

Counting Religion in Britain

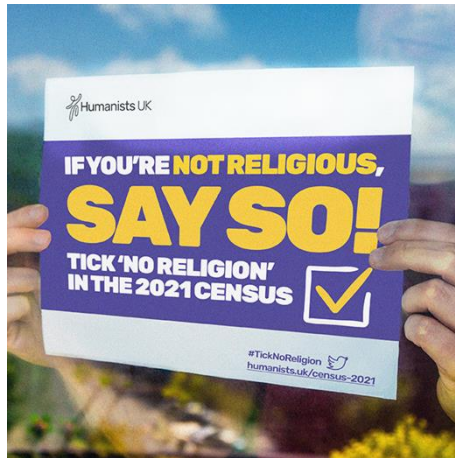
A Monthly Round-Up of New Statistical Sources

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OPINION POLLS

Humanists UK's 2021 census campaign bolstered by new YouGov polling



Humanists UK have commissioned new polling from YouGov in support of their pre-census campaigning, under the slogan: 'If you're not religious, say so! Tick "no religion" in the 2021 census.' Fieldwork was undertaken online on 26–28 February 2021 among 2,038 Britons aged 18 and over. The sample was divided into two halves, one of which was asked the census question on religion ('What is your religion?') and the other the British Social Attitudes (BSA) Survey question ('Do you regard yourself as belonging to any particular religion? If yes, which?') Respondents in either split who self-identified as a Christian were asked to give their reasons for doing so, choosing from a pre-set list. All respondents in the first split were also asked about their frequency of attendance at religious services before the Covid-19 pandemic and their self-assessed religiosity.

Humanists UK contend that the census question on religion is leading, which, together with its placement after the ethnicity question, maximizes the number self-identifying as Christian, for reasons that often have little to do with any current religious belief or practice. It is certainly the case that the census question produces somewhat higher numbers of Christians and lower numbers of religious nones than does the BSA question: in this survey, 40% Christian and 48% no religion (census wording) and 36% Christian and 54% no religion (BSA wording). It is also the case that many of the reasons given for self-identifying as Christian lie in the past (especially in terms of religious heritage and upbringing). Moreover, 27% of professing Christians admitted to never attending religious services with no more than 21% claiming to worship monthly or more often, while just 41% described themselves as religious and 26% as not religious. The Humanists UK press release, including a quote by BRIN's David Voas and a link to the full data tables, is available at:

<https://humanism.org.uk/2021/03/04/new-survey-reveals-how-census-question-leads-people-to-tick-a-religious-answer/>

Updates to YouGov trackers: religion's influence, belief in God, and Sunday trading

Since summer 2019, a few religious topics have been included in YouGov's tracker polling, and three of these series have been updated since the start of 2021.

The majority (52%) of British adults continue to regard religion as a negative influence on the world, on the whole, according to the fourth wave of YouGov's tracker on the topic, undertaken in late January 2021 among an online sample of 2,007 people. Just 23% viewed religion as a positive influence on the world. Topline results are given in Table 1, below, while full breaks by demographics can be found at:

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

Table 1: Perceived influence of religion on the world, Great Britain, 2019-21 (% down)

	Aug 2019	Jan 2020	Jul 2020	Jan 2021
Positive influence	19	22	21	23
Negative influence	60	55	56	52
Don't know	18	19	19	19
Prefer not to say	4	4	5	5

Source: YouGov.

YouGov's tracker question about belief in God originated in 2012 and has now been asked twelve times, most recently in late January 2021 among a sample of 1,944 adults. Of these, 27% (ten points fewer than in 2012) professed belief in a god or gods and 22% in some sort of spiritual greater power, with 41% believing in neither and 10% undecided. Toplines and breaks by demographics for data points from 2019 onwards are available at:

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

The eleventh wave of the series on possible reform to the Sunday trading laws in England and Wales was conducted in early February 2021 among a sample of 1,666 adults. As in the previous surveys, about half the population (48%) was in favour of unrestricted Sunday trading, just over one-quarter (29%) were content with the legislative status quo of six hours for larger stores, and one in six (17%) was against any shop opening on Sundays. Toplines and breaks by demographics are available at:

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

Should Church of England bishops continue to sit in the House of Lords?

