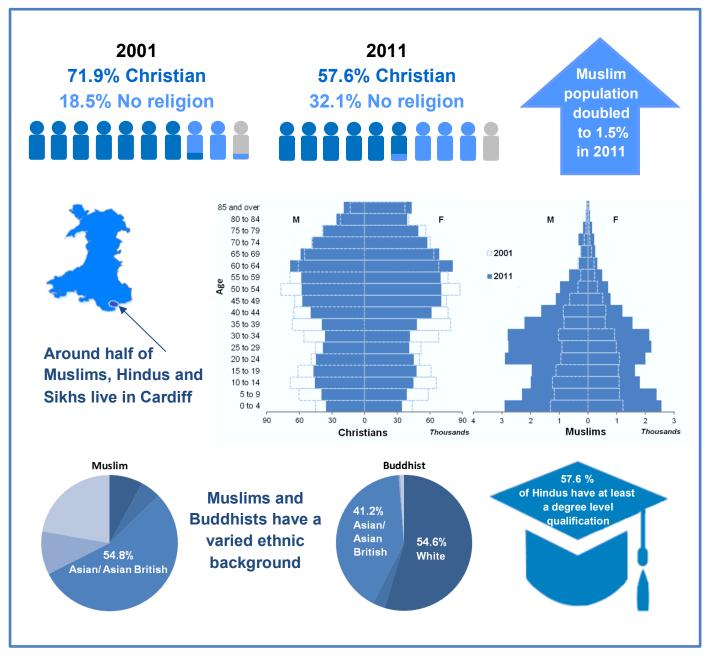


Statistical Bulletin Bwletin Ystadegol

SB 101/2015 27 October 2015

A statistical focus on religion in Wales, 2011 Census



Statistician: Rebecca Armstrong and Kim Swain

Tel: 029 2082 6023

E-mail: stats.inclusion@wales.gsi.gov.uk

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Cyhoeddwyd gan Y Gwasanaethau Gwybodaeth a Dadansoddi Llywodraeth Cymru, Parc Cathays, Caerdydd, CF10 3NQ Ffôn – Swyddfa'r Wasg **029 2089 8099**, Ymholiadau Cyhoeddus **029 2082 3332 www.llyw.cymru/ystadegau**

Issued by Knowledge and Analytical Services
Welsh Government, Cathays Park, Cardiff, CF10 3NQ
Telephone – Press Office **029 2089 8099**, Public Enquiries **029 2082 5050**www.gov.wales/statistics



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Key Points on Population Characteristics:

 Christianity is still the largest religion in Wales, although the proportion has decreased markedly alongside a considerable increase in those stating no religion since 2001. This change was also seen in England, although not as pronounced.

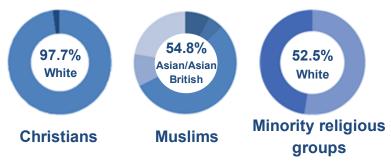


Christianity decreased by 14.3 percentage points in Wales since 2001

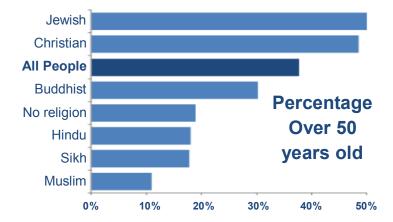


No religion increased by 13.6 percentage points in Wales since 2001

- Muslim, Hindu and Buddhist populations have approximately doubled since 2001, staying the next three largest religions (after Christianity) in Wales. These trends can be seen in Table 1.1 in the supplementary tables.
- The ethnic backgrounds of religious groups in Wales are diverse. The majority of Christians, those stating no religion and Jewish people stated a White background. Hindus and Sikhs are predominantly Asian or Asian British. Around half the Buddhist population is Asian or Asian British, with the other half predominantly White. Muslims showed the most ethnic variation.



- The majority of Hindus were born outside the UK, compared with under a half of other minority religious groups (In this bulletin, 'minority religious groups' includes Hindu, Buddhist, Sikh, Jewish and Other religion). Just over half of the Muslim population were born outside the UK and the majority of Christians and those with no religion were born in Wales.
- There was also variation in the age demographic of each religious group. Christians had a much older population compared to Wales overall. In contrast, Muslims had a much younger population. Those stating a minority religious group had a high proportion of people in the working age (16-64) category and those with no religion also had a much younger population than average. These variations in age demographics have a marked effect on the characteristics of the different populations as seen throughout the bulletin.



• The composition of the different religions households also showed variation. When comparing across the religious groups, Christians were more likely to live in one person households where the inhabitant was aged 65 or over. The Muslim population had a high proportion of households in the one family only category where the household had a married or civil partnership couple; they were also most likely to live in an 'other' household type. Those from minority religious groups were more likely of the other groups to live in a one person household and those stating no religion were more likely than other religious groups to live in a one family household with a lone parent or cohabiting couple.



Christians and those from minority religious groups have the highest proportions of 'one person households'



Those stating no religion had the highest proportion of 'one family households'

- The geographical distribution of religious groups showed that, consistent with Wales a
 whole, the local authority with the highest proportion of people was Cardiff. This was
 particularly evident in the Muslim, Hindu and Sikh populations where around a half the
 religious groups' population lived in this local authority.
- There was pronounced clustering within some of the religious groups. Christians and those with no religion were shown to be fairly spread out across Wales whereas Muslims and those from minority religious groups are more concentrated into small areas. See <u>Table 2</u>.

Key Points on Social Disadvantage:

• The Welsh Index of Multiple Deprivation (<u>WIMD</u>) is the Welsh Government's official measure of relative deprivation for small areas in Wales. The locations of the people in each religious group were linked to the WIMD rank for that area. Christians had a slightly above average proportion of people in the least deprived 50 per cent of areas. The Muslim population has the highest proportion in the 50 per cent most deprived, with more than double the proportion of Wales as a whole in the 10 per cent most deprived areas. Those from minority religious groups vary – in particular, the Jewish population had the highest proportion overall of people in the 50 per cent least deprived areas.



66% of Muslims and 56% of Sikhs and those stating no religion live in the most deprived half of Wales, compared to 32% of Jewish people

- When comparing Socio-Economic Classification (NS-SeC) of the religious populations, Muslims showed the most difference compared to Wales as a whole with the highest proportions of people in the "never worked and long-term unemployed" and "Not Classified" categories. Those from minority religious groups had the highest proportion in the "higher managerial, administrative and professional occupations" category.
- There was considerable variation between the religious groups when looking at their housing circumstances.

- With tenure, Christians were most likely to be owner occupiers of their own home whereas Muslims were most likely to be renting.
- Comparing accommodation type: Jewish people were most likely to live in a detached house; Muslims had the highest proportions of people in terraced housing or flats (or other types of accommodation). Those from the minority religious groups also had high proportions of people in the 'flat or other' category. People stating no religion were the most likely to live in a semi-detached house. Christians had the smallest proportion of people in the 'Flat or other' category.
- The Christian population had the lowest proportion of overcrowded households whereas Muslims had more than four times the proportion of Wales as a whole in overcrowded accommodation.

Key Points on Health:

- The difference in each religions age demographic had an underlying impact when looking at the self reported general health and long-term limiting illness of each population.
- The Christian population as a whole had the lowest proportion in good health and with no long-term limiting illness of all the religious groups. When looking at the different age groups however, Christians had amongst the highest proportions of people stating good health or no long-term limiting illness. It was only the larger numbers of Christians in the older age groups which had comparatively lower rates of good health that brought the overall average down.
- The opposite pattern was shown in the Muslim population. In both general health and long-term limiting illness Muslims showed the most positive picture overall with the highest proportion of people stating good health and no long-term limiting illness. When the health of the Muslim population was analysed by age group, the older age groups showed the lowest proportions of good health and long-term limiting illness. These figures were counteracted by the larger numbers of young Muslims with good health and no long-term limiting illnesses to give a higher average overall.



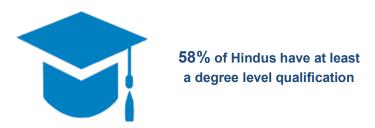
• When general health and long-term limiting illness was analysed by gender and religion there was an interesting variation between those stating no religion and the other religious groups. All the religions consistently showed a higher proportion of males to females in good health or with no long-term limiting illness and a lower proportion of males to females in bad health or limited a lot by an illness. The opposite pattern was shown for the no religion population for both general health and limiting long-term illness. The gap was also less pronounced for those with no religion.

Key Points on Education:

• The Christian population had the highest proportion of people with no qualifications. The age group most likely not to have any qualifications was those aged 65 or over. This may have contributed to the high level of those in the Christian population with no

qualifications (as they have an older population). People form minority religious groups had the lowest proportion of people with no qualifications.

Looking at the highest qualifications achieved, those from minority religious groups have
the highest proportion of people who have achieved the equivalent of a degree level
qualification or above (Level 4), including 58 per cent of Hindus. Those stating no religion
have the lowest proportion of people with qualifications at degree level and the highest
proportion of people with the equivalent of 1 to 4 GCSEs as their highest qualifications
(Level 1).



Key Points on the Labour Market:

 Looking at Economic activity (excluding students), Hindus had the highest proportion of the economically active and Christian people had the lowest rate of activity. In all the religions, when economic activity was split by gender, the males had higher rates than females. This was most pronounced in the Muslim population.



39 percentage points difference between male and female economic activity in the Muslim population

- Within the economically active population (excluding students): Christians had the
 highest proportion of people who were employees and Sikhs had the lowest. The Sikh
 population had the highest proportion of people who were self employed whereas people
 stating no religion had the lowest. Muslims had the highest proportion that was
 unemployed and Hindus had the lowest.
- Within the economically inactive population, there were marked differences between genders in the reasons behind inactivity. In particular, those looking after the home or family were predominantly female and those who stated they were either long-term sick or disabled were predominantly male. This was especially evident in the Muslim population.
- The religious groups showed variation across industry. The Muslim and minority religious group population stated similar industries to each other. The most common industry for Muslims was "Accommodation and food service activities". This was the third most common industry for those from minority religious groups. Their most common was the same as the Christian population, "Human health and social work activities". People stating no religion stated that "Wholesale and retail trade, vehicle repair" was the most common industry. This was also the case for Wales as a whole.

Table of Contents

| List of Charts | 8 |
|-------------------------------------|----|
| List of Tables | 8 |
| List of Maps | 8 |
| Introduction | 9 |
| Population Characteristics | 11 |
| Ethnicity | 14 |
| National Identity | 23 |
| Country of Birth | 25 |
| Age and Sex | 26 |
| Household Composition | 31 |
| One Person Households | 32 |
| One Family Households | 33 |
| Other Household Types | 34 |
| Geographical distribution | 35 |
| Social Disadvantage | 44 |
| Welsh Index of Multiple Deprivation | 44 |
| Socio-economic Class | 45 |
| Housing Circumstances | 46 |
| Health | 51 |
| Education | 56 |
| Small Area Geography | 58 |
| Labour Market | 59 |
| Economic Activity | 59 |
| Small Area Geography | 65 |
| Industry | 66 |
| Glossary | 68 |
| Background Notes | 70 |
| 1. Context | 70 |
| 2. Data source | 70 |
| 3. Users and Uses | 70 |
| 4. Rounding and symbols | 70 |
| 5. Key Quality Information | 71 |
| 5.1 Relevance | 71 |
| 5.2 Accuracy | 71 |
| 5.3 Timeliness and Punctuality | 73 |

| | 5.4 Accessibility and Clarity | 73 |
|---|---------------------------------|----|
| | 5.5 Comparability and Coherence | 73 |
| 6 | . Useful links | 74 |
| 7 | Contact information | 75 |

List of Charts

| Chart 1: Religious affiliation in Wales, 2011 | 12 | |
|---|-------|--|
| Chart 2: Changing landscape of religion in Wales and England between 2001 and 2011 | 14 | |
| Chart 3: Ethnic make up of religious communities in Wales, 2011 | 16 | |
| Chart 4: Composition of ethnic groups (excluding white) within the Christian population, | 2011 | |
| | | |
| Chart 5: Composition of ethnic groups within the Muslim population, 2011 | 18 | |
| Chart 6: Composition of ethnic groups within the minority religious group population, 20 Chart 7: Composition of the ethnic groups (excluding White) within the No religion | 11 19 | |
| population, 2011 | 20 | |
| Chart 8: Religion by ethnicity, comparing Wales and England in 2011 ¹ | | |
| Chart 9: Composition of religious groups within the main ethnic groups ¹ ,Wales 2011 | | |
| Chart 10: National Identity by Religion, 2011 ¹² | | |
| Chart 11: Country of Birth by religion in Wales, 2011 | | |
| Chart 12: Wales population by age and sex, Wales, 2001-2011 | | |
| Chart 13: Christian population by age and sex, Wales, 2001-2011 | | |
| Chart 14: Muslim population by age and sex, Wales, 2001-2011 | | |
| Chart 15: Minority religious group population by age and sex, Wales, 2001-2011 | | |
| Chart 16: No Religion population by age and sex, Wales, 2001-2011 | | |
| Chart 17: Religion by Household Composition, Wales, 2011 ¹ | | |
| Chart 18: Religion by Household Composition of those within 'One family only' categor | | |
| 2011 | 34 | |
| Chart 19: Religion by Household Composition of those within 'Other household types' 1 | | |
| category, 2011 | 35 | |
| Chart 20: Location of religious groups in Wales by WIMD deprivation category, 2011 | | |
| Chart 21: Religion by Socio-economic classification, 2011 ¹ | | |
| Chart 22: Religion by tenure of accommodation, 2011 | | |
| Chart 23: Religion by accommodation type, 2011 | | |
| Chart 24: Religion by occupancy rating (bedrooms) of household, 2011 | | |
| Chart 25: General Health by religion, 2011 | | |
| Chart 26: General Health aged 50 or over by religion, 2011 | | |
| Chart 27: General Health by sex and religion, 2011 | | |
| Chart 28: Highest qualification, by religion, 2011 | | |
| Chart 29: No qualifications by age group, by religion, 2011 | | |
| Chart 30: Economic Activity rate including and excluding students, by gender and religion | | |
| Chart 31: Economic Activity rate (excluding students), by age and religion | | |
| Chart 32: Type of activity in the economically active population (excluding students), by | | |
| religion | | |
| Chart 33: Reasons for economic inactivity (excluding students) by gender and religion, | | |
| criait oc. treadene for economic indeatity (excitating stadents) by gender and religion, i | | |
| | 00 | |
| List of Tables | | |
| Table 1: Distribution of religious groups in Wales in 2011, by Local Authority ¹ | 38 | |
| Table 2: Top five LSOAs with highest percentage of each religion, 2011 | | |
| Table 3: Top five types of Industry, by religion, 2011 | | |

List of Maps

| Map 1: Percentage of the population who are Christian, Local Authorities in Wales, 20 |)1139 |
|---|---------|
| Map 2: Percentage of the population who are Muslim, Local Authorities in Wales, 201 | 140 |
| Map 3: Percentage of the population who are from minority religious groups, Local | |
| Authorities in Wales, 2011 | 41 |
| Map 4: Percentage of the population who stated no religion, Local Authorities in Wale | s, 2011 |
| | 42 |

Introduction

This statistical bulletin analyses the data available from the 2011 Census about what the people of Wales reported as their religion as well as analysing certain characteristics of these population subgroups. It will focus on the picture of religion in Wales in 2011, as well as comparing Wales to England and investigating how Wales has changed since 2001 where relevant. The majority of analysis is at an all Wales level but it has been expanded to look at the Local Authorities and smaller geography levels where applicable.

The bulletin provides an overview and analysis of religion in Wales, as reported by the residents of Wales and explores the characteristics of the different religious groups such as: Ethnicity, National Identity, Country of Birth, Age, Sex, Household Composition, Geographical Distribution, Social Disadvantage, Housing Circumstances, Health, Education and the Labour Market. There is a particular focus on findings for Christians, Muslims and people with no religion as these groups are the largest and have changed the most in the last decade.

Where possible, analysis for Hindu, Buddhist, Sikh, Jewish and all other religious groups have been included but throughout the document these religions have sometimes been grouped together to form a group labelled "minority religious groups".

The Census and religion

Question 20 on the 2011 Census asked:

"What is your religion?"

| 20 Wh | at is your religion? |
|-------|--|
| C | This question is voluntary |
| | No religion |
| | Christian (including Church of England, Catholic, Protestant and all other Christian denominations) |
| | Buddhist |
| | Hindu |
| | Jewish |
| | Muslim |
| | Sikh |
| | Any other religion, write in |
| | |

The question asks about religious affiliation; that is how we connect or identify with a religion, irrespective of actual practise or belief. The 2011 Census questionnaire can be viewed here. The question was first asked in the 2001 census with the same question. The categories were also presented in the same order making the two datasets comparable. The only difference was that 'No religion' replaced the 2001 category of 'None'. The 2001 Census questionnaire can be viewed here.

The religion question was the only voluntary question on the 2011 Census and 7.6 per cent of people in Wales chose not to answer. This is a higher response rate than in the 2001 Census when 8.1 per cent of people in Wales did not answer the question.

The possible answers to the religion question were: No religion, Christian (all denominations), Buddhist, Hindu, Jewish, Muslim, Sikh or 'Any other religion' (where respondents were able to write in their religion if it wasn't specified). Note that in some cases written answers were reassigned to one of the main religions offered (e.g. within the Christian group) or to 'No religion'. For more details see the <u>Background Notes</u>.

A person's religion is important in defining characteristics of identity. Religion data can be combined with ethnic group, national identity or other characteristics to provide a detailed picture of the society we live in, and how it is changing. There are many factors which drive changes in religious affiliation including natural growth, migration, changes in willingness to report having a religion or not having a religion and awareness of the question (see Key Quality Information).

The majority of analysis in the bulletin focuses on Wales as a whole. In some cases the data is shown by Local Authority or smaller areas. In order to protect against disclosure of personal information, some records have been swapped between different geographic areas. Some counts will be affected, particularly small counts at the lowest geographies.

As stated above, the main data source in the bulletin is the 2011 Census. All tables and charts use this data unless otherwise specified. In some cases we draw from the 2001 Census for comparison as well as the Welsh Index of Multiple Deprivation (WIMD) and the National Survey for Wales. For more information see the <u>Key Quality Information</u>.

All Census data used in this bulletin is freely available online via <u>Neighbourhood Statistics</u> or <u>NOMIS</u>.

This bulletin follows on from 'A Social Audit of the Muslim Community in Wales', a previous article published in 2007. However, this bulletin expands its focus to all religions. The analysis of the previous article used data primarily from the 2001 Census and so this bulletin gives an update on its key points.

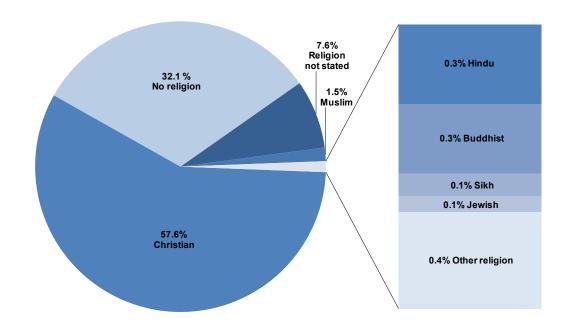
Since the 2011 Census, many analyses have been performed on the data. Key publications published by the Office for National Statistics (ONS) which are relevant to this bulletin include:

- Religion in England and Wales 2011
- What does the Census tell us about religion in 2011?
- What does the Census tell us about religion in 2011? (Infographic)
- Ethnicity and religion of non UK born population in England and Wales 2011

Population Characteristics

Chart 1: Religious affiliation in Wales, 2011

Percentage of population



In the 2011 Census, Christianity was the largest religion in Wales, with around 1.8 million people (57.6 per cent of the population). The next largest religious group was Muslim, with 46 thousand people (1.5 per cent of the population). Almost a million people in Wales said that they had no religion, around a third (32.1 per cent) of the population. The religion question was the only voluntary question in the 2011 Census and 7.6 per cent of people did not answer the question in Wales.

In Wales, 0.4 per cent of people stated 'other religion'. Of these 12,705 people the most common other religions were Pagan (3,448 people), Spiritualist (2,691 people) and Mixed religion (1,659 people).

Notably, a number of written in answers were grouped by the Office for National Statistics under the 'no religion' category including Jedi Knight (8,259 people), Agnostic (1,810 people), Atheist (1,506 people) and Heavy Metal (268 people).

Throughout this bulletin, "All people" refers to all people in Wales, including those who did not answer the question, unless otherwise stated.

Change in religious affiliation in Wales between Censuses, 2001 to 2011

There have been some marked changes in the religions reported in the Census since 2001, although the two largest groups are still Christians and those stating no religion.

