

Faith and Religion

The main source of information on the faith and religion of the population is the Census. Yet, the Census question about religion was voluntary.

Faith as recorded by the Census 2001.

	Stockton-on-Tees		North East		England	
	Numbers	Percentage	Numbers	Percentage	Numbers	Percentage
Christian	145,552	81.6%	2,014,608	80.1%	35,251,244	71.7%
Buddhist	219	0.1%	3,097	0.1%	139,046	0.3%
Hindu	314	0.2%	4,370	0.2%	546,982	1.1%
Jewish	61	0.0%	3,151	0.1%	257,671	0.5%
Muslim	2,529	1.4%	26,925	1.1%	1,524,887	3.1%
Sikh	370	0.2%	4,780	0.2%	327,343	0.7%
Any other religion	185	0.1%	3,886	0.2%	143,811	0.3%
No religion	17,861	10.0%	276,196	11.0%	7,171,332	14.6%
Religion not stated	11,317	6.3%	178,429	7.1%	3,776,515	7.7%
All People	178,408	100.0%	2,515,442	100.0%	49,138,831	100.0%

Christianity is the main religion in England¹. There were 35 million Christians in 2001, making up almost three quarters of the population (72%). This group includes Church of England, Church in Wales, Catholic, Protestant and all other Christian denominations. People with no religion formed the second largest group, comprising 15% of the population.

About one in twenty people (6% of the population) belonged to a non-Christian religious denomination. Muslims were the largest religious group after Christians. There were 1.5 million Muslims living in England in 2001. This group comprised 3% of the total population and over half of the non-Christian population.

Hindus were the second largest non-Christian religious group. There were over half a million Hindus, comprising 1% of the total population and about 19% of the non-Christian religious population. There were over 300,000 Sikhs, making up 0.7% of the total population and 11% of the non-Christian religious population. There were just over a quarter of a million Jewish people, constituting 0.5% of the total population and 9% of the non-Christian religious group. Buddhists numbered 139,000 people in 2001, comprising 0.32% of the population of England.

Rather than to select one of the specified religions offered, many people chose to write in their own religion. Some of these were reassigned to one of the main religions offered, predominantly within the Christian group. In England, 143,000 people belonged to religious groups which did not fall into any of the main groups.

The religion question in the Census was voluntary and 8% of people chose not to state their religion.

Within Stockton, 81.6% of people (145,000) defined themselves as Christian, a noticeably higher rate than the North East and England. 10.0% of residents (18,000) defined themselves as having no religion and 1.4% of the local population (2,500) define themselves

¹ Office for National Statistics, 2004 and Census 2001

as Muslim. Over 11,000 (6.3%) people in Stockton did not state their religion; a lower rate than that observed nationally and regionally.

Within Stockton, the distribution of Christians is relatively even across the borough. The highest rate of people who define themselves as Christian is located in Billingham West ward (88.5%) compared to the lowest of 67.9% in Stockton Town Centre. The Muslim population is primarily located within the Parkfield and Oxbridge and Stockton Town Centre wards (10.0% and 8.7% respectively).

Following a religion is a conscious choice, but for many people it is linked to ethnicity and culture. Nine out of ten Sikhs (91%) living in Great Britain in 2001 were from an Indian ethnic background. Hindus were also predominantly Indian (84%). A further 12% of Hindus gave their ethnic group as 'Other Asian', the majority being from Sri Lanka.

The vast majority of Christians were White (97%) and this group accounted for almost 40 million people. Although Black people made up only 2% of the total Christian population, 71% of Black people were Christian (815,000), as were half (52% or 353,000) of the Mixed ethnic group.

Three quarters of Muslims (74%) were from an Asian ethnic background, predominantly Pakistani (43%), Bangladeshi (16%), Indian (8%) and Other Asian (6%). There were almost 1.2 million Asian Muslims living in Great Britain in 2001. One in ten Muslims (11%) were from a White ethnic group, 4% were of White British origin and 7% from another White background including Turkish, Cypriot, Arab and Eastern European. A further 6% of Muslims were of Black African origin, mainly from North and West Africa, particularly Somalia.

The vast majority of Jewish people were White (97%), as were 95% of people who had no religion. Buddhism was the most ethnically diverse of all the main religions. It was made up of people from White (38%), Chinese (25%), Asian (10%), Mixed (3%), Black (1%) and Other (24%) ethnic groups.

