

Attitudes, values and perceptions

Muslims and the general population in 2007-08

Acknowledgments

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Executive summary

This report forms part of a series which use Citizenship Survey data to explore attitudes, values and perceptions on a range of issues, and which include analysis of variations between ethnic and faith groups. Recent citizenship survey topic reports, which provide analysis of ethnic and faith groups in England, include the following: *2007-08 Citizenship Survey: Empowered communities*; *2007-08 Citizenship Survey: Community Cohesion*; *2007-08 Citizenship Survey: Identity and Values*; *2007-08 Citizenship Survey: Volunteering and Charitable Giving*; and *2007-08 Citizenship Survey: Race, Religion and Equalities* (England and Wales). Each topic report provides headline figures for the general population and examines key variations to provide an in-depth analysis of findings.

This report gives an overview of the growing evidence base that underpins our understanding of British Muslim communities in England. This does not suggest that, where differences are observed between Muslims and the general population, they are due to religious beliefs. Variations in views, attitudes and perceptions, both among Muslims and the general population, are likely to reflect demographic, socio-economic and experiential differences to a much greater extent than they are likely to reflect differences in religious beliefs. The findings in this report should therefore be viewed as providing descriptive information about the Muslim and general population, rather than suggesting that religious beliefs explain any variations.

This is consistent with previous analysis using Citizenship Survey data for 2007-08, which demonstrates that other ethnic and faith groups also differ from the general population on a variety of measures; in some cases the differences can be explained by ethnicity and faith, but often they reflect variations in the age and socio-economic circumstances of different communities.

The report examines a range of attitudes, perceptions and behaviours including engagement, cohesion, interaction, identity, trust and perceptions of prejudice and discrimination. Findings for Muslims are compared with findings for the general population. Variations by age and sex within the Muslim population are also discussed. It is important to recognise that whilst limited numbers have not allowed for a finer breakdown of the Muslim population, beyond age and sex, it is misleading to speak of a single, discrete Muslim community; there are important differences within Muslim communities, often related to differences in ethnicity, country (and region) of origin and regional location within England.

The report primarily uses data from the 2005 and 2007-08 Citizenship Surveys. The survey was given National Statistics status in March 2008. The Citizenship Survey is a nationally representative survey, which includes a large booster sample of minority ethnic respondents. This provides representative data on minority ethnic and faith groups and enables robust comparisons. The Citizenship Survey was initially carried out bi-annually in 2001, 2003 and 2005 but has adopted a continuous design from April 2007. Annual reports are produced at the end of each financial year in addition to statistical releases at the end of each financial quarter.

Key findings

In many respects this report paints a positive picture of Muslim's views, attitudes and perceptions in 2007-08. Muslims had very positive views about the level of cohesion in their local areas; the vast majority felt that people from different backgrounds got on well together in their local area and that their local area was a place where residents respected ethnic differences between people.

Muslims also expressed strong feelings of belonging, both to their neighbourhoods and to Britain as a whole, and more than nine in ten Muslims agreed that they personally felt a part of British society.

In 2007-08 Muslims also expressed high levels of trust in institutions. They were more likely than the general population to say that they trusted Parliament and their local council and, similarly to the general population, around eight in ten Muslims trusted the police.

However, some findings suggest the need for continued work to tackle discrimination and prejudice. In 2007-08, within both the Muslim population and the general population, seven in ten people perceived that there was religious prejudice in Britain and around six in ten people believed that religious prejudice had increased in the previous five years. The perception that religious prejudice against Muslims had increased in the previous five years was observed in all groups – Muslims, other faith groups and the general population as a whole.

CHAPTER 1 covers a number of aspects related to engagement with Britain, including engagement in civic activities and volunteering as well as people's perceptions of the rights, responsibilities and values for living in Britain.

In 2007-08 rates of civic engagement and volunteering were lower among Muslims compared with the general population, reflecting the younger age profile of the Muslim population (Section 1.2 and 1.3). However, Muslims were more likely than the general population to feel that they could influence decisions affecting Britain and their local area (Section 1.1).

The Muslim population and the general population often agreed on which were the most important rights, responsibilities and values for living in Britain. For example, in 2005 both Muslims and the general population agreed that everyone should have the right to free education for children and the right to freedom of thought, conscience and religion. Similarly, Muslims and the general population agreed that obeying and respecting the law, helping and protecting your family, working to provide for yourself and voting were the responsibility of everyone (Section 1.4).

As expected, on some issues Muslims held different views to those of the general population as a whole. For example, in 2005 Muslims had lower expectations than the general population in terms of both the rights that they should have and the rights they actually had. Muslims' views on the responsibilities that everyone living in Britain shared also differed from the general population but this largely reflected the younger age profile of the Muslim population – younger people in general were less likely than older counterparts to think that everyone shared certain responsibilities (Section 1.4).

Muslims' perceptions of the most important values for living in Britain sometimes reflected their experiences as members of a religious, and often an ethnic, minority. Hence, in 2007-08 Muslims were more likely than the general population to place respect for all faiths, respect for people from different ethnic groups and freedom to follow a religion of choice among their most important values for living in Britain (Section 1.5).

CHAPTER 2 looks at attitudes and behaviours linked to cohesion, interaction and identity, including perceptions of cohesion in the local area and people's sense of national and religious identity.

In 2007-08 Muslims expressed particularly positive attitudes towards their communities: they were more likely than the general population to agree that people from different backgrounds got on well together, to agree that their local area is a place where residents respect ethnic differences between people and to feel strongly that they belonged to their neighbourhoods. However, racial and religious harassment remained an issue for some Muslim communities; Muslims were twice as likely as the general population to report that racial and religious harassment was a problem in their local area. Muslim women in particular reported that this was a problem (Section 2.1).

In 2007-08 Muslims reported high rates of meaningful interaction – that is, social mixing with people from a different ethnic and religious group to themselves (Section 2.2) – and they also expressed a strong connection to Britain. Muslims and the general population were equally likely to agree that they personally felt a part of Britain while Muslims were more likely than the general population to feel that they belonged to Britain and more likely to choose 'British' as their national identity (Section 2.3).

In 2007-08 both Muslims and the general population felt that their family was the most important aspect of their identity. After family, Muslims were more likely than the general population to say that their religion was an important part of their identity, reflecting the much higher rates of religious observance among the Muslim population (Section 2.4). Linked to this, Muslims were also more likely than the general population to say that their religion affected aspects of their life – for example where they worked or lived and who their friends were. In many cases this is likely to reflect religious requirements to avoid prohibited jobs or environments; for example those involving alcohol (Section 2.5).

CHAPTER 3 covers a number of aspects related to prejudice and discrimination including people's trust of institutions; perceptions of religious prejudice; and experiences of discrimination. The chapter concludes by examining the perceptions of non-Muslims toward Muslims.

In 2007-08 Muslims expressed relatively high levels of trust in institutions. Muslims were more likely than the general population to say that they trusted Parliament and more likely to say that they trusted their local council. In addition, both Muslims and the general population expressed high levels of trust in the police (Section 3.1).

However, perceptions of the extent of religious prejudice were less positive. In 2007-08, majorities of both the Muslim and general population perceived that there was a lot or a fair amount of religious prejudice in Britain and felt that religious prejudice had increased in the previous five years. In addition, all faith groups perceived that religious prejudice against Muslims in particular had increased (Section 3.2).

In 2007-08 Muslims also perceived that they experienced religious or racial discrimination in the labour market. Among Muslims that had been refused a job in the previous five years, one in four felt that they had been refused a job because of their race and around one in seven felt that they had been refused a job because of their religion (Section 3.3).

Less than one in ten Muslims felt that the police had ever discriminated against them because of their religion and smaller proportions felt that any other organisation – such as the courts, the local council or a private landlord – had ever discriminated against them because of their religion (Section 3.3).

However, a larger proportion of Muslims perceived that they would be treated differently to people of other races by the police; in 2007-08 one in five Muslims felt that they would be treated worse than people of other races by the police. Muslims' perception of unfair treatment did not extend to the courts or to their local council; in 2007-08 Muslims were no more likely than the general population to feel that they would be treated differently to people of other races by the courts and they were less likely than the general population to feel that they would be treated differently to people of other races by their local council (Section 3.1).

Chapter 3 concludes by examining the attitudes of non-Muslims toward Muslims. The findings reveal mixed attitudes in 2007-08. Around half of all non-Muslims believed that prejudice against Muslims had increased in the previous five years and one in ten perceived that Muslims would be treated worse than them by one or more organisations. At the same time, around one in five non-Muslims believed that the Government was doing too much to protect the rights of Muslims (Section 3.4).

Introduction

This report forms part of a series which use Citizenship Survey data to explore attitudes, values and perceptions on a range of issues, and which include analysis of variations between ethnic and faith groups. Recent Citizenship Survey Topic Reports providing analysis of ethnic and faith groups in England, include the following:

2007-08 Citizenship Survey:

- Empowered Communities
- Community Cohesion
- Identity and Values
- Volunteering and Charitable Giving
- Race, Religion and Equalities (England and Wales).

These reports are available on the Communities and Local Government website: www.communities.gov.uk/communities/racecohesionfaith/research/citizenshipsurvey/

This report gives an overview of the growing evidence base that underpins our understanding of British Muslim communities in England. The focus on Muslims is not intended to suggest that Muslim's views on any issue are due to their religious beliefs. Nor is it intended to suggest that where differences are observed between Muslims and the general population they are due to differences in religious beliefs. Variations in views, attitudes and perceptions, both among Muslims and the general population, are likely to reflect demographic, socio-economic and experiential differences to a much greater extent than they are likely to reflect differences in religious beliefs. This is confirmed by the results of advanced analysis undertaken using the Citizenship Survey (further information is available in the following: *2007-08 Citizenship Survey Topic Reports: Empowered Communities; Cohesion; Race and Religion; and Volunteering and Charitable Giving*). Multivariate analysis was undertaken to identify the factors which affected people's views, attitudes and perceptions on a range of measures when the impact of other variables (eg age, sex, deprivation and ethnicity) were taken into account. Once other factors were taken into account, religious affiliation and practice were often not shown to be independently associated with attitudes and perceptions. The findings in this report should therefore be viewed as providing descriptive information about the Muslim and general population, rather than suggesting that religious beliefs explain any variations.

The report documents our understanding of Muslim communities' attitudes and behaviours on a range of measures including engagement, cohesion, interaction, identity, trust and perceptions of prejudice and discrimination. Estimates for the Muslim population are compared with those for the general population of England, which includes Muslims. This approach is adopted in preference to comparing the Muslim population with the 'non-Muslim' population; while it is meaningful to speak of the general population, it is not meaningful or helpful to speak of a non-Muslim population.

The data presented in the report is primarily based on findings from the 2007-08 Citizenship Survey combined, where possible, with trend data from the 2005 Citizenship Survey. We recognise that the evidence base continues to evolve, and recognise the requirement to continue to build upon our understanding of Muslim communities in the UK context. As part of this work, an in-depth exploration of the different Muslim ethnic communities in England is presented in the *Understanding Muslim Ethnic Communities* reports (Department for Communities and Local Government, 2009).

This report is not intended to suggest that Muslims are the only faith group whose attitudes, perceptions of behaviours differ from those of the general population as a whole. Previous analysis using 2007-08 Citizenship Survey data demonstrates that other ethnic and faith groups have different attitudes, values and perceptions. Data for all ethnic and faith groups is available from the Citizenship Survey Topic Reports listed above.

Notes about the analysis

Data sources

The report primarily uses data from the 2005 and 2007-08 Citizenship Surveys. The Citizenship Survey is a nationally representative survey, which comprises a large booster sample of minority ethnic respondents. This provides representative data on minority ethnic and faith groups and enables robust comparisons. The Citizenship Survey was initially carried out bi-annually in 2001, 2003 and 2005 but has adopted a continuous design from April 2007. Annual reports are produced at the end of each financial year in addition to statistical releases at the end of each financial quarter.

In this report, the attitudes and perceptions of Muslim respondents to the survey are compared with the attitudes and perceptions of all respondents to the survey (including Muslim respondents) in order to ascertain whether there are any differences between the Muslim population and the general population of England (over the age of 16 years). Faith groupings are based on peoples' reported religious affiliation, rather than religious practice.

Unit of analysis

Where possible, data for Muslims are broken down by age (16-24 years compared with those aged 25 years and over) and gender, with a view to trying to better understand variations within the Muslim population. However analysing the data in this way is not always possible due to the relatively small sample size of the Muslim respondents. It is not possible to look at variations between Muslim ethnic groups owing to the relatively small number of respondents from each Muslim ethnic group in the total sample.

Measurement of statistical significance

Where variations in estimates for Muslims and the general population (or variations between Muslims by age or sex) are described as 'differences', this means that the estimates have been tested and the difference between them has achieved statistical significance at the 95 per cent level. Where Muslims are described as being 'more likely' or 'less likely' than the general population to express a particular attitude the difference in the estimates for Muslims and the general population are statistically significant at the 95 per cent level. This means that we have calculated that if we repeated the survey 100 times, 95 times out of 100 we would find a difference between Muslims' attitudes and those of the general population on that particular measure. From this, we make the assumption that the survey results can be extrapolated to the total population; ie if we were able to obtain the views of the total population we would find the same difference that we have found among our sample of survey respondents. In some cases apparently large differences in rates are reported as being the same; this is because the differences were not found to be statistically significant at the 95 per cent level. Often this is because the sample size for one of the groups, for example young Muslims, is too small to produce reliable estimates.

Relationship between faith and ethnicity

There is a strong and complex relationship between ethnicity and faith. Both ethnicity and faith can influence the outcomes, experiences and perceptions of people. However, because they are so closely related, it is not easy to isolate the individual impact of these two factors.

Furthermore, where the data presented shows a strong relationship between religious affiliation and other factors, it does not necessarily imply a *causal* relationship. Often this can be determined by other inter-related factors, such as the uneven demographic status of groups that are recent migrants to the UK, as well as the complicated interplay between ethnicity and faith.

Relationship between faith and age

Age is a factor to bear in mind when assessing data on Muslims. The younger age profile of the Muslim population can explain some of the variation in the outcomes and experiences of Muslims when compared to the general population or the national average.

Structure of the report

The analysis in this report is covered in three chapters.

Chapter 1 covers a number of different aspects related to engagement with Britain, including the extent to which people feel able to influence decisions affecting Britain or their local area; the extent to which people have engaged in civic activities such as participating, taking part in a consultation or engaging in some form of activism; the extent to which people have engaged in volunteering; the rights and responsibilities people feel they have in Britain; and the values people feel are most important for living in Britain.

Chapter 2 covers attitudes and behaviours linked to cohesion, interaction and identity, including people's perceptions of the extent of cohesion in their local areas; the extent to which they interact socially with people from different ethnic and religious groups to themselves (meaningful interaction); people's sense of national and religious identity and the importance of religion in shaping people's lives.

Chapter 3 covers a number of aspects related to prejudice and discrimination including perceptions of religious prejudice; people's experiences of discrimination in the labour market and by a range of organisations; people's trust of institutions and their expectations of the treatment they would receive compared with people from other races. It also explores the perceptions of non-Muslims towards Muslims – for example, exploring the extent to which non-Muslims feel that Muslims would be treated worse, or better, than them by a range of organisations and whether non-Muslims feel that prejudice against Muslims has increased or decreased in the last five years.

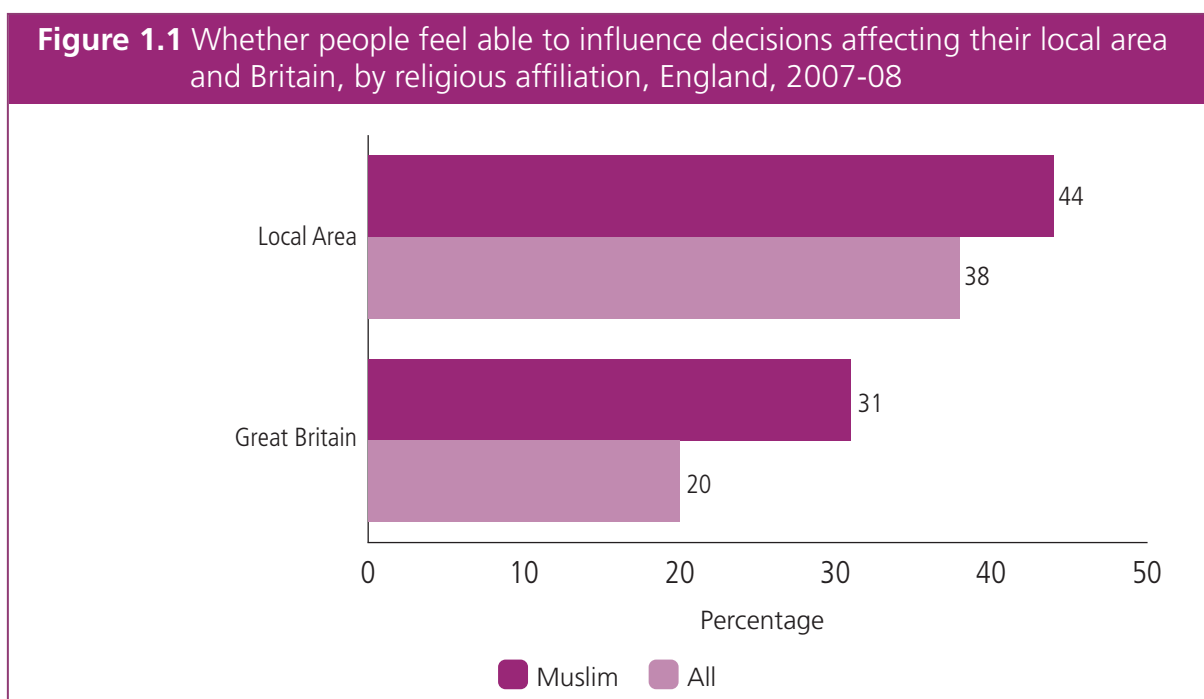
Chapter 1

Engagement

This chapter covers five topics related to engagement with, and attitudes towards, British society. These include the extent to which people feel able to influence decisions affecting Britain and their local area (Section 1.1); their participation in a range of civic activities (Section 1.2); participation in volunteering (Section 1.3); perceptions of individual's rights and responsibilities in British society (Section 1.4); and the values that are regarded as most important for living in Britain (Section 1.5).

1.1 Influencing decisions

Figure 1.1 shows that in 2007-08, Muslims were more likely than the general population to agree that they could influence decisions affecting both their local area and Britain. Forty-four per cent of Muslims agreed that they could influence decisions at the local level compared with 38 per cent of the general population. Thirty-one per cent of Muslims felt able to influence decisions affecting Britain compared with 20 per cent of the general population. There were no changes in Muslims' perceptions between 2005 and 2007-08 (Appendix table 1.1b).



Note:

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: 2007-08 Citizenship Survey, Communities and Local Government

Base numbers for 'All respondents' are from core sample (Local area 8,349; Great Britain 8,459); base numbers for Muslim respondents are from combined sample (Local area 1,521; Great Britain 1,517).

Variations by age and gender

There were no differences between Muslim men and women in the extent to which people thought they could influence decisions at the local or national level. There were no differences between Muslims under 25 years and their counterparts over 25 years in the extent to which they thought they could influence decisions at the local level. However, younger Muslims were less likely than their counterparts over 25 to feel able to influence decisions affecting Britain (24 per cent and 33 per cent respectively); young Muslims' perceptions were however no different to those of their counterparts in the overall population.

1.2 Civic engagement

Civic engagement involves a range of activities that are central to community empowerment. The Citizenship Survey measures levels of participation in three broad strands of civic engagement – civic participation, civic consultation and civic activism.¹

What is Civic engagement?

There are three strands:

Civic activism refers to involvement either in direct decision-making about local services or issues or in the actual provision of these services by taking on a role such as a local councillor, school governor or magistrate.

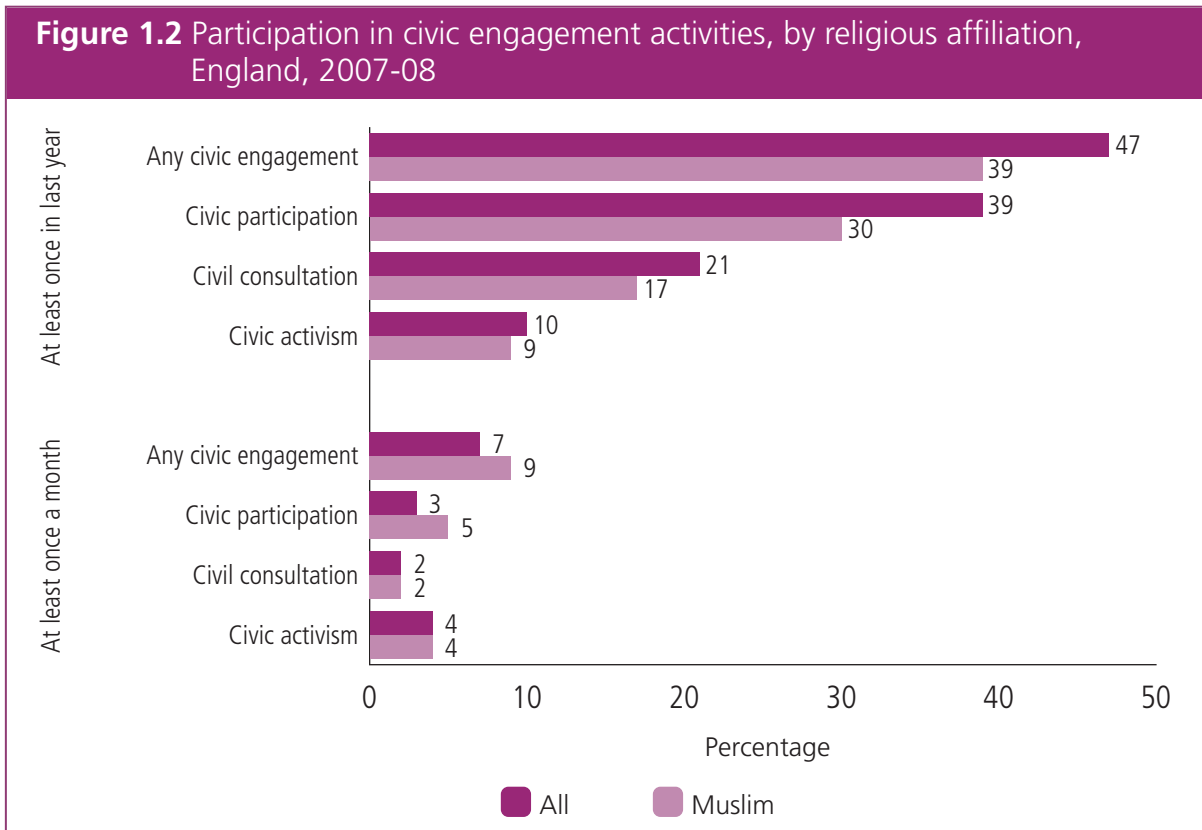
Civic consultation refers to active engagement in consultation about local services or issues through activities such as attending a consultation group or completing a questionnaire about these services.