There were over 320 thousand fewer people identifying as Christians in 2011, although the overall Wales population has increased by over 160 thousand (5.5 per cent). The Christian population decreased from 71.9 per cent (2.1 million people), to 57.6 per cent of the population (1.8 million people) between Censuses.

Simultaneously, the number of people stating no religion has almost doubled. Nearly 980 thousand people, approximately a third (32.1 per cent) of the population in Wales, reported they had no religion in 2011, compared to 18.5 per cent (0.5 million people) in 2001. Both Christian and no religion affiliations have changed by around 14 percentage points, this composition shift is shown in Chart 2.

Conversely, there were increases in the majority of the other main religious groups:

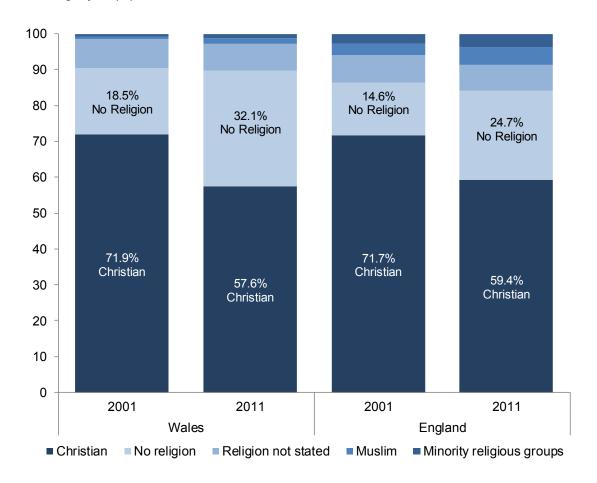
- The Muslim community more than doubled with 46 thousand people (1.5 per cent of the population) identifying themselves as Muslim in 2011 compared to 22 thousand people in 2001 (0.7 per cent).
- The number of both Hindus and Buddhists approximately doubled from 5 thousand to around 10 thousand people, increasing from 0.2 per cent of the population in 2001 to 0.3 per cent of the population in 2011 for both religious groups.
- A little over 900 more people gave their answer as Sikh in 2011 than in 2001, an increase from 2,015 to 2,962, keeping their share of the Wales population at 0.1 per cent.
- Those stating other religions increased from almost 7 thousand people to just less than 13 thousand (0.4 per cent).
- The only other religious group in chart 1 to decrease in number between 2001 and 2011 was Jewish, which decreased by about 200 people from 2,256 to 2,064 people (consistently at 0.1 per cent of Wales population in both Censuses).
- All the minority religious groups continue to be a small proportion overall, ranging between 0.1 and 0.4 per cent of the population in 2011.

There are many factors driving changes in religious affiliation. Natural growth of populations may be larger in a religion with a younger demographic. Migration into Wales will have also played a key role as will have changes in willingness to report not having a religion and the population's awareness of the question.

Comparing religion in Wales with England

Chart 2: Changing landscape of religion in Wales and England between 2001 and 2011

Percentage of the population



The distribution of people's religion was broadly similar in both Wales and England. Christianity remained the largest religion in both Wales and England, as it was in 2001.

The shift in composition seen in Wales with Christianity and no religion is also found in England, although the change is not as pronounced. In 2001 71.9 per cent of people stated Christianity as their religion along with 71.7 per cent of people in England. These figures fell to 57.6 per cent of people in Wales and 59.4 per cent of people in England in 2011. In 2001 18.5 per cent of people in Wales stated that they had no religion, this increased to 32.1 per cent in 2011. In England there was also in increase, with the 14.6 per cent of people stating no religion in 2001 growing to 24.7 per cent in 2011. These changes can be seen in Chart 2.

Likewise, both countries saw an increase in the second largest religion Muslim, although Wales saw a relatively larger increase in the proportion where the population doubled from 22 thousand (0.7 per cent) in 2001 to 46 thousand (1.5 per cent) in 2011. In England, the proportion increased from 1.5 million (3.1 per cent) in 2001 to 2.7 million (5.0 per cent) in 2011.

Although the distribution of religious affiliation is similar in Wales and England, there are some differences within the minority religious groups. Table 1.1 in the supplementary tables illustrates that there is a higher proportion of Sikh and Jewish people in England than in

Wales. Both religious groups make up around 0.1 per cent of the Wales population, but in England Sikhs make up 0.7 per cent and Jewish people make up 0.5 per cent. Conversely, the smallest of the main minority religious groups in England is Buddhism, whereas in Wales there is more than double the number of Buddhists than either Sikhs or Jewish people.

Ethnicity

Chart 3 (overleaf) presents the ethnic make up of the main religious groups in Wales in 2011.

Over 9 in 10 people in Wales were White (95.6 per cent). Christian, Jewish and no religion groups showed similar ethnicity proportions to Wales as a whole.

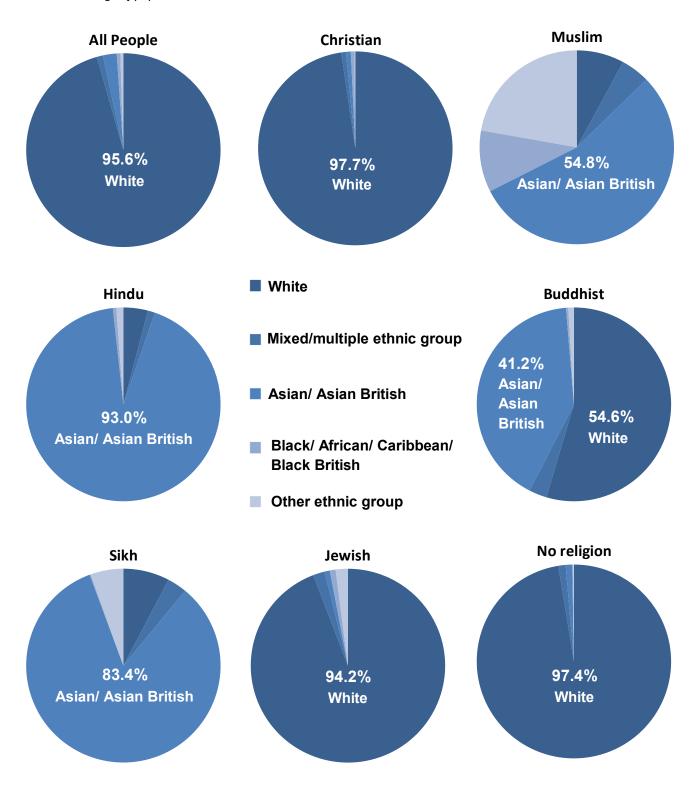
Hindu and Sikh populations predominantly identified with an Asian or Asian British background (93.0 per cent and 83.4 per cent respectively).

Muslims were more ethnically diverse, with just over half of the Muslims in Wales (54.8 per cent) stating an Asian/ Asian British background; the other half reporting as Black/African/Caribbean/Black British (10.3 per cent), White (7.9 per cent), Mixed/Multiple ethnic group (4.8 per cent) or Other Ethnic group (22.2 per cent).

The Buddhist population also show a more varied ethnic background compared to others such as Christian, Hindu or Sikh. Just over half of the Buddhist population were from a White background (54.6 per cent), with the other half predominantly identifying with an Asian/ Asian British background (41.2 per cent). A more detailed analysis into the subgroups of these categories is shown in Charts 4 to 7 for Christians, Muslims, people from minority religious groups and those with no religion.

Chart 3: Ethnic make up of religious communities in Wales, 2011

Percentage of population



Christian

The majority of Christians, (97.7 per cent) answered White as their ethnic group. The majority of this group stated they were from a White British background, nearly 1.7 million people (94.8 per cent of the Christian population).

97.7 % White

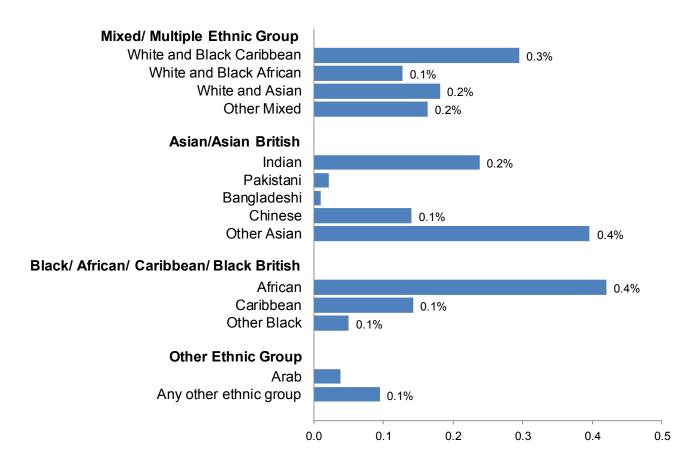
94.8 % White British
0.6 % Irish
0.1 % Gypsy or Irish Traveller
2.2 % Other White

The remaining 2.3 per cent (40,900 people) of the Christian population's ethnicities were evenly spread across the Mixed/multiple, Asian/Asian British and Black/African/Caribbean/Black British groups (between 0.6 and 0.8 per cent each) with Other Ethnic Groups accounting for 0.1 per cent. Chart 4 shows the variation in the breakdown of these ethnic groups.

Within Asian/ Asian British, those from Pakistani and Bangladeshi backgrounds make up a much smaller proportion of those identifying as Christian than the ethnic group as a whole. There were higher proportions of people from Indian or Other Asian (including Korean or Japanese) ethnicities. Christians stating a Black/African/Caribbean/ Black British ethnicity were most commonly from African backgrounds.

Chart 4: Composition of ethnic groups (excluding white) within the Christian population, 2011

Percentage of the population



Muslim

Chart 5 shows the variation in the breakdown of the ethnic groups of the Muslim population. Over half of the Muslim population (25 thousand people) identified with Asian/ Asian British ethnicity (54.8 per cent). This group was predominantly made up of those identifying as Pakistani (almost a quarter, 11 thousand people) and Bangladeshi (a fifth, 10 thousand people).

54.8 % Asian/ Asian British

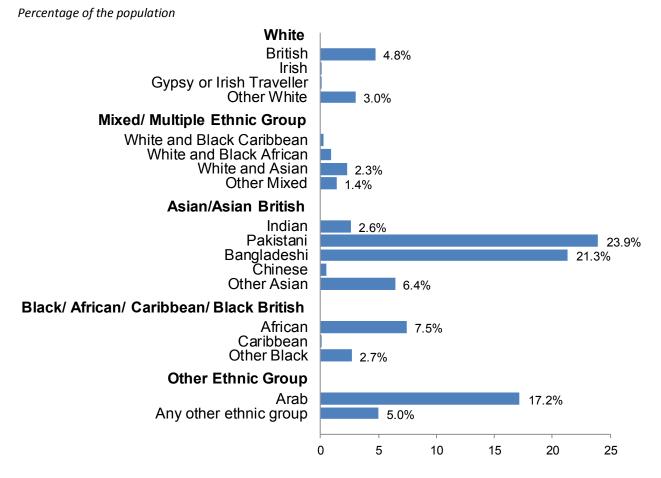
2.6 % Indian 23.9 % Pakistani 21.3 % Bangladeshi 0.5 % Chinese 6.4% Other Asian

The next largest ethnicity for Muslims was Other Ethnic Group (22.2 per cent), predominantly due to the 8 thousand (17.2 per cent) Muslims who identified as Arab.

Around 10 per cent of Muslims were from Black/ African/ Caribbean/ Black British backgrounds but of the four and a half thousand people, only 51 (0.1 per cent) were from a Caribbean background; Muslims in the ethnic group were of mainly African (7.5 per cent) or Other Black (2.7 per cent) ethnicities.

A further 7.9 per cent of Muslims identified as White, with 4.8 per cent from White British backgrounds and 3.0 per cent from Other White backgrounds which can include ethnicities such as Polish or Greek.

Chart 5: Composition of ethnic groups within the Muslim population, 2011



Minority religious groups

In the minority religious groups population, encompassing Hindu, Buddhist, Sikh and Jewish people among others, have a varied ethnic background split mostly between White (52.5 per cent) or Asian/ Asian British (43.5 per cent) ethnicities.

Chart 6 expands on these groups. Within the White ethnicity, the majority of those from minority religious groups were White British (49.1 per cent). This is due to the high proportions of White British in the Jewish (80.7 per cent) and Buddhist (50.7 per cent) populations. See Table 1.2 in the supplementary tables.

52.5 % White

49.1 % White British
0.5 % Irish
0.3 % Gypsy or Irish Traveller
2.7 % Other White

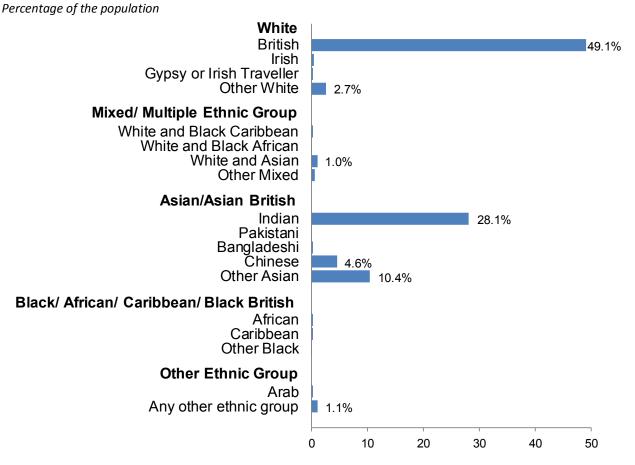
43.5 Asian/ Asian British

28.1 % Indian 0.2% Pakistani 0.2% Bangladeshi 4.6% Chinese 10.4% Other Asian

Within the Asian/ Asian British ethnicity, there are higher proportions of people from Indian backgrounds (28.1 per cent) and low numbers of people from Pakistani and Bangladeshi heritage, in contrast to the Muslim population. This may be due to high level of Indian ethnicities in the Sikh (71.6 per cent) and Hindu (78.4 per cent) populations. Only 0.7 per cent of Buddhists are Indian; they are predominantly White British (50.7 per cent), Chinese (16.8 per cent) or Other Asian (23.5 per cent).

There are very low numbers of those from minority religious groups within the other ethnic groups; Mixed/ Multiple ethnic group (2.1 per cent), Black/ African/ Caribbean/ Black British (0.5 per cent) and Other Ethnic group (1.4 per cent).

Chart 6: Composition of ethnic groups within the minority religious group population, 2011



No Religion

97.4 % White

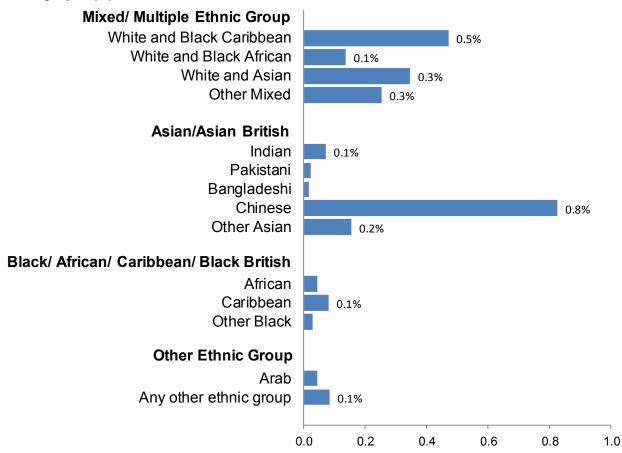
Those with no religion had a broadly similar ethnic background profile to the whole population, with a slightly higher proportion of people from White British heritage (96.1 per cent compared to 93.2 per cent of the Wales population).

96.1 % White British
0.2 % Irish
0.1 % Gypsy or Irish Traveller
1.1 % Other White

Chart 7 analyses the ethnic group breakdown of the non- White population (2.6 per cent of people reporting no religion). The mixed/ multiple ethnic groups included 1.2 per cent of the population, where 0.5 per cent were from a White and Black Caribbean background. Of the 1.1 percent of people stating an Asian/ Asian British ethnicity, 0.8 per cent were from a Chinese background. The lowest proportions were from Pakistani and Bangladeshi backgrounds; only 360 people stated these ethnicities out of almost a million people in the no religion population.

Chart 7: Composition of the ethnic groups (excluding White) within the No religion population, 2011

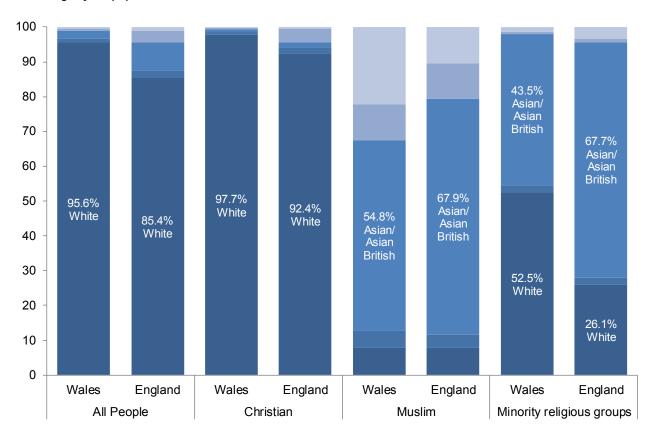
Percentage of the population



Comparing Wales and England in 2011

Chart 8: Religion by ethnicity, comparing Wales and England in 2011¹

Percentage of the population



■ White ■ Mixed/multiple ethnic group ■ Asian/Asian British ■ Black/African/Caribbean/Black British ■ Other ethnic group

Overall, the population of Wales has a higher proportion of White British people and a lower proportion of Asian/ Asian British people than in the English population. The ethnic composition of the religious populations in Wales and England are broadly similar with a couple of exceptions. Chart 8 shows the difference in ethnic composition between the countries for Christians, Muslims and minority religious groups.

Comparing the ethnicity of Christians in Wales with England, Wales had a higher proportion of the White ethnicity than England (97.7 per cent compared to 92.4 per cent). Wales has a higher proportion of White British Christians (94.8 per cent) than England (86.0 per cent). This is due to England having higher proportions of Christians with other ethnicities such as Other White (5.0 per cent compared to 2.2 per cent in Wales) and Black/ African/ Caribbean/ Black British (4.1 per cent compared to 0.6 per cent in Wales).

Asian/Asian British ethnicities made up the majority of the Muslim population in both Wales and England (54.8 per cent in Wales and 67.9 per cent in England). Although, compared to England, Wales had a proportionally larger Bangladeshi Muslim population (21.3 per cent of the Muslims in Wales compared to 14.8 per cent of Muslims in England) but a proportionally smaller Pakistani Muslim population 23.9 per cent compared to 38.2 per cent). A larger proportion of Muslims in England also described their ethnicity as Indian (7.4 per cent in England compared to 2.6 per cent in Wales). The lower proportion of Asian/Asian British ethnicity in Wales is due in part, to the larger

¹Other Ethnic Group includes Arab or Other

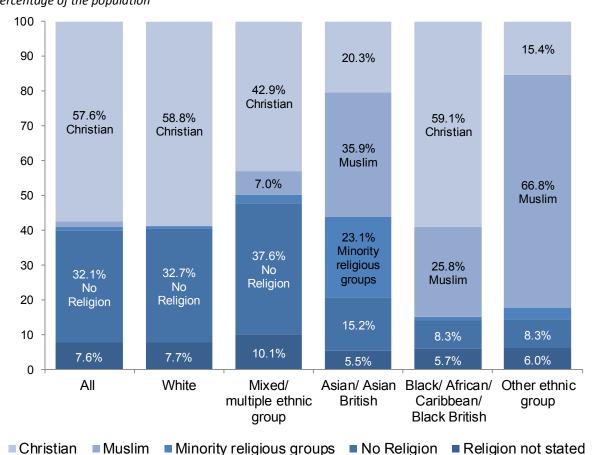
proportion of Muslims in Wales stating their ethnicity as 'other'. In particular, Wales had almost three times the proportion of Muslims stating their ethnicity as Arab than England (17.2 and 6.4 per cent respectively).

When comparing the minority religious groups, Wales has a much higher proportion of the White ethnic group than England (52.5 per cent compared to 26.1 per cent). Wales also had a much lower proportion of Asian/ Asian British ethnicities (around 4 in 10 (43.5 per cent), compared to around 7 in 10 people (67.7 per cent) within the minority religious groups). This could be due to the difference in the composition of the minority religious groups in Wales and England (See commentary after chart 2). Wales has a relatively higher proportion of Buddhists compared with Sikhs than England and Chart 3 shows that the majority of Buddhists have a White ethnicity.

Comparing religions within Ethnic Groups

Chart 9: Composition of religious groups within the main ethnic groups ¹, Wales 2011

Percentage of the population



¹Other Ethnic Group includes Arab or Other

To look at the relationship between ethnicity and religious affiliation from a different angle, Chart 9 above shows the religious group composition within each main ethnic group, rather than the ethnicities within each religious group as is shown in Charts 2-7.

