

Monthly tracker - July 2024

Third data set. Tracking questions first asked 26th and 27th June 2024.

Question 1: Attitudes to personal faith

Summary

Age

The 18-24 group scored highest in all questions. While there was a general tendency for scores to decrease as age increased, responses did not always decrease proportionately with age. The question that showed the greatest range of responses and therefore was most divisive was 1.6. I believe my faith to be the one true religion (distribution range of 36%). The question that showed the least distribution of responses and therefore the highest agreement was 1.2. I have avoided telling people about my faith in the last four weeks (distribution of 9%).

Area

Northern Ireland and London scored consistently highest across all questions. Northern and Eastern areas generally scored lower than Southern areas, Scotland, and Wales. The highest distribution of scores was for question 1.6. *I believe my faith to be the one true religion* (range 34%) and the least was 1.2. *I have avoided telling people about my faith in the last four weeks* (distribution of 12%).

Exclusivist groups

Exclusivist groups scored higher than non-exclusivist groups on all questions and reflected more agreement between groups – i.e. less distribution between the highest and lowest scores. Muslims scored highest more frequently, followed by Hindus and Christians. There were two exceptions: Hindus scored

highest on 1.4. *My faith is bound up with my cultural heritage* and Christians scored highest on 1.2. *I have avoided talking about my faith in the last four weeks.*

The least agreement between groups was for question 1.7. *My faith will shape my voting* (distribution of 24%) and the highest agreement was for 1.2. *I have avoided telling people about my faith in the last four weeks* (distribution of 10%).

Non-exclusivist groups

Muslims scored highest, followed by Hindus and Christians, with two exceptions: Hindus scored highest on 1.1. *My faith has significantly impacted my life in the last four weeks* and 1.4. *My Faith is bound up with my cultural heritage.*

The non-exclusivist groups showed greater distribution between the highest and lowest scores than the exclusivist group. The highest distribution of scores (least agreement) was for question 1.6. *I believe my faith to be the one true religion* (range 45%), which can be attributed to the difference between a high Muslim score of 70% and a low Christian score of 25%. The highest agreement was for question 1.2. *I have avoided telling people about my faith in the last four weeks*, with all three groups at 13%.

In all questions, Christians showed the highest discrepancy between exclusivist and non-exclusivist figures, followed by Muslims. The difference for Hindus was marginal. The most significant difference was in responses to question 1.6. *I believe my faith to be the one true religion.* The difference between exclusivist and non-exclusivist Christians was -75%, compared to Muslims at -30% and Hindus at -47% (though many Hindu schools of thought do not believe any religion to be the "one true faith.")

Detailed analysis

1.1. My faith has significantly impacted the way I have lived in the last four weeks

Non-exclusivist groups were less likely to have felt a significant impact of faith in their lives in the last four weeks than exclusivist, and this was especially true for Christians.

- Reported impact of faith was highest in 18-24 (51%) and lowest in 45-54 and 55-64 (25%). There was a 26% distribution range.
- Northern Ireland reported the highest impact at 46%, followed by London with 42%. The North East reported the lowest impact at 16%, followed by the West Midlands (24%), and Yorkshire/Humberside (24%). There was a 30% distribution range. Northern and Eastern areas gave the lowest scores.
- In the exclusivist group, Muslims reported the highest impact at 70%, followed by Christians (66%), and Hindus (54%). There was a 16% distribution range.
- In the non-exclusivist group, Hindus reported the highest impact (57%), followed by Muslims (54%) and Christians (29%). There was a higher distribution range for the non-exclusivist group (28%) compared to the exclusivist (16%), which means that non-exclusivist groups showed less agreement than exclusivist. There were significant reductions in the impact of faith between exclusivist and non-exclusivist Muslims (70% - 54%) and exclusivist and non-exclusivist Christians (66% - 29%), while the Hindu sample differed only slightly (54% - 57%).
- [Non exclusivist groups: Jews 76%, Buddhist 39%, Sikh 30%. Males 35% compared to Females 30%.]

1.2. I have avoided telling people about my faith in the last four weeks

Exclusivist Christians were most likely to have avoided telling people about their faith, but all non-exclusivist groups were equally likely to have avoided speaking about their faith.

- The 35-44 group (18%) scored highest, followed by the 18-24 and 25-34 (17%). The lowest score was from the 55-64 group (8%). The 65+ group scored 12%. There was high agreement on this question with only a 9% distribution range.
- London reported the highest figure (19%), followed by Yorkshire/Humberside (18%). The East reported the lowest (7%), followed by the West Midlands (8%). There was a 12% distribution range and these scores did not reflect the general pattern of the North and East providing the lowest scores and London, the South and Northern Ireland the highest.

- Exclusivist Christians scored highest at 22%, followed by Muslims (14%) and Hindus (12%). There was a 10% distribution range.
- In the non-exclusivist group Christian, Muslim, and Hindu groups all reported the same value of 13%.
- [Buddhist 29%, Jews, and Sikhs 21%. Males 15% and Females 11%]

1.3. My faith has helped me find purpose in the last four weeks

Muslims in exclusivist and non-exclusivist groups were most likely to have found purpose in life over the four weeks through their faith. Non-exclusivist Christians were least likely to have found purpose through faith and showed the greatest difference with their exclusivist counterparts than Muslims and Hindus.