Nationally regular churchgoers only amount to 6.3% of the total population², compared to 7.5% in 1998. It is apparent from the difference in the Census 2001 and the Church Census 2005 figures that whilst people define themselves as Christian, they are not worshipping regularly. Migration from Catholic countries has increased church attendance in 2005 (95% of Poles are practicing Catholics)³. According to the figures from Christian Research, based on an extensive census of congregations in 2005, the decline has been slowed as Britain has become more ethnically diverse. It is predicted that new immigration trends will change the religious make-up of the Census in 2011.

Children and Young People

Muslims have the youngest age profile of all the religious groups in Great Britain⁴. About a third of Muslims (34%) were under 16 years of age in 2001, as were a quarter (25%) of Sikhs and a fifth (21%) of Hindus. These differing age profiles reflect the ethnic make-up of the different religious groups. Christian and Jewish communities contain predominantly White people who have lived in the UK all their lives or who migrated here before the Second World War, and have an older age structure. Muslim, Hindu and Sikh communities are predominantly of South Asian ethnic origin and have a younger age profile, reflecting later immigration and larger family sizes with more children. Interestingly, younger people are

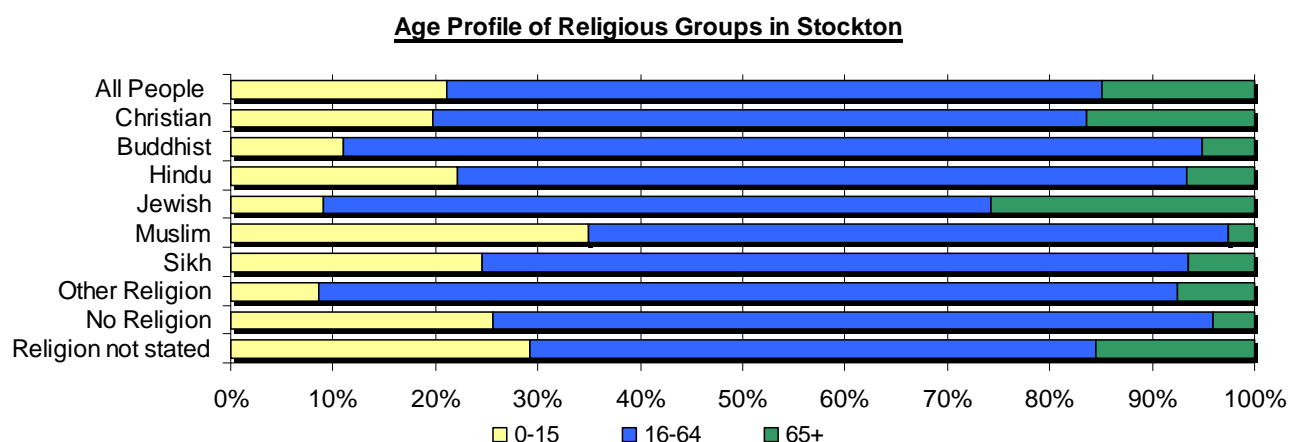
² Church Census 2005.

³ Church Census 2005.

⁴ Census 2001

more likely than older people not to belong to any religion, reflecting the trend towards secularisation. Among 16 to 34 year olds in Great Britain, almost a quarter (23%) said they had no religion compared with less than 5% of people aged 65 or over.

Secularisation is more pronounced across different ethnic groups⁵, Chinese people are the least religious. In 2001, more than half (53%) said that they had no religion. People from a Mixed background were the next least religious (23%). South Asians and Black Africans were the most religious. Only 2% of Indians, 2% of Black Africans and less than 1% each of Pakistanis and Bangladeshis said that they had no religion. People from a White British, Other White, Black Caribbean and Other Black background were somewhere in between with between 11% and 16% stating that they had no religion. Younger people were less religious than older people, and this was true for all ethnic groups. The proportions having no religion were so small among South Asians that the variation with age was much less marked for these groups. Among most minority ethnic groups, being religious was also related to country of birth. Those born in the UK were less likely to be religious than their immigrant parents born abroad.



Within Stockton 35% of Muslims are under 16 years old, clearly the youngest profile of any of the faith groups and significantly higher than for the total population where 21% of the population are under 16 years old. 26% of people with no religion are under 16 years of age, closely followed by Sikh and Hindu groups (25% and 22% respectively). In contrast only 9% of the Jewish faith group are under 16 years old, 11% of Buddhists and 9% of other faiths are also under 16 years of age.