In Wales, the majority of those from a White ethnic background stated either affiliation to the Christian religion (58.8 per cent) or to no religion (32.7 per cent). These proportions are reflective of Wales as a whole as the majority (95.6 per cent) of Wales stated a White ethnicity.

The Mixed/ multiple ethnic groups showed a similar pattern with 42.9 per cent of people stating Christianity and 37.6 per cent of people with no religion. There is however more variation, with 7.0 per cent of people stating Muslim and 2.4 per cent stating a Hindu, Buddhist, Sikh, Jewish or other minority religious group.

Those of an Asian/ Asian British ethnicity show the most religious variation. The most common religion stated was Muslim (35.9 per cent). Minority religious groups make up almost another quarter of the ethnic group (23.1 per cent), where those stating Hindu as their religion (13.8 per cent) contributed to about half the group. Christians made up a fifth (20.3 per cent) and the rest of the population stated that they had no religion (15.2 per cent). As this ethnic group is so varied, it is useful to compare Chart 4 to Chart 7 where the differing subgroup proportions are clearly shown. For example, the majority of the Muslim population stated a Bangladeshi or Pakistani background, whereas a large proportion of the minority religious group population stated an Indian ethnicity.

The Black/ African/ Caribbean/ Black British ethnic group consists of mostly Christian (59.1 per cent) and Muslim (25.8 per cent) people. This ethnic group has one of the smallest proportions of people stating no religion (8.3 per cent) and the second lowest (after White) proportion of people from minority religious groups (1.1 per cent).

Finally, those from other ethnic groups also show variation in the religious groups they contain; this could be due to the variety of subgroups within this ethnic category. The majority of those in this group stated Muslim as their religion (66.8 per cent). This may be due to the large proportion of Arab ethnicities in the Muslim population. The rest of the population stated Christian (15.4 per cent), minority religious groups (3.5 per cent) or no religion (8.3 per cent).

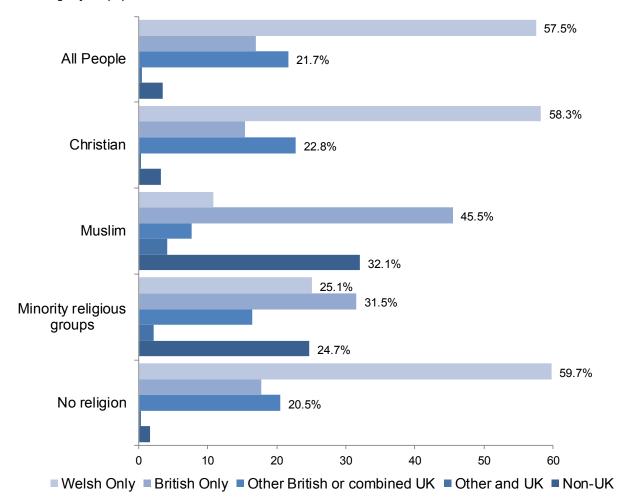
It is worth noting that there is variation between ethnicities in the proportion choosing not to state a religion. The White ethnicity was consistent with the population a whole with 7.7 per cent of people not responding (compared to the Wales average of 7.6 per cent). Asian/ Asian British, Black/ African/ Caribbean/ Black British and Other Ethnic Groups all had a slightly lower non- response rate than average (5.5, 5.7 and 6.0 per cent respectively). Those from a Mixed/ Multiple Ethnic group however, had a relatively high proportion of people not stating a religion, with just over 1 in 10 people (10.1 per cent) not responding.

National Identity

The 2011 Census introduced a question on national identity for the first time. National identity is multi-dimensional, so the 2011 Census respondents were allowed to tick more than one national identity. A person's national identity is a self-determined assessment of their own identity with respect to the country or countries with which they feel an affiliation. This assessment of identity is not dependent on legal nationality or ethnic group. Chart 10 shows the national identity of religious groups in Wales.

Chart 10: National Identity by Religion, 2011¹²

Percentage of the population



¹'Other British or combined UK' includes 'Welsh and British only', 'English only', 'English and British only', 'Scottish only', 'Scottish and British only', 'Northern Irish only', 'Northern Irish and British only' and 'Any other combination of UK identities'.

For Christians, the most common national identify was 'Welsh only', with 58.3 per cent. This is similar to that of the Wales population as a whole. 'British only' and 'English only' were also common identities for the Christian population in Wales (15.4 and 11.8 per cent respectively).

In contrast, 45.5 per cent of Muslims gave their national identity as 'British only', compared to 16.9 per cent of the Wales population. Another common identity among the Muslim population was 'Non-UK', with 32.1 per cent (around 10 times the proportion of Wales as a whole).

²'Other and UK' includes 'Irish and at least one UK identity' and 'Other and at least one UK identity'.

On average, those from minority religious groups such as Hindu, Buddhist, Sikh and Jewish showed a similar pattern to Muslims, with their most common identity also being 'British only' (31.5 per cent). However, their next two most common identities were 'Welsh only' and 'Non-UK', with around a quarter of the population choosing each.

There was much variation when looking within the minority religious groups. Sikhs had the highest proportion stating British only, with 52.4 per cent (compared to 31.5 per cent of all minority religious groups). Furthermore, where around a quarter of those from all minority religious groups stated a non-UK national identity (24.7 per cent), within the group the proportions ranged from 8.4 per cent of Jewish people to almost half of Hindus (48.3 per cent).

People with no religion answered in a broadly similar way to that of all people, with the majority identifying as 'Welsh only' (59.7 per cent), 17.7 per cent identifying as 'British only' and 20.5 per cent identifying as 'Other British or combined UK' (This category includes 'Welsh and British only', 'English only', 'English and British only', 'Scottish only', 'Scottish and British only', 'Northern Irish only', 'Northern Irish and British only' and Any other combination of UK identities).

The majority of people chose to answer with a singular national identity, with only small proportions of people from all religions choosing combined answers such as 'Welsh and British only' or 'Other and at least one UK identity' (ranging from around 0.1 to 7.6 per cent).

For more information on ethnicity and national identity in Wales, see the 2012 publication "2011: Results for ethnicity, national identity and religion for Wales"

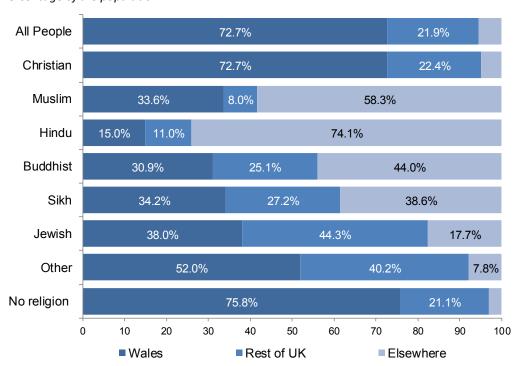
Country of Birth

Country of birth is the country in which a person was born. The country of birth question included six tick box responses - one for each of the four parts of the UK, one for the Republic of Ireland, and one for 'Elsewhere'. Where a person ticked 'Elsewhere', they were asked to write in the current name of the country in which they were born.

Chart 11 gives an overview of the main religions in Wales and the proportion of each population that was born in Wales, the rest of the UK or the rest of the world.

Chart 11: Country of Birth by religion in Wales, 2011

Percentage of the population



The majority of the Christian population were born in the UK (95.1 per cent), this is similar to that of the Wales population as a whole (94.5 per cent). Of all Christians, around three-quarters (72.7 per cent of the population) were born in Wales.

Around 4 in 10 Muslims (41.7 per cent) originated in the UK, with the majority of UK born Muslims born in Wales (15 thousand people, 33.6 per cent of the Muslim population). Of the 58.3 per cent of the Muslim population who were born outside the UK, two-thirds of those originated in the Middle East and Asia with a further sixth from Africa.

Around 6 in 10 people from the minority religious groups were born in the UK, with a third (34.3 per cent) originating in Wales. About 40 per cent of those from minority religious groups were born outside the UK, with three-quarters of those being born in the Middle East and Asia. This differs considerably depending on the religion, as can be seen in Chart 11. For example, 82.3 per cent of Jewish people were born in the UK, where as 74.1 per cent of Hindus were born outside the UK.

The majority of the population stating no religion were born in the UK (96.9 per cent), with around three-quarters of people stating no religion born in Wales (75.8 per cent).

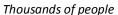
Around a fifth of all people (20.8 per cent), including Christians (21.3 per cent), and those with No religion (20.1 per cent), were born in England and now live in Wales. Around a quarter of Buddhists and Sikhs were born in England (24.0 and 26.7 per cent respectively). The religion with the highest proportion of English born people in Wales was Jewish with 42.6 per cent. In contrast, only 7.5 per cent of Muslims were born in England.

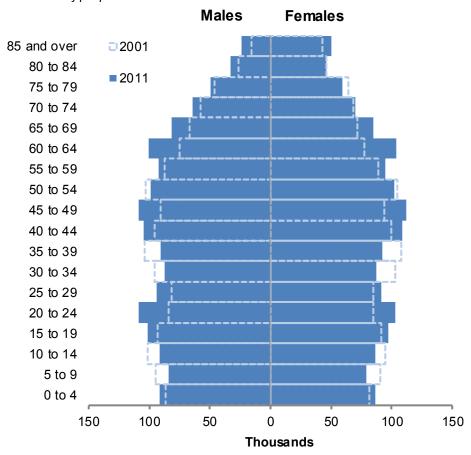
Age and Sex

Charts 12-16 show the age and sex structure of the population as a whole, compared with those who gave their religion as Christian, Muslim, a minority religious group or stated no religion in the 2011 Census and also shows how the populations have changed since 2001.

There is a marked difference in the age and sex profile of different religious populations, with the Christian population having a higher proportion of people in the older age groups whilst those in the Muslim and minority religious groups show a much younger age profile.

Chart 12: Wales population by age and sex, Wales, 2001-2011





In 2011, the population in Wales was quite evenly split across all age groups with an equal split between the sexes (although with slightly more females than males, 50.9 and 49.1 per cent respectively). Just under a fifth of all people were aged under 15 (18.2 per cent, 556 thousand people), with another fifth aged over 65 (18.4 per cent, 563 thousand people) and about two-thirds (63.5 per cent, 2 million people) of the population of working age (16 -64 years old).

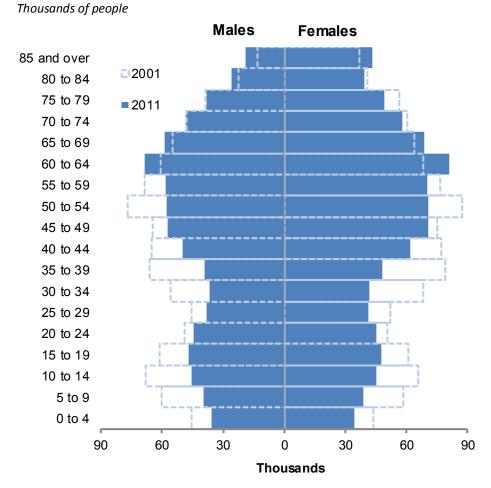
Christians

Overall, there were more women than men identifying as Christian (54.1 per cent). In particular, there were a higher proportion of women in the older age groups compared to the Wales population as a whole, particularly above 75 years old. Looking at the age breakdown, Christians had:

- a lower proportion of people aged 15 or under than the population as a whole (14.6 per cent compared to 18.2 per cent).
- the lowest percentage of people of working age (16-64) across all religion groups shown (59.9 per cent, 1 million people).
- the highest percentage of people in the oldest age group (across all religion groups), with over a quarter of people aged 65 or over (25.4 per cent, 449 thousand people).
- an older population overall than the whole of Wales, with 55.7 per cent of Christian people aged 45 or over compared to 44.9 per cent.

There were over 320 thousand fewer people identifying as Christians in 2011 compared to 2001. The population pyramid in Chart 13 shows that this decrease was fairly evenly split between men and women and more pronounced in age groups below 60.

Chart 13: Christian population by age and sex, Wales, 2001-2011



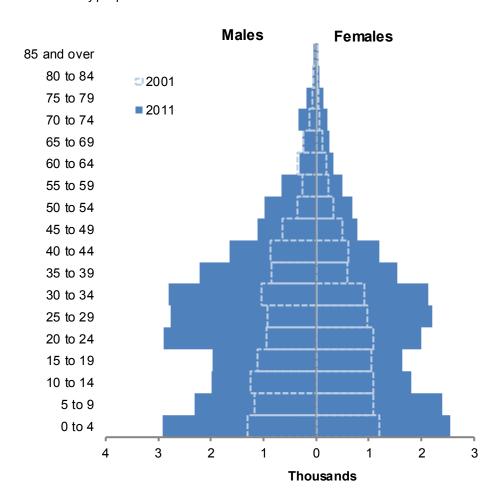
Muslims

The gender ratio of Muslims shows the opposite pattern to Christians, with males making up 55.4 per cent of the Muslim population. Looking at the age breakdown, Muslims had:

- the highest percentage of people aged 15 or under (31.9 per cent).
- the lowest percentage of people aged over 65 (3.5 per cent).
- a similar proportion of people in the working age category to that of the whole population (two-thirds).
- a much younger population than Wales as a whole, with 84.8 per cent of people aged 44 and under.

Looking at the Muslim population pyramid, you can clearly see the population increase between the 2001 Census and the 2011 Census (22 thousand, to 46 thousand people). There have been clear increases in the very young (0-9) and those aged 20 to 34 since the 2001 Census.

Chart 14: Muslim population by age and sex, Wales, 2001-2011 Thousands of people



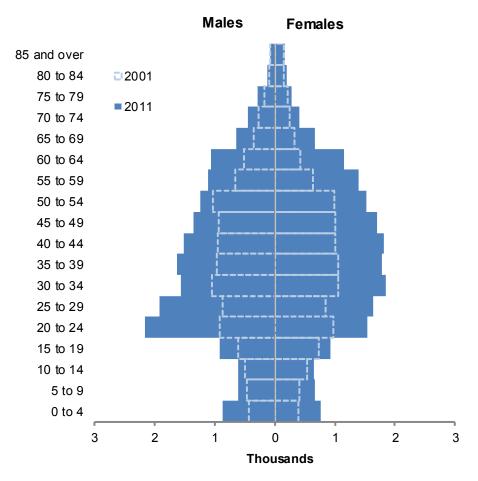
Minority religious groups

Minority religious groups include Hindu, Buddhist, Sikh, Jewish and other religious groups. The group has a similar ratio of males to females as the population as a whole. Looking at age, those stating a minority religious group had:

- the lowest percentage of people in the youngest age group, with just over one-tenth (12.0 per cent) of people aged 15 and under.
- the highest percentage of people in the working age category, with over three-quarters (79.2 per cent) of people in those religions aged between 16 and 64.
- A lower proportion of people aged over 65 than the whole population, (8.9 per cent compared to 18.4 per cent respectively).
- A peak in population numbers in males aged 20 to 24. This is mainly due to the Hindu and Sikh populations within this group. In the Hindu population, 17.0 per cent of all males are aged between 20 and 24. A similar pattern is shown in the Sikh population where 13.2 per cent of the male population is in this age group. This is in contrast to 7.2 per cent of males in 2011 falling in the age 20-24 category.

The population pyramid for those stating minority religious groups clearly shows the increase in population size between the 2001 and 2011 Censuses, with the age and gender demographic staying broadly similar over the decade other than the peak in males around the ages of 20 to 29 where there has been a large increase, possible due to overseas students.

Chart 15: Minority religious group population by age and sex, Wales, 2001-2011 Thousands of people



No Religion

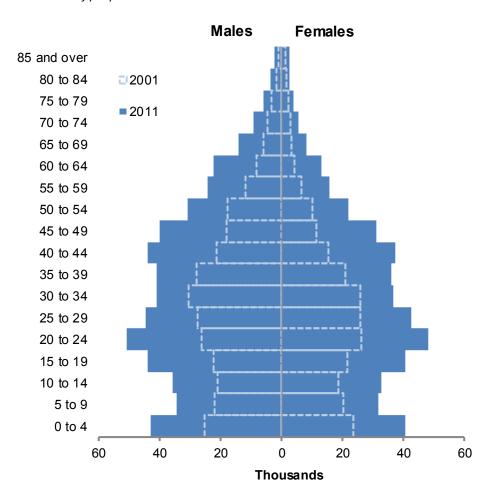
Of those stating that they had no religion, there were more males than females (54.2 per cent males to 45.8 per cent females). Looking at age distribution, those with no religion had:

- a much younger population than the Wales population as a whole, with 73.8 per cent of people aged 44 or under.
- the next largest (after Muslims) proportion of people aged 15 and under (23.7 per cent)
- the next largest (after minority religious groups) percentage of people of working age (70.4 per cent)
- the next smallest (after Muslims) percentage of people aged 65 and over (5.9 per cent).

The population pyramid for those with no religion clearly shows the increase in population size between the 2001 and 2011 Censuses, with the change much more pronounced in the younger age groups than in the 65 and over group.

Chart 16: No Religion population by age and sex, Wales, 2001-2011

Thousands of people



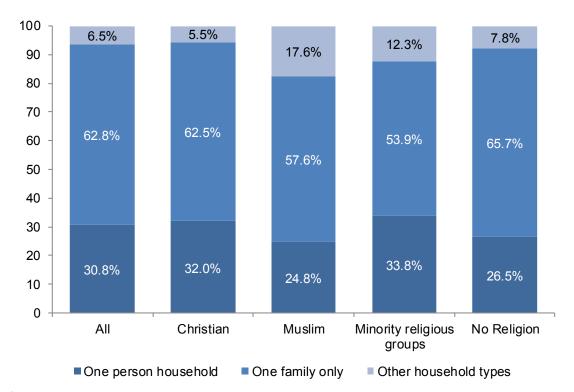
Household Composition

This section shows the household composition of religious groups in Wales. As the data is about households as a whole, not individual people, the religion of the Household Reference Person (HRP) has been used. The HRP is an individual person within a household who acts as a reference point for producing further derived statistics. For a full definition see the <u>Glossary</u>.

The household population is the total usually resident population enumerated at individual addresses and excludes communal establishments. A communal establishment is an establishment providing managed residential accommodation including sheltered accommodation units, prisons, hotels, guest houses, B&Bs, inns and pubs and all accommodation provided solely for students (during term-time).

Chart 17: Religion by Household Composition, Wales, 2011 ¹

Percentage of households



¹ Other households include: households of more than one family; households comprised of unrelated adults sharing; those including one family and other unrelated adults; all full-time student households; and households in which all occupants are aged 65 and over.

Christian households show a similar structure to Wales as a whole with the majority of households in the 'One family only' category (62.5 per cent) and a small proportion of households in 'other household types' (5.5 per cent). However, the proportion of Christian households in the 'One person household' category was slightly larger (32.0 per cent compared to 30.8 per cent of Wales).

The proportion of 'One person households' with a Muslim HRP was the smallest of the religious groups shown, with a quarter (24.8 per cent) of Muslim households compared to 3 in 10 of all households. A relatively high proportion of Muslim households were in the other household types (i.e. neither one person nor one family), 17.6 per cent of Muslim households were of this type, more than double the proportion of Wales as a whole. The proportion of 'One family only' households was lower than Wales as a whole (57.6 per cent), due to the increase in other types.

Those households where the HRP stated a minority religious group had the highest proportion of people in 'One person households' (33.8 per cent). They also had the second largest (after Muslims) proportion of households in the 'Other household type' (12.3 per cent compared to 6.5 per cent overall). They had the lowest proportion of people in the 'One family only' category, with 53.9 per cent compared to 62.8 per cent overall. This figure masks the variation within the group, Hindus and Sikhs have an around average proportion in the 'One family only' category (60.2 and 61.3 per cent respectively) where as in contrast Buddhists and Jewish households had a lower proportion (50.3 and 53.4 per cent respectively).

Households where the HRP stated no religion had the next smallest (after Muslims) proportion of 'One person households' (26.5 per cent) and the highest proportion of households in the 'One family only' category (65.7 per cent).

One Person Households

Within the 'One person household' category, Christians have the highest percentage of households in the 'Over 65 years old' category, encompassing 17.9 per cent of the Christian population and over half (56.0 per cent) of those in the 'One person household' category. This may be due to the older age profile of the Christian population.

There is a low proportion of Muslims living in a 'One-person household' this is mainly due to the comparatively small proportion of households in the 'Aged 65 and over' category. The overall proportion of Muslims living in households of this type is almost 7 times lower than Wales as a whole (2.0 per cent compared to 13.7 per cent) and only 1 in 13 Muslims (8.0 per cent) living in 'One person households' were over 65.