Reform of the House of Lords is a topic that still rises up the political agenda from time to time. One dimension of it has just resurfaced with an online poll by YouGov of 3,981 British adults on 22 March 2021, asking them whether there should continue to be automatic seats in the House of Lords for the twenty-six most senior Church of England bishops. In reply, the majority (53%) of interviewees thought the bishops should not have reserved places, ranging between 44% in London and 71% in Scotland. Only 16% were in favour of the episcopal

presence in the upper chamber, with 31% undecided. Table 2 (below) sets out the results of seven other surveys on this subject undertaken since the millennium, six of which have also recorded majorities against the bishops. Demographics for the current poll can be found at:

<https://yougov.co.uk/topics/politics/survey-results/daily/2021/03/22/e0986/3>

Table 2: Favourability towards senior bishops sitting in the House of Lords, Great Britain, 2000-21 (% across)

Year	Agency	N =	Favourable	Unfavourable	Don't know
2000	ORB	1,000	35	55	11
2007	ComRes	1,001	48	43	9
2010	ICM	1,007	21	74	5
2012, 24 Jan	YouGov	749	26	60	14
2012, 26–27 Jan	YouGov	1,716	24	58	18
2012, Jun	YouGov	1,614	26	56	19
2017	YouGov	1,682	20	62	18
2021	YouGov	3,981	16	53	31

Note: Question wording varies.

Coronavirus chronicles: experiences of bereavement and funerals in the age of Covid-19

In advance of the National Day of Reflection on 23 March 2021 (marking the first anniversary of national lockdown), the Church of England issued a press release about research into the experience of bereavement and funerals in the age of Covid-19. This had been undertaken on its behalf by 9 Dot Research on 15–20 January 2021 among an online sample of 2,008 adults aged 18–75 in England. To judge by 9 Dot Research's summary report, the questionnaire was divided into two main sections. The first explored people's direct experiences of bereavement and funerals, and their attitudes to death more generally, during the course of the pandemic; asked what they had thought about more in the past year, 26% replied whether there is life after death. The second section probed current relationships with the Church of England (19% saying it was close, 40% distant, and 41% non-existent), awareness of and demand for Church of England-led funerals (whose market share has fallen dramatically since the millennium), and interest in a range of assistance that the Church of England should be providing in relation to dying, death, funerals, and bereavement. Respondents were shown a long list of potential forms of help (twenty-two are mentioned in the report, but the questionnaire perhaps contained others), the most popular of which (defined by answers of 'definitely') were: indoor spaces for quiet reflection or prayer (63%), a listening ear (61%), places to light candles (57%), and guidance on preparing for someone's death (55%). In general, only about one person in ten said that the Church of England should not be providing the forms of help, the majority ticking 'definitely' or 'maybe'. It is possible to put a positive spin on this finding, but suspicions are inevitably raised about whether interviewees were giving the matter serious thought and had any real intention of taking up the Church of England's future offers in this area. The summary report is available at:

<https://www.churchofengland.org/sites/default/files/2021-03/Funerals%20and%20Bereavement%20Summary%20Report%20web.pdf>

Attitudes to international aid: Savanta ComRes poll for Islamic Relief

Islamic Relief commissioned Savanta ComRes to conduct an online poll of 2,092 UK adults on 13–14 March 2021, exploring attitudes to the civil war in Yemen and the level of UK

international aid. Replies to each question were disaggregated by religious affiliation as well as by standard demographics. On account of the economic and fiscal emergency, the government has actually reduced international aid this year from the supposedly guaranteed 0.7% of national income to 0.5%. But the majority (51%) of all UK adults, and 55% of the subset of religious people, thought the planned proportion in 2021 would be greater than 1%. As many as 44% of the whole sample (47% of the religious and 39% of religious nones) considered that it *should* be more than 1% (including 76% of Muslims). However, when told that it was in fact only to be 0.5% in 2021, far fewer (23% of all adults and 24% of the religious) said the government should be spending more. Full data tables are available at:

<https://comresglobal.com/polls/islamic-relief-war-in-yemen-and-uk-aid/>

Talking about religion: opinion poll for Zopa

The majority (54%) of Britons aged 16 and over consider religion as an everyday subject for conversation, according to a poll commissioned by online finance firm Zopa in order to see how attitudes to money and other hitherto sometimes ‘taboo’ subjects may have changed. Willingness to talk about religion certainly appears to be a fair bit higher today than in a series of surveys by the Advertising Association in the 1970s and 1980s (see Clive Field, *Secularization in the Long 1960s: Numerating Religion in Britain*, Oxford University Press, 2017, p. 37). Unfortunately, Zopa does not have a press release about the study on its website, and the principal report of the findings is on *Mail Online* at:

<https://www.dailymail.co.uk/news/article-9357389/Britons-no-longer-red-faced-talking-taboo-subject-survey-reveals.html>

Religious division in Scottish society: Survation poll for Scotland in Union

Religion is still a major source of division in Scottish society, according to a new Survation poll on behalf of Scotland in Union. Interviewed online on 9–12 March 2021, 1,011 adults aged 16 and over, and living in Scotland, were shown a list of eight aspects of Scottish society and asked to say how divisive they thought each was, using a scale running from 0 (not divisive) to 10 (extremely divisive). Scores of 0–4 were taken as not divisive and 6–10 as divisive, with 5 as neutral. On this basis, joint first for divisiveness, on 68%, were the Scottish independence debate and Old Firm football (i.e. Celtic vs. Rangers, historically a reflection of religious sectarianism). The Brexit debate came third (56%), with wealth and party political support in joint fourth place (55%), followed by religion in sixth position (49%). People identifying religion as a source of division were disproportionately male, aged 45 and over, and resident in central Scotland. Full data tables are available at:

<https://www.survation.com/archive/2021-2/>

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

For the tenth 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 12–14 March 2021 among 2,092 UK adults, 46% of whom said that anti-Semitism was a problem and 52% Islamophobia, with, respectively, 12% and 19% thinking they were big problems. On the Labour Party’s handling of the anti-

Semitism issue since the December 2019 general election, just 23% of the sample judged it had performed well and 35% badly, with 43% neutral or undecided. Data tables are available at:

<https://comresglobal.com/polls/savanta-comres-political-tracker-march-2021/>

Anti-Semitism in the Labour Party: YouGov poll of Labour members

The *Jewish Chronicle* (2 April 2021, pp. 1, 4–5) has published the headline results from an online YouGov poll that it commissioned among more than 1,000 members of the Labour Party on 17–24 March 2021. One year after Sir Keir Starmer vowed to purge Labour of anti-Semitism, many members were said to remain in denial about it, with large numbers still ‘in thrall’ to the previous party leader, Jeremy Corbyn, during whose tenure anti-Semitism in the party became a national, as well as internal, political issue, contributing to Labour’s heavy defeat at the 2019 general election. According to the YouGov survey, 46% of Labour members believed that allegations of anti-Semitism in the party had been exaggerated, with a further 24% refusing to accept the party had a serious problem with it. Anti-Zionist anti-Semitism was also evidenced, 49% of Labour members describing Israel as an ‘apartheid state’ and 61% supporting the BDS movement of boycotts against Israel. At the time of writing, full data tables had not appeared on the YouGov website, but the newspaper’s coverage can be read at:

<https://www.thejc.com/news/uk/true-views-of-labour-membership-revealed-in-new-poll-1.513656>