- The 18-24 group reported the highest figures at 60%, and the lowest was reported by the 65+ group (27%). There was a distribution range of 33% with a sense of purpose declining as age increased.
- Northern Ireland reported the highest figure at 49%, followed by London (45%). The North East reported the lowest figure at 18%, followed by Yorkshire/Humberside (25%). Northern and Eastern areas gave the lowest scores. There was a distribution range of 31%.
- In the exclusivist groups Muslims reported the highest figures (86%), followed by Christians (70%) and Hindus (67%). The distribution range was 19%.
- In the non-exclusivist groups Muslims reported the highest figures (70%), followed by Hindus (64%) and Christians (32%). The distribution range was higher (38%) than the exclusivist group (19%), which means the non-exclusivist groups showed less agreement than the exclusivists. There was a 38% difference between exclusivist and non-exclusivist Christians (70% - 32%), a 16% difference between exclusivist and non-exclusivist Muslims (86% - 70%), while the Hindu figures remained similar (67% - 64%).
- [Jews 49%, Buddhist 31%, Sikh 10%. Males 37% and Females 34%]

1.4. My faith is bound up with my cultural heritage

Exclusivist and non-exclusivist Hindus were most likely to report their faith to be tied to their cultural heritage and Christians of both groups the least.

- The 18-24 group reported the highest figure at 56% and the 45-54 group reported the lowest (37%). There was a 19% distribution range with no clear and consistent correlation with age beyond the 18-24 group.
- Northern Ireland reported the highest figure (59%), followed by Wales (57%) and London (53%). The North East reported the lowest figure (36%), followed by the West Midlands (37%). Northern and Eastern areas gave the lowest scores. There was a distribution range of 23%.
- In the exclusivist group, Hindus scored highest (79%), followed by Muslims (68%) and Christians (59%). There was a 20% distribution range.
- In the non-exclusivist group, Hindus scored highest (77%), followed by Muslims (60%) and Christians (44%). The distribution range was higher for non-exclusivists (33%) than exclusivists (20%), which means agreement between groups was lower in the non-exclusivist sample than the exclusivist. The largest difference between exclusivist and non-exclusivist groups was in the Christian sample (59% - 44%), followed by Muslims (68% - 60%) and Hindus (79% - 77%).
- [Jews 90%, Sikh 51%, Buddhist 33%. Males 48% and Females 44%.]

1.5. My Faith has shaped my moral values

Muslims of both groups were most likely to believe their faith has shaped their moral values. Non-exclusivist Christians were least likely to believe their faith has shaped their moral values and showed the greatest difference with their exclusivist counterparts than Muslims and Hindus.

- The 18-24 group reported the highest figure at 77% and the 45-54 reported the lowest (58%). There was a distribution range of 19% but there was no clear correlation with age.
- Northern Ireland scored the highest (75%), followed by London (72%) and the South West (70%). The North East reported the lowest figure (50%), followed by the East Midlands (54%), and Yorkshire/Humberside (60%). There was a distribution range of 25%, with the North and East giving the lowest score.
- In the exclusivist groups, Muslims reported the highest figure (94%), followed by Christians (88%) and Hindus (79%). Distribution range was 15%.

- Non-exclusivist groups Muslims scored highest (80%), followed by Hindus (76%) and Christians (63%). Distribution range was 17%. Christians showed the greatest difference between exclusivist and non-exclusivist groups (88% - 63%), followed by Muslims (94% - 80%) and Hindus (79% - 76%).
- [Jews 100%, Buddhist 62%, and Sikh 34%. Males 64% and Females 66% - the only question in which Females scored higher.]

1.6. I believe my faith to be the one true religion

Muslims in both groups were most likely to believe their faith to be the one true religion and Christians were the least.

- The 18-24 group reported the highest score (55%) and the 55-64 group reported the lowest (19%). While there was no consistent decline as age increased, a distribution range of 36% shows a significant difference between the 18-24 group and older groups.
- Northern Ireland reported the highest figure (43%), followed by London (40%) and the North East reported the lowest (9%), followed by the East (19%). There was a 34% distribution range, but areas were mixed: Southern areas gave low readings while Yorkshire/Humberside scored relatively high.
- Exclusivist groups 100%.
- In the non-exclusivist groups Muslims scored highest (70%), followed by Hindus (53%) and Christians (25%). Again, Christians showed the highest discrepancy between exclusivist and non-exclusivist (- 75%), followed by Hindus (- 47%) and Muslims (- 30%). There was a significant distribution range of 45%.
- [Jews 42%, Sikhs 21%, Buddhist 9%. Males 31% and Females 26%.]

