



The Scottish  
Government  
Riaghaltas na h-Alba

Scottish Government  
Equality Outcomes:  
Religion and Belief  
Evidence Review

Equalities



**SCOTTISH GOVERNMENT  
EQUALITY OUTCOMES:  
RELIGION AND BELIEF  
EVIDENCE REVIEW**

**Communities Analytical Services, Scottish Government**

Scottish Government Social Research  
2013

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# 1 INTRODUCTION

## Purpose of this document

- 1.1 This paper is one of a series written to inform the development of equality outcomes for the Scottish Government. Guidance from the Equality and Human Rights Commission (EHRC) states that a range of relevant evidence relating to equality groups and communities should be used to help set equality outcomes that are likely to make the biggest difference in tackling inequalities.
- 1.2 The EHRC suggests the following criteria for selecting equality outcomes:
- Scale – how many people are affected by the issue and how does the issue impact on their life chances?
  - Severity – does the issue present a risk to equality of opportunity for particular protected groups? Is it a significant barrier to opportunity or freedom?
  - Concern – do equality groups and communities see it as a significant issue?
  - Impact – is the problem persistent or getting worse? What is the potential for improving life chances? Is the problem sensitive to public intervention?
  - Remit – are you able to address the issue given your remit?
- 1.3 This series of papers provides evidence for some of the questions listed above – in particular, on the scale and severity of issues facing equality groups. It is intended that this evidence will feed into a process of engagement with equality groups and communities, to help develop the most relevant equality outcomes.
- 1.4 These papers seek to identify key facts and evidence gaps for the equalities groups in policy areas including: education, employment, poverty, housing, transport, hate crime, justice, public appointments, health, sport, and culture.

## Key facts

- 1.5 Education: Muslims and Sikhs are among the adults most likely to have no qualifications, but young Muslims, Sikhs and Hindus are more likely than people from other religions to participate in post-compulsory education.
- 1.6 Employment: Church of Scotland and those with no religion have higher rates of economic activity and employment than the other religious groups, and Muslims have had the lowest employment rate since 2004. Gender differences are apparent, with twice as many Muslim men than Muslim women in employment. On average, Jews are paid more than Christians, who are paid more than Muslims.
- 1.7 Poverty: Muslims and Buddhists are the most likely religious groups to have a low income, although this is associated with their young age profile; Jews are likely to have the highest incomes. Roman Catholics are over-represented for residence in deprived areas. The welfare reforms are not expected to have an impact on the basis of religion.

- 1.8 Housing: religious patterning is apparent in housing tenure, with Sikhs and Jews most likely, and Buddhists and Hindus least likely, to own their own home.
- 1.9 Transport: the consultation reports reviewed to date have not identified any travel needs associated with religion.
- 1.10 Hate crime: the number of charges is increasing, but this may in part be attributable to increased awareness. Discriminatory attitudes towards Muslims are increasing, and are thought to comprise both religious and racial elements.
- 1.11 Justice: the proportion of Roman Catholics in prison is greater than their share of the population as a whole. Scotland's legal profession is dominated by those of the Church of Scotland and of no religion.
- 1.12 Public appointments: just over half of applicants in 2011-12 identified as belonging to a Christian denomination. The majority of these identified as Church of Scotland, with the remainder split between Roman Catholic and other Christian denominations.
- 1.13 Health: surveys show Hindus as the religious group with the best self-reported health and the most positive mental health scores. Health behaviours are mixed across religious groups, but in general, Muslims, Hindus and Buddhists have less harmful behaviour than Christian groups.
- 1.14 Sport: Islam and Church of Scotland are the religions with the smallest proportions of people meeting recommended levels of physical activity. Muslims and Catholics have below-average levels of participation in sport.
- 1.15 Culture: cultural engagement and participation do not vary substantially by religion, but levels are generally higher for Christians and lower for Muslims. Cultural attendance varies with the type of event.

### **Gaps in the data**

- 1.16 Small sample sizes are a severe constraint on the analysis that can be undertaken on data disaggregated by religion.
- 1.17 The *Scottish Pupil Census* does not collect information on religion, and data on students in Further and Higher Education do not include religion. Our review of education and religion is therefore based on the data that is contained in the Census.
- 1.18 Data on homeless applicants do not include religion.
- 1.19 Data including the religion of legal aid applicants may be published during 2013.

## 2 CONTEXT

### Legal definition of religion in the Equality Act (2010)<sup>1</sup>

- 2.1 Religion has the meaning usually given to it, but belief includes religious and philosophical beliefs including lack of belief (e.g. Atheism). Generally, a belief should affect your life choices or the way you live for it to be included in the definition.
- 2.2 It should be noted that some of the data sources cited in this Evidence Review cover the whole of the UK and so are not specific to Scotland. This will be pointed out in the text.

### Demography

- 2.3 Table 1 shows the religious composition of Scotland's population<sup>2</sup>. Note that 2011 Census equalities data are expected to be available from summer 2013<sup>3</sup>.