Threat posed by Islamic extremists: YouGov poll of general public

Four-fifths of all Britons (and nine-tenths of over-65s and Conservative voters) consider Islamic extremists to be either a big threat (58%) or a moderate threat (22%). This remains a higher proportion than view left-wing extremists (49%), right-wing extremists (60%), or Irish Republican extremists (56%) as a big or moderate threat. Fieldwork was conducted on 17–18 February 2021 among an online sample of 1,663 adults. The data table is available at:

<https://yougov.co.uk/topics/politics/articles-reports/2021/03/11/left-wing-or-right-wing-extremism-more-threat-brit>

FAITH ORGANIZATION STUDIES

Coronavirus chronicles: the Anglican experience of Covid-19

A Church of England news release on 16 March 2021, from which we quote extracts below, gave further statistics of what the Archbishop of York describes as its ‘digital coming of age’ during the coronavirus pandemic. ‘The Church of England’s national online services alone have attracted more than 3.7 million views since the first restrictions on gatherings for public worship to limit the spread of Covid-19 were introduced almost a year ago. Clips and content from the services have been seen 40 million times on social media channels. The Church of England’s prayer and discipleship apps—through which people can join in ancient services of morning and evening prayer from wherever they are—have been accessed eight million times, up 50 per cent on the previous year . . . At least 20,000 services and other online events are now listed on the Church of England’s “church-finder” website *A Church Near You*. A year ago there were none . . . A survey of some of the online congregation found

19.7 per cent of people asked were engaging with the Church of England online for the first time.’ The full text of the news release can be found at:

<https://www.churchofengland.org/news-and-media/news-releases/millions-join-worship-online-churches-bring-services-home-pandemic>

In the *Church Times* (19 March 2021, p. 15), Andrew Village and Leslie Francis presented another tranche of findings from their ‘Coronavirus, Church, and You’ survey, undertaken online in May-July 2020 among a self-selecting sample of mainly Anglican respondents. Their latest article explored divergences of understanding and practice of Holy Communion between sub-samples of Anglo-Catholic and Evangelical clergy and laity, with special reference to the contested matter of communion at home. ‘Eucharist in a Time of Lockdown’ can be read at:

<https://www.churchtimes.co.uk/articles/2021/19-march/comment/opinion/eucharist-in-a-time-of-lockdown>

Coronavirus chronicles: the Baptist experience of Covid-19

In a feature article for the online *Baptist Times*, Andrew Village and Leslie Francis have drawn comparisons between the responses to the ‘Coronavirus, Church, and You’ survey (fielded during the first national lockdown in May-July 2020) of 259 Baptists and 5,741 Anglicans. Both samples were self-selecting and thus potentially unrepresentative of their denominations. Six principal findings are highlighted in the analysis, the summative assessment being: ‘Overall, Baptists, while they shared many things in common with Anglicans during the lockdown, seemed to have beliefs and practices that made it easier for them to live out faith without buildings and by engaging with the wider world of online churches. They seemed to be more positive about the support they received from their local congregations and the denomination nationally.’ The article can be found at:

https://www.baptist.org.uk/Articles/605286/The_Baptist_experience.aspx

Coronavirus chronicles: the Methodist experience of Covid-19

The ‘Coronavirus, Church, and You’ survey also attracted replies from 194 Methodists, 22% of whom were ordained and the remainder laity. These are analysed, alongside those of 5,347 Anglicans, in an article in the *Methodist Recorder* for 26 March 2021 (p. 4), which is not available online. The following were among the conclusions to emerge from the comparison: ‘more Methodists than Anglicans believed that the leadership of their denomination had responded well, that they were less critical of the way in which local churches were closed, and that Methodists “were less committed to bricks and mortar”.’ In particular, Methodists were more positive about online services (albeit they were far more likely than Anglicans to access such services from churches outside their own denomination), and also about other features of the virtual future, such as use of social media.