1.7. My faith will shape the way I vote in the general election

Muslims of both groups were most likely to vote in line with their faith. Non-exclusivist Christians were least likely to vote in line with faith and showed the greatest difference with their exclusivist counterparts than Muslims and Hindus.

- The 18-24 group scored the highest (44%) and the 45-54 and 55-64 groups scored lowest (16%), followed by the 65+ group (17%). There was a

distribution range of 28%, with faith influencing voting behaviour declining as age increased, but levelling at the 45-54 group.

- London reported the highest figure (32%), followed by Northern Ireland (28%) and the lowest figure was reported by the North East (12%), followed by Yorkshire/Humberside (13%). Northern and Eastern areas gave the lowest scores and the distribution range was 20%.
- In the exclusivist groups Muslims scored highest (65%), followed by Christians (47%) and Hindus (41%). Distribution range was 24%.
- In the non-exclusivist groups Muslims scored the highest (51%), followed by Hindus (31%) and Christians (20%). The distribution range was greater in the non-exclusivist group (31%) than in the exclusivist group (24%), showing less agreement in the non-exclusivist group than the exclusivist. The greatest discrepancy between exclusivist and non-exclusivist figures was in the Christian group (47% - 20%), followed by the Muslim (65% - 51%) and the Hindu (41% - 31%).
- [Sikhs 38%, Jews 35% and Buddhists 24%. Males 25% and Females 20%.]

Question 2: Attitudes to personal faith, whole sample

Summary

Age

The 18-24 group scored highest on 4/6 questions. The 65+ group scored highest on the remaining two questions: 2.5. *I am less interested in issues of faith now than when I was younger* and 2.6. *Someone of any faith should be able to be Prime Minister*. (However, distribution was small for the latter question, which would have had a range of only 5% were it not for a sudden reduction in the 25-34 group). The highest agreement between age groups, and therefore lowest distribution range, was for question 2.3. *I have changed religion at least once* (distribution 9%). The lowest agreement was for question 2.1. *Religion is generally a force for good in society* (distribution 28%).

Region

Northern Ireland and London scored consistently higher on positively phrased questions where high scores indicated a faith interest, and the pattern was

reversed for questions where high scores indicated a lack of interest or ambivalence towards faith.

Exclusivist groups

Christians reported lower figures than Muslims and Hindus except on two questions: 2.2. *I am open to changing my mind about my faith* and 2.5. *I am less interested in issues of faith now than when younger*. Hindus scored zero on two questions: 2.2. *I am open to changing my mind about my faith* (100% disagreement) and 2.3. *I have changed religion at least once in my life* (93% disagreement and 7% don't know).

The highest agreement between groups was for question 2.3. *I have changed religion at least once in my life* (distribution 17%) and the greatest difference between groups was for 2.4. *I am more interested in faith now than when I was younger* (distribution 25%).

Non-exclusivist groups

Christians reported the lowest figures except on two questions: 2.2. *I am open to changing my mind about my faith* and 2.5. *I am less interested in issues of faith now than when younger*.

The non-exclusivist groups showed less distribution between the highest and lowest scores than the exclusivist group. The reverse was generally true for responses to question 1. There was, then, more agreement between non-exclusivist groups (compared to exclusivist groups) in question 2 than in question 1. The only question in which agreement was less than the exclusivist group in question 2 was on question 2.1. *Faith and religion are generally a force for good in society* (non-exclusivist distribution range 38% - exclusivist range 19%).

Non-exclusivist groups were more open to changing their mind about faith and less interested in faith now than when younger. The highest differences between non-exclusivist groups were in responses to question 2.1. *Faith and religion are generally a force for good in society* (distribution 38%) and lowest for 2.3. *I have changed religion at least once in my life* (range 4%).

Detailed analysis

2.1 Faith and religion are generally a force for good in society

Hindus of both groups were most likely to believe that faith and religion are a force for good in society and Christians the least.

- The 18-24 group reported the highest figure of 54% and the 45-54 group reported the lowest. While the youngest group scored the highest, no distinct pattern was evident in the remaining groups – there was no consistent decline with age increase. There was a distribution range of 28%.
- Northern Ireland reported the highest score at 52%, followed by London (45%). Wales and the East Midlands scored the lowest at 28%, followed by the East (30%). Distribution range was 17%.
- In the exclusivist groups, Hindus reported 100% agreement, Muslims 93%, and Christians 81%. There was a distribution range of 19%.
- In the non-exclusivist groups, Hindus scored the highest (90%), followed by Muslims (77%) and Christians (52%). The distribution between the highest and lowest scores was greater for the non-exclusivist group than for the exclusivist group (38% compared to 19%). This showed higher agreement in the exclusivist group than in the non-exclusivist. The greatest difference between exclusivist and non-exclusivist figures was for Christians (-29%), followed by Muslims (-16%), and Hindus (-10%).
- [Jews 70%, Sikh 53%, Buddhist 36%. Females 38% and Males 36%.]

2.2. I am open to changing my mind about faith

Christians of both groups were the most likely to be open to changing their mind about faith, exclusivist Hindus the least, followed by non-exclusivist Muslims.