Civic participation covers wider forms of engagement in democratic processes, such as contacting an elected representative, taking part in a public demonstration or protest, or signing a petition.

As shown in Figure 1.2, in 2007-08 Muslims were less likely than the wider population to have participated in any civic engagement activities overall in the previous 12 months; 39 per cent of Muslims had participated in any civic engagement activity at least once in the last year compared with 47 per cent of the population overall. Muslims were also less likely than the general population to have participated at least once in the last year in a civic consultation (17 per cent and 21 per cent respectively) or any civic participation activity (30 per cent and 39 per cent respectively).

There were no differences between Muslims (9 per cent) and the general population (7 per cent) in rates of regular participation, at least once a month, in civic engagement activities.

¹ Civic engagement was previously termed 'Civil renewal activities' in the 2005 Citizenship Survey.

**Note:**

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: 2007-08 Citizenship Survey, Communities and Local Government

Base numbers for 'All respondents' are from core sample (8,792); base numbers for Muslim respondents are from combined sample (1,768).

There were no differences in rates of participation in civic engagement activities among Muslims in 2005 and 2007-08.

Variations by age and gender

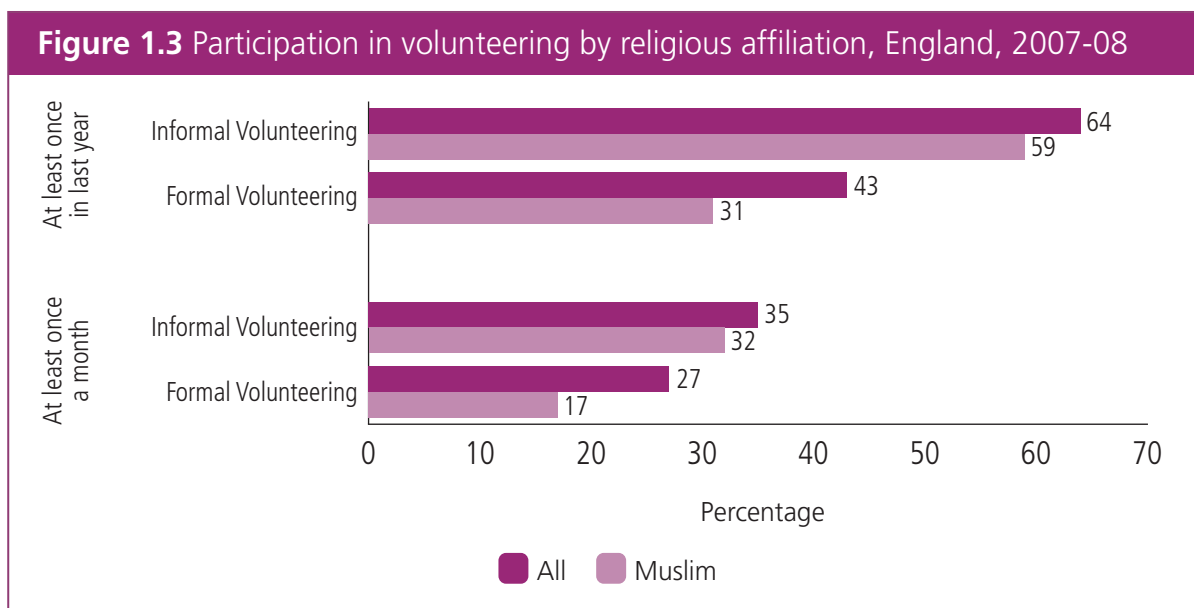
There were no differences in overall civic engagement activities in the last year between younger (16-24) and older Muslims (25 and over) and no differences between Muslim young people and their counterparts in the general population. However, older Muslims (25+) were less likely than their counterparts in the general population to have engaged in any civic activities overall in the last year (37 per cent and 50 per cent respectively).

There were no differences between Muslim men and women in overall civic engagement activities in the last year but both Muslim men and women were less likely than their counterparts in the general population to have participated in any civic engagement activities in the last 12 months. Muslim men were specifically less likely than men overall to have participated in a civil consultation (15 per cent and 21 per cent respectively) or any civic participation (31 per cent and 39 per cent respectively). Muslim women were less likely than women overall to have participated in any civic participation (29 per cent and 38 per cent respectively).

1.3 Formal and informal volunteering

The Citizenship Survey collects data on two types of voluntary activity: *formal* volunteering and *informal* volunteering. Formal volunteering is defined as unpaid help given as part of a group, club or organisation to benefit others or the environment. Informal volunteering is defined as giving unpaid help as an individual to someone who is not a relative. Both types of voluntary activity are measured at two levels: the first measure is of *regular* volunteering, at least once a month, and the second measure is of activity on at least one occasion in the past year.

Levels of both informal and formal volunteering were lower among the Muslim population than the general population. In 2007-08, 17 per cent of Muslims participated in *regular formal* volunteering (at least once a month). This proportion is lower than for the general population (27 per cent) (see Figure 1.3). Muslims were also less likely than the general population to have participated in *any formal* volunteering over the course of the last year (31 per cent and 43 per cent respectively).



Note:

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: 2007-08 Citizenship Survey, Communities and Local Government

Base numbers for 'All respondents' are from core sample (8,792); base numbers for Muslim respondents are from combined sample (1,768).

Muslims were also less likely than the general population to have participated in informal volunteering, although the differences were smaller than those for formal volunteering. In 2007-08, 32 per cent of Muslims had regularly volunteered on an informal basis at least once a month, compared with 35 per cent of the general population. In the 12 months prior to interview, 59 per cent of Muslims had volunteered informally on at least one occasion compared with 64 per cent of the overall population.

Muslims are not the only faith group to have lower levels of volunteering. Multivariate analysis of participation in volunteering has shown variations among faith groups: in 2007-08, Buddhists, Hindus, Muslims and Sikhs were all less likely than Christians to have participated in regular formal volunteering (*Volunteering and Charitable Giving Topic Report*, Communities and Local Government).

There were no differences in levels of volunteering among Muslims in 2005 and 2007-08.

Variations by age and gender

In 2007-08 there were no differences between young (16-24) and older Muslims (25+) in levels of voluntary activity.

Young Muslims were less likely than young people generally to have participated in at least one formal voluntary activity in the past year (30 per cent and 41 per cent respectively) but there were no differences between Muslim young people and other young people in rates of regular formal volunteering or rates of informal volunteering.

In the general population, women were more likely than men to participate in all types of volunteering activities. For Muslims there were no differences between men and women in formal volunteering rates but Muslim women (37 per cent) were more likely than Muslim men (28 per cent) to give *regular*, informal voluntary help.

Muslim men and women were less likely than their counterparts in the general population to participate in formal or informal volunteering.

Barriers to volunteering

The top three barriers to volunteering cited by Muslims who did not participate regularly were work commitments, childcare/home commitments and study commitments. Muslims were less likely than the general population to cite work commitments as barriers to volunteering (45 per cent and 59 per cent respectively) but more likely than the general population to cite childcare/home commitments (40 per cent and 31 per cent respectively) and study commitments (31 per cent and 17 per cent). It is worth noting that the Muslim population, in common with some other minority populations, contains a relatively large proportion of young children (requiring childcare) and students, compared with the general population.

1.4 Rights and responsibilities

The 2005 Citizenship Survey explored the rights which people felt they *should* have as someone living in the UK and the rights which they thought that they *actually had*; rights were defined as *'the things that people are entitled to if they live in this country'*². These rights include access to free education for children; freedom of speech; freedom of thought, conscience and religion; to be protected from crime; free elections; to be looked after by the state if you cannot look after yourself; to be treated fairly and equally; to have free healthcare if you need it; and, to have a job. These questions were not repeated in 2007-08 so no trend data is provided.

In 2005, the overwhelming majority of Muslims, like the general population, agreed that these were rights that everyone should have, although Muslims were less likely than the general population to feel that they actually had some of these rights.

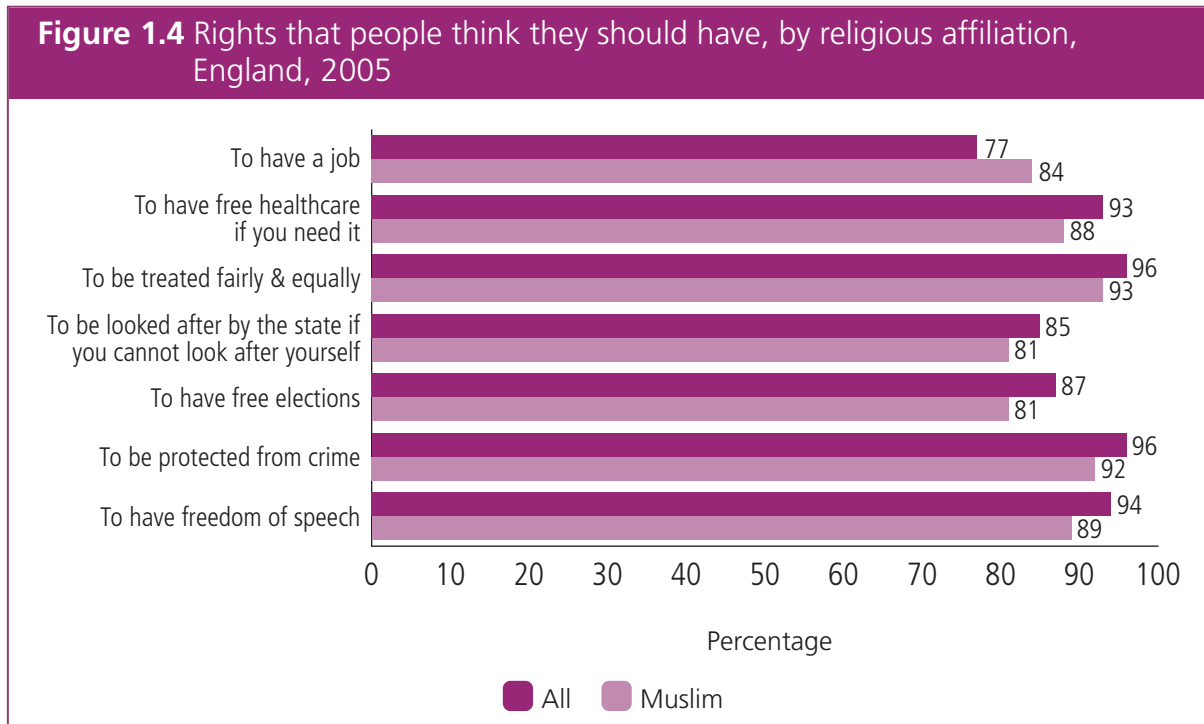
Rights which people think they *should* have

There were no differences between Muslims (92 per cent) and the general population (91 per cent) on whether they should have the right to free education for children. There were also no differences between Muslims (89 per cent) and the general population (89 per cent) in agreeing that they should have the right to freedom of thought, conscience and religion.

Muslims were more likely to think that they should have the right to a job than the general population (84 per cent compared with 77 per cent).

However, in general, Muslims had lower expectations than the general population in terms of the rights that they should have (Figure 1.4). Muslims were less likely than the general population to think they should have the right to free healthcare (88 per cent compared with 93 per cent); to be treated fairly and equally (93 per cent compared with 96 per cent); to be looked after by the state if they could not look after themselves (81 per cent compared with 85 per cent); to have free elections (81 per cent compared with 87 per cent); to be protected from crime (92 per cent compared with 96 per cent); and to have freedom of speech (89 per cent compared with 94 per cent).

² 2005 Citizenship Survey questionnaire.

**Note:**

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: 2005 Citizenship Survey, Communities and Local Government

Base numbers for 'All respondents' are from core sample (9,154); base numbers for Muslim respondents are from combined sample (1,467).

When examining the rights that people think they should have, there were no differences between Muslim men and Muslim women.

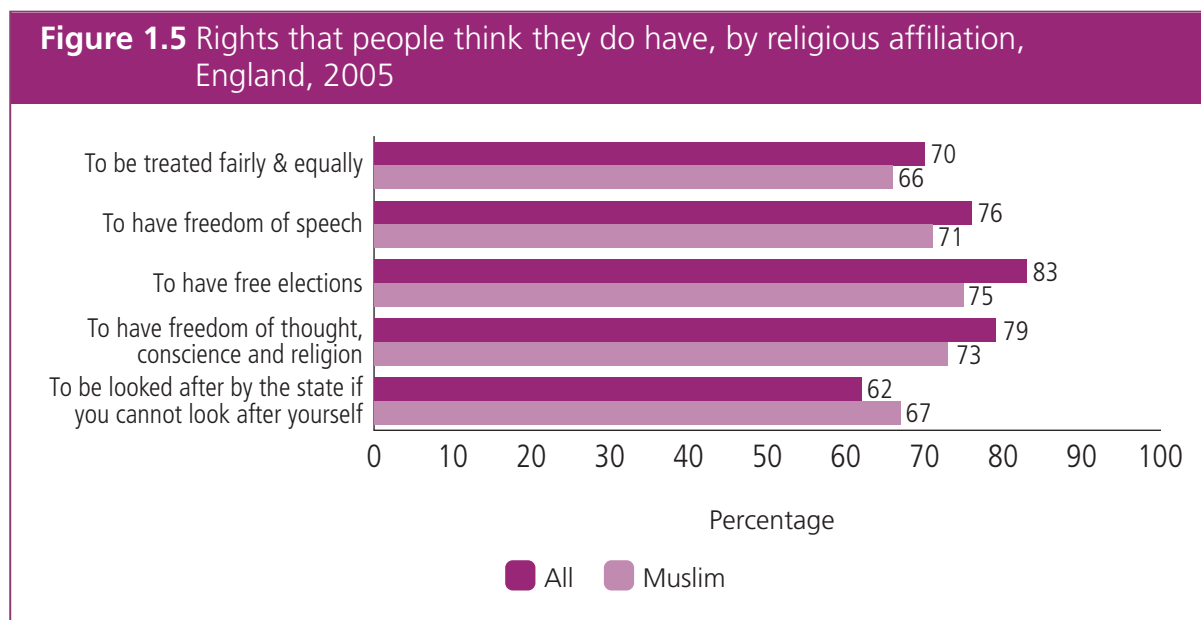
There were no differences in the rights which young Muslims aged 16 to 24 years think they should have and those which young people in the general population think that they should have.

There were no differences between young Muslims aged 16 to 24 years and their counterparts aged 25 years and over, with one exception – young Muslims were less likely than older counterparts to think that they should have the right to free elections. Seventy-three per cent of young Muslims thought they should have the right to free elections compared with 84 per cent of older Muslims. A similar disparity was observed among the general population: 78 per cent of young people aged 16 to 24 years stated free elections as a right they should have, compared with 88 per cent of their counterparts aged 25 years and over. This may be explained by the fact that young people cannot vote in elections until they are 18 years old; hence a proportion of those aged 16 to 24 do not have the right to free elections.

Rights which people think they *do* have

Like the rights which people felt that they should have, the majority of Muslims, like the general population, agreed that they did actually have these rights (Appendix Table 1.5). However, Figure 1.5 shows that Muslims were less likely than the general population to think they actually had the right to be treated fairly and equally (66 per cent compared with 70 per cent); freedom of speech (71 per cent compared with 76 per cent); free elections (75 per cent compared with 83 per cent); and freedom of thought, conscience and religion (73 per cent compared with 79 per cent).

Conversely, Muslims were more likely than the general population to think that they currently had the right to be looked after by the state in the event that they could not look after themselves (67 per cent and 62 per cent respectively); this may indicate greater confidence in public services such as the NHS compared with the general population.



Note:

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: 2005 Citizenship Survey, Communities and Local Government

Base numbers for 'All respondents' are from core sample (9,146); base numbers for Muslim respondents are from combined sample (1,464)

Among Muslims, there were no differences in the proportions of men and women that perceived that they had certain rights. Furthermore, there were no differences between the age groups.

The difference between rights which people think they should have and the rights they think they have

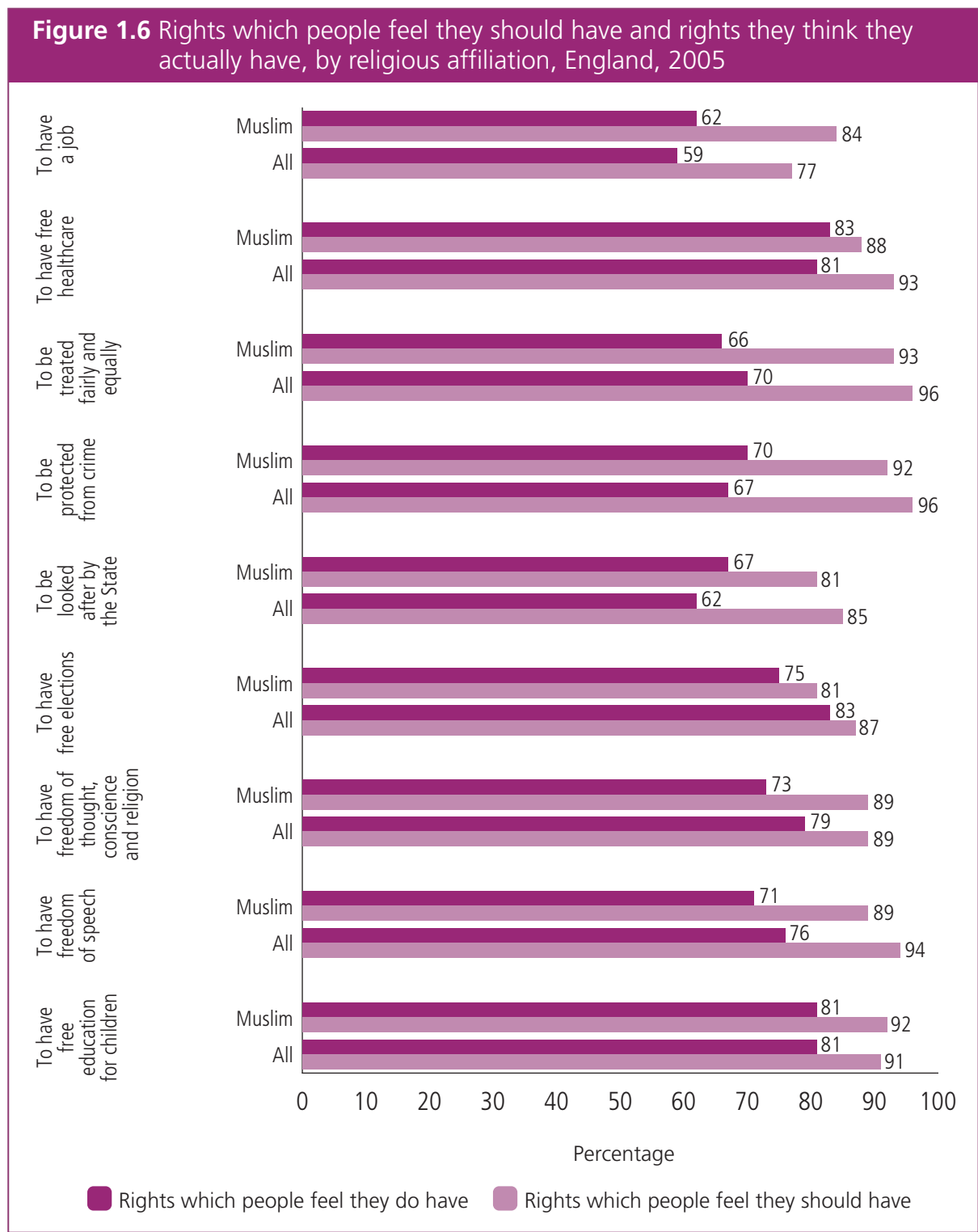
There were sometimes large differences between the rights which people thought they should have and those they felt they actually had – here similar disparities were observed in both the Muslim population and the overall population. As Figure 1.6 shows, the largest disparities were in the right to be treated fairly and equally, the right to be protected from crime, the right to be looked after by the State (general population) and the right to a job (Muslims).

While 96 per cent of all respondents felt that they should have the right to be protected from crime, only 67 per cent felt that they actually had this right – a difference of 29 percentage points. There was a similar disparity for Muslims; 92 per cent felt that they *should* have the right to be protected from crime but only 70 per cent felt that they actually had this right – a difference of 22 percentage points.

For Muslims, the greatest disparity was in their views on the right to be treated fairly and equally: 93 per cent of Muslims thought that they *should* have this right, but only 66 per cent thought that they actually had it – a difference of 27 percentage points. This disparity was also present in the general population; 96 per cent of the general population felt that they *should* have the right to be treated fairly and equally but only 70 per cent thought that they currently had that right – a difference of 26 percentage points.

While 85 per cent of the general population felt that they *should* have the right to be looked after by the State if they needed it, only 62 per cent felt that they currently had that right – a difference of 23 percentage points. Among Muslims, this difference was only 14 percentage points.

Among Muslims there was a large disparity in the percentage feeling that people *should* have the right to a job (84 per cent) and the percentage feeling that they currently had that right (62 per cent) – a difference of 22 percentage points. Among the general population there was a similar disparity – of 18 percentage points – in the percentage feeling that people *should* have the right to a job and the percentage feeling that they currently had that right.



Note:
Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

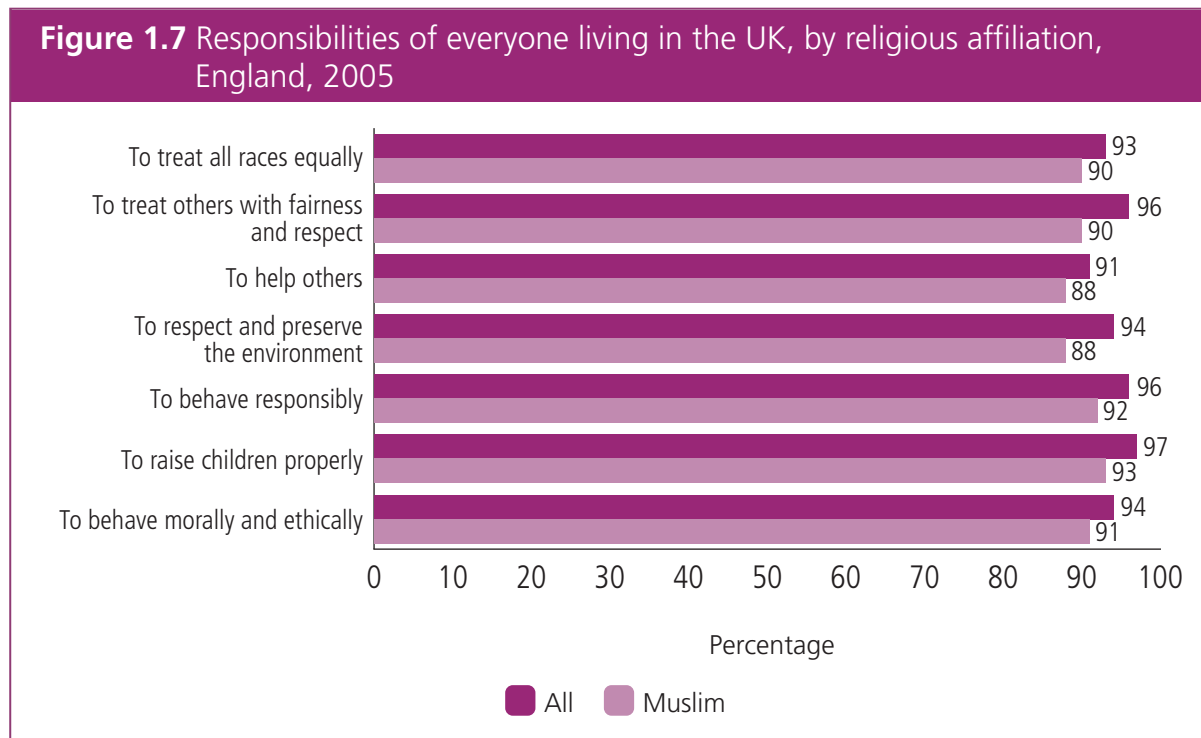
Source: 2005 Citizenship Survey, Communities and Local Government
Base numbers for 'All respondents' are from core sample (rights should have 9,154; rights do have 9,146); base numbers for Muslim respondents are from combined sample (rights should have 1,467; rights do have 1,464).

