), comprising 451 church leaders and 1,061 church members drawn from 17 different denominations, but disproportionately Anglicans, Baptists, and independent evangelicals. Three-fifths of the leaders were from churches in membership of the Evangelical Alliance, while 46% of individual respondents were personal members of the organization. The first report in the series was an executive summary, highlighting ten key points; the second focused on participation in services and small groups, children's ministry, and church finance; the third covered discipleship, evangelism, and community engagement; and the fourth contained reflections on the way forward. Average attendance at church services and meetings, held in person or virtually, was said to be marginally higher than before Covid-19, albeit there had been a marked shift to online worship (with in person congregations down by 72%), reflected in the fact that almost half of churches recorded decreased donations (notwithstanding the overwhelming majority were made online or by direct debit). Personal discipleship and evangelism were felt to be key areas for improvement, with 44% of evangelicals citing a major barrier to sharing their faith as a lack of significant relationships with people who were not Christians. All the reports can be found at:

<https://www.eauk.org/changing-church/autumn-survey>

Church growth and social action in the Church of England

The latest research report from Theos is the outcome of a collaborative project with the Church Urban Fund in 2018–20: Hannah Rich, *Growing Good: Growth, Social Action, and Discipleship in the Church of England*. On the basis of qualitative and quantitative evidence, it finds that social action can be a route to church growth in both numerical and spiritual terms. The quantitative data are summarized in chapter 4 (pp. 131–42) which incorporates a fresh analysis of the Church of England's 2018 Statistics for Mission (identifying the characteristics of churches that were growing or declining in their usual Sunday attendance) and a survey in June 2020 of 130 worshippers from 22 parishes in three deaneries of the Diocese of Liverpool. Regrettably, the Covid-19 pandemic put paid to the original plan of a nationwide congregational study using the Big Church Survey platform. The 170-page report is at:

<https://www.theosthinktank.co.uk/cmsfiles/GRACE-CUF-v10-combined.pdf>

Church of England cathedral statistics, 2019

The Church of England has published a 48-page report (incorporating 18 figures and 17 tables) on cathedral statistics for 2019, covering all 42 mainland cathedrals and Westminster Abbey. Aggregate attendances at usual weekly cathedral services were, at 37,300, similar to 2018, and split fairly evenly between Sunday and mid-week. Congregations at Easter numbered 52,000, with a further 93,000 during Holy Week, and at Christmas 132,000, with 665,000 during Advent. There were 9.7 million visitors to cathedrals in 2019 (4% down on 2018), 39% of

whom paid or donated for entry, besides 1.3 million at Westminster Abbey, where 99% paid. The report is available at:

<https://www.churchofengland.org/media/22440>

Coronavirus chronicles: UK Jewish mortality from Covid-19

The Board of Deputies of British Jews has continued to monitor the number of UK Jews who have died from Covid-19 and who subsequently received a Jewish burial. The most recent cumulative death toll figures are: 534 on 23 October, 547 on 6 November, and 556 on 13 November.

Coronavirus chronicles: MCB report on British Muslims and Covid-19

The Muslim Council of Britain has published a 66-page report on the British Muslim community's experience of, and response to, the first seven months of the coronavirus crisis: Sakinah Abdul Aziz, *Together in Tribulation: British Muslims and the Covid-19 Pandemic*. Although it offers no new quantitative data, it usefully synthesizes what is known about, for example, the disproportionately higher mortality of Muslims from the virus and the financial impact on mosques and Muslim charities, as well as identifying five key lessons that have been learned to inform future collective policy and action (including strengthening the burial sector). The document is available at:

<https://mcb.org.uk/wp-content/uploads/2020/11/Together-in-Tribulation-British-Muslims-and-the-COVID-19-Pandemic.pdf>