Education

In January 2006, there were almost 7,000 state maintained faith schools in England, making up 36% of primary and 17% of secondary schools⁶. The overwhelming majority of these faith schools were Christian (99%). Christian schools had places for 1.7 million children and, in 2001, 5.1 million children aged 5 to 16 in England were described as Christian.

There were 371,000 school-aged Muslim children in England in 2001 and six state-maintained schools in 2006. There were 64,000 school-aged Sikh children and two Sikh state-maintained schools. There were 33,000 Jewish school aged children in England compared with 36 state-maintained Jewish schools.

⁵ Focus on Religion, Office for National Statistics, 2006.

⁶ www.dfes.gov.uk

In Stockton as of January 2005, there are 62 state-maintained primary schools, 21 of which are Christian. There are 14 state-maintained secondary schools, five of which are Christian; there are no schools of non-Christian religious denomination in the borough (primary or secondary).

Differences in educational attainment are difficult to assess because pupils that choose and get chosen by faith schools differ from the population of pupils in ways that are correlated with their educational achievement. Educational attainment between types of school is often confused as faith schools simply attract and admit high-ability children with better family backgrounds⁷.

Recent studies⁸ show that faith primary schools could offer a very small advantage over secular schools in terms of age-11 test scores in Maths and English. Attending the average faith school rather than the average secular school could move a pupil around one percentile further up the test-based pupil rankings. Any benefit of attending a primary faith school is linked to the more autonomous admission and governance arrangements. Pupils in religiously affiliated schools where admissions were under the control of the Local Education Authority do not progress faster than pupils in Secular primary schools. All of the apparent advantage of faith school education could be explained by unobserved differences between pupils who apply and are admitted to faith schools and those who do not: Pupils who do not attend a faith primary school up to age-11 but attend a faith secondary school thereafter perform just as well at age 11 as students who attended a faith primary school but then attend a secular secondary school.

There are no national or local statistics on educational attainment for different faiths and religious groups.

Exclusions

No exclusions data by faith or religious group.

Healthier Communities and Adults

In Great Britain, 64% of the total population are of working age (38% being aged between 35 and 64 years old). This proportion varies greatly when broken down by religion⁹.

The religion with the largest working age population is the Buddhist faith with 83% of Buddhists being between 16 and 65 years old. The religion with the smallest population of working age is the Jewish faith with only 61% of Jews being between 16 and 65 years old. Around two-thirds of Christians are of working age (63%); this reflects the national average as Christians are by far the largest faith group nationally.

In Stockton, 84% of Buddhists are of working age, the largest proportion of working age people by faith. The smallest proportion of working age people is in the Muslim faith with only 62% of people between the age of 16 and 64 years old; this reflects the large numbers of under 16s in the Muslim faith group. Hindus and Sikhs also have above average proportions

⁷ Faith Primary Schools: Better Schools or Better Pupils? LSE, 2006.

⁸ Faith Primary Schools: Better Schools or Better Pupils? LSE, 2006.

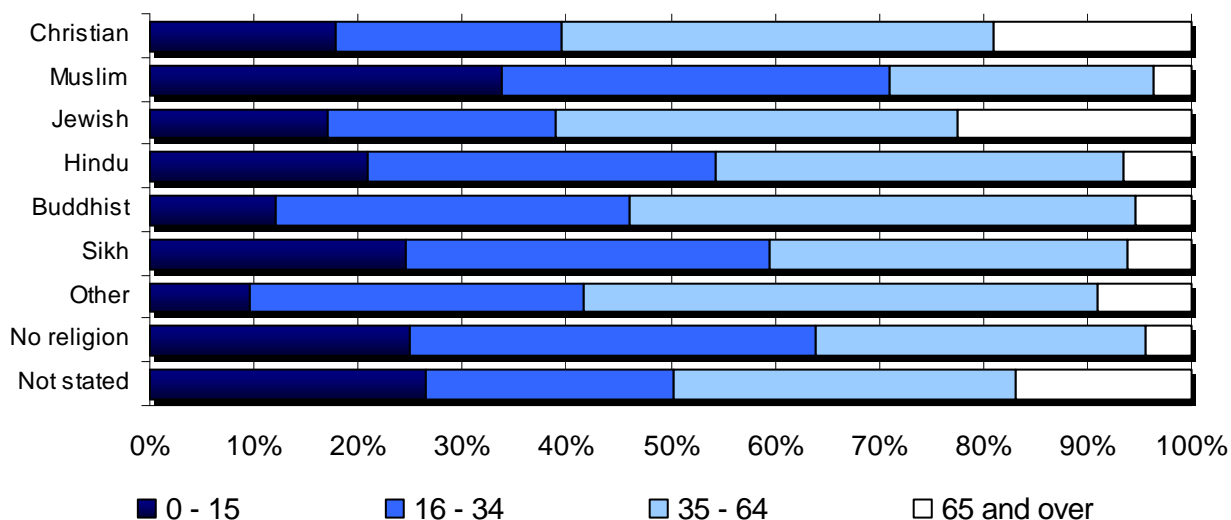
⁹ Census 2001.