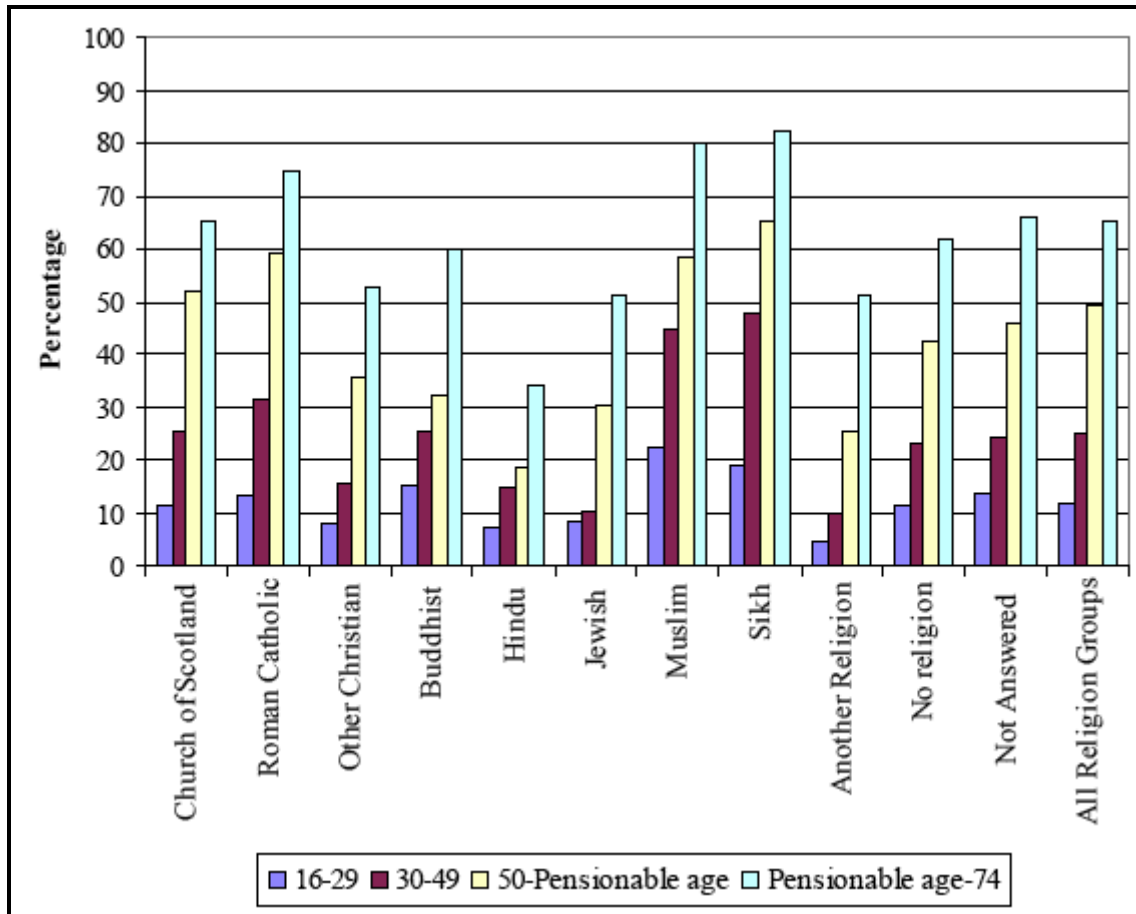
**Table 1: Current religion in Scotland - all people (Source: Census 2001)**

	Number (000's)	Percentage (%)
Church of Scotland	2,146.3	42.40
Roman Catholic	803.7	15.88
Other Christian	344.6	6.81
Buddhist	6.8	0.13
Hindu	5.6	0.11
Jewish	6.4	0.13
Muslim	42.6	0.84
Sikh	6.6	0.13
Another Religion	27.0	0.53
<i>All Religions</i>	<i>3,389.5</i>	<i>66.96</i>
No religion	1,394.5	27.55
Not Answered	278.1	5.49
<i>All no religion / Not answered</i>	<i>1,672.5</i>	<i>33.04</i>
<b>Base</b>	<b>5,062.0</b>	<b>100.00</b>

### 3 EDUCATION

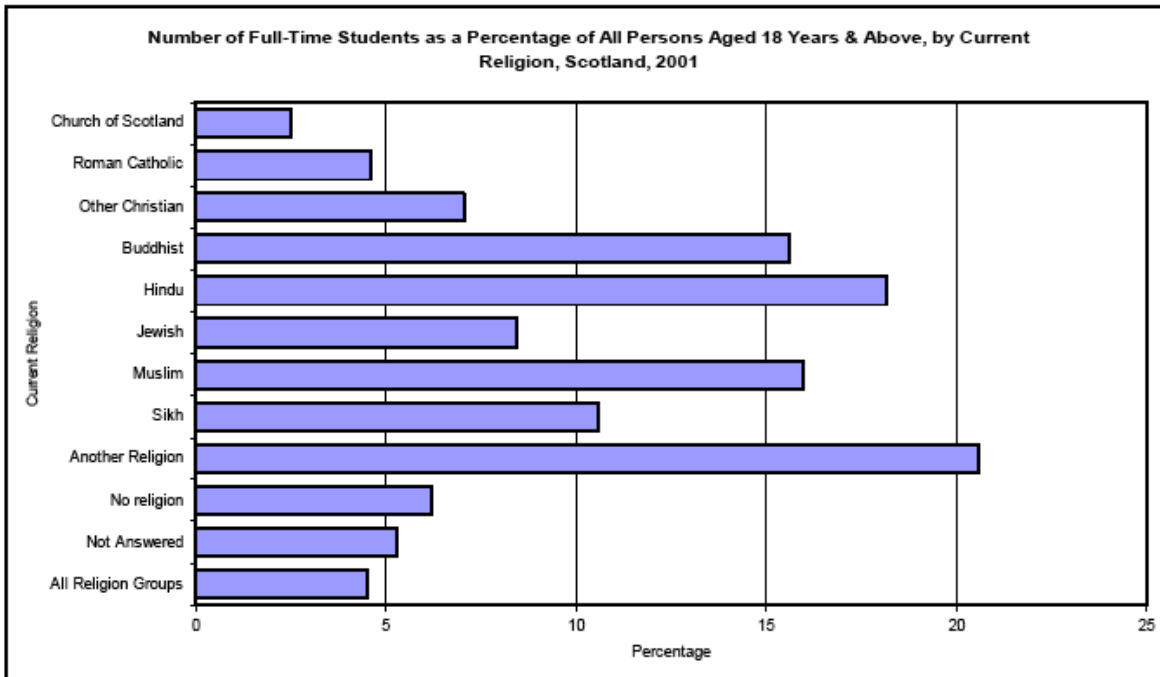
- 3.1 This section summarises the information available on education in Scotland, in relation to people identifying with particular religious groups.
- 3.2 The reader should note that the *Scottish Pupil Census* does not collect information on religion<sup>4</sup>. The Scottish Further and Higher Education Funding Council's *Single Equality Scheme* sets out how it will meet its statutory duties (under the Equality Act 2010) to eliminate discrimination and to promote equality between people of different characteristics, including religion<sup>5</sup>. However, its current monitoring reports – for 2010<sup>6 7</sup> – do not include religion. Similarly, the equality report of the Equality Challenge Unit<sup>8</sup> does not address religion.
- 3.3 The data in this section are therefore taken from the Scottish Census 2001, and show that there are differences in both those with no qualifications, and participation in post-school education, by religion.
- 3.4 Figure 1 shows that Muslims and Sikhs are among those most likely to have no qualifications<sup>9</sup>. The proportions of those without qualifications varies markedly when looking at different age groups – with those of pensionable age much less likely to have any qualifications than those aged 16-29.