Where the HRP stated a minority religious group or stated no religion, a similar pattern to Muslims was found with a much higher proportion of people in the 'other' category to those aged 65 or over. Those with no religion had the next smallest (After Muslims) proportion of 'One person households - Aged 65 or over' with 17.9 per cent of 'one person households' in this category. Those from minority religious groups had a slightly larger proportion of those aged 65 or over (19.5 per cent) although still considerably smaller than Wales as a whole. These differences may be due to the younger age demographic of these populations and therefore higher proportion of those in shared houses of young professionals or young families with dependent children.

One Family Households

Chart 18: Religion by Household Composition of those within 'One family only' category, 2011 Percentage of households

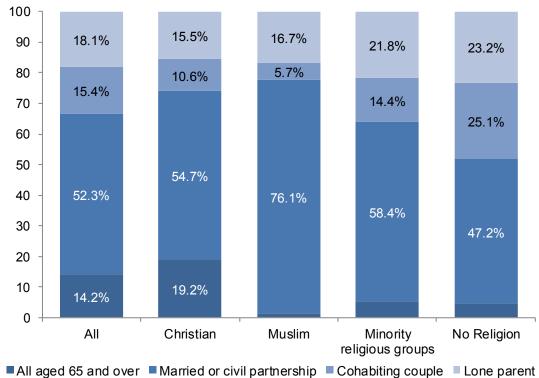


Chart 18 focuses on those households in the 'One family only' category. Christian households had the highest proportion of 'One family only - All aged 65 and over' (12.0 percent overall, 19.2 per cent of one family households). This could be due to the older age demographic of the Christian population shown in Chart 13.

In contrast, Muslim households had the lowest proportion of 'One family only - All aged 65 and over' (0.9 per cent overall, 1.5 per cent of one family households). These differences are likely due to the younger age demographic of the Muslim population as a whole. Muslims had the highest proportion of one family households that were in the 'Married or civil partnership' category (76.1 per cent compared to 52.3 per cent of all one family households). Of those married or civil partnership couples, the Muslim population also had the highest proportion with dependent children (77.6 per cent compared to 42.4 per cent). Muslim households also had the lowest proportion of one family households with 'co-habiting couples' with 5.7 percent of one family households in this category, around a third of the Wales average.

One-family households where the HRP stated a minority religious group had the second highest (after Muslims) proportion of families in the married or civil partnership group (58.4 per cent). They also had one of the smallest proportions of one family households where they were all aged 65 or over (5.5 per cent).

One family households in the no religion group had the lowest proportion of 'Married or civil partnership' (47.2 per cent) and the highest percentage of 'Cohabiting couple' (25.1 per cent compared to 15.4 per cent of all one family households). They also have the highest proportion of

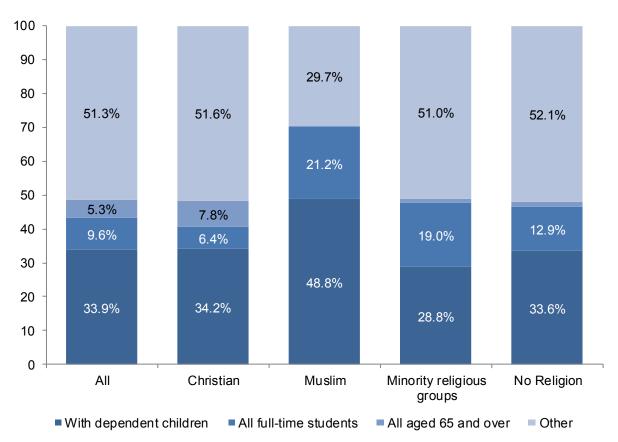
¹ Families with or without dependent children.

'one family households' in the 'Lone parent' category (23.2 per cent compared to 18.1 per cent of all 'one family households'.

Other Household Types

Chart 19: Religion by Household Composition of those within 'Other household types' ¹ category, 2011

Percentage of households



¹ Other households include: households of more than one family; households comprised of unrelated adults sharing; those including one family and other unrelated adults; all full-time student households; and households in which all occupants are aged 65 and over.

Just over 1 in 20 Christian households (5.5 per cent) were in the 'Other household type' category. Within this category, there was a similar pattern shown to that of all households, albeit with a slightly higher percentage of 'all aged 65 and over' (7.8 per cent compared to 5.3 per cent) and a slightly lower proportion of 'all fulltime students' (6.4 per cent compared to 9.6 per cent).

Of the 17.6 per cent of Muslim households in the other household types category, almost half (48.8 per cent) had dependent children which could include multigenerational family households. This equates to 8.6 per cent of all Muslim household types, nearly 4 times the proportion of all households in Wales. There was also a comparatively high proportion (21.2 per cent compared to 9.6 per cent of Wales) of households where all inhabitants were full time students. There were a very small proportion of Muslim households in the 'other household type' category where all inhabitants were aged 65 or over (0.3 per cent).

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Households in the 'other household type' category where the HRP stated a minority religious group was split into half households of full time students (19.0 per cent) or households with dependent children (28.8 per cent) and half (51.0 per cent) in the 'other' category.

For the No religion population, those households in the 'other household type' category shows a similar pattern to all of Wales with the proportions of 'other' (52.1 per cent) and those with dependent children (33.6 per cent) but the proportion of full time students was higher (12.9 per cent) and similarly to Muslims and those with a minority religious group, the proportion of those all aged 65 and over was very small (1.4 per cent).

Geographical distribution

In the following chapter, the geographic distributions of each of the religious groups are analysed. Table 1 (Overleaf) shows the number and percentage of each religions population living in each Local Authority in Wales. Maps 1 to 4 show each religious population as a percentage of the overall local authority population, similar to that shown in Chart 1. The data behind these maps can be viewed in Table 1.9 of the supplementary tables.

Christians

Cardiff had the highest proportion of the Christian population (10.1 per cent), the next highest was Swansea (7.5 per cent), closely followed by Rhondda Cynon Taf (6.7 per cent) and Carmarthenshire (6.4 per cent). The Local Authorities with the least number of the Christian population are Merthyr Tydfil and Blaenau Gwent with 1.9 and 2.0 per cent of the Christian population respectively, although this is consistent with the sizes of Local Authority populations.

Map 1 shows six Local Authorities where the percentage of Christians accounts for over three-fifths of the population. These include Flintshire, Isle of Anglesey, Conwy, Denbighshire, Wrexham and Pembrokeshire. The South Wales Valleys show the lowest proportion of Christians. Blaenau Gwent, Rhondda Cynon Taf, Caerphilly and Cardiff all have less than 54.9 per cent of their population stating Christian.

Muslims

Table 1 also shows Cardiff having the highest proportion of the Muslim population, with over half (51.5 per cent) residing in this Local Authority. A significant proportion of the Muslim population were also in Newport (14.9 per cent) and Swansea (11.8 per cent). The remaining 21.8 per cent of the Muslim population was spread across the remaining 19 Local Authorities.

Map 2 shows that the Local Authority with the highest percentage of Muslims is Cardiff, (6.8 per cent) followed by Newport (4.7 per cent). Swansea and Gwynedd also have comparatively high proportions of Muslims. The remaining Local Authorities (18 out of the 22) all have lower percentages of Muslims than Wales as a whole, ranging from 0.2 to 1.1 per cent.

Minority religious groups

For the minority religious groups, the highest proportions of each population are consistent with the whole population with Cardiff and Swansea having the highest percentages.

Notably, the third most common Local Authority for Buddhists is Powys, with 6.2 per cent of the Buddhist population choosing to live there. This is in contrast with the 4.3 per cent of all people who live in Powys.

For the Hindu population, the third most common Local Authority is Newport, with 6.6 per cent of Hindu people living there, compared to 4.8 per cent of all people.

The next most common place for Sikhs to live was Rhondda Cynon Taf (6.2 per cent, 183 people). Similarly to Hindus, after Cardiff and Swansea, Jewish people were next most likely to live in Newport (4.8 per cent, 99 people).

Map 3 shows the Local Authority with the highest percentage of people from minority religious groups is Cardiff, (2.9 per cent). People from minority religious groups make up 1.2 per cent of the Wales population as a whole. Ceredigion, Powys, Swansea, Newport, Gwynedd and Pembrokeshire all have percentages between 1.1 and 2.0 per cent, leaving 15 of the Local Authorities with less than 1 in a hundred people from a minority religious group.

No religion

For those with no religion, again Cardiff has the highest proportion, with 11.2 per cent of the population living there (See Table 1). The next two most common places to live were Rhondda Cynon Taf (9.7 per cent) and Swansea (8.3 per cent), with slightly higher proportions compared to the whole of Wales.

Map 4 shows that the Local Authority with the highest proportion of people with no religion is Blaenau Gwent (41.1 per cent) followed by Caerphilly, Rhondda Cynon Taf and Bridgend, all with over 36.0 per cent of their populations stating no religion. The Local Authorities with the lowest percentage of people stating no religion are Flintshire and Isle of Anglesey with around a quarter of each Local Authority with no religion. Interestingly, these two Local Authorities have the highest proportion of Christians (see Map 1).

It is also worth noting that a recent <u>ONS article</u> on religion in England and Wales found that some local authorities in Wales reported some of the highest levels of no religion. Caerphilly had the largest percentage point increase since 2001 of 16.7 to 41.0 per cent. Blaenau Gwent, Rhondda Cynon Taf and Torfaen also saw large increases of no religion with 16.0, 15.5 and 15.4 percentage points respectively.

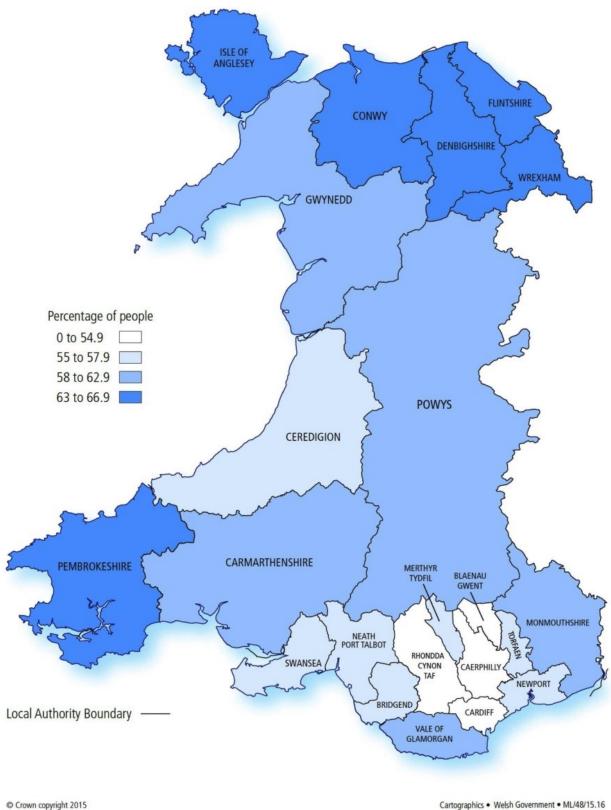
Table 1: Distribution of religious groups in Wales in 2011, by Local Authority¹

Number and percentage of population

| | All People | | Christian | | Muslim | | Hindu | | Buddhist | | Sikh | | Jewish | | Other Relig | gion | No religion | 1 |
|-----------------------|------------|------|-----------|------|--------|------|--------|------|----------|------|--------|------|--------|------|-------------|------|-------------|------|
| Local Authority | People | % | People | % | People | % | People | % | People | % | People | % | People | % | People | % | People | % |
| Isle of Anglesey | 69,751 | 2.3 | 45,400 | 2.6 | 250 | 0.5 | 45 | 0.4 | 165 | 1.8 | 43 | 1.5 | 40 | 1.9 | 257 | 2.0 | 17,797 | 1.8 |
| Gwynedd | 121,874 | 4.0 | 72,503 | 4.1 | 1,378 | 3.0 | 238 | 2.3 | 426 | 4.7 | 39 | 1.3 | 55 | 2.7 | 637 | 5.0 | 36,163 | 3.7 |
| Conwy | 115,228 | 3.8 | 74,506 | 4.2 | 583 | 1.3 | 206 | 2.0 | 347 | 3.8 | 17 | 0.6 | 62 | 3.0 | 478 | 3.8 | 30,017 | 3.1 |
| Denbighshire | 93,734 | 3.1 | 60,129 | 3.4 | 469 | 1.0 | 167 | 1.6 | 266 | 2.9 | 8 | 0.3 | 32 | 1.6 | 345 | 2.7 | 25,132 | 2.6 |
| Flintshire | 152,506 | 5.0 | 101,298 | 5.7 | 482 | 1.0 | 158 | 1.5 | 344 | 3.8 | 29 | 1.0 | 70 | 3.4 | 362 | 2.8 | 38,726 | 3.9 |
| Wrexham | 134,844 | 4.4 | 85,576 | 4.9 | 860 | 1.9 | 504 | 4.8 | 351 | 3.8 | 87 | 2.9 | 58 | 2.8 | 310 | 2.4 | 36,927 | 3.8 |
| Powys | 132,976 | 4.3 | 82,120 | 4.7 | 235 | 0.5 | 324 | 3.1 | 567 | 6.2 | 49 | 1.7 | 80 | 3.9 | 798 | 6.3 | 37,050 | 3.8 |
| Ceredigion | 75,922 | 2.5 | 43,981 | 2.5 | 521 | 1.1 | 197 | 1.9 | 355 | 3.9 | 30 | 1.0 | 64 | 3.1 | 742 | 5.8 | 23,329 | 2.4 |
| Pembrokeshire | 122,439 | 4.0 | 77,162 | 4.4 | 425 | 0.9 | 230 | 2.2 | 422 | 4.6 | 36 | 1.2 | 50 | 2.4 | 648 | 5.1 | 33,442 | 3.4 |
| Carmarthenshire | 183,777 | 6.0 | 113,534 | 6.4 | 625 | 1.4 | 351 | 3.4 | 420 | 4.6 | 125 | 4.2 | 82 | 4.0 | 945 | 7.4 | 53,036 | 5.4 |
| Swansea | 239,023 | 7.8 | 131,451 | 7.5 | 5,415 | 11.8 | 780 | 7.5 | 856 | 9.4 | 278 | 9.4 | 159 | 7.7 | 1,042 | 8.2 | 81,219 | 8.3 |
| Neath Port Talbot | 139,812 | 4.6 | 80,646 | 4.6 | 573 | 1.2 | 144 | 1.4 | 312 | 3.4 | 113 | 3.8 | 39 | 1.9 | 533 | 4.2 | 47,265 | 4.8 |
| Bridgend | 139,178 | 4.5 | 76,625 | 4.3 | 529 | 1.2 | 270 | 2.6 | 357 | 3.9 | 46 | 1.6 | 33 | 1.6 | 495 | 3.9 | 51,062 | 5.2 |
| The Vale of Glamorgan | 126,336 | 4.1 | 73,384 | 4.2 | 785 | 1.7 | 269 | 2.6 | 356 | 3.9 | 75 | 2.5 | 90 | 4.4 | 528 | 4.2 | 41,556 | 4.2 |
| Cardiff | 346,090 | 11.3 | 177,743 | 10.1 | 23,656 | 51.5 | 4,736 | 45.4 | 1,690 | 18.5 | 1,317 | 44.5 | 802 | 38.9 | 1,406 | 11.1 | 109,960 | 11.2 |
| Rhondda Cynon Taf | 234,410 | 7.7 | 118,388 | 6.7 | 1,061 | 2.3 | 401 | 3.8 | 518 | 5.7 | 183 | 6.2 | 87 | 4.2 | 870 | 6.8 | 95,549 | 9.7 |
| Merthyr Tydfil | 58,802 | 1.9 | 32,948 | 1.9 | 197 | 0.4 | 80 | 0.8 | 124 | 1.4 | 52 | 1.8 | 4 | 0.2 | 221 | 1.7 | 21,048 | 2.1 |
| Caerphilly | 178,806 | 5.8 | 90,669 | 5.1 | 391 | 0.9 | 174 | 1.7 | 278 | 3.0 | 152 | 5.1 | 69 | 3.3 | 665 | 5.2 | 73,084 | 7.4 |
| Blaenau Gwent | 69,814 | 2.3 | 34,805 | 2.0 | 179 | 0.4 | 72 | 0.7 | 112 | 1.2 | 39 | 1.3 | 8 | 0.4 | 253 | 2.0 | 28,676 | 2.9 |
| Torfaen | 91,075 | 3.0 | 50,472 | 2.9 | 238 | 0.5 | 241 | 2.3 | 222 | 2.4 | 56 | 1.9 | 16 | 0.8 | 316 | 2.5 | 32,605 | 3.3 |
| Monmouthshire | 91,323 | 3.0 | 57,101 | 3.2 | 239 | 0.5 | 162 | 1.6 | 269 | 3.0 | 47 | 1.6 | 65 | 3.1 | 391 | 3.1 | 26,018 | 2.6 |
| Newport | 145,736 | 4.8 | 82,858 | 4.7 | 6,859 | 14.9 | 685 | 6.6 | 360 | 3.9 | 141 | 4.8 | 99 | 4.8 | 463 | 3.6 | 43,336 | 4.4 |
| Wales | 3,063,456 | | 1,763,299 | | 45,950 | | 10,434 | | 9,117 | | 2,962 | | 2,064 | | 12,705 | | 982,997 | |

¹ In order to protect against disclosure of personal information, records have been swapped between different geographic areas. Some counts will be affected, particularly small counts at the lowest geographies

Map 1: Percentage of the population who are Christian, Local Authorities in Wales, 2011

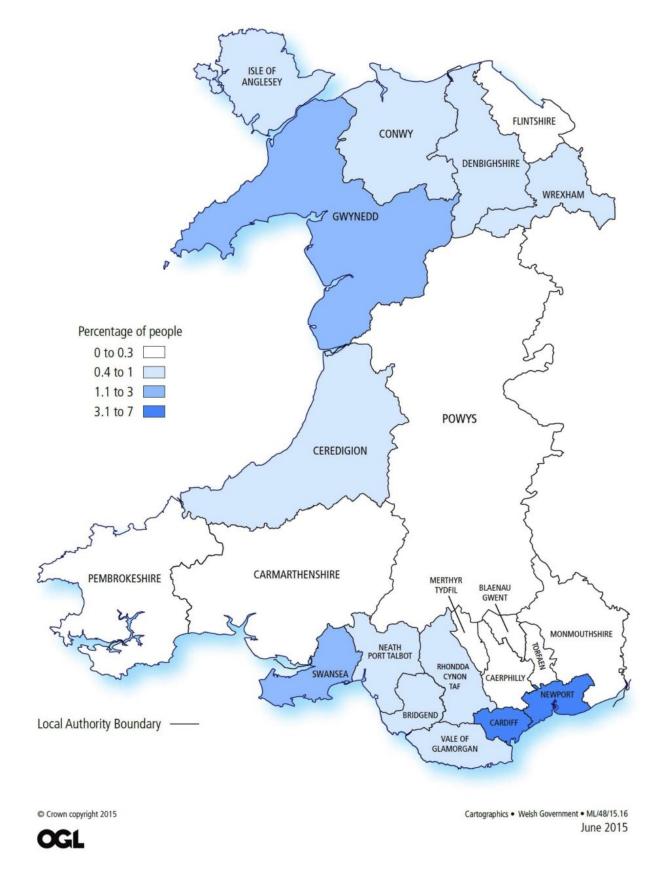


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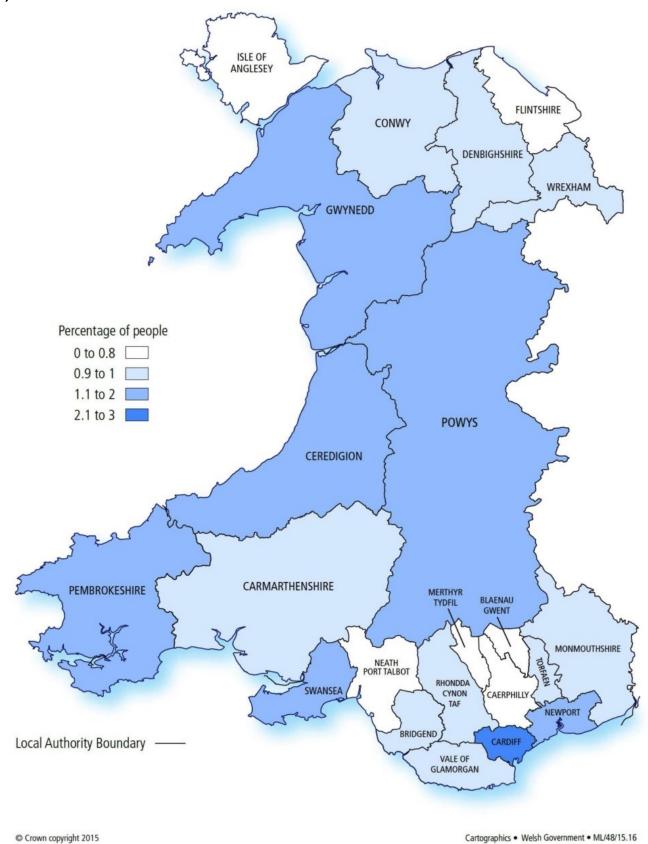
Cartographics • Welsh Government • ML/48/15.16

