

**Home Office Research Study 274**

# Religion in England and Wales: findings from the 2001 Home Office Citizenship Survey

Maria O'Beirne  
Communities Research

*The views expressed in this report are those of the authors, not necessarily those of the Home Office (nor do they reflect Government policy).*

Home Office Research, Development and Statistics Directorate  
March 2004

## Home Office Research Studies

The Home Office Research Studies are reports on research undertaken by or on behalf of the Home Office. They cover the range of subjects for which the Home Secretary has responsibility. Other publications produced by the Research, Development and Statistics Directorate include Findings, Statistical Bulletins and Statistical Papers.

### **The Research, Development and Statistics Directorate**

RDS is part of the Home Office. The Home Office's purpose is to build a safe, just and tolerant society in which the rights and responsibilities of individuals, families and communities are properly balanced and the protection and security of the public are maintained.

RDS is also part of National Statistics (NS). One of the aims of NS is to inform Parliament and the citizen about the state of the nation and provide a window on the work and performance of government, allowing the impact of government policies and actions to be assessed.

Therefore –

Research Development and Statistics Directorate exists to improve policy making, decision taking and practice in support of the Home Office purpose and aims, to provide the public and Parliament with information necessary for informed debate and to publish information for future use.

First published 2004

Application for reproduction should be made to the Communications and Development Unit, Room 264, Home Office, 50 Queen Anne's Gate, London SW1H 9AT.

© Crown copyright 2004 ISBN 1 84473 180.4

ISSN 0072 6435

---

# Foreword

The Home Secretary has spelt out the importance which the government attaches to effective engagement with and understanding of faith communities.

These communities together represent over three-quarters of the population of England and Wales. Most people derive their values and ethical and charitable motivation from faith. And faith communities constitute a very significant part of the voluntary and community sector.

The government recognises that faith raises distinct issues in a range of areas of public policy, and that faith communities oversee substantial community resources.

It follows from this that policies for building community cohesion, promoting civil renewal and building active citizenship cannot be fully effective unless they take account of the particular needs and perspectives of faith communities.

That is why the government has recently established the Faith Communities Unit in the Home Office, with a remit to help government to understand and engage with faith communities. And it is also why the Home Office Minister Fiona Mactaggart chaired a review, with the assistance of a Steering Group of Ministers and faith representatives, of the government's interface with the faith communities.

The publication of this survey of religion in England and Wales is doubly important and valuable - both as the first such report of its kind and as a source of key information to inform policy on government-faith relations. The report is based on the 2001 Home Office Citizenship Survey and provides for the first time insights into identity and religion, experiences of religious discrimination and religion as a driver of social and civic participation and attitudes. The study will remain a key source of information and insights, and will inform policy, for many years to come.

Godfrey Stadlen

Head of Faith Communities Unit

Part of the Directorate for Race, Cohesion, Equality and Faith within the Home Office's Communities Group.

## **Acknowledgments**

The author would like to thank people who reviewed this report:

Dr. Alan Aldridge and Dr. James Brown who were the external reviewers.

Mike Koudra, Jon Simmons and Dr Tony Munton who were the Home Office reviewers.

The author would also like to thank Gurchand Singh and colleagues in Communities Research for their invaluable help and advice in the early stages of drafting this report.

---

# Contents

Contents	iii
Executive Summary	vii
1. Introduction	1
2. A profile of religious affiliation	5
3. Self-identity and religion	17
4. Religious discrimination	23
5. Religion as a driver of social and civic participation and attitudes	35
6. Discussion	49
Appendices:	51
1. Methodological note	51
2. Additional tables	57
3. Regression output	63
References	77

## List of Tables

Table 2.1	Affiliation to the main faith communities by those aged 16 years and older: 2001 Home Office Citizenship Survey and 2001 National Census	6
Table 2.2	Faith communities by age	7
Table 2.3	Faith communities by ethnicity	9
Table 2.4	Faith communities by country of birth	11
Table 2.5	Occupational profile of respondents (based on NS-SEC categories)	14
Table 3.1	Which of the following things would say something important about you if you were describing yourself?	18
Table 3.2	Top ten things that would say something important about the respondent by ethnicity	19
Table 3.3	Top ten things that would say something important about the respondent by faith community	20
Table 4.1	The amount the government is doing to protect the rights of people belonging to religions by age and faith community	26
Table 4.2	The amount the government is doing to protect the rights of people belonging to religions by gender and faith community	27
Table 4.3	Ethnic and religious profile of respondents who thought the government was doing too little/too much	28
Table 4.4	The profile of respondents who thought that employer were doing too little, broken down by faith community	30
Table 5.1	Rights cited by respondents	36
Table 5.2	Responsibilities cited by respondents	38
Table 5.3	Influencing decisions locally and nationally	40
Table 5.4	Participating in social and religious groups	46
Table 5.5	Participating in informal and formal volunteering	47

---

## List of Figures

Figure 2.1 Sex of respondents who reported having a religious affiliation	6
Figure 2.2 Ethnic group by religious affiliation	10
Figure 2.3 Highest educational level attained by respondents	13
Figure 4.1 The amount the government is doing to protect the rights of people belonging to religions in Britain by faith communities	25
Figure 4.2 Perceptions about the amount of respect employers show for the customs of people belonging to different faith communities	30
Figure 5.1 Responsibilities cited broken by faith communities	39
Figure 5.2 Level of civic participation across faith communities	41

## Appendix 2 tables

Table A2.1 Country of birth by age and religious affiliation	57
Table A2.2 Occupational status by sex and religious affiliation	58
Table A2.3 Percentage who thought religion was important to self-description by age	59
Table A2.4 Percentage who require days off work for religious festivals or holidays by religious affiliation	59
Table A2.5 Percentage allowed time off work for religious festivals or holidays, as paid or unpaid leave by religious affiliation	59
Table A2.6 Did respondents' employers provide any facilities for prayer at work by religious affiliation?	60
Table A2.7 Percentage allowed time off work for religious festivals or holidays by sex and religious affiliation	60
Table A2.8 Percentage who participated in a civic activity in last 12 months broken down by sex and religious affiliation	60
Table A2.9 Percentage who participated in a civic activity in last 12 months by age and religious affiliation	61

## Appendix 3 tables

Table A3.1 Factors associated with having a religious affiliation	64
Table A3.2 Factors associated with reporting that religion is important to self-identity	66
Table A3.3 Factors associated with saying that the government is doing too little to protect the rights of people of different religions	68
Table A3.4 Factors associated with saying that employers are doing too little to respect the customs of people of different religions	70
Table A3.5 Factors associated with civic participation	72
Table A3.6 Factors associated with formal volunteering	74

---

# Executive summary

This report is the first to map the relevance of religion in the lives of people in England and Wales today. In a period of renewed interest in religion, in policy development and research, it provides much needed quantitative information about the importance of religion in shaping social attitudes and actions.

Using data from over 15,000 interviews with people in England and Wales in the 2001 Home Office Citizenship Survey, this report shows that:

- almost four out of every five people in England and Wales expressed a religious affiliation. The largest number (74%) described themselves as Christians. Muslims (2%) and Hindus (2%) were the largest of the remaining faith communities.
- being affiliated to a faith community means different things to different groups. In particular, members of minority religions tended to feel their beliefs were more fundamental to their sense of self-identity compared to many white Christians. Only 20 per cent of respondents felt their religious beliefs to be an important part of their sense of self-identity. However, this proportion was significantly higher for members of minority ethnic groups.
- most respondents thought the government and employers were doing enough with regard to protecting religious rights and respecting religious customs. However, a sizeable minority of young people and women affiliated to Muslim and Sikh faith communities thought that the government was doing too little. Likewise, a sizeable minority of young people and women affiliated to Sikh, Hindu and Christian faith communities thought that employers were not doing enough.
- people who expressed a religious affiliation were no more or less likely than others to be included in activities that we have collectively named as civic participation (such as speaking with a councillor or signing a petition). Education, age and a belief in the ability to effect change were the factors most closely associated with active civic participation.

## **How relevant is religion to people in England and Wales today?**

- Four out of every five respondents to the 2001 Home Office Citizenship Survey reported having an affiliation to a faith community.

- Levels of religious affiliation were higher for women than men, and for those of middle and older ages. This pattern is most noticeable within the Christian and Jewish faith communities.
- A younger age profile was noticeable among the Muslim, Sikh and Hindu faith communities, where a sizeable minority (between one-fifth and one-third of respondents) were aged between 16 and 24.
- Religious affiliation was higher for Asian and black respondents than for those of white or mixed race and for respondents born outside the UK or Ireland than within.

The 2001 Home Office Citizenship Survey findings indicate that those affiliated to particular faith communities did share certain socio-economic characteristics.

- For the most part, respondents with a religious affiliation lived in places with low to moderate levels of area deprivation; the exception to this were respondents affiliated to the Muslim faith community. A significantly larger proportion of Muslim respondents lived in areas with the highest levels of area deprivation.
- Levels of educational attainment varied by faith community. More respondents affiliated to Hindu and Jewish faith communities or with no religious affiliation held degrees, diplomas or higher qualifications than the overall average for the sample as a whole. Fewer Christian and Muslim respondents reported the highest level qualifications, and were more likely to have no formally recognised qualifications.
- Occupational status also varied by faith community. More Christian respondents and people with no religious affiliation than any other group reported being employed in managerial and professional occupations. Muslim respondents were more likely than any other group to report never having worked.

### **How important is religion to people's self-identity?**

The importance of religion to the respondents' self-identity was considered by asking it was an important part of their personal description.

- Overall, one-fifth of the respondents considered religion to be an important part of their self-identity after family, work, age/life stage and their interests.
- More respondents from minority faith communities and minority ethnic groups felt religion was important.

When all these socio-economic characteristics were considered together, the likelihood of religion being important to self-identity was greatest for people with the following characteristics:

- Asian and Sikh, Hindu or Muslim; or black or mixed ethnicity and Christian;
- born in Africa, Indian Subcontinent or Middle East;
- widowed or married;
- having a degree or diploma; A-Levels and overseas qualifications or other unspecified qualifications;
- aged 50 years and older.

### **To what extent did respondents feel religious discrimination existed?**

One of the ways in which inequality is expressed is through discrimination. In this report the author looked specifically at religious discrimination.

- The majority of respondents across all the faith communities thought that the government was doing the *right amount* to protect the rights of people belonging to religions in Britain.
- Of the minority of people who thought the government was doing *too little*, the largest proportion tended to be younger and from Muslim and Sikh faith communities.

Respondents were also asked whether employers were doing enough to respect the people's religious customs.

- The largest proportion of respondents across the faith communities thought they were doing about the *right amount*.
- Of the minority of respondents who thought that employers were doing *too little*, the largest proportions were young and affiliated to Sikh and Hindu faith communities.

Employers may show respect for religious customs by allowing employees time off work for religious festivals or ceremonies and by providing prayer facilities in the workplace.

- The vast majority of respondents, who were affiliated to a Christian faith did not require time off work for religious festivities. This may be because most major Christian festivities are attached to public holidays.

- The majority of respondents who required time off work were affiliated to Muslim and Hindu faith communities.
- Over two-thirds of respondents were allowed to take time off work for religious ceremonies and festivals. Of those respondents who were not allowed time off work the largest proportion of respondents were affiliated to Christian and Sikh faith communities.
- A larger proportion of men than women were allowed to take time off work for religious purposes.
- The majority of respondents reported that their employers did not provide prayer facilities.

### **How important is religion to social and civic participation?**

Respondents were asked to name rights and responsibilities that were expected of people living in Britain. The listing of rights did not vary by whether a person had a religious affiliation or not.

- Although respondents tended to cite rights not specifically related to religious expression, the largest proportion of respondents referred to freedoms encompassed in Article 10 of the 1998 Human Rights Act: Freedom of Expression, which can also cover expression of religious practices.

Being aware of one's rights and responsibilities is an important part of civic awareness.

- A sizeable minority of respondents (two in five) across the faith communities believed they could influence decisions affecting their local areas, but fewer respondents thought this was possible at the national level.
- Levels of civic participation in the 12 months prior to the interview suggest that there was very little difference between those with and without a religious affiliation.
- Hindu, Sikh and Muslim respondents were least likely to engage in some form of civic participation.
- More men than women across all the faith communities engaged in civic activities. However, participation levels were highest for women without a religious affiliation.

Active communities are measured in part by whether people participate in social groups.

- The majority of respondents across all faith communities, both men and women, were involved in some form of social club or group.
- Fewer Muslim respondents than the average for all respondents, participated in social clubs or groups.
- Respondents aged 16 to 24 years of age reported the highest levels of participation.

Active communities are also measured by involvement with volunteering.

- Almost two-thirds of the respondents reported that they were currently involved in some form of informal volunteering and almost two in every five took part in formal volunteering activities.
- Fewer Muslim respondents participated in either formal or informal volunteering.
- When all the socio-economic characteristics were considered, occupational status, educational attainment and age were more closely associated with civic participation and formal volunteering than religious affiliation.
- The likelihood of formal volunteering was greatest for black or mixed race respondents who were Christian, than for any other ethnic group with a religious affiliation.

This report indicates that religious affiliation and ethnicity are very closely inter-linked and, therefore, both should be considered together rather than separately in policy and research work. It also indicates that religion is relevant to debates on socio-economic circumstances, self-identity and discrimination against faith groups, among the population in England and Wales. However, the impact of religious affiliation on individual civic and social participation is not as significant as other personal characteristics.



This report is the first to map the relevance of religion in the lives of people in England and Wales today.

It is written in a period when religion and faith communities are recognised as important to policy discussions about racial equality, community cohesion, social capital and neighbourhood renewal.<sup>1</sup> Although there is more interest in the potential of religion as a lever to bring about social change, there is limited quantitative evidence to support the view that it actually shapes social attitudes and experience in Britain today.

Until the 2001 Home Office Citizenship Survey, there was no large-scale study [of a representative sample of adults aged 16 years and older] that collated perceptions and experiences of equality and levels of civic and social participation by faith community. Inferences about religious affiliation and its influence on shaping views were drawn from surveys with small samples or qualitative studies focusing on one or two of the main faith communities. This report contributes to bridging the information gap on the extent to which religion shapes social attitudes and experiences.

### **What is religion?**

Defining religion in societies with a single dominant faith (like Christianity) has proved to be a complex task for researchers, but in modern multi-faith societies this has become harder. The actual term 'religion' is an invented or constructed category.<sup>2</sup>

Academics have reached some agreement about the benefit of religion both to individuals and groups in society. Specifically, religion connects people; it symbolises core values of that collective and enables its members to feel a profound sense of belonging. However, as Hunt also points out, societies and their constituent groups can also be *divided* on the basis of religious affiliation.<sup>3</sup>

---

1 J. Lewis (2001) *Faiths, hope and participation. Celebrating faith groups' role in neighbourhood renewal.* London: The New Economics Foundation.

2 P. Beyer (2001) *Contemporary Social Theory as it Applies to the Understanding of Religion in Cross-Cultural Perspective.* In Fenn, R. *The Blackwell Companion to Sociology of Religion.* Oxford: Blackwell.

3 S. Hunt (2002) *Religion in Western Society,* London:Palgrave.

Interviewers in the 2001 Home Office Citizenship Survey simply asked respondents: *what is your religion?* They responded, for the most part, by naming a particular religion or faith community or by stating that they did not have a religion. The specific branch of the religion they named and the degree to which they adhere to its practices and rites or felt bound to that particular collective/community were not recorded in the survey.

For those respondents who replied to the question by naming a particular religion, it was understood that they were *affiliated* in some way, past or present, to that particular religion or faith community. The term affiliation was taken to mean a present or past personal or familial connection.

Throughout this report the term faith community refers to the various branches or collectives of people within the main religions mentioned by the Home Office Citizenship Survey respondents.

In all, eight faith community categories are referred to in this report:

1. Christian
2. Muslim
3. Hindu
4. Sikh
5. Jewish
6. Buddhist
7. Other – because the number of cases in this category was small it was combined with the previous six groups to form an ‘All faith communities’ category. This category is usually compared in the text with the ‘no religious affiliation’ category.
8. No religious affiliation: this category includes people who said they were atheist or agnostic as well as those who said they had no religious affiliation.

## Structure of the report

The chapters in this report are organised around three key themes:

- self-identity
- religious discrimination
- social and civic participation.

Each of these themes is a core component of the Home Office Citizenship Survey and an important measure of active communities and perceptions of equality in England and Wales.

Chapter Two looks at the profile of respondents affiliated to the major faith communities in England and Wales in terms of key demographic factors such as sex, age, educational attainment and employment status. Specifically it seeks to identify the types of people who are likely to have a religious affiliation.

Chapter Three examines the extent to which religion is important to the respondents' self-identity compared to other personal characteristics.

Chapter Four explores perceptions of people from different faith communities about the respect and support for religious rights and customs shown by the government and employers. It looks at the extent to which support from employers is translated into practice by being allowed to take time off work for religious festivities and being provided with prayer facilities at work.

Chapter Five presents findings from the survey about the extent to which religion influences social attitudes and behaviour. It considers whether people with a religious affiliation in general, and a link to particular faiths specifically, are more active in their communities (by volunteering and membership of social clubs or groups) and participate in civic activities.

Certain presentational conventions are used in this report. Unless otherwise stated, when groups of respondents are compared with one another, only the statistically significant results are presented in the text. As a result of the small cell sizes only top line data for respondents affiliated to Jewish and Buddhist faith communities are presented. Full details of the conventions, the survey and the analysis methodology used in the 2001 Home Office Citizenship Survey are presented in Appendix 1.



---

## 2.

# A profile of religious affiliation

Our understanding about the role of religion in shaping social attitudes and experiences in British society has to a large extent been informed by the findings from qualitative and small-scale studies. Until the 1990s, there was a dearth of quantitative research about the socio-demographic profile of those affiliated to the major faith communities or about the role of religion in influencing social attitudes and experiences. The exception to this was the Fourth National Survey of Ethnic Minorities.<sup>4</sup> The information gaps made it difficult for researchers to make general evidence-based statements about the experiences and attitudes of people affiliated to particular faith communities.

This chapter presents a socio-demographic profile of a representative sample of over 15,000 respondents from the 2001 Home Office Citizenship Survey according to their religious affiliation. The data do not constitute evidence that the socio-economic profile of respondents is determined by their religious affiliation. Rather the data illustrate that the respondents affiliated to particular faiths share certain socio-economic experiences and characteristics. Some of the socio-economic circumstances experienced by people from one faith community may be similar to those experienced by other faith communities.

### **Who was affiliated to a religion?**

In answer to the question '*what is your religion?*', 78 per cent of respondents reported that they *had a religion*. The survey findings compare favourably with the 2001 National Census data on religious affiliation (Table 2.1).

According to preliminary reports from the 2001 National Census, three out of four people (77%) aged 16 years and older in England and Wales reported having a religion (Office for National Statistics, 2003). Most of the population (73%) reported their religion as Christian.

---

4 T. Modood, *et al.* (2001) *Ethnic Minorities in Britain: Diversity and Disadvantage*. The Fourth National Survey of Ethnic Minorities. London: Policy Studies Institute.

**Table 2.1: Affiliation to the main faith communities\* by those aged 16 years and older: 2001 Home Office Citizenship Survey and 2001 National Census**

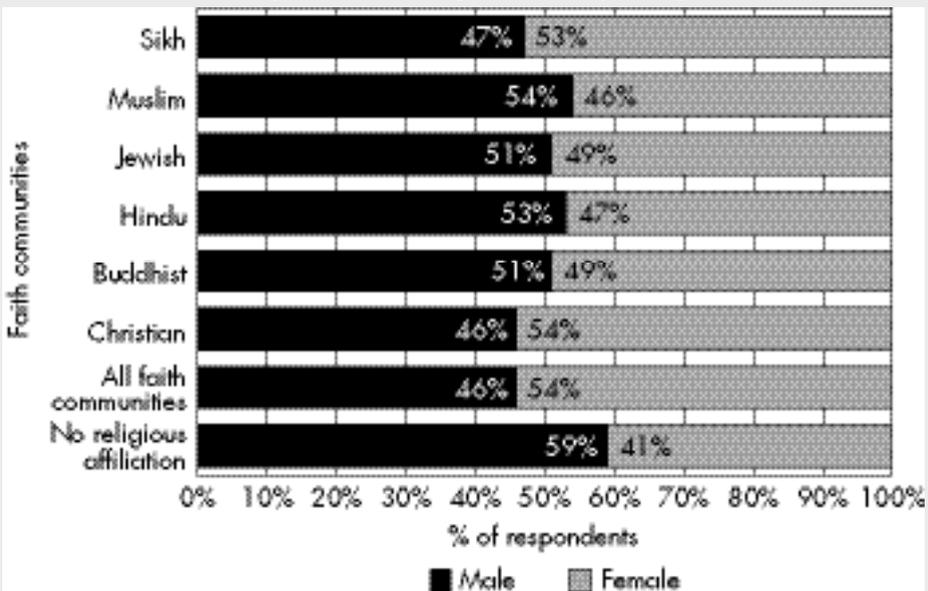
Religion	2001 HOCS	2001 National Census**
Christian	74%	73%
Muslim	2%	2%
Hindu	0.8%	1%
Jewish	0.5%	0.5%
Sikh	0.5%	0.5%
Buddhist	0.3%	0.3%
<b>Respondents:</b>	<b>15,475</b>	<b>41,553,180</b>

\* 'No religion' and 'other faith communities' were omitted from this table

\*\* (Source: Office For National Statistics, 2001 National Census data)

More women (83%) than men (74%) reported a religious affiliation. Across the faith communities there were more men than women affiliated to Muslim, Hindu, Jewish and Buddhist religions. In contrast, there were more women than men affiliated to Sikh and Christian faith communities (see figure 2.1).

**Figure 2.1: Gender of respondents who reported having a religious affiliation**



Note: N for Men: 6,792 N for Women: 8,510

## To what extent did affiliation to a faith community vary by age?

Existing research suggests that affiliation to some religions, like the Christian faith, increases with age.<sup>5</sup> Declining activity or interest in work, sports or school-related matters has been identified as a possible explanation for more engagement with a faith community. The 2001 Home Office Citizenship Survey suggests that the age profile of respondents with a religion differed from those without. People with a religious affiliation tended to be older (47% aged 50 years and older), whereas the largest proportion of respondents without a religious affiliation were in their 'middle years' (55% aged 25 to 49).

**Table 2.2: Faith community broken down by age**

	No religious affiliation	All faith communities	Christian	Muslim	Hindu	Jewish	Sikh	Buddhist	All
16-24	22%	10%	10%	30%	20%	18%	25%	8%	13%
25-49	55%	43%	42%	55%	53%	37%	53%	74%	45%
50+	23%	47%	48%	14%	27%	45%	21%	18%	42%
<b>Respondents:</b>	<b>2,379</b>	<b>12,915</b>	<b>9,266</b>	<b>2,195</b>	<b>777</b>	<b>51</b>	<b>388</b>	<b>109</b>	<b>15,294</b>

Across the faith communities the variation in affiliation by age was also apparent. Apart from the Christian faith, the largest proportion of respondents affiliated to the other faith communities were aged 25 to 49 years. The oldest age profiles were found among the Christian and Jewish faith communities, where almost half of people were aged 50 years and older. In contrast, a younger age profile was evident among the other faiths, where a sizeable minority of respondents affiliated to Hindu (one-fifth); Sikh (one-quarter) and Muslim faith communities (almost one-third) were aged 16 to 24 years. This age profile is consistent with demographic patterns from the 2001 National Census.

5 S. Hunt (2002) *Religion in Western Society*, London: Palgrave.

## Did religious affiliation vary by ethnicity?

The relationship between religion and ethnicity is important and complex with two key aspects. Firstly, religions traditionally could be linked to specific geographic areas, but with overseas migration such geographically specific associations no longer apply. Therefore, religions are not unique to their country of origin. Secondly, from existing British research it seems that religious affiliation is likely to be stronger among minority ethnic groups than the white population.<sup>6</sup> In light of this, what can be said about the ethnic profile of respondents affiliated to the main faith communities from the 2001 Home Office Citizenship Survey?

The data presented in Table 2.3 indicate that 99 per cent of respondents with no religious affiliation were white and one per cent came from minority ethnic groups, most of whom were Chinese or black Caribbean. The majority of respondents affiliated to a Christian faith community (98%) were white, and two per cent were black. The majority of respondents affiliated to a Muslim faith community were Asian (76%).

Most of the people who were affiliated to Hindu (83%) and Sikh (88%) faith communities also described themselves as Asian. Table 2.3 highlights that none of the listed religions is *unique* to any one ethnic group. The diversity both within and between the main ethnic categories (indicated in bold in Table 2.3) is clearly evident in the profile of the respondents affiliated to the Muslim faith community who were from 11 of the 15 ethnic groups listed.

As a counter check, the analysis examined religious affiliation associated with particular ethnic groups (Figure 2.2). The data indicated that the majority of white (77%) and black (78%) respondents reported having a Christian affiliation. In contrast, no one religion was reported by an overall majority of Asian respondents, which should warn us against from freely using religious affiliation and ethnicity as proxy measures of one another.

---

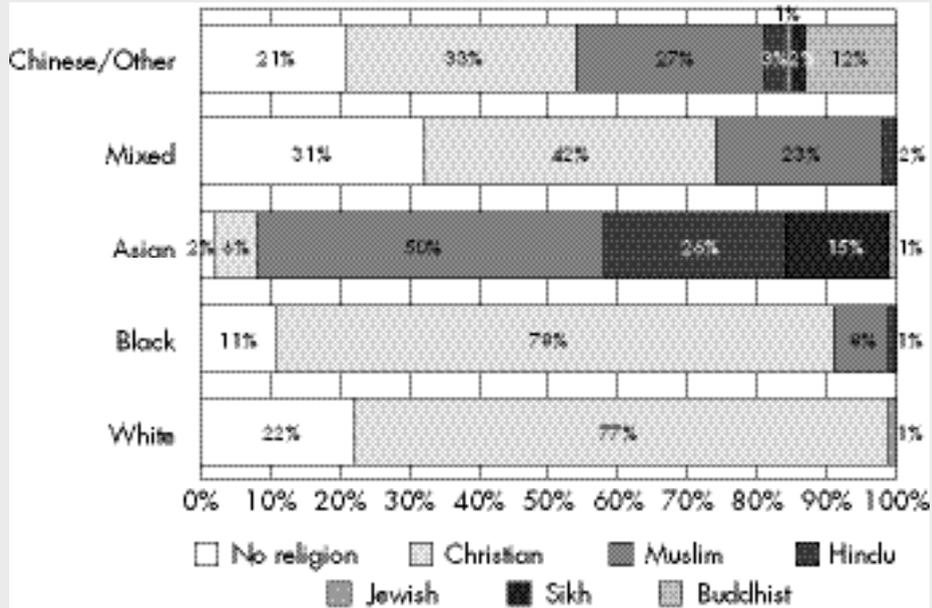
<sup>6</sup> T. Modood, *et al.* (2001) *Ethnic Minorities in Britain: Diversity and Disadvantage*. The Fourth National Survey of Ethnic Minorities. London: Policy Studies Institute.

**Table 2.3: Ethnic profile broken down by faith community**

	No religious affiliation	All faith communities	Christian	Muslim	Hindu	Jewish	Sikh	Buddhist	All
<b>White</b>									
White British	93%	88%	92%	1%	1%	75%	1%	59%	89%
White Irish	1%	2%	2%						2%
White other	5%	4%	4%	5%		24%			4%
<b>Mixed</b>									
Mixed white and black Caribbean				1%					-
Mixed white and black African				1%	1%				-
Mixed white and Asian				1%					-
Mixed other				1%					-
<b>Asian</b>									
Asian or Asian British Indian		1%		9%	83%		88%		1%
Asian or Asian British Pakistani		1%		42%					1%
Asian or Asian British Bangladeshi				18%			1%		-
Asian or Asian British other				7%	12%		7%	13%	-
<b>Black</b>									
Black or black British Caribbean		1%	1%						1%
Black or black British African		1%	1%	4%	1%				1%
<b>Other</b>									
Chinese								15%	-
Any other ethnic group				8%	2%	1%	3%	13%	-
<b>Respondents:</b>	<b>2,193</b>	<b>12,922</b>	<b>9,271</b>	<b>2,195</b>	<b>778</b>	<b>51</b>	<b>388</b>	<b>110</b>	<b>15,115</b>

The columns do not always add up to 100%. Cell sizes of less than 0.5% have been rounded off to 0 and those of between 0.5 and 0.9 have been rounded off to 1.

**Figure 2.2: Ethnic group by religious affiliation**



Note: N for white respondents: 9,280; N for mixed respondents: 374  
 N for black respondents: 1,812; N for Chinese/other respondents: 601  
 N for Asian respondents: 3,227

**Did religious affiliation vary by country of birth?**

The vast majority of respondents, those belonging to a faith community (96%) and those without a religious affiliation (93%), were born in the UK or Ireland.

Across the faith communities, respondents gave a wide range of countries as their places of birth. Two in every five Muslim respondents (43%) were born in the Indian subcontinent while almost one in three respondents (31%) were born in the UK or Ireland.

Of Sikh respondents the largest proportion (49%) were born in the UK or Ireland. In contrast, the birthplaces reported by three-quarters of the Hindu respondents covered countries from three continents – Asia, Africa and Europe (primarily UK) - and reflect the patterns of migration since the 1960s and 1970s of people born in the Indian subcontinent and East Africa.

**Table 2.4: Faith communities by country of birth**

	No religious affiliation	All faith communities	Christian	Muslim	Hindu	Jewish	Sikh	Buddhist	All
UK and Ireland	96%	93%	96%	31%	28%	77%	49%	66%	94%
Europe	1%	1%	1%	3%	-	10%	-	-	1%
Middle East	-	-	-	6%	1%	-	2%	-	-
Africa	1%	1%	1%	8%	26%	1%	10%	-	1%
Indian Subcontinent	-	2%	-	43%	32%	-	39%	-	1%
Caribbean and Americas	-	-	-	-	1%	-	-	-	-
North America	-	-	-	-	-	1%	-	-	-
Australia and Oceania	1%	-	-	-	-	-	-	-	-
East and South East Asia	-	1%	-	1%	9%	-	-	31%	-
Other	1%	2%	1%	8%	3%	10%	-	3%	1%
<b>Respondents:</b>	<b>2,316</b>	<b>12,218</b>	<b>9,004</b>	<b>1,920</b>	<b>690</b>	<b>50</b>	<b>333</b>	<b>93</b>	<b>14,534</b>

The columns do not always add up to 100%. Cell sizes of less than 0.5% have been rounded off to 0 and those of between 0.5 and 0.9 have been rounded off to 1.

### To what extent were members of faith communities born in the UK, Ireland or overseas similar in terms of age profile?

The age profile of people born overseas and in the UK or Ireland varied across the faith communities. People affiliated to a Christian faith who were born in the UK or Ireland tended to be older (49% were aged 50 years and older), than people affiliated to minority faith communities (50% Sikh; 55% Hindu and 67% Muslim UK-born respondents were aged between 16 and 24 years).

Conversely, people affiliated to minority faith communities and born overseas tended to be aged between 25 and 49 (Muslim: 64%, Sikh: 59% and Hindu: 54%) or older: 35% of Sikh and 37% of Hindu respondents were aged 50 years and older).

This age profile is likely to reflect patterns of overseas migration into the UK in the last 50 years or so. But as the survey did not ask those respondents born overseas when they migrated to the UK, it is not possible to confirm this.

### **Did marital status vary across faith communities?**

Many important life stages are marked by religious ceremonies, such as marriage. To what extent did marital status vary by affiliation to a religion or faith community?

A larger proportion of respondents with no religious affiliation (45%) compared with people belonging to a faith community (23%) were single. Across the faith communities, the largest proportions of respondents who were in their first marriage were affiliated to the Hindu (65%) and Sikh (61%) faith communities. The largest proportion of respondents who were in their second or subsequent marriages were affiliated to Christian and Jewish faith communities.

### **Did residency and neighbourhood deprivation vary within faith communities?**

The majority of respondents (almost two-thirds) lived in urban areas. However, respondents affiliated to Jewish and Muslim faith communities were more likely to reside in inner-city locations.

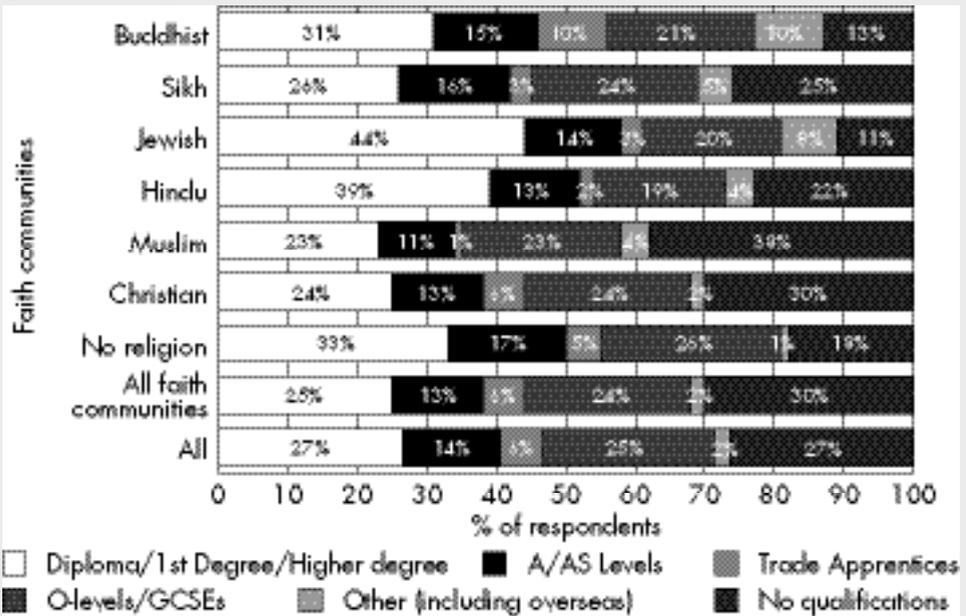
Over half of respondents across the faith communities either owned their homes outright or at the time of the survey had a mortgage. Respondents affiliated to the Sikh (88%), Hindu (76%), Jewish (74%) and Christian (74%) faith communities reported the highest levels of outright home ownership/mortgaging. The lowest levels were reported by respondents affiliated to the Muslim faith community (52%), together with the highest levels of renting from local authorities (22%). The majority of respondents lived in areas with low to moderate levels of area deprivation. The only exception were for respondents affiliated to the Muslim faith, of whom over half (59%) lived in areas with the highest levels of area deprivation.

### **Did educational attainment vary across faith communities?**

Educational attainment varied between faith communities, in particular at both ends of the qualification spectrum: those with diplomas or degrees and those with no formally recognised qualifications (see figure 2.3).

More respondents with no religious affiliation (33%) had attained the highest levels of recognised educational qualifications (diploma, first degree and higher degree qualifications), than their counterparts belonging to a faith community.

**Figure 2.3: Highest educational level attained by respondents**



Note: N for No religion: 2,361 N for Christian: 9,198 N for Buddhist: 107 N for Jewish: 51 N for Hindu: 768 N for Muslim: 2,154 N for Sikh: 382 N for all faith communities 12,786.

Across faith communities there was considerable variation in the proportions of respondents who achieved diploma, degree and postgraduate qualifications. Respondents affiliated to Jewish and Hindu faith communities were more likely than their counterparts from other faith communities to have attained the highest levels of recognised qualifications.

The smallest proportions of respondents with the highest educational qualifications were affiliated to the Christian and Muslim faith communities. These respondents were also more likely than their counterparts affiliated to other religions to have had no formally recognised qualifications: among Muslim respondents these primarily included people born overseas and aged 25 to 49.

**Did employment status vary across faith communities?**

The Home Office Citizenship Survey data presented in table 2.5 indicate that there was very little variation between the occupational status of respondents, irrespective of whether they had a religious affiliation. However, between the faith communities there was some variation in employment status. Larger proportions of Christian (31%)

respondents held managerial and professional positions in contrast to Muslim (13%) and Sikh (18%) respondents. The proportion of respondents who had never worked (outside the home) was highest for those affiliated to the Muslim faith (20%), than any of the other faith communities. When this finding was analysed further by sex, the proportion of respondents who never worked was higher for Muslim women (35%) than Muslim men (7%), and specifically for Muslim women aged 50 years and older (63%). Although the gap between women and men was consistent across all the faith communities, it was most evident among men and women from Muslim, Hindu and Sikh faith communities (see Table A2.2 Appendix 2).

**Table 2.5: Occupational profile of respondents (based on NS-SEC categories)**

	No religious affiliation	Christian	Muslim	Hindu	Sikh	All
Managerial and professional	34%	31%	13%	28%	18%	31%
Intermediate	12%	15%	7%	11%	12%	14%
Small employers/self employed	8%	7%	6%	10%	10%	7%
Lower supervisory and technical	10%	10%	4%	7%	9%	10%
Semi-routine	12%	16%	15%	14%	15%	15%
Routine occupations	13%	14%	13%	10%	11%	14%
Never worked/LTU*	2%	2%	20%	6%	7%	2%
Full time students	10%	5%	22%	15%	18%	7%
<b>Respondents:</b>	<b>2,352</b>	<b>9,191</b>	<b>2,162</b>	<b>764</b>	<b>381</b>	<b>15,134</b>

The columns do not always add up to 100%. Cell sizes of less than 0.5% have been rounded off to 0 and those of between 0.5 and 0.9 have been rounded off to 1. The findings for respondents affiliated to Jewish and Buddhist faith communities were omitted from the table because the number of cases was too small for statistical analysis. NS-SEC: National Statistics Socio-Economic Classification (NS-SEC)

\* LTU = long term unemployed.

### Summary of factors associated with having a religious affiliation

- The 2001 Home Office Citizenship Survey data suggest that over two-thirds of the population have some religious affiliation. However, affiliation to a faith community varied by respondents' socio-demographic characteristics.

- Religious affiliation was higher for women than men.
- Respondents without a religion tended to be white, aged 25 to 49, hold the highest qualifications and were employed in professional or managerial occupations.
- The age profile of people affiliated to Christian and Jewish faiths was older than other faith communities.
- In contrast, a sizeable minority of respondents affiliated to the Hindu and Sikh faith communities were aged 16 to 24.

The data also suggest that ethnicity is clearly associated with particular faith communities. However, religion is a problematic proxy measure for ethnicity as not all Christian respondents are white and not all Muslim respondents are Asian. Likewise, not all Asian respondents are affiliated to any one faith community.

- For the most part, respondents affiliated to a religion lived in areas with low to moderate levels of area deprivation. The exception to this were respondents affiliated to the Muslim faith, who lived in areas with high levels of area deprivation.
- Inequality was also apparent in areas of education and employment. Across the faith communities the largest proportion of respondents with no formally recognised qualifications were affiliated to the Muslim and Christian faith communities. The largest proportion of respondents who had never worked was found among those affiliated to the Muslim faith community.

The author used multivariate analysis to look at which of the many personal characteristics outlined in this section of the report were most strongly associated with having a religious affiliation when all of these factors were taken into consideration. The key socio-demographic factors included in the analysis were:

- gender
- age
- ethnicity
- country of birth
- educational attainment
- marital status
- location.

The findings from this analysis indicate that the odds of having a religious affiliation were higher for:

- women
- people aged 50 years and older
- people of Asian, black or mixed ethnicity
- people born overseas in Africa, Indian subcontinent or Middle East
- people who were widowed or married
- people with no formally recognised qualifications, or having overseas qualifications
- people living in the North East of England, North West of England, Yorkshire or Humberside or the West Midlands.

From the analysis it was clear that levels of area deprivation, the occupation held by the respondent and household size were not significantly associated with reporting a religious affiliation.

The odds of reporting a religious affiliation were reduced for respondents who were of white or mixed ethnicity.

Full details of the regression modelling and outputs are presented in Appendices 1 and 3.

---

### 3.

## Self-identity and religion

The findings in the previous chapter shed some light on the characteristics of different faith communities identified in the 2001 Home Office Citizenship Survey. This chapter explores the extent to which religion is important to the self-identity of respondents. For the purposes of this report, self-identity was defined in a specific way: the characteristics people drew on to describe themselves.

Existing research suggests that among minority ethnic groups, religion is a relevant factor in a person's self-description, particularly for people from the Indian subcontinent.<sup>7</sup> This position has to some extent been supported by the multivariate analysis findings presented in Chapter 2. Other research suggests that religion is important to migrant minority ethnic groups because it is integral to their cultural and ethnic identity. Furthermore, in the midst of the social change associated with migration, religion may provide reassurance in a period of transition.<sup>8</sup> Being part of a faith community may also provide support (economic, social and cultural) to its members.

In the Home Office Citizenship Survey respondents were asked '*Suppose you were describing yourself, which of the things on this card would say something important about you?*'. Respondents were shown a list of 15 items from which they were asked to pick those they considered to be important. The items were ranked in order of frequency.

---

7 T. Modood, *et al.* (2001) *Ethnic Minorities in Britain: Diversity and Disadvantage*. The Fourth National Survey of Ethnic Minorities. London: Policy Studies Institute.

8 S. Hunt (2002) *Religion in Western Society*. London: Palgrave.

**Table 3.1: Which of the following things would say something important about you, if you were describing yourself?**

<b>Factors</b>		
1	Your family	71%
2	Kind of work you do	48%
3	Age and life stage	42%
4	Your interests	41%
5	Level of education	32%
6	Your nationality	29%
7	Your gender	21%
8	Level of income	20%
9	<b>Your religion</b>	<b>20%</b>
10	Your social class (working, middle)	18%
11	The country your family came from originally	16%
12	Your ethnic group or cultural background	13%
13	The colour of your skin	11%
14	Any disability you may have	9%
15	Your sexuality	7%

Note: Total number of respondents: 10,015 – the core sample only - used in this table. Respondents were allowed to name one or more factors in their responses.

For the sample as a whole, the characteristic most frequently cited by respondents which said something important about themselves was their family, followed by the work they did, their age/life stage and their interests. Religion, denoted in the table in bold text/shaded area, was ranked 9th, which indicates that it was of less importance than family, work, education and nationality for the sample overall. However, religion was considered to be more important for their identity than skin colour (11%) and ethnic or cultural group (13%).

### **Did the importance of religion to self-identity vary among different ethnic groups?**

The survey data suggest there was considerable variation across the sample of respondents who thought religion was important to their personal descriptions. In the first instance the analysis considered the perceptions of respondents broken down by ethnicity.

In contrast to the 17 per cent of white respondents who said that religion was important to their self-identity, 44 per cent of black and 61 per cent of Asian respondents said so.

Only four of the six main ethnic categories - white, black, Asian and mixed race - were considered because of the number of cases available for analysis. Table 3.2 indicates the largest proportion of respondents across the four ethnic groups that selected 'family' as an important factor when describing themselves. Of interest in this table is where religion is ranked. For white respondents religion was ranked tenth on the list of 15 items and seventh for respondents of mixed ethnicity. However, for Asian and black respondents religion was in the top three factors considered to be important in their personal descriptions.

**Table 3.2: Top ten things that would say something important about the respondent by ethnicity**

Ranked frequency	White	Black	Asian	Mixed ethnicity
1	Family	Family	Family	Family
2	Work	Ethnicity/culture	<b>Religion</b>	Education
3	Age/life-stage	<b>Religion</b>	Ethnicity/culture	Age/life-stage
4	Interests	Country of origin	Education	Work
5	Education	Education	Work	Interests
6	Nationality	Nationality	Country of origin	Ethnicity/culture
7	Gender	Skin colour	Age/life-stage	<b>Religion</b>
8	Income	Age/life-stage	Nationality	Country of origin
9	Social class	Interests	Interests	Nationality
10	<b>Religion</b>	Nationality	Skin colour	Skin colour

For the analysis the proportion of respondents who recorded a specific answer was used to rank the factors.

### Did the importance of religion to self-identity vary among different faith communities?

Unsurprisingly, a quarter (23%) of those with a religion stated that it was important to their self-description. In contrast, four per cent of those who were not affiliated to a faith community stated that not having a religious affiliation was important to their identity. For all respondents affiliated to a faith community, religion was ranked almost mid-way as seventh out of the 15 possible factors.

Table 3.3 presents the ranking for religion across the six main faith communities. As with ethnicity, the importance of religion varied between faith communities. For respondents affiliated to the Muslim, Hindu and Sikh faiths, religion was ranked second only after family. Among Jewish respondents religion was ranked highest. Among respondents affiliated to a

Christian faith, religion was ranked seventh after family, work, age/life-stage, interests, education and nationality. However, among black Christian respondents, religion was ranked as second only after family.

**Table 3.3: Top ten things that would say something important about the respondents by faith community**

Rank	Christian	Muslim	Hindu	Sikh	Jewish	Buddhist
1	Family	Family	Family	Family	<b>Religion</b>	Work
2	Work	<b>Religion</b>	<b>Religion</b>	<b>Religion</b>	Family	Family
3	Age/life stage	Ethnicity/culture	Ethnicity/culture	Ethnicity/culture	Education	<b>Religion</b>
4	Interests	Education	Work	Work	Work	Interests
5	Education	Country of origin	Education	Education	Interests	Age/life-stage
6	Nationality	Age/life stage	Nationality	Country of origin	Ethnicity/culture	Nationality
7	<b>Religion</b>	Nationality	Age/life-stage	Age/life-stage	Age/life-stage	Education
8	Gender	Work	Country of origin	Nationality	Income	Gender
9	Income	Interests	Interests	Gender	Gender	Country of origin
10	Social class	Skin colour	Skin colour	Social class	Social class	Culture

**Did the importance of religion to self-identity vary by gender, age and country of birth**

The analysis considered whether such key demographic variables as sex, age and country of birth were associated with how religion was ranked. The 2001 Home Office Citizenship Survey suggests that more women (57%) than men (42%) affiliated to a faith community said that religion was important to their self-identity. This pattern was consistent for Christians, Hindus, and Sikhs.

In terms of age, the largest proportion of respondents who thought religion was important were aged 50 years and older. Within the three age groups further variation was apparent in the different faith groups. Of 16-to 24-year-old respondents, the largest proportions who

reported that religion was important to their self-identities were affiliated to the Muslim (74%), Sikh (63%) and Hindu (62%) faith communities rather than Christians (18%). Of 25-to-49 year-olds, the largest proportion of respondents who thought religion was important were affiliated to Muslim (64%) and Sikh (58%) faiths. This pattern was also consistent among those aged 50 years and older.

The analysis also looked at the respondents' country of birth and this too produced variation in responses. For the sample as a whole, a larger proportion of people born outside the UK or Ireland (47%) than within (18%) reported that religion was important to their self-identity.

A larger proportion of respondents affiliated to a Christian (39%) faith community born overseas than those born within the UK or Ireland thought religion was important to their self-identity.

### **Summary of factors associated with religion being important to self-identity**

Respondents in the 2001 Home Office Citizenship Survey were asked what kinds of characteristics they would use in their self-description; the analysis looked at where religion fitted into that range of characteristics.

- For the sample overall, religion was mentioned less frequently by respondents than factors such as family, work, interests, education and nationality.
- However, the analysis also indicated that perceptions about the importance of religion varied by ethnicity and by religion. White and Christian respondents were less likely to report religion as important to their self-identity than Asian, black or mixed ethnicity respondents affiliated to Christian, Muslim, Hindu and Sikh faith communities.
- Likewise, women rather than men were more likely to say that religion was important to their identity,
- as were respondents aged 50 years and older,
- and people born outside the UK, Ireland or the rest of Europe.

Using a multivariate analysis allowed us to look at which of the many personal characteristics outlined in this section of the report were most strongly associated with saying that religion was important to one's self-identity. The key socio-demographic factors included were:

- gender
- age
- ethnicity by religion
- country of birth
- educational attainment
- marital status
- location

Findings from the analysis indicate that the odds of saying that religion was important to self-identity were higher for:

- people aged 50 years and older
- people with degrees, diplomas, A-levels and overseas qualifications
- people who were Asian and Hindu or Muslim or Sikh; people who were black or mixed ethnicity and Christian; people belonging to other minority faith groups
- people born in Africa, the Indian subcontinent or the Middle East
- people who were widowed or married.

From the multivariate analysis, religion and ethnicity combined were more strongly associated with self-identity (particularly for minority ethnic and faith groups) than other personal characteristics such as the gender of the respondent, age and country of birth, education and occupation. Although more women reported that religion was important to identity, when all factors were controlled for, the odds of reporting this were reduced for both women and men.

However, in highlighting the importance of religion to respondents' identities the reader should not forget that across all ethnic groups and almost all religious faiths, the factor most frequently identified by over two-thirds of respondents (71%) as important to their self-descriptions was the family. Full details of the regression modelling and outputs are presented in Appendices 1 and 3.

---

## 4.

# Religious discrimination

The 2001 Home Office Citizenship Survey explored the issue of religious discrimination, specifically to seek respondents' perceptions of whether there was sufficient protection against such discrimination. There is no consensus on how to define religious discrimination, but it is sometimes defined in terms of its manifestations. The following list illustrates the range of ways, from the subtle to the explicit, in which people may be religiously discriminated against in daily life:

- discounting religious beliefs of others
- religious jokes
- compulsory services
- exclusionary prayer
- non association due to religion
- failure to provide alternative services.<sup>9</sup>

At the time of this survey there was no single piece of legislation in the UK pertaining specifically to religious discrimination apart from The Northern Ireland Act (1998) which is only applicable in Northern Ireland. Religious discrimination is dealt with under the European Convention for the Protection of Human Rights and Fundamental Freedoms and the 1998 Human Rights Act. Specific legislation such as the 1976 Race Relations Act does not expressly provide people of all religious faiths with protection from prejudice or discrimination.<sup>10</sup> It only protects some religious groups who are defined as ethnic groups such as Sikhs and Jews.

Under article 9 of the 1998 Human Rights Act, '*...everyone has the right to freedom of thought, conscience and religion... to manifest his religion or belief in worship, teaching, practice and observance*'. This piece of legislation, together with Article 14 of the 1998 Act '*the enjoyment of the rights and freedoms set forth in this convention shall be enjoyed without discrimination on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a minority property, birth or other status*' are now part of UK domestic law.<sup>11</sup>

---

9 C. Huang, and B. Kleiner (2001) New Developments Concerning Religious Discrimination in the Workplace. *International Journal of Sociology and Social Policy*. Volume 21. Number 8-10: 128 –136

10 B. Hepple and T. Choudhury (2001) *Tackling Religious Discrimination: Practical Implications for Policy-makers and Legislators*. Home Office Series 221. London: Home Office

11 op cit.

Prior to the 2001 Citizenship Survey, there was no large-scale study that examined the experience and nature of religious discrimination or racial prejudice. Existing studies suggest that there was a consensus view that prejudice against Asian people primarily meant prejudice against Muslims.<sup>12</sup>

The 2001 Citizenship Survey included five questions about the aspects of religious discrimination experienced in the workplace. The responses are considered in detail in the following tables. The survey first examined respondents' views on the amount of work the government is doing to protect the religious rights of people in Britain.

### **How much is the government doing to protect the rights of people belonging to different religions in Britain?**

The largest proportions of all respondents said the government was doing *about the right amount* to protect the rights of people belonging to religions in Britain.

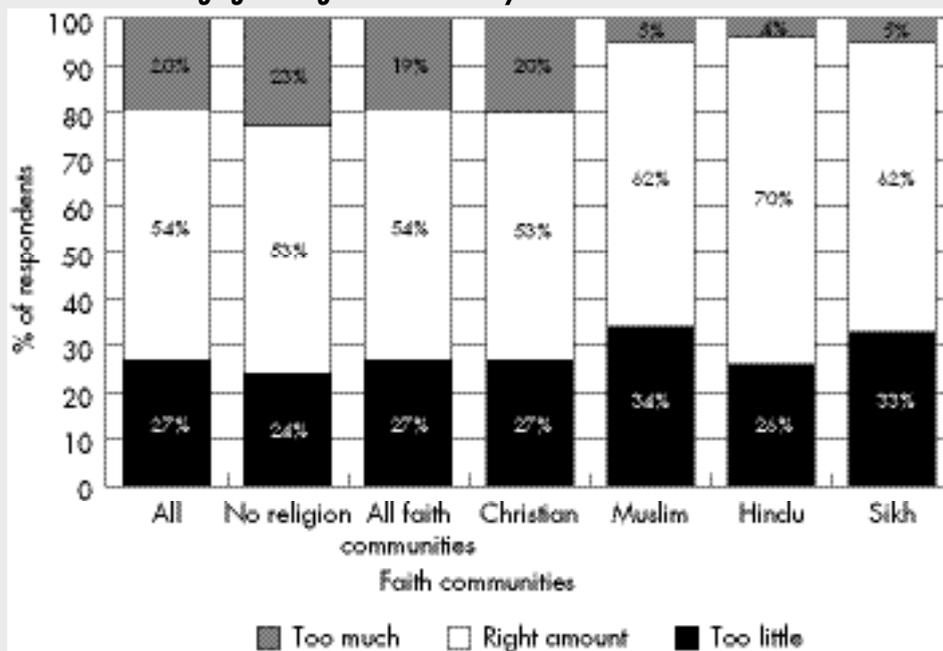
More respondents affiliated to Hindu (70%), Sikh (62%) and Muslim (62%) faiths than those affiliated to the Christian faith communities (53%) said the government was doing *about the right amount*. However, a sizeable minority of respondents across all the faith communities (between 24% and 34% of respondents) thought that the government was doing *too little* to protect these rights. The largest proportion of people saying so were affiliated to the Muslim and Sikh faith communities.

Conversely, the largest proportion of respondents who thought the government was doing *too much* had no religious affiliation or were affiliated to a Christian faith.

---

<sup>12</sup> T. Modood, *et al.* (2001) *Ethnic Minorities in Britain: Diversity and Disadvantage*. The Fourth National Survey of Ethnic Minorities. London: Policy Studies Institute, page 133.

**Figure 4.1: The amount the government is doing to protect the rights of people belonging to religions in Britain by faith communities**



Note: N: 12,336. The findings for respondents affiliated to the Jewish and Buddhist faith communities have been omitted from this figure because the cell sizes were too small for statistical analysis.

### To what extent did perceptions vary by age?

For the sample as a whole, the majority of respondents across all age groups thought that the government was doing *about the right amount* to protect the rights of people belonging to religions in Britain (Table 4.1).

**Table 4.1: The amount the government is doing to protect the rights of people belonging to religions by age and faith community**

Age group		No religious affiliation	All faith communities	Christian	Muslim	Hindu	Sikh	All
<b>16 to 24</b>	Too little	36%	40%	39%	37%	39%	56%	38%
	Right amount	50%	55%	55%	61%	57%	44%	53%
	Too much	14%	6%	6%	3%	4%		8%
	<b>Respondents:</b>	<b>294</b>	<b>1,146</b>	<b>526</b>	<b>435</b>	<b>93</b>	<b>65</b>	<b>1,440</b>
<b>25 to 49</b>	Too little	21%	25%	24%	32%	21%	26%	24%
	Right amount	53%	56%	56%	62%	76%	68%	55%
	Too much	26%	19%	20%	5%	3%	6%	21%
	<b>Respondents:</b>	<b>1,035</b>	<b>5,150</b>	<b>3,270</b>	<b>1,168</b>	<b>376</b>	<b>189</b>	<b>6,185</b>
<b>50 years and older</b>	Too little	19%	27%	33%	32%	25%	23%	26%
	Right amount	56%	51%	33%	65%	66%	69%	52%
	Too much	25%	22%	33%	3%	9%	8%	22%
	<b>Respondents:</b>	<b>456</b>	<b>4,250</b>	<b>3,622</b>	<b>274</b>	<b>208</b>	<b>73</b>	<b>4,706</b>

Note: The findings for respondents affiliated to Jewish and Buddhist faith communities were omitted from the table because the number of cases was too small for statistical analysis.

The largest proportion of the respondents who thought that the government was *doing too little* were aged between 16 and 24 years. This pattern was consistent for respondents from Christian, Muslim, Hindu and Sikh faith communities. In contrast, the largest proportion of respondents who reported that the government was doing too much were those affiliated to a Christian faith aged 50 years and older.

### To what extent did the views vary by gender?

For the sample as a whole, the views of men and women on levels of government protection of religious rights did not vary significantly. The largest proportion of male and female respondents across the faith communities thought that the government was doing about the *right amount* to protect the rights of people of different religions (Table 4.2).

**Table 4.2: The amount the government is doing to protect the rights of people of different religions by gender and faith communities**

		No religious affiliation	All faith communities	Christian	Muslim	Hindu	Sikh	All
<b>Male</b>	Too little	22%	29%	25%	30%	22%	32%	25%
	Right amount	52%	54%	53%	63%	72%	61%	53%
	Too much	26%	17%	22%	6%	7%	6%	22%
	<b>Respondents:</b>	<b>974</b>	<b>4,746</b>	<b>3,190</b>	<b>958</b>	<b>339</b>	<b>151</b>	<b>5,720</b>
<b>Female</b>	Too little	26%	25%	29%	37%	30%	34%	29%
	Right amount	55%	53%	54%	60%	68%	63%	54%
	Too much	19%	21%	18%	2%	2%	3%	17%
	<b>Respondents:</b>	<b>811</b>	<b>5,805</b>	<b>4,232</b>	<b>919</b>	<b>339</b>	<b>176</b>	<b>6,616</b>

Note: The findings for respondents affiliated to Jewish and Buddhist faith communities were omitted from the table because the number of cases was too small for statistical analysis.

For the most part, more men without a religious affiliation and women affiliated to a faith community held the view that the government was doing too much. In contrast, more Muslim and Hindu women than men thought that the government was doing too little to protect the rights of people of different religions. These differences, however, were not statistically significant.

### **Did perceptions about what the government was doing to protect the rights of people of different religions vary by ethnicity?**

Of particular interest from the analysis are those respondents who thought that the government was doing *too little*. To assist the analysis process, both religion and ethnicity have been collapsed into two categories (see Table 4.3).

**Table 4.3: Ethnic and religious profile of respondents who thought the government was doing too little/too much...**

		No religious affiliation	All faith communities	All
<b>Too little</b>	White	23%	27%	26%
	Minority ethnic groups	33%	34%	34%
<b>Too much</b>	White	23%	20%	21%
	Minority ethnic groups	13%	6%	6%

N for white respondents with no religion: 1,440; N for white respondents with a religion: 5,944  
 N for minority ethnic groups with no religion: 343; N for minority ethnic groups with a religion: 4,604

Table 4.3 summarises the different views that minority ethnic and white respondents with a religious affiliation held about the level of government protection for religious rights. Thirty four per cent of minority ethnic respondents compared with 27 per cent of white respondents thought the government was *doing too little* to protect the rights of people of different religions. Conversely, larger proportions of white respondents (20%) than minority ethnic respondents (6%) thought that the government was doing *too much* to protect religious rights.

**Summary of factors associated with the perception that the government was doing too little to protect religious rights**

The findings presented in the tables above suggest that respondents’ perceptions about the level of government protection of religious rights varied by ethnicity, as well as by age and the respondents’ gender. Dissatisfaction with the level of government protection for religious rights tended to be reported by respondents from minority ethnic groups, women and younger people (16-to 24-years-old). To what extent were these factors strongly associated with this response when other characteristics such as education and occupation were considered in the multivariate analysis?

The key socio-demographic factors included in the analysis were:

- gender
- age
- ethnicity by religion
- country of birth
- occupational status.

Findings from the analysis indicate that the odds of saying the government was doing too little to protect religious rights were higher than average for:

- people aged 16 to 24 years
- people who were black or mixed ethnicity and Christian
- people born in the UK or Ireland or rest of Europe
- people who are full time students.

Of all the factors included in the multivariate analysis, religious affiliation and ethnicity combined were not as strongly associated with this view compared with such factors as the respondents' age or place of birth.

Full details of the regression modelling and outputs are presented in Appendices 1 and 3.

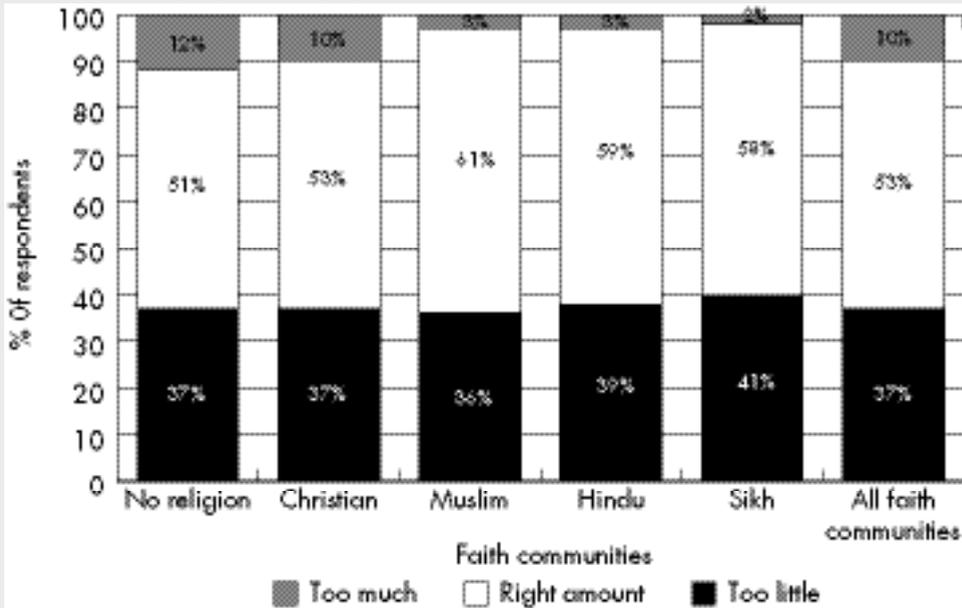
### **To what extent did respondents think that employers respected religious customs of people belonging to different religions?**

The 2001 Home Office Citizenship Survey also looked at whether respondents thought employers were doing enough to respect customs of the different religions. In the UK there are currently two pieces of legislation which provide broad legal protection of religious rights: the 1998 Human Rights Act: Articles 9 and 14; and sections of the 2001 Race Relations Amendment Act also apply to treatment of staff by employers in the workplace.

Figure 4.2 indicates that the majority of respondents thought that employers showed about the right amount of respect for the customs of people belonging to different religions. This pattern was consistent across all the faith communities. However, a sizeable minority, over one in three respondents affiliated to a Christian, Muslim, Hindu and Sikh faith community thought that employers were doing too little.

When compared with the previous question about the level of government protection, respondents were more critical about the extent to which employers were supportive of religious customs and practices. This may be because respondents' direct personal experiences from their own employment may informed their responses.

**Figure 4.2: Perceptions about the amount of respect employers show for the customs of people belonging to different faith communities**



N: 15,475.

**Table 4.4: The profile of respondents who thought that employers were doing too little by faith community**

	No religious affiliation	All faith communities	Christian	Muslim	Hindu	Sikh	All
% of males	35%	35%	35%	33%	35%	41%	35%
% of females	41%	38%	38%	40%	42%	40%	39%
<b>Male respondents:</b>	<b>913</b>	<b>4,296</b>	<b>2,897</b>	<b>860</b>	<b>305</b>	<b>140</b>	<b>5,209</b>
<b>Female respondents:</b>	<b>801</b>	<b>5,198</b>	<b>3,801</b>	<b>797</b>	<b>308</b>	<b>163</b>	<b>5,999</b>

Table 4.4 indicates that the proportions of men and women who thought that employers were doing *too little* were broadly similar except among Muslim and Hindu faith communities where more women than men expressed this view.

### **Did the perceptions that employers were doing too little vary by age?**

The largest proportion (39%) of respondents who thought that employers were doing *too little* were aged between 16 and 24 years, from Sikh, Hindu and Christian faith communities. The proportions of respondents with this view decreased as age increased, with just 31 per cent of those aged 50 years and older holding this opinion.

### **Did the perceptions that employers were doing too little vary by employment status?**

There was no difference between the perceptions of respondents affiliated to the listed faith communities who were in employment and those who were not. About a third of the respondents (both employed and not in employment) thought that employers were doing *too little* to protect the rights and customs of people belonging to different religions. Of respondents in employment, the largest proportions who thought employers were doing too little were employed in professional (33%) or personal service occupations (31%).

### **Did employers allow respondents time off work to practise religious customs?**

One way in which employers can show respect for their employees' religious rights is to allow their staff to practise the customs and ritual obligations associated with their faith. This may require time off work. To what extent did the respondents need to take time off work for religious festivals?

Overall, six per cent of respondents affiliated to a faith community said they sometimes required days off for religious festivals and holidays. There was considerable variation between faith communities. The largest proportion of respondents who required time off work to attend religious festivals were affiliated to Muslims (80%) and Hindus (67%). The smallest proportion of respondents requiring leave were Christians (3%). This finding is not surprising as most official or bank holidays are linked to holy days in the Christian calendar.

The majority of respondents belonging to a faith community (77%) were allowed by their employers to take time off work to participate in religious festivals/holidays. It is not known whether the time off work was taken as annual leave.

The largest proportion of people who were not allowed to take time off work, worked in associate professional and administrative occupations. The survey data did not cover why they experienced difficulties. Across all the faith communities the largest proportion of respondents who were denied time off work were Christians (28%) and Sikhs (21%).

A larger proportion of men (85%) than women (72%) across the faith communities were allowed time off work for religious festivals. Of women who were not granted time off work the largest proportions were affiliated to a Christian faith (see Table A2.7 in Appendix 2). Most of these women worked in manufacturing or clerical/administrative occupations.

### **Did employers provide prayer facilities at work?**

Another way in which employers can show respect for the religious customs of their staff is to provide prayer facilities in the workplace. The 2001 Home Office Citizenship Survey asked respondents if there were prayer facilities provided for them at their workplace. This question was only asked of those respondents who were working or had previously worked in paid employment.

Overall, prayer facilities in the workplace were not the norm according to the respondents. More than four out of five respondents (87%) stated that their employer did *not* provide prayer facilities.

The largest proportion who said their employers provided prayer facilities were Muslim (39%).

Prayer facilities were more likely to be provided by larger companies (500+ employees) rather than medium (25 to 499 employees) or smaller (1 to 24 employees) sized companies. However, only 27 per cent of employees working for larger companies reported that their employers provided prayer facilities.

## **Did respondents' perceptions about their employers' respect for religious customs vary by experiences at work?**

Of those respondents who thought that their employers did the *right amount*, in terms of respecting religious customs, to what extent were their employers more likely to allow them time off for religious festivals or to provide designated places of prayer?

Of the respondents who thought that their employer was doing the *right amount* a larger proportion (82%) reported that they were allowed to take time off work for religious festivals than the proportion of respondents (63%) who stated that their employer *did too little*. Similarly, respondents who thought their employers were doing the *right amount* (15%) were more likely to state that they were provided with a place of prayer at work by their employer than people who said their employer *did too little* (12%).

## **Summary of factors associated with the perception that employers were doing too little to respect the customs of people of different religions**

Of interest to this report was the sizeable minority of respondents who thought that employers were doing too little to respect the customs of people belonging to different religions. What socio-demographic factors were more likely to underpin this view and was religious affiliation one of them?

- From the data presented above it seems that a sizeable minority (about one-third) of respondents thought that employers were doing too little to respect the customs of people of different religions.
- When the profile of these respondents was considered, it was apparent that more women than men held this view, as did younger (aged 16-to-24) rather than older respondents.

When all of these factors were considered, which characteristics were strongly associated with the perception that employers were doing too little? Using multivariate analysis the key socio-demographic factors included were:

- gender
- age
- ethnicity by religion
- occupational status
- company size.

Findings from the analysis indicate that the odds of saying that employers were doing too little to respect religious customs were higher for:

- people who were black or mixed ethnicity and Christian.

Although the tables presented earlier had indicated that being female was associated with this perception, the regression analysis indicates that gender was not significantly associated with this view, when other socio-demographic factors were taken into consideration.

Likewise age and occupational status or company size were not significantly associated with having higher than average odds of saying employers were doing too little.

Full details of the regression modelling and outputs are presented in Appendices 1 and 3.

---

## 5.

# Religion and social and civic participation

This chapter examines whether the views and actions of respondents affiliated to a faith community varied from those who did not. Existing research suggests that religion and social participation are related: faith creates communal bonds that foster social cohesion, participation and moral behaviour.<sup>13</sup> However, other research suggests that religion can provide an alternative to community and civic participation.<sup>14</sup>

The analysis examined the extent to which religion was associated with social participation (being a member of social groups), volunteering and civic participation (voting, attending rallies, meeting a councillor). The first phase of this analysis looked at respondents' views on the rights and responsibilities they associated with living in Britain today. Of interest to this report were those rights and responsibilities that relate specifically to the expression and toleration of different religions and religious practices.

### **Rights and responsibilities associated with living in the UK**

The 2001 Home Office Citizenship Survey defined rights as 'things to which you are entitled; what you can believe, say and do'. Any rights identified by the respondents were unprompted and recorded verbatim by the interviewer. Table 5.1 indicates the different types of rights spontaneously reported by those respondents with a religion and those without. In the analysis a range of the frequently reported rights were selected to compare with those specifically relevant to the expression of religious beliefs and practices (presented in darker shaded rows).

---

13 L. Halman and T. Pettersson (2001) Religion and Social Capital in Contemporary Europe: Results from the 1999/2000 European Values Study in Research in the Social Scientific Study of Religion. Volume 12:65-93

14 R. Putnam (1993) Making Democracy Work. Civic Traditions in Modern Italy. Princeton, New Jersey: Princeton University Press.

**Table 5.1: Rights cited by respondents**

Right to...	No religious affiliation	All faith communities	All respondents
Life	2%	1%	1%
Justice and a fair trial	6%	4%	4%
Respect for private and family life	3%	2%	2%
Freedom of thought, conscience and religion	5%	7%	6%
Freedom of expression	36%	35%	35%
Freedom of assembly and association	2%	1%	2%
Prohibition of discrimination	3%	2%	2%
Protected from crime, attack or threat	12%	13%	13%
<b>Respondents:</b>	<b>2,380</b>	<b>12,922</b>	<b>15,302</b>

Only those rights which were reported by 1% or more of the respondents are presented in the table. The low percentages indicate the difficulty experienced by respondents recalling the kinds of rights people might expect to have in the UK.

Overall, broadly similar proportions of respondents with a religious affiliation and those without an affiliation reported the rights listed in Table 5.1. Freedom of expression was cited by more respondents than any of the other rights listed in the table. Of interest in this report is the proportion of respondents who cited the rights enshrined in Article 9 of the 1998 Human Rights Act, which promotes people’s right to freedom of thought, conscience and religion.

**Citing rights under Article 9 – Freedom of thought, conscience and religion**

Slightly more respondents with a religion (7%) than without (5%) cited freedom of thought, conscience and religion. Larger proportions of men than women across faith communities cited these rights to the interviewer.

Similar proportions of Christian and Muslim respondents across the three age groups cited the rights under Article 9. Among Sikh and Hindu respondents, larger proportions of younger (16 to 24) and older (50 years and older) respondents recalled this particular article than those aged 25 to 49.

## **Citing rights under Article 10 – Freedom of expression**

As with Article 9, a larger proportion of men than women affiliated to Christian, Buddhist and Hindu faith communities named rights under Article 10. In contrast, more women (21%) than men (17%) affiliated to the Sikh community reported rights under this article.

In terms of age, larger proportions of younger respondents (those aged 16 to 24) affiliated to Hindu (27%), Sikh (21%) and Muslim (17%) faith communities were more likely to name rights under this article than their older counterparts (aged 50 years and older).

The survey findings indicate rights consistent with the expression of religious beliefs and practices are more likely to be named by respondents affiliated to religions other than the Christian faith and in particular by those from the two ends of the age range (16 to 24 and 50 years and older). The latter are similar to those respondents who were more likely to state that religion was important to their self-description.

## **Responsibilities associated with living in the UK**

In addition to rights, the 2001 Home Office Citizenship Survey also enquired whether respondents were aware of their responsibilities living in Britain. Responsibilities were defined as *'actions and decisions for which you are accountable: things that you are obliged to do and things you feel you ought to do'*. Table 5.2 presents the most frequently mentioned responsibilities reported by the respondents. Of particular interest were those responsibilities:

- to be good, follow a moral/ethical/religious code
- to treat others fairly and with respect
- to tolerate other people's rights to beliefs/life-styles.

There were marginally larger proportions of respondents affiliated to faith communities, than those without a religious affiliation, who cited treating others fairly and with respect and tolerating other people's rights to beliefs/lifestyles. However, more respondents with a religious affiliation than without reported that people had a responsibility to be good, to follow a moral/ethical/religious code.

**Table 5.2: Responsibilities cited by respondents**

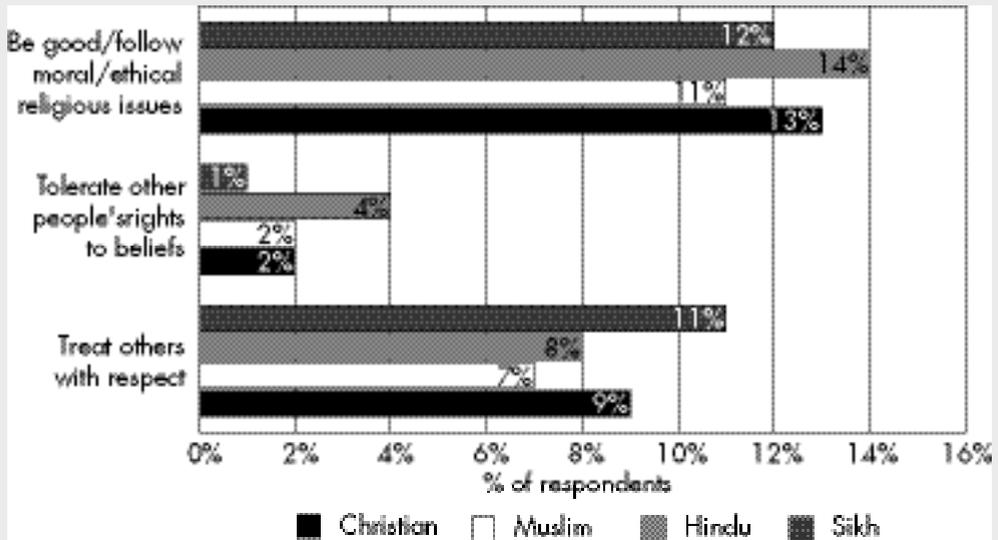
Responsibility to...	No religious affiliation	All faith communities	All respondents
Help others/be a good neighbour	10%	12%	11%
Be good/follow a moral/ethical/religious code	10%	13%	12%
Treat others fairly and with respect	11%	9%	10%
Tolerate other people's rights to beliefs/lifestyles	3%	2%	2%
Avoid discrimination and prejudice	1%	1%	1%
Looking after/ protecting family	11%	13%	12%
Duty to keep peace, be peaceful and promote peace	2%	2%	2%
<b>Respondents:</b>	<b>2,380</b>	<b>12,922</b>	<b>15,302</b>

Only those rights which were cited by 1% or more of the respondents are presented in the table.

Table 5.2 indicates that the responsibilities cited most frequently by respondents were 'looking after and protecting their family' followed by being 'good, following a moral/ethical/religious code', then by 'helping others/being a good neighbour' and 'treating others fairly and with respect'. However, the differences between those with a religious affiliation and those without were not statistically significant. It is not surprising that respondents should cite protecting family as a responsibility, as reference to the family was also considered to be important to the identity of a majority of respondents across all the faith communities.

To what extent did these views differ by religion, age and gender? The analysis only considered responsibilities with a relevance to religion that were cited most frequently by respondents: treating others with respect and being a good and moral person.

Figure 5.1 illustrates that although there were some differences across faith communities, these were not statistically significant.

**Figure 5.1: Responsibilities cited by faith communities**

N for Christian: 9,271 N for Muslim: 2,195 N for Sikh: 388 N for Hindu: 778

Findings indicate that responsibilities relevant to the protection or expression of religious beliefs and practices were as likely, if not more likely, to be cited by respondents as other more general civic responsibilities. Furthermore, there was no statistically significant difference between the proportions of respondents with or without a religious affiliation who reported these responsibilities.

## Religion and social and civic participation

While religious affiliation may not be strongly associated with attitudes about rights and responsibilities, to what extent does religion influence social and civic participation? This can generate both personal and social benefits. The 2001 Home Office Citizenship Survey explored whether respondents were members of particular social clubs or groups, together with involvement in both informal and formal volunteering. The survey also looked at the extent of civic participation.

Prior to looking at levels of participation it is useful to explore whether respondents believed they could affect decisions made either locally or nationally. To what extent is religious affiliation associated with respondents' perceptions of being able to influence decisions that affect their local area or the country as a whole?

**Table 5.3: Influencing decisions locally and nationally**

		No religious affiliation	All faith communities	Christian	Muslim	Hindu	Sikh	Buddhist	All
Can you influence decisions affecting your area ?	Yes	45%	43%	42%	48%	44%	46%	56%	43%
	No	55%	57%	58%	52%	56%	54%	44%	57%
<b>Respondents:</b>		<b>2,287</b>	<b>12,037</b>	<b>8,879</b>	<b>1,847</b>	<b>686</b>	<b>357</b>	<b>102</b>	<b>14,324</b>
Can you influence decisions affecting Britain ?	Yes	23%	24%	24%	31%	32%	38%	55%	24%
	No	77%	76%	76%	69%	68%	62%	45%	76%
<b>Respondents:</b>		<b>2,273</b>	<b>12,018</b>	<b>8,827</b>	<b>1,889</b>	<b>678</b>	<b>358</b>	<b>96</b>	<b>14,291</b>

Note: The findings for respondents affiliated to the Jewish faith community were not included in this table, because the cell sizes were too small for statistical analysis.

Table 5.3 indicates that across all faith communities, with the exception of the Buddhist faith, the largest proportion of respondents thought that they could not influence the decisions in their local area. The largest proportion of respondents with this view was found among the Christian faith community. However, a sizeable minority across the faith communities thought they could influence decisions in their local area. The largest proportion of people with this view were Buddhists. Similar patterns emerge when ethnicity is taken into consideration.

At the national level, the largest proportions of respondents across all the faith communities, with the exception of the Buddhist faith, thought that they could not influence national level decisions. Views did not vary significantly when gender was taken into consideration. However, older respondents (50 years and older) from the Sikh and Hindu faith communities thought they would be able to influence decisions affecting Britain. Respondents' perceptions of influencing local level decisions did not vary across religions but they did at national level. More respondents from faith communities other than Christian thought they could influence change.

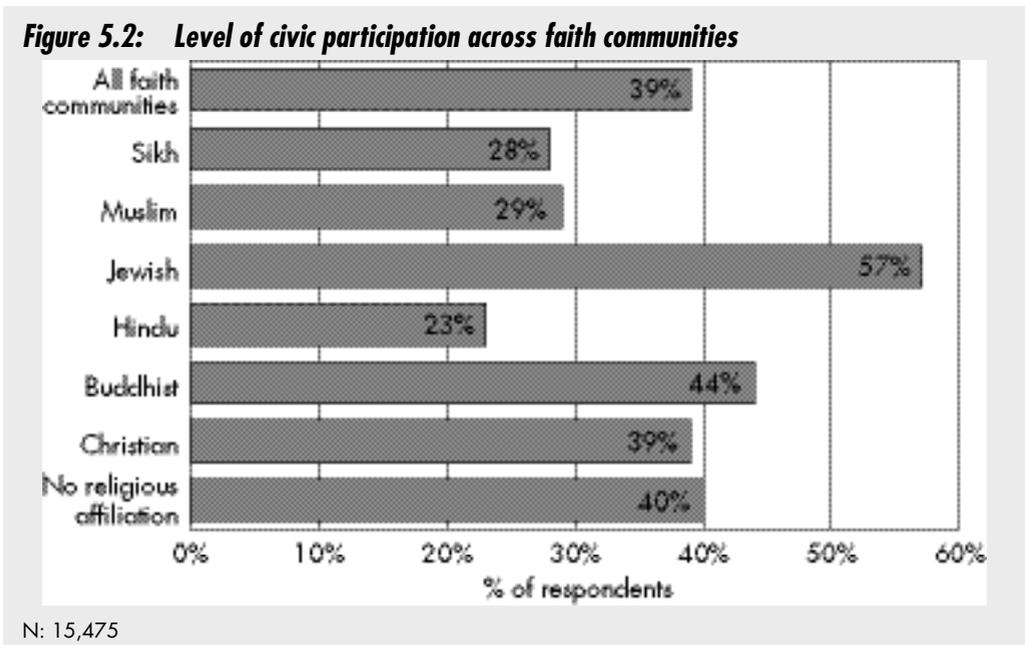
### Civic participation

In light of their perceptions about influencing local and national decision-making processes, to what extent did respondents affiliated to the different faith communities participate in civic activities? The overarching term 'civic activities' was defined for the survey as participation in at least one of the following:

- contacting a local councillor or official from the council
- contacting an MP
- contacting a public official from central government
- attending public meetings or rallies
- signing a petition
- taking part in a public demonstration or protest.

**Do respondents affiliated to a faith community engage more frequently in civic activities than those with no religious affiliation?**

Figure 5.2 indicates that there was very little difference between the levels of civic participation of respondents with (39%) and without (40%) a religious affiliation in the 12 months prior to the survey.



Across faith communities, levels of civic participation were highest for respondents among the Jewish (58%)<sup>15</sup>, Buddhist (44%), Christian (39%) faith communities and lowest for

<sup>15</sup> Although the proportion of respondents affiliated to the Jewish and Buddhist faiths giving this response is quite high, the number of respondents involved is too small for further statistical analysis.

respondents within Hindu (23%), Sikh (28%) and Muslim (29%) faith communities. A similar pattern was evident when the ethnicity of respondents was taken into consideration. More white (39%) than Asian (28%) or black (31%) respondents said they participated in some form of civic activity in the previous 12 months.

### **To what extent did levels of participation vary by gender?**

Overall, more women without a religious affiliation (41%) than with (37%) reportedly engaged in some form of civic activity. Across the faith communities there were more men than women from the Christian faith (41%) than Sikh (37%) Muslim (33%) and Hindu (22%) faiths who engaged in civic activity.

### **To what extent did civic participation vary by age?**

The largest proportion of respondents with a religion, who participated in civic activities, were in the 25 to 49 (41%) and 50 years and older (39%) age groups compared with 29 per cent of respondents aged 16 to 24 (see Table A2.8 in Appendix 2).

### **Summary of factors associated with engaging in civic activities**

- The findings presented in this section suggest that a sizeable minority of respondents (two in five) across the faith communities believed they could influence decisions affecting their local areas, but not at the national level. This is consistent with the views of those who did not have a religious affiliation.
- Levels of civic participation in the 12 months prior to the survey suggest that there was very little difference between activity levels of those with and without a religious affiliation.
- However, there were differences in levels of participation across the faith communities, particularly when age was taken into account. Participation was highest for respondents aged 25 years and older compared with younger respondents (aged 16 to 24).
- The smallest proportion of respondents who reportedly engaged in some form of civic participation were Hindus.

- More men than women across all the main faith communities were engaged in civic activities. However, participation levels were higher for women without a religion than those with an affiliation to a faith community.

Using a multivariate analysis allowed us to look at which of the many personal characteristics outlined in this section of the report were most strongly associated with engaging in civic activities. The key socio-demographic factors included were:

- gender
- age
- ethnicity by religion
- occupational status
- educational attainment
- a belief they can influence decisions in Britain.

Findings from the analysis indicate that the odds of participating in civic activities were higher for:

- people aged 25 years and older
- people with degrees, diplomas and A-level qualifications
- people employed in higher professional and managerial occupations
- people who believe they can influence decisions in Britain.

The multivariate analysis found that religion and ethnicity combined were not strongly associated with participation in civic activities. In fact, the association was only noticeable for respondents with no religious affiliation. When all other factors were controlled for, respondents who were Asian and Hindu or Sikh were less likely to engage in civic activities than respondents of all ethnic groups with no religious affiliation.

The analysis indicated that the age of respondents was quite important, with older rather than younger respondents were more likely to engage in civic activities when all other factors were taken into consideration.

The highest odds of participating in some form of civic activity were associated with those who had the highest recognised educational qualifications (diplomas, degrees). Educational attainment, particularly holding a diploma or degree or A-level qualification, increased the respondents' likelihood of participating in some form of civic activity more than gender, ethnicity or religious affiliation.

This was also indicated when occupational status was considered. Although occupational status was positively associated with civic participation, it was only so for respondents employed in small businesses and higher managerial or professional occupations. Having never worked or working in routine occupations decreased the respondents' likelihood of engaging in a civic activity.

The analysis considered if there was a difference in civic participation between those who thought they could and those who thought they could *not* influence decisions in Britain.

The odds of engaging in a civic activity increased if the respondent believed they could influence decisions affecting Britain. Full details of the regression modelling and outputs are presented in Appendices 1 and 3.

## **Participating in social groups and volunteering**

Another way in which the 2001 Home Office Citizenship Survey explored participation in community life was through membership of social groups and volunteering.

Involvement in social groups did not differ between people with without a religious affiliation. Over two-thirds of respondents across most of the faith communities were involved in some form of group or club including sports clubs, children's groups/clubs, recreational clubs, educational groups, trades union groups and community groups. Respondents reported the highest level of participation (90%) while Muslim respondents reported the lowest level (55%).

## **Did participation in social groups vary by gender?**

There was very little difference between the participation levels of respondents with a religion and those without. However, across faith communities there were some noticeable differences, particularly regarding participation levels by male and female respondents. Specifically, larger proportions of Muslim (61%) and Sikh (74%) men than women (48% and 63% respectively) were involved in social groups and clubs.

### **Did participation in social groups vary by age?**

Across the faith communities younger respondents, those aged 16 to 24, were more likely to be involved in social clubs and groups than their older counterparts.

### **Levels of participation in groups which have a religious link**

The 2001 Home Office Citizenship Survey also examined the extent to which respondents were members of groups that had a religious link or dimensions: associated with worship or religious teaching, for example. Participation levels in such clubs and groups were clearly associated with an affiliation to a particular faith community. Compared with two per cent of those who had no religion, 22 per cent of those with a religion were involved in a group or club with a religious link. Levels of participation in these groups varied by faith community. The largest proportion of respondents belonging to religious-associated social groups and clubs were Jews (52%), Sikhs (52%) and Hindus (41%) compared with 20 per cent among Christian respondents.

Levels of participation in such groups was higher for male (41%) rather than female (28%) Muslim respondents. However, among Hindu respondents more women (44%) than men (38%) participated in clubs with a religious link (Table 5.5). The age profile of respondents participating in these groups suggests no significant difference between age. The only exceptions were found within the Sikh faith community where a larger proportion of respondents aged 50 years and older than any other age group were engaged in these groups.

**Table 5.4: Participating in social and religious groups**

Percentage who engage in...	No religious affiliation	All faith communities	Christian	Muslim	Hindu	Sikh	Buddhist	All
<b>Social groups/clubs</b>								
Male	67%	67%	67%	61%	64%	74%	60%	67%
Female	64%	63%	64%	48%	63%	63%	78%	64%
% of 16 to 24	70%	70%	70%	62%	78%	74%	-	70%
% of 25 to 49	66%	68%	68%	52%	63%	68%	-	68%
% of 50+	59%	61%	61%	50%	56%	63%	-	61%
<b>Groups/clubs with a religious link</b>								
Male	1%	19%	17%	41%	39%	54%	33%	14%
Female	3%	24%	23%	29%	44%	49%	26%	20%
% of 16 to 24	3%	20%	17%	33%	44%	42%	-	14%
% of 25 to 49	1%	15%	19%	36%	42%	43%	-	15%
% of 50+	3%	23%	22%	39%	38%	63%	-	20%
<b>Total N for men</b>	<b>1,237</b>	<b>5,555</b>	<b>3,775</b>	<b>1,095</b>	<b>386</b>	<b>177</b>	<b>54</b>	<b>6,792</b>
<b>Total N for women</b>	<b>1,143</b>	<b>7,367</b>	<b>5,496</b>	<b>1,100</b>	<b>392</b>	<b>211</b>	<b>56</b>	<b>8,510</b>
<b>Total N for 16 to 24</b>	<b>408</b>	<b>1,389</b>	<b>664</b>	<b>517</b>	<b>105</b>	<b>74</b>	<b>-</b>	<b>1,797</b>
<b>Total N for 25 to 49</b>	<b>1,378</b>	<b>6,246</b>	<b>4,061</b>	<b>1,346</b>	<b>440</b>	<b>219</b>	<b>-</b>	<b>7,624</b>
<b>Total N for 50+</b>	<b>593</b>	<b>5,280</b>	<b>4,541</b>	<b>332</b>	<b>232</b>	<b>95</b>	<b>-</b>	<b>5,873</b>

A dash (-) in the the cells indicates that cells are too small to include for statistical analysis.

## Participation in informal and formal volunteering activities

To what extent did a religious affiliation influence respondents' participation in formal and informal volunteering activities?

Table 5.6 suggests that there was little difference between the proportion of respondents who had a religious affiliation and those without who engaged in both informal and formal volunteering.

More respondents affiliated to Jewish, Buddhist and Christian than other faith communities said they participated in informal volunteering. The lowest proportion of participation was found among Muslims.

**Table 5.5: Participating in informal and formal volunteering**

Percentage of respondents who...	No religious affiliation	All faith communities	Christian	Muslim	Hindu	Sikh	Buddhist	Jewish	All
are informal volunteers	68%	67%	68%	54%	60%	60%	74%	76%	67%
formally volunteered in last 12 months	39%	39%	39%	30%	39%	35%	39%	58%	39%
<b>Respondents:</b>	<b>2,193</b>	<b>12,922</b>	<b>9,271</b>	<b>2,195</b>	<b>778</b>	<b>388</b>	<b>110</b>	<b>51</b>	<b>15,115</b>

There was very little difference in levels of participation in informal and formal volunteering across the faith communities by age or sex of the respondent with the exception of respondents affiliated to Muslim and Sikh faith communities. More male (34%) than female (26%) Muslim respondents took part in formal volunteering. More male Sikh (62%) and Hindu (63%) than female respondents (58% and 57% respectively) took part in informal volunteering.

From other analysis of the 2001 Home Office Citizenship Survey data, it seems that participation in formal volunteering varies by ethnicity.<sup>16</sup> Black respondents (42%) were more likely to participate in formal volunteering than white (39%) or Asian respondents (35%).

### Summary of factors associated with participating in formal volunteering

To what extent did participation in volunteering vary when ethnicity and religion were combined? Furthermore, to what extent would religion and ethnicity be strongly associated with levels of volunteering when other socio-demographic factors were considered in the analysis? Using multivariate analysis, the key socio-demographic factors included were:

- gender
- age
- ethnicity by religion
- occupational status
- educational attainment.

<sup>16</sup> D. Prime, M. Zimmeck, A. Zurawan (2002) *Active Communities: Initial findings from the 2001 Home Office Citizenship Survey*. London: Home Office.

Findings from the analysis indicate that the odds of participating in volunteering were higher for:

- people aged 25 years and older
- people who were black or mixed ethnicity and Christian
- people with degrees, diplomas and qualification and A-level qualifications
- people employed in higher and lower professional and managerial occupations or full time students.

Taking all socio-demographic factors into account, religion and ethnicity were strongly associated with volunteering, but this was only true for certain groups. Compared with those respondents from all ethnic groups who did not have a religious affiliation, the likelihood of volunteering was greater for respondents who were black or of mixed race ethnicity and affiliated to a Christian faith and to a lesser extent people who were white and affiliated to a Christian faith.

From this model, educational attainment was strongly associated with participation in volunteering: specifically, those with the highest recognised qualifications (diplomas and degrees) and A-level qualifications had higher odds of engaging in some form of formal volunteering. This pattern is evident when occupational status is considered in the analysis. Compared with small employers and own account holders, respondents employed in lower managerial and professional occupations and those who were full-time students were most likely to engage in formal volunteering than any of the other occupational categories. Full details of the regression modelling and outputs are presented in Appendices 1 and 3.

The findings from the analysis of the 2001 Home Office Citizenship Survey tell a complex story about the role of religion in the experiences and perceptions of people in England and Wales today. The findings indicate that while religion is an important factor for researchers and policy-makers to consider, along with ethnicity, gender, age and other socio-economic characteristics, it is not always the most important factor in shaping social attitudes and actions. In this report religion, for certain faith communities, was found to be associated with attitudes and experiences in the following areas:

- importance of religion to self-identity
- perceptions about the level of government and employer protection for the rights of people belonging to faith communities.

A salient finding from this report is the importance of religion at the personal level. Although only one-fifth of respondents thought religion was important to their self-description, when examined by ethnicity this proportion rose considerably for black and Asian respondents. This indicates the strong relationship between religion and ethnicity: people from minority ethnic groups most frequently reported its importance to their self-identity.

On a wider level, the findings from the survey suggest that participation in civic activities, or volunteering were primarily associated with socio-demographic factors such as educational attainment, occupational status and age rather than religious affiliation. Having a religious affiliation per se did not appear to increase the respondent's likelihood of engaging in such activities. In fact, having no religious affiliation was more likely to increase one's likelihood of civic participation, except for respondents who were of black or mixed race ethnicity and affiliated to the Christian faith.

This report indicated that most respondents thought the government and employers were doing about enough but a sizeable minority thought they were not doing enough. Specifically, 16-to 24-year-olds; people affiliated to Sikh, Hindu and Muslim faith communities and respondents of black or mixed ethnicity affiliated to a Christian faith.

The story presented here provides the basis for further questions, some of which will be addressed through additional analysis of the 2001 survey data or data from the 2003 Home Office Citizenship Survey.

Firstly, religion and ethnicity are interrelated concepts, so closely associated in some instances that it was difficult to disconnect the effects each one has had on people's behaviour and opinions. The survey method is not always the most suitable means of unravelling this relationship. This report suggests that further qualitative research into the relationship between ethnicity and religion is required to enable researchers and policy partners to understand the boundaries each one and their combined effects have on people's attitudes and actions.

Secondly, the 2001 survey examined specific forms of religious discrimination. As the literature suggests, there are other ways in which such discrimination is manifested. Additional research is required on the form these incidents take and specifically on the contexts where they occur.

Finally, the report has highlighted that some faith communities may seem very different from each other (Christian and Muslim faith communities) but may actually share some common experiences and circumstances. Additional questions remain about the contexts associated with these shared experiences, particularly in regard to educational attainment and employment status, and why these patterns occur.

Although there are still many additional questions to ask about the role religion plays, this report confirms that religion has relevance for the personal lives of people in England and Wales today. Furthermore, given its close association with ethnicity, religion should be considered by researchers and policy-makers alike when discussing wider race-related matters.

The Home Office Citizenship Survey was carried out for the first time in 2001 and in future will be carried out every two years. The 2003 survey fieldwork is complete and the plans for the 2005 survey are being developed. Data from the surveys will be used to inform the Government about the development, implementation and measurement of policies about racial equality, community cohesion and civil renewal.

The questionnaire covers five core areas of activity: family policy, active community, racial prejudice, social capital and rights and responsibilities.

The 2001 survey had a nationally representative sample of 10,015 people aged 16 and over living in private households in England and Wales<sup>17</sup>. The response rate was 68 per cent.

It had a minority ethnic booster sample of 5,460 people. This was drawn by using a combination of two approaches:

- over-sampling in areas where, according to the 1991 Census, greater than 18 per cent, of households contained people from minority ethnic groups
- focused enumeration – sampling at household three doors either side of each household drawn in the main sample, where households contained people from minority ethnic groups.

In all, the Home Office Citizenship Survey gathered information from 6,109 people from minority ethnic groups. It is the largest survey of its kind from minority ethnic groups undertaken in England and Wales and will examine differences between individual minority ethnic groups and between minority and majority ethnic groups.

A consortium of BMRB and IPSOS/RSL conducted the interviews between March and September 2001. Interviews lasted approximately one hour and were conducted using Computer Assisted Personal Interviewing (CAPI).

Due to methodological and contextual differences data from the Citizenship Survey are not strictly comparable with those from other surveys.

---

<sup>17</sup> Selected by random probability without replacement stratified by minority ethnic density, population density, non-manual head of household and unemployment at the area rather than individual level.

Data set out in the text are from a combination of the nationally representative and minority ethnic booster samples. Analyses by ethnic group and religious affiliation use the full sample of 15,475 people; any other analysis uses the representative sample of 10,015. All of the bivariate analysis uses weighted data and the logistic regression analysis uses unweighted data.

The tables presented in this report use weighted percentages in the cells and the unweighted number of respondents in the column totals. Table rows where the column is less than 50 have been suppressed. The data have been suppressed because the numbers are too small to for statistical inferences. Tables with cell sizes of less than 0.5 per cent have been rounded down to zero and cells of between 0.5 per cent and 0.9 per cent have been rounded up to one.

All the graphs presented in this report use the weighted percentages and unweighted number of respondents.

Data set out in the text exclude 'don't knows' and not stated responses.

People have been divided into eight socio-economic classes in accordance with the 2001 National Statistics Socio-Economic Classification (NS-SEC).

People have been described in accordance with the Office for National Statistics' harmonised classification of ethnic groups and cultural backgrounds.

Deprived areas have been divided into six groups (from the least deprived to the most deprived) in accordance with the Office of Deputy Prime Minister's Index of Multiple Deprivation. Data on deprived areas are for England only. For more information about the index of Multiple Deprivation and its construction, readers are referred to the Office for National Statistics website: [www.statistics.gov.uk](http://www.statistics.gov.uk)

In the survey respondents were asked to name the country where they were born. All countries reported by the 15,475 respondents were recorded. Many of the cell sizes associated with some of these countries are too small to use directly in the analysis. Therefore, the recorded 55 countries have been collapsed into ten geographically bounded regions.

The Home Office Citizenship Survey Technical Report which contains a detailed discussion of the methodological issues is available on request from [citizenship.survey@homeoffice.gsi.gov.uk](mailto:citizenship.survey@homeoffice.gsi.gov.uk).

## **Modelling analysis**

Bivariate logistic regression was used for the models. This technique allows the effect of each characteristic to be measured independently, that is, while controlling for the others. It is important to note that the relationships presented in bivariate tables are still valid associations and reflect variations that are observed in the real world. A brief description of the approach used and how to interpret the results is given below.

## **The predictor variables**

The same set of predictor variables was used for all analyses. They included: the demographic and socio-economic characteristics of the respondent, characteristics of their household and accommodation, and characteristics of the area in which they lived. The full set of factors incorporated into the models are listed below. The tables in Appendix 3 which present the results of the models show only those variables which had an impact on the outcome measure that was significant at the 95 per cent confidence level or higher.

## ***Design factors***

- Government Office region
- Acorn classification of areas
- Household size
- Sample and Strata.

## ***Demographic characteristics of respondent***

- Sex
- Age
- Ethnic origin
- Whether born in the UK/overseas
- Religion
- Religion by ethnicity for some of the models.

### ***Other characteristics of respondent***

NS socio-economic classification: occupational status  
Highest educational qualification level attained  
Marital status.

### ***Other factors***

Belief that they can influence decisions in Britain  
Religion is important to identity  
Size of company where respondent worked.

### **Odds ratios**

Logistic regression provides a measure of how each category of predictor variable (such as the respondent's age) relates to the odds of a positive (e.g. participation in formal voluntary activity). This measure of likelihood is usually reported as the 'odds ratio'. For example, Appendix 3 TableA3.1 shows that the odds of people aged 50 years and older having a religious affiliation were 2.2 times those of the reference group of people aged 16 to 24.

### **Selecting the reference category**

For the analyses in this report, the reference category was usually taken as the group least likely to engage in the activity of interest. However, in the few cases where this was a small group a larger category was chosen. Thus white respondents are usually the reference category for ethnicity. The reference category for each predictor variable has an odds ratio equal to 1.00. Categories of the predictor variables that have odds that are significantly different (at the 95% confidence level) from those of the reference category are marked '\*' and those which are significant at the 99 per cent confidence level are denoted by '\*\*'.

## **Presentation of results in text and tables**

For each analysis, bulleted lists generally only present the significant characteristics which have the highest and lowest odds on that measure. In most cases, only significant characteristics with odds ratios of 1.2 or more are considered when discussing the factors associated with an increased likelihood and only significant characteristics with odds ratios of 0.8 or less are considered when discussing the factors associated with a reduced likelihood.

Appendix tables show the full list of variables which were significant in each of the models including those with odds ratios of less than 1.2 or greater than 0.8.

## **Dataset**

The sample for the survey consists of a core sample and a minority ethnic boost sample. Since ethnic origin was included as a predictor variable in all the models, the analyses were run on the full dataset including the ethnic boost. The models were developed in SPSS using unweighted data.

Additional findings from the 2001 Home Office Citizenship Survey are available from the RDS publication website on: [www.homeoffice.gov.uk/rds](http://www.homeoffice.gov.uk/rds)



**Table A2.1: Country of birth by age and religious affiliation**

	No religious affiliation	Christian	Hindu	Muslim	Sikh	Other	Total
<b>Born elsewhere</b>							
16-24 year olds	18	14	10	17	6	9	15
25-49 year olds	67	48	54	64	59	55	55
50+ years old	14	38	37	19	35	36	31
<b>Respondents</b>	<b>254</b>	<b>1,375</b>	<b>542</b>	<b>1,403</b>	<b>189</b>	<b>58</b>	<b>3,909</b>
<b>Born in UK and Ireland</b>							
16-24 year olds	22	10	55	67	50	1	13
25-49 year olds	55	42	45	33	44	73	45
50+ years old	23	49			6	25	43
<b>Respondents</b>	<b>2,061</b>	<b>7,625</b>	<b>147</b>	<b>517</b>	<b>144</b>	<b>70</b>	<b>10,618</b>

**Table A2.2: Occupational Status by sex by religious affiliation**

	No religious affiliation	Christian	Buddhist	Hindu	Muslim	Sikh	Total
<b>Male</b>							
1 Higher managerial and professional occupations	18	15	33	17	8	12	16
2 Lower managerial and professional occupations	24	24	53	14	12	18	23
3 Intermediate occupations	9	8	7	11	4	9	8
4 Small employers and own account workers	10	11	7	15	15	12	11
5 Lower supervisory and technical occupations	11	14		9	7	21	13
6 Semi-routine occupations	11	12		17	17	12	12
7 Routine occupations	12	13		12	18	12	13
8 Never worked and long-term unemployed	0	1		2	14	3	1
15 Full time students	4	2		3	6		2
<b>Respondents</b>	<b>1,196</b>	<b>3,695</b>	<b>51</b>	<b>375</b>	<b>1,031</b>	<b>168</b>	<b>6,582</b>
<b>Female</b>							
1 Higher managerial and professional occupations	14	13	18	19	7	5	13
2 Lower managerial and professional occupations	25	22	6	12	10	13	22
3 Intermediate occupations	13	12	24	9	4	8	12
4 Small employers and own account workers	7	9	12	16	10	18	9
5 Lower supervisory and technical occupations	10	11	12	12	8	15	11
6 Semi-routine occupations	13	14	6	14	16	13	14
7 Routine occupations	11	15	6	7	20	18	14
8 Never worked and long-term unemployed	2	2		3	19	5	3
15 Full time students	5	2	18	9	5	5	3
<b>Respondents</b>	<b>1,115</b>	<b>5,389</b>	<b>54</b>	<b>378</b>	<b>1,049</b>	<b>208</b>	<b>8,303</b>

**Table A2.3: Percentage who thought religion was important to self-description by age**

	No religious affiliation*	Christian	Hindu	Muslim	Sikh	Total
Percentage of						
16-24 year olds	5	18	62	74	63	18
<b>Respondents 16-24 total</b>	<b>408</b>	<b>664</b>	<b>105</b>	<b>517</b>	<b>74</b>	<b>1,797</b>
Percentage of						
25-49 year olds	3	15	45	64	58	14
<b>Respondents 25-49 total</b>	<b>1,378</b>	<b>4,061</b>	<b>440</b>	<b>1,346</b>	<b>219</b>	<b>7,624</b>
Percentage of						
50+ years old	5	27	56	61	69	25
<b>Respondents 50+ total</b>	<b>593</b>	<b>4,541</b>	<b>232</b>	<b>332</b>	<b>95</b>	<b>5,873</b>

\* The 3% and 5% of respondents without any religious affiliation who thought religion was important are those who reported they were atheist or agnostic.

**Table A2.4: Percentage who require days off work for religious festivals or holidays by religious affiliation**

	Christian	Buddhist	Hindu	Muslim	Sikh	Other	Total
Yes	3	13	67	80	48	6	6
No	97	87	33	20	53	94	94
<b>Respondents</b>	<b>4,276</b>	<b>55</b>	<b>396</b>	<b>718</b>	<b>209</b>	<b>56</b>	<b>5,732</b>

\* This question was only asked of those respondents who reported having an affiliation to one of the faith communities who were in or had held a paid employment position

**Table A2.5: Allowed time off work for religious festivals or holidays, as either paid or unpaid leave by religious affiliation**

	Christian	Hindu	Muslim	Sikh	Total
Yes	72	80	89	79	79
No	28	20	11	21	21
<b>Respondents</b>	<b>205</b>	<b>247</b>	<b>583</b>	<b>100</b>	<b>1,179</b>

\* This question was only asked of those respondents who reported having an affiliation to one of the faith communities who were in or had held a paid employment position

**Table A2.6: Did respondents' employers provide any facilities for prayer at work by religious affiliation**

	Christian	Buddhist	Hindu	Muslim	Sikh	Other	Total
Yes	13	8	22	40	18	34	14
No	87	92	78	60	82	66	86
<b>Respondents</b>	<b>4,080</b>	<b>52</b>	<b>372</b>	<b>692</b>	<b>202</b>	<b>51</b>	<b>5,476</b>

**Table A2.7: Percentage allowed time off work for religious festivals/holidays by sex and religious affiliation**

	Christian	Hindu	Muslim	Sikh	Total
<b>Male</b>					
Yes	82	78	91	78	85
No	18	22	9	22	15
<b>Respondents</b>	<b>81</b>	<b>121</b>	<b>378</b>	<b>49</b>	<b>645</b>
<b>Female</b>					
Yes	63	81	86	88	72
No	37	19	14	13	28
<b>Respondents</b>	<b>124</b>	<b>126</b>	<b>205</b>	<b>51</b>	<b>534</b>

**Table A2.8: Percentage who participated in a civic activity in last 12 months by sex and religious affiliation**

	No religious affiliation	Christian	Buddhist	Hindu	Muslim	Sikh	Other	Total
<b>Male</b>								
Yes	39	41	65	22	33	37	79	40
No	61	59	35	78	67	63	21	60
<b>Respondents</b>	<b>1,237</b>	<b>3,775</b>	<b>54</b>	<b>386</b>	<b>1,095</b>	<b>177</b>	<b>47</b>	<b>6,792</b>
<b>Female</b>								
Yes	41	37	22	25	24	20	50	37
No	59	63	78	75	76	80	50	63
<b>Respondents</b>	<b>1,143</b>	<b>5,496</b>	<b>56</b>	<b>392</b>	<b>1,100</b>	<b>211</b>	<b>82</b>	<b>8,510</b>

**Table A2.9: Percentage who participated in a civic activity in last 12 months by age and religious affiliation**

	No religious affiliation	Christian	Hindu	Muslim	Sikh	Total
<b>16-24 year olds</b>						
Yes	29	30	31	24	32	29
No	71	70	69	76	68	71
<b>Respondents 16 to 24</b>	<b>408</b>	<b>664</b>	<b>105</b>	<b>517</b>	<b>74</b>	<b>1,797</b>
<b>25-49 year olds</b>						
Yes	43	41	22	32	30	41
No	57	59	78	68	70	59
<b>Respondents 25 to 49</b>	<b>1,378</b>	<b>4,061</b>	<b>440</b>	<b>1,346</b>	<b>219</b>	<b>7,624</b>
<b>50+ years old</b>						
Yes	45	38	18	27	25	39
No	55	62	82	73	75	61
<b>Respondents 50+</b>	<b>593</b>	<b>4,541</b>	<b>232</b>	<b>332</b>	<b>95</b>	<b>5,873</b>





**Table A3.1 Factors associated with having a religious affiliation**

Block 1: Design	Code	Sig	95% CI for Exp(B)		Upper CI
			Exp (B)	Lower CI	
Household size	One	NS			
	Two	*	1.161	1.006	1.340
	Three or more	*	1.185	1.024	1.372
SuperStrata	Core Stratum 0	**			
	FEB stratum 0	NS	0.978	0.795	1.204
	Core stratum 1	NS	0.701	0.471	1.043
	FEB stratum 1	NS	1.411	0.958	2.077
	HCB stratum 2	NS	1.333	0.936	1.9
	HCB stratum 3	NS	1.221	0.641	2.328
Government Region	Wales	**			
	North East	**	1.678	1.213	2.321
	North West	*	1.293	1.008	1.658
	Yorkshire and Humberside	*	1.34	1.036	1.735
	East Midlands	NS	1.254	0.955	1.646
	West Midlands	*	1.368	1.059	1.767
	East of England	NS	1.069	0.829	1.379
	London	NS	1.042	0.803	1.354
	South East	NS	0.966	0.762	1.224
	South West	NS	1.218	0.937	1.582
ACORN 3	Less prosperous	NS			
	Wealthy areas	NS	1.09	0.975	1.218
	Comfortable areas	NS	1.027	0.889	1.185

Block 2: Characteristics					
Gender	Male	**	0.659	0.597	0.727
Age	25 to 49	**			
	16 to 24	**	0.796	0.678	0.935
	50 years and older	**	2.216	1.939	2.533
Education	Degrees, diplomas and P/Grad qualifications	**			
	A levels	*	1.184	1.014	1.384
	Trade apprenticeships	*	1.313	1.033	1.668
	O levels	**	1.256	1.101	1.433
	No qualifications	*	1.666	1.115	2.49
	Other qualifications including overseas quals	**	1.303	1.13	1.504
Ethnicity	Other	**			
	White	NS	0.796	0.678	0.935
	Mixed	NS	0.769	541	1.093
	Asian	**	11.507	7.669	17.267
	Black	**	1.913	1.428	2.562
	Rest of the world	**			
Country of birth	UK/Ireland/Europe	NS	0.861	0.693	1.07
	Africa, Indian Subcontinent/Middle East	**	3.742	2.573	5.442
Marital Status	Single	**			
	Married	**	1.885	1.638	2.171
	Separated/Divorced/remarried	**	1.384	1.196	1.602
	Widowed	**	2.42	1.896	3.087
	Constant	*	1.571		

Unweighted number = 14,320 NS = not significant ; \* p<.05; \*\* p<.01

**Table A3.2 Factors associated with reporting that religion is important for self-identity**

Block 1: Design	Code	Sig	95% CI for Exp(B)		Upper CI
			Exp (B)	Lower CI	
Household size	Three or more	NS			
	Two	*	1.185	1.024	1.372
	One	NS	1.021	0.906	1.151
SuperStrata	Core Stratum 0	**	1.477	1.215	1.796
	FEB stratum 0	**	0.988	0.748	1.305
	Core stratum 1	NS	1.192	0.931	1.525
	FEB stratum 1	NS	1.228	0.974	1.548
	HCB stratum 2	NS	0.808	0.957	1.369
	HCB stratum 3	NS			
Government Region	North East	**	1.351	1.025	1.779
	North West	**	1.181	0.891	1.566
	Yorkshire and Humberside	NS	0.932	0.696	1.248
	East Midlands	NS	1.218	0.936	1.606
	West Midlands	NS	1.268	0.95	1.694
	East of England	NS	1.321	1.003	1.74
	London	*	1.273	0.966	1.678
	South East	NS	1.142	0.847	1.54
	South West	**	1.595	1.159	2.195
	Wales	**			
ACORN 3	Wealthy areas	NS			
	Comfortable areas	NS	0.927	0.833	1.031
	Less prosperous	NS	1.027	0.904	1.168

Block 2: Characteristics					
Gender	Male	**	0.837	0.765	0.917
Age	25 to 49	**			
	16 to 24	NS	1.19	0.996	1.421
	50 years and older	**	1.73	1.541	1.944
Education	No qualifications	**			
	Degrees/diplomas	**	1.398	1.219	1.604
	A levels	**	1.307	1.117	1.53
	Trades	NS	0.926	0.736	1.164
	O levels	**	1.206	1.064	1.368
	Over seas quals/other quals	*	1.286	1.005	1.644
Religion by ethnicity	White Christian	**			
	All ethnicity and other faiths	**	3.416	2.705	4.314
	Black/mixed Christians	**	2.833	2.235	3.59
	Asian Hindu	**	3.081	2.347	4.043
	Asian Muslim	**	7.282	5.641	9.4
	Asian Sikh	**	4.371	3.198	5.973
Country of birth	UK/Ireland/Europe	**			
	Africa, Indian Subcontinent/Middle East	**	1.472	1.269	1.707
	Rest of the world	NS	1.124	0.954	1.325
Marital Status	Single	**			
	Married	**	1.271	1.107	1.459
	Separated/Divorced/remarried	NS	0.953	0.821	1.107
	Widowed	**	1.528	1.268	1.841
	Constant	**	0.095		

Unweighted number = 11,926 NS = not significant; \* p<.05; \*\* p<.01;

**Table A3.3 Factors associated with saying that the Government is doing too little to protect the rights of people of different religions**

Block 1: Design	Code	Sig	95% CI for Exp(B)		
			Exp (B)	Lower CI	Upper CI
Household size	Three or more	**	1.193	1.06	1.343
	Two	**	0.987	0.872	1.117
	One	NS			
Stratum	Core Stratum 0	NS			
	FEB stratum 0	NS	1.053	0.862	1.286
	Core stratum 1	NS	1.216	0.921	1.606
	FEB stratum 1	*	1.281	1.005	1.633
	HCB stratum 2	*	1.306	1.043	1.635
	HCB stratum 3	NS	1.282	0.887	1.835
Govt region	North East	NS			
	North West	NS	1.114	0.854	1.455
	Yorkshire and Humberside	NS	1.202	0.915	1.58
	East Midlands	NS	1.244	0.94	1.648
	West Midlands	NS	1.046	0.8	1.368
	East of England	NS	1.052	0.806	1.374
	London	NS	1.091	0.833	1.429
	South East	NS	1.052	0.806	1.374
	South West	NS	1.017	0.76	1.361
	Wales	*	1.508	1.103	2.062
	Wealthy areas	*			
	Acorn 3	Comfortable areas	*	1.116	1.003
Less prosperous		*	1.163	1.022	1.324

Block 2: Characteristics					
Gender	Male	**	0.845	0.772	0.924
Age	25 to 49	**			
	16 to 24	**	1.52	1.304	1.772
	50 years and older	NS	0.968	0.87	1.077
NS-SEC	Small employers/own account holders	**			
	Higher managerial/professional	NS	0.908	0.726	1.136
	Lower managerial/professional	NS	0.881	0.725	1.07
	Intermediate	NS	0.875	0.71	1.078
	Lower supervisory	NS	1.067	0.857	1.329
	Semi-routine	NS	0.995	0.816	1.214
	Routine	**	0.645	0.497	0.836
	Never worked	NS	0.791	0.619	1.011
	Full time students	**	1.441	1.305	1.592
Religion * ethnicity	Asian Sikh	**			
	All no religion	NS	0.927	0.667	1.29
	White Christian	NS	0.938	0.674	1.305
	All ethnicity and other faiths	NS	1.086	0.79	1.491
	Black/mixed Christians	**	1.629	1.206	2.201
	Asian Hindu	NS	0.902	0.651	1.249
	Asian Muslim	NS	1.024	0.765	1.372
Place of birth	Rest of the world	**			
	UK/Ireland/Europe	**	1.575	1.318	1.881
	Africa, Indian Subcontinent/Middle East	**	0.731	0.604	0.886
	Religion is NB to their identity	**	1.441	1.305	1.592
	Constant	**	0.284		

Unweighted number = 9,811  
 NS = not significant; \* p<.05; \*\* p<.01;

**Table A3.4 Factors associated with saying that employers are doing too little to respect for the customs of people of different religions**

Block 1: Design	Code	Sig	95% CI for Exp(B)		
			Exp (B)	Lower CI	Upper CI
Household size	Three or more	NS			
	Two	NS	0.998	0.882	1.129
	One	NS	0.924	0.815	1.048
Stratum	Core Stratum 0	*			
	FEB stratum 0	NS	0.89	0.727	1.088
	Core stratum 1	**	1.502	1.137	1.983
	FEB stratum 1	NS	1.14	0.891	1.46
	HCB stratum 2	NS	1.107	0.881	1.391
	HCB stratum 3	NS	1.101	0.752	1.611
Govt region	North East	NS			
	North West	NS	0.94	0.716	1.234
	Yorkshire and Humberside	NS	0.989	0.748	1.308
	East Midlands	NS	1.052	0.79	1.402
	West Midlands	NS	0.975	0.743	1.279
	East of England	NS	1.007	0.758	1.338
	London	NS		0.76	1.315
	South East	NS	1.005	0.769	1.313
	South West	NS	1.256	0.94	1.679
	Wales	NS	1.254	0.912	1.725
	Wealthy areas	NS			
	Comfortable areas	NS	0.967	0.868	1.077
Less prosperous	NS	0.977	0.856	1.115	
Acom 3					

Block 2: Characteristics					
Gender	Male	**	0.842	0.768	0.923
Age	25 to 49	**			
	16 to 24	NS	1.093	0.935	1.278
	50 years and older	**	0.84	0.755	0.936
N-SEC	Higher managerial/professional	**			
	Lower managerial/professional	NS	1.06	0.891	1.261
	Intermediate	NS	0.871	0.721	1.052
	Lower supervisory	NS	1.112	0.91	1.359
	Semi-routine	NS	0.87	0.725	1.045
	Routine	NS	0.938	0.775	1.135
	Full time students	NS	1.099	0.885	1.413
Religion * ethnicity	All no religion	**			
	White Christian	NS	1.026	0.896	1.175
	All ethnicity and other faiths	NS	1.051	0.83	1.332
	Black/mixed Christians	**	1.413	1.13	1.766
	Asian Hindu	NS	0.834	0.637	1.091
	Asian Muslim	NS	0.815	0.639	1.041
	Asian Sikh	NS	0.812	0.585	1.128
Size of company	Small	NS			
	Medium	NS	1.013	0.917	1.118
	Large	NS	0.98	0.859	1.118
	Constant	NS	0.828		
Unweighted number = 8,377		NS = not significant; * p<.05; ** p<.01;			

**Table A3.5 Factors associated with civic participation**

Block 1: Design	Code	Sig	95% CI for Exp(B)		Upper CI
			Exp (B)	Lower CI	
Household size	Three or more	**			
	One	**	0.784	0.709	0.868
	Two	NS	0.978	0.894	1.071
SuperStrata	Core Stratum 0	NS	0.997	0.846	1.174
	FEB stratum 0	NS	0.934	0.744	1.173
	Core stratum 1	NS	0.883	0.72	1.083
	FEB stratum 1	NS	0.809	0.671	0.974
	HCB stratum 2	*	1.06	0.773	1.452
Government Region	HCB stratum 3	NS			
	North East	NS			
	North West	NS	0.918	0.711	1.186
	Yorkshire and Humberside	NS	1.097	0.985	1.343
	East Midlands	NS	1.016	0.825	1.252
	West Midlands	NS	1.025	0.825	1.273
	East of England	NS	1.134	0.924	1.391
	London	NS	0.976	0.789	1.207
	South East	NS	1.074	0.874	1.318
	South West	NS	1.128	0.926	1.374
ACORN 3	Wales	NS	1.136	0.916	1.409
	Less prosperous	NS			
	Wealthy areas	*	0.889	0.797	0.992
	Comfortable areas	*	0.9	0.816	0.993
Block 2:Characteristics					
Gender					
	Male	NS	0.983	0.911	1.06

Age	25 to 49	**	0.704	0.613	0.809
	16 to 24	**	1.106	1.011	1.209
	50 years and older	*			
Education	No qualifications	**			
	Degrees, diplomas and P/Grad qualifications	**	2.143	1.904	2.412
	A levels	**	1.726	1.512	1.97
	Trade apprenticeships	**	1.339	1.115	1.608
	O levels	**	1.453	1.301	1.622
	Other quals/overseas quals	NS	1.232	0.978	1.553
NS SEC	Small employers/own account holders	**			
	Higher managerial and professional	*	1.202	1.001	1.443
	Lower managerial and professional	NS	1.106	0.943	1.297
	Intermediate	NS	0.941	0.795	1.113
	Lower supervisory	NS	0.949	0.793	1.135
	Semi-routine	NS	0.92	0.782	1.082
	Routine	*	0.818	0.691	0.969
	Never worked	**	0.768	0.616	0.958
	Full time students	NS	1.002	0.811	1.237
Religion * ethnicity	No religion	**			
	White Christian	NS	1.016	0.914	1.13
	All ethnic groups and all other faiths	**	0.717	0.59	0.871
	Black and mixed race Christian	NS	0.884	0.733	1.066
	Asian Hindu	**	0.538	0.425	0.682
	Asian Muslim	NS	0.859	0.702	1.051
	Asian Sikh	**	0.629	0.471	0.84
Can influence decisions in Britain		**	1.338	1.236	1.448
	Constant	**	0.452		
Unweighted number = 14,005					
NS = not significant; * p<.05; ** p<.01					

**Table A3.6 Factors associated with formal volunteering**

Block 1: Design	Code	Sig	95% CI for Exp(B)		Upper CI
			Exp (B)	Lower CI	
Household size	Three or more	**			
	One	**	0.669	0.604	0.74
	Two	**	0.741	0.676	0.812
SuperStrata	Core Stratum 0	NS			
	FEB stratum 0	NS	0.917	0.7777	1.081
	Core stratum 1	NS	0.896	0.709	1.131
	FEB stratum 1	NS	0.899	0.731	1.096
	HCB stratum 2	NS	0.905	0.748	1.096
Government Region	HCB stratum 3	NS	1.23	0.888	1.703
	North East	**			
	North West	**	1.54	1.224	1.9393
	Yorkshire and Humberside	**	1.454	1.148	1.841
	East Midlands	**	1.691	1.328	2.153
	West Midlands	**	1.746	1.385	2.201
	East of England	**	1.606	1.265	2.039
	London	**	1.549	1.227	1.956
	South East	**	1.71	1.363	2.145
	South West	**	2.1	1.65	2.672
ACORN 3	Wales	**	1.739	1.334	2.266
	Less prosperous	**			
	Wealthy areas	*	1.151	1.032	1.283
	Comfortable areas	NS	1.014	0.919	1.119
Block 2: Characteristics	Gender	**	0.87	0.807	0.939
	Age	**			
	Male				
	25 to 49				

Education	16 to 24	1.151	1.032	1.283	NS
	50 years and older	1.014	0.919	1.119	**
	No qualifications				**
	Degrees, diplomas and P/Grad quals	2.693	2.392	3.031	**
	A levels	1.988	1.742	2.267	**
	Trade apprenticeships	1.352	1.122	1.628	**
	O levels	1.677	1.503	1.871	**
	Overseas qualifications	1.306	1.03	1.656	*
NS	Small employers/own account holders	1			**
SEC	Higher managerial and professional	1.327	1.104	1.595	*
	Lower managerial and professional	1.342	1.1143	1.575	**
	Intermediate	1.088	0.919	1.288	NS
	Lower supervisory	1.063	0.888	1.273	NS
	Semi-routine	0.907	0.77	1.069	NS
	Routine	0.769	0.647	0.913	**
	Never worked	0.627	0.499	0.788	**
	Full time students	1.479	1.204	1.817	**
Religion by ethnicity	No religion				**
	White Christian	1.127	1.012	1.255	*
	All ethnic groups and all other faiths	1.153	0.945	1.407	NS
	Black and mixed race Christian	1.387	1.147	1.677	**
	Asian Hindu	1.182	0.933	1.497	NS
	Asian Muslim	0.947	0.766	1.17	NS
	Asian Sikh	1.106	0.83	1.474	NS
	Rest of the world				NS
Country of birth	Uk/Ireland/Europe	1.142	0.983	1.327	NS
	India/Africa/Middle East	1.101	0.933	1.3	NS
	Constant	0.199			***
Unweighted Number = 14,320		NS = not significant; * p<.05; ** p<.01			



---

## References

- Beyer, P., (2001) Contemporary Social Theory as it Applies to the Understanding of Religion in Cross-cultural Perspective. In Fenn, R. *The Blackwell Companion to Sociology of Religion*. Oxford: Blackwell.
- Farnell, R., Furbey, R., Shams, S., Hills, H., Macey, M. and Smith, G., (2003) *Faith in Urban Regeneration? Engaging Faith Communities in Urban Regeneration*. Oxford: The Policy Press.
- Field A., (2000) *Discovering Statistics Using SPSS for Windows*. London: Sage.
- Halman, L. and Pettersson, T., (2001) Religion and Social Capital in Contemporary Europe: Results from the 1999/2000 European Values Study in *Research in the Social Scientific Study of Religion*. Volume 12:65-93.
- Hepple, B. and Choudhury, T., (2001) *Tackling Religious Discrimination: Practical Implications for Policy-makers and Legislators*. Home Office Series 221. London: Home Office.
- Huang, C. and Kleiner, B., (2001) New Developments Concerning Religious Discrimination in the Workplace. *International Journal of Sociology and Social Policy*. Volume 21. Number 8-10: 128-136.
- Hunt, S., (2002) *Religion in Western Society*. London: Palgrave.
- Lewis, J., (2001) *Faiths, Hope and Participation. Celebrating Faith Groups' Role in Neighbourhood Renewal*. London: The New Economics Foundation.
- Modood, T., Berthoud, R., Lakey, J., Nazroo, J., Smith, P., Virdee, S. and Beishon, S., (1997) *Ethnic Minorities in Britain: Diversity and Disadvantage. The Fourth National Survey of Ethnic Minorities*. London: Policy Studies Institute.
- Prime, D., Zimmeck, M. and Zurawan, A., (2002) *Active Communities: Initial findings from the 2001 Home Office Citizenship Survey*. London: Home Office.
- Putnam, R. (1993) *Making Democracy Work. Civic Traditions in Modern Italy*. Princeton, New Jersey: Princeton University Press.

## RDS Publications

### Requests for Publications

Copies of our publications and a list of those currently available may be obtained from:

Home Office  
Research, Development and Statistics Directorate  
Communication Development Unit  
Room 264, Home Office  
50 Queen Anne's Gate  
London SW1H 9AT  
Telephone: 020 7273 2084 (answerphone outside of office hours)  
Facsimile: 020 7222 0211  
E-mail: [publications.rds@homeoffice.gsi.gov.uk](mailto:publications.rds@homeoffice.gsi.gov.uk)

alternatively

why not visit the RDS web-site at

Internet: <http://www.homeoffice.gov.uk/rds/index.htm>

where many of our publications are available to be read on screen or downloaded for printing.