**Figure 1: Adults with no qualifications (or qualifications not listed in the 2001 Census) by current Religion – All People aged 16-74 years. (Source: *Analysis of religion in the 2001 census, 2005*)**

3.5 In the Census data on participation in post-compulsory education (see Figure 2)<sup>10</sup>, there are again variations by religion. Muslims, Sikhs and Hindus more likely than people from other religions to participate in post-compulsory education.



**Figure 2: Participation in post-compulsory education (Source: 2001 Census)**

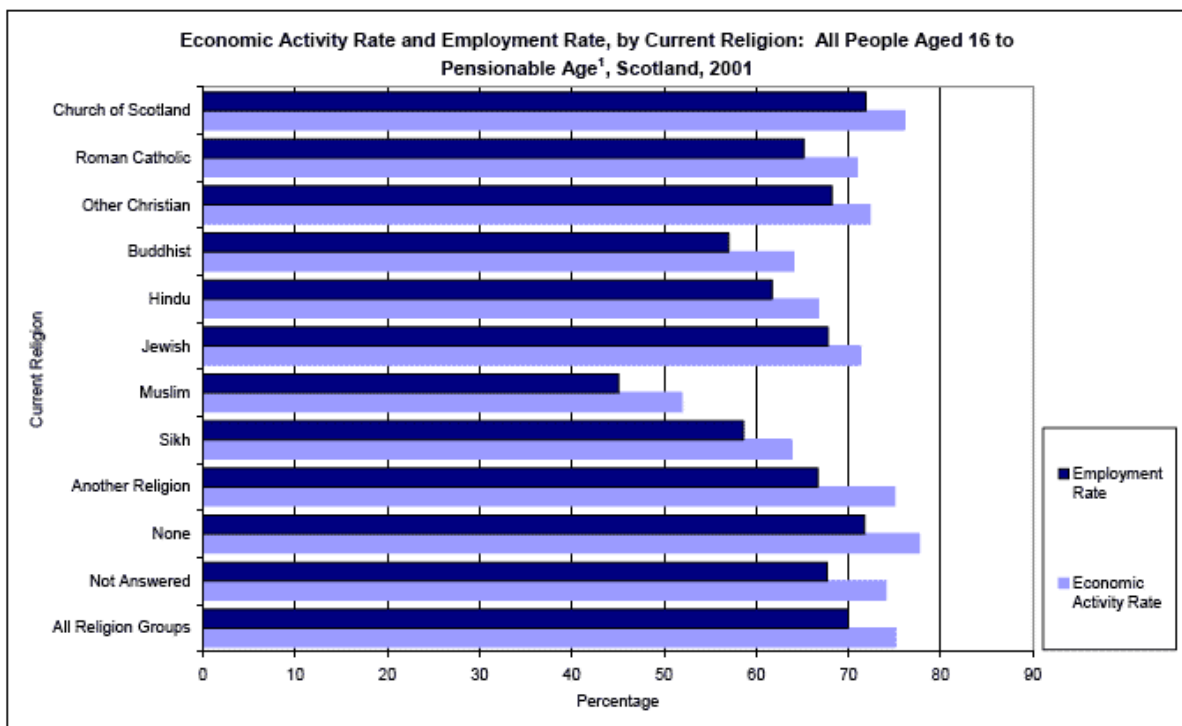
3.6 A report on diversity in the further education workforce<sup>11</sup> found virtually no research on staff experiences in relation to religion. The case studies of colleges in this report found that staff thought religion had been catered for effectively in institutions' equal opportunities policies, by means of allowances being made for the needs of specific individuals. However, the report's authors warn that this view may reflect a lack of knowledge and awareness of the issues encountered by the respondents.

## 4 EMPLOYMENT

4.1 This section reports the available data on economic activity, employment rates, pay gaps and employment patterns, by different religious groups.

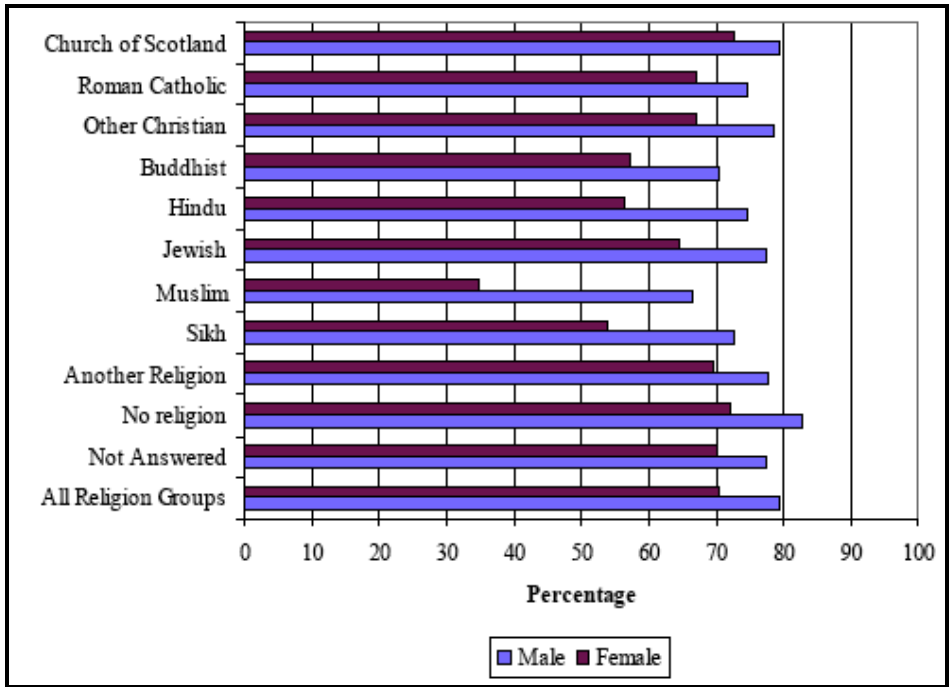
### Economic activity

4.2 Figure 3 shows that in 2001 the economic activity rates in Scotland varied by religion<sup>12</sup> – with the Church of Scotland and those with no religion experiencing a higher rate of economic activity and of employment than the other religious groups.