June 2015

Map 2: Percentage of the population who are Muslim, Local Authorities in Wales, 2011

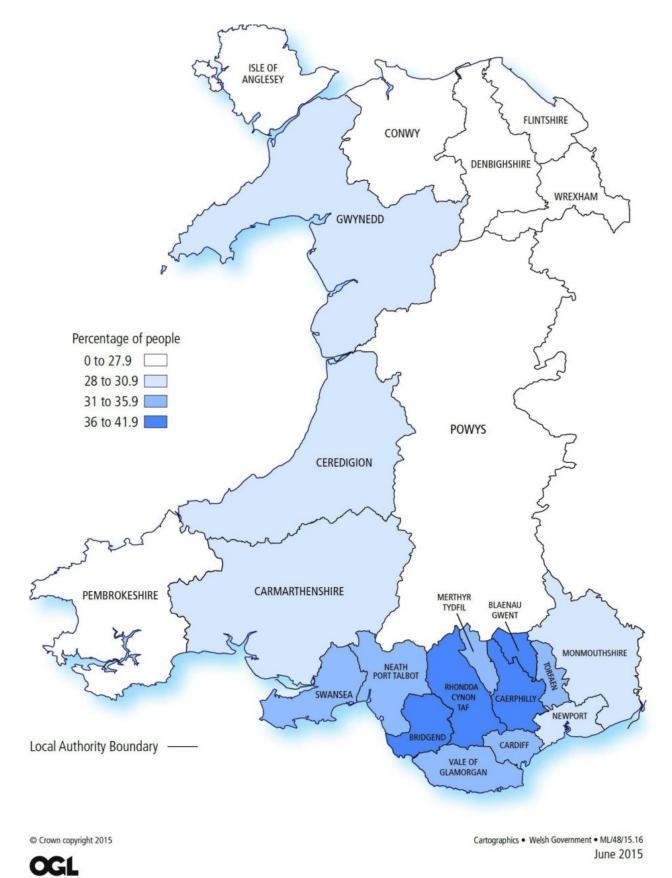


Map 3: Percentage of the population who are from minority religious groups, Local Authorities in Wales, 2011



Cartographics • Welsh Government • ML/48/15.16 June 2015

Map 4: Percentage of the population who stated no religion, Local Authorities in Wales, 2011



Geographical Distribution of religion at a small area level

Table 2 presents the religion population statistics at a more detailed geography level. A Lower layer Super Output Area (LSOA) is a small unit of geography developed by the ONS after the 2001 Census to improve the analysis of small area statistics. Following the 2011 Census there were 1,909 LSOAs in Wales with the population in each LSOA between 1,000 and 3,000 people. A full description can be found in the <u>Glossary</u>. Table 2 shows the top 5 LSOAs with the highest proportion of each religion, along with other key geographical facts.

Christians make up 57.6 per cent of the Wales population. More than half of the LSOAs, 1,038 (54.4 per cent) have Christian populations higher than the Wales average. Furthermore, half of the Christian population in Wales lives in 43.7 per cent of all the LSOAs. In an evenly distributed population, you would expect half the population to live in half of the LSOAs. This shows Christians are fairly well distributed throughout Wales but with some clusters. For example, Wrexham has three of the top five LSOAs with the highest proportion of Christians.

The Muslim community is highly clustered in certain areas of Wales. For example, 49.1 per cent of the population of 'Butetown 1' in Cardiff is Muslim. This is the highest proportion of Muslims in any Welsh LSOA and 47.6 percentage points higher than the national average in Wales (1.5 per cent). Table 1 shows that 51.5 per cent of all Muslims live in Cardiff so it is not surprising that four out of the five top LSOAs with the highest proportions of Muslims in their population are in Cardiff. In addition, 17.6 per cent of LSOAs have a higher percentage of Muslims than Wales overall (higher than 1.5 per cent). You would expect, with an evenly distributed population, for the percentage of LSOAs above the Wales figure, to be around 50 per cent (like the Christian population) but over 4 in 5 of the LSOAs in Wales have less than 1.5 per cent Muslims. The clustering effect of the Muslim population is further exemplified by the fact that half of the Muslim population lives in only 4.5 per cent of the LSOAs.

The clustering seen in the Muslim population is also evident in the minority religious groups. Hindus, Sikhs and Jewish people all have 50 per cent of their population in less than a tenth of all the LSOAs (6.5, 6.4 and 7.8 per cent respectively). Buddhism also shows clustering, but to a lesser extent with half their population residing in around a fifth (20.9 per cent) of LSOAs. The top 5 LSOAs with the highest proportions of each religion are close to each other geographically. For example, 3 of the top 5 LSOAs with the highest proportions of Hindus are in Grangetown, Cardiff. Similarly, the top 3 for Sikhs are in Riverside and all of the top 5 for Jewish people are in either Penylan or Cyncoed which are neighbouring areas of Cardiff.

Those people who stated that they had no religion show a similar spread to Christians in that they are less clustered than the other religions, but still show a little aggregation e.g. 4 of the top 5 LSOAs are in Rhondda Cynon Taf. The spread is exemplified by the fact that around half the LSOAs (46.1 per cent) have a higher percentage of no religion than the Wales average and half the population lives in 39.9 per cent of LSOAs; what you might expect in a more even distribution.

Table 2: Top five LSOAs with highest percentage of each religion, 2011

Percentage of LSOA population

| Religion | LA | LSOA | % |
|--|-------------------|-------------------------------|------|
| Christian | Wrexham | Marford and Hoseley 2 | 77.2 |
| 57.6% of Wales Population | Wrexham | Borras Park 1 | 77.0 |
| 54.4% LSOAs have a higher percentage of Christians | Conwy | Gele 3 | 77.0 |
| than Wales overall | Flintshire | Mold South 2 | 76.7 |
| Half the population concentrated into 43.7% of LSOAs | Wrexham | Overton 1 | 75.8 |
| Muslim | Cardiff | Butetown 1 | 49.1 |
| 1.5% of Wales Population | Cardiff | Grangetown 9 | 48.7 |
| 17.6% LSOAs have a higher percentage of Muslims | Newport | Victoria 4 | 45.9 |
| than Wales overall | Cardiff | Riverside 2 | 42.2 |
| Half the population concentrated into 4.5% of LSOAs | Cardiff | Riverside 1 | 33.2 |
| Hindu | Cardiff | Grangetown 5 | 9.2 |
| 0.3% of Wales Population | Cardiff | Grangetown 6 | 8.5 |
| 24.7% LSOAs have a higher percentage of Hindus than | Powys | St. Mary 2 | 8.2 |
| Wales overall | Cardiff | Grangetown 7 | 6.9 |
| Half the population concentrated into 6.5% of LSOAs | Cardiff | Butetown 6 | 6.4 |
| Buddhist | Powys | St. Mary 2 | 4.5 |
| 0.3% of Wales Population | Powys | St. Mary 1 | 1.9 |
| 37.4% LSOAs have a higher percentage of Buddhists | Cardiff | Adamsdown 1 | 1.8 |
| than Wales overall | Cardiff | Adamsdown 3 | 1.7 |
| Half the population concentrated into 20.9% of LSOAs | Powys | St. John 1 | 1.7 |
| Sikh | Cardiff | Riverside 1 | 3.3 |
| 0.1% of Wales Population | Cardiff | Riverside 8 | 3.1 |
| 24.2% LSOAs have a higher percentage of Sikhs than | Cardiff | Riverside 3 | 2.5 |
| Wales overall | Cardiff | Grangetown 4 | 1.7 |
| Half the population concentrated into 6.4% of LSOAs | Cardiff | Plasnewydd 2 | 1.4 |
| Jewish | Cardiff | Penylan 1 | 3.2 |
| 0.1% of Wales Population | Cardiff | Cyncoed 1 | 3.2 |
| 29.8% LSOAs have a higher percentage of Jewish | Cardiff | Penylan 6 | 2.3 |
| people than Wales overall | Cardiff | Cyncoed 6 | 1.8 |
| Half the population concentrated into 7.8% of LSOAs | Cardiff | Cyncoed 2 | 1.5 |
| No religion | Caerphilly | Bedwas Trethomas and Machen 6 | 58.9 |
| 32.1% of Wales Population | Rhondda Cynon Taf | Rhydfelen Central / Llan 2 | 58.4 |
| 46.1% LSOAs have a higher percentage of people | Rhondda Cynon Taf | Maerdy 2 | 56.2 |
| stating no religion than Wales overall | Rhondda Cynon Taf | Glyncoch 1 | 55.4 |
| Half the population concentrated into 39.9% of LSOAs | Rhondda Cynon Taf | Tylorstown 1 | 55.2 |

Social Disadvantage

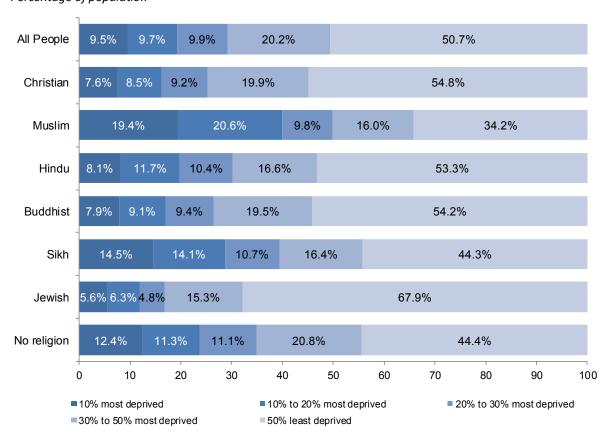
Welsh Index of Multiple Deprivation

The Welsh Index of Multiple Deprivation (<u>WIMD</u>) is the Welsh Government's official measure of relative deprivation for small areas in Wales. It is designed to identify those small areas where there are the highest concentrations of several different types of deprivation. As such, WIMD is a measure of multiple deprivation that is both an area-based measure and a measure of relative deprivation. WIMD 2014 uses Lower layer Super Output Areas (LSOAs) as the geographical unit in its analysis. Of the 1909 LSOAs that Wales is divided into, the most deprived 191 are also referred to as the most deprived 10 per cent of LSOAs.

Chart 20 below shows the percentage of each religion located in each of the LSOA groups categorised by their level of deprivation. Muslims (19.4 per cent), Sikhs (14.5 per cent) and people stating no religious affiliation (12.4 per cent) have the highest percentage of people living in LSOAs referred to as the most deprived 10 per cent. Comparing to Wales as a whole, 9.5 per cent of the population live in the 10 per cent of LSOAs categorised as the most deprived. The Jewish population had the highest proportion of people living in the 50 per cent least deprived LSOAs, 67.9 per cent, 17.2 percentage points higher than average and 13.1 percentage points higher than the second highest religion (Christian, 54.8 per cent). The Buddhist (54.2 per cent) and Hindu (53.3 per cent) populations also had above average proportions of their population living in the 50 per cent least deprived LSOAs.

Chart 20: Location of religious groups in Wales by WIMD deprivation category, 2011

Percentage of population



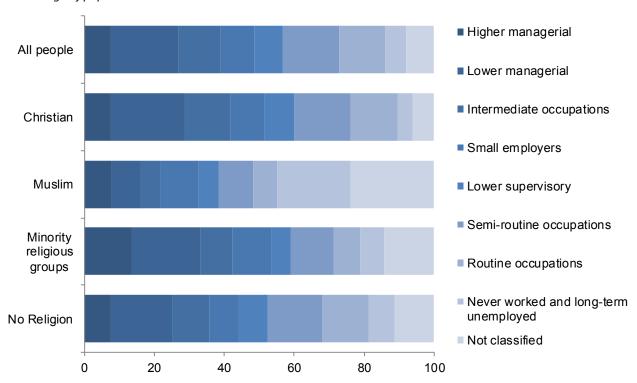
Focusing on the LSOAs in Table 2 (those with the highest proportions of each religion):

- The Christian and Jewish religions show a trend consistent with Chart 21 with the five LSOAs with the highest proportions of each group all falling in the '50 per cent least deprived' category.
- Although those stating no religion were not the group with the highest percentage of their population in the '10 per cent most deprived' category in Chart 21, all five LSOAs most populated with those with no religion in Table 2 were in this category.
- Muslims and Sikhs show similar patterns with the LSOAs shown all having high levels of multiple deprivation. For the Muslim population, Butetown 1 and Riverside 2 are classed as being in the 10 per cent most deprived category, and the remaining three are in the 10-20 per cent most deprived. For Sikhs, Riverside 3 and Grangetown 4 are in the 10 per cent most deprived, Riverside 1 and 8 are in the 10-20 per cent most deprived and Plasnewydd 2 is in the 20-30 per cent most deprived.
- In contrast, the LSOAs with the highest percentages of Hindus and Buddhists show a mix of high and low levels of deprivation. For example, for the Hindu population, Grangetown 6 and 7 are both in the 10-20 per cent most deprived group but a large proportion of Hindus are in St. Marys 2 which is in the 50 per cent least deprived category. The top five LSOAs (by proportion) for Buddhism show an even greater contrast. With two LSOAs (Adamsdown 1 and 3) in the 10 per cent most deprived and the other three LSOAs (St. Mary 1 and 2 and St. John 1) in the 50 per cent least deprived.

Socio-economic Class

Chart 21: Religion by Socio-economic classification, 2011¹

Percentage of population



¹ Not classified includes full time students, occupations not stated or inadequately described and not classifiable for other reasons

Chart 21 shows the National Statistics Socio-economic Classification (NS-SeC) of religious groups in Wales. NS-SeC is an indication of socioeconomic position based on occupation.

Christians showed a similar socio-economic classification structure to the population as a whole with the highest proportions of the population in lower managerial, administrative and professional occupations (20.8 per cent) and semi routine occupations (16.3 per cent). The classification with the lowest proportion of the Christian population was 'never worked and long term unemployed' (4.5 per cent) this was also the lowest proportion of all the religious groups shown in Chart 22.

Just under a tenth (8.3 per cent) of the Muslim population had lower managerial, administrative and professional occupations. This is around half the proportion seen in Wales. Muslims also had a lower than average proportion of the population in intermediate occupations (5.8 per cent compared to 12.1 per cent of the Wales population). Muslims had the highest proportion of people in the 'never worked and long term unemployed' category (four times the Wales average, 20.9 per cent) and the 'not classified' category (three times the Wales average, 24.0 per cent). The large proportion of Muslims in the 'not classified' category may be due to full time students.

Those stating minority religious groups such as Hindu, Buddhist, Sikh and Jewish have a markedly higher percentage of people working in 'higher managerial, administrative and professional occupations' than the other religious groups, with almost double the proportion (13.5 per cent compared to between 7.6 and 7.7 per cent of the other religious populations). Those people are predominantly Hindu, with over a quarter of Hindus in this class (25.4 per cent). Those from minority religious groups have a lower percentage of people with routine occupations (7.7 per cent) compared to the population as a whole (13.3 per cent) and a higher percentage of people in the 'not classified' category (14.3 per cent, compared to 8.1 per cent of the Wales population).

Those with no religion also showed a similar socio-economic classification structure to the population as a whole. The proportions of people in the lower managerial and intermediate occupations were slightly below average (17.5 per cent and 10.5 per cent compared to the Wales average of 19.4 per cent and 12.1 percent). The proportions of the population in the never worked and long term unemployed and the not classified categories were slightly higher than average (7.2 per cent and 11.4 per cent compared to 5.8 per cent and 8.1 per cent of the Wales population).

Housing Circumstances

The following section explores the housing circumstances of religious groups in Wales, looking in particular at tenure, overcrowding and accommodation type.

For more information on housing and religion in Wales see "2011: Characteristics of households in Wales"

Chart 22 shows the tenure of households by the religion of the Household Reference Person (HRP). Just over two-thirds of the Wales population own or have shared ownership of the home (67.8 per cent) with the other third renting their accommodation either through social (16.5 per cent) or private (15.7 per cent) landlords.

The distribution of tenure differs when the population is broken down by religion. A higher proportion (nearly three-quarters, 73.7 per cent) of the Christian population are owner occupiers whereas

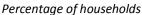
Muslims are more likely to be renting, with a fifth (20.3 per cent) in socially rented accommodation and a further two-fifths (38.4 per cent) in privately rented accommodation.

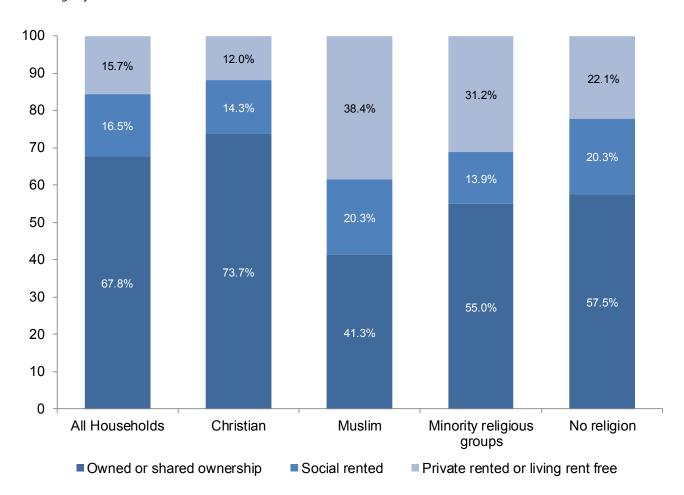
Those from minority religious groups or stating no religion show a similar tenure distribution pattern to each other. Just over half of both populations were owner occepiers (55.0 and 57.5 per cent respectively), around 10 percentage points lower than the Wales average of two-thirds (67.8 per cent). The other half of both populations were in rented accommodation with households stating a minority religious group more likely to rent privately than those with no religion (31.2 per cent compared to 22.1 per cent).

Focusing on minority religious groups in more detail, over two-thirds of the Jewish and Sikh households were owned or part owned (69.2 and 67.0 per cent respectively) and in contrast to the 13.9 per cent of minority religious groups who were in socially rented housing, only 4.0 per cent of Hindus were.

Some of these tenure patterns may be explained by the differing age distributions of the groups as older people are more likely to own their home than those in younger age groups.

Chart 22: Religion by tenure of accommodation, 2011





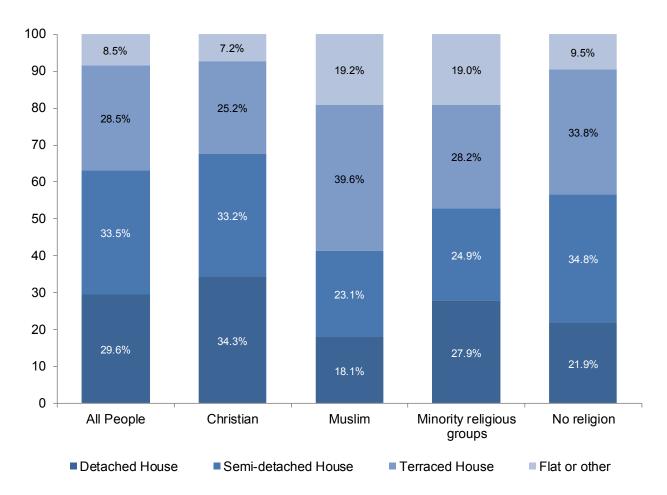
Focusing on accommodation type Chart 23 shows the religious groups according to the type of accommodation they live in. Accomidation types include: 'whole houses and bungalows' (this

includes detached house, semi-detached house and terraced house) or a 'flat, maisonette, apartment or mobile/temporary accommodation' ('Flat or other' in the chart).

In Wales, over 9 in 10 people (91.5 per cent) live in a house or bungalow with the other 8.5 per cent living in a flat or other type of accommodation. Of those living in a house or bungalow, the population is fairly evenly split into living in detached (29.6 per cent), semi-detached (33.5 per cent) or terraced (28.5 per cent) housing.

Chart 23: Religion by accommodation type, 2011

Percentage of population



Christians had the highest proportion of people living in a detached house (34.3 per cent) and the lowest proportion of people living in a flat or other type of accommodation (7.2 per cent). Muslims showed an opposite pattern with the lowest proportion of people living in a detached house or bungalow (18.1 per cent) and the highest proportion of people living in a flat or other type of housing (19.2 per cent). Muslims also had the highest proportion of people living in terraced housing (39.6 per cent).

