

Counting Religion in Britain

A Monthly Round-Up of New Statistical Sources

Number 8 – May 2016

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OPINION POLLS

Anti-Semitism (1): Attitudes of Jews toward the Labour Party

The recent row about anti-Semitism in the Labour Party seems to have further damaged its standing with the Jewish electorate. A majority (63%) of British Jews regard the Labour Party as anti-Semitic, and 66% assess its current leader, Jeremy Corbyn, as doing a bad job in addressing the issue. Whereas 15% of Jews voted Labour at the 2015 general election, and 32% of those who did not have considered voting Labour at some time in the past 10 years, only 7% would vote Labour now. The Jewish community remains overwhelmingly (67%) Conservative in its political allegiance, although it has only really been so since the Second World War. In part, this perhaps reflects the very low perception of anti-Semitism in that party (6%), a similar perception applying to the Liberal Democrats but not to UKIP (which 46% of Jews view as anti-Semitic). Notwithstanding the current publicity being given to anti-Semitism, 82% of Jews say they feel very or quite safe in Britain. Data derive from a survey of 1,008 members of Suration's pre-recruited panel of self-identifying Jews in Britain, interviewed mainly by telephone on 3-4 May 2016.

The poll was commissioned by the *Jewish Chronicle* which published its own analysis of the results in its edition for 6 May 2016 at:

<http://www.thejc.com/news/uk-news/157746/labour-support-among-british-jews-collapses-85-cent>

Full data tables, including breaks by demographics, are available at:

<http://suration.com/wp-content/uploads/2016/05/Full-Tables-JC-Poll-030516SPCH-1c0d0h8.pdf>

Results for a question on the voting intentions of Jews in the forthcoming referendum on European Union membership were separately reported in the *Jewish Chronicle* for 13 May 2016, 49% being in the 'remain' camp, 34% in the 'leave' camp, and 17% undecided. These data tables are at:

<http://suration.com/wp-content/uploads/2016/05/Full-Tables-JC-EU-Poll-030516SPCH-1c0d0h8.pdf>

Anti-Semitism (2): Attitudes of Labour Party members

A bare majority (52%) of 1,031 Labour Party members interviewed online by YouGov for *The Times* on 9-11 May 2016 acknowledged that the Party has a problem with anti-Semitism, 38% being in denial. Moreover, 47% thought it no worse a problem in the Labour Party than in any other political party, while 35% blamed the press and opponents of Party leader Jeremy Corbyn

for exploiting the issue in order to attack him (a further 49% accused them of manufacturing the problem for the same reason). Likewise, although 59% approved of the suspension from the Party of Ken Livingstone, the former Mayor of London, only one-quarter judged the remarks leading to his suspension to be anti-Semitic and wanted him to be expelled from the Party. Data tables can be accessed via the link in the blog at:

<https://yougov.co.uk/news/2016/05/17/labour-members-increasingly-bullish-on-corbyn/>

Anti-Semitism (3): Attitudes of the electorate

Asked about the extent of prejudice against Jews in the UK, 29% of 1,694 Britons replied that there is a great deal or a fair amount in an online poll by YouGov for Tim Bale on 2-3 May 2016. This was five points more than in a previous survey in December 2014. Not very much prejudice was reported by 43%, none at all by 5%, with the remaining 23% unable to say. Some anti-Semitism on the part of respondents themselves was in evidence, 7% agreeing with the long-standing trope that ‘Jews have too much influence in this country’, rising to 14 per cent among UKIP supporters and 10% for men and Scottish residents. A similar overall proportion (6%) acknowledged that they would be less likely to vote for a political party led by a Jew and also disagreed with the proposition that ‘a British Jew would make an equally acceptable Prime Minister as a member of any other faith’; the number was again double among UKIP voters. Almost one-third of the sample claimed to have Jewish friends, acquaintances, or work colleagues, which is a surprisingly high ratio, given that there are relatively few Jews in the country and that they are spatially concentrated.

Bale had an article about the survey in the online edition of the *Daily Telegraph* for 5 May 2016, which can be found at:

<http://www.telegraph.co.uk/news/2016/05/05/labour-voters-dont-have-a-problem-with-jewish-people-but-london/>

The full data tables are at:

http://d25d2506sfb94s.cloudfront.net/cumulus_uploads/document/prmzmd3z1w/TimBaleResults_160503_Anti-Semitism_W.pdf

