

# Counting Religion in Britain

A Monthly Round-Up of New Statistical Sources  
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## OPINION POLLS

### **Fall-out from Israel-Hamas conflict: British attitudes towards Israel at war**

The latest publication of the Institute for Jewish Policy Research (JPR) is Jonathan Boyd's 13-page *British Attitudes towards Israel at War: Key Issues in the Immediate Aftermath of the October 7 Hamas Attacks*. It summarizes polling data from YouGov (predominantly) and Ipsos since the current phase of the Israel-Hamas conflict erupted on 7 October 2023 following the massacres and hostage-taking perpetrated by Hamas, designated a terrorist organization by the UK government, in Israel on 7 October 2023, the latest date of fieldwork being 7–8 November. The topics illuminated by the surveys are: the balance of sympathies for the two sides (Israelis and Palestinians); perceptions of the Israeli military's commitment to minimize harm to Palestinian civilians; the public's appetite for the UK to be more supportive of Israel; satisfaction with the UK police's management of pro-Palestinian demonstrations; the public's desire for the UK to push Israel towards a ceasefire; and the extent to which the British public cares at all about the conflict. Majority or plurality opinion sympathized with neither side in the conflict, or is undecided, with the minorities taking sides being sharply split by age (the youngest cohorts disproportionately favouring the Palestinians and the oldest inclining towards the Israelis). The report is available at:

- <https://www.jpr.org.uk/reports/british-attitudes-towards-israel-war>

Boyd also has a derivative 'short read' for a Jewish audience entitled 'The level of sympathy in the UK towards Israel is the highest in decades, so why are we feeling so isolated?' This is available at:

- <https://www.jpr.org.uk/insights/level-sympathy-uk-towards-israel-highest-decades-so-why-are-we-feeling-so-isolated>

Some of the YouGov studies in the JPR report have already been noted in *Counting Religion in Britain*, No. 97, October 2023. The most recent poll of 7–8 November was carried out on behalf of Sky among 2,080 Britons. Asked which side in the conflict they sympathized with, three-fifths replied either both sides equally (32%) or don't know (28%), with 19% backing the Israeli side and 21% the Palestinians. Full data tables are available at:

- [https://d3nkl3psvxxpe9.cloudfront.net/documents/Sky\\_Israel-Palestine\\_231108\\_W.pdf](https://d3nkl3psvxxpe9.cloudfront.net/documents/Sky_Israel-Palestine_231108_W.pdf)

So, the proportion of Britons positively associating themselves with Israel is only around one-fifth, rendering Boyd's claim that there has been 'a complete realignment in public opinion' somewhat inflated. Moreover, Boyd fails to mention another YouGov series, mostly featured on its Eurotrack questionnaires, which reveal that a very large number of Britons hold an unfavourable view of Israel. In the latest surveys, fielded among 2,000 adults on 10–11 August and 15–16 November 2023, 52% and 56%, respectively, said they were unfavourable towards Israel, an increase of four points since the beginning of the current conflict with Hamas. For the full results, go to:

- [https://d3nkl3psvxxpe9.cloudfront.net/documents/Topline\\_Eurotrack\\_NOV23\\_W.pdf](https://d3nkl3psvxxpe9.cloudfront.net/documents/Topline_Eurotrack_NOV23_W.pdf)

**Fall-out from Israel-Hamas conflict: perceptions of anti-Semitism and Islamophobia**

Below, we have extended by another month the two tables about anti-Semitism and Islamophobia being perceived as problems in the UK that were originally published in the October 2023 edition (No. 97) of *Counting Religion in Britain*. This latest Savanta political tracker was undertaken online on 17–20 November 2023, the dataset being available at:

- <https://savanta.com/knowledge-centre/published-polls/westminster-voting-intention-political-attitudes-poll-savanta-24-november-2023/>

We can now begin to see increased levels of public concern about anti-Semitism (in particular) as a problem in the UK since the current Israel-Hamas conflict erupted on 7 October 2023. Between the mid-September and mid-November fieldwork for this tracker, the proportion of respondents thinking anti-Semitism to be a problem edged up by six points, from 51% to 57%. In the case of Islamophobia, the rise was by a single point, from 58% to 59% (but two points between October and November).