of working age people (71% and 69% respectively). Over two thirds of Christians are of working age in Stockton (64%).

16% of the population of Great Britain is over 65 years old (retirement age). Jewish and Christian populations have larger proportions of retirement age people than the general population (22% and 19% respectively). Many of the non-Christian faith groups have significantly lower proportions of retirement age people; 4% of Muslims, 5% of Buddhists and 6% of Hindus and Sikhs.

In Stockton, 15% of the population is of retirement age. The Jewish faith has the largest proportion of retired people (26%) compared to the Muslim faith with the smallest proportion (3%) of retirement age people. The non-Christian faiths (Buddhist 5%, Sikh 6% and Hindu 7%) have much smaller proportions of retirement age people compared to Christians (16%).

Age Profile of Religious Groups in Great Britain



Health and wellbeing

Muslim males and females in Great Britain had the highest rate of reported ill health in 2001. Age standardised rates of 'not good' health were 13% for Muslim males and 16% for Muslim females. Rates were also high for Sikhs: 10% of males and 14% of females rated their health as 'not good'. These rates, which take account of the difference in age structures between the religious groups, were higher than those of Jews and Christians, who were the least likely to rate their health as 'not good'¹⁰.

Females were not more likely than males to rate their health as 'not good' among most groups. The gender difference was most notable for Muslims, Sikhs and Hindus. Among females, 16% of Muslims, 14% of Sikhs and 11% of Hindus rated their health as 'not good'. These rates were 3% to 4% higher than their respective male counterparts.

¹⁰ Census 2001.

There was little gender difference in the rates for Christian and Jews, and no gender difference for those with no religion. Buddhists were the only group where males were more likely than females to say their health was 'not good'.

If the different age structures of the religious groups are not taken into account, Christian and Jewish groups have the highest proportions of people saying their health was 'not good'. This is a direct result of the older age profiles within each group.

There are marked variations in rates of disability or long-term illness which restrict daily activities between people from different religious backgrounds in Great Britain. In 2001, the highest overall rates of disability were found among Christians and Jews. However, once age was taken into account, Jewish people had the lowest rates of disability (13% for both males and females). Christians had the second lowest age-standardised rates, at 16% for males and 15% for females respectively¹¹.

After taking into account of the difference age structures of the groups, Muslims had the highest rates of disability. Almost a quarter of Muslim females (24%) had a disability, as did one in five (21%) Muslim males.

In some groups the gender difference in rates of disability was much greater than in others. In Muslim, Hindu and Sikh groups disability rates for females were about 3% higher than for males. For Buddhists, Christians and those with no religion, disability rates were slightly higher for males than for females.

Community Cohesion

In every religious group the majority of adults aged 16 and over in Great Britain described their national identity as British, English, Scottish or Welsh. Around 95% of Christians and those with no religion described themselves in this way. 74% of Sikhs, 69% of Hindus, and 65% of Muslims gave one of these British identities.

National identity is strongly related to country of birth. Adults from all religious groups who were born in the UK were more likely than their foreign born counterparts to give a British identity. Almost all (99%) UK-born Jews, Christians and people with no religion had a British national identity. Nine out of ten UK-born Buddhists (94%), Muslims (93%), Sikhs (90%) and Hindus (91%) gave a British national identity.

More than half of Jewish, Muslim, Sikh and Hindu adults living in England and Wales in 2001 said that their religion was important to their self-identity. Among Christians, only a fifth mentioned religion as important, although this was much higher among Black Christians. After religion and ethnicity, being aged over 50 and being born outside the UK were also associated with rating religion as important to self-identity.

Drugs Misuse

There is no data on drugs misuse for different faith or religious groups.