**Figure 3: Economic activity rate by current religion, 2001 (Source: *High-level summary of equality statistics, 2006*)**

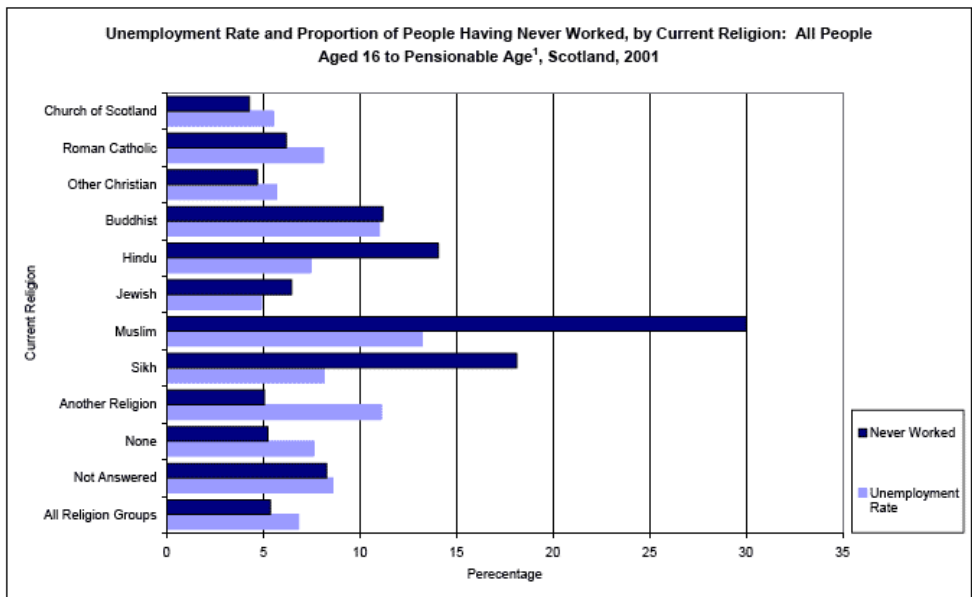
4.3 There are gender differences in economic activity levels between people based on religious affiliation. As Figure 4 shows<sup>13</sup>, around two-thirds of Muslim men (67%) are economically active compared with 35% of Muslim women. There are also relatively low rates of economic activity for Buddhist, Hindu and Sikh women.



**Figure 4: Economic activity rate by gender and current religion, 2001**  
 (Source: *Analysis of religion in the 2001 census, 2005*)

### Employment rates

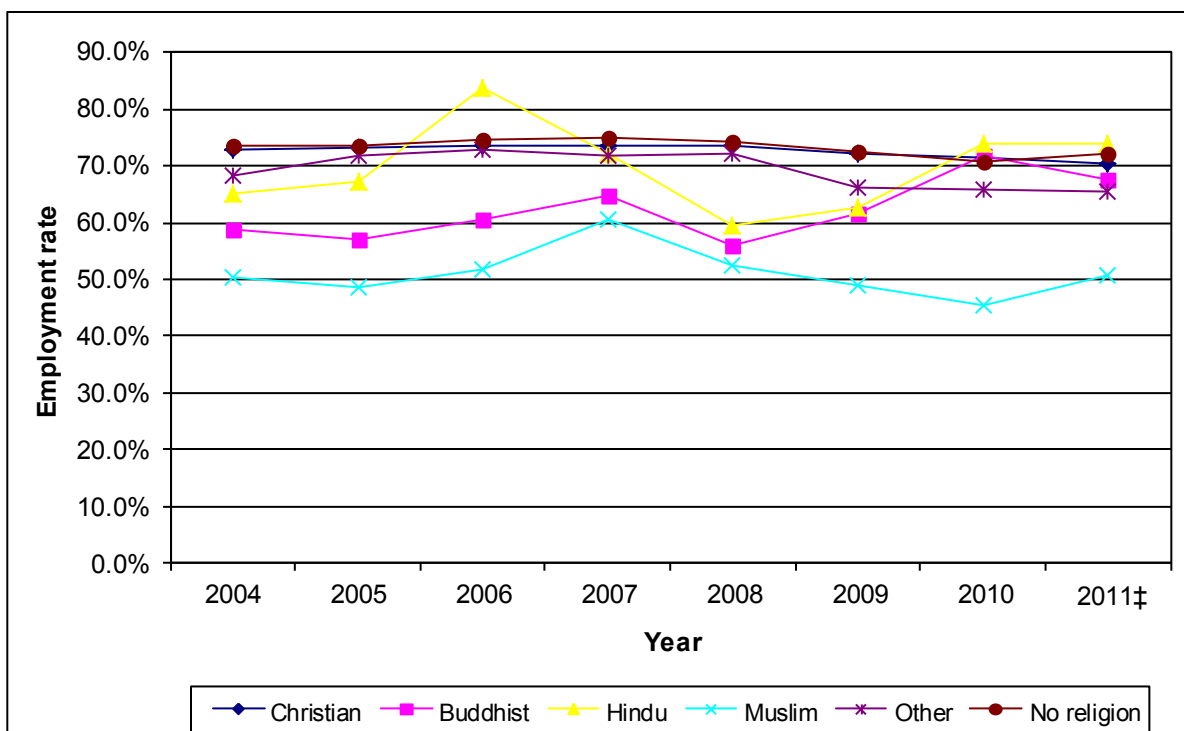
4.4 Figure 5 shows that there are large variations by religion in relation to people that are unemployed or have never worked<sup>14</sup>. For some religions, part of these variations may be explained by the differences in economic activity rate by gender.