Responsibilities

Through the 2005 Citizenship Survey, people's views about the responsibilities of everyone living in the UK were also explored. Responsibilities were defined as *'the things that all people are obliged to do'*. Respondents were presented with a showcard with the following listed responsibilities: to obey and respect the law; to behave morally and ethically; to help and protect your family; to raise children properly; to work to provide for yourself; to behave responsibly; to vote; to respect and preserve the environment; to help others; to treat others with fairness and respect; and to treat all races equally.

The overwhelming majority of people agreed that these were the responsibilities of everyone. Muslims were just as likely as the general population to think that the following were the responsibility of everyone living in the UK: to obey and respect the law (97 per cent each respectively); to help and protect your family (94 per cent and 95 per cent respectively); to work to provide for yourself (90 per cent and 92 per cent respectively); and to vote (82 per cent and 83 per cent respectively).

However, as shown in Figure 1.7, Muslims were less likely than the general population to think that the following were the responsibility of everyone: to treat all races equally (90 per cent and 93 per cent respectively); to treat others with fairness and respect (90 per cent and 96 per cent respectively); to help others (88 per cent and 91 per cent respectively); to respect and preserve the environment (88 per cent and 94 per cent respectively); to behave responsibly (92 per cent and 96 per cent respectively); to raise children properly (93 per cent and 97 per cent respectively); and to behave morally and ethically (91 per cent and 94 per cent respectively). The younger age structure of the Muslim population is likely to account for much, if not all, of the difference between Muslims and the general population. For nine of the eleven listed responsibilities that were presented to respondents, younger people in the general population were less likely than their older counterparts to agree that they were the responsibility of everyone (see below, Variations by age and gender).

**Note:**

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: 2005 Citizenship Survey, Communities and Local Government

Base numbers for 'All respondents' are from core sample (9,158); base numbers for Muslim respondents are from combined sample (1,466).

Variations by age and gender

Among Muslim respondents there were no differences between men and women in perceptions of these responsibilities.

Younger Muslims (those aged 16-24) were less likely than Muslims aged 25 years and over to think that working to provide for yourself (83 per cent compared with 92 per cent) and voting (74 per cent compared with 85 per cent) were the responsibilities of everyone living in the UK. However, variations by age were also observed among the general population. Young people in the general population aged 16 to 24 years were less likely than their counterparts over 25 to agree that the following were the responsibility of everyone: to obey and respect the law (94 per cent and 97 per cent respectively); to behave morally and ethically (92 per cent and 94 per cent); to help and protect your family (93 per cent and 96 per cent); to raise children properly (95 per cent and 97 per cent); to work to provide for yourself (86 per cent and 93 per cent); to behave responsibly (93 per cent and 96 per cent); to vote (74 per cent and 85 per cent); to respect and preserve the environment (92 per cent and 95 per cent); and to help others (88 per cent and 92 per cent). This pattern by age is likely to explain much, if not all, of the differences between Muslims and the general population; the Muslim population has a much younger age profile compared with the general population (*Focus on Religion*, ONS, 2006).

1.5 Values

In 2007-08 the Citizenship Survey included, for the first time, new questions on people's values. Respondents were asked to choose up to five values which were the most important values for living in Britain, from a list of 16 possible values.³

Respondents were also asked the extent to which they agreed with a series of statements reflecting different opinions about which values were important in society including attitudes towards issues such as freedom of speech and the extent to which different ethnic and religious groups should adapt or maintain their customs. It is important to reiterate that respondents could only choose up to five values – hence, the results do not show that any values were not important to respondents; instead they show that some values had more resonance than others.

A comprehensive analysis of the relationship between values and faith is explored in the *2007-08 Citizenship Survey: Identity and Values Topic Report* (Communities and Local Government, 2009).

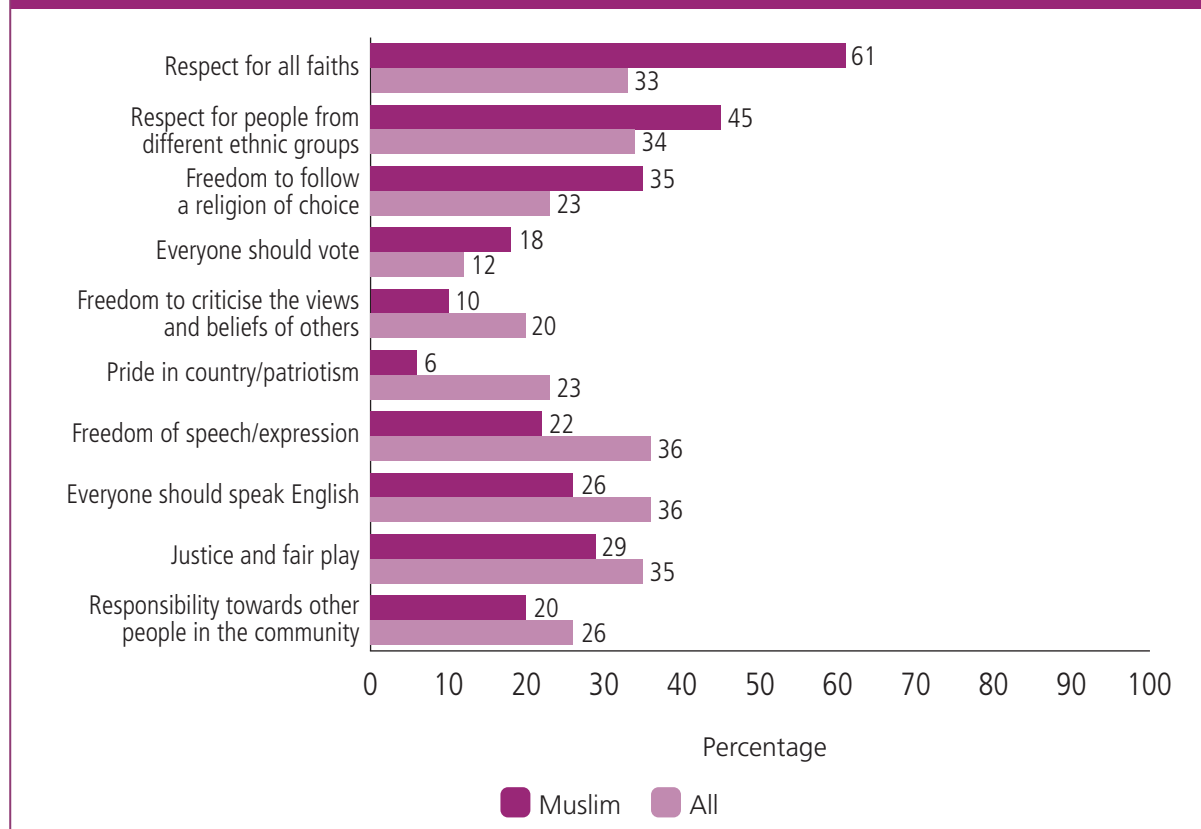
There were no differences between Muslims and the general population in the proportions that mentioned respect for the law (61 per cent and 57 per cent respectively), tolerance and politeness towards others (53 per cent and 56 per cent respectively), equality of opportunity (41 per cent and 38 per cent respectively), freedom from discrimination (25 per cent and 24 per cent respectively), everyone having a voice through democracy (9 per cent and 10 per cent respectively), or national policy not being made on the basis of religious beliefs (8 per cent and 9 per cent respectively).

However, there were differences between Muslims and the general population on other values. Figure 1.8 shows that Muslims were *more* likely than the general population to mention respect for all faiths (61 per cent and 33 per cent respectively), respect for people from different ethnic groups (45 per cent and 34 per cent respectively), freedom to follow a religion of choice (35 per cent and 23 per cent respectively) and that everyone should vote (18 per cent and 12 per cent respectively). The first three of these, related to faith and ethnicity, would be expected to feature as more important to Muslims than to the overall population, reflecting the greater importance of religion to Muslims and the greater likelihood of Muslims belonging to a minority ethnic group.

³ The 16 values were equality of opportunity; freedom from discrimination; tolerance and politeness towards others; respect for the law; respect for people from different ethnic groups; respect for all faiths; freedom of speech and expression; freedom to criticise the views and beliefs of others; freedom to follow a religion of choice; that national policy is not made on the basis of religious beliefs; that everyone should speak English; that everyone should vote; that everyone has a voice through democracy; pride in the country (patriotism); justice and fair play; and responsibility towards other people in the community.

Muslims were less likely than the general population to mention freedom of speech and expression (22 per cent and 36 per cent respectively), that everyone should speak English (26 per cent and 36 per cent respectively), justice and fair play (29 per cent and 35 per cent respectively), responsibility towards other people in the community (20 per cent and 26 per cent respectively), freedom to criticise the views and beliefs of others (10 per cent and 20 per cent respectively), and pride in the country/patriotism (6 per cent and 23 per cent respectively). As mentioned previously, this does not suggest that these values were not important to Muslims – only that other values such as those related to faith and ethnicity had more immediate relevance for Muslim respondents. This is borne out by the difference in Muslim respondents' answers when they were asked to choose the top five values compared with when they were simply asked whether or not they agreed with a particular value. For example, although Muslims were less likely than the general population to mention responsibility towards other people in the community as one of their top five values, when they were subsequently asked whether they agreed that individuals should take responsibility for helping other people in their local community Muslims (53 per cent) were *more* likely than the general population (37 per cent) to express agreement (see overleaf).

Figure 1.8 Most important values for living in Britain by religious affiliation,¹ England, 2007-08



Note:

¹ Respondents were presented with the complete list of values on a show-card and were asked to choose up to five values that were most important for living in Britain. Percentages shown represent the proportion of people that identified that particular value among their top five values.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08, Communities and Local Government

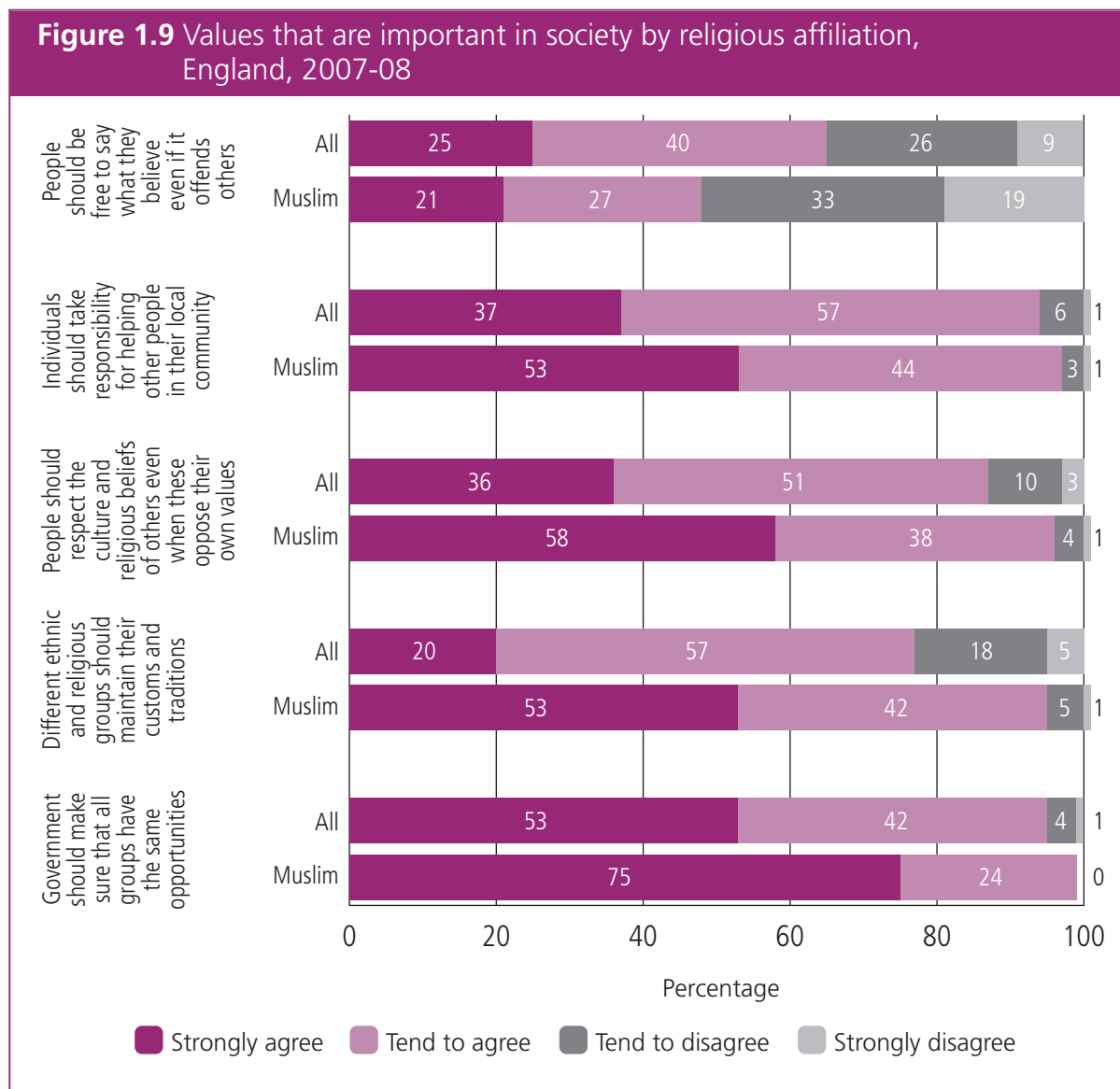
Base numbers for 'All respondents' are from core sample (8,743); base numbers for Muslim respondents are from combined sample (1,743).

There were also differences between Muslims and the general population when respondents were asked the extent to which they agreed with a number of statements reflecting opinions about values that are important in Britain.

Figure 1.9 shows that Muslims were *less* likely than the general population to agree that people should be free to say what they believe even if it offends others; 48 per cent of Muslims agreed with this compared with 65 per cent of the overall population. Around half (52 per cent) of Muslims disagreed with this statement, compared with just over a third of the general population (35 per cent) and almost one in five Muslims (19 per cent) strongly disagreed that people should be free to say what they believe even if it offends others.

Muslims (53 per cent) were more likely than the general population (20 per cent) to strongly agree that different ethnic and religious groups should maintain their customs and traditions; as were Hindus (41 per cent) and Sikhs (37 per cent). By comparison, almost one in four (23 per cent) of the general population disagreed that different ethnic and religious groups should maintain their customs and traditions.

Muslims were also more likely than the general population to strongly agree that government should make sure all groups have the same opportunities (75 per cent and 53 per cent respectively); that people should respect the culture and religious beliefs of others even when these oppose their own values (58 per cent and 36 per cent respectively); and that individuals should take responsibility for helping other people in their local community (53 per cent and 37 per cent respectively).



Note:

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

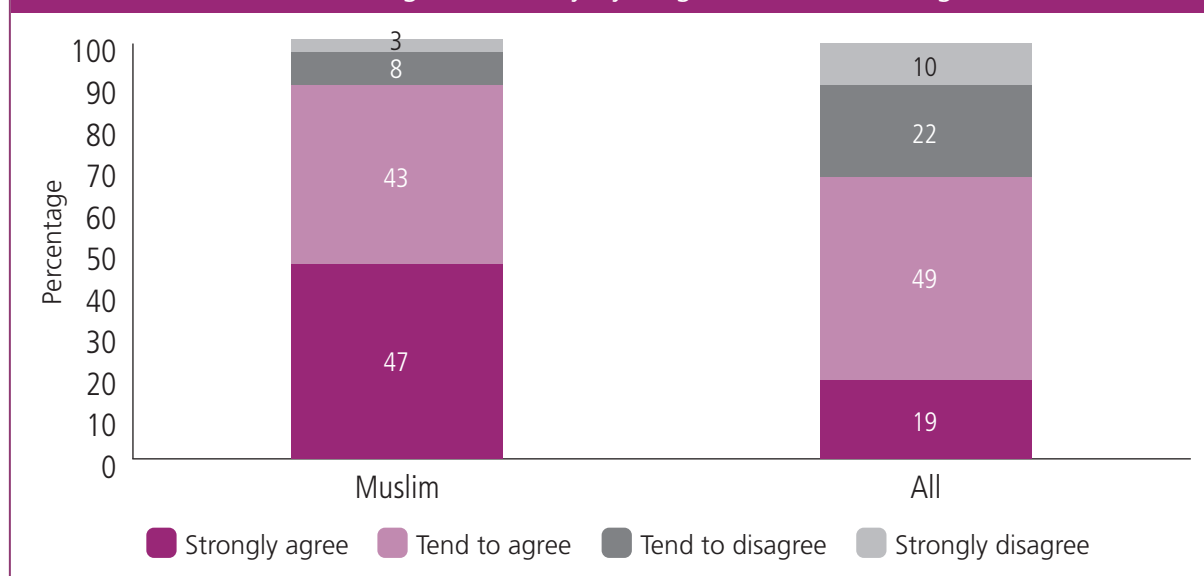
Source: 2007-08 Citizenship Survey, Communities and Local Government

For base numbers see Appendix Table 1.9.

Respondents were also asked whether there is enough, too much or too little freedom of speech in Britain. Muslims were less likely than the general population to say that there was too little freedom of speech (20 per cent compared with 35 per cent) and were more likely than the general population to say that there was too much freedom of speech (16 per cent and 12 per cent). The greater perception among the general population that there is too little freedom of speech is consistent with the findings discussed above that the general population were more likely than Muslims to say that people should have the freedom to criticise the views and beliefs of others and less likely than Muslims to agree that people should respect the culture and religious beliefs of others even when these oppose their own values.

Respondents were also asked whether it was possible to fully belong to Britain and maintain a separate cultural or religious identity. Figure 1.10 shows that Muslims were more likely than the population as whole to agree that it was possible. Almost half (47 per cent) of Muslims strongly agreed that it was possible to fully belong to Britain and maintain a separate cultural or religious identity, compared with 19 per cent of the general population. A further 43 per cent of Muslims and 49 per cent of the population overall tended to agree that it was possible to fully belong to Britain and maintain a separate cultural or religious identity.

Figure 1.10 Whether it is possible to fully belong to Britain and maintain a separate cultural or religious identity by religious affiliation, England, 2007-08



Note:

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: 2007-08 Citizenship Survey, Communities and Local Government

Base numbers for 'All respondents' are from core sample (8,277); base numbers for Muslim respondents are from combined sample (1,657).

Percentages may not sum to 100 due to rounding.

Variations by age and gender

There were a few differences in the values mentioned by Muslim men and Muslim women. On the most important values for living in Britain, Muslim women were more likely than Muslim men to mention respect for different ethnic groups (47 per cent compared with 42 per cent) and that national policy should not be based on religious belief (10 per cent compared with 5 per cent).

On the most important values for living in Britain, Muslims aged 16 to 24 years were more likely than Muslims aged 25 and over to mention freedom of speech (30 per cent and 20 per cent respectively), freedom to choose a religion (42 per cent compared with 32 per cent) and freedom from discrimination (34 per cent and 22 per cent). Young Muslims were almost twice as likely as their older counterparts to say that there was too little freedom of speech (30 per cent compared with 16 per cent). They were less likely

than older Muslims to strongly agree that individuals should take responsibility for helping other people in their community (44 per cent and 56 per cent respectively); although young Muslims were still more likely than young people in the general population (32 per cent) to strongly agree that individuals should take responsibility for helping other people in their community.

There were differences between Muslim young people and their counterparts in the general population but these mainly reflected the differences between Muslims and the general population overall. However, young Muslims were less likely than young people overall to mention equality of opportunity as an important value for living in Britain (44 per cent compared with 53 per cent) and less likely than young people generally to mention that national policy should not be based on religious belief (6 per cent compared with 11 per cent). These differences were not observed when Muslims as a whole were compared with the general population.

Chapter 2

Cohesion, social interaction and identity

This chapter covers attitudes and behaviours linked to cohesion, interaction and identity, including people's perceptions of the extent of cohesion in their local areas (Section 2.1); the extent to which they interact socially with people from different ethnic and religious groups to themselves (meaningful interaction) (Section 2.2); people's sense of national identity (Section 2.3) and religious identity (Section 2.4); and the importance of religion in shaping people's lives (Section 2.5).

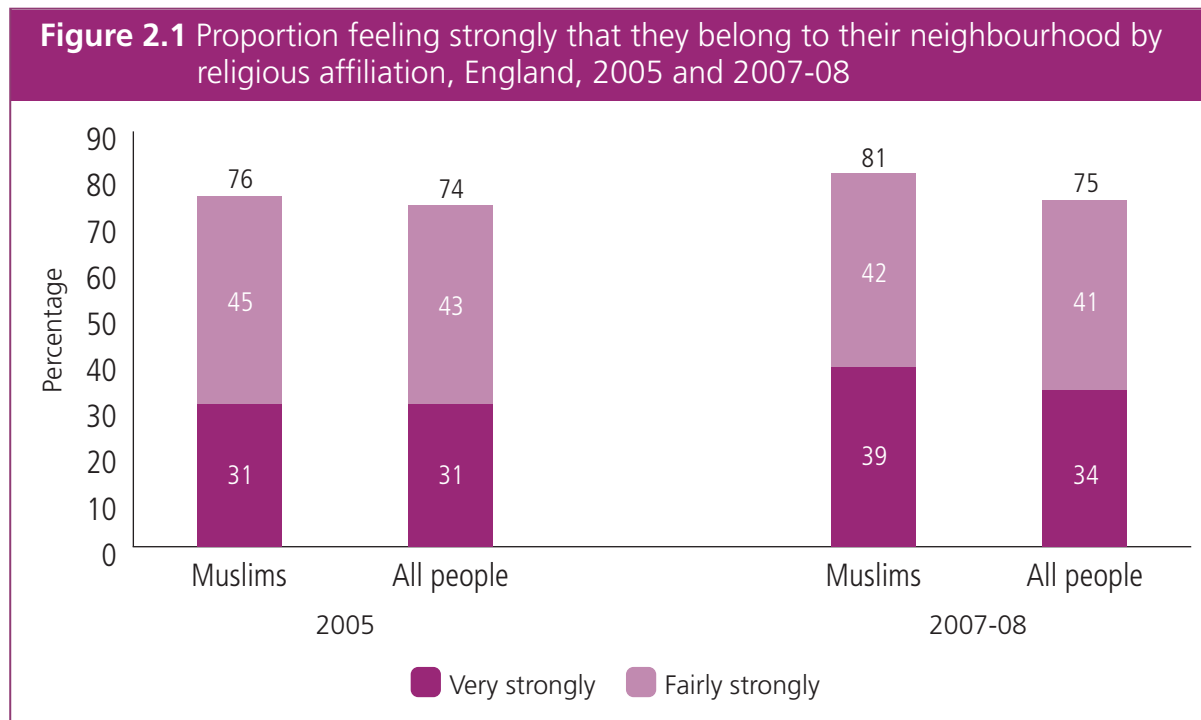
2.1 Cohesion

The Citizenship Survey measures four aspects related to community cohesion: the extent to which people feel that they belong to their neighbourhood; whether the local area is a place where people from different backgrounds get on well together; whether the local area is a place where residents respect ethnic differences between people; and the extent of racial or religious harassment in the local area.