**Table 1: Perceptions of anti-Semitism as a problem in the UK, July–November 2023**

% down	July	Aug	Sept	Oct	Nov
Big problem	16	15	14	17	22
Somewhat a problem	34	35	37	37	35
Not really a problem	25	25	23	21	18
Not a problem at all	7	9	8	8	7
Don't know	18	17	18	18	17
<i>A problem</i>	<i>50</i>	<i>49</i>	<i>51</i>	<i>53</i>	<i>57</i>
<i>Not a problem</i>	<i>32</i>	<i>33</i>	<i>31</i>	<i>28</i>	<i>25</i>

Source: Savanta political tracker.

**Table 2: Perceptions of Islamophobia as a problem in the UK, July–November 2023**

% down	July	Aug	Sept	Oct	Nov
Big problem	20	21	22	20	23
Somewhat a problem	35	35	36	37	36
Not really a problem	21	21	19	19	18
Not a problem at all	9	9	10	9	10
Don't know	15	14	13	14	14
<i>A problem</i>	<i>55</i>	<i>56</i>	<i>58</i>	<i>57</i>	<i>59</i>
<i>Not a problem</i>	<i>30</i>	<i>30</i>	<i>29</i>	<i>28</i>	<i>28</i>

Source: Savanta political tracker.

**Fall-out from Israel-Hamas conflict: Savanta poll of Muslim voting intentions**

In *Counting Religion in Britain*, No. 97, October 2023, we reported on a heavily criticized poll undertaken by Muslim Census among an opportunity sample of over 30,000 Muslim voters, which purported to show their widespread defection from a traditional pro-Labour political allegiance in the wake of the Israel-Hamas conflict that erupted on 7 October 2023. Savanta subsequently set out to recruit a more representative sample of 1,032 UK Muslims aged 18 and over, who were interviewed online between 27 October and 3 November 2023, the results being weighted to match the profile of all UK Muslims in respect of age, sex, region, and ethnicity. The dataset for the study comprises sixty-four tables charting Muslim voting intentions (at the 2016 referendum on the UK's membership of the European Union and in the 2019 general election, as well as in any prospective general election), and attitudes to UK politicians and political issues, including the handling of the Israel-Palestine conflict. Of Muslims who had voted at the 2019 general election, 65% claimed they had supported Labour and 24% the Conservatives, while, of those who said they were likely to vote in any forthcoming general election and who expressed a voting intention, 64% opted for Labour and 19% for the

Conservatives. Therefore, the Israel-Hamas conflict does not appear to have caused the Muslim Labour vote to collapse, at least thus far. Although, when asked in isolation whether the Israel-Palestine conflict mattered to them personally, 89% replied that it did matter, when presented with a list of fourteen potential policy issues that might determine how they voted at the next general election, only 33% of this Muslim sample put the Israel-Palestine conflict in the top three rank of issues. Detailed data tables are available at:

- <https://savanta.com/knowledge-centre/published-polls/muslims-poll-savanta-16-november-2023/>

### **Fall-out from Israel-Hamas conflict: Savanta poll of Labour councillors**

There has been significant disquiet within the Labour Party about its leadership's stance on the Israel-Hamas conflict that has raged since 7 October 2023, particularly towards the leadership's failure to call for a ceasefire between the warring parties. This disquiet has resulted in the resignations of some Labour frontbenchers and some Labour councillors. To assess the extent of the opposition, Savanta interviewed 618 Labour councillors between 27 October and 2 November 2023, weighting the results to be representative of all Labour councillors by region, council type, and council control. Respondents were asked about their satisfaction with the Labour leadership in several major policy areas, including its position on the Israel-Palestine conflict and the handling of allegations of anti-Semitism in the Labour Party. Their attitudes were also explored to the handling of the conflict both by the Labour Party in general and its leader, Sir Keir Starmer, in particular. Breaks to all questions were given by standard demographics and by claimed membership of religious groups. Detailed tabulations can be found at:

- <https://savanta.com/knowledge-centre/published-polls/labour-councillors-poll-savanta-2-november-2023/>

### **Emotional responses to death and dying in the UK: latest Theos report**

Madeleine Pennington with Nathan Mladin, *Love, Grief, and Hope: Emotional Responses to Death and Dying in the UK* (London: Theos, 2023, xxiii + 93 pp., ISBN: 978-1-8382559-7-8, free to download) is largely based upon the findings of a YouGov poll commissioned by Theos and conducted among an online sample of 2,569 UK adults aged 18 and over on 19-21 July 2023. There is a detailed executive summary on pp. xvii-xxiii. Topics covered comprise: experiences of death, loss, and bereavement; emotions and concerns when thinking about death; preparedness for death; funeral preferences; and forms of bereavement support. Although the report does not incorporate the full results of the survey (nor were they on YouGov's website at the time of writing), it does include a degree of analysis to most questions by religiosity (meaning, in this case, religious affiliation, usually sub-divided into just religious or non-religious categories, 57% identifying as the latter) and frequency of attendance at religious services (frequent attenders, infrequent attenders, non-attenders). In general, religion (and spirituality, for that matter) seems to be occupying a reducing space in most aspects of death and grieving, except for respondents in these two religious clusters; even among them, frequency of attendance at services seems to be a more powerful influence than religious affiliation. For instance, asked whether they wanted a funeral, only 47% of the whole sample said that they did; however, among frequent (monthly or more) worshippers, the proportion rose to 76%, twice the figure for non-attenders at services, and among the self-identifying religious it was 59%. Frequent worshippers were also more likely to highlight the importance of a religious purpose for funerals (praying for the soul of the deceased or to send someone to the next life), and to value the religious aspects of funerals, such as prayers, hymns, and religious readings. Partly, of course, this pattern was a function of age effects, religious people being more concentrated among the elderly, but not entirely so; the youngest cohorts, under 35

years, were actually fifteen points or so more likely to want a funeral than over-35s. In other questions, just 6% feared spiritual judgment at death and a mere 7% wanted a religious figure to be beside them when they died. In drawing together the threads of their research, the authors still remain fairly optimistic about a future role for the Churches in the death and grieving process. Such a conclusion cannot be entirely squared with the evidence of the poll, nor with the work of previous scholars (including Clive Field's account of funerals in *Counting Religion in Britain, 1970–2020*, pp. 116–22); Churches once had a monopoly of the management of death, and until recently funerals have been the last bastion against secularization, but this is true no more. *Love, Grief, and Hope* can be found at:

- <https://www.theosthinktank.co.uk/cmsfiles/Love-Grief-and-Hope.-Emotional-responses-to-death-and-dying-in-the-UK.pdf>

### **Mental health, job satisfaction, and the Institute for the Impact of Faith in Life**

A new research forum, the Institute for the Impact of Faith in Life, has launched with a pair of significant reports, both authored by Rakib Ehsan, and both based upon a specially commissioned Techné UK poll of 2,004 UK adults, conducted by a mixture of online and telephone interviews between 29 September and 8 October 2023. Religious questions common to each dataset concern: religious background and its importance to personal identity, strength of attachment to God(s)/higher spiritual being(s), and frequency of attendance at religious services. However, the datasets only show breaks by religious affiliation (in collapsed form—Christian, Muslim, other, no religion), and not by the other religious variables asked, which inhibits cross-checking of some of the conclusions reached in the reports.