**Figure 5: Unemployed and never worked by current religion, 2001**  
 (Source: *High-level summary of equality statistics, 2006*)

Notes: The age band '16 to Pensionable Age' refers to females aged between 16 and 59 years and males aged between 16 and 64 years. This is based on the state pension age in 2001 when the Census data were collected.

4.5 Figure 6 provides data over time in relation to religion and employment rates<sup>15</sup>. For the majority of religious groups for which data are available, the employment rate dropped from 2007 to 2010. However, for Buddhists and Hindus, employment rates increased over the two years to 2010 when their rates were higher than in 2007. Since 2004 the employment rates of Muslims has been consistently lower than the overall Scottish employment rate. The data for 2011 show small reductions in the employment rates for Christians, Buddhists and Others, with increases for Muslims; see the Note to the graph regarding the rise for No Religion. Due to the small sample sizes, it is not possible to display the trends for either the Jewish or Sikh groups separately: these groups have therefore been included in the "Other" group.



**Figure 6: Employment rates (16-64) by religion, Scotland, 2004-2011 (Source: Annual Population Survey, 2011)**

Note: There is a discontinuity in the series from 2011: Changes were made to the religion questions in January 2011 to bring them in line with the census data collection on these topics. A change in the ordering of the categories appears to have increased the levels of the "No religion" category.

### Religious pay gap

4.6 Metcalf (2009)<sup>16</sup> concludes that there is a detrimental religious pay gap for Muslim men and a beneficial religious pay gap for Jewish people, and observes that earlier research identified large detrimental pay gaps for Sikhs (page 56). However, whether there are gaps between other religions is unclear, as is the extent to which these gaps are indicative of a pay penalty related to religion. The author warns that the cited research into causes of religion or belief pay gaps uses data from 1994, and it is unclear whether these causes still hold.

4.7 Table 2 is a simplification provided by Metcalf, of pay gaps estimated by Longhi and Platt (2008)<sup>17</sup>. Longhi and Platt find that, compared to Christian men, only Jewish men and women and Hindu men earn higher hourly pay on average. However it is only for Jewish men that the confidence interval shows a statistically significant difference in average pay. Among those earning less on average than Christian men, only the pay gap of Muslim men is distinctively different when we take account of the 95% confidence intervals. Men who declare no religious affiliation are the most similar to Christian men in terms of average wages. The same applies to the comparison of Christian women, with women declaring no religious affiliation. In terms of the gender pay gap, only Jewish women do not seem to be penalised compared to Christian men. On average, Jewish, Buddhist and Hindu women seem to earn more than Christian women, although the gap is statistically significant only for Jewish women. This may reflect differences in qualification levels and work histories, as well as possibly other factors such as differences in caring and domestic responsibilities, though evidence on these ethno-religious differences is limited.

**Table 2: Religious pay gap by gender, 2004-07 (Source: Longhi and Platt 2008)**

	Percentage pay gap						
	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	No religion
Men		6*	-2*	-37	17	6*	1*
Women	16	9*	12	-8*	22	22	14

Notes: The comparator is Christian men. A negative value means the group has higher average pay than the Christian men comparator.

### Employment patterns

4.8 Table 3 outlines the variation by sector for different religious groups<sup>18</sup>. This shows that Muslims and Sikhs are more likely to be employed in “Wholesale and Retail Trade; Repairs” than other religious groups, and Hindus are more likely to be employed in “Health and Social Work” than other religious groups.

**Table 3: Industry of Employment by current religion - All People aged 16-74 years in Employment (Source: *Analysis of religion in the 2001 census, 2005*)**

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O,P,Q	Base
Church of Scotland	3	..	..	14	..	8	15	5	7	5	10	7	7	13	5	936,681
Roman Catholic	..	..	..	13	..	8	14	6	7	5	10	7	8	13	5	343,010
Other Christian	2	..	..	10	..	5	12	6	5	4	13	9	10	15	6	154,033
Buddhist	..	..	..	9	..	3	9	19	3	3	13	5	10	16	7	3,325
Hindu	..	..	..	5	..	..	13	6	4	4	18	6	8	28	3	2,698
Jewish	..	..	..	10	..	..	21	5	4	3	19	4	11	12	6	2,686
Muslim	..	..	..	6	..	..	36	16	6	3	9	3	5	9	3	12,610
Sikh	..	..	..	7	..	3	35	18	7	4	8	3	3	8	3	2,579
Another Religion	..	..	..	10	..	4	13	8	6	6	17	7	7	10	7	15,573
No religion	..	..	..	14	..	7	14	6	7	5	12	7	7	11	6	690,860
Not Answered	..	..	..	13	..	7	15	6	7	4	12	8	7	11	5	97,226
All Religion Groups	2	..	..	13	..	7	14	6	7	5	11	7	7	12	5	2,261,281

Notes: Row percentages. Any cells representing less than 2% have been marked with "..". They are judged to be insufficiently reliable for publication.