Belonging to the neighbourhood

As Figure 2.1 shows, in 2007-08 Muslims were more likely than the general population to feel strongly that they belonged to their neighbourhoods (81 per cent and 75 per cent respectively).

The proportion of Muslims feeling that they belonged very strongly or fairly strongly to their neighbourhood increased from 76 per cent in 2005 to 81 per cent in 2007-08 (Figure 2.1). This included a large increase in the proportion feeling *very strongly* that they belonged, from 31 per cent in 2005 to 39 per cent in 2007-08.

**Note:**

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2005 and 2007-08, Communities and Local Government

Base numbers for 'All respondents' are from core sample (2005 9,117; 2007-08 8,728); base numbers for Muslim respondents are from combined sample (2005 1,462; 2007-08 1,741).

VARIATIONS BY AGE AND GENDER

In 2007-08 there were no differences in sense of belonging to the neighbourhood between Muslim men and women or between younger (aged 16 to 24) and older Muslims (25 and over).

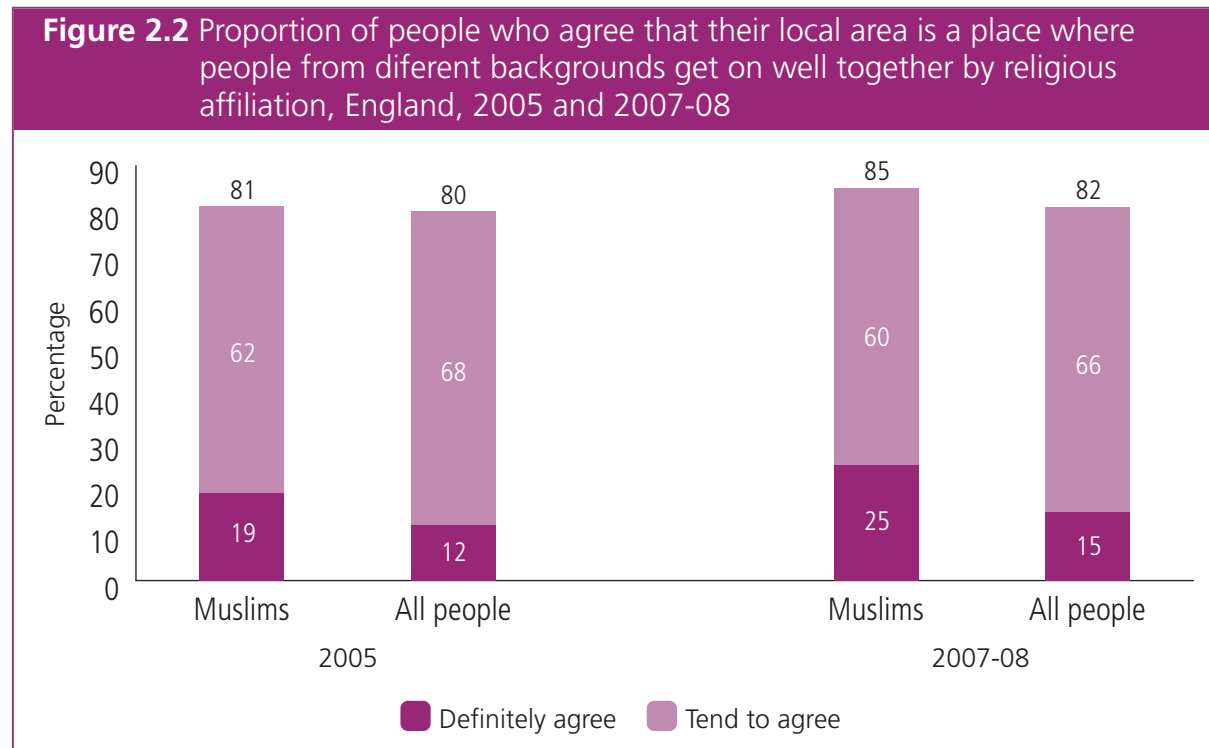
However, young Muslims aged 16 to 24 years were considerably more likely than young people overall to feel *very strongly* that they belonged to their neighbourhoods (42 per cent compared with 24 per cent).

There were no differences between Muslim women and women overall in the proportions feeling *very strongly* that they belonged to their neighbourhood but Muslim men were more likely than men overall to feel *very strongly* that they belonged to their neighbourhoods (39 per cent and 32 per cent respectively).

Getting on well together

Figure 2.2 shows that in 2007-08 Muslims (85 per cent) were more likely than the general population (82 per cent) to agree that people from different backgrounds got on well together; in addition, one in four (25 per cent) Muslims *definitely* agreed with this, a higher proportion than the proportion among the general population (15 per cent).

The proportion of Muslims agreeing that their local area is a place where people from different backgrounds get on well together increased from 81 per cent in 2005 to 85 per cent in 2007-08 (Figure 2.2).



Note:

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2005 and 2007-08, Communities and Local Government

Base numbers for 'All respondents' are from core sample (2005 8,036; 2007-08 7,595); base numbers for Muslim respondents are from combined sample (2005 1,378; 2007-08 1,646).

These findings are not entirely consistent with research on the drivers of cohesion. Laurence and Heath (2008) used the 2005 Citizenship Survey to explore the predictors of cohesion, using the percentage of people agreeing that their local area is a place where people from different backgrounds got on well together as the measure of cohesion. Using multi-level statistical modelling, they found that the predictors of cohesion included ethnic diversity in an area, disadvantage, crime and fear of crime, empowerment and volunteering. Living in an area with a diverse mix of ethnic groups was positively associated with cohesion, *'with the exception of areas where there is a relatively large Pakistani and Bangladeshi population'* or areas where the ethnic mix is primarily Indian, Pakistani and Bangladeshi (Laurence and Heath, 2008). Similarly, living in an area with an increasing proportion of non-White in-migrants is *negatively* associated with cohesion. In addition, living in an area with a high level of crime and living in a deprived area – a characteristic common to the areas in which Muslims live (Peach, 2006) – are also *negative* predictors of cohesion. While many Muslims live in areas with a diverse ethnic mix, a substantial proportion of Muslims live in areas with the characteristics associated with *lower* cohesion. In addition, Heath and Laurence identify volunteering, which is *lower* among Muslims than for the overall population, as a *positive* predictor of cohesion. Given these findings, we might expect Muslims to report lower levels

of cohesion than the overall population. The relatively high rates of cohesion reported by Muslims, whilst welcome, suggest the need for further research to improve understanding of the complex nature of perceptions of community cohesion.

VARIATIONS BY AGE AND GENDER

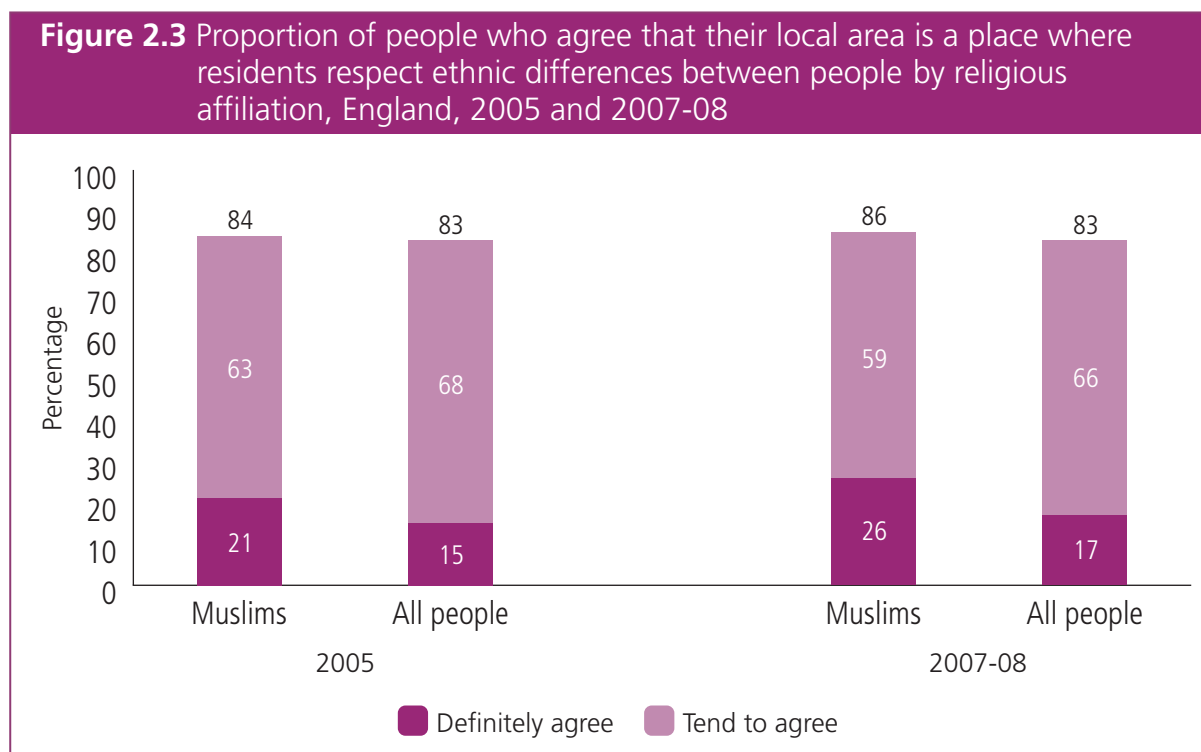
In 2007-08 there were no differences between Muslim men and women or between younger (aged 16 to 24) and older Muslims (25 and over).

Young Muslims aged 16 to 24 years were more likely than young people overall to definitely agree that people from different backgrounds got on well together in their local area (25 per cent compared with 14 per cent), reflecting the general pattern.

Both Muslim men and Muslim women were more likely than their counterparts in the general population to definitely agree that people from different backgrounds got on well together in their local area, reflecting the pattern overall.

Respecting ethnic differences

Figure 2.3 shows the proportion of people who agreed that their local area is a place where residents respect ethnic differences between people. In 2007-08 Muslims were more likely than the general population to agree with this (86 per cent compared with 83 per cent). Within this, the proportion of Muslims that *definitely agreed* that their local area is a place where residents respect ethnic differences between people was also higher than among the general population (26 per cent and 17 per cent respectively).



Note:

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2005 and 2007-08, Communities and Local Government

Base numbers for 'All respondents' are from core sample (2005 5,773; 2007-08 5,853); base numbers for Muslim respondents are from combined sample (2005 1,793; 2007-08 1,654).

The overall proportion of Muslims agreeing that their local area is a place where residents respect ethnic differences between people did not change between 2005 and 2007-08 but the proportion definitely agreeing that residents respected ethnic differences increased from 21 per cent in 2005 to 26 per cent in 2007-08.

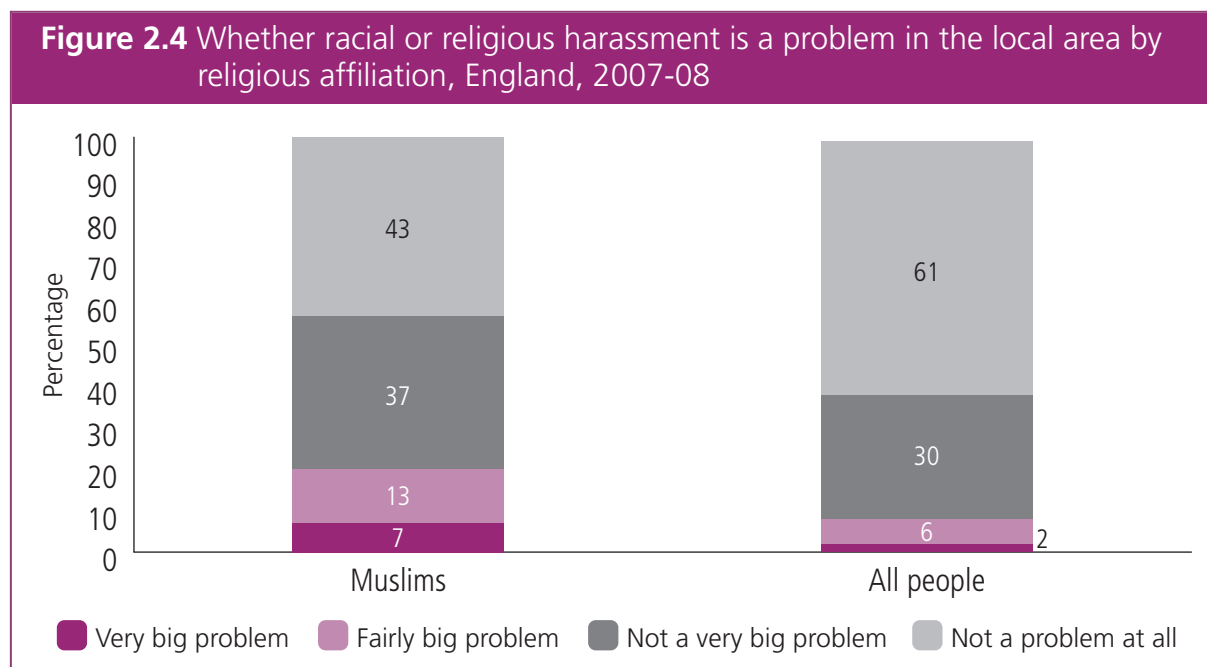
VARIATIONS BY AGE AND GENDER

In 2007-08, there were no differences among Muslims by age but there were differences in perceptions between Muslim men and women. Muslim women (23 per cent) were less likely than Muslim men (29 per cent) to definitely agree that residents respected ethnic differences.

Muslim women (23 per cent) were however more likely than women generally (17 per cent) to definitely agree that residents respected ethnic differences, reflecting the overall pattern. Similarly, young Muslims (27 per cent) were more likely than their counterparts in the general population (18 per cent) to definitely agree that residents respected ethnic differences, again reflecting the overall pattern.

Racial and religious harassment

In 2007-08 the Citizenship Survey introduced a new question on racial and religious harassment. Respondents were asked whether racial or religious harassment was a problem in their local area, *'even if it doesn't affect you personally'*. Muslims were more likely than the general population to report that harassment was a problem in their local area (Figure 2.4). One in five Muslims reported that harassment was a very (7 per cent) or fairly big (13 per cent) problem in their local area.



Note:

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08, Communities and Local Government

Base numbers for 'All respondents' are from core sample (8,091); base numbers for Muslim respondents are from combined sample (1,710).

Percentages may not sum to 100 due to rounding.

VARIATIONS BY AGE AND GENDER

There were no differences between young and older Muslims in the proportions reporting that racial or religious harassment was a very or fairly big problem but there were differences between men and women. Around one in four (24 per cent) Muslim women reported that harassment was a very or fairly big problem compared with 17 per cent of men, with around one in ten (9 per cent) Muslim women reporting that harassment was a very big problem in their area.

As expected, Muslim women were much more likely than women generally to report that racial or religious harassment was a very or fairly big problem (24 per cent and 10 per cent respectively).

Interestingly, among the general population, young people reported higher levels of harassment than their counterparts over 25 years of age (19 per cent compared with 7 per cent). This may indicate that racial and religious harassment is experienced by young people to a greater extent than their older counterparts. It may also reflect socio-demographic characteristics of young people within the general population. For example, young people are more likely than older people to belong to a minority ethnic group; in 2005, people from a minority ethnic group formed 15 per cent of the population under 16 years of age, compared with 11 per cent of the total population in England (*Improving Opportunities, Strengthening Society*, CLG, 2009, p.23). In addition, young people are more likely to have meaningful interaction with people from different ethnic and religious groups to themselves (Lloyd, 2009, p.39). For both of these reasons, young people may be more aware generally of the extent of harassment in their local area.

2.2 Meaningful interaction

The 2007-08 Citizenship Survey included new questions measuring the extent of meaningful interaction – that is, the extent to which people mix socially with people from different ethnic and faith groups to themselves. Social mixing was defined as *mixing with people on a personal level by having informal conversations with them*. It excluded, *situations where you've interacted with people solely for work or business, for example just to buy something*.

Respondents were asked whether they mixed socially with people from different ethnic and religious groups to themselves in a number of different contexts including: at work, school or college; at a pub, club, café or restaurant; at a group, club or organisation, at the shops; and at a place of worship.

In general, people from minority ethnic groups were more likely than White people to have engaged in meaningful interaction with people from different ethnic and faith groups to themselves.⁴ This largely reflects their greater opportunity to do so; a comparatively large proportion of the White population live in ethnically homogeneous areas while minority groups are more likely to live in mixed areas. The same is likely to be true for religious populations, with the Christian population largely living in homogeneously Christian areas and religious minorities living in more religiously mixed areas. As Muslims formed 3 per cent of the population of England and Wales in 2001 (*Focus On Religion*, ONS, 2006), the vast majority of people they encounter are likely to be from different religious (and ethnic) groups to themselves, increasing the opportunities for meaningful interaction.

Figure 2.5 shows the proportion of people that mixed socially with people from different ethnic and faith groups to themselves at least once a month in the past year. In 2007-08, 93 per cent of Muslims and 80 per cent of the general population engaged in some form of meaningful interaction at least once a month.⁵ Muslims were more likely than the general population to have mixed socially with people from different groups to themselves at the shops (81 per cent and 59 per cent respectively); at work, school or college (66 per cent and 53 per cent respectively); at a child's crèche, nursery or school (33 per cent and 14 per cent respectively); and at a place of worship (39 per cent and 14 per cent respectively). The latter is likely to reflect the greater levels of religious practice among Muslims as well as the multi-ethnic composition of the Muslim population.

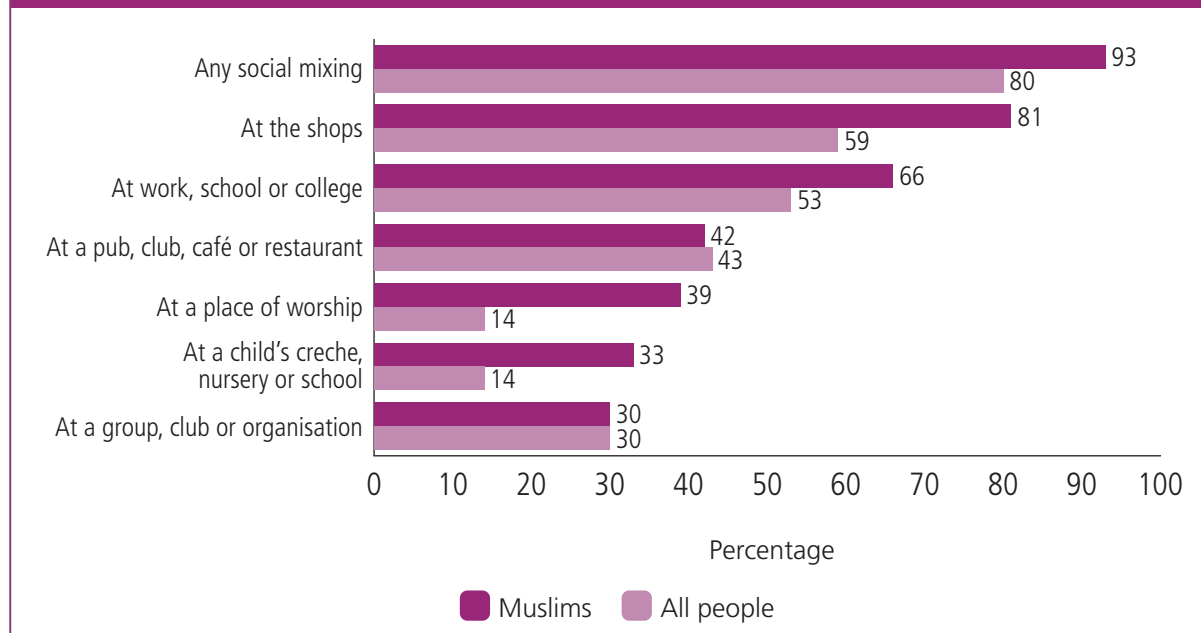
Unlike other spheres, there were no differences between Muslims and the general population in the proportions that had mixed socially with people from different ethnic and religious groups to themselves at a pub, club, café or restaurant (42 per cent and 43 per cent respectively). Given that, as explained previously, Muslims' opportunities for meaningful interaction are greater than those of people generally, the similarity in rates of mixing at a pub, club, café or restaurant are interesting. They may suggest that within this particular sphere (and contrary to their behaviour in other spheres) the locations frequented by Muslims are more homogeneous in nature. A more likely explanation is that Muslims frequent pubs, clubs, cafés or restaurants less often than the general population – possibly because these locations are likely to serve alcohol, which is prohibited in Islam. Whilst rates of overall socialising within these settings may therefore be lower among Muslims, where Muslims do frequent these locations they are more likely to interact with people from different ethnic and religious groups. The effect is to produce similar average rates of meaningful interaction at a pub, club, café or restaurant for Muslims and the general population.

⁴ Citizenship Survey April to December 2008 Statistical Release (2008-09 data)– follow link for further information www.communities.gov.uk/documents/statistics/pdf/1208751.pdf

⁵ The Department for Communities and Local Government PSA 21 and DSO 4 measures all social mixing, excluding mixing within the home. Mixing in the home is excluded as this is one domain over which Government has no influence. The aim of the PSA is to increase meaningful interaction in all other spheres where Government can have influence. Excluding social mixing in the home has very little effect on the level of mixing overall (for example, there is a difference of one percentage point for overall mixing among Muslims if mixing in the home is included).