Education

In 2003/04, almost a third (31%) of Muslims of working age in Great Britain had no qualifications - the highest proportion for any religious group. They are also the least likely to have degrees (or equivalent qualifications)¹².

¹¹ Census 2001.

¹² Annual Population Survey 2004.

After Muslims, Sikhs are the next most likely to have no qualifications, followed by Christians. Around a quarter (23%) of Sikhs and 15% of Christians had no qualifications. Overall, Sikhs are as likely as Christians to hold degrees (16% in each group) and young Sikhs are more likely than Christians of the same age to do so. The pattern is reversed among older age groups.

Jews and Buddhists, followed by Hindus, are the least likely to have no qualifications and the most likely to have degrees. A third of Jews and Buddhists (37% and 33% respectively), and a quarter (26%) of Hindus had a degree.

Across all regions, the pattern for men and women of working age is similar but women are generally more likely than men to have no qualifications.

Muslims and Sikhs who were born in the UK are more likely than those born elsewhere to have a degree or equivalent qualification, irrespective of age. Among those under the age of 30, UK –born Sikhs and Muslims were twice as likely to have degrees in 2003/04 as those born elsewhere. In contrast, there was no difference in the likelihood of having a degree between Hindus born in the UK and those born elsewhere.

Community Safety

There is no crime data based on faith nationally or locally.

Economic Regeneration and Transport

Employment

Unemployment rates for Muslims are higher than those for people from any other religion, for both men and women¹³.

In 2004, Muslims had the highest male unemployment rate in Great Britain, at 13%. This was about three times the rate for Christian men (4%). Unemployment rates for men in the other religious groups were between 3% and 8%.

The unemployment rate for Muslim women at 18% was about four times the rate for Christian and Jewish women (4% in each case). Unemployment rates for women in the other religious groups were between 6% and 9%.

Unemployment rates were highest among those aged under 25 years for all religious groups. Muslims aged 16 to 24 years had the highest unemployment rates. They were over twice as likely as Christians of the same age to be unemployed – 28% compared with 11%.

Although unemployment rates for older Muslims were lower, there was a greater difference between their unemployment rates and those for people from other religious backgrounds. Muslims aged 25 and over were more than three times as likely as Christians of the same age to be unemployed – 11% and 3% respectively.

Men and women of working age from the Muslim faith are also more likely than other groups in Great Britain to be economically inactive, that is, not available for work and/or not actively seeking work. Reasons include being a student, being disabled or looking after the family and home.

Among working age men, Muslims had the highest overall levels of economic inactivity in 2004 – 31% compared with 16% of Christians. This is partly explained by the young age profile of Muslims and the correspondingly high proportion of students. However, among older

¹³ Annual Population Survey, 2004.

men of working age, Muslims also tended to have the highest levels of economic inactivity, largely due to ill health.

Within each religious group women were more likely than men to be economically inactive. The main reason was that they were looking after the family and home. Muslim women were more likely than other women to be economically inactive. About seven in ten (69%) Muslim women of working age were economically inactive, compared with no more than four in ten women of working age in each of the other groups. Christian women were least likely to be economically inactive (25%).

Jewish people were most likely to be self-employed in Great Britain in 2004, followed by Muslims and Buddhists. A third of Jewish people and around a fifth of Muslims and Buddhists were self-employed. These compared with around one in ten Christians, Sikhs, Hindus and those with no religion.

Certain religious groups are concentrated in particular industries. In 2004, 37% of Muslim men in employment were working in the distribution, hotel and restaurant industry compared with 17% of Christian men and no more than 27% of men in any other group.

Muslim and Sikh men were more likely than other men to be working in the transport and communication industry. More than one in seven from these religions worked in this sector compared with less than one in ten from any other religious group.

Jewish men were more likely than men from any other religion to work in the banking, finance and insurance industry. Around a third of Jewish men worked in this sector.

Among women in employment, Sikh, Muslim and Hindu women were most likely to work in the distribution, hotel and restaurant industry. Over a quarter of each group worked in this industry compared with around a fifth of women from most other groups. Sikh women were more likely than other women to work in manufacturing - one in seven worked in manufacturing compared with less than one in ten women from any other religion.

Among men in employment, Jews and Hindus are the most likely to work in managerial or professional occupations – about half in each group in 2004. One in 20 Hindu men was a medical practitioner in 2004 compared with one in 200 Christian men.