Coronavirus chronicles: the Jewish experience of Covid-19

The Institute for Jewish Policy Research (JPR) has published the fifth of its reports about the impact of Covid-19 on the UK’s Jewish community, derived from an online survey of a self-selecting sample of 6,984 Jews conducted on 9–31 July 2020. Written by David Graham, Jonathan Boyd, and Carli Lessof, this is the 16-page *Jewish Employment Patterns: How the*

Covid-19 Pandemic is Affecting Jewish People's Working Lives. The main text investigates: rates of employment, unemployment, and furlough; changes in working conditions and circumstances; and the characteristics of Jews experiencing the most severe types of work disruption. There is also a qualitative appendix that reproduces a selection of narrative comments about work disruption. The report is at:

<https://jpr.org.uk/publication?id=17803>

JPR has also published a short policy briefing paper, in the form of a future communal needs assessment, underpinned by existing research into the impact of the pandemic on UK Jewry. The briefing is clearly pitched at potential donors who might be willing to fund the ambitious programme. Nine priority initiatives are recommended: meeting the economic needs of households; maintaining the Jewish charitable sector strategically; supporting local synagogue communities; plugging the funding gap in Jewish schools; saving the community's informal educational infrastructure; protecting lives; addressing Charedi/mainstream Jewish relations; developing new means of learning and creating community; and upgrading the data collection agenda (especially for demographic statistics). Jonathan Boyd's *Moving beyond Covid-19: What Needs to Be Done to Help Preserve and Enhance Jewish Communal Life?* is available at:

<https://jpr.org.uk/publication?id=17813>

Meanwhile, the Board of Deputies of British Jews has continued to monitor the number of UK Jews who have died from Covid-19, whether in hospitals or other settings, and who subsequently received a Jewish burial. The most recent cumulative death toll figures from the start of the pandemic are: 867 on 19 February, 878 on 26 February, 892 on 5 March, 896 on 12 March, 900 on 19 March, and 900 on 26 March 2021. The final seven-day period is the first since the pandemic began that has witnessed zero Jewish funerals.

OFFICIAL AND QUASI-OFFICIAL STATISTICS

Coronavirus chronicles: vaccination rates by religion of people aged 70 and over

The Office for National Statistics (ONS) has issued a bulletin and dataset showing rates of first dosage vaccination against Covid-19 of people aged 70 years and over in England between 8 December 2020 and 11 March 2021 according to their socio-demographic characteristics. Breakdowns by religion are included based upon linking the names of those vaccinated with their religion as stated in the 2011 census of population (assuming no change in the intervening decade). The highest vaccination rates were recorded for Christians (91.1%), no religion (89.1%), and Jews (88.8%), with the lowest rates for Buddhists (78.1%) and Muslims (72.3%). Analysis of odds ratios demonstrated that the Buddhist and Muslim figures could not be fully explained by reference to geographical factors, socio-demographic characteristics, and underlying health conditions. Full information is available at:

<https://www.ons.gov.uk/releases/vaccinationratesbysociodemographiccharacteristicsengland8december2020to11march2021>

Census snippets: measuring religion in England and Wales in 2021



The decennial population census of England and Wales, including the voluntary question on religion, was taken by the Office for National Statistics (ONS) on 21 March. The equivalent census in Scotland has been postponed until 2022.

In general, there has been less ‘noise’ surrounding the religious census this time than on the two previous occasions (2001 and 2011).

However, as noted in the February edition of *Counting Religion in Britain* and above (in relation to its YouGov polling), Humanists UK have been active in trying to bring out the religious nones. At least eight million people are said to have seen the organization’s campaign online, with millions more reached indirectly through tweets sent by high-profile supporters. There have also been advertisements placed on Google, Reddit, and Instagram and in print newspapers and magazines and window posters. See the report at:

<https://www.politics.co.uk/opinion-former/2021/03/16/millions-reached-in-campaign-to-get-people-to-tick-no-religion-on-the-census/>