There were also no differences between Muslims and the general population in the proportions that had mixed socially with people from different ethnic and religious groups at a group, club or organisation (30 per cent each respectively). As discussed previously, one possible explanation is that the groups, clubs or organisations attended by Muslims are more homogeneous in nature than other spheres. Alternatively (or additionally), Muslims may have lower rates of interaction in this sphere, but with a higher proportion of those activities involving social mixing with people from different ethnic and religious groups; hence producing similar average rates of interaction for Muslims and the general population. The 2007-08 Citizenship Survey provides evidence that Muslims do indeed have lower rates of participation in these spheres; 51 per cent of Muslims said that they had been involved with a group, club or organisation in the last 12 months compared with 65 per cent of the general population.⁶

Figure 2.5 Extent of Meaningful Interaction¹ by religious affiliation, England, 2007-08



Notes:

¹ Social mixing with people from different ethnic or religious groups at least once a month (in past year). Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey 2007-08, Communities and Local Government

Base numbers for 'All respondents' are from core sample (8,790); base numbers for Muslim respondents are from combined sample (1,767).

⁶ The 2007-08 Citizenship Survey asked respondents to indicate any groups, clubs or organisations that they had been involved with during the previous 12 months – including anything that they had taken part in, supported or helped in any way.

Variations by age and gender

There were no differences between Muslim men and women in overall rates of social mixing or mixing at the shops.

Muslim men (70 per cent) were more likely than Muslim women (61 per cent) to mix socially with people from different ethnic and religious groups to themselves at a workplace, school or college. A similar differential was observed in the general population between men (57 per cent) and women (49 per cent), partly reflecting women's lower rates of participation in the labour force.

Muslim men (48 per cent) were also more likely than Muslim women (34 per cent) to mix socially with people from different ethnic and religious groups at a pub, club, café or restaurant but the gender disparity was also observed in the general population (47 per cent of men and 38 per cent of women).

Muslim men (34 per cent) were also more likely than Muslim women (26 per cent) to mix socially at a group, club or organisation. Again, rates were similar to those for men (33 per cent) and women (27 per cent) in the general population.

And Muslim men were more likely than Muslim women to mix socially with people from different ethnic and religious groups to themselves at a place of worship (44 per cent and 33 per cent respectively). This may reflect lower mosque attendance among women.

As expected, Muslim women were more likely than Muslim men to mix socially at a crèche, nursery or school (43 per cent and 25 per cent respectively).

In most spheres, young Muslims, in common with young people generally, were more likely than their older counterparts to mix socially with people from different ethnic and religious groups to themselves, including in the workplace, school or college (86 per cent and 60 per cent respectively); at a pub, club, café or restaurant (52 per cent and 39 per cent); and at a group, club or organisation (39 per cent and 28 per cent).

However, there were no differences in overall rates of social mixing between young Muslims aged 16 to 24 and those aged 25 and over once all spheres were taken into account. This may be explained by the relatively high proportion of older Muslims that mixed at a child's crèche, nursery or school – 42 per cent of Muslims over 25 years of age. Older people in the general population were much less likely to mix socially at a child's crèche, nursery or school; just 16 per cent did so. The Muslim population has a younger age structure and hence a greater proportion of adults are involved in child-rearing.

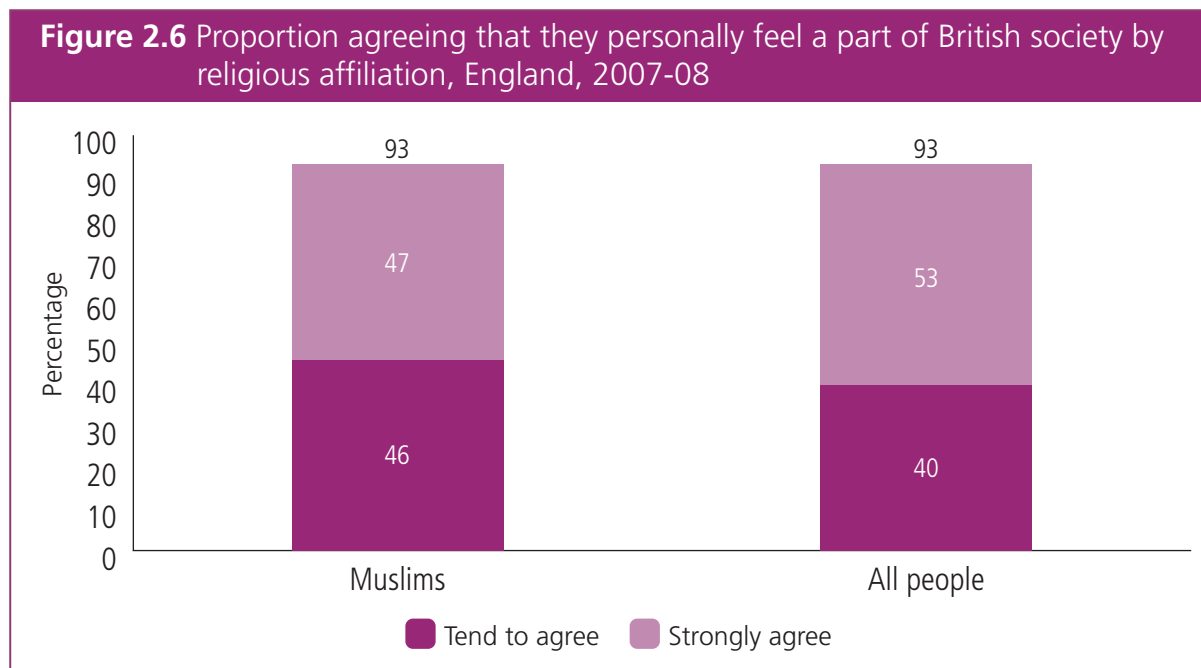
In nearly all spheres young Muslims had either the same or slightly higher rates of social mixing compared with young people overall. The exception was social mixing at a pub, club, café or restaurant – young Muslims aged 16 to 24 were less likely than their counterparts in the general population to have mixed socially with people from different ethnic and religious groups to themselves in these settings (52 per cent compared with 66 per cent). This is likely to reflect a desire among young Muslims to avoid places where alcohol is supplied, particularly in relation to pubs.

2.3 Belonging to Britain

This section looks at three measures related to people’s sense of belonging to Britain: the extent to which people feel part of British society; the extent to which people feel that they belong to Britain; and the extent to which people have a British national identity.

Feeling part of British society

The 2007-08 Citizenship Survey asked people to what extent they agreed that they personally felt a part of British Society. Figure 2.6 shows that 93 per cent of Muslims and the same proportion of the general population agreed that they personally felt a part of British society. Muslims were slightly less likely than the general population to *strongly* agree with this statement (47 per cent and 53 per cent respectively).



Note:

Data for ‘All’ includes respondents with any religious affiliation and those with no religious affiliation.

Source: 2007-08 Citizenship Survey, Communities and Local Government

Base numbers for ‘All respondents’ are from core sample (8,685); base numbers for Muslim respondents are from combined sample (1,734).

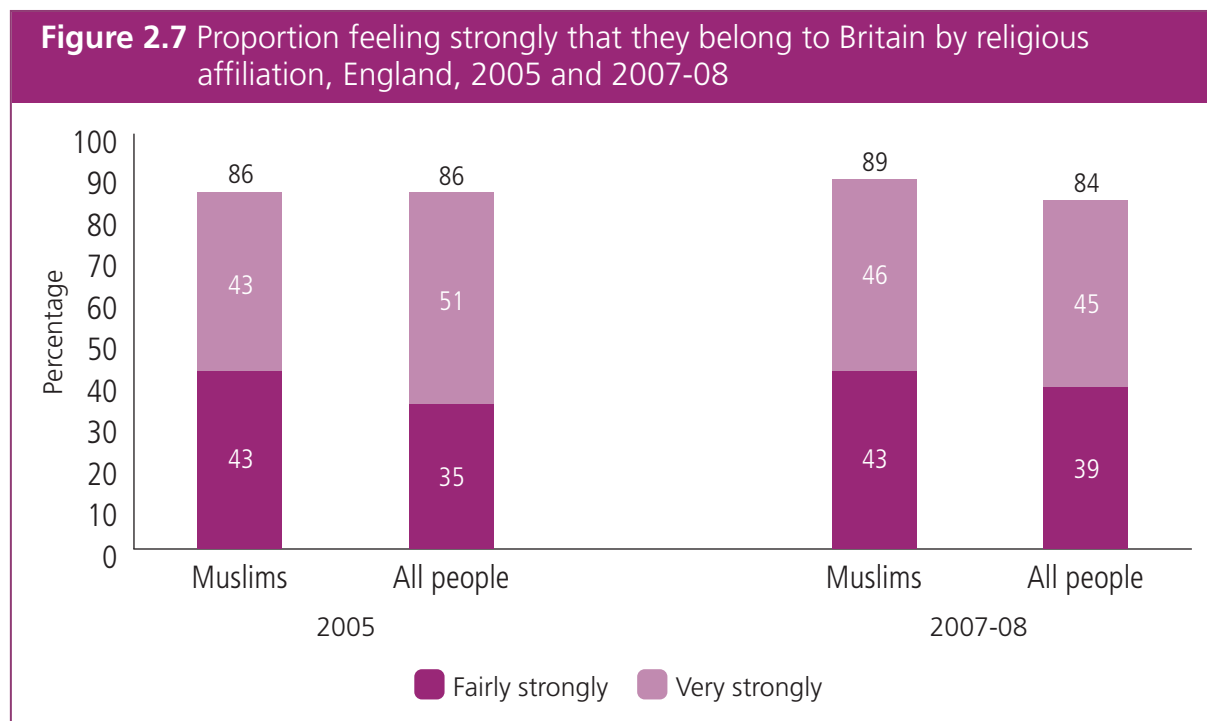
VARIATIONS BY AGE AND GENDER

In 2007-08 there were no differences between Muslim men and women in the proportion that strongly agreed that they felt a part of British society and there were no differences between younger and older Muslims.

Belonging to Britain

In the 2005 Citizenship Survey, and again in 2007-08, respondents were asked how strongly they felt they belonged to Britain. Figure 2.7 shows that almost nine in ten Muslims in both 2005 (86 per cent) and 2007-08 (89 per cent) felt very or fairly strongly that they belonged to Britain. The increase was not statistically significant. These were similar to the rates among the general population in 2005 and 2007-08 (86 per cent and 84 per cent respectively) – although over this time period the proportion of the general population that felt that they belonged to Britain fell.⁷ In 2007-08 Muslims were therefore more likely than the general population to feel that they belonged to Britain (89 per cent and 84 per cent respectively).

In 2005 Muslims were less likely than the general population to feel very strongly that they belonged to Britain (43 per cent compared with 51 per cent) but in 2007-08 there was no difference between Muslims (46 per cent) and the general population (45 per cent). This was mainly due to a decrease in the proportion of the general population feeling very *strongly* that they belonged to Britain, from 51 per cent in 2005 to 45 per cent in 2007-08.



Note:

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: 2005 Citizenship Survey; 2007-08 Citizenship Survey, *Communities and Local Government*
Base numbers for 'All respondents' are from core sample (2005 9,113; 2007-08 8,731); base numbers for Muslim respondents are from combined sample (2005 1,459; 2007-08 1,741).

⁷ Although the size of the 2005 to 2007-08 difference is larger for the Muslim sample (86 to 89 per cent) than it is for the general population (86 per cent to 84 per cent), only the latter difference achieves statistical significance due to the much larger sample size.

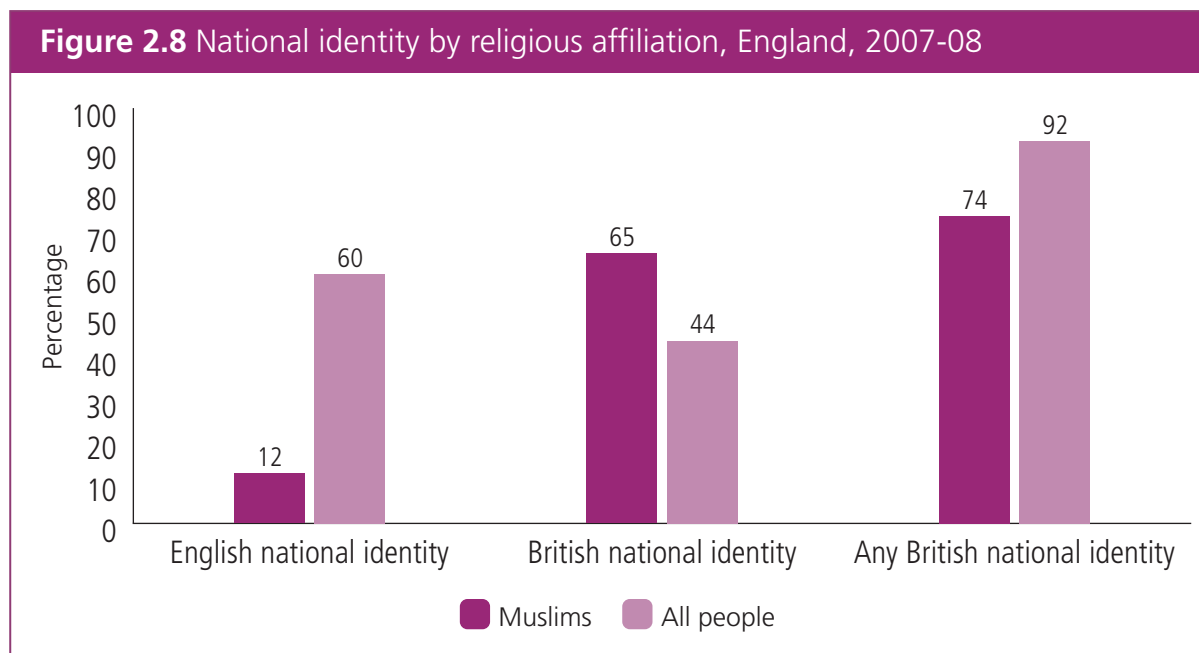
VARIATIONS BY AGE AND GENDER

In 2007-08 there were no differences between Muslim men and women in the proportion feeling very strongly that they belonged to Britain and there were no differences between younger and older Muslims.

National identities

The 2007-08 Citizenship Survey included a new question on national identity. Respondents were presented with a list of five national identities and asked which of these they considered to be their national identities; respondents could choose as many as they felt applied to them. The list included English, Scottish, Welsh, Irish, British and an 'Other' category. Figure 2.8 shows that Muslims were much less likely than the general population in England to choose English as one of their national identities (12 per cent and 60 per cent respectively) but more likely than the general population to choose British (65 per cent and 44 per cent respectively). This pattern is also observed among people from minority ethnic groups, with non-White people being less likely to identify as English than their White British counterparts.⁸ It suggests that English is seen as an ethnic identity rather than a national identity.

If a broader definition of 'British' is used, which counts all those identifying as *either* English, Scottish, Welsh *or* British as having a 'British national identity', around three quarters of Muslims (74 per cent) have a British identity compared with nine in ten people (92 per cent) in England overall.



Notes:

1. Respondents could select more than one national identity.
2. Any British national identity represents the proportion mentioning either an English, Welsh, Scottish or British national identity including those mentioning more than one.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: 2007-08 Citizenship Survey, Communities and Local Government

Base numbers for 'All respondents' are from core sample (8,792); base numbers for Muslim respondents are from combined sample (1,767).

⁸ Focus on Ethnicity & Identity (ONS, 2005).

VARIATIONS BY AGE AND GENDER

In respect of the proportion having any British identity (those mentioning English, Scottish, Welsh or British), there were no differences between Muslim men and women or between young Muslims aged 16 to 24 years and older Muslims over 25.

However, young Muslims were more likely than their older counterparts to mention an English national identity; 17 per cent of young Muslims mentioned English as one of their national identities compared with 10 per cent of Muslims over 25. The difference may reflect country of birth; younger Muslims, the majority of whom were born in England, may feel more able than older, overseas-born counterparts, to assert that they are English. The age variation was not observed among the general population – young people in the general population were no more or less likely than their older counterparts to have an English national identity – around six in ten in each group did so. However, other research has shown that people born in the UK were more likely than those born outside the UK to say that their national identity was English (see Lloyd (2009) *2007-08 Citizenship Survey: Identity and Values Topic Report*, p.23).

2.4 Identity and religion

This section looks at the identities that people hold to be most important for their sense of who they are, including religious identity, using data from the 2001 and 2007-08 Citizenship Surveys.⁹

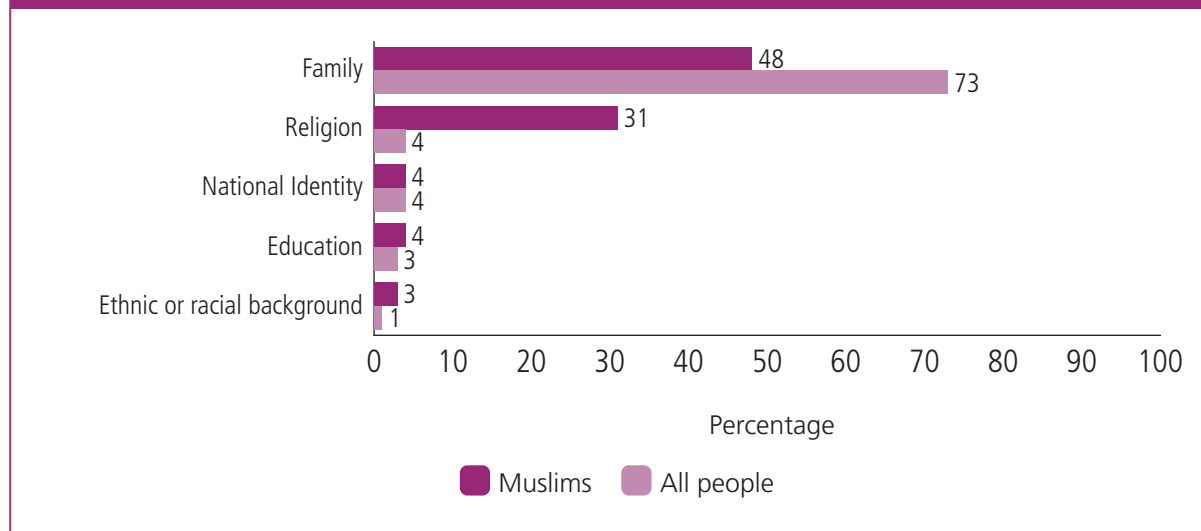
Most important aspects of identity

The 2007-08 Citizenship Survey asked people about a range of aspects related to identity and asked them to identify which were most important to their sense of who they were. The aspects of identity included people's occupation, ethnic background, religion, national identity, social class, country of origin, gender, age, income and education as well as more general aspects of identity such as people's family and their interests.

Figure 2.9 shows the top five aspects of identity selected as most important by Muslim respondents. These were family (48 per cent), religion (31 per cent), national identity (4 per cent), education (4 per cent) and ethnic or racial background (3 per cent); other aspects of identity were selected as most important by less than 3 per cent of Muslim respondents per item. Among the general population, family was also the most important aspect of identity (73 per cent), followed by religion, national identity, occupation and their interests (each 4 per cent); other aspects of identity were selected as most important by no more than 4 per cent of respondents per item.

⁹ Questions on the most important identities were not asked in the Citizenship Survey in 2003 and 2005.

Figure 2.9 Top five most important aspects of identity to Muslims by religious affiliation, England, 2007-08



Note:

Respondents were asked how important various aspects were 'to your sense of who you are'. Those stating more than one aspect as important were asked which aspect was the most important. Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

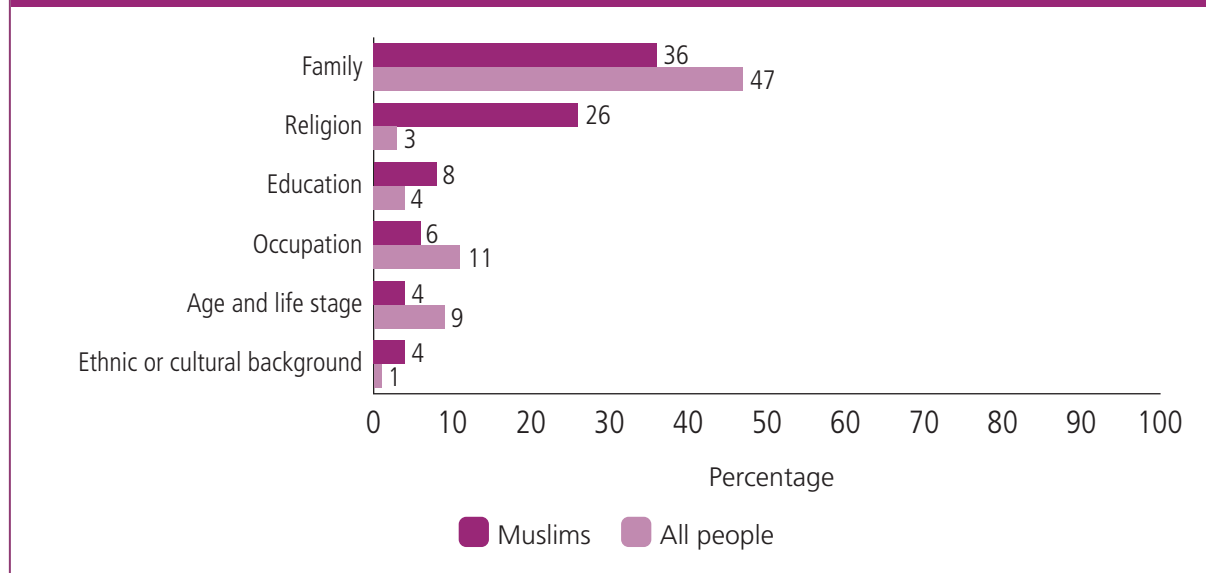
Source: Citizenship Survey 2007-08, Communities and Local Government

Base numbers for 'All respondents' are from core sample (8,748); base numbers for Muslim respondents are from combined sample (1,743).

A similar question was previously included on the 2001 Citizenship Survey. In 2001 respondents were presented with a similar list of aspects important to identity and asked, 'Which of the[se] things would say something important about you?', and, 'Which of these would be the single most important thing to say about yourself?'

Figure 2.10 shows the top six aspects of identity selected as most important by Muslim respondents. In 2001, as in 2007-08, the top aspects of identity selected as most important to Muslim respondents were family (36 per cent) and religion (26 per cent). The top six also included other aspects mentioned by Muslim respondents in 2007-08 as most important to identity – education (8 per cent) and ethnic or cultural background (4 per cent) – in addition to occupation (6 per cent) and age or life stage (4 per cent). Among the general population, family was also the most important aspect of identity in 2001 (47 per cent), followed by occupation (11 per cent), age or life stage (9 per cent) and their interests (9 per cent).

Figure 2.10 Top six most important aspects of identity to Muslims by religious affiliation, England, 2001



Note:

1. Respondents were asked which things would say something important about them if they were describing themselves. Those stating more than one aspect as important were asked which aspect was the most important.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2001, Communities and Local Government

Base numbers for 'All respondents' are from core sample (9,430); base numbers for Muslim respondents are from combined sample (2,161).

Some caution is required in making direct comparisons between these two data points as the questions asked were slightly different in 2001 and 2007-08; research has shown that even slight changes in question wording can affect responses. While the 2007-08 survey produced an increase in the proportion of Muslim respondents selecting religion as most important – 31 per cent compared with 26 per cent in the 2001 survey – it also produced an increase in the proportion of Muslim respondents selecting family as most important – 48 per cent compared with 36 per cent – and the increase in the importance of family was also apparent among the general population (73 per cent in 2007-08 compared with 47 per cent in 2001). This suggests that the subtle changes in the question may account for some, if not all, of the observed differences between 2001 and 2007-08.