Islamophobia and the Labour Party: report by the Labour Muslim Network

The Labour Muslim Network has recently published *Islamophobia and the Muslim Experience: The Labour Party Report*. This is primarily based upon 422 responses to an online survey of self-identifying Muslim members and supporters of the Labour Party conducted during July and August 2020. Validation checks were made to ensure the quality of the data, although it is not known how representative the achieved sample was of the target constituency (in 2019, Muslim membership of the Labour Party was estimated between 10,000 and 20,000). The study revealed a significant degree of disenchantment with the party among its Muslim members and supporters who completed the questionnaire. In particular, 29% of them claimed to have directly experienced Islamophobia in the Labour Party, 37% said they had personally witnessed Islamophobia in the party, 44% did not believe the party took Islamophobia seriously, 46% disagreed that the party represented the Muslim community effectively, 48% had no confidence in the party's complaints procedure to deal with Islamophobia, and 55% did not trust the party's leadership to tackle Islamophobia. The report can be downloaded from:

<https://www.labourmuslims.org/post/lmn-launches-islamophobia-and-the-muslim-experience-report>

OFFICIAL AND QUASI-OFFICIAL STATISTICS

Campaign to recognize Sikhs as an ethnic group in the 2021 census of population

Since our last report, in the July 2020 edition of *Counting Religion in Britain*, the Sikh Federation UK has continued to pursue its legal challenge against the refusal of the Office for National Statistics (ONS) to recommend inclusion of a Sikh tick-box on the ethnicity question in the 2021 census of population for England and Wales. The Federation has argued that the presence of such a tick-box on the religion question alone has resulted in a considerable undercount of the UK's Sikh population, which the Federation estimates at between 700,000 and 800,000. The Federation's third attempt to seek a judicial review of the ONS decision was heard before Mr Justice Choudhury in the High Court of Justice Administrative Court on 20 and 21 October 2020, and judgment was handed down on 6 November. None of the four specific grounds for believing the ONS had acted unlawfully that were advanced by counsel for the Federation was upheld by Mr Justice Choudhury, and the application for judicial review was accordingly dismissed. The full judgment can be read at:

<https://www.bailii.org/ew/cases/EWHC/Admin/2020/2931.html>

There is also a very useful summary of the judgment on the *Law and Religion UK* website at:

<https://lawandreligionuk.com/2020/11/16/sikhs-and-the-2021-census-gill/>

A spokesperson for the Federation has indicated that it will not be appealing the judgment but will continue its activities to secure separate recognition of Sikhs by public bodies.

Coronavirus chronicles: partnerships between faith groups and local authorities

The All-Party Parliamentary Group (APPG) on Faith and Society (established in 2012) has published *Keeping the Faith: Partnerships between Faith Groups and Local Authorities During and Beyond the Pandemic*. The report is underpinned by research commissioned by the APPG and undertaken by the Faiths and Civil Society Unit at Goldsmiths, University of London during July and August 2020. This comprised responses from 194 (of the 408) local authorities in the UK to an online survey, and 55 in-depth and semi-structured interviews with local authority leaders and co-ordinators of faith-based projects across ten local authorities. Four conclusions are highlighted in the report:

- The pandemic has given rise to a significant increase in the numbers and depth of relations between local authorities and faith communities
- Faith groups and faith-based organisations are integral to the immediate civil society response to the pandemic
- Local authorities report their experiences of working in partnership with faith groups as overwhelmingly positive
- Almost every local authority in the study endorses a commitment to build on this and to deepen relationships supporting long-term policy interventions and partnerships in ways that are different to the current practice and norms

A statistical analysis of the survey results appears on pp. 16–37 and a summary of the interviews on pp. 38–47 of the report, which is available at:

https://static1.squarespace.com/static/5aa7ae58266c07fe6b48eb76/t/5fabcd1475ae8b92bcf64f30c/1605091658307/APPG_CovidReport_Full_V4.pdf

ACADEMIC STUDIES

Coronavirus chronicles: fear, isolation, and compulsive buying among religious groups