- The 18-24 group scored the highest with 37% and the 65+ group scored the lowest with 20%. There was a distribution range of 17%, with a consistent decline in agreement with age increase.
- Scotland reported the highest figure at 37%, followed by the North East and South West at 31%. Northern Ireland scored the lowest at 21%, followed by the East Midlands (22%). London scored 28% alongside Yorkshire/Humberside. The distribution range was 16%.

- In the exclusivist group Christians scored highest (20%), followed by Muslims (10%) and Hindus on zero - 100% of the sample disagreed with the statement.
- In the non-exclusivist group Christians scored highest with 28%, followed by Hindus (23%) and Muslims (17%). The distribution range was lower for the non-exclusivist (11%) than exclusivist groups (20%), showing higher agreement in the non-exclusivist sample. The difference between exclusivist and non-exclusivist was greatest for Hindus (+23%), followed by Christians (+8) and Muslims (+7).
- [Jews 79% disagreed and 21% don't know or prefer not to say, Buddhist 37%, Sikh 30%. Male 29% and Female 27%.]

2.3. I have changed religion at least once in my life

Exclusivist Christians were more likely than exclusivist Hindus and Muslims to have changed religion at least once in their life and exclusivist Hindus the least.

Non-exclusivist Muslims were the most likely to have changed religion and non-exclusivist Christians the least.

- The 18-24 group scored the highest with 16% and the 65+ group scored the lowest with 7%. There was a distribution range of only 7% and scores consistently declined as age increased.
- The South West reported the highest score at 17%, followed by London (13%). Northern Ireland scored the lowest with 4%, followed by Wales (5%). The distribution range was 13%. Northern and Eastern areas gave the lowest scores.
- In the exclusivist group Christians scored highest with 17%, followed by Muslims (15%). Hindus scored zero - 93% disagreed with the statement and 7% didn't know or preferred not to say. The distribution range was 17%.
- In the non-exclusivist group, Muslims scored highest with 12%, followed by Hindus (10%) and Christians (8%). The distribution range was lower for non-exclusivist (4%) than exclusivist (17%), showing greater agreement in the non-exclusivist group than the exclusivist. The greatest difference between exclusivist and non-exclusivist groups was for Hindus (0% - 10%, +10%), followed by Christians (17% - 8%, -9%) and Muslims (15% - 12%, -3%).

- [Buddhist 37%, Jews 27%, and Sikh 9%. Males 11 and Females 10.]

2.4. I am more interested in faith now than when I was younger

Exclusivist Hindus were more likely than exclusivist Muslims and Christians to be more interested in faith with age, and exclusivist Christians the least. Non-exclusivist Muslims were more likely to report higher faith interest with age than non-exclusive Christians.

- The 18-24 group scored the highest with 47% and the 45-54 group and 65+ group scored the lowest with 22%. While the youngest group scored the highest, the results were evenly distributed among the remaining groups. There was no clear correlation between age and agreement.
- London reported the highest score with 36%, followed by Northern Ireland (31%). The North East scored the lowest with 17%, followed by the East (21%). The distribution range was 19%.
- In the exclusivist group Hindus scored highest with 88%, followed by Muslims (67%) and Christians (63%). The distribution range was 25%.
- [Note: The Hindu non-exclusivist net agreement figure was obscured on the datasheet]. Non-exclusivist Muslims scored highest with 56%, followed by Christians (34%). The difference between exclusivist and non-exclusivist was greater for Christians (63% – 34%, -29%) than for Muslims (67% – 56%, -11%).

2.5. I am less interested in issues of faith now than when I was younger

Christians in both groups were most likely to be less interested in faith with age and Hindus of both groups the least.

- The 65+ group scored highest with 43% and the 18-24 group scored the lowest with 29%. Distribution range was 14%. The results were evenly distributed across all groups apart from the significantly lower figure given in the 18-24 group.
- Scotland reported the highest figure with 46%, followed by the East Midlands (45%). London reported the lowest figure with 32%, followed by Yorkshire/Humberside (34%) and Northern Ireland (38%). The distribution range was 14%.

- In the exclusivist group, Christians scored highest with 22%, followed by Muslims (18%). Hindus scored zero – 100% disagreed with the statement. Distribution range was 22%.
- In the non-exclusivist group, Christians scored highest with 35%, followed by Muslims (19%) and Hindus (17%). The greatest difference between exclusivist and non-exclusivist groups was for Hindus (0% – 17%, +17%), followed by Christians (22% – 35%, +13) and Muslims (18% – 19%, +1%). The distribution range was lower for the non-exclusivist than the exclusivist group (18% compared to 22%), showing higher agreement in the non-exclusivist sample than in the exclusivist.
- [Jews 34%, Buddhist 13%, and Sikh 9%. Males 42% and Females 38%]

2.6. Someone of any faith should be able to be Prime Minister

Muslims of both groups were most likely to agree that someone of any faith could be Prime Minister. Non-exclusivist Hindus and Christians were least likely and equally agreed that the Prime Minister could be of any faith.