*Keep the Faith: Mental Health in the UK* extends to 32 pages, with the executive summary on pp. 4–5 and the detailed poll analysis on pp. 11–30. The findings suggest that religious respondents generally self-assessed higher levels of psychological wellbeing, happiness, resilience, self-control, optimism, and life satisfaction than did those who self-identified as irreligious. It is intimated that these results illustrate some of the negative societal effects of secularization. The report and associated dataset can be downloaded from:

- <https://iifl.org.uk/reports/keep-the-faith-mental-health-in-the-uk/>

*Making Faith Work: Job Satisfaction in the UK* extends to 28 pages, with the executive summary on pp. 5–8 and the detailed poll analysis on pp. 13–24. Among the findings, job satisfaction was higher among those who claimed their religious background was important to their personal identity than those who said the opposite. Similarly, it was higher among respondents with a religious affiliation than those without, and higher among those attached to God(s)/higher spiritual being(s) than for disbelievers. The report and associated dataset can be downloaded from:

- <https://iifl.org.uk/reports/making-faith-work-job-satisfaction-in-the-uk>

### **Practising Christians' attitudes to sharing their faith: Savanta poll**

In recent years, Savanta has become the pollster of choice for evangelical organizations seeking to commission nationally representative surveys. Part of the attraction seems to be that Savanta has the capacity to extract from its online panel a sub-panel of practising Christians, which it defines as self-identifying Christians who attend church, read the Bible, and pray at least weekly. The latest example of this evangelical hunger for data is a study sponsored by the London City Mission among 1,007 practising Christians, investigating their attitudes to sharing their faith with non-Christians. Online interviews were conducted between 13 and 27 September 2023. The majority of respondents recognized the importance of sharing their own faith with non-Christians (89%), declared themselves confident about doing so (78%), and claimed actually to do so at least monthly (67%). However, a minority held back from sharing

their faith with non-Christians for a variety of reasons, the most frequently cited being fear of a negative reaction. Full data tables are available at:

- <https://savanta.com/knowledge-centre/published-polls/practicing-christians-poll-jersey-road-pr-30-november-2023/>

### **Effectiveness of Churches in helping during the cost of living crisis: YouGov poll**

To launch its Christmas appeal, Christians against Poverty (CAP) released the finding from a YouGov poll it had commissioned in July 2023, asking a sample of 2,220 UK adults how effective they thought Churches and other Christian organizations had been in helping people and local communities during the rise in the cost of living. In reply, 42% said they had been effective with (the wording is ambiguous) a further 13% saying very or extremely effective. No further data are included in CAP's press release at:

- <https://capuk.org/news-and-blog/people-value-church-help-on-cost-of-living>

### **'Blasphemy' in UK schools: the teachers' perspective**

The common law offences of blasphemy and blasphemous libel were formally abolished in England and Wales in 2008 and in Scotland in 2021 (but still persist in Northern Ireland). Notwithstanding, many very religious people continue to voice their opposition to perceived 'blasphemous' behaviour. Damon Perry's *'Blasphemy' in Schools: Self-Censorship and Security Fears amongst British Teachers* (London: Policy Exchange, 2023, 48 pp., ISBN: 978–1–910812, £10.00 paperback, free to download) provides a useful timeline of 'blasphemy'-related cases in the UK. This includes the celebrated 2021 case when a teacher was suspended from Batley Grammar School after showing a caricature of the Prophet Muhammad in a religious studies class, leading to protests outside the school by angry Muslim parents and external activists. That 'blasphemy' remains a sensitive area in schools is further illustrated by a YouGov poll which was undertaken on behalf of Policy Exchange among a sample of 1,132 UK primary and secondary schoolteachers on 6–16 March 2023, the findings of which are summarized on pp. 32–44. Three-fifths of respondents indicated that, since the Batley case, they had *not* self-censored what they taught or the materials they used in classrooms in order to avoid giving offence on religious grounds, albeit 16% had self-censored. Nevertheless, there was a clear reticence by a majority (55%) to use an image of the Prophet Muhammad. External activists and advocacy groups were regarded as the most likely source of protests against perceived offensive material, and to pose the greatest risk to the physical safety of teachers. The report can be found at:

- <https://policyexchange.org.uk/publication/blasphemy-in-schools/>

## FAITH ORGANIZATION STUDIES

### **Church attendance in the Church of England—Glimmers of hope? Perhaps not**

Two new reports from the Church of England illuminate current trends in its churchgoing. The first is *Statistics for Mission, 2022*, compiled by Ken Eames, in 33 pages including 10 tables and 13 figures. Although the Church of England continued its bounce-back from the Covid-19 pandemic, levels of attendance and participation in 2022 being higher than in 2021, they remained lower than in 2019 (by 11.6% in the case of the 'worshipping community' and by 23.4% for all-age average weekly attendance). Moreover, supplementary 'Church at Home' offerings, introduced during the pandemic, seem on their way to being phased out, the proportion of churches providing them dropping from 71% in 2020 to 51% in 2021 and 36% in 2022. Most other metrics of participation were also higher (absolutely) in 2022 than 2021, with the exception of the electoral roll and funerals, both of which were lower. However, every

single major performance indicator declined between 2019 and 2022, the fall mostly being in two digits, and as much as 30.3% in the case of Christmas attendance. On p. 11 there is an honest admission that ‘we would ... not necessarily expect numbers to return to their 2019 values, even once all pandemic effects are over.’ More positively, three-quarters of churches were involved in one or more forms of social action in 2022. *Statistics for Mission, 2022* can be accessed via the link in the press release (rather misleadingly entitled ‘Church Attendance Rises for Second Year Running’) at:

- <https://www.churchofengland.org/media-and-news/press-releases/church-attendance-rises-second-year-running>

The other Church of England press release concerned an evaluation of the Church’s Strategic Development Funding (SDF), launched in 2014, which has supported mission projects in local communities and among groups of the population that are currently underrepresented in church congregations. Between 2014 and 2022, 92 projects have received funding totalling £198 million, of which £116 million has been drawn down to date. It is estimated that, as a result of this investment, 27,000 people are newly and regularly attending church services and gatherings, which (on the basis of the drawn-down money) equates to £4,296 per newly recruited worshipper. This is a fairly hefty investment in evangelism for gains which come nowhere near to compensating for the scale of long-term net decrease revealed in *Statistics for Mission, 2022*. Larger numbers are also said to have engaged with SDF projects in ways falling short of regular attendance at church. The second press release can be found at:

- <https://www.churchofengland.org/media-and-news/press-releases/around-27000-new-worshippers-through-sdf-supported-projects-study>

### **Survey of financial pressures among Church of England ordinands in training**

The Ordinands’ Association has published a 48-page research report by Jed Meers on *Financial Pressures among Ordinands in Training*, based upon the findings of a survey of 271 Church of England student ordinands in December 2022 and January 2023. They comprised a self-selecting sample equivalent to one-quarter of the whole population of ordinands in training. Multiple limitations in methodology are noted (pp. 7–8). Two-thirds of respondents said their financial status had deteriorated since starting ordination training, and around half indicated their mental health had been impacted negatively by financial worries. Although the majority (64%) of male ordinands were pursuing full-time residential training, this was true of only 37% of female ordinands (the plurality, 43%, of whom were in part-time non-residential training). The report is available at:

- <https://ordinands.co.uk/finance-report-2023/>

### **Religion at work: Pearn Kandola Research report**

Besides the Institute for the Impact of Faith in Life’s *Making Faith Work*, noted above, this month has also seen the publication of Pearn Kandola Research’s 52-page *Religion at Work (2023)*. This latter report is a comparative study, with both quantitative and qualitative elements, of the workplace experiences of people from six religious groups (Buddhists, Christians, Hindus, Jews, Muslims, and Sikhs) in the UK and the USA. The quantitative phase rested upon an opportunity sample of 6,315 employees in 2021, with particular reference to celebrating religious festivals and wearing religious dress in the workplace; findings for Hindus and Christians have already been noted by BRIN in *Counting Religion in Britain*, No. 88, January 2023. The qualitative phase, with 470 participants, occurred in 2022 and encompassed a broader canvass of religion in the workplace. Findings for the UK and the USA are differentiated on pp. 32–7. The full report is free to download but requires prior registration at:

- <https://pearnkandola.com/research/religion-at-work-report/>

### **Fall-out from Israel-Hamas conflict: anti-Semitic incidents**

Since the conflict began on 7 October 2023, the Community Security Trust (CST) has published several reports on its blog of the number of anti-Semitic incidents in the UK which it has investigated and validated. By 31 October, there had been 893 anti-Semitic incidents across the UK during the current conflict, by 3 November 1,019, by 7 November 1,124, by 10 November 1,205, by 15 November 1,324, by 22 November 1,563, and by 29 November 1,747 (more in just seven weeks than the annual total in 2022, when there were 263 anti-Semitic incidents over the same 54-day period). Besides these 1,747 anti-Semitic incidents, 1,123 other incidents (including criminal acts against Jewish people and property) have been reported to, and investigated by, the CST that were not judged to be anti-Semitic in nature. For full details of the reports, go to:

- <https://cst.org.uk>

### **Fall-out from Israel-Hamas conflict: poll of UK Jews on post-7 October experiences**

The Campaign Against Antisemitism (CAA), which organized a rally against anti-Semitism in central London on 26 November 2023 attended by up to 100,000 people (allegedly the largest such protest since the Battle of Cable Street in 1936), has also conducted an online poll of a self-selecting sample of 3,744 UK Jews between 12 and 17 November 2023 to gauge their experiences since 7 October 2023, when the terror group Hamas carried out its murderous incursion into Israel. Results appear to have been weighted to align with Jewish profiles in the census of population, although this cannot alter the fundamental nature of the sample as a non-probability convenience one. Eight questions were asked, key findings about UK Jewish attitudes and behaviour since 7 October including: 69% claimed to be less likely to show visible signs of their Judaism when going out; 66% disagreed that the police treat anti-Semitic hate crime in the same way as other forms of hate crime; 62% believed the Labour Party is too tolerant of anti-Semitism within its ranks; 61% have experienced or witnessed an anti-Semitic incident or knew somebody who had; and 48% had considered leaving the UK because of anti-Semitism. The CAA's press release, with full topline and description of methodology, is available at:

- [https://antisemitism.org/almost-70-of-british-jews-are-hiding-their-identity-and-almost-half-have-considered-leaving-britain-since-7<sup>th</sup>-october-new-caa-polling-shows/](https://antisemitism.org/almost-70-of-british-jews-are-hiding-their-identity-and-almost-half-have-considered-leaving-britain-since-7th-october-new-caa-polling-shows/)

## OFFICIAL AND QUASI-OFFICIAL STATISTICS

### **Census, 2021, England and Wales: new article and data on sexual orientation**

The Office for National Statistics has published *Sexual Orientation, further Personal Characteristics, England and Wales: Census 2021*. This includes breaks of sexual orientation by religion within age and sex. Headline findings in the article are that having no religion was more frequent among people who identified as LGB+ across all age groups (figure 7); and people who identified as Christian, Hindu, Muslim, or Sikh were less likely to be LGB+ than the overall population (figure 8). The article and dataset (see tables 2a, 2b, 2c) are available at:

- <https://www.ons.gov.uk/releases/sexualorientationfurtherpersonalcharacteristicsenglandandwalescensus2021>