Rusi Jaspal, Barbara Lopes, and Pedro Lopes recruited what they describe as a ‘representative’ and ‘cross-sectional’ sample of 411 UK adults via the Prolific online platform to complete a survey concerning Covid-19, social isolation, and compulsive buying. The three largest religious groups interviewed were nones (58%), Christians (32%), and Muslims (4%). Dates of fieldwork were not cited, but, as their paper was initially submitted for publication on 4 April 2020, the research must relate to the earliest days of the pandemic in the UK, following the imposition of a national lockdown on 23 March. Christians reported a stronger social network, more political trust, and more fear of Covid-19 than the non-religious. The 18 Muslims interviewed reported more fear of Covid-19 and more compulsive buying than non-religious people. The latter group accessed more varied sources of information regarding Covid-19 than Christians and Muslims. Given the differential levels of fear, social isolation, and compulsive buying behaviour among religious groups, the authors recommended targeted public health messaging in order to reduce the psychological burden of Covid-19. The article, ‘Fear, Social Isolation, and Compulsive Buying in Response to Covid-19 in a Religiously Diverse UK Sample’, is published in *Mental Health, Religion, and Culture*, Vol. 23, No. 5, 2020, pp. 427–42 and can be accessed at:

<https://www.tandfonline.com/doi/full/10.1080/13674676.2020.1784119>

Coronavirus chronicles: more findings from ‘Coronavirus, Church, and You’ survey

‘The Coronavirus, Church, and You’ study, devised by Andrew Village and Leslie Francis, has featured in *Counting Religion in Britain* on several occasions during recent months. The main survey, chiefly promoted through the *Church Times*, was conducted online among a self-selecting sample of UK churchgoers (laity and clergy) between early May and mid-July 2020 (a period when places of worship were closed by government decree). Further results from the research have now been published in two articles in *Rural Theology*, Vol. 18, No. 2, 2020. The first, by Francis, Village, and Anne Lawson, investigated ‘Impact of Covid-19 on Fragile Churches: Is the Rural Situation Really Different?’ (pp. 72–8); this is based on responses by 745 full-time parochial clergy in the Church of England to two particular measures: ‘Our church building will not be financially viable’ and ‘Key lay people will step down and be difficult to replace’, rural ministers disproportionately agreeing with both statements. A summary (‘The Writing is on the Wall for Fragile Rural Churches’) also appeared in the *Church Times* for 20 November 2020 (p. 10). The second article in *Rural Theology* is by Village and Francis and examined ‘Faith in Lockdown: Experiences of Rural Church of England Clergy and Laity during the Covid-19 Pandemic’ (pp. 79–86); this analysed the answers from 2,156 clergy (including 781 stipendiary) and 2,824 laity, comparing the perceptions of those in rural settings and other types of environment. In the light of this evidence, the authors suggested ‘we should be cautious in assuming that lockdown was experienced very differently in the countryside from elsewhere’. This issue of the journal can be accessed at:

<https://www.tandfonline.com/toc/yrur20/current>

Coronavirus chronicles: Exeter report on Covid-19, Christian faith, and wellbeing

On behalf of the Arthur Rank Centre (ARC), which is particularly focused on Christians and churches in the countryside, the Centre for Rural Policy Research at the University of Exeter has prepared a report on *Covid-19, Christian Faith, and Wellbeing*. Written by Caroline Nye and Matt Loble, it is based upon 288 responses to 36 questions sent out as a link by the ARC to two thousand individuals in its community network, as well as being promoted on various social media sites, over three weeks in August and September 2020. This was a self-selecting sample, disproportionately composed of over-55s, women, and village residents and overwhelmingly of Christians and churchgoers. A net 39% of respondents said they had prayed more as a result of the pandemic, while a net 33% had felt closer to God and 26.5% closer to their faith. Unsurprisingly, given the closure of places of worship during lockdown, somewhat more felt further from their church than closer to it, although more than two-fifths felt well supported by members of their church community and by local clergy, and a high take-up was claimed for the various forms of online worship. A net 22% reported an increased level of volunteering following the coronavirus crisis. The 27-page document is available at:

https://socialsciences.exeter.ac.uk/media/universityofexeter/research/microsites/centreforruralpolicyresearch/pdfs/COVID-19_Christian_Faith_and_Wellbeing.pdf