- The 55-64 group and 65+ group scored highest with 68% and the 25-34 group scored the lowest with 55%. Distribution range was 13%. The 18-24 group scored 65%. There was no clear correlation between age and agreement.
- Northern Ireland reported the highest figure with 71%, followed by Wales (68%). The East Midlands reported the lowest figure with 58%, followed by the North West (61%) and Scotland (61%). The distribution range was 10%.
- In the exclusivist group, Muslims scored highest with 79%, followed by Christians (61%) and Hindus (55%). Distribution range was 24%.
- In the non-exclusivist group, Muslims scored highest with 73%, followed by Christians and Hindus, both at 66%. The greatest difference between exclusivist and non-exclusivist groups was for Hindus (55% – 66%, +11%), followed by Muslims (79% – 73%, -6%) and Christians (61% – 66%, +5%). The distribution range was lower for the non-exclusivist than the exclusivist group (7% compared to 24%), showing higher agreement in the non-exclusivist sample than in the exclusivist.
- [Jews 100%, Buddhist 41%, and Sikh 43%. Males 64% and Females 63%]

Question 3: To what extent do you agree or disagree with the following statements on the role faith should play in public life?

Summary

Age

The 18-24 year old age group answered in a way that was consistent with being more faith observant and therefore more open to faith's influence in the public sphere. They were in most agreement with the statement that British politicians should listen to faith leaders and were most likely to disagree with the statement that faith should not be spoken about in the public sphere. Whilst the 18-24 year old group was in least agreement with the statement "Christian heritage is an important aspect of British culture," they were in most agreement with the statement "faith has been a significant factor in influencing western beliefs about values like equality and compassion."

For questions pertaining to faith influence in the public sphere the want for this decreased as the groups age increased, with the 65 plus group being least in favour of faith being more present and having more influence.

Region

Regionally the North East and Scotland were generally least inclined to be supportive of faith having more of a role in the public sphere whilst Northern Ireland and London consistently scored the highest on measures of faith influence in the public space being positive.

Exclusivist Groups

Exclusivist Muslims were most in support of faith influence in the public sphere, it being spoken about in the workplace and influencing politics. The exclusivist Muslim result heavily contrasted with the exclusivist Hindu responses who were least in agreement with faith's place in the public sphere, this is not surprising considering Hinduism is a non-proselytising belief system compared with the proselytising nature of Christianity and Islam.

88% of exclusivist Christians saw Christian heritage as an important aspect of Christian culture compared with 58% of exclusivist Muslims.

Non-exclusivist Groups

Whilst exclusivists from proselytising faiths were in high agreement with faith having a place in the public sphere, this dropped marginally for non-exclusivist Christians. 31% of non-exclusivist Christians (29% for exclusivist Christians) did not think faith should be talked about in the workplace compared with 26% of non-exclusivist Muslims.

Surprisingly Hindus, both exclusive and non-exclusive were in the highest agreement that politicians should listen to faith leaders on social and political matters. Considering the intersection between faith and politics is arguably greater for Christianity and Islam, with British law historically being rooted in the Christian ideology and political Islamic states in existence, it is surprising that these faith groups were in less agreement with this statement than Hindu respondents.

Oftent exclusivist results for Muslims were the same or very similar for non-exclusivist Muslims. Often there was a significant difference between the result of exclusivist Christians compared with non-exclusivist Christians. This trend suggests a difference in level of belief and faith influence within the Christian faith compared to a relative consistency within the Muslim faith.

Detailed Analysis

3.1 People should not talk about their faith in the workplace

- 23% of 18-24 year olds net agreed with the statement people should not talk about their faith in the workplace, compared with 44% of those in the 65 plus group.
- 19% of exclusivist muslims agree they should not, followed by 29% of exclusivist Christians and 39% of exclusivist Hindus.
- This agreement rose marginally for non-exclusivist Christians at 31%, non-exclusivist Muslims at 26% and significantly for non-exclusivist Hindus at 52%. Generally, therefore, Hindus were least in favour of people talking about their faith in the workplace.
- Regionally Northern Ireland was in most agreement with this statement at 42%, however there was little difference across regions with Eastern being the lowest at 39%.

3.2 British politicians talking about their faith publicly is a positive thing

- There was a gradual negative incline in agreement with the British politicians talking about their faith publicly is positive through the age groups, from 49% of 18-24 year olds, through to 36% of 65 plus.
- Highest agreement with this statement was found from exclusivist Christians at 70%, followed by 61% of exclusivist Muslims and 49% of exclusivist Hindus.
- Non-exclusivist groups held similar levels of agreement with Christians at 52%, Muslims at 56% and Hindus at 51%.
- Over all Hindus were least in favour of British politicians talking about their faith publicly.
- Regionally the North East was least in favour of British politicians talking about their faith publicly at 30% and Eastern was in most agreement at 43%.