Perceptions of Islam

A significant degree of negativity toward both Islam and Muslims has again surfaced in a poll conducted by ComRes for Ahmadiyya Muslim Youth Association (UK) among a sample of 2,012 adult Britons interviewed online on 22-24 April 2016. Topline findings are tabulated below, in the order in which questions were asked, except for the omission of questions about understandings of the Caliphate (a central preoccupation of the sponsor), which are too complex to summarize here. It will be seen that a majority of respondents denied that Islam is compatible with British values, while a plurality disagreed it promoted peace in the UK and believed it is a negative force in the country. Only a minority acknowledged having a good grasp of Islamic traditions and beliefs, but there was little appetite to learn more or to see Islam taught more in schools. At the same time, there was acceptance that British Muslims are seriously and unfairly disadvantaged by misconceptions of Islam. The public’s long-standing desire for a separation of religion and politics was reaffirmed. Detailed computer tables, giving

breaks by a range of demographics (including religious affiliation and possession of Muslim family, friends, or acquaintances), are available at:

http://www.comres.co.uk/wp-content/uploads/2016/05/Ahmadi-Muslims_Perceptions-of-the-Caliphate.pdf

% across	Agree	Disagree	Don't know
Islam promotes peace in UK	32	46	22
Possess good understanding of Islamic traditions/beliefs	32	57	10
Possess Muslim family/friends/acquaintances	41	54	5
Get most of knowledge about Islam from media	55	37	8
Islam is compatible with British values	28	56	17
Islam promotes acts of violence in UK	33	51	16
Islam is a violent religion	28	57	14
Most people in UK have negative view of Islam	72	15	13
Islam is a negative force in UK	43	40	17
Would like to know more about Islamic traditions	36	49	15
More should be taught about Islam in UK schools	38	47	15
Misconceptions of Islam negatively impact quality of life of British Muslims	67	18	15
Misconceptions of Islam negatively impact quality of life of all Britons	60	24	16
Extremist views/actions conducted in Islam's name by Muslim minority unfairly impact perceptions of Muslims	78	12	11
No place in UK politics for religious influence of any kind	62	23	15
UK Muslims do not have unifying figurehead	45	17	38

Admiration for global religious figures

Of the three international religious leaders included in YouGov's latest 30-nation ranking of most admired living figures, the Dalai Lama took a larger share of the vote than the Pope in 19 countries, including the United Kingdom, the Dalai Lama performing especially strongly in Australia, France, Germany, and Norway. The Pope out-performed the Dalai Lama in nine countries, most impressively in the Philippines, while in Argentina and New Zealand the two leaders were tied. Internationally, the Pope has fallen seven places since last year's rankings, suggesting his influence may be on the wane. The veteran evangelist Billy Graham, mostly out of the limelight these days, predictably trailed the other two religious leaders, except in Egypt (where he came first of the three) and in Brazil, South Africa, and the United States (where he came second). In the United Kingdom, which Graham has missioned on several occasions, his percentage share of admiration was below the global mean, whereas for Pope Francis it was slightly above. Of course, in virtually all countries the lists were dominated by secular names. Statistics for religious figures alone are tabulated below. Topline results for all figures for all participating nations, together with an explanation of methodology, can be found at:

<https://yougov.co.uk/news/2016/05/07/wma-2016/>

% share of admiration	Pope Francis	Dalai Lama	Billy Graham
<i>Global mean</i>	3.0	4.3	1.6
Argentina	7.0	7.0	1.0
Australia	4.8	11.4	2.1
Brazil	1.9	8.4	2.0
Canada	7.8	5.8	2.4
China	0.4	NA	0.2
Denmark	1.7	9.9	0.4
Egypt	0.7	0.6	0.9
Finland	2.3	7.0	0.8
France	7.7	10.0	0.1
Germany	1.3	10.0	0.3
Hong Kong	4.2	2.6	0.7
India	2.2	2.9	0.9
Indonesia	1.8	2.8	0.8
Malaysia	1.4	2.0	0.8
Mexico	3.7	9.1	0.8
Morocco	0.2	0.7	0.2
New Zealand	5.6	5.6	2.7
Norway	7.7	10.0	0.1
Pakistan	0.1	0.4	0.0
Philippines	20.7	2.8	1.7
Russia	1.1	2.8	0.1
Saudi Arabia	0.6	0.5	0.3
Singapore	3.4	2.5	1.7
South Africa	2.0	5.4	3.2
Spain	2.2	7.4	0.4
Sweden	2.0	8.7	0.3
Thailand	1.8	4.5	0.2
United Arab Emirates	4.1	2.0	0.9
<i>United Kingdom</i>	3.5	4.1	1.1
United States	8.2	3.7	5.2

Trust in religious leaders

In a separate YouGov study for YouGov@Cambridge, three-fifths of 1,742 Britons interviewed on 13-14 March 2016 said they had limited (32%) or no trust (28%) in religious leaders in general to tell the truth, peaking at 73% among those judging the current political system to be broken. Just 30% expressed a great deal or fair amount of trust in religious leaders, with marked contrasts between 18-24s (20%) and over-65s (43%) and between those thinking the political system works well (43%) and that it is broken (22%). Comparisons with a somewhat eclectic list of other groups are shown in the table, below.