There has been some other campaigning on social media platforms, for example by Save Our Rights UK, to persuade people to enter their religion as ‘FREEDOM’ at the census, the argument being that, if more than 250,000 do so, it will become a recognized belief system, with protection under the Equalities Act 2010. This, of course, is untrue. Read more at:

<https://fullfact.org/online/freedom-census-2021-protected-belief/>

The Religion Media Centre (RMC) held a Zoom briefing on ‘The Census: Counting and Questioning Religion in 2021’ on 18 March 2021. The members of the panel comprised Leslie Francis (University of Warwick), David Voas (University College London and BRIN), Abby Day (Goldsmiths, University of London), Peter Brierley (Brierley Consultancy), Andrew Copson (Humanists UK), and Jagbir Jhutti-Jahal (University of Birmingham). Unsurprisingly, there was a consensus that the proportion of professing Christians would fall significantly in 2021, albeit not as dramatically as between the 2001 and 2011 censuses, perhaps to somewhere between just over and just under half. A report on the discussion is available at:

<https://religionmediacentre.org.uk/news/census-will-show-a-drop-of-millions-of-christians-experts-say/>

A recording of the discussion can be viewed at:

https://www.youtube.com/watch?v=ND1_d5G0mvQ

The RMC briefing, supplemented by an interview with Day about her research into baby boomer ex-Christians, formed the basis of a news story by Harriet Sherwood in *The Observer*

on 21 March 2021. According to Day, who has spoken to around fifty of them, it was baby boomers who ‘dramatically broke’ with the tradition of parental transmission of religion to children. Sherwood’s article can be read at:

<https://www.theguardian.com/uk-news/2021/mar/20/less-than-half-of-britons-expected-to-tick-christian-in-uk-census>

Day’s research among baby boomer ex-Christians was further promoted in a blog, written by Pete Wilton, released on her own university’s website at:

<https://www.gold.ac.uk/news/census-christians/>

Francis has also used his university’s website to argue for the importance of the religious census and for answering the question seriously, while conceding there is a case for campaigning to include a parallel census question on worldviews belief. See:

https://warwick.ac.uk/newsandevents/knowledgecentre/society/religion/census_and_religion

The Institute for Jewish Policy Research’s Jonathan Boyd used his monthly column in the *Jewish Chronicle* (12 March 2021, p. 10) to appeal to Jews to self-identity as such in responding to the religion question unless they were ‘resolutely opposed to being classified religiously’, in which case they could write in ‘Jewish’ as their answer to the ethnic question (as had 33,770 Jews in 2011, including 8,558 who did not also declare themselves as Jews in the religion question). The column can be read at:

<https://www.thejc.com/comment/analysis/why-you-must-tick-jewish-on-the-census-1.512797>

The Board of Deputies of British Jews staged a BoDCAST on 15 March to urge Jews to participate in the census, the panel including Peter Benton from the ONS and Eli Spitzer, the Charedi educator and blogger, who spoke about some of the Charedi sub-community’s obstacles to participation in the census (such as lack of access to the internet and lack of space on the paper forms to record details of their large family units). This event can be viewed at:

<https://www.bod.org.uk/census2021/>

After the census on 21 March, and as reported in the *Jewish News* on 25 March 2021 (p. 8), Boyd was one of several Jewish leaders urging Jews who had yet to complete their returns to do so, citing the enormous value of the census data in planning Jewish community life. In similar vein, the *Jewish Chronicle* for 26 March 2021 (p. 55) included a whole page, produced in partnership with the ONS, explaining the benefits of Jews filling in the census.

A reader of the *Jewish News* (18 March 2021, p. 26) wrote to its editor to counter a more traditional objection by Jews to completing censuses: ‘There are people who intend to leave blank the voluntary question about religion in the national census. This is a mistake. We are not living in a police state where a list of Jews is about to be handed to an incoming dictatorship. The information gathered is helpful, not least to our own community, religious and secular, in setting policy regarding its forward needs. These may be schooling, either in Jewish or state schools; protection by the state and the Community Security Trust; and solid representation by the Board of Deputies, AJEX or other recognised bodies. We should not leave the question unanswered for fear of a door knock.’