VARIATIONS BY AGE AND GENDER

With regard to the importance of religion to identity, there were no differences between Muslim men and women in 2007-08.

There were, however, differences between young and older Muslims in 2007-08. Young Muslims aged 16 to 24 years were more likely than their counterparts over the age of 25 to cite their religion as their most important identity (41 per cent and 28 per cent respectively). A similar age variation was observed for the general population, although the proportions citing their religion as their most important identity were much smaller – 7 per cent of young people in the general population cited their religion as their most important identity compared with 4 per cent of people aged 25 and over. However, the difference in the general population was due to higher proportions of young people from non-Christian religions, including Muslims, citing religion as important; among Christians, there were no differences between those aged 16 to 24 and those over 25 years (4 per cent in each group cited religion as their most important aspect of identity).

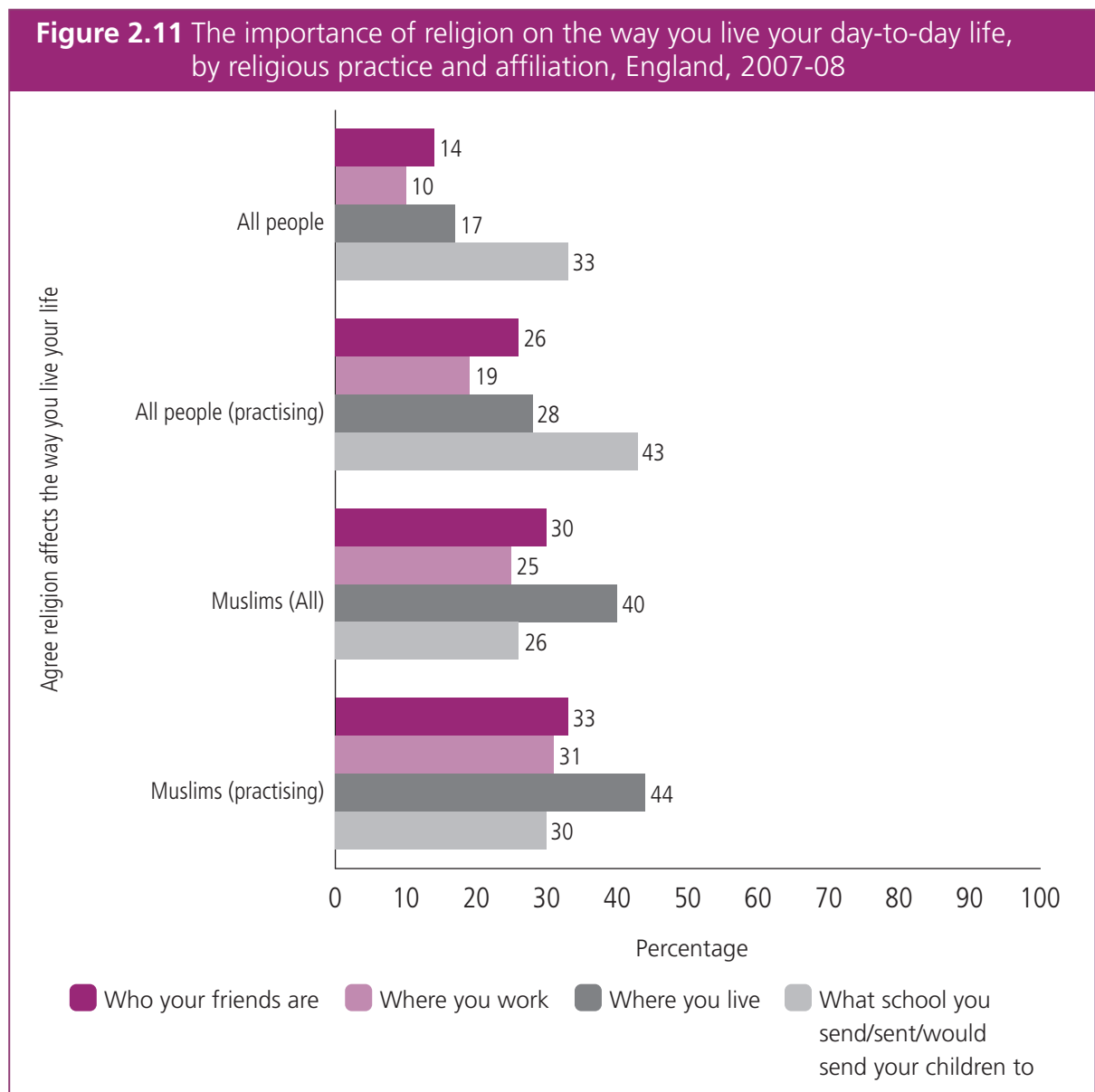
2.5 The importance of religion in day-to-day life

The 2007-08 Citizenship Survey included new questions to measure the importance of religion in how people lived their day-to-day lives. People were asked to what extent they agreed that their religion affected four spheres of life: where they lived; where they worked; who their friends were; and what school they had sent or would send their children to. The questions were asked of everyone who indicated that they had a religious affiliation, irrespective of whether they considered that they were practising their religion. It is worth noting that religious practice is much higher in the Muslim population, with 75 per cent of Muslims considering that they actively practised their religion compared with 29 per cent of the general population.

Figure 2.11 shows the responses for all people with a religious affiliation and those who considered that they were practising their religion. As would be expected, people who were practising their religion were most likely to agree (strongly agree or tend to agree) that their religion affected these spheres of their life. Muslims as a whole (i.e. both practising and non-practising) were more likely than the general population to agree that their religion affected who their friends were (30 per cent and 14 per cent respectively), where they worked (25 per cent and 10 per cent respectively) and where they lived (40 per cent and 17 per cent respectively). Muslims were less likely than the general population to agree that their religion affected, or would affect, where they sent their children to school (26 per cent and 33 per cent respectively). This probably reflects the relatively limited availability of faith schools for Muslim parents; there are considerably more Church of England and Catholic schools in England than Islamic schools and the vast majority of Islamic schools are fee-paying.

Limited choices may also explain why Muslims are more likely to say that their religion affects where they live; Muslims may prefer to live within travelling distance of a mosque and whilst churches are widespread across England, mosques are located within areas with existing Muslim populations. In addition, Muslims may wish to live near to others with the same religion and culture.

The same pattern is observed when the responses of only practising people are considered but the differences between practising Muslims and all people who practised their religion are smaller than those between all Muslims and the general population. However, practising Muslims were still more likely than people who practised their religion as a whole to agree that their religion affected who their friends were (33 per cent and 26 per cent respectively), where they worked (31 per cent and 19 per cent respectively) and where they lived (44 per cent and 28 per cent respectively). Practising Muslims were less likely than people who practised their religion as whole to agree that their religion affected, or would affect, where they sent their children to school (30 per cent and 43 per cent respectively). The same explanations in terms of limited choices, discussed previously, apply with regard to where people live and which schools they would send their children to.



Note:

1. Percentages that 'strongly agree' or 'tend to agree'.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: 2007-08 Citizenship Survey, Communities and Local Government

For base numbers see Appendix Table 2.11.

The greater likelihood of Muslims to say that their religion affects where they work is likely to reflect the incompatibility of some jobs with religious belief. These might include a number of types of jobs: service sector jobs that involve serving alcohol or pork; banking or finance jobs that involve dealing with interest; or jobs that require a particular dress code which Muslims may feel is incompatible with their religious beliefs. In addition, some of those agreeing that their religion affects where they work may have been anticipating that they would face discrimination because of their religion; hence, they were expressing the view that employers would be affected by their religion, rather than stating that they would themselves choose where to work because of their religion.

The greater likelihood of Muslims to say that their religion affects who their friends are is more difficult to explain. A desire among Muslims to avoid alcohol, which is prohibited, may restrict the number of social occasions in which Muslims can meet and develop friendships with non-Muslims; the previous analysis on the extent of meaningful interaction suggests that Muslims may be less likely to interact in pubs, clubs, cafes and restaurants – locations in which their non-Muslim peers may prefer to socialise (see Section 2.2 Meaningful Interaction). It is not clear therefore, to what extent Muslims are consciously choosing their friends according to their religion and to what extent they are simply acknowledging that their religion inevitably places limitations on developing friendships with non-Muslims.

VARIATIONS BY AGE AND GENDER

There were no differences between Muslim men and women in any of the four spheres.

There were no differences between younger Muslims aged 16 to 24 and their older counterparts aged 25 and over in three of the four spheres – whether their religion affected where they lived, their friends or choosing a school.

However, young Muslims aged 16 to 24 were more likely than their older counterparts to say that their religion would affect where they worked (32 per cent and 23 per cent respectively). Among Muslims that were practising their religion, these proportions increased to 39 per cent of young Muslims and 28 per cent of older Muslims. This has implications for the labour force participation of young Muslims – many of whom may currently be in full time education and preparing to enter the workforce – and would benefit from qualitative research to explore the issues facing young Muslims as they enter the workforce.

Chapter 3

Prejudice and discrimination

The final chapter of the report examines four aspects related to prejudice and discrimination using data from the 2005 and 2007-08 Citizenship Surveys. These include people's trust of institutions and their expectations of the treatment they would receive compared with people from other races; perceptions of religious prejudice; and people's experiences of discrimination by a range of organisations and in the labour market.

In the final section we look at the perceptions of non-Muslims toward Muslims – for example, exploring the extent to which non-Muslims feel that Muslims would be treated worse, or better, than them by a range of organisations and whether non-Muslims feel that prejudice against Muslims has increased or decreased in the last five years.

3.1 Trust of institutions and expectations of treatment

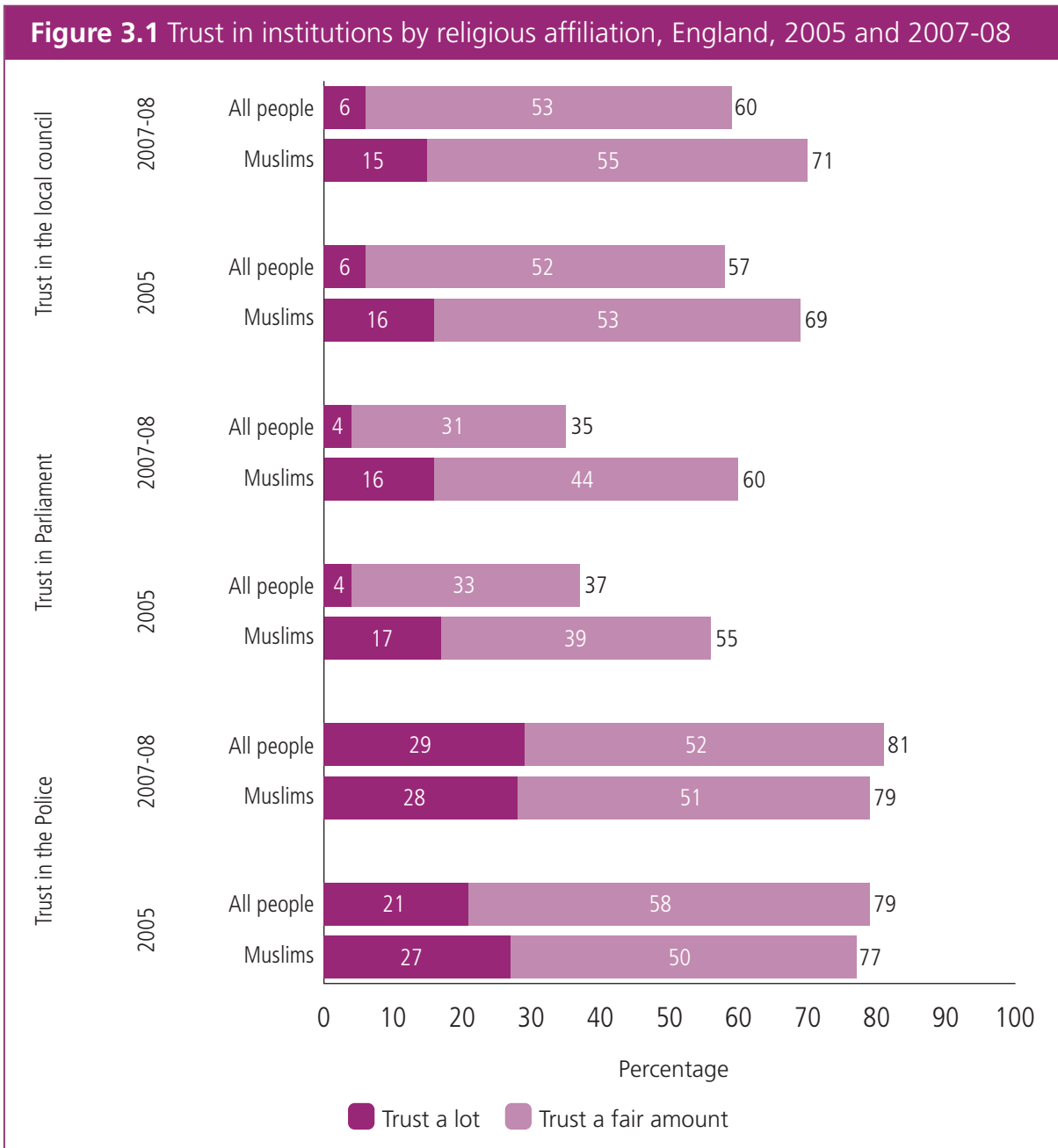
Trust of institutions

The Citizenship Survey asks respondents how much they trust a range of institutions, including the police, Parliament and their local council. Respondents are asked whether they trust them a lot, a fair amount, not very much or not at all.

Figure 3.1 shows that in 2007-08, Muslims were considerably more likely than the general population in England to say that they trusted Parliament a lot or a fair amount (60 per cent and 35 per cent respectively). Muslims were also much more likely than the general population to say they trusted Parliament *a lot* (16 per cent and 4 per cent respectively). These findings correspond with similar findings in 2005.

Muslims were also more likely than the general population to say that they trusted their local council in 2007-08 (71 per cent and 60 per cent respectively). Again, Muslims were also more likely than the general population to say they trusted their local council *a lot* (15 per cent and 6 per cent respectively), and again these findings reflected the pattern in 2005.

There was no difference between Muslims and the general population in trust of the Police – around eight in ten Muslims (79 per cent) and the general population (81 per cent) trusted the police in 2007-08, similar to the picture in 2005. Both Muslims and the general population were more likely to trust the police *a lot* than they were to trust Parliament or their local council *a lot*; 28 per cent of Muslims and 29 per cent of the general population trusted the police *a lot* in 2007-08.



Note: Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: 2005 Citizenship Survey; 2007-08 Citizenship Survey, Communities and Local Government For base numbers see Appendix Tables 3.1a and 3.1b.

VARIATIONS BY AGE AND GENDER

There were no differences between Muslims by age on any of the measures and no differences between Muslim men and women with regards to their trust of Parliament or the police.

However, in 2007-08 Muslim men were more likely than Muslim women to say that they trusted their local council a lot (17 per cent and 12 per cent respectively).

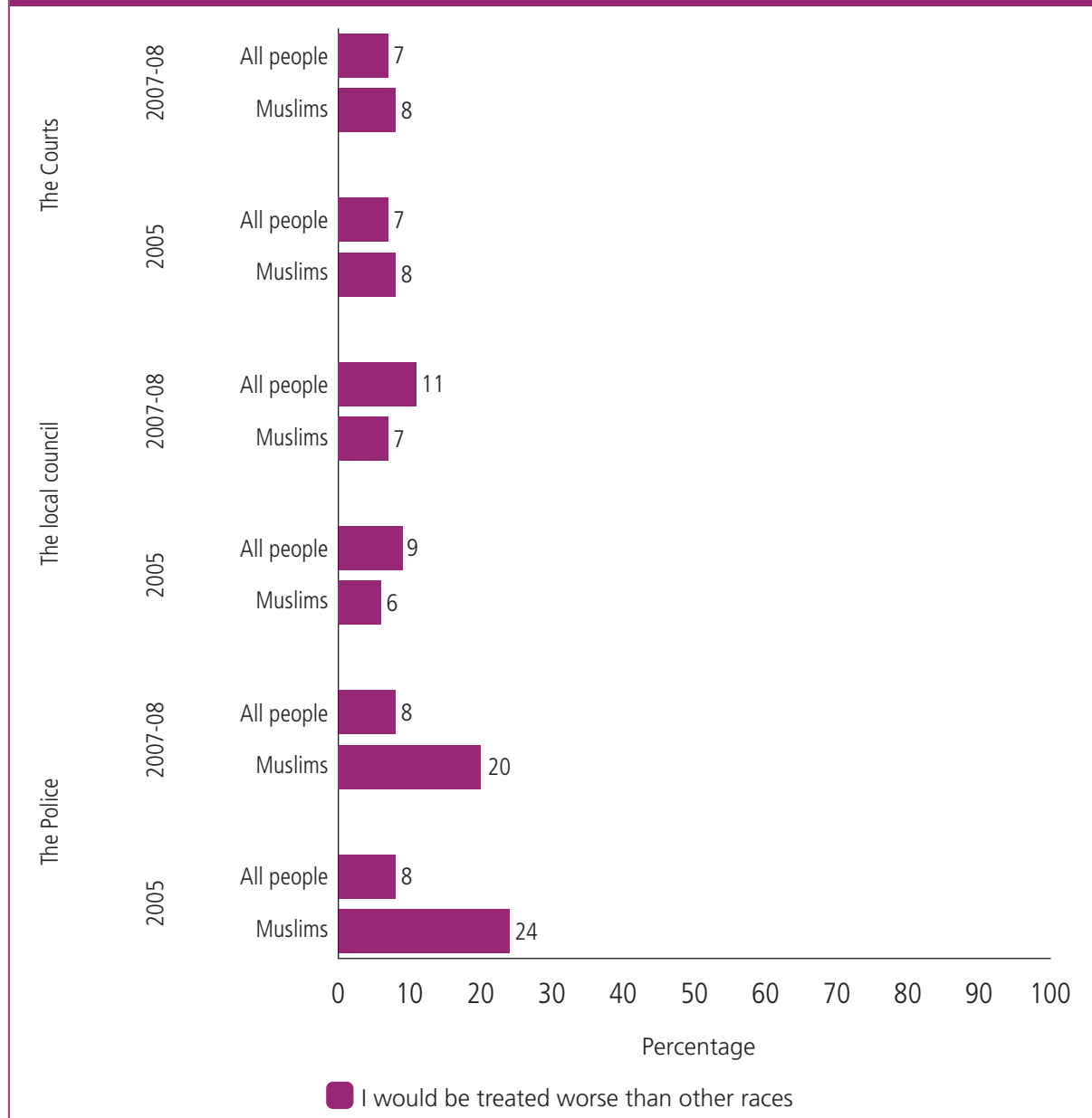
Expectations of treatment

The Citizenship Survey also asks respondents how they think they would be treated by a range of institutions, *compared with people of other races*.¹⁰ Respondents are asked whether they would be treated worse than other races, better than other races or the same as other races. Although this report focuses on the perceptions of Muslims, they are not the only minority ethnic or faith group to feel that they would be treated worse than people of other races (further information is provided in the CLG report, *2007-08 Citizenship Survey Race and Faith Topic Report*).

Figure 3.2 shows that in 2007-08, Muslims were more likely than the general population to say that they would be treated worse than people of other races by the police (20 per cent and 8 per cent respectively). The pattern was similar in 2005 (24 per cent of Muslims and 8 per cent of the general population) although the proportion of Muslims feeling that they would be treated worse than people of other races by the police was lower in 2007-08 than 2005.

¹⁰ The organisations that respondents were asked about included a local doctor's surgery; a local hospital; the health service generally; a local school; the education system generally; a council housing department or housing association; a local council; a private landlord; the courts; the Crown Prosecution Service; the police; the local police; the immigration authorities; and the Prison Service.

Figure 3.2 Expectations of treatment by religious affiliation, England, 2005 and 2007-08



Note:

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: 2005 Citizenship Survey; 2007-08 Citizenship Survey, Communities and Local Government
 Base numbers for 'All respondents' are from core sample (2005 9,173; 2007-08 8,790); base numbers for Muslim respondents are from combined sample (2005 1,477; 2007-08 1,768).

There were no differences between Muslims and the general population with regard to the Courts; in 2007-08, as in 2005, 8 per cent of Muslims and 7 per cent of the general population felt that they would be treated worse than people of other races.

Muslims were less likely than the general population to say that they would be treated worse than people of other races by their local council in 2007-08 (7 per cent and 11 per cent respectively). There was a similar picture in 2005. This is likely to reflect the perception of some people in the general population, particularly White British people, that council services, in particular the allocation of housing, are biased in favour of asylum seekers, refugees and other immigrants.

VARIATIONS BY AGE AND GENDER

There were no differences between younger (16-24) and older Muslims (25+) in their perceptions of treatment by any institution and no differences between Muslim men and women in perceptions of treatment by the courts or the local council.

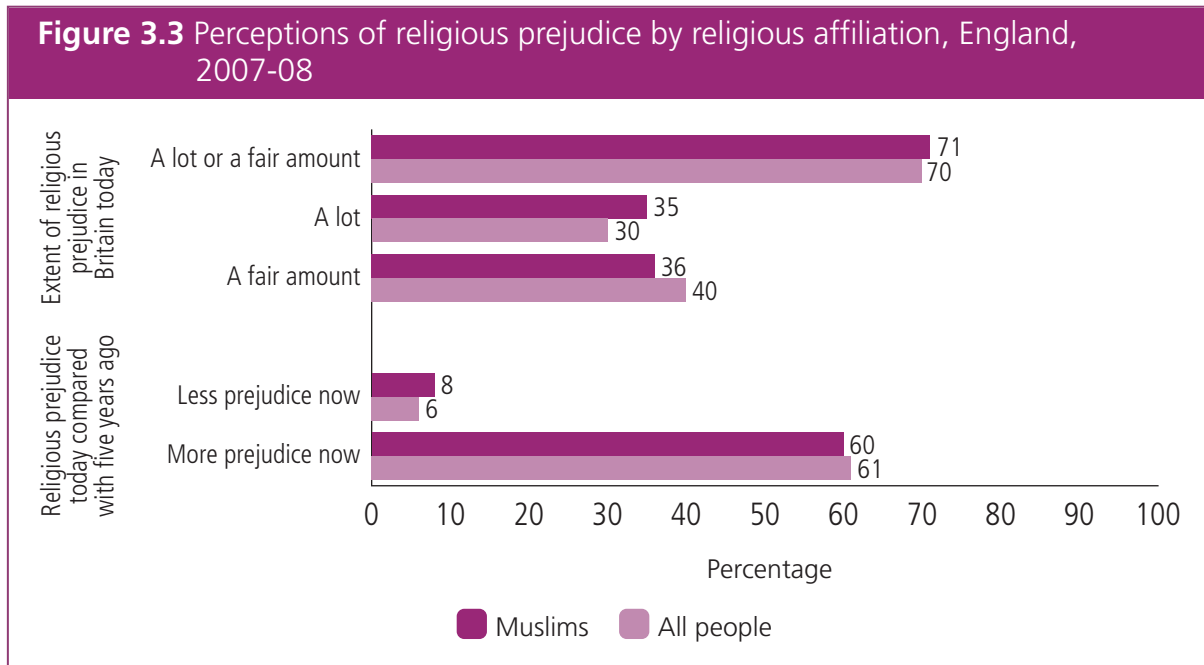
However, in 2007-08 Muslim men were more likely than Muslim women to say that they would be treated worse than people of other races by the police; 23 per cent of Muslim men felt this compared with 15 per cent of Muslim women.