Secularization at the grass roots: a perspective from twentieth-century Slough

Religious changes in Slough, supposedly the fastest growing town in England in the mid-twentieth century, are the subject of Grant Masom's *Local Churches in New Urban Britain, 1890–1975: 'The Greatest Challenge'?* (Cham: Palgrave Macmillan, 2020, xxi + 288 pp., ISBN: 978–3–030–48094–3, £59.99, hardback). This is conceived as a contribution to the ongoing debate about the secularization of British society, but is particularly written from the supply-side perspective, exploring the 'agency' of local churches as a factor in decline, in terms of their vision and leadership, organization and finance, and congregational behaviour and spirituality. The primary evidence comprises local newspapers, Church of England clergy visitation returns, and church records, with (so far as can be seen) no recourse to oral history. Appropriate use is made of quantitative data, in the text as well as in the 24 figures and 10 tables, and there is also an attempt to measure 'religious utility' (civic, cultural, social, and spiritual), which (viewed institutionally) diminished over time. After a series of three introductory and contextual chapters, the arrangement of the central section of the book is chronological (with a periodization of 1890–1918, 1919–45, 1946–75). This is followed by a thematic chapter on the churches and the young (covering Sunday schools, church schools, and uniformed organizations) and a conclusion, which affirms the criticality of 'agency' in accounting for both negative and positive religious changes and suggests that these were magnified in new urban areas such as Slough. The book's webpage is at:

<https://www.palgrave.com/gb/book/9783030480943>

Round-up of recent academic journal articles

- Tania ap Siôn, 'The Power of Place: Listening to Visitors' Prayers Left in a Shrine in Rural Wales', *Rural Theology*, Vol. 18, No. 2, 2020, pp. 87–100; analysis of 939 intercessory prayer requests left at the church and shrine of Saint Melangell in 2003–04, controlled access at:

<https://www.tandfonline.com/doi/full/10.1080/14704994.2020.1771904>

- Saffron Karlsen, James Yzet Nazroo, and Neil Smith, ‘Ethnic, Religious, and Gender Differences in Intragenerational Economic Mobility in England and Wales’, *Sociology*, Vol. 54, No. 5, October 2020, pp. 883–903; examination of ten ethnic groups (including Indian Muslim, Indian Hindu, and Indian Sikh), over time and across cohorts, based on linked census data between 1971 and 2011, controlled access at: <https://journals.sagepub.com/doi/full/10.1177/0038038520929562>
- Siobhan McAndrew, ‘Belonging, Believing, Behaving, and Brexit: Channels of Religiosity and Religious Identity in Support for Leaving the European Union’, *British Journal of Sociology* (Early View); demonstration of the enduring effects of religious cleavages through analysis of three datasets (British Election Study 2017 post-election face-to-face module, wave 8 of Understanding Society in 2016–17, and the British Social Attitudes Survey for 2018), controlled access at: <https://onlinelibrary.wiley.com/doi/epdf/10.1111/1468-4446.12793>

NEW DATASET

UK Data Service, SN 8718: National Survey for Wales, 2019–2020

The National Survey for Wales (NSW) is conducted by the Office for National Statistics on behalf of the Welsh Government and three of its sponsored bodies. Between 1 April 2019 and 16 March 2020, 12,393 adults aged 16 and over living in private households in Wales were interviewed face-to-face and by computer-assisted self-completion questionnaire, representing a response rate of 59%. The NSW now subsumes topics from five predecessor surveys, including local area and environment, NHS and social care, internet and media, children and education, housing, democracy and government, sport and recreation, wellbeing and finances, culture and Welsh language, and population health. Answers for these can be analysed by the single question on religion (‘what is your religion?’) A catalogue description of the dataset is available at:

<https://beta.ukdataservice.ac.uk/datacatalogue/studies/study?id=8718>