% degree of trust to tell truth	Great deal/ fair amount	Not much	Not at all
Friends	89	7	0
Family members	89	6	1
Academics	64	22	5
People you meet in general	50	36	6
UK military leaders	40	32	17
<i>Religious leaders</i>	30	32	28
Trade union leaders	24	37	27
Journalists	18	45	32
People who run large companies	17	47	27
UK government ministers	15	38	38
Senior European Union officials	13	36	40
Senior US government officials	12	38	38

The same survey explored several other matters of religious interest. Asked about the role of a ‘higher force’ (such as God, fate, or destiny) in their own lives, 5% assessed that everything which happened to them was caused by this force, 8% that most of what happened was so caused, and 22% that some of what happened was so caused. That made 35% according some role to a higher force against 38% denying it had any influence at all, the remaining 27% being undecided between the options on offer. Men (45%) and 18-24s (48%) were most likely to refute the intervention of a higher force in their lives. Membership of church or religious organizations during the past five years was reported by 8% of respondents overall, rising to 13% of over-65s and 14% of Scots. Given a list of possible conspiracy theories, the suggestion that official accounts of the Holocaust are a lie, with the number of Jews killed being exaggerated, was strenuously refuted – merely 2% agreed with the proposition (albeit 5% of UKIP voters).

Data tables for the poll can be accessed via the link at:

<https://yougov.co.uk/news/2016/05/27/conspiracies/>

Dying

Britons claim to feel far more comfortable about discussing religion with their family and friends (80%) than they do sex (50%), according to the latest poll by ComRes for the Dying Matters Coalition, for which 2,085 adults were interviewed online on 15-17 April 2016. There is also greater willingness to discuss religion than either dying (64%) or money (78%), albeit slightly more reticence than about politics (82%) or immigration (85%). Just 17% say they would feel uncomfortable talking about religion, and no more than 19% among any demographic sub-group (the Welsh being most reluctant). However, when it comes to factors potentially ensuring a ‘good death’, ‘having your religious/spiritual needs met’ is rated as the least important of the six options, with a mean score of 5.29 on a six-point scale, the list topped by ‘being pain free’ on 2.44. Addressing religious and spiritual needs is judged the single most important factor by only 5% of respondents overall, and no more than 6% in any sub-group. Data tables are available at:

http://www.comres.co.uk/wp-content/uploads/2016/05/NCPC_Public-polling-2016_Data-tables.pdf

Places of worship and community

Places of worship are accorded a very low priority by the public in shaping a local community, according to a recent survey commissioned by TSB Bank, for which OnePoll surveyed 4,000 UK adults online between 20 January and 18 March 2016. Indeed, asked which of 22 facilities and services were most essential, a place of worship came in penultimate position, attracting just 12% support, marginally ahead of a youth club on 10%. The list was headed by a post office (74%) and a bank (73%). Even fewer, 9% of men and 8% of women, said that the existence of easily accessible places of worship was a factor they liked about their current home. Full data tables from the poll are not in the public domain, but headline findings appear in a report from TSB at:

<http://www.tsb.co.uk/news-releases/tsb-home-reports.pdf>

Brexit

This will be the last edition of *Counting Religion in Britain* before United Kingdom voters decide on 23 June 2016 whether they wish the country to remain a member of the European Union (EU) or not. So, it seems appropriate to review the latest evidence about referendum voting intentions by religion. It comes from Lord Ashcroft's online survey of 5,009 adult Britons interviewed between 13 and 18 May 2016. Respondents were not asked how they proposed to answer the actual question on the referendum ballot paper but about their inclination to vote, on a feeling thermometer running from 0 to 100, where 0-49 denoted a leaning towards remaining in the EU, 51-100 a leaning towards leaving, and 50 represented undecided. As the table below indicates, a majority of voters (52%) inclined towards the leave position, 14 points more than opted to remain. However, among Christians the gap in favour of leaving widened to 22%. A plurality of both non-Christians (49%) and religious nones (48%) was also in favour of leaving, albeit the margin over the remainers was very small (3% and 6%, respectively). See, further, page 92 of the data tables at:

http://lordashcrofthpolls.com/wp-content/uploads/2016/05/Euro_Poll_May16.pdf

% across	Remain	Undecided	Leave
All voters	38	10	52
Christian	34	9	56
Non-Christian	46	5	49
No religion	42	11	48

Voting intentions of Jews in the referendum, according to a different survey, are mentioned in the final paragraph of the first item in this edition, 'Anti-Semitism (1)', above. For Sikh views on the EU, see 'British Sikh Report', below.