3.3 Christian heritage is an important aspect of British culture

- There was a gradual and consistent rise in agreement through age groups with the statement "Christian heritage is an important aspect of British culture," from 49% amongst 18-24 year olds through to 74% of the 65 plus group.
- Jewish respondents were in most agreement with the statement at 100%, followed by Christian exclusivists at 88%. At the lower end were Muslim exclusivists at 58%.
- All faith groups were over 50% in agreement.
- Regionally respondents from Northern Ireland were in most agreement with this statement at 73% compared with the lowest region being Scotland at 56%.

3.4 British politicians should listen to what faith leaders have to say on social and political issues

- Age groups showed little difference in agreement with the statement “British politicians should listen to what faith leaders have to say on social and political issues.” The largest difference in agreement with this statement was of 9% between the 18-24 year olds (43%) and 45- 54 year (34%) olds.
- Regionally respondents from the North East were least likely to agree with this statement at 31% and Northern Ireland was most likely to agree with this statement at 48%, followed by London at 45%.
- Both non-exclusivist Hindu respondents and Hindu exclusivists were in high agreement with this statement (76% and 72% respectively) compared with 66% exclusivist Christians and 67% exclusivist Muslims.

3.5 Faith has been a significant factor in influencing Western beliefs about values like equality and compassion

- Agreement with the statement that faith has been a significant factor in influencing Western beliefs about values like equality and compassion was similarly high across the age groups; all above 45%.
- 90% of Jewish respondents were in agreement and 81% of exclusivist Christians were in agreement, followed by 72% of Hindus and 58% of Muslims.
- Whilst 81% of exclusivist Christians were in agreement this dropped significantly for non-exclusivist Christians to 65%. This was not the case for exclusivist Muslims and Hindus compared with non-exclusivist Muslims and Hindus that stayed within a 2% difference.
- Regionally Northern Ireland was most in agreement with this statement at 74% compared with the North-East at 46%.

Question 4: Do you agree with the following statements pertaining to levels of faith comprehension

Summary

Age

The 18-24 year old group was most confident in their comprehension of different faiths and most likely to learn about different faiths from having friends of different faiths. Agreement was high across age groups for the importance of knowing about different faiths, all were above 60%.

Region

Northern Ireland scored most highly on comprehension of different faiths and the importance of knowing about different faiths, followed by London and then the region with the least confidence towards their comprehension and affording knowing about faiths the least importance was the North East.

Exclusivist Groups

Comprehension of different faiths was highest amongst exclusivists as well as agreement with the importance of knowing about other faiths.

Non-Exclusivist Groups

Christians scored the lowest on confidence that they know about other faiths and highest in agreement with the statement that they have a poor understanding of most religions, whilst also being least likely to learn about other faiths through having friends of another faith. Considering Christians make up 46.3% of British citizens it is unsurprising that they are less likely to have friends of another faith compared to, for example Hindus, who only make up 1.8% of the population.

Detailed Summary

4.1 I feel I have a good understanding of what a wide variety of religions believe and why

- 18-24 year olds are most confident that they have a good understanding of what a wide variety of religions believe and why at 61%.
- Comprehension was high amongst exclusivist respondents (between 70% and 88%) but then dropped drastically for non-exclusivist Christians at 53% compared with Jews at 100%, Hindus at 87% and Muslims at 74%.
- Regionally Northern Ireland were in most agreement with this statement at 71% and the North West and Eastern the least at 51%.

4.2 I feel I have a poor understanding of most religions

- Across the age groups there is a low level of comprehension of most religions with as much as 30% of 18-24 year olds agreeing with the statement that they feel they have a poor understanding of most religions rising to 41% of 65 plus year olds.
- 39% of Christian respondents felt they had a poor understanding of most religions compared with just 20% of Muslims and 10% of Jews and Hindus.
- Regionally respondents from the South West disagreed with this statement the most at 44%, followed by the East Midlands at 42% and Wales at 41%. Considering the higher diversity of London and the consistent high levels of agreement from Northern Ireland as to having a good understanding of different religions and the need to know about them this result is surprising. Whilst these regions disagreed the most with feeling they had poor understanding they did not agree the most with having a good understanding.

4.3 I have learnt most of what I know about other religions through having friends who follow those religions

- 18-24 year olds are most likely to learn about other religions through friends of different faiths at 44% compared with 22% of those 65 plus. Demonstrating high levels of interfaith amongst the youngest group of respondents.

- Christian respondents were least likely to learn about other faiths from having friends of other faiths at just 34% compared with 61% of Muslims and 81% of Hindus. This is likely owing to the fact that demographically the UK is 46.3% Christian compared with 6.7% Muslim and 1.8% Hindu.
- Regionally those in London were most in agreement with this statement at 49% compared with just 21% in the North-East.

4.4 I have learnt most of what I know about other religions through how they are represented in films, books and TV shows

- Learning about other religions through media was held across the age groups to be the case with only a 3% difference across the groups (36-39%).
- 39% of Christian respondents agreed with this statement and 45% of Muslim and Hindu respondents.
- There was little difference across the regions for this question.