Muslim and Sikh men are the least likely to be working in managerial or professional occupations (less than a third of these groups), and the most likely to be working in low skilled jobs. In 2004, almost one in ten Muslim men was a taxi driver, cab driver or chauffeur. This was much higher than the proportion in any other group.

The proportion of Christian men working in managerial or professional occupations is similar to that for Muslims and Sikhs, at around 30%. However, Christian men are more likely than Muslims and Sikhs to be working in skilled trade jobs. Christian men are also less likely than Muslims to be in low skilled jobs.

Patterns are similar for women, although not as pronounced. Jewish and Buddhist women are the most likely to work in managerial or professional occupations. Sikh women are the most likely to be working in low skilled jobs. Around one in ten Sikh women were working as a process, plant and machine operative in 2004 compared with around 3% in most other groups.

Muslim, Hindu and Sikh women are concentrated in sales and customer service jobs (between 16% and 20%), compared with 12% among Christians and those with no religion.

Employment data broken down by religion is difficult for local data as some numbers are too small to analyse. After Christian the next major group in terms of working age population is Muslim. Hindus and Sikhs are aggregated due to low numbers within the local area. Muslims have a low rate of employment, both nationally and locally, with 39.9% of people of working age in employment in Stockton¹⁴. This is higher than the national figure of 38.4%. Employment rates are slightly higher for Hindus and Sikhs but still below the rate observed across the population as a whole. Reflecting the employment rates, unemployment rates are highest among the Muslim population. Interestingly, in Stockton the unemployment rate of Hindus and Sikhs is lower than the general population (3.4% compared to 5.8%).

Employment Patterns by Religion in the Local Area

	% working age in employment			% working age unemployed		
	all people	hindu/sikh	muslim	all people	hindu/sikh	muslim
Stockton-on-Tees	66.3	59.6	39.9	5.8	3.4	8.3
Tees Valley	63.6	58.1	38.7	6.1	3.8	8.0
North East	64.2	59.6	38.8	5.3	3.7	7.0
England & Wales	70.2	62.5	38.4	3.9	4.3	7.4

Benefits

There is no benefits data broken down by faith.

Transport

There is no transport or travel data broken down by faith.

Liveability (including Environment, Housing and Civic Renewal)

Environment

There is no data relating to the environment and different faith groups. However, common in most of the mainstream religions is the idea of stewardship and responsibility over the earth and its resources.

Housing

Sikh, Jewish and Hindu households are the most likely to own their own homes. Around three-quarters or more of each group did so in Great Britain (82%, 77% and 74% respectively). Muslim and Buddhist households were the least likely to be homeowners (52% and 54% respectively)¹⁵.

Jewish and Christian households were the most likely to own their own homes outright rather than be buying with a mortgage, at 40% and 32% respectively. Their older age profiles account for this to some extent, as they have had more years to finish paying off their mortgages.

Muslims households are the most likely to be living in social rented accommodation, that is accommodation rented from the council or housing association. In 2001, 28% of Muslim

¹⁴ Tees Valley JSU / Census 2001.

¹⁵ Census 2001 and Office for National Statistics Focus on Religion, 2006.

households were living in social rented accommodation. Hindu, Sikh and Jewish households were the groups least likely to be social renters – ranging between 8% and 9%.

Buddhist households were the most likely to be living in private rented accommodation (24%). A very small percentage of all households live rent-free (2%), but Muslim households were twice as likely as other households to do so (4%).

Muslim households are the most likely to experience over crowding. One third of Muslim households (32%) lived in overcrowded accommodation in 2001, as did 22% of Hindu and 19% of Sikh households. Just 6% of Christian households experienced overcrowding; the high proportions for Muslim, Sikh and Hindu households are, to some extent, a reflection of their large size. Their average sizes were 3.8, 3.6 and 3.2 people respectively, compared to 2.3 people among Christian and Jewish households.

Muslim households were the most likely to lack central heating (12%). Hindu and Sikh households were among the least likely to lack this facility (4% and 5% respectively). 8% of Christian households did not have central heating. These differences could be seen across all household types, including households with children and pensioner only households.

Buddhists and Muslim households were the most likely to lack sole access to a bathroom (2% and 1% respectively) and to not have self-contained accommodation (1% for each). Again, this was true for all household types.

This pattern of housing deprivation among the different religious groups was evident across all regions and all socio-economic groups. It was particularly marked among households that never worked and those experiencing long-term unemployment.

Organisational Development and Operational Effectiveness

There is no organisational data in relation to faith or religion