Characteristics of police recorded hate crime in Scotland

Justice Analytical Services in the Scottish Government have published *A Study into the Characteristics of Police Recorded Hate Crime in Scotland*, covering the years between 2014/15 and 2019/20, and including special analysis of a random sample of police recorded crimes in 2018/19. In 2019/20, 6,448 hate crimes were logged by the police, 501 or 8% of which had a religion aggravator, a comparable proportion to previous years; in addition, 134 crimes had a race and religion aggravator and a further 94 a race or religion aggravator (see Table 6 on p. 45). In the 2018/19 analysis of religion aggravated hate crimes (see pp. 28–30, 47–56), 42% of perpetrators showed prejudice towards the Catholic community, 26% towards the Muslim community, 12% towards the Protestant community, and 7% towards Judaism. The report is available at:

<https://www.gov.scot/publications/study-characteristics-police-recorded-hate-crime-scotland>

ACADEMIC STUDIES

Three recent articles in academic journals

Please note, in each instance access is dependent upon a personal or institutional subscription or is on a pay-per-view basis:

- Andrew Barclay, 'When Religious Voting Becomes Volatile: The Case of Jewish Voters in Britain', *Politics and Religion*, Vol. 13, No. 3, September 2020, pp. 544–74; demonstrates how Jewish voters, formerly to the left of British politics, now disproportionately support the Conservatives (who are perceived as the most effective party at promoting Jewish security interests), drawing upon data from the British Election Study Internet Panel and Survation polling:
<https://www.cambridge.org/core/journals/politics-and-religion/article/abs/when-religious-voting-becomes-volatile-the-case-of-jewish-voters-in-britain/CDBCA7D4BC8030815FC2D89519C46518#>
- David Lundie and Cathal O'Siochru, 'The Right of Withdrawal from Religious Education in England: School Leaders' Beliefs, Experiences, and Understandings of Policy and Practice', *British Journal of Religious Education*, Vol. 43, No. 2, 2021, pp. 161–73; based on an email survey of 450 headteachers and religious education coordinators, 70.5% of whom believed that the right to withdraw is no longer required:
<https://www.tandfonline.com/doi/full/10.1080/01416200.2019.1628706>
- David Voas and Ingrid Storm, 'National Context, Parental Socialization, and the Varying Relationship between Religious Belief and Practice', *Journal for the Scientific Study of Religion*, Vol. 60, No. 1, March 2021, pp. 189–97; examination of the relative effects of parents and social context on religious belief and practice in more than forty countries (Britain included) in the 2008 International Social Survey Program module on religion:
<https://onlinelibrary.wiley.com/doi/10.1111/jssr.12691>

NEW DATASETS

UK Data Service SN 8699: Contemporary Relevance of Thatcherite Values, 2019

This online survey of political and social attitudes was undertaken by BMG Research between 14 January and 13 February 2019 on behalf of the Centre for Criminological Studies at the University of Sheffield. The sample comprised 5,781 adults in Britain aged 16 and over. Among other background questions, respondents were asked ‘What is your religion?’ and ‘Would you describe yourself as extremely religious or extremely non-religious?’ The answers to these can be used to establish the religious correlates of the persistence of ‘Thatcherite values’ in contemporary Britain (as quantified from the rest of the questionnaire). A catalogue description of the dataset is available at:

<https://beta.ukdataservice.ac.uk/datacatalogue/studies/study?id=8699>

UK Data Service SN 8789: Annual Population Survey, January-December 2020

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 2020 dataset is based on 217,194 face-to-face and telephone interviews with adults in private households and young persons living away from the parental home. The sample was considerably smaller than usual, as a consequence of the Covid-19 pandemic, which necessitated a suspension of face-to-face interviewing before the end of the first quarter. 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=8789>