Those stating a minority religious group had the second largest proportion of people (after Muslims) living in a flat or other type of accommodation (19.0 per cent). The remaining 81.0 per cent of people were spread fairly evenly between house or bungalow types (24.9 to 28.2 per cent).

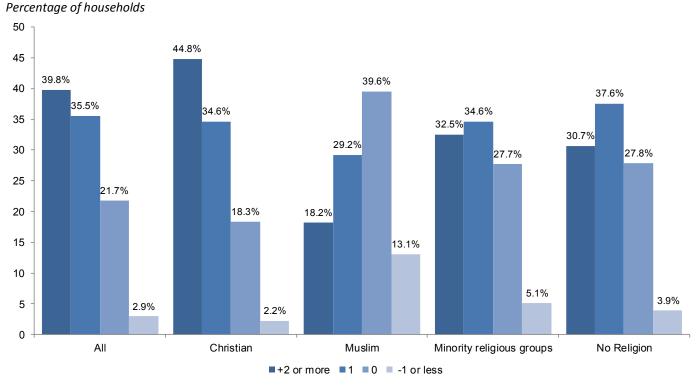
People with no religion reflected the housing structure of the whole population, with 9 in 10 people living in a house or bungalow. Within the population living in houses or bungalows, people with no religion had the second smallest (after Muslims) proportion of people living in detached homes (21.9 per cent) and the largest proportion of people living in semi-detached houses or bungalows (34.8 per cent). The proportion of people living in flats was marginally higher than the whole population (9.5 per cent).

This patterns could be reflective of the different age profiles and socio-economic class of the different groups.

Chart 24 shows the occupancy rating of households according to the religion of the HRP. The occupancy rating is a score based on the number of bedrooms required for those living in the household. It is calculated by subtracting the number of bedrooms required from the number of bedrooms in the household. The rating is used as a measure of overcrowding or under-occupancy. An occupancy rating of -1 implies that a household has one fewer bedroom than required, whereas +1 implies that they have one more bedroom than the standard requirement.

Overall, around 4 in 10 (39.8 per cent) of all households had an occupancy rating of +2 or more and 35.5 per cent had an occupancy rating of +1, showing that three-quarters of the households in Wales are under occupied, according to this measure. Around a fifth (21.7 per cent) had the required number of rooms for the inhabitants and 2.9 per cent (38 thousand) households in Wales are overcrowded.

Chart 24: Religion by occupancy rating (bedrooms) of household, 2011



Christians have a higher proportion of households with an occupancy rating of +2 or more with 44.8 per cent of households where the HRP stated a Christian affiliation in this category. Christian

households also have a slightly lower proportion of households with ratings of 0 or -1 or less (18.3 per cent and 2.2 per cent respectively).

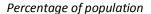
Muslim households had the lowest proportion of +2 or more ratings out of the groups shown above (18.2 per cent) and the highest proportion of households with a rating of 0 (39.6 per cent). Muslim households also had the highest proportion in -1 or less rated households (13.1 per cent) more than quadruple the proportion of Wales as a whole and more than double any of the other religion groups – those from minority religious group have the next highest with 5.1 per cent.

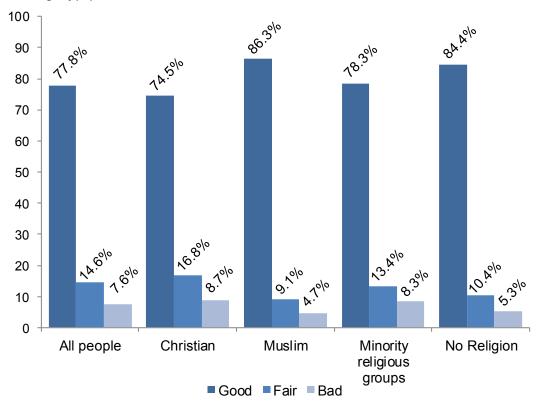
Households with a HRP stating a minority religious group or no religion had a more even distribution of ratings for +2 or more, one and zero. Both recorded more overcrowding (-1 or less rating) than Wales as a whole. Notable exceptions within the minority religious group were Jewish households, which had the highest proportion rated +2 or more (46.7 per cent) and Sikh household with markedly higher overcrowding than the group shows overall (9.1 per cent).

Health

The 2011 Census included a question about general health and asked people to rate their health as either 'very good', 'good', 'fair', 'bad' or 'very bad'. In this analysis 'very good' and 'good' make up the 'Good' category and 'bad' or 'very bad' make up the 'Bad' category.

Chart 25: General Health by religion, 2011





Overall in Wales, 77.8 per cent of people recorded themselves as having good health (2.4 million). Around a seventh (14 .6 per cent) had fair health and the rest of the population (around 234 thousand people, 7.6 per cent) reported bad health.

The Census also included a question about disability. It asked "Are your day-to-day activities limited because of a health problem or disability which has lasted, or is expected to last, at least 12 months?" Respondents could answer with 'Yes, limited a lot', 'Yes, limited a little' or 'No'. In this analysis, anyone who responded with either 'Yes, limited a little' or 'Yes, limited a lot' are classed as disabled. According to this, around a quarter (22.7 per cent) of respondents reported a disability.

Chart 25 shows how the composition of general health differs when the population is split by religion. Overall, Christians had the lowest proportion of people reporting good health (74.5 per cent) and the highest in the other two categories, 16.8 per cent reporting fair health and 8.7 per cent reporting bad health. In contrast, Muslims had the highest proportion of people reporting good health (86.3 per cent) and the lowest proportions in the fair health (9.1 per cent) and bad health (4.7 per cent) categories. This pattern is also evident in the population's disability prevalence where Christians have the largest proportion of disabled people (26.9 per cent) and Muslims have the smallest (11.3 per cent).

From the section of the Age and Sex of the populations (page 23, Chart 12 – 16) we know Christians have an older age population, whereas Muslims have a younger age population. This is a contributing factor when comparing the general health and disability for the two religions (see later).

Those people stating a minority religious group showed a similar pattern to Wales, with just over three-quarters (78.3 per cent) of people in good health, 13.4 per cent of people in fair health and 8.3 per cent of people in bad health, slightly higher than the Wales average. In contrast, the proportion of those from minority religious groups classed as disabled was slightly lower than the Wales average (20.5 per cent).

The religion with the highest proportion of people stating good or very good health was Hindu, with 89.5 per cent. Jewish people had the highest proportion of people stating bad or very bad health (10.7 per cent).

People with no religion showed a similar pattern to those stating Muslim as their religious affiliation. The no religion population had the second largest (after Muslims) proportion of those in good health (84.4 per cent) and the second smallest (after Muslims) of those in fair health (10.4 per cent) or bad health (5.3 per cent). They also have the second smallest (after Muslims) proportion of people reporting a disability (14.9 per cent).

As previously stated age demographics probably contributed to the reporting of general health where the Christian population is much older on average than the Muslim population. This has impacted the level of good general health in the population for both religion groups. To look into this in more detail, the following section explores the reported general health and disability data by age as well as religion.

Those people aged 15 and under show good health overall with all religions showing a high proportion of people stating good health. In contrast to Chart 25, in this age group Christians show the highest proportion in good health (97.3 per cent) and Muslims had the lowest proportion (96.1 per cent). Christians also have the highest level of good health in the 16-49 age group (89.3 per cent), Muslims have the second highest (88.2 per cent) and those from minority religious groups have the lowest proportion (84.5 per cent).

The effect of age is also apparent in the disabled population. Although Christians had the highest proportion of disabled people overall, in both the 0-15 and 16-49 age groups the Christian population had below average proportions of disability. This shows the effect of the older age profile of the Christian population.

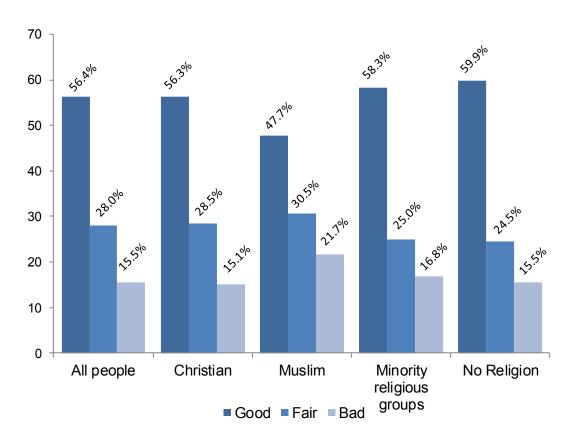
This pattern is further exemplified in chart 26, where the general health of those aged 50 or over is shown by religion. The majority of groups show between 56.3 and 59.9 per cent of people aged 50 or over believe that they are in good health, except for the Muslim population at only 47.7 per cent. Muslims also have the highest proportion of people stating bad health (21.7 per cent compared to 15.5 per cent of all people). The Christian population had the lowest proportion of people stating bad health in the 50 or over age group (15.1 per cent).

The average proportion of disabled people in the 50 or over age group is 45.1 per cent. When broken down by religion, Muslims had the highest proportion (46.9 per cent), Christians had a

slightly higher than average proportion (46.0 per cent) and those stating no religion had the lowest (38.9 per cent).

Chart 26: General Health aged 50 or over by religion, 2011

Percentage of population



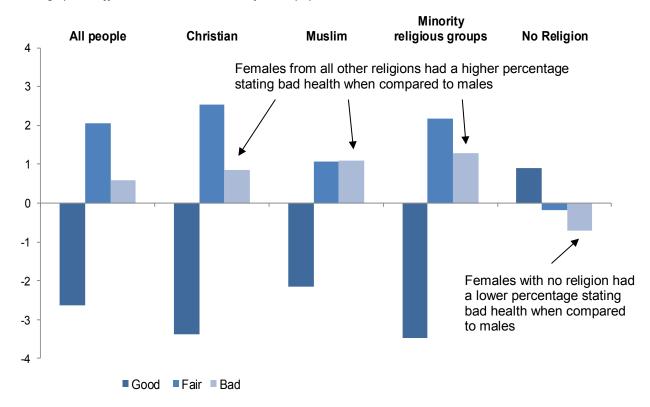
When the different religious populations are analysed by age, as expected the proportions of people in good health vary compared to the overall figures in Chart 25. As the Christian population is much older, the general health of the older population is portrayed more heavily in the overall average. In the Muslim population, the oldest age group stated the worst health of all the religious groups but since there are high levels of younger people in better health in the Muslim population, these figures are averaged out by the positive effect of the younger generation.

This pattern is also apparent in the disabled population; the proportion of people stating a disability in the Christian and Muslim populations were the highest and lowest of the groups shown (respectively) but when the 50 or over age group was analysed, the proportions of disability in both religious groups differed by less than a percentage point.

Chart 27 shows the difference in general health between males and females in the different religions. The chart shows the percentage point difference between the two genders. For example: a positive number shows that the percentage of females was higher compared to the males; a negative number shows the percentage of females was lower compared to males.

Chart 27: General Health by sex and religion, 2011

Percentage point difference between male and female population



Interestingly, the Wales population as a whole, as well as the main religions show a similar pattern to each other but those stating no religion depict the opposite. The largest percentage point difference in genders was shown in good health for those stating a minority religious group where 80.1 per cent of males in this group stated good health in contrast to 76.6 per cent of females, a difference of 3.5 percentage points. A similar story is shown for Christians with 76.3 per cent of males stating good health compared to 72.9 per cent of females (3.4 percentage points). The population as a whole showed the smallest difference for those with bad health, with a difference of 0.6 percentage points. Males had a lower percentage of people stating bad health with 7.3 per cent of males compared to 7.9 per cent of females.

Those stating no religion show the opposite pattern to all other groups. A higher proportion of females stated good health with 84.8 per cent of females compared to 84.0 per cent of males. A lower proportion of females with no religion stated bad health with 4.9 per cent of females compared to 5.6 per cent of males. The size of the gap between genders in regards to good and bad health was smaller in the no religion population (0.9 and 0.7 percentage points respectively), therefore the genders are more equal with respect to health compared to the other religious groups (and Wales as a whole). This pattern is also evident in the disabled population.

Religion and Satisfaction with Welsh Health Services

Analysis using <u>National Survey for Wales</u> data showed the relationship between religious belief, gender and satisfaction with the local health services in Wales. Using 2012-13 data from the National Survey, if all of a respondents other characteristics were average;

- A religious man was least likely to be dissatisfied with local health services (37 per cent)
- A non-religious female was most likely to feel dissatisfied with local health services (56 per cent).
- Overall, the probability of a person who is average on all characteristics considered feeling dissatisfied with the health services in Wales is 33 per cent.

Similar analysis was performed on the relationship between different characteristics and whether a person perceived they were not treated with dignity and respect at the GP (also using the 2012-13 National Survey for Wales). The probability of this in a 'typical' person was 3 per cent. The analysis showed that there were three key social-demographic predictors of not feeling treated with dignity or respect: experience of discrimination, religion and gender.

- People who had experienced discrimination had a higher probability of perceiving they were not treated with dignity and respect at the GP than people of the same gender and religious outlook who had not experienced discrimination.
- People who were not religious had a higher probability of perceiving they were not treated with dignity and respect at the GP than people of the same gender and discrimination experience who were religious.
- Women who had experienced discrimination and were not religious had the highest probability of perceiving they were not treated with dignity and respect (8 per cent).

56

¹ This means the most common type of person in Wales (i.e. Welsh national, urban, male, white, aged between 45 and 64, educated to NQF level 2, keeping up well with financial obligations).

Education

One of the questions in the 2011 Census was about the respondent's highest level of qualification. The data derived from this allows us to compare the proportions of people with no qualifications and the types of qualifications held by people within each religious group.

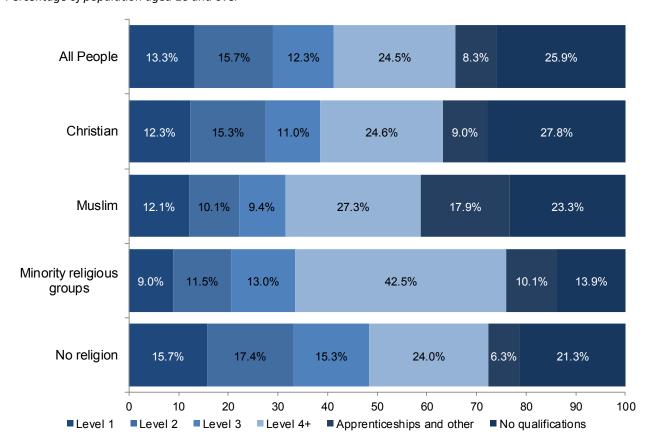
People were asked to indicate all types of qualifications held including foreign qualifications where the nearest UK equivalent is used. There are four levels each including different stages of education or qualification. A more complete list can be found in the glossary but in general includes:

- Level 1 includes 1 to 4 GCSEs (any grades), NVQ Level 1 or equivalent
- Level 2 includes 5 or more GCSEs (Grades A*-C), NVQ level 2 or equivalent
- Level 3 includes 2 or more A Levels, 4 or more AS Levels, NVQ Level 3 or equivalent
- Level 4 and above includes a Degree (e.g. BA, BSc), Higher Degree (e.g.MA, PhD, PGCE), NVQ Level 4-5 or equivalent
- Apprenticeships and other qualifications include Apprenticeship, Vocational/Work-related Qualifications or other qualifications where the level was unknown.

Chart 28 shows the highest qualification held by people and the religion they affiliate with. Of all the people in Wales, 1 in 8 (13.3 per cent) stated that their highest qualification was level 1, just over 1 in 7 had up to level 2 (15.7 per cent), around 1 in 9 were educated to level 3 (12.3 per cent) and a quarter of all people in Wales had a level 4 or above qualification (24.5 per cent).

Chart 28: Highest qualification, by religion, 2011

Percentage of population aged 16 and over



Those stating a minority religious group have a much higher than average proportion of people with level 4 or higher qualifications (42.5 per cent). Within the group, Hindus have the highest proportion with 57.6 per cent and Sikhs have the lowest with 28.0 per cent, although this is still higher than the rest of the religious groups. The group with the lowest proportion was those with no religion with 24.0 per cent, just under the Wales average of 24.5 per cent.

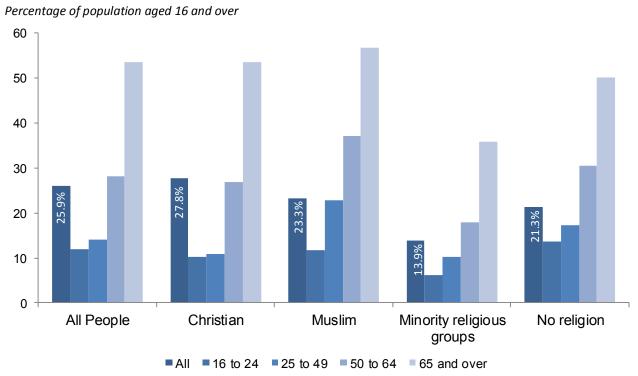
People with level 3 as their highest qualification were most common in the no religion group (15.3 per cent) and least common in the Muslim population (9.4 per cent).

Those with no religion had the highest proportion of those with up to level 2 qualifications (17.4 per cent) whereas the Muslim population had the lowest with 10.1 per cent. People stating no religion also had the highest proportion of people with level 1 as their highest qualification (15.7 per cent, 1 in 7), whereas those stating a minority religious group had the lowest, with 9.0 per cent, around 1 in 12).

Overall, 25.9 per cent of all people in Wales have no qualifications. Chart 29 shows the main religious groups, with the proportion of each age group who have no qualifications. When split by age, those over 65 show the highest proportion of people with no qualifications (53.6 per cent) and those aged 16 to 24 showed the least number with no qualifications (12.0 per cent). This pattern of the proportion of people with no qualifications increasing with age is consistent across all the religious groups shown.

Looking separately at the different religions, Christians have the highest overall proportion of people with no qualifications (27.8 per cent); this may again be due the older age demographic. Those stating a minority religious group have the lowest overall proportion of people with no qualifications (13.9 per cent, half the Christian proportion).

Chart 29: No qualifications by age group, by religion, 2011



Small Area Geography

As previously explored with housing, the education domain of WIMD can also be analysed for the LSOAs in Table 2. The Christian, Jewish and no religion populations remain consistent with their overall scores for the LSOAs named, all in the top 50 per cent least deprived for Christians and Jewish people and all in the bottom 10 per cent most deprived for people with no religion for the education domain. The LSOAs with the highest proportions of Muslims, Hindus, Buddhists or Sikhs all either have a similar ranking in the specific education domain to their overall WIMD rank, or have a higher rank in education. For example, Victoria 4 in Newport (the LSOA with the third highest proportion of Muslims) has an overall WIMD ranking in the bottom 10 to 20 per cent most deprived but is in the 30 to 50 per cent most deprived for Education.

One of the benefits of Census data is that it can also be analysed at an LSOA level. Looking again at the LSOAs in Table 2 and the percentage of the population who have level 4 or higher qualification or no qualifications:

The populations of Marford and Hoseley 2 in Wrexham and Mold South 2 in Flintshire both have high percentages of people with level 4 or above qualifications (45.2 and 48.1 per cent respectively, compared to 24.5 per cent of Wales. Around three-quarters of both these LSOAs are Christian. These LSOAs also have low proportions of people with no qualifications (12.3 and 6.7 per cent respectively, compared to 25.9 per cent of Wales).

The LSOAs with the highest proportions of Muslims, Hindus and Sikhs all have around average proportions of people with either level 4 or above qualifications or no qualifications, with the exception of Butetown 6 in Cardiff (6.4 per cent Hindus compared to 0.3 per cent Wales average) where 59.2 per cent of all people in this LSOA have level 4 or above qualifications (more than double the proportion of the Wales population) and a correspondingly low proportion of people with no qualifications (8.4 per cent, three times smaller than the Wales average).

Most of the LSOAs with the highest proportions of Sikhs also show about average proportions of people in these education categories, however, Riverside 3 in Cardiff has 39.1 per cent of people with no qualifications, 13.2 percentage points higher than average. In contrast, Plasnewydd 2 has 11.6 per cent of people with no qualifications, 14.3 percentage points lower than average.

The LSOAs with the highest proportions of Jewish people or those with no religion show opposite patterns to each other. All the LSOAs with high proportions of Jewish people have above average proportions of people with level 4 or above qualifications and below average proportions of people with no qualifications. For example, in Cyncoed 1 (Cardiff) 53.4 per cent of people with level 4 or higher qualifications and 12.5 per cent of people with no qualifications. In contrast, the five LSOAs listed for the no religion population all have below average proportions of people with level 4 or higher qualifications and above average proportions of people with no qualifications, such as Maerdy 2 in Rhondda Cynon Taf where 8.2 per cent of people have level 4 or above qualifications and almost half the population has no qualifications (48.8 per cent).