3.2 Religious prejudice

This section looks at three aspects of religious prejudice: perceptions of the extent of religious prejudice in Britain; perceptions of whether there is more, less or the same amount of religious prejudice today compared with five years ago; and the extent to which there is prejudice against Muslims in particular. Muslims' perceptions are compared with those of the general population and perceptions in 2007-08 are compared with perceptions in 2005.

The extent of religious prejudice today

The 2007-08 Citizenship Survey asked respondents how much religious prejudice they felt there was in Britain today – a lot, a fair amount, a little or none. Figure 3.3 shows that 71 per cent of Muslims and a similar proportion of the general population (70 per cent) felt that there was either a lot or a fair amount of religious prejudice. Muslims were more likely than the general population to feel that there was a *lot* of prejudice (35 per cent and 30 per cent respectively). The proportion of Muslims and the general population feeling that there was a *little* religious prejudice were 15 per cent and 20 per cent respectively; only 5 per cent and 3 per cent respectively felt that there was no religious prejudice.

**Note:**

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08, Communities and Local Government

Base numbers for 'All respondents' are from core sample (8,789); base numbers for Muslim respondents are from combined sample (1,767).

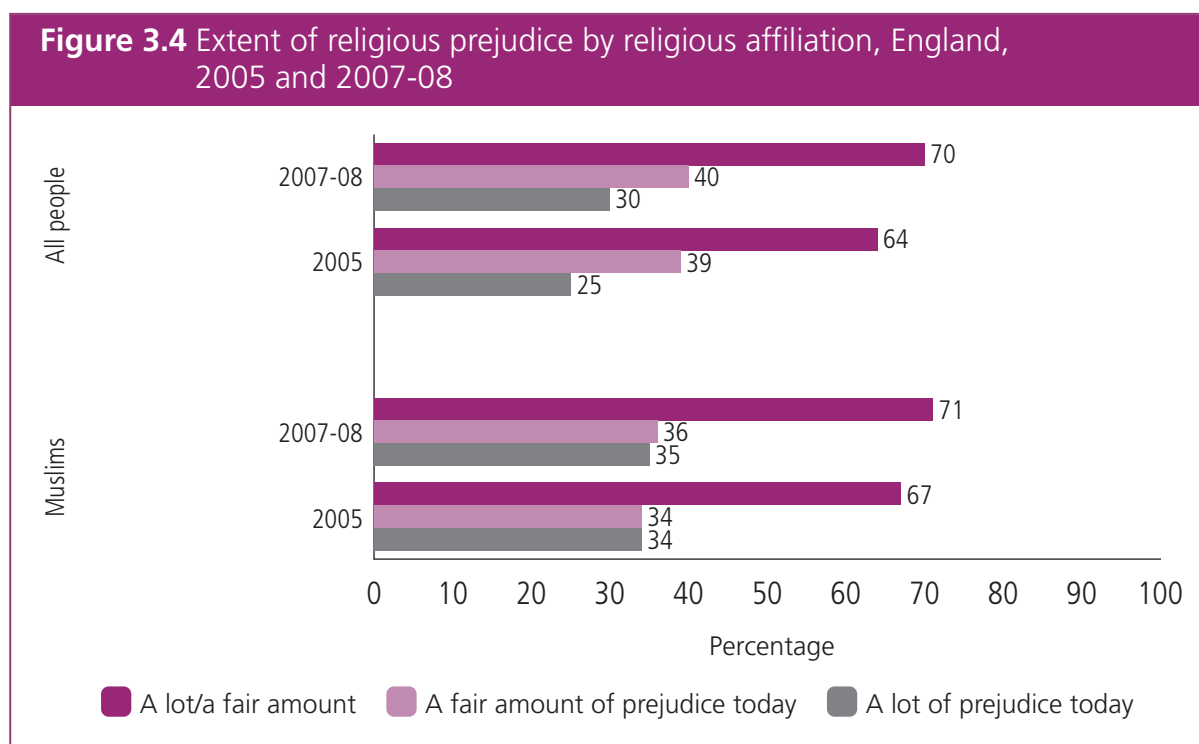
Extent of religious prejudice today compared with five years ago

Respondents were also asked how much religious prejudice there was in Britain today compared with five years ago – less, more or about the same amount. Figure 3.3 shows that 60 per cent of Muslims and a similar proportion of the general population (61 per cent) felt that there was more religious prejudice today compared with five years ago.

Those respondents that felt that there was more religious prejudice in Britain today compared with five years ago were asked to spontaneously suggest which groups they felt there was now more prejudice against. Among Muslims who felt that there was more religious prejudice in Britain today compared with five years ago, 97 per cent said that there was now more prejudice against Muslims. They were more likely than their counterparts in the general population to say this, although the proportion among the general population was also very high (90 per cent). In general, people from religious groups are more likely than other people to feel that religious prejudice against their own group had increased. For example, 45 per cent of Jewish respondents who felt that religious prejudice had increased felt that there was now more religious prejudice against Jews, while only 5 per cent of the general population felt that religious prejudice against Jews had increased. Similarly, among Hindus who felt that religious prejudice had increased, 12 per cent cited increased prejudice against Hindus compared with 4 per cent overall; likewise, among Sikhs who felt that religious prejudice had increased, 17 per cent felt that prejudice against Sikhs had increased compared with 4 per cent overall.

However, *all religious groups* perceived that prejudice against Muslims had increased; at least 85 per cent of people who felt that religious prejudice had increased – from any religion (or with no religion) – cited greater religious prejudice against Muslims.

Figure 3.4 compares perceptions of the extent of religious prejudice in 2007-08 with perceptions from the 2005 Citizenship Survey. The perception that there was *a lot* or a *fair amount* of religious prejudice was similar in 2005 and 2007-08 among Muslims (67 per cent and 71 per cent respectively) although it increased in the general population (from 64 per cent to 70 per cent). Among the overall population, the proportion feeling that there was *a lot* of prejudice also increased (from 25 per cent to 30 per cent) – again, this was not observed among the Muslim population.



Note:

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2005 and 2007-08, Communities and Local Government

Base numbers for 'All people' are from core sample (2005 9,174; 2007-08 8,789); base numbers for Muslim respondents are from combined sample (2005 1,475; 2007-08 1,767).

VARIATIONS BY AGE AND GENDER

There were no differences between young Muslims aged 16 to 24 and their older counterparts over 25 years in perceptions of the extent of religious prejudice or in perceptions of the amount of religious prejudice today compared with five years ago. Among the general population, older people were more likely than their younger counterparts to feel that there was *more* religious prejudice today compared with five years ago (63 per cent and 49 per cent respectively).

There were no differences between Muslim men and women in perceptions of the extent of religious prejudice or in perceptions of the amount of religious prejudice today compared with five years ago.

3.3 Discrimination in the labour market and by a range of organisations

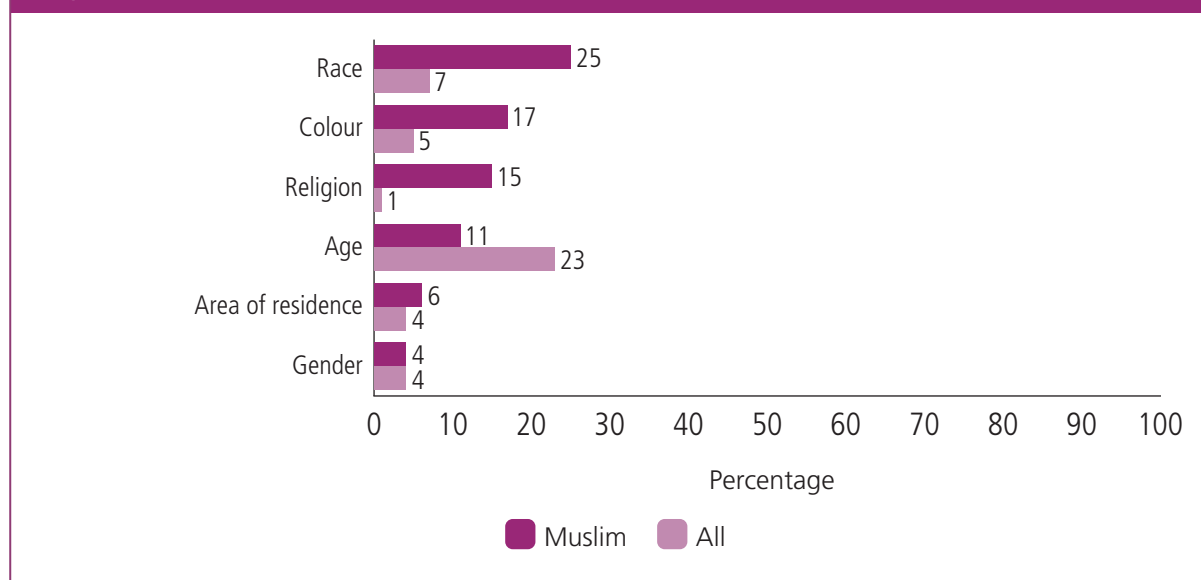
This section looks at perceptions of discrimination, starting with discrimination when applying for a job or seeking promotion. Respondents that had either held a job or looked for a job in the last five years were asked whether they had been refused or turned down for a job in the UK during that time period. Those that had were asked whether they thought that they had been refused the job because of their gender, age, race, religion, colour or because of where they lived. Respondents that had held a job in the last five years were also asked whether they thought that they had been discriminated against with regard to promotion or a move to a better position during that time period.

The final part discusses perceptions of religious discrimination by a range of organisations, including the police and local authorities.

Reasons for being refused a job

In 2007-08, among respondents that had held or looked for a job in the last five years, Muslims were more likely than the general population to have been refused a job during that time period (29 per cent and 18 per cent respectively – see Appendix Table 3.4). However, not all of those refused a job felt that they had been discriminated against; over half of both groups thought that they had been refused a job for reasons unrelated to racial, religious, sexual or other listed forms of discrimination; others simply didn't know why they had been refused a job. The main 'other' reason spontaneously given by respondents that had been refused a job was a lack of experience or qualifications.

Figure 3.5 shows the proportion of respondents that felt that they had been refused a job because of one of the listed forms of discrimination. Respondents could select more than one form of discrimination from the list and it is worth noting that respondents often may not know whether their race, colour or religion was the factor for which they were discriminated against. Among respondents that had been refused a job in the last five years, Muslims were more likely than the general population to feel that they had been refused a job because of their race (25 per cent and 7 per cent respectively), their colour (17 per cent and 5 per cent respectively) or their religion (15 per cent and 1 per cent respectively). The general population were more likely than Muslims to feel that they had been discriminated against because of their age (23 per cent and 11 per cent respectively). Muslims and the general population were equally likely to give their gender or the place where they lived as reasons for being refused a job.

Figure 3.5 Reasons for being refused a job, by religious affiliation, England 2007-08**Note:**

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08, Communities and Local Government

Base numbers for 'All respondents' are from core sample (888); base numbers for Muslim respondents are from combined sample (305).

The greater likelihood of Muslims to cite their race, colour or religion as a reason for being refused a job might be expected given that Muslims form a religious, and often ethnic, minority – unlike the majority of the general population. The Citizenship Survey does not collect further data on why, or at which stage, respondents felt that they were discriminated against – for example, whether they were discriminated against at the application stage or following an interview with their prospective employer; nor whether the actions or behaviour of the latter contributed to their perception that they were being discriminated against. However, recent research provides evidence that employers discriminate against applicants with non-English sounding names so the Muslim respondents' perceptions that they have been discriminated against are likely to have some foundation (Wood et al, 2009).

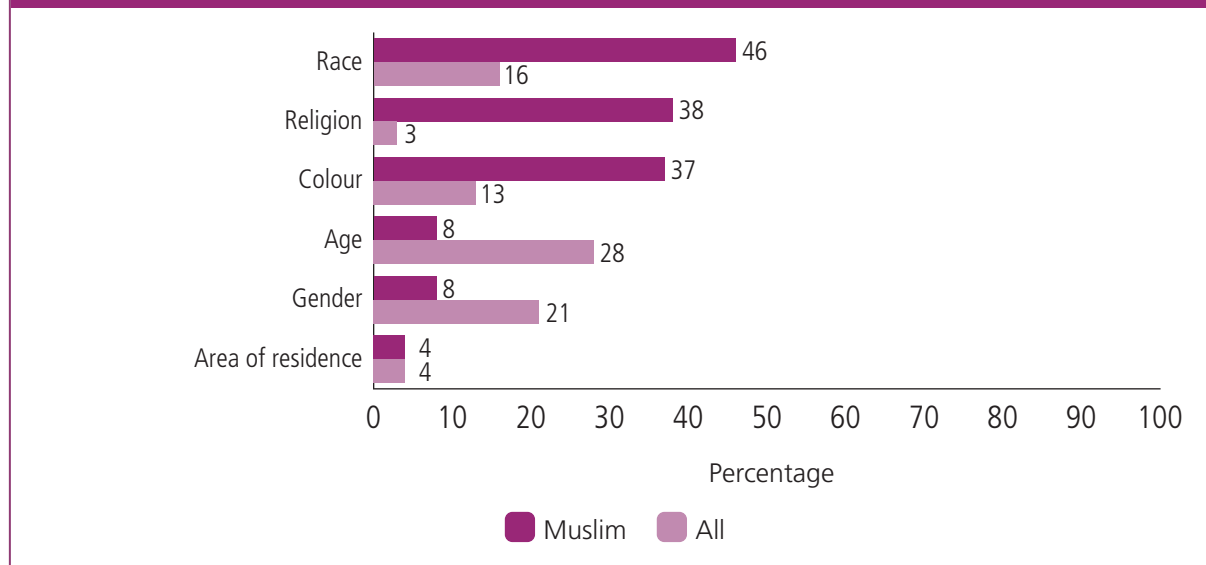
Reasons for being discriminated against with regard to a promotion

Respondents that had held a job in the last five years were asked whether they thought that they had been discriminated against with regard to promotion or a move to a better position during that time period. Muslims (13 per cent) were more likely than the general population (9 per cent) to feel that they had been discriminated against with regard to a promotion in the past five years (Appendix Table 3.4).

Figure 3.6 shows that in 2007-08, among those respondents that felt that they had been discriminated against, Muslims were more likely than the general population to feel that they had been refused a promotion because of their race (46 per cent and 16 per cent

respectively), their religion (38 per cent and 3 per cent respectively) or their colour (37 per cent and 13 per cent respectively). Among the general population, those who felt that they had been discriminated against with regard to a promotion were more likely to cite their age (28 per cent compared with 8 per cent of Muslims) or gender (21 per cent compared with 8 per cent). Muslims and the general population were equally likely to give the place where they lived as reasons for being discriminated against with regard to a promotion (4 per cent in each case).

Figure 3.6 Reasons for being discriminated against at work with regard to a promotion,¹ by religious affiliation, England, 2007-08



Notes:

¹ Respondents were asked whether they had been 'discriminated against with regard to a promotion or move to a better position'.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08, Communities and Local Government

Base numbers for 'All respondents' are from core sample (478); base numbers for Muslim respondents are from combined sample (151).

VARIATIONS BY AGE AND GENDER

It is not possible to analyse reasons for discrimination amongst Muslims by age and sex as the numbers are too small.

Religious discrimination by a range of organisations

The 2007-08 Citizenship Survey asked respondents whether any organisation, from a list of twelve organisations, had ever discriminated against them because of their religion. The question was not time-bound, so could include discrimination at any point in time. The organisations included a local council, a private landlord, the courts and the police.¹¹

¹¹ The full list of 12 organisations were a local doctor's surgery; a local hospital; a local school; a council housing department or housing association; a local council; a private landlord; the courts; the Crown Prosecution Service; the police; the immigration authorities; the Prison Service; and the Probation Service.

Of all the organisations, the police were most often mentioned by Muslims as having discriminated against them because of their religion. However, the percentage of Muslims that said that the police had discriminated against them because of their religion was fairly small (8 per cent). Less than 5 per cent of Muslims said that any of the other 12 organisations had discriminated against them because of their religion, although, as might be expected, Muslims were more likely than the general population to feel that they had been discriminated against because of the religion. Rates amongst other religious groups, such as Hindus and Sikhs, were generally closer to the rates in the general population than they were to the rates for Muslims; for example, one per cent of Hindus and 3 per cent of Sikhs said that they had been discriminated against by the police because of their religion, compared with 8 per cent of Muslims and 1 per cent of the overall population.

VARIATIONS BY AGE AND GENDER

There were no differences between Muslim men and women in the proportions that felt that the police had discriminated against them because of their religion. However, Muslims aged 16 to 24 were more likely than their counterparts over 25 to say that the police had discriminated against them (13 per cent and 7 per cent respectively). It is not possible to analyse rates of discrimination by other organisations by age or sex as the proportions citing discrimination are so small.

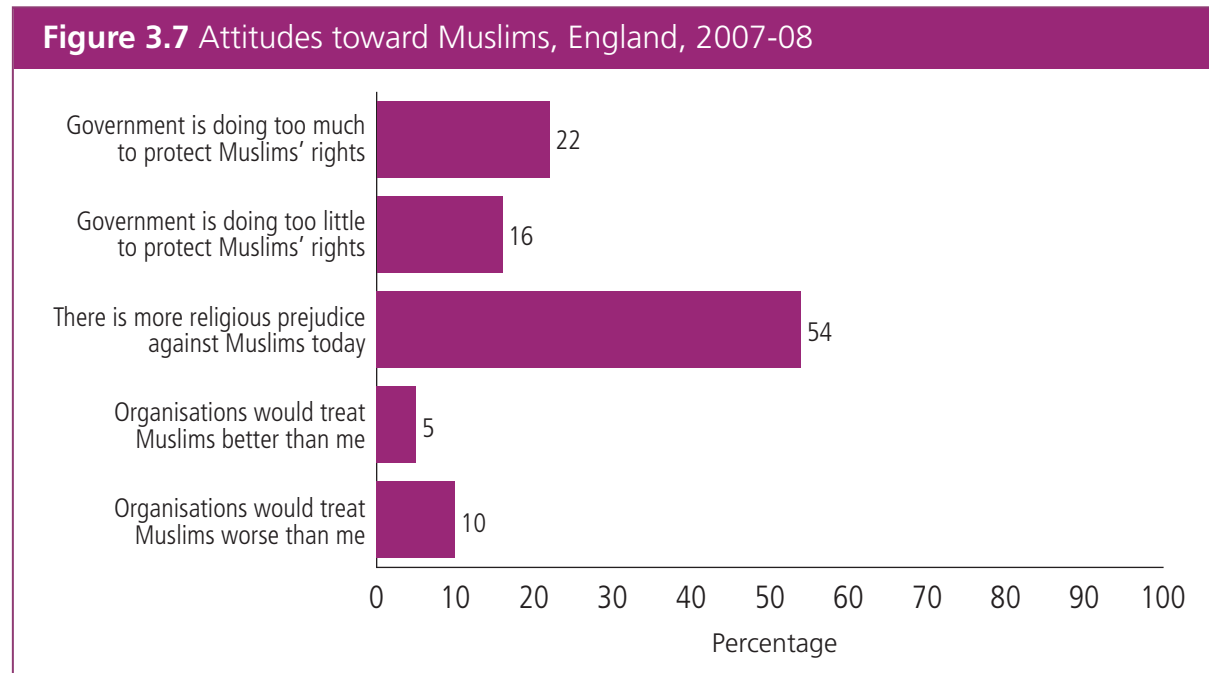
3.4 Attitudes toward Muslims

This section looks at the attitudes of non-Muslims toward Muslims. The Citizenship Survey asks a number of questions that can be used to explore attitudes toward Muslims. These include whether people feel that Muslims would be treated better or worse than them by a range of organisations; whether people feel that the Government is doing too much or too little to protect the rights of Muslims; and perceptions of whether religious prejudice against Muslims has increased in the last five years.

Figure 3.7 shows the attitudes of non-Muslims toward Muslims on a number of questions. It is not possible to provide a finer breakdown into individual religious groups as the number of respondents in most non-Christian religious groups is too small for further analysis. The 2007-08 Citizenship Survey asked respondents whether the Government was doing too much, too little or about the right amount to protect the rights of people belonging to different religions in Britain. In total, 22 per cent of non-Muslim respondents thought that the Government was doing too much to protect the rights of Muslims, while a smaller proportion thought that government was doing too little (16 per cent).

Just over half (54 per cent) of non-Muslims believed that there was more religious prejudice against Muslims today compared with five years ago. By comparison, only 3 per cent of non-Muslims believed that religious prejudice had increased against, respectively, Jews, Hindus or Sikhs, while a slightly larger, but still small, percentage of non-Muslims believed that religious prejudice had increased against Christians (7 per cent).

When respondents were asked whether, and which, 'other races' would be treated better or worse than them by a range of organisations, one in ten non-Muslims (10 per cent) cited Muslims as a group that would be treated worse than them; half that number (5 per cent) cited Muslims as a group that would be treated better than them.¹²



Source: Citizenship Survey, 2007-08, Communities and Local Government
Base numbers are from combined sample (11,731).

VARIATIONS BY AGE AND GENDER

There were a few differences in the attitudes of non-Muslim men and women.

Men were more likely than women to think that Muslims would be treated worse than them by a range of organisations (11 per cent and 9 per cent respectively).

Men were also more likely than women to believe that religious prejudice against Muslims had increased in the past five years (57 per cent and 52 per cent respectively).

However, this is not to suggest that men were more sympathetic than women to the position of Muslims. Non-Muslim men were more likely than non-Muslim women to think that government was doing too much to protect the rights of Muslims (24 per cent and 20 per cent respectively).

¹² Respondents were asked whether they would be treated worse, better or the same as people of other races. Those saying that they would be treated better or worse by any organisation were asked to spontaneously state which races would be treated better or worse than them. Although the question asked about 'race', respondents often cited religious groups in answering the question. The 16 organisations were a local doctor's surgery; a local hospital; the health service generally; a local school; the education system generally; a council housing department or housing association; a local council; a private landlord; the courts; the Crown Prosecution Service; the police; their local police; the immigration authorities; the Prison Service; and the Probation Service. It is not possible to present the percentages citing Muslims for each of the individual organisations as respondents citing that other races would be treated better or worse than them for any organisation were only asked in a general sense, not for each organisation, which races they had been thinking of.