FAITH ORGANIZATION STUDIES

English church census, 2016

Plans for another ecumenical census of church attendance in England, the first since 2005, have been abandoned, according to news reports in the *Church Times* and on the Churches Together in England website. The census was to have taken place in October, with a pilot scheduled for

June. The plans had been devised by a steering group which has been meeting since autumn 2015 under the chairpersonship of the Bishop of Manchester, David Walker. But they had to be aborted after several major denominations, including most recently the Church of England itself, indicated their unwillingness to sign up to the administrative resource implications. News stories about the cancellation of the census can be found at:

<https://www.churchtimes.co.uk/articles/2016/13-may/news/uk/church-census-2016-cancelled-after-c-of-e-drops-out>

http://www.cte.org.uk/Articles/468006/Home/News/Latest_news_articles/Proposed_Church_Census.aspx

http://www.cte.org.uk/Groups/273292/Home/Resources/Proposed_2016_Church/Proposed_2016_Church.aspx

Sermons

The overwhelming majority (88%) of 1,800 UK churchgoers and church leaders interviewed online by Christian Research in early May disagreed with the suggestion that preaching a sermon in church is outdated. However, sermons in excess of half an hour in length appealed to only 10% of the sample, more so to men (14%) than women (6%) and to those aged 25-34 (19%) than over-65s (9%). In reality, 15% of sermons were reported as exceeding 30 minutes, the most common length (44%) being from 10 to 20 minutes. Regarding priorities for content, most emphasis (44%) was placed on biblical exposition, by men (49%) more than women (39%). Practical application was second in significance (40%), albeit preferred by more women (44%) than men (36%). Neither sex attached much importance to humour or anecdote in sermons. Four-fifths of worshippers did not mind whether the preacher was male or female, but one-fifth favoured a man in the pulpit. The research was commissioned by the Christian Resources Exhibition (CRE) in the run-up to CRE International at the ExCeL Centre in London on 17-20 May, which featured a Sermon of the Year competition. As with virtually all Christian Research polling via its Resonate panel, few data have entered the public domain, but CRE has a press release at:

<https://www.creonline.co.uk/news/preachers-told-give-us-content-over-comedy-please/>

Church Commissioners annual report

The Church Commissioners, who support the mission and ministry of the Church of England from the proceeds of a diverse investment of £7 billion, have published their annual report and financial statements for 2015, entitled *Investing in the Church's Growth*. The overall return on this investment last year was in excess of 8%, not far short of the annual average of almost 10% over the past 30 years, and well ahead of inflation. The Commissioners' total expenditure in 2015 was £218.5 million, amounting to 15% of all spending across the Church, with their biggest single outlay (56%) being on clergy pensions (for service prior to 1998). Media coverage has focused disproportionately on the fact that Google's parent company, Alphabet Inc, is shown among the Commissioners' 20 most valuable equity assets, despite frequent accusations against Google that it fails to pay its fair share of UK tax. The report is available for download at:

<https://churchofengland.org/media/2492846/churchcommissionersar2015.pdf>

Fresh Expressions of church in the Diocese of Sheffield

An analysis of 56 Fresh Expressions of church (fxC) started in the Diocese of Sheffield between 1992 and 2014 has been prepared by George Lings and published by the Church Army's Research Unit. Nearly all (47) of these fxCs are still in existence, adding 13% to the average weekly attendance in the diocese's parish churches. Of the 2,450 fxC attenders, 35% are existing Christians, 27% dechurched, and 39% non-churched. The report is available at:

http://www.sheffield.anglican.org/UserFiles/File///CARU_Research_report_19_Sheffield_Diocese.pdf

Church of Scotland statistics

Church of Scotland statistics for the year-ending 31 December 2015, which were reported to the General Assembly meeting in Edinburgh this month, revealed a continuing decline. There were 14,788 fewer members in 2015 than 2014, a decrease of 4%, this being the net figure of 6,330 admissions and 21,118 removals from the rolls. Half the removals were as a result of deaths, which were nine times as numerous as new members received on profession of faith. The Church conducted 21,235 funerals during the course of the year, equivalent to 37% of all deaths in Scotland. There were only 3,591 baptisms, a far cry from the peak of 51,767 in 1962. Indeed, media coverage of the General Assembly highlighted the intention to give serious consideration to online baptisms (for example, via Skype or over the phone), which are already popular in America, to stem the fall. The headline statistics can be found in Appendix X of the General Assembly's Order of Proceedings at:

http://www.churchofscotland.org.uk/_data/assets/pdf_file/0011/32879/Order_of_Proceedings.pdf