Industry A: Agriculture, Hunting and Forestry

Industry C: Mining and Quarrying

Industry D: Manufacturing

Industry E: Electricity, Gas and Water Supply

Industry F: Construction

Industry G: Wholesale and Retail Trade; Repairs

Industry H: Hotels and Restaurants

Industry I: Transport, Storage and Communication

Industry B: Fishing

Industry J: Financial Intermediaries

Industry K: Real Estate, Renting and Business Activities

Industry L: Public Administration and Defence; Social Security

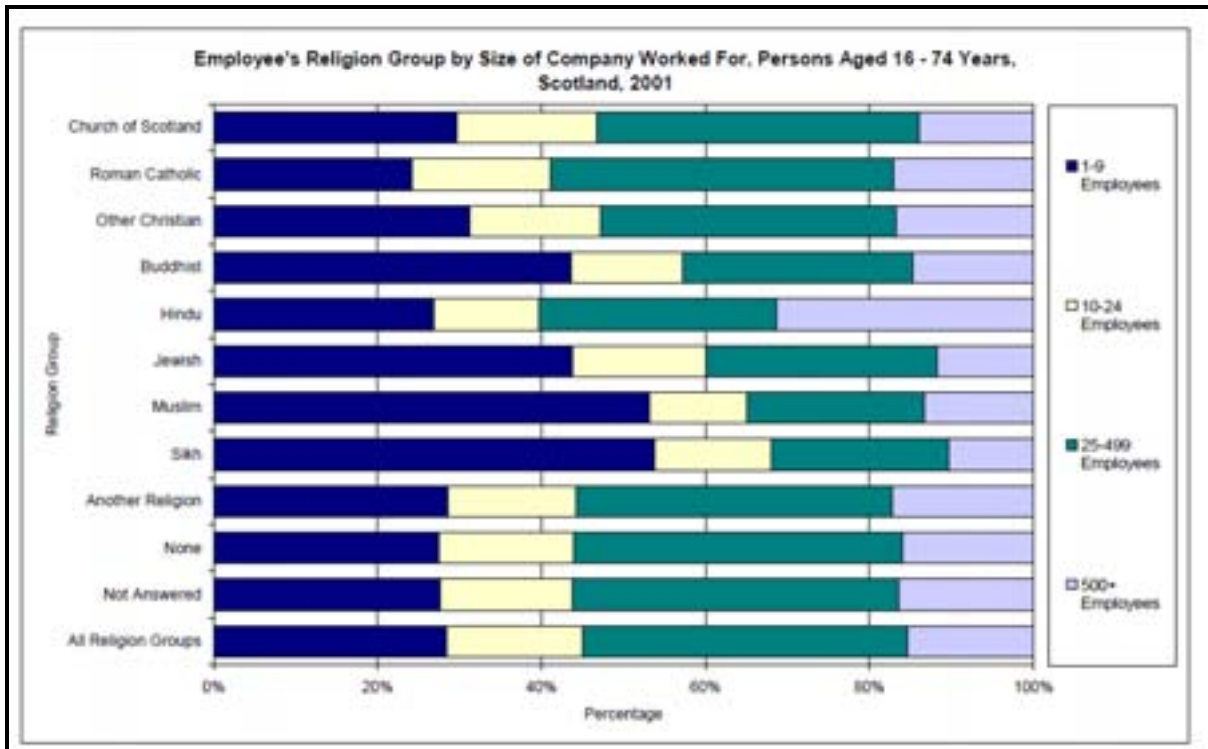
Industry M: Education

Industry N: Health and Social Work

Industry O,P,Q: Other

- 4.9 The *High Level Summary of Equality Statistics*<sup>19</sup> plots employees' religion against the size of the firm they work for (see Figure 7). In 2001, over half of Sikhs (54%) and Muslims (53%) worked in organisations with 9 people or less (micro-businesses). 44% of both Jewish and Buddhist adults worked in micro-businesses compared with 30% of adults in the Church of Scotland religion group and 24% of adults in the Roman Catholic religion group. 68% of Sikh adults and 65% of Muslim adults worked for 'small' businesses. This compares to 47% of adults in the Church of Scotland religion group and 41%

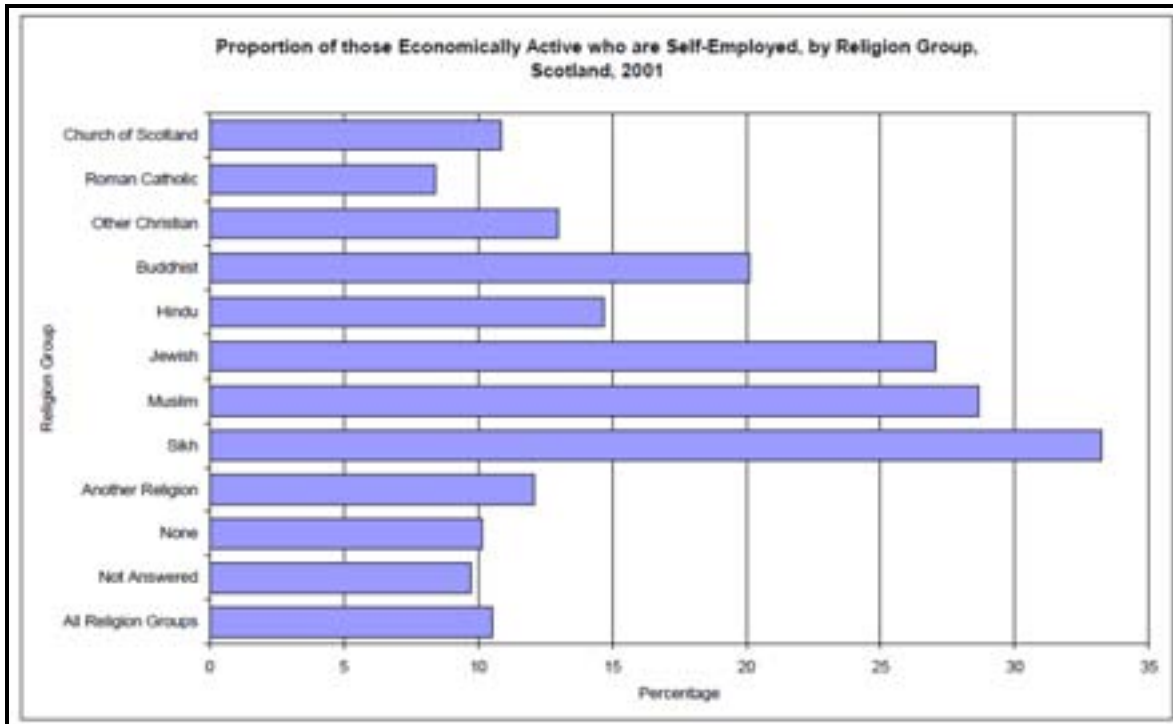
of adults in the Roman Catholic religion group who worked for 'small' businesses.