### **Police-recorded hate crimes in England and Wales, 2022–23: revised data**

The Home Office has published a second edition of the statistical bulletin and tables on *Hate Crime, England and Wales, 2022 to 2023*, which was featured in *Counting Religion in Britain*, No. 97, October 2023. The update incorporates revised data from Nottinghamshire Police

relating to religious hate crimes for the year-ending March 2023. The effect of the revision has been to reduce the number of religious hate crimes recorded by police forces in England and Wales for 2022–23 from the original total of 9,387 to 8,241 offences. Therefore, rather than there being an increase of 9.1% in religious hate crimes over 2021–22, as previously stated by the Home Office, there was actually a *decrease* of 4.2%. For this important correction, see:

- <https://www.gov.uk/government/statistics/hate-crime-england-and-wales-2022-to-2023>

### **Equality and Human Rights Monitor, 2023**

The Equality and Human Rights Commission has published its *Equality and Human Rights Monitor* for 2023 (ISBN: 978–1–5286–4474–7). Extending to 372 pages, it assesses the current state of equality and human rights for each of the nine equality characteristics protected in law under the Equality Act 2010, focusing on Britain and England (there are separate reports for Wales and Scotland). The section on religion or belief is on pp. 192–221. This includes an initial detailed review of the legal and policy framework, highlighting ‘significant emerging case law clarifying the scope of protections for beliefs and expressions of beliefs, and the extent to which provision of services can and cannot be restricted on the basis of religion and belief’. Progress over recent years in achieving equality is then monitored by sundry performance indicators drawn from the Annual Population Survey, the Family Resources Survey, the Health Survey for England, the NHS Digital Health Survey for England, the Crime Survey for England and Wales, the Ministry of Justice, and the Home Office, among other sources. Relatively little use is made of the 2021 census of population. Although some outcomes for Muslims have improved, their outcomes generally remain poorer than for most other religious groups. Overall prevalence of religious hate crime in England and Wales has not changed, despite other types of hate crime having fallen in the long term. The section concludes with four recommendations. The report can be accessed from:

- <https://www.equalityhumanrights.com/our-work/equality-and-human-rights-monitor>

The reports for Wales and Scotland in 2023 can be reached via the same URL, the sections on religion or belief in each being at pp. 200–20 and pp. 165–85, respectively. They are arranged similarly to the Britain-wide report, albeit the Scottish document is more dependent on Scottish Government data.

#### APPENDIX KEYWORDS/TAGS

Anti-Semitic incidents, anti-Semitism, attachment to God(s), attendance at religious services, Batley, bereavement, blasphemy, Buddhists, Campaign Against Antisemitism, census of population, Christians, Christians Against Poverty, Church of England, Churches, Community Security Trust, coronavirus, cost of living crisis, councillors, Covid-19, Damon Perry, death, dying, emotions, Equality and Human Rights Commission, Equality and Human Rights Monitor, Eurotrack, financial pressures, funerals, God(s), Hamas, happiness, higher spiritual being(s), Hindus, image of the Prophet Muhammad, importance of religion for personal identity, Institute for Jewish Policy Research, Institute for the Impact of Faith in Life, Ipsos, Islamophobia, Israel, Israel-Palestine conflict, Israelis, Jed Meers, Jews, job satisfaction, Jonathan Boyd, Keir Starmer, Ken Eames, Labour Party, life satisfaction, London City Mission, Madeleine Pennington, mental health, Muslim Census, Muslims, Nathan Mladin, optimism, ordinands, Ordinands’ Association, Palestinians, Pearn Kandola Research, police, Policy Exchange, politics, practising Christians, psychological wellbeing, Rakib Ehsan, religious affiliation, religious hate crimes, religious prejudice, resilience, Savanta, schoolteachers, Scotland, self-censorship, self-control, sexual orientation, sharing the faith, Sikhs, Sky, Statistics for Mission, Strategic Development Funding, Techne UK, Theos, voting intentions, Wales, work, workplace, YouGov