4.5 It is important to be able to understand what the major world religions are about

- Agreement was high across the age groups, ranging from 60%-73%. There was no incline or decline suggesting age is not a factor of influence as to whether one agrees or disagrees with this statement.
- Agreement was high across the faiths, all were above 70% in agreement.
- 78% of Christian exclusivists were in agreement, 82% Muslim exclusivists and 85% Hindu exclusivists.
- Regionally Northern Ireland was in most agreement with this statement at 75% and in least agreement at 61%, Scotland and Wales.

4.6 It doesn't really matter whether or not people understand what the major world religions are about

- There was low agreement with this statement across the age groups with 45-54 year olds being the most in agreement at 34% and the 25-34 year olds being in least agreement at 22%.
- There was no constant incline or decline in percentage agreement with this statement throughout the age groups, suggesting that age has no impact on whether one feels it doesn't matter whether or not people understand major world religions.
- Agreement with this statement across both exclusive and non-exclusive faith groups was low. The highest result was 28% from the Muslim respondents compared with Hindus in least agreement at 18%.
- Regionally the results were in keeping with previous results and the given regions historical and cultural contexts. Northern Ireland was in least agreement at 23% whilst Wales was in most agreement at 37%.

Question 5: Attitudes to media coverage, whole sample

Summary

Age

Younger participants are more critical of the portrayal of religion in the media, where 37% have said they do not believe coverage is balanced, and 41% saying some religions are presented more negatively. Interestingly, this age group is also most likely to want more religious content in the media (32%), though it appears to show significant indifference to its presence (42%). Older respondents are less critical of the portrayal of religion, and more in favour of less religion in media (53%).

Region

There is no specific region-based correlation in the data.

Exclusivist groups

Despite showing the most indifference to the amount of religion in the media, Exclusivist Hindus emerged as the group most likely to be critical of the portrayal of religion in the media, with 60% sharing that they found coverage unbalanced, and 43% sharing that they found some religions portrayed more negatively than others in the last four weeks.

Exclusivist Christians appeared to be the least critical, where 36% (15% higher than the national average) found media coverage to be balanced. Amongst exclusivists, Christians were most likely to advocate for including less religion in the media (30%) - though this level was marginally close to the national average.

Exclusivist Muslims were found to be critical of media coverage, with 15% finding it unbalanced, and 20% believing it presented some religions more negatively than others. They were also the least indifferent to the amount of religion in the media, scoring 25% - substantially higher than exclusivist Christians and Hindus.

Non-exclusivist groups

Compared to exclusivists, the non-exclusivist group remains more moderate in their perspective on the presence of religion in social media. On questions related to the 'balance' in the media, non-exclusivists follow a similar pattern to their exclusivist counterparts. Non-exclusivist Christians' responses were the closest to the national average, though they exhibited very limited participation to questions on media perceptions, with a considerable amount of participants responding 'I don't know' to Questions 1-3.

Worth Noting

Following the announcement of the General Election, perceptions on the portrayal of different religions in the media have progressively decreased, where percentage of respondents that have answered '*don't know*' to the question '*The way the media has portrayed different religions in the last four weeks is generally balanced*' was 22% in May 2024, 43% in June 2024, and 52% in July 2024. The same can be said for questions 5b & 5c. It will be interesting to see results in August 2024 to observe whether the trend continues, or whether we observe a return to pre-election values.

Women continue to lead men in the 'don't know' category, where the percentage of women saying they don't know (or don't want to share an opinion on?) is higher in every single sub-question in Q5. The most notable difference is 17% to the question '*The way the media has portrayed different religions in the last four weeks is generally balanced*', where 60% of women have said they don't know compared to 43% of men.

Detailed analysis

5.1 The way the media has portrayed different religions in the last four weeks is generally balanced.

It is very difficult to make comments on this question, as apart from Exclusivist groups and non-Exclusivist Hindus and Muslims, engagement was very low.

- Younger participants were more critical of media portrayal, where 37% of 18-24s and 31% of 25-34s disagreed with the statement provided. Both these values are higher than the national average by 9% and 3% respectively. 18-24s were the most engaged with this question, followed by 25-34s. 58% of 65+s answered 'don't know' to this question.
- The North East, followed by Wales and London showed the highest propensity to agree with the statement provided, all scoring higher than the national average (21%). Scotland was the most critical of media coverage, with 36% disagreeing with the statement, followed closely by Yorkshire & Humberside at 34%.
- Exclusivist Christians showed greater agreement with the statement, scoring 15% higher than the national average. This was countered by Exclusivist Muslims and Hindus, of which only 15% and 19% respectively agreed that coverage was balanced. Moreover, 49% of Muslims and 60% of Hindus explicitly said they believed media coverage was not balanced – a stark contrast to the 21% national average.
- Amongst the non-exclusivist groups, Muslims and Hindus were most engaged with this question, whilst 51% of Christians responded with 'I don't know'. Both Hindu and Muslim groups showed less than average support for the statement, showing relative consistency to their exclusivist counterparts.