**Figure 7: Employees' religion and size of firm. (Source: High Level Summary of Equality Statistics, 2006)**

4.10 Regarding self-employment, in 2001, the proportion of all people in employment who were self-employed was highest for the following religious groups: Sikhs (33%), Muslims (29%) and Jewish (27%) (ibid, see Figure 8). By comparison, self-employment rates were substantially lower for the following religion groups; Other Christian (13%), Another Religion (12%) and Roman Catholic which had the lowest self-employment rate at 8%.





**Figure 8: Self-employment and religion. (Source: *High Level Summary of Equality Statistics, 2006*)**

## 5 POVERTY

5.1 This section looks at the distribution of wealth between religious groups, relative deprivation, and welfare reform.

### Wealth

5.2 The EHRC *Triennial Review* explains that, due to sample sizes, we can only report on the median ranking of wealth (see Table 4)<sup>20</sup>. In terms of religion or belief, while Muslim and Buddhist groups have the lowest levels of wealth of all groups, this must be viewed in the context of the age profile of those populations. These groups have a significantly younger age profile than the other religious groups, including Christian, Hindu, Jewish and Sikh. However, further analysis is required to explain the outcome for the secular and 'other' groups.

**Table 4: Total wealth inequality between and within religious groups in Britain, 2006/08 (Source: *Analysis of the Wealth and Assets Survey, 2006-08*)**

<b>Median wealth (£)</b>	<b>Rank in the overall distribution</b>	
GB Overall	204,500	50
<b>Religion of Household Representative Person</b>		
Christian	222,900	52
Buddhist	74,800	30
Hindu	206,100	50
Jewish	422,100	72
Muslim	41,600	23
Sikh	228,700	53
Any other religion	161,100	43
No religion	138,500	40

### Deprivation

5.3 The Scottish Government's 2005 report on deprivation<sup>21</sup> is based on data from the 2001 census. It explains that, for the first time, the 2001 Census included a voluntary question on current religion and 95% of people answered the question. It warns that the religion results should be interpreted with care; the results should be considered in the context of small populations, differing concentrations in large urban areas (where there are more deprived areas) and other factors such as age structure of different groups, family composition and housing tenure.

5.4 Just over 60% of people who described themselves as Roman Catholic live in the Glasgow and Clyde valley (which covers East Dunbartonshire, East Renfrewshire, Glasgow City, Inverclyde, North Lanarkshire, Renfrewshire, South Lanarkshire and West Dunbartonshire), and this area also contains 70% of the 15% most deprived areas in Scotland.

- 5.5 However, it is interesting to note that in 17 of the 32 local authorities, the percentage of Roman Catholics living in the 15% most deprived areas of Scotland is higher than the percentage of Roman Catholics living in the local authority as a whole. Of the remaining 15 authorities, 13 have equal percentages in the 15% most deprived areas and the local authority as a whole. Two authorities, Aberdeen City and Falkirk, have a greater proportion of Roman Catholics living outwith the 15% most deprived areas.
- 5.6 For Roman Catholics, higher levels of limiting long term illness and lack of qualifications in the middle age groups may partly explain their concentration in the most deprived areas. The *Analysis of Religion* in the 2001 Census shows that the proportion of Roman Catholics with a limiting long term illness is higher than the Scottish average (for example, 41% of men aged 50 to pensionable age compared with 31% across Scotland). In the 2001 Census 32% of Roman Catholics aged 30 to 49 had no qualifications, compared with 25% across Scotland.
- 5.7 People who described themselves as Muslims are also more likely to live in both the 10% most deprived areas and the 10% least deprived areas (see Table 5). 14% of Muslims live in the 10% most deprived, and 12% live in the 10% least deprived, however, between seven and eight per cent live in deciles five and six.
- 5.8 The prevalence of Muslims in the most deprived areas may be explained by higher levels of limiting long term illness among older people; and high levels of economic inactivity and lack of qualifications among younger people. The *Analysis of Religion* in the 2001 Census shows that 50% of Muslim women aged 50 to pensionable age, and 70% of those of pensionable age to 74 years, had a limiting long term illness. This compares with a Scottish average of 28% and 42% in the respective age groups. Of all the Religions analysed, Muslims were also most likely to be economically inactive (65% of Muslim women were economically inactive - considerably higher than the Scottish average for women of 27%). Younger Muslim people aged 16 to 49 years were among the most likely to have no qualifications (22% of Muslims compared with 12% across Scotland in the 16 to 29 age group, and 45% of Muslims compared with 25% across Scotland in the 30 to 49 age group).
- 5.9 Many other people who described themselves as belonging to religious groups including Jewish, Hindu, Sikh and Buddhist are more likely to be living in the least deprived areas in Scotland.

**Table 5: Percentage of each current religion group's population living in each SIMD decile, 2001 (Source: 2001 Census)**

	Population	Decile 1 - Most deprived	Decile 2	Decile 3	Decile 4	Decile 5	Decile 6	Decile 7	Decile 8	Decile 9	Decile 10 - Least deprived
Church of Scotland	2,146,251	8	9	9	10	10	10	11	11	11	11
Roman Catholic	803,732	19	14	12	10	9	7	7	7	8	7
Other Christian	344,562	5	6	8	9	10	11	12	11	12	14
Buddhist	6,830	7	6	8	11	9	11	10	11	12	16
Hindu	5,564	5	5	8	8	7	9	8	12	14	25
Jewish	6,448	3	3	5	5	5	5	6	11	15	43
Muslim	42,557	14	9	16	8	8	7	7	10	10	12
Sikh	6,572	8	5	11	7	9	7	8	14	14	17
Another religion	26,974	6	7	10	11	10	11	11	11	11	14
No religion	1,294,460	9	10	10	10	10	10	10	10	10	11
Not Answered	278,061	17	13	11	10	9	9	8	8	8	7
Total	5,062,011	10	10	10	10	10	10	10	10	10	10