Labour Market

Economic Activity

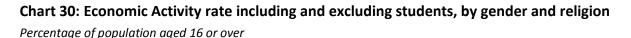
The economic activity rate of a population is the percentage of people who were active members of the labour market. The Census derived a person's economic activity through questions on their 'activity last week', whether they were employed, actively seeking work, waiting to start a new job etc. This was combined with the number of hours someone worked and their type of employment to give their economic activity. A full definition is available in the glossary.

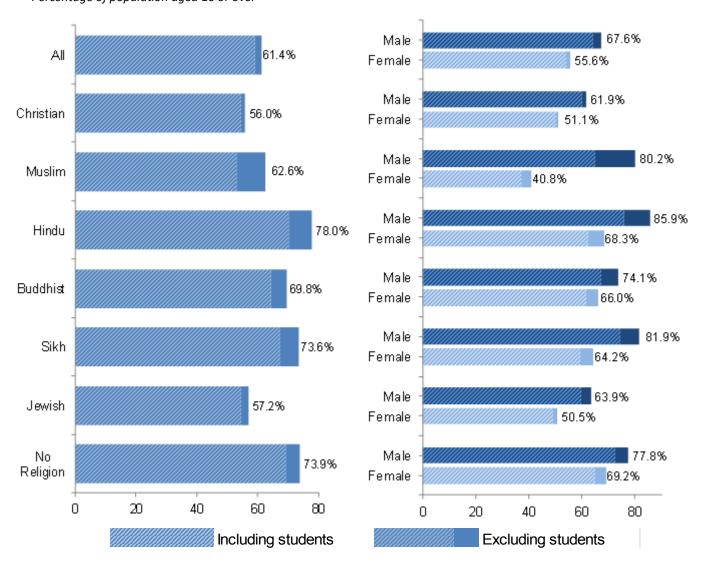
Students can negatively affect the overall economic activity of a population as the student population level of inactivity is disproportionate to that of all people. In light of this, chart 30 shows the economic activity of both the whole population (including students) and the economic activity of all people (excluding students). The entire bar shows the overall activity without students, whereas the hatched bar within shows what the economic activity would be if students were included. This is particularly important when looking at the religious groups as the proportion of each population who are students varies.

In the <u>2007 edition</u> of this bulletin, the 2001 Census data was used for ages 16 to 74, excluding the retired. This was to get as close to the working population as possible as used in the Labour Force Survey. In this bulletin, 2011 Census data is used to calculate economic activity using all people over the age of 16, to be reflective of the Wales population. The numbers who are classed as economically active are therefore higher in this bulletin, whereas the rate is much lower as the whole population is included. The economic activity rates of the two publications should not be compared.

In the following commentary, the figures used exclude students unless otherwise stated. The percentages shown in Chart 31 are also excluding students. This gives a more accurate picture of active participation in the labour market.

Chart 30 shows economic activity by religion. Just over 6 in 10 (61.4 per cent) people aged 16 or over in Wales are economically active. This figure is excluding students. When students are included, the economic activity of Wales is 59.3 per cent, showing the negative effect that including students can have on the calculation. When the Wales population is split by gender, males have a higher economic activity than females (67.6 per cent compared to 55.6 per cent), this is a gap of 12.0 percentage points. The economic activity of the male population is higher than females in all the religious groups shown.





Christians have a lower economic activity rate than average (56.0 per cent compared to the Wales average of 61.4 per cent). The older age profile of the Christian population may affect this, which is explored overleaf. Including students in the economic rate does not have as large an effect as in other religions, with the rate only decreasing to 54.8 per cent when they are included in the calculation. Economic activity of the Christian population differs when split by gender. As with the other religions (See Chart 31), females are less economically active than males (51.1 per cent compared to 61.9 per cent). The gender gap is smaller in the Christian population than for Wales as a whole (10.8 percentage points).

Muslims have a slightly higher rate of economic activity than average (62.6 per cent). The Muslim population is a good example as to why students have been excluded; when they are included the rate of activity falls to below average. This may be due to the younger demography of the Muslim population. Focusing on the difference in gender, the gap between males and females is the largest of all the groups (39.4 percentage points). The male economic activity rate is one of the highest of

all the groups (80.2 per cent) and the female rate is the lowest (40.8 per cent). The reasons behind economic inactivity are explored later in this section.

The economic activities of the minority religious groups are split into the main religions that make up the group. 'Other religion' is not shown. Hindus have the highest economic activity rate of all the groups shown (78.0 per cent). There is also a substantial impact if including students (similar to Muslims) but even when students are included the economic activity rate is the still highest of all the religions. The gap between genders is larger than average (17.6 percentage points) with the Hindu male population having the highest rate of all (85.9 per cent).

Sikhs also have a higher than average economic activity rate (73.6 per cent), along with the second largest (after Muslims) gap in genders (17.7 percentage points) and the second highest (after Hindus) male economic rate (81.9 per cent).

The Buddhist economic activity rate is also higher than the Wales population as a whole (69.8 per cent). The gap in genders is the lowest of all the groups; the female economic activity rate (66.0 per cent) is 8.0 percentage points lower than the male (74.1 per cent).

The Jewish economic activity rate is lower than the Wales average and the second lowest overall (after Christians). They show a similar pattern to the Christian population with little impact from including students and a gender difference that is close to the average (13.3 percentage points).

Those stating no religion have the second highest (after Hindus) economic activity rate overall (73.9 per cent). The rate is also the second highest when students are included. The difference in the male and female economic activity rates is the second smallest (after Buddhists), with only 8.6 percentage points between males (77.8 per cent) and females (69.2 per cent).

Chart 31: Economic Activity rate (excluding students), by age and religion

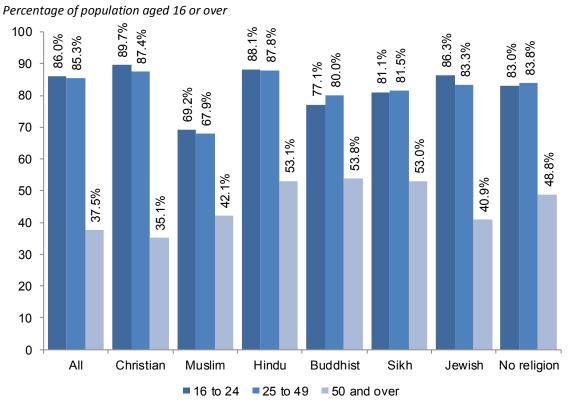


Chart 31 shows economic activity again, this time split by age groups. As expected, the economic activity rates for ages 16 to 24 and 25 to 49 is much higher than for those aged 50 and over (86.0, 85.3 and 37.5 per cent in Wales respectively).

When looking at those aged under 50, the Christian and Jewish population have amongst the highest economic activity even though when looking at all ages they have the lowest economic activity over all. This may be due to the older age profiles of the two religious populations.

Christians aged 16 to 24 have the highest economic activity of all 16 to 24 year olds (89.7 per cent). Christians aged 25 to 49 have the second highest (after Hindus) economic activity in that age group (87.4 per cent). This is in contrast to having the lowest economic activity overall in Chart 30. In the 50 and over age group, Christians have the lowest economic activity (35.1 per cent) which may be due to the relatively larger proportion of retirees in the Christian population. The larger number in this age group affects the Christian average, lowering the overall rate.

A similar picture is shown in the Jewish population but not to the same extent. Those aged 16 to 24 have a slightly above average economic activity (86.3 per cent) and those aged 25 to 49 are just less than average (83.3 per cent). This is in contrast to having the second lowest economic activity (after Christians) overall in Chart 30. In the 50 and over age group, Jewish people have a higher than average economic activity (40.9 per cent) but still one of the lowest of all religious groups. This may also be due to the larger proportion people aged 50 or over in the Jewish community.

Muslims have the lowest economic activity in the 16 to 24 and 25 to 49 age groups (69.2 and 67.9 per cent respectively) and an above average proportion of those economically active in the 50 and over age group. This is in contrast to being above average overall in Chart 30. Charts 30 and 31 show how gender and age affects the economic activity rate of Muslims markedly.

Hindus, Buddhists and Sikhs all have much higher than average rates of economic activity in the 50 and over age group (53.1, 53.8 and 53.0 per cent respectively). Hindus also have above average rates in the younger age groups, 88.1 per cent of 16 to 24 year olds and 87.8 per cent of 25 to 49 year olds. Buddhists and Sikhs have below average rates for these groups but are above average overall, again probably due to the younger age profile.

Those with no religion also have below average rates of economic activity in the 16 to 24 and 25 to 49 age groups (83.0 and 83.8 per cent), whereas those aged 50 or over are over 11 percentage points higher than average (48.8 per cent). The younger age demographic of this population contributes to them having the second highest economic activity rate (after Hindus) overall. Chart 32 breaks down the economically active category into Employee, Self-employed or Unemployed. Again, students have been removed to give a clearer picture. Of the 1.4 million people (61.4 per cent) who are economically active in Wales, over three-quarters (79.1 per cent) are employees, 14.0 per cent are Self-employed and 6.9 per cent are Unemployed.

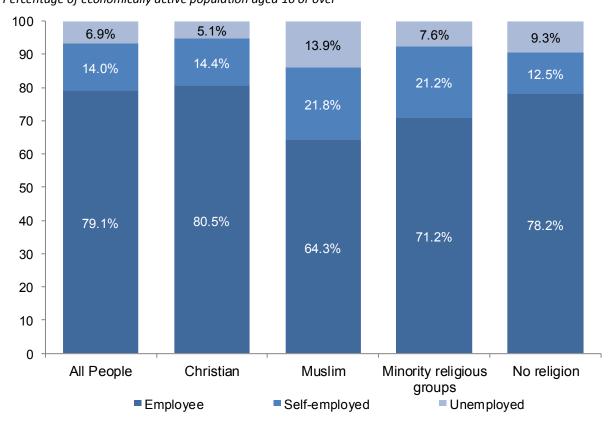
Christians show a similar pattern to the population as whole with a lower proportion unemployed (5.1 per cent) and the highest proportion of people in employment (80.5 per cent).

The Muslim population has the lowest proportion of people in employment (64.3 per cent) but the highest proportion of people in self-employment (21.8 per cent). The Muslim population also had the highest proportion of people who were unemployed (13.9 per cent).

Those stating minority religious groups have a similar proportion of self-employment to Muslims (21.2 per cent) and the next lowest (after Muslims) proportion of employment (71.2 per cent).

Those with no religion have the second highest (after Muslims) proportion of people who were unemployed and the lowest proportion of self-employment. The proportion of people who were employed (78.2 per cent) was close to the average for Wales.

Chart 32: Type of activity in the economically active population (excluding students), by religion Percentage of economically active population aged 16 or over



Focusing on economic inactivity, Chart 33 shows the variation in reason for inactivity across religion and gender. Overall, of the 38.6 per cent of people in Wales who are inactive, two-thirds (67.7 per cent) are retired. The next most common reason was 'Long-term sick or disabled' (16.6 per cent), with the rest of the inactive population either looking after home or family (9.9 per cent) or another reason (5.9 per cent). The male and female inactive population were fairly similar apart from males having a larger proportion of people who were long term sick or disabled (20.6 per cent) and the females having a larger proportion of people who were looking after the home or family (14.6 per cent).

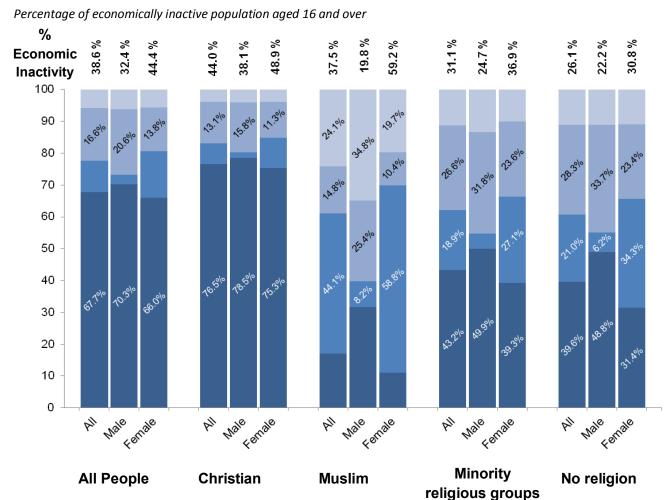


Chart 33: Reasons for economic inactivity (excluding students) by gender and religion, 2011

Of the 620 thousand Christians (44.0 per cent) who were economically inactive, over three-quarters (76.5 per cent) were retired. This is the largest proportion of retirees of all the religions shown and is consistent across gender (78.5 per cent of males, 75.3 per cent of females). The next most common reason was 'Long-term sick or disabled' (13.1 per cent), with the rest of the inactive population either looking after home or family (6.5 per cent) or another reason (3.9 per cent). Looking at gender separately, Christians show a similar pattern to the whole of Wales with males having a larger proportion of people who were long term sick or disabled (15.8 per cent) and the females having a larger proportion of people who were looking after the home or family (9.5 per cent).

Looking after home or family

Retired

Long-term sick or disabled

In contrast the breakdown of inactivity is markedly different for the Muslim population compared with Wales as well as the other religion groups. There were just under 9 thousand Muslims who were classed as economically inactive in 2011 (37.5 per cent of the Muslim population), the most common reason being 'looking after home or family' with 44.1 per cent. There is a large variation between male and female Muslims in this category; only 8.2 per cent of males are classed as being inactive because they are looking after the home or family, compared to 58.8 per cent of females (over 7 times higher). A higher proportion of males than females are retired (31.6 per cent compared to 11.1 per cent) and a higher proportion of the male population state long-term sick or disabled as their reason for inactivity (25.4 per cent compared to 10.4 per cent).

Other

Around 8,700 people from minority religious groups were classed as economically inactive (31.1 per cent). Of those, 18.9 per cent of people gave the reason of looking after home or family. Females were five times more likely to be looking after home or family than males (27.1 per cent compared to 4.9 per cent).

Those from minority religious groups have a higher proportion of people who are retired than in the Muslim population (43.2 per cent compared to 17.0 per cent). There were a higher proportion of males (49.9 per cent) when compared to females (39.3 per cent). This is also the case for those who are long term sick or disabled; 26.6 per cent of minority religious groups state this as a reason (31.8 per cent of males and 23.6 per cent of females).

In contrast to the rest of the minority religious groups, of the 709 economically inactive Jewish people in Wales (42.8 per cent), 71.8 per cent are retired. This reflects the older population and is much higher than the 29.3 per cent of Sikhs.

People with no religion show a very similar pattern to those from minority religious groups. The majority of the 170 thousand people (26.1 per cent) classed as inactive stated retirement as the reason for inactivity (39.6 per cent); this was higher in males (48.8 per cent) than females (31.4 per cent). The next most common reason was long term sick or disabled (28.3 per cent) comprising of 33.7 per cent of inactive males and 23.4 per cent of inactive females. Similar to the other religious groups, there was a much higher proportion of females looking after home or family (34.3 per cent) compared to males (6.2 per cent).

Small Area Geography

Of the LSOAs in Table 2 which show high proportions of Christian people, two show interesting patterns of labour market statistics. Gele 3 in Conwy and Mold South 2 in Flintshire each have over three-quarters of their population stating Christianity as their religion. The economic activity rate (excluding students) in Gele 3 is 47.5 per cent, 13.9 percentage points below average. The employment and unemployment rates (excluding students) are also distinctly below average (46.1 and 1.5 per cent respectively) along with a correspondingly high inactivity rate (52.5 per cent), predominantly due to a higher than average proportion of retirees. In contrast Mold South 2 has a higher than average economic activity rate with 71.5 per cent of the population either employed (69.1 per cent) or unemployed (2.4 per cent). The unemployment rate is around half that of Wales (4.2 per cent).

The LSOAs with high proportions of Muslims each have around average Activity and Inactivity rates, but the unemployment rates within those who are active are much higher than the Wales average ranging from 6.7 to 9.6 per cent unemployed.

There are a few LSOAs with high proportions of those stating minority religious groups also worth noting. Butetown 6 (6.4 per cent Hindus) has a very high economic activity rate (83.0 per cent) with high employment (80.6 per cent) and low unemployment (2.4 per cent). Adamsdown 1 (1.8 per cent Buddhists) also has a high economic activity rate (71.0 per cent) but within those active people, there was a high proportion of unemployment (10.2 per cent). A similar picture is shown in Plasnewydd 2 (1.4 per cent Sikhs) where a high activity rate (79.2 per cent) incorporates a high unemployment rate (10.3 per cent). The LSOAs with high proportions of Jewish people have average activity and employment rates but have low unemployment ranging from 1.7 to 2.8 per cent compared to the 4.2 per cent Wales figure.

The LSOAs with high proportions of those stating no religion have below average economic activity rates, with low employment (35.8 to 46.4 per cent compared to 57.2 for Wales) and high unemployment (7.0 to 11.8 per cent). This corresponds with high inactivity rates, in particular, Maerdy 2 in Rhondda Cynon Taf had over half the population stating inactivity (55.0 per cent).

Industry

The Census asked questions relating to a persons main job. The main activity of their employer or business was used to derive the type of industry they work in. Table 3 shows the top five industries with the highest proportion of each religions population working in them.

There is notable variation across the religions. In the whole of Wales, the most common category of industry to work in was 'Wholesale and retail trade, vehicle repair' with around a sixth (15.6 per cent) of the population. This is closely followed by the 'human health and social work activities' industry with 14.4 per cent. 'Manufacturing', 'Education' and 'Construction' are also common industries with 10.5, 10.1 and 8.2 per cent of the population respectfully.

The most common industries in the Christian population are similar to that of Wales with the same top 4 (albeit in a different order). 'Human health and social work activities' was the most common (15.2 per cent) and 15.0 per cent of Christians worked in 'Wholesale and retail trade, vehicle repair'. Christians also commonly work in the 'Public administration and defence' industry (8.4 per cent). Focusing on gender, there are considerable differences in the proportion of people within each industry. For example, whilst 15.2 per cent of Christians work in the 'Health and social work activities' industry, this equates to almost a quarter of Christian women (24.2 per cent) and 5.8 per cent of men. The opposite trend is shown in 'Manufacturing' where 16.1 per cent of Christian males work in the industry compared to 4.8 per cent of women.

Over half of the Muslim population are categorised as working in their top three industries. These were 'Accommodation and food service activities' (22.0 per cent), 'Wholesale and retail trade, vehicle repair' (17.2 per cent) and 'Human health and social work activities' (14.6 per cent). Those working in 'Accommodation and food service activities' were predominantly men (26.8 per cent compared to 9.7 per cent of women). The Muslim population also had more females working in the 'Human health and social work activities' industry (24.2 per cent) but the proportion of males was almost double that of Christians working in health (10.8 per cent). Another 8.0 per cent of the Muslim population work in the 'Transport and storage' industry and 7.2 per cent of Muslims work in 'Education'.

Almost half of the minority religious group population work in the same top three industries as the Muslim population (in different proportions). The most common industry was 'Human health and social work activities' with nearly a quarter of the population (22.2 per cent). There were a higher proportion of females (27.6 per cent) but the proportion of males was higher than the Christian and Muslim populations (17.3 per cent). The next most common industry was 'Wholesale and retail, vehicle repair' (15.8 per cent) and 'Accommodation and food service activities' (9.8 per cent). Other common industries were 'Education' (9.4 per cent) and 'Manufacturing' (6.6 per cent), also showing interesting gender disaggregation differences.

Those with no religion showed a similar pattern to Wales as a whole, with the same top 5 industries. The most common industry to work in was 'Wholesale and retail trade, vehicle repair' with 16.4 per

cent of the population. A further 13.0 per cent of people worked in 'Human health and social work activities'; this was predominantly made up of the female population with 22.9 per cent compared to 5.5 per cent of males. The other industries in the top five also had disproportionate gender splits; 'Manufacturing' (11.2 per cent overall) included 15.9 per cent of males and 5.0 per cent of females, 'Construction' (9.2 per cent overall) similarly included 14.8 per cent of males and only 1.7 per cent of females and 'Education' (8.6 per cent overall) included 5.5 per cent of males but 12.8 per cent of females.