5.2 The media have appeared to present some religions more negatively than others in the last four weeks

- Younger people were more critical of media coverage in the past four weeks, with 41% of 18-24s agreeing that some religions were presented more negatively than others. Comparatively, the percentage of 65+s that agreed with the statement was 27%, which is lower than the national average of 29%.
- Participants from London tended to agree more with the statement, with 34% in agreement compared to the 29% national average. Those in Wales were least in agreement at 24%, though it is important to note that Wales also had the lowest engagement with 53% of respondents saying they 'don't know'.
- Exclusivists participants showed the strongest agreement to the statement, as all exclusivist religious groups scored significantly above the

national average with Christians 10% higher, and Muslims and Hindus 20% and 43% higher respectively. Hindus tended to agree with the statement the most.

- Non-Exclusivist groups' responses were relatively consistent with their Exclusivist counterparts for Hindus and Muslims. Meanwhile non-Exclusivist Christians scored the national average at 29% - 10% higher than their Exclusivist counterparts. Interestingly, there was negligible difference between non-Exclusivist Christians that agreed (29%) and disagreed (26%) with the statement.

5.3 The media in the last four weeks has generally portrayed all religions negatively.

- Age and percentage of participants that agreed with the statement were inversely proportional, as 18% of 18-24s agreed compared to 10% of 65+s.
- Participants from Scotland were most likely to find the general portrayal of all religion negatively, scoring 15%, in contrast to the West Midlands, which had the lowest percentage of those in agreement (9%). West Midlands also had the lowest engagement, with 57% of respondents stating they 'don't know'.
- Exclusivists were the group to show the strongest propensity to agree with the statement that the media has portrayed all religion negatively, with all Christian (28%), Muslim (35%), and Hindu (49%) exclusivist groups scoring higher than both the national average (13%), as well as the average of those belonging to a faith group (17%).
- Non-exclusivist Hindus and Muslims demonstrated an above average likelihood to find media portrayal of religion as negative, with Muslims (30%) and Hindus (36%) scoring above the national and faith group average, but less than those of their exclusivist counterparts. Christians were only 2% higher than the national average, and 2% lower than the faith group average, showing negligible variation.

5.4 I would like to see less religion in the media.

- Older respondents want to see less religion in the media, demonstrated by a 12% gap between the scores of 65+s and 18-24s, where each was 53% and 31% likely to agree with the statement respectively.

- Northern Ireland and the North East emerged as the two regions most willing to decrease religion in the media, both scoring 57%, which is 9% higher than the national average.
- Exclusivist Christians and Muslims have shown below average support (both at a national and faith group level) towards decreasing religion in media, with 30% and 25% respectively. Exclusivists Hindus were more likely to support the statement, with 49% agreeing - 1% higher than the national average and 11% higher than the faith group average.
- Non-exclusivist groups showed less than average (national) support for the statement. Christians were 1% more likely than the general faith group average to agree with the statement, while this number was 7% for Hindus. Muslims were 9% less likely to agree with the statement, making them an outlier in this sense.

5.5 I would like to see more religion in the media.

- Younger participants shared that they wanted to see more religion in the media, with the two highest scores coming out of the 18-24 (32%) and 25-34 (18%) groups. This is in contrast to the lowest scores - 9% for 45-54s, and 11% for 65+s.
- Interestingly, this statement was most popular in Northern Ireland (24%), scoring 9% higher than the national average, despite also being the most popular region for those agreeing that there should be *less* religion in the media. The North East was least likely to support the inclusion of more religion in the media (6%).
- Exclusivists showed a strong tendency to include more religion in the media, with Christians, Muslims, and Hindus, scoring 49%, 46%, and 51% respectively - all higher than both the national average as well as the faith group average of 23%. Amongst the three Muslims were least likely to want to see more religion in the media.
- Non-exclusivist Muslim and Hindu respondents' answers remained relatively consistent with that of their exclusivist counterparts in being higher than average. Interestingly, non-exclusivist Christians were the least likely to support more religion in the media, scoring 21% - 2% less than the faith group average, as well as 18% less than Muslims and 23% less than Hindus.

5.6 It doesn't matter to me whether there is more or less religion in the media.

- The oldest (65+) and youngest (18-24) categories showed the most detachment from the amount of religion in the media, scoring 44% and 42% respectively. There was no observable trend by age group.
- Respondents from Scotland showed the least agreement with the statement (35%), followed by the West Midlands and London at 36% each. Those in the North West showed the highest (46%) agreement, followed by the North West at 42%.
- Surprisingly, Exclusivists Christians and Hindus showed an above average indifference to the amount of religious content in the media, scoring 42% and 66% respectively. Exclusivist Muslims, however, showed a stronger tendency to care about the amount of religion in the media, scoring 14% less than the national average and 16% less than the faith group average.
- There was little difference between the exclusivist and non-exclusivist group results, showing a relative difference of 1% for Christians, 4% for Muslims and 2% for Hindus. Once again, whilst Christians and Hindus scored above average, Muslims were less than both the national and faith group average by 10% and 12% respectively.