Fellowship of Independent Evangelical Churches

The Fellowship of Independent Evangelical Churches (FIEC) has released a summary report on its 2014-15 'data survey', which was initially prepared for consideration by its Leaders' Conference in November 2015. The FIEC was founded in 1922 as an umbrella organization for non-denominational and unattached churches and missions. It currently represents 559 'church gatherings' in Great Britain and is continuing to grow. The 'data survey' revealed that 39,000 individuals (31,000 adults and 8,000 young people under 18) attend FIEC churches on a typical Sunday morning, an increase of 10% since a similar survey in 2003. The number worshipping at least monthly (and thus considered to be regular attenders) is, at 46,000, almost one-fifth more. Church membership stood at 27,000 in 2014-15, equivalent to 59% of regular adult attenders compared with 64% in 2003. Most (54%) of FIEC churches have fewer than 35 members, the smaller the church, the more likely it is to be in numerical decline. The proportion of Sunday attendances in the morning has risen from 58% in 1989 to 70% today, while the number of churches holding evening services has fallen over the same period, from 93% to 77%. The ratio of young people in FIEC congregations has reduced from 32% to 20% since 1989, with 13% of churches having no young people in the pews and 53% reporting no baptisms in the past year. One in seven attenders is aged 75 or over. A further data survey is planned towards the end of 2016. The summary report for 2014-15 can be found at:

https://fiec.org.uk/docs/FIEC_How_are_we_looking.pdf

British Sikh Report

British Sikh Report, 2016 is the fourth annual edition of a survey overseen by a group of Sikh professionals, and conducted (mainly online) in late 2015 and early 2016 among a self-selecting (and thus potentially unrepresentative) sample of 1,416 adult Sikhs in the United Kingdom. Britain's place in the world was a special theme of this year's study. On membership of the European Union (EU), 57% of British Sikhs were in favour of remaining (mostly subject to reform of the EU, the survey being conducted before the British government's agreement with the EU in February 2016), 12% wanted to leave the EU, with 31% undecided. However, 54% disagreed with allowing an unlimited number of EU migrants into the country, and 67% wanted their access to benefits to be limited. On immigration generally, although 59% agreed that migrants made a positive contribution to society, 67% feared that public services could not cope with the current level of net influx, and 53% that diversity and cohesion would be adversely affected by it. Only 32% supported Britain taking in more refugees (with 39% opposed), albeit 51% approved of greater help being given to refugees already in Europe. Other topics covered were ethno-religious self-identity, relevance of caste, observance of the Panj Kakkars, charitable giving and volunteering, attitudes to British military involvement in Syria and the retention of a nuclear deterrent, and demographics (including employment status and highest educational attainment). Gurbachan Singh Jandu contributes an article on 'Britain's Sikhs in 2016: A Community with Society in Mind' (pp. 5-12). *British Sikh Report, 2016* is available to download at:

<http://www.britishsikhreport.org/wp-content/uploads/2016/03/British-Sikh-Report-2016.pdf>

OFFICIAL STATISTICS

2021 census

The Office for National Statistics (ONS) has confirmed that it intends to include a question on religious affiliation in the 2021 population census of England and Wales, using the same wording as in 2011, to ensure continuity in reporting with both 2001 and 2011 results. A primary driver for so doing is to enable organizations to meet their duties under the Equality Act 2010, which defines religion as a protected characteristic. Following public consultation, ONS is declining to extend the question, noting: 'While data users proposed that additional information about philosophical belief should also be collected, testing ahead of the 2011 Census demonstrated that including philosophical beliefs within the question changed how respondents thought about religion. This led to them providing answers on religious belief rather than affiliation. It is therefore not intended to expand the scope of the religion question to include this aspect of the protected characteristic.' The statement appears in section 3.9 of *The 2021 Census: Assessment of Initial User Requirements on Content for England and Wales – Response to Consultation*, which is available (in English and Welsh) at:

<https://www.ons.gov.uk/census/censustransformationprogramme/consultations/the2021censusinitialviewoncontentforenglandandwales>

Scottish Surveys Core Questions, 2014

Scottish Surveys Core Questions combines into a single dataset the answers to identical questions asked of an aggregate 21,000 respondents in the annual Scottish Crime and Justice