There were also some differences by age. Non-Muslims aged 25 and over were considerably more likely than their counterparts below 25 to believe that religious prejudice against Muslims had increased in the past five years (56 per cent and 42 per cent respectively).

Those aged 25 and over were also considerably more likely than their counterparts below 25 to believe that government was doing *too much* to protect the rights of Muslims (23 per cent and 14 per cent respectively). Conversely, younger non-Muslims were more likely than their older counterparts to believe that government was doing too little to protect the rights of Muslims (23 per cent and 15 per cent respectively).

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Appendix A

Definitions and terms

Civic activism	Involvement in either direct decision-making about local services or issues, or in the actual provision of these services by taking on a role such as a local councillor, school governor or magistrate.
Civic consultation	Active engagement in consultation about local services or issues through activities such as attending a consultation group or completing a questionnaire about these services.
Civic participation	Engaging in one of the following activities: <ul style="list-style-type: none">• contacting a local councillor, Member of Parliament, Member of the Greater London Assembly or National Assembly for Wales• contacting a public official working for a local council, central Government, Greater London Assembly or National Assembly for Wales• attending a public meeting or rally• taking part in a public demonstration or protest; or• signing a petition.
Civil renewal	Any civic participation, civic activism or civic consultation activities.
Community cohesion	The Citizenship Survey measures cohesion by whether people feel that people from different backgrounds get on well together in their local area.
Formal Volunteering	Giving unpaid help through groups, clubs or organisations to benefit other people or the environment.
Informal volunteering	Giving unpaid help as an individual to people who are not relatives.
Local area	Within 15-20 minutes walking distance of respondent's home.

Meaningful interaction	Defined as 'mixing with people on a personal level by having informal conversations with them at, for example, the shops, your work or a child's school, as well as meeting up with people to socialise'. However, it excludes 'situations where you've interacted with people for work or business, for example just to buy something'.
Regular volunteering	Defined as involvement at least once a month over the year before interview.
Sample size	The number of people interviewed for the survey. In 2007-08 this was 9,336 core (general population) interviews and an additional 4,759 interviews from an ethnic minority boost sample. The core and boost samples together produced a total of 1,784 interviews with a Muslim respondent.
Statistical significance	Because the survey uses responses from a random sample to estimate responses from the population, differences between estimates from successive years and between sub-groups may occur by chance. Tests of statistical significance are used to identify which differences are unlikely to have occurred by chance. In these reports, tests at the five per cent significance levels have been applied (the level at which there is a one in 20 chance of an observed difference being solely due to chance). All reported differences are statistically significant to the 95 per cent level, unless otherwise stated.

Appendix B

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Table 1.1a Whether people feel able to influence decisions affecting their local area and Britain, by religious affiliation, England, 2007-08

<i>Percentages</i>	<i>Muslim</i>	<i>England All¹</i>
Agreed they could influence decisions affecting the local area <i>Unweighted base</i>	44 1,521	38 8,349
Agreed they could influence decisions affecting Great Britain <i>Unweighted base</i>	31 1,517	20 8,459

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 1.1b Whether Muslims feel able to influence decisions affecting their local area and Britain, England, 2005 and 2007-08

<i>Percentages</i>	<i>2005</i>	<i>England 2007-08</i>
Agreed they could influence decisions affecting the local area <i>Unweighted base</i>	47 1,262	44 1,521
Agreed they could influence decisions affecting Great Britain <i>Unweighted base</i>	31 1,276	31 1,517

Notes:

Muslim sample based on combined sample. Table excludes respondents with missing answers.

Source: Citizenship Survey, 2005 and 2007-08.

Table 1.2 Participation in civic engagement activities, by religious affiliation, England, 2007-08

Percentages	At least once a month						At least once in last year				England
	Civic activism	Civil consultation	Civic participation	Civic engagement	Any civic engagement	Civic activism	Civil consultation	Civic participation	Any Civic engagement	Unweighted base	
Muslim	4	2	5	9	9	9	17	30	39	1,768	
All ¹	4	2	3	7	7	10	21	39	47	8,792	

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 1.3 Formal and informal volunteering by religious affiliation, England, 2007-08

Percentages	At least once a month			At least once in last year			England
	Formal Volunteering	Informal Volunteering	Unweighted base	Formal Volunteering	Informal Volunteering	Unweighted base	
Muslim	17	32	1,768	31	59	1,768	
All ¹	27	35	8,792	43	64	8,792	

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for All includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 1.4 Rights that people think they *should* have, by religious affiliation, England, 2005

<i>Percentages</i>	<i>Muslim</i>	<i>All¹</i>	<i>England</i>
To have access to free education for children	92	91	
To have freedom of speech	89	94	
To have freedom of thought, conscience and religion	89	89	
To be protected from crime	92	96	
To have free elections	81	87	
To be looked after by the state if you cannot look after yourself	81	85	
To be treated fairly & equally	93	96	
To have free healthcare if you need it	88	93	
To have a job	84	77	
<i>Unweighted base</i>	<i>1,467</i>	<i>9,154</i>	

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2005.

Table 1.5 Rights that people think they *do* have, by religious affiliation, England, 2005

<i>Percentages</i>	<i>England</i>	
	<i>Muslim</i>	<i>All¹</i>
To have access to free education for children	81	81
To have freedom of speech	71	76
To have freedom of thought, conscience and religion	73	79
To be protected from crime	70	67
To have free elections	75	83
To be looked after by the state if you cannot look after yourself	67	62
To be treated fairly & equally	66	70
To have free healthcare if you need it	83	81
To have a job	62	59
<i>Unweighted base</i>	<i>1,464</i>	<i>9,146</i>

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All': includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2005.

Table 1.6 Rights that people feel they *have* and rights they *should* have, by religious affiliation, England, 2005

<i>Percentages</i>		<i>England</i>	
		Rights that people feel they <i>do</i> have	Rights that people feel they <i>should</i> have
To have free education for children	All	81	91
	Muslim	81	92
To have freedom of speech	All	76	94
	Muslim	71	89
To have freedom of thought, conscience and religion	All	79	89
	Muslim	73	89
To have free elections	All	83	87
	Muslim	75	81
To be looked after by the State	All	62	85
	Muslim	67	81
To be protected from crime	All	67	96
	Muslim	70	92
To be treated fairly and equally	All	70	96
	Muslim	66	93
To have free healthcare	All	81	93
	Muslim	83	88
To have a job	All	59	77
	Muslim	62	84

Notes:

For base numbers see Table 1.4 and 1.5.

'All' based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2005.

Table 1.7 Responsibilities that people think everyone living in the UK should have, by religious affiliation, England, 2005

<i>Percentages</i>	<i>England</i>	
	<i>Muslim</i>	<i>All¹</i>
To obey and respect the law	97	97
To behave morally and ethically	91	94
To help and protect your family	94	95
To raise children properly	93	97
To work to provide for yourself	90	92
To behave responsibly	92	96
To vote	82	83
To respect and preserve the environment	88	94
To help others	88	91
To treat others with fairness and respect	90	96
To treat all races equally	90	93
<i>Unweighted base</i>	<i>1,466</i>	<i>9,158</i>

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2005.

Table 1.8 Most important values for living in Britain by religious affiliation, England, 2007-08

<i>Percentages</i>	<i>Muslim</i>	<i>All¹</i>	<i>England</i>
Respect for the law	61	57	
Tolerance and politeness towards others	53	56	
Equality of opportunity	41	38	
Freedom from discrimination	25	24	
Everyone has a voice in politics through democracy	9	10	
National policy is not made on the basis of religious beliefs	8	9	
Respect for all faiths	61	33	
Respect for people from different ethnic groups	45	34	
Freedom to follow a religion of choice	35	23	
Everyone should vote	18	12	
Freedom of speech/expression	22	36	
Everyone should speak English	26	36	
Justice and fair play	29	35	
Responsibility towards other people in the community	20	26	
Pride in country/patriotism	6	23	
Freedom to criticise the views and beliefs of others	10	20	
<i>Unweighted base</i>	<i>1,743</i>	<i>8,743</i>	

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 1.9 Values that are important in society by religious affiliation, England, 2007-08

Percentages	England				
	Strongly agree	Tend to agree	Tend to disagree	Strongly disagree	Unweighted base
Government should make sure that all groups have the same opportunities	Muslims All ¹	75 53	24 42	0 4	1,731 8,646
Different ethnic and religious groups should maintain their customs and traditions	Muslims All	53 20	42 57	5 18	850 4,235
People should respect the culture and religious beliefs of others even when these oppose their own values	Muslims All	58 36	38 51	4 10	1,697 8,519
Individuals should take responsibility for helping other people in their local community	Muslims All	53 37	44 57	3 6	1,713 8,617
Different ethnic groups should adapt and blend into the larger society	Muslims All	39 42	46 46	13 10	806 4,246
People should be free to say what they believe even if it offends others	Muslims All	21 25	27 40	33 26	1,665 8,524

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 1.10 Whether it is possible to fully belong to Britain and maintain a separate cultural or religious identity by religious affiliation, England, 2007-08

		Percentages				England	
		Strongly agree	Tend to agree	Tend to disagree	Strongly disagree	Unweighted base	
Whether it is possible to fully belong to Britain and maintain a separate cultural or religious identity	Muslim	47	43	8	3	1,657	
	All ¹	19	49	22	10	8,277	

Notes:

¹ 'All' based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 2.1a Strength of belonging to the neighbourhood by religious affiliation, England, 2007-08

<i>Percentages</i>	How strongly do you belong to your neighbourhood?					<i>England</i>
	Very strongly	Fairly strongly	Not very strongly	Not at all strongly	Aggregate strongly	
Muslims	39	42	15	4	81	Unweighted base 1,741
All people ¹	34	41	20	5	75	8,728

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 2.1b Strength of belonging to the neighbourhood by religious affiliation, England, 2005

<i>Percentages</i>	How strongly do you belong to your neighbourhood?					<i>England</i>
	Very strongly	Fairly strongly	Not very strongly	Not at all strongly	Aggregate strongly	
Muslims	31	45	19	5	76	Unweighted base 1,462
All people ¹	31	43	20	6	74	9,117

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2005.

Table 2.2a Whether local area is a place where people from different backgrounds get on well together by religious affiliation, England, 2007-08

<i>Percentages</i>	<i>England</i>					<i>Unweighted base</i>
	<i>Definitely agree</i>	<i>Tend to agree</i>	<i>Tend to disagree</i>	<i>Definitely disagree</i>	<i>Aggregate agree</i>	
Muslims	25	60	12	3	85	1,646
All people ¹	15	66	14	4	82	7,595

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 2.2b Whether local area is a place where people from different backgrounds get on well together by religious affiliation, England, 2005

<i>Percentages</i>	<i>England</i>					<i>Unweighted base</i>
	<i>Definitely agree</i>	<i>Tend to agree</i>	<i>Tend to disagree</i>	<i>Definitely disagree</i>	<i>Aggregate agree</i>	
Muslims	19	62	15	4	81	1,378
All people ¹	12	68	16	4	80	8,036

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2005.

Table 2.3a Whether local area is a place where residents respect ethnic differences between people by religious affiliation, England, 2007-08

<i>Percentages</i>	<i>England</i>				
	<i>Definitely agree</i>	<i>Tend to agree</i>	<i>Tend to disagree</i>	<i>Definitely disagree</i>	<i>Unweighted base</i>
Muslims	26	59	10	4	1,654
All people ¹	17	66	13	4	5,853

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 2.3b Whether local area is a place where residents respect ethnic differences between people by religious affiliation, England, 2005

<i>Percentages</i>	<i>England</i>				
	<i>Definitely agree</i>	<i>Tend to agree</i>	<i>Tend to disagree</i>	<i>Definitely disagree</i>	<i>Unweighted base</i>
Muslims	21	63	13	3	1,793
All people ¹	15	68	14	3	5,773

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2005.

Table 2.4 Whether racial or religious harassment is a problem in the local area by religious affiliation, England, 2007-08

		Percentages				England
		Very big problem	Fairly big problem	Not a very big problem	Not a problem at all	Unweighted base
How much of a problem is racial or religious harassment in the local area? ²	Muslim	7	13	37	43	1,710
	All ¹	2	6	30	61	8,091

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

² Respondents were asked, How much of a problem is racial or religious harassment (in the local area) even if it doesn't affect you personally.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 2.5 Extent of Meaningful Interaction by religious affiliation, England, 2007-08

<i>Percentages</i>	<i>England</i>
Social mixing with people from different ethnic or religious groups at least once a month (in past year)	All people ¹
Any social mixing (excluding mixing in the home)	80
Mixed socially at least once a month (in past year):	
– At the shops	81
– At work, school or college	66
– In the home	60
– At a pub, club, café or restaurant	42
– At a place of worship	39
– At a child's creche, nursery or school	33
– At a group, club or organisation	30
<i>Unweighted base</i>	1,767
	8,790

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers. Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation. Source: Citizenship Survey, 2007-08.

Table 2.6 Proportion agreeing that they feel a part of British society by religious affiliation, England, 2007-08

<i>Percentages</i>		<i>England</i>				
		Strongly agree	Tend to agree	Tend to disagree	Strongly disagree	Unweighted base
To what extent do you agree or disagree that you personally feel a part of British society?	Muslim	47	46	5	2	1,734
	All ¹	53	40	6	2	8,685

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 2.7 Proportion feeling that they belong to Britain by religious affiliation, England, 2005 and 2007-08

<i>Percentages</i>		<i>England</i>				
		Very strongly	Fairly strongly	Not very strongly	Not at all strongly	Unweighted base
How strongly do you belong to Britain?	Muslim	43	43	11	3	1,459
	All people ¹	51	35	11	3	9,113
2007-08	Muslim	46	43	9	2	1,741
	All people	45	39	13	3	8,731

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 2.8 National identity by religious affiliation, England, 2007-08

<i>Percentages</i>	<i>England</i>	
	Muslims	All people¹
English national identity	12	60
British national identity	65	44
Any British national identity ²	74	92
<i>Unweighted base</i>	1,767	8,792

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

² Proportion mentioning any British identity, including English, Welsh, Scottish or British

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 2.9 Most important aspect of identity by religious affiliation, England, 2007-08

<i>Percentages</i>	<i>Muslims</i>	<i>All people²</i>	<i>England</i>
Most important aspect of identity¹			
Occupation	2	4	4
Ethnic or racial background	3	1	1
Religion	31	4	4
National Identity	4	4	4
Where you live	1	1	1
Interests	1	4	4
Family	48	73	73
Social class	0	0	0
Country family came from originally	1	2	2
Gender	1	1	1
Age and life stage	1	2	2
Income	2	1	1
Education	4	3	3
Total	100	100	100
<i>Unweighted base</i>	<i>1,743</i>		<i>8,748</i>

Notes:

¹ Respondents were asked how important various aspects were 'to your sense of who you are'. Those stating more than one aspect as important were asked which aspect was the most important.

² Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey 2007-08.

Table 2.10 Most important aspect of identity by religious affiliation, England, 2001

<i>Percentages</i>	<i>Muslims</i>	<i>All people²</i>	<i>England</i>
Most important aspect of identity¹			
Occupation	6	11	
Ethnic or racial background	4	1	
Religion	26	3	
Nationality	2	3	
Interests	2	9	
Family	36	47	
Social class	0	1	
Country family came from originally	2	1	
Gender	1	1	
Age and life stage	4	9	
Income	1	1	
Education	8	4	
Colour of skin	1	1	
Disability	1	1	
Sexuality	0	0	
Don't know	6	6	
<i>Unweighted base</i>	<i>2,161</i>	<i>9,430</i>	

Notes:

¹ Respondents were asked which things would say something important about them if they were describing themselves. Those stating more than one aspect as important were asked which aspect was the most important.

² Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey 2001.

Table 2.11 The importance of religion on the way you live your day-to-day life, by religious practice and affiliation, England, 2007-08

Percentages	England			
	Muslims (practising)	Muslims (All)	All people (practising)	All people ²
To what extent do you agree or disagree that your religion affects:				
Where you live? <i>Unweighted base</i>	44 1,356	40 1,687	28 2,590	17 7,122
Where you work? <i>Unweighted base</i>	31 938	25 1,212	19 1,741	10 5,255
Who your friends are? <i>Unweighted base</i>	33 1,351	30 1,678	26 2,626	14 7,158
What school you send/sent/would send your children to? <i>Unweighted base</i>	30 1,202	26 1,486	43 2,086	33 5,862

Notes:

¹ Percentages that 'strongly agree' or 'tend to agree'.

² Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey 2007-08.

Table 3.1a Trust in institutions by religious affiliation, England, 2007-08

<i>Percentages</i>		<i>England</i>					
How much do you trust...		A lot	A fair amount	Not very much	Not at all	Aggregate trust	Base
The Police	Muslims	28	51	16	5	79	1,746
	All people ¹	29	52	15	4	81	8,718
Parliament	Muslims	16	44	31	9	60	1,660
	All people	4	31	43	22	35	8,624
The local council	Muslims	15	55	25	5	71	1,716
	All people	6	53	32	8	60	8,574

Notes:

¹ Based on core sample only. Other columns based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 3.1b Trust in institutions by religious affiliation, England, 2005

Percentages		England					
How much do you trust...		A lot	A fair amount	Not very much	Not at all	Aggregate trust	Base
The Police	Muslims	27	50	20	4	77	1,434
	All people ¹	21	58	17	4	79	9,096
Parliament	Muslims	17	39	32	13	55	1,361
	All people	4	33	44	19	37	8,958
The local council	Muslims	16	53	25	6	69	1,401
	All people	6	52	33	10	57	8,866

Notes:

¹ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2005.

Table 3.2a Expectations of treatment by religious affiliation, England, 2007-08

Percentages		<i>I would be treated...</i>					England	
How would you be treated compared to people of other races?							Total	Base ¹
		Worse than other races	Better than other races	The same as other races	Don't know			
The Police	Muslims	20	3	63	14	100	1,768	
	All people	8	18	67	7	100	8,790	
The local council	Muslims	7	3	73	16	100	1,768	
	All people	11	4	73	12	100	8,790	
The Courts	Muslims	8	1	60	30	100	1,768	
	All people	7	7	71	15	100	8,790	

Notes:

¹ 'All' based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 3.2b Expectations of treatment by religious affiliation, England, 2005

Percentages		England					
How would you be treated compared to people of other races?		<i>I would be treated...</i>					
		Worse than other races	Better than other races	The same as other races	Don't know	Total	
The Police	Muslims	24	2	62	11	100	1,477
	All people	8	22	64	6	100	9,173
The local council	Muslims	6	1	74	19	100	1,477
	All people	9	5	74	12	100	9,173
The Courts	Muslims	8	1	64	27	100	1,477
	All people	7	9	73	12	100	9,171

Notes:

¹ 'All' based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2005.

Table 3.3 Perceptions of religious prejudice by religious affiliation, England, 2005 and 2007-08

Percentages	2005		2007-08		England
	Muslims	All people	Muslims	All people	
Extent of religious prejudice in Britain today:					
A lot	34	25	35	30	
A fair amount	34	39	36	40	
A little	17	25	15	20	
None	7	4	5	3	
Don't know	9	7	10	7	
Total	100	100	100	100	100
Aggregate a lot or a fair amount of prejudice	67	64	71	70	70
<i>Base¹</i>	1,475	9,174	1,767		8,789
Extent of religious prejudice today compared with five years ago:					
Less than there was five years ago	9	10	8	6	
More than there was five years ago	57	52	60	61	
About the same amount	18	30	20	24	
Don't know	16	8	13	8	
Total	100	100	100	100	100
<i>Base¹</i>	1,476	9,176	1,768		8,791
Groups that there is more religious prejudice against today:					
Muslims	97	93	97	90	
<i>Base (all those saying that there is more prejudice today)</i>	794	4,637	975		5,310

Notes:

¹ 'All' based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2005, 2007-08.

Table 3.4 Percentage of people refused a job or feeling that they were discriminated against with regard to a promotion in the last five years by religious affiliation, England, 2007-08

<i>Percentages</i>		<i>England</i>
	Muslims	All people³
Refused a job <i>Base¹</i>	29 1,040	18 5,632
Discriminated against with regard to a promotion <i>Base²</i>	13 942	9 5,473

Notes:

¹ Based on respondents that had held or looked for a job in the last five years.

² Based on respondents that had held a job in the last five years.

³ Based on core sample only. Muslim column based on combined sample. Table excludes respondents with missing answers.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey 2007-08.

Table 3.5 Reasons for being refused a job, by religious affiliation, England 2007-08

<i>Percentages</i>		<i>England</i>
<i>Reasons</i> ¹	<i>Muslims</i>	<i>All people</i> ²
Gender	4	4
Age	11	23
Race	25	7
Religion	15	1
Colour	17	5
Area of residence	6	4
Other reason	30	33
None of the above	20	36
Don't know	11	5
Base ³	305	888

Notes:

¹ Percentages sum to more than 100% because respondents could give more than one answer.

² 'All' column based on core sample, Muslim column based on combined sample. Excludes respondents with missing data.

³ Respondents who had been refused a job in the last five years. Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 3.6 Reasons for being discriminated against at work with regard to a promotion,¹ by religious affiliation, England, 2007-08

Reasons ²	England	
	Muslims	All people ³
Gender	8	21
Age	8	28
Race	46	16
Religion	38	3
Colour	37	13
Area of residence	4	4
Other reason	20	41
None of the above	6	8
Don't know	4	1
<i>Base</i> ⁴	151	478

Notes:

¹ Respondents were asked whether they had been 'discriminated against with regard to a promotion or move to a better position'.

² Percentages sum to more than 100% because respondents could give more than one answer.

³ 'All' column based on core sample, Muslim column based on combined sample. Table excludes respondents with missing data.

⁴ Respondents who felt that they had been 'discriminated against with regard to a promotion or move to a better position' in the last five years – does **not** include all people who had been refused a promotion.

Data for 'All' includes respondents with any religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

Table 3.7 Non-Muslim's attitudes towards Muslims, England, 2007-08

	England
	Base ⁶
	%
Organisations would treat Muslims worse than me ¹	10 11,731
Organisations would treat Muslims better than me ²	5 11,731
There is more religious prejudice against Muslims today ³	54 11,731
Government is doing too little to protect Muslims' rights ⁴	16 11,731
Government is doing too much to protect Muslims' rights ⁵	22 11,731

Notes:

- ¹ Respondents that cited Muslims as (one of) the groups that would be treated worse than them by one or more organisations.
- ² Respondents that cited Muslims as (one of) the groups that would be treated better than them by one or more organisations.
- ³ Respondents that cited Muslims as (one of) the groups against which there was more religious prejudice today compared with five years ago.
- ⁴ Respondents that cited Muslims as (one of) the religious groups that Government was doing too little to protect the rights of.
- ⁵ Respondents that cited Muslims as (one of) the religious groups that Government was doing too much to protect the rights of.
- ⁶ Based on full sample, excluding Muslim respondents.

Base includes respondents with any non-Muslim religious affiliation and those with no religious affiliation.

Source: Citizenship Survey, 2007-08.

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