## Welfare Reform

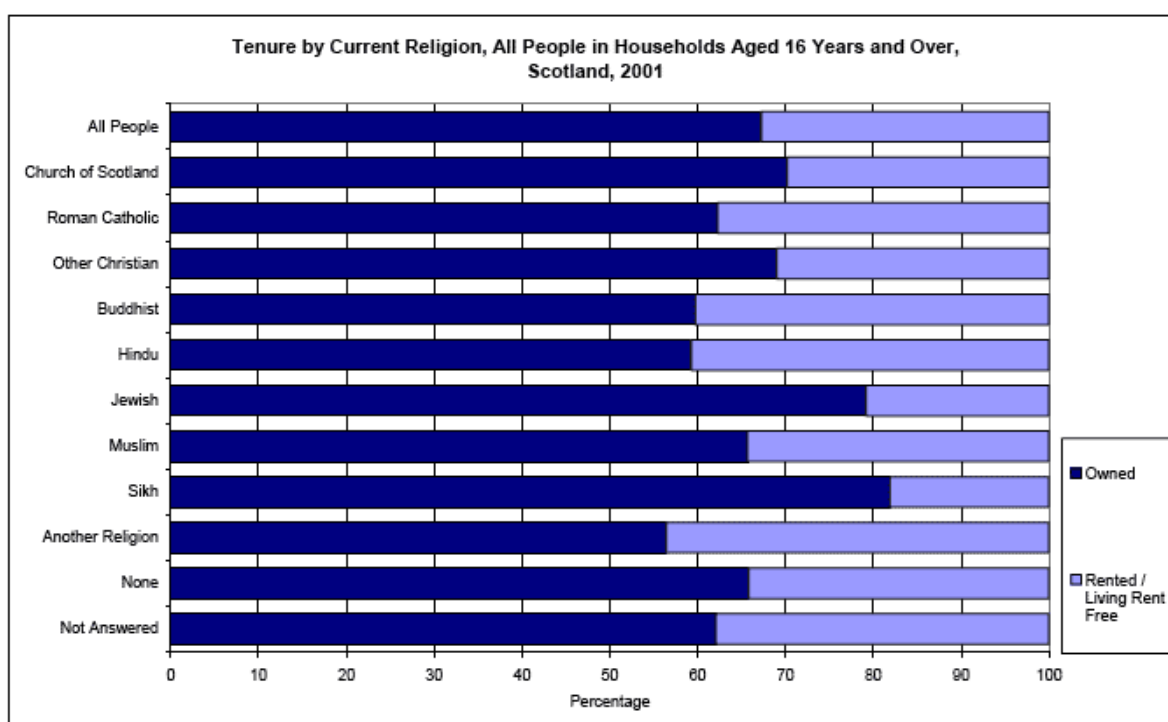
5.10 The Department for Work and Pensions (DWP) has published an *Equalities Impact Assessment for the Universal Credit*<sup>22</sup>. This explains that the DWP does not hold information on its administrative systems on the religion or belief of claimants, but also that it does not envisage any adverse impacts on these grounds.

## 6 HOUSING

6.1 This section summarises the evidence on housing in Scotland by religion, in terms of tenure and overcrowding. Note that the preceding section, on Poverty, has explored classifications of place of residence in terms of deprivation.

### Tenure

6.2 Figure 9 below shows that Sikhs and Jews are most likely to own their own home, whilst Buddhists and Hindus are more likely to rent<sup>23</sup>.



**Figure 9: Tenure by current religion, 2001 (Source: *High-level summary of equality statistics, 2006*)**

6.3 Over two-thirds (71%) of people in households in Scotland live in a house or bungalow<sup>24</sup>. This compares to 76% of respondents who were Church of Scotland, 69% Sikh, 66% Roman Catholic, 57% of Buddhists, 55% of Hindus, 53% of Muslims and 50% of people responding as Another Religion. This may be partly explained by the high proportion of Muslims and Hindus living in urban areas. Of all religious groups, Sikhs and Jewish people are most likely to own their own home. Hindus are least likely to rent in the public sector, with only 16% renting from the Council, Scottish Homes (as it formerly was) and Housing Associations. People of Christian religions are most likely to rent in this sector: 86% of Roman Catholics and 81% of people from the Church of Scotland rent in the public sector.

## Overcrowding

6.4 Overcrowding can be an issue for some religious groups, as they often have large family groupings so require more rooms: this can be a challenge for landlords with a limited stock of larger properties (ibid.). This is illustrated at the GB level in Figure 10 below<sup>25</sup>, with Muslim households being the most affected.

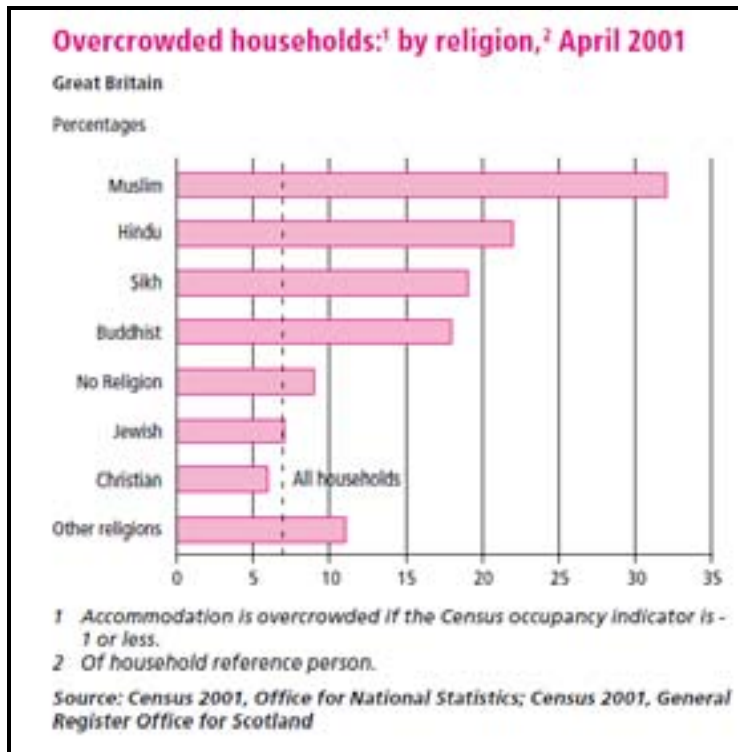