Survey, the Scottish Health Survey, and the Scottish Household Survey. The report and tables for 2014, the third year of the series, have just been published by the Scottish Government, with religion as one of the 19 core questions. Overall, 44% of the Scottish population had no religion, 52% was Christian (29% Church of Scotland, 15% Roman Catholic, 8% other denominations), and 3% non-Christian. Religious affiliation was used as a variable for analysing the incidence of general health, long-term limiting health conditions, smoking, mental wellbeing, unpaid care, local crime rates, and confidence in the police. The apparent statistical significance of some religious correlates was weakened when results were standardized by age, reflecting the disproportionately elderly profile of Church of Scotland affiliates and the younger profile of nones and Muslims. However, even after age standardization was applied, the greatest prevalence of smoking was still found among Catholics and nones. More details at:

<http://www.gov.scot/Publications/2016/05/7615/downloads>

ACADEMIC STUDIES

Protestant and Catholic differences

‘Protestant and Catholic Distinctions in Secularization’ are examined by Sarah Wilkins-Laflamme, with particular reference to the United States, Canada, and Great Britain, in *Journal of Contemporary Religion*, Vol. 31, No. 2, 2016, pp. 165-80. The underlying data derive from cross-sectional national surveys for the period 1985-2012, including 86,000 respondents to British Social Attitudes Surveys. In all three countries, there has been a steep decline in Protestant affiliation over time, but the remaining Protestants have generally seen heightened rates of religious practice (measured by attendance at religious services and prayer) when compared with remaining Catholics. With regard to orthodox religious beliefs, both remaining Protestants and remaining Catholics exhibit increasing levels of believing. For the incidence of religious behaviour and believing, Protestants now surpass Catholics in the United States and Canada and are said to be on track to do so in Britain. The societal implications of the ‘religious core’, at once diminished yet strengthened, are briefly assessed. Access options to the article, and to supplementary tables available online, are explained at:

<http://www.tandfonline.com/doi/full/10.1080/13537903.2016.1152660>

Catholic disaffiliation

British Social Attitudes (BSA) Surveys, in this case for 1991-2011 (and especially 2007-11), have also been mined by Stephen Bullivant in his study of ‘Catholic Disaffiliation in Britain: A Quantitative Overview’, *Journal of Contemporary Religion*, Vol. 31, No. 2, 2016, pp. 181-97. Disaffiliates are defined as those who were brought up as Catholics but no longer identify as such, either because they regard themselves as belonging to some other religion (switchers) or to none at all (leavers). A much smaller proportion of Catholics (38%) was found to have disaffiliated than was the case with other mainstream denominations, some of the lowest retention rates being among Baptists and Methodists, only 36% and 34% of whom (respectively) stayed loyal to their faith of upbringing. Nevertheless, Catholic disaffiliations increased over time, from 25% for pre-1945 cohorts to 40% for post-1945 cohorts (a possible Vatican II effect, Bullivant suggests), and dwarfed, in the ratio of ten to one, converts to Catholicism. Men raised as Catholics were one and a half times more likely than women to

disaffiliate. Moreover, a large contingent of the overall 62% of Catholics retaining their cradle identity rarely or never practised their religion, while a significant minority were even atheists or agnostics. Access options to the article are explained at:

<http://www.tandfonline.com/doi/full/10.1080/13537903.2016.1152664>

A somewhat broader and more up-to-date account of results from this research, focusing on England and Wales and drawing upon BSA surveys for 2012-14, can be found in Bullivant's *Contemporary Catholicism in England and Wales: A Statistical Report Based on Recent British Social Attitudes Survey Data* (Catholic Research Forum Reports, No. 1, London: Benedict XVI Centre for Religion and Society, St Mary's University Twickenham, 2016, 18pp.). Its four chapters explore: religion in England and Wales; the Catholic population; retention and conversion; and church attendance. Catholic data are disaggregated by gender, age, and race/ethnicity. Extrapolating from BSA, Bullivant suggests that the Catholic community of England and Wales numbers (professedly) 3,800,000 against 6,200,000 brought up as Catholics. This report is freely available to download at:

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

Catholics and faith schools

'Attitudes Towards Faith-Based Schooling amongst Roman Catholics in Britain' are explored by Ben Clements in an online first article in *British Journal of Religious Education*. The underlying data derive from a survey of 1,062 adult Catholics in Britain by YouGov for the Westminster Faith Debates in 2013. Some support is found for the 'solidarity of the religious' thesis, with the more orthodox Catholics (in terms of their religious practice and beliefs) showing a greater propensity to endorse publicly-funded faith school provision for Christians and non-Christians alike. The effects of moral attitudes and socio-demographic variables (except for ethnicity) were weaker and less consistent. Access options to the article are explained at:

<http://www.tandfonline.com/doi/full/10.1080/01416200.2015.1128393>

Urban and rural Anglican dioceses

Owen Edwards has proposed a new model for defining rural, mixed, and urban Anglican dioceses in England and Wales, based upon 10 statistical factors, in comparison with an earlier (2001) model devised by David Lankshear. 'Classifying "Rural" and "Urban" Dioceses of the Church of England and the Church in Wales: Introducing the Ten-Factor Model' is published in *Rural Theology*, Vol. 14, No. 1, May 2016, pp. 53-65, and access options to the article are explained at:

<http://tandfonline.com/doi/full/10.1080/14704994.2016.1154729>

Polarized Jews

Jews are likely to hold more divergent and stronger views than non-Jews across a wide variety of social issues. This is according to a comparison of a 1995 study of British Jewish opinion, undertaken by the Institute for Jewish Policy Research, and British Social Attitudes (BSA) Surveys for 1993-94, both of which permitted respondents to choose between moderate or more

extreme positions in answer to 14 identically-worded questions. No subsequent survey of the British Jewish community appears to have deliberately replicated BSA questions in this way. In all but one of the 14 cases, the Jewish sample exhibited a wider spread of attitudes than BSA interviewees, which was statistically significant in 11 instances. Competing non-religious (socio-demographic and language norm) explanations for the variance are considered and dismissed. This greater polarization of Jewish opinion conforms to Jewish folklore, religious narratives, and tropes of Jewish humour. An open access version of Stephen Miller, 'Are Jews More Polarised in Their Social Attitudes than Non-Jews? Empirical Evidence from the 1995 JPR Study', *Jewish Journal of Sociology*, Vol. 57, Nos 1 and 2, 2015, pp. 70-6 is available at:

<http://openaccess.city.ac.uk/12694/1/2%20Miller.pdf>

Digital methodologies

Digital Methodologies in the Sociology of Religion are explored in a new book edited by Sariya Cheruvallil-Contractor and Suha Shakkour (London: Bloomsbury Academic, 2016, xxvi + 227pp., ISBN 978-1-4725-7115-1, £21.99, paperback). It comprises 15 fairly short chapters by 25 contributors (10 of them from the United Kingdom) which tease out the methodological lessons to be learned from online research which they have conducted, identifying key tips for future practitioners. There is also a useful bibliography of relevant primary and secondary literature (pp. 197-223). The empirical findings of the research are only incidentally reported. Digital methodologies employed, besides the fairly obvious use of online surveys, include Facebook, YouTube, videoconferencing, apps, crowdsourcing, and gaming. They can be helpful in targeting minority and otherwise hard-to-reach populations, particularly in non-Christian communities, which are the subject of several of these essays (for example, Jasjit Singh's contribution on the religious engagement of young Sikhs). However, in statistical terms, digital research, although relatively inexpensive, often struggles to achieve representative samples and thus to generate scientifically robust data. This even applies to online surveys, which frequently rely upon self-selecting respondents. The book's webpage can be found at:

<http://www.bloomsbury.com/uk/digital-methodologies-in-the-sociology-of-religion-9781472571151/>

Implicit religion and adolescents

Leslie Francis and Gemma Penny have examined the late Edward Bailey's notion of the persistence of implicit religion among a sample of 8,619 adolescents aged 13-15 in England and Wales who participated in the Teenage Religion and Values Survey and who had no formal religious affiliation (nones) nor practice (never attended religious services). Implicit religion was operationalized as attachment to traditional Christian rites of passage (religious baptism, marriage, and funeral). Marriage in church was sought by 43%, a church funeral by 42%, and baptism of children by 21%. It was found that young people who remained attached to these rites displayed higher levels of psychological wellbeing than those who were not attached, suggesting, the authors contend, that implicit religion serves similar psychological functions as explicit religion. 'Implicit Religion and Psychological Wellbeing: A Study among Adolescents without Formal Religious Affiliation or Practice' is published in *Implicit Religion*, Vol. 19, No. 1, 2016, pp. 61-78, and access options are explained at:

<https://journals.equinoxpub.com/index.php/IR/article/view/30009>

Journalists and religion

The United Kingdom's 64,000 professional journalists are not an especially religious lot, even less so than the population as a whole. This is according to a new report from the University of Oxford's Reuters Institute for the Study of Journalism: Neil Thurman, Alessio Cornia, and Jessica Kunert, *Journalists in the UK*. A random sample of journalists drawn from the Gorkana Media Database was invited to complete an online survey in December 2015, of whom 715 responded. The majority (61%) said that they had no religion, 74% that religious belief was of little (22%) or no importance (52%) to them, and 76% that religious considerations had little (28%) or no influence (48%) on their work. Moreover, as many as 45% expressed little (27%) or no trust (18%) in religious leaders, only 11% having a great deal or complete trust in them. The relatively low religiosity of journalists may be at least partially explained by the fact that they are disproportionately white and university-educated. The report is available at:

<http://reutersinstitute.politics.ox.ac.uk/sites/default/files/Journalists%20in%20the%20UK.pdf>

George Whitefield's voice

Christian history is full of examples of evangelists who have preached to large crowds in the open air without any amplification of their voice. Historians have often doubted whether these crowds were quite as large as estimated at the time and, in any case, whether the preacher would actually have been audible. Now matters have been put to the test in respect of George Whitefield, the great transatlantic preacher of the eighteenth century, who is said to have attracted as many as 80,000 people on a single occasion. Braxton Boren, a graduate in both physics and music technology, has used contemporary experimental and topographical data combined with modern simulation techniques to calculate the maximum intelligible range of Whitefield's field preaching in Philadelphia and London. He concludes that, based on Whitefield's vocal level, he could have reached a crowd of 50,000 under ideal acoustic conditions and still half as many even when noise levels were higher or crowd density lower. Braxton's 'Whitefield's Voice' is published in *George Whitefield: Life, Context, and Legacy*, edited by Geordan Hammond and David Ceri Jones (Oxford: Oxford University Press, 2016), pp. 167-89.

British Religion in Numbers

The annual update of the British Religion in Numbers (BRIN) source database has just taken place (it was deliberately delayed to allow the BRIN website to be migrated to a new platform, and, as part of that, for the database itself to be moved from MySQL to WordPress software). New entries have been created for 158 British religious statistical sources (disproportionately sample surveys), of which 121 date from 2015, 27 from 2014, and 10 from previous years. This brings the total of sources described in the database to 2,552. The 2015 sources include many important surveys, a very large number relating to Muslims, Islam, or Islamism (notably Islamic State), with a smaller cluster of polls exploring Jewish opinion and the attitudes of Britons toward Jews and anti-Semitism. Sources can be browsed at:

<http://www.brin.ac.uk/source-list/>

An advanced search facility is available at:

<http://www.brin.ac.uk/search/>

NEW DATASETS AT UK DATA SERVICE

SN 7894: What about YOUth? Survey, 2014

The ‘What about YOUth?’ survey was commissioned by the Health and Social Care Information Centre and conducted by Ipsos MORI through a combination of self-completion postal and online questionnaires between 23 September 2014 and 9 January 2015. It investigated the health and wellbeing of a random sample of 15-year-olds in England, which can be analysed by a raft of background variables, one of which was religious affiliation. The substantial size of the dataset (120,115 interviews, representing a response rate of 40%) makes it of particular interest. A catalogue description, with links to technical and other information, is available at:

<https://discover.ukdataservice.ac.uk/catalogue/?sn=7894&type=Data%20catalogue>

SN 7963: Scottish Household Survey, 2013 and SN 7964: Scottish Household Survey, 2014

The Scottish Household Survey, initiated in 1999, is undertaken on behalf of the Scottish Government by a polling consortium led by Ipsos MORI. Information is collected about the composition, characteristics, attitudes, and behaviour of private households and individuals in Scotland; and about the physical condition of their homes. For the 2013 survey (January 2013-February 2014) data were gathered on 10,650 households and 9,920 adults; for 2014 (January 2014-March 2015) on, respectively, 10,630 and 9,800. The specifically religious content of the questionnaire for both years covered: religion belonged to; experience of discrimination or harassment on religious, sectarian, or other grounds; and incidence of volunteering for religious and other groups. Catalogue descriptions for the datasets are available at:

<https://discover.ukdataservice.ac.uk/catalogue/?sn=7963&type=Data%20catalogue>

<https://discover.ukdataservice.ac.uk/catalogue/?sn=7964&type=Data%20catalogue>

SN 7972: British Election Study, 2015 – Face-to-Face Post-Election Survey

The series of British Election Studies originated in 1963, and the post-election survey for 2015 (there was also an internet panel) was based on face-to-face interviews with a probability sample of 2,987 British electors, 1,567 of whom also filled out a self-completion module. Fieldwork was conducted by GfK NOP between 8 May and 13 September 2015, with funding from the Economic and Social Research Council allocated to a research team at the Universities of Manchester, Oxford, and Nottingham. Respondents were asked whether they regarded themselves as belonging to any religion and, if so, how often they attended religious services other than for rites of passage. These are important background variables for analysing the answers to the recurrent and non-recurrent questions on political and related topics. A catalogue description for the dataset is available at:

<https://discover.ukdataservice.ac.uk/catalogue/?sn=7972&type=Data%20catalogue>