Table 3: Top five types of Industry, by religion, 2011

Percentage of population - All usual residents aged 16 and over in employment the week before the census

| Religion | Top five industries | %AII | %Male | %Female | |
|-------------|---|------|-------|---------|--|
| All People | -Wholesale and retail trade, vehicle repair | 15.6 | 15.1 | 16.1 | |
| | -Human health and social work activities | 14.4 | 6.0 | 23.7 | |
| | -Manufacturing | 10.5 | 15.7 | 4.9 | |
| | -Education | 10.1 | 5.6 | 15.0 | |
| | -Construction | 8.2 | 14.0 | 1.8 | |
| Christian | -Human health and social work activities | 15.2 | 5.8 | 24.2 | |
| | -Wholesale and retail trade, vehicle repair | 15.0 | 14.7 | 15.3 | |
| | -Education | 11.2 | 5.6 | 16.4 | |
| | -Manufacturing | 10.3 | 16.1 | 4.8 | |
| | -Public administration and defence | 8.4 | 8.1 | 8.7 | |
| Muslim | -Accommodation and food service activities | 22.0 | 26.8 | 9.7 | |
| | -Wholesale and retail trade, vehicle repair | 17.2 | 16.1 | 19.8 | |
| | -Human health and social work activities | 14.6 | 10.8 | 24.2 | |
| | -Transport and storage | 8.0 | 10.6 | 1.6 | |
| | -Education | 7.2 | 4.3 | 14.4 | |
| Minority | -Human health and social work activities | 22.2 | 17.3 | 27.6 | |
| religious | -Wholesale and retail trade, vehicle repair | 15.8 | 16.7 | 14.7 | |
| groups | -Accommodation and food service activities | 9.8 | 10.3 | 9.3 | |
| | -Education | 9.4 | 6.7 | 12.4 | |
| | -Manufacturing | 6.6 | 8.6 | 4.3 | |
| No religion | -Wholesale and retail trade, vehicle repair | 16.4 | 15.6 | 17.6 | |
| | -Human health and social work activities | 13.0 | 5.5 | 22.9 | |
| | -Manufacturing | 11.2 | 15.9 | 5.0 | |
| | -Construction | 9.2 | 14.8 | 1.7 | |
| | -Education | 8.6 | 5.5 | 12.8 | |

Glossary

Accommodation type: This refers to the type of accommodation used or available for use by an individual household. Examples include the whole of a terraced house, or a flat in a purpose-built block of flats. Flat, maisonette or apartment, or mobile/temporary accommodation' includes all household types that are not a whole house or bungalow.

Age: Age is derived from the date of birth question and is a person's age at their last birthday, at 27 March 2011.

Bedrooms: The number of bedrooms in a household's accommodation. A bedroom is defined as any room that was intended to be used as a bedroom when the property was built, or any room that has been permanently converted for use as a bedroom. It also includes all rooms intended for use as a bedroom even if not being used as a bedroom at the time of the Census. Bedsits and studio flats are counted as having one bedroom.

Country of birth: The country in which a person was born. In the 2011 Census, the country of birth question included six tick box responses - one for each of the four parts of the UK, one for the Republic of Ireland, and one for 'Elsewhere'. Where a person ticked 'Elsewhere', they were asked to write in the current name of the country in which they were born. Responses are assigned codes based on the National Statistics Country Classification.

Economic activity: Economic activity relates to whether or not a person was working or looking for work in the week before census. Rather than a simple indicator of whether or not someone was currently in employment, it provides a measure of whether or not a person was an active participant in the labour market. A person's economic activity is derived from their 'Activity last week'. This is an indicator of their status or availability for employment - whether employed, actively looking for work, waiting to start a new job, available to start a new job, or their status if not employed or not seeking employment. Additional information included in the economic activity classification is also derived from information about the number of hours a person works and their type of employment - whether employed or self-employed.

General health: General health is a self-assessment of a person's general state of health. People were asked to assess whether their health was very good, good, fair, bad or very bad. This assessment is not based on a person's health over any specified period of time.

Ethnic Group: Ethnic Group classifies people according to their own perceived ethnic group and cultural background. The England and Wales census first asked the ethnic group question in 1991. Since 1991 the number of tick boxes has grown from nine to 18 in 2011, with some changes to tick box labels, placement and question instructions. Changes to the questionnaire were made to improve data collection and accuracy of the results, some improvements will affect direct comparability of 2011 and 2001 statistics.

Highest level of qualification: The highest level of qualification is derived from the question asking people to indicate all types of qualifications held. People were also asked if they held foreign qualifications and to indicate the closest equivalent. The four levels are Level 1 (1-4 O Levels/CSE/GCSEs (any grades), Entry Level, Foundation Diploma, NVQ Level 1, Foundation GNVQ, Basic/Essential Skills), Level 2 (5+ O Level (Passes)/CSEs (Grade 1)/GCSEs (Grades A*-C), School Certificate, 1 A Level/ 2-3 AS Levels/VCEs, Intermediate/Higher Diploma, Welsh Baccalaureate Intermediate Diploma, NVQ level 2, Intermediate GNVQ, City and Guilds Craft, BTEC First/General Diploma, RSA Diploma), Level 3 (2+ A Levels/VCEs, 4+ AS Levels, Higher School Certificate, Progression/Advanced Diploma, Welsh Baccalaureate Advanced Diploma, NVQ Level 3; Advanced GNVQ, City and Guilds Advanced Craft, ONC, OND, BTEC National, RSA Advanced Diploma) and Level 4 and above (Degree (for example BA, BSc), Higher Degree (for example MA, PhD, PGCE), NVQ Level 4-5, HNC, HND, RSA Higher Diploma, BTEC Higher level, Foundation degree (NI), Professional qualifications (for example teaching, nursing, accountancy). Apprenticeships and other qualifications included Apprenticeship, Vocational/Work-related Qualifications, Foreign Qualifications (not stated/level unknown).

Household Composition: Household composition classifies households according to the relationships between the household members. Households consisting of one family and no other usual residents are classified according to the type of family (married, same-sex civil partnership or cohabiting couple family, or lone parent family) and the number of dependent children. Other households are classified by the number of

people, the number of dependent children, or whether the household consists only of students or only of people aged 65 and over.

Household Reference Person (HRP): The household reference person is the householder, which is the household member who owns the accommodation; or is legally responsible for the rent; or occupies the accommodation as reward of their employment, or through some relationship to its owner who is not a member of the household. If there are joint householders, the one with the highest income is the household reference person. If their income is the same, then the eldest one is the household reference person.

Household: A household is defined as one person living alone, or a group of people (not necessarily related) living at the same address who share cooking facilities and share a living room or sitting room or dining area. A household must contain at least one person whose place of usual residence is at the address. A group of short-term residents living together is not classified as a household, and neither is a group of people at an address where only visitors are staying.

Industry: The industry in which a person works relates to their main job, and is derived from information provided on the main activity of their employer or business. This is used to assign responses to an industry code based on the Standard Industrial Classification 2007

National Identity: A person's national identity is a self-determined assessment of their own identity with respect to the country or countries with which they feel an affiliation. This assessment of identity is not dependent on legal nationality or ethnic group.

In the 2011 Census, the national identity question included six tick box responses - one for each of the four parts of the UK (English, Welsh, Scottish and Northern Irish), one for British, and one for 'Other'. Where a person ticked 'Other' they were asked to write in the name of the country. People were asked to tick all options that they felt applied to them. This means that in results relating to national identity people may be classified with a single national identity or a combination of identities.

NS-SeC: The National Statistics Socio-economic Classification (NS-SEC) provides an indication of socioeconomic position based on occupation. It is an Office for National Statistics standard classification. To assign a person to an NS-SEC category their occupation title is combined with information about their employment status, whether they are employed or self-employed, and whether or not they supervise other employees. Not classified includes full time students, occupations not stated or inadequately described and not classifiable for other reasons Full-time students are recorded in the' full-time students' category regardless of whether they are economically active or not.

Occupancy rating: Occupancy rating provides a measure of whether a household's accommodation is overcrowded or under occupied. There are two measures of occupancy rating, one based on the number of rooms in a household's accommodation, and one based on the number of bedrooms. The ages of the household members and their relationships to each other are used to derive the number of rooms/bedrooms they require, based on a standard formula. The number of rooms/bedrooms required is subtracted from the number of rooms/bedrooms in the household's accommodation to obtain the occupancy rating. An occupancy rating of -1 implies that a household has one fewer room/bedroom than required, whereas +1 implies that they have one more room/bedroom than the standard requirement.

Religion: This is a person's current religion, or if the person does not have a religion, 'no religion'. No determination is made about whether a person was a practicing member of a religion. Unlike other census questions where missing answers are imputed, this question was voluntary, and where no answer was provided the response is categorized as 'not stated'. The following religion classifications were available: Christian, Buddhist, Hindu, Jewish, Muslim, Sikh, Other religion, No religion or Religion not stated. The question included an 'other' tick box where the respondent was invited to write in their religion if it wasn't listed. See overleaf.

Usual Resident: A usual resident of the UK (for census output purposes only) is anyone who, on 27 March 2011, is in the UK and has stayed or intends to stay in the UK for a period of 12 months or more, or has a permanent UK address and is outside the UK and intends to be outside the UK for less than 12 months

Background Notes

1. Context

The Welsh Government's Programme for Government (2011-2016) states the Government's commitment to advance the equality of opportunity and to tackle discrimination. The Welsh Government Strategic Equality Plan details how the Government is fulfilling the general duty in the Equality Act 2010 and the Wales-specific equality duties. The Strategic Equality Plan sets out outcome-focused equality objectives which put the spotlight on the practical differences needed to make to people's lives. The objectives are based on the robust evidence that Welsh public bodies (including the Welsh Government itself) have gathered, and on engagement with organisations and individuals.

This bulletin adds to the evidence base on faith groups in Wales.

2. Data source

The Office for National Statistics (ONS) undertakes the Census in England and Wales. Every ten years since 1801, apart from 1941, the nation has set aside one day for the Census – an estimate of all people and households in England and Wales. It is the most complete source of information about the population that we have. Every effort is made to include everyone, and that is why the census is so important. It is the only survey which provides a detailed picture of the entire population, and is unique because it covers everyone at the same time and asks the same core questions everywhere. This makes it easy to compare different parts of the country.

3. Users and Uses

The Census provides estimates of the characteristics of all people in England and Wales on Census night. These are produced by the ONS for a variety of users including government, local and unitary authorities, business and communities. ONS have ensured that the data collected meet users' needs via an extensive 2011 Census outputs consultation process.

This bulletin focusses on religion and has many potential users in the Welsh Government, local authorities, as well as in faith groups, non faith groups and equalities groups around Wales.

4. Rounding and symbols

In tables and charts where figures have been rounded to the nearest final digit, there may be an apparent discrepancy between the sum of the constituent items and the total shown. This also applies where percentage point differences have been quoted – these have been calculated from the unrounded data and so may appear to be larger or smaller than that difference between quoted figures.

The following symbols may have been used throughout this publication and associated tables:

- percentages less than 0.5 but higher than zero
- . not applicable
- .. not available
- ~ not yet available
- * figure is less than 5, or is based on a figure less than 5.

5. Key Quality Information

This section provides a summary of information on this output against five dimensions of quality: Relevance, Accuracy, Timeliness and Punctuality, Accessibility and Clarity, and Comparability.

For more information see: Quality and Methodology Information for 2011 Census - Statistics for England and Wales: March 2011

5.1 Relevance

The Census provides a once-in-a-decade opportunity to get an accurate, comprehensive and consistent picture of the most valuable resource of England and Wales – its population. The census provides the only source of directly comparable statistics for both small areas and minority population groups across England and Wales.

Other sources for data on religious groups exist such as the Annual Population Survey (APS), the National Survey for Wales and the British Social Attitudes Survey. Some religious groups also compile their own data on religious activity. These surveys only cover a small portion of the population however and so are not as accurate as the Census figures.

5.2 Accuracy

All Census population estimates were extensively quality assured, using other national and local sources of information for comparison and review by a series of quality assurance panels.

The 2011 Census achieved its overall target response rate of 94 per cent of the usually resident population of England and Wales, and over 80 per cent in all local and unitary authorities.

Full details of 2011 Census quality assurance and methodology are available at: http://www.ons.gov.uk/ons/guide-method/census/2011/census-data/2011-census-user-guide/quality-and-methods/index.html

Small level geography

Where the size of particular subgroups of the population is small in small geographical areas such as Lower Layer Super Output Areas (LSOAs) the estimates are likely to have larger confidence intervals.

As part of the <u>statistical disclosure control methodology</u> which is employed in the processing of the 2011 Census to ensure confidentiality, some limited use of targeted record swapping was used by the ONS. This involves swapping a percentage of household records between geographic areas. While all households had a chance of being swapped, the swapping was targeted towards individuals and households with unique or rare characteristics. By targeting the swapping in this way the protection could be achieved by swapping a lower number of households than if the swapping had been done entirely randomly. Most swapping was done at MSOA level or below, therefore larger areas such as Local Authorities will not have been greatly affected by this disclosure control. There will however, have been greater impacts at smaller areas.

Measuring religion

The England and Wales census asked the same voluntary religion question in 2011 as was asked in 2001. The question ('What is your religion?') asks about religious affiliation, that is how we connect or identify with a religion, irrespective of actual practice or belief. Religion is a many sided concept and there are other

aspects of religion such as religious belief, religious practice or belonging which are not covered in this analysis.

Religion is an important defining characteristic of people's identity. Collecting information on religious affiliation complements other questions on people's ethnic group, national identity and language to provide a detailed picture of the society we live in, and how it is changing.

Throughout the bulletin the group 'minority religious groups' is used to summarise findings for the Hindu, Buddhist, Sikh, Jewish and Other religious populations. Data is available for each of these groups separately in the annex tables published alongside this bulletin.

The 2011 census question "What is your religion?" included an "Other" tick box option where the respondent could write in their religion if it wasn't listed. Below is a list of groups included in the "Other religion" and "No religion" groups:

- Included in "Other religion": Animism, Baha'I, Believe in God, Brahma, Kumari, Chinese Religion, Church of All Religion, Confucianist, Deist, Druid, Druze, Eckankar, Heathen, Jain, Mixed Religion, Mysticism, Native American Church, New Age, Occult, Own Belief System, Pagan, Pantheism, Rastafarian, Ravidassia, Reconstructionist, Satanism, Scientology, Shamanism, Shintoism, Spiritual, Spiritualist, Taoist, Theism, Thelemite, Traditional African Religion, Unification Church, Universalist, Vodun, Wicca, Witchcraft, Zoroastrian and other religions.
- Included in "No religion": No religion, Jedi Knight, Agnostic, Atheist, Humanist, Heavy Metal, Free Thinker, Realist.

A full table of the numbers in Wales recording each of these religions in the 2011 Census is available in the supplementary tables published along with this bulletin. The data is also available on NOMIS where it can be linked with other Census variables.

The ONS Focus on Ethnicity and Religion report, 2006 edition provides some commentary (page 4) on measurement of religion citing how different questions about religion have been used in a number of different surveys including the Labour Force Survey ("What is your religion even if you are not currently practicing?") and the British Social Attitudes Survey ("Do you regard yourself as belonging to any particular religion") and the effect that using different question wording can have. The Census question "What is your religion?" may suggest an expectation that people would have a religion. People's willingness to report 'no religion' as well as their willingness to identify with particular religions may have changed between 2001 and 2011 as social attitudes towards religion change.

Measuring Ethnicity

It wasn't possible to include a separate tick-box for all ethnic groups, therefore a tick-box with a write-in option for 'Any Other' background was provided within each of the five categories. Some examples of what could be found within the written responses of the 'Any Other' ethnic groups could include:

- 'Any Other White' Polish and Greek,
- 'Any Other Mixed' Black British and White Asian and White and Black African,
- 'Any Other Asian' Korean and Japanese,
- 'Any Other Black' Black American and Black European,
- 'Any Other ethnic group'- Polynesian and Melanesian,

It is important to note that assumptions should not be made about a particular ethnic group, there are some people in ethnic minorities that could (or wish to) belong under any of the 'Other' categories.

5.3 Timeliness and Punctuality

The 2011 Census was undertaken by the ONS on the 27th March 2011. Data was first published on 16th July 2012 and is now freely available online. The next Census will be in 2021.

5.4 Accessibility and Clarity

This Statistical Bulletin was pre-announced and then published on the Statistics section of the Welsh Government website, along with an Executive Summary and Annex tables of the data used.

Census data, including that sourced in this bulletins' summaries are available to download from NOMIS

5.5 Comparability and Coherence

Ethnicity

Changes to the questionnaire were made to improve data collection and accuracy of the results, some improvements will affect direct comparability of 2011and 2001 statistics. For example:

- The re-positioning of the 'Chinese' tick box from 'Any other ethnic group' to Asian/Asian British. The 'Asian other' and 'Asian' populations will not be comparable between 2001 and 2011
- New tick box 'Gypsy or Irish Traveller': Respondents may have identified in 2001 as 'British', 'Irish' or 'Any other White background' but instead use the new tick-box to identify as 'Gypsy or Irish Traveller' in 2011.
- New tick box Arab: Data from the 2001 Census suggested that many British Arabs ticked one of the 'Other' categories.

National Survey for Wales

Within the bulletin references are made to analysis performed using the National Survey for Wales. These results are not directly comparable to the Census data because of differing collection methods and sample sizes. The figures are to add value to the analysis only.

The National Survey for Wales is a face-to-face survey of people across Wales. Each year over 14,000 people aged 16 and over were asked for their opinions on a wide range of issues affecting them and their local area. Respondents are selected at random to ensure the results are representative. The results of the National Survey are weighted to compensate for unequal selection probabilities and differential non-response (i.e. to ensure that the age and sex distribution of the final dataset matches that of the Welsh population).

When referring to a "Typical Person" the National Survey means the most common type of person in Wales (e.g. Welsh national, urban, male, white, aged between 45 and 64, educated to NQF level 2, keeping up well with financial obligations).

The analysis referring to experience of discrimination was based on answers from the following question: "In the last 12 months have you personally experienced discrimination, harassment or abuse for any of these reasons?" The respondent was then asked to list the letter(s) associated with reasons for the discrimination.

More information on the analysis performed by the survey can be found through the following links (Pdf links):

Satisfaction with Local Authority Services (from the housing chapter): http://gov.wales/docs/caecd/research/2014/140523-national-survey-2012-13-local-authority-services-en.pdf

Satisfaction with health services (from the health chapter):

http://gov.wales/docs/caecd/research/2014/140523-national-survey-2012-13-health-services-en.pdf

Satisfaction with public services (also from the health chapter):

http://gov.wales/docs/caecd/research/2014/140523-national-survey-2012-13-public-services-en.pdf

The Annual Population Survey

The Annual Population Survey, an ONS sample survey, asks a question on religious affiliation, although comparisons with the census should be treated with caution for methodological reasons. Between 2005 and 2010 the proportion of all (England and Wales) respondents reporting to be Christian fell from 77 per cent to 70 per cent, the proportion reporting no religion increased from 16 per cent to 21 per cent and the proportion reporting to be Muslim increased from 3.8 per cent to 4.8 per cent. The question changed in 2011 to be consistent with the census question. In 2011, 63.1 per cent reported to be Christian, 27.9 per cent as having no religion and 4.8 per cent as Muslim.

British Social Attitudes Survey

The British Social Attitudes Survey undertaken by NatCen occasionally includes questions about religious affiliation and attendance. In the <u>British Social Attitudes Survey 28th Edition</u> the chapter on religion explores how to measure 'religiosity' and examines religious affiliation, whether they were brought up in a religion and whether they regularly attend religious services. <u>British Social Attitudes Survey, 30th edition</u> includes a section on identities which includes religious identity. This includes trends in religious affiliation as reported in the survey and is based on question about belonging to a religion.

Other UK countries

ONS is responsible for carrying out the Census in England and Wales. Simultaneous but separate Censuses took place in Scotland and Northern Ireland. These were run by the <u>National Records of Scotland</u> (NRS) and the <u>Northern Ireland Statistics and Research Agency</u> (NISRA) respectively.

Analysis of statistical information about religion in Scotland, including that available from the 2011 Census for Scotland is available at:

http://www.gov.scot/Topics/People/Equality/Equalities/DataGrid/Religion

Analysis of the 2011 Census for Northern Ireland relating to religion is available at: http://www.nisra.gov.uk/census/2011/analysis.html

6. Useful links

Welsh Government Census publications: http://gov.wales/statistics-and-research/census-population/?lang=en

ONS Census pages:

- 2011 Census
- Quality and methods
- Religion in England and Wales 2011
- What does the Census tell us about religion in 2011?
- What does the Census tell us about religion in 2011? (Infographic)
- Ethnicity and religion of non UK born population in England and Wales 2011

7. Contact information

We actively encourage feedback from our users. If you have any comments please e-mail us at: stats.inclusion@wales.gsi.gov.uk

If you require any further information, contact details are as follows:

Rebecca Armstrong Social Justice Statistics Welsh Government Cathays Park Cardiff CF10 3NQ

Email: stats.inclusion@wales.gsi.gov.uk

Telephone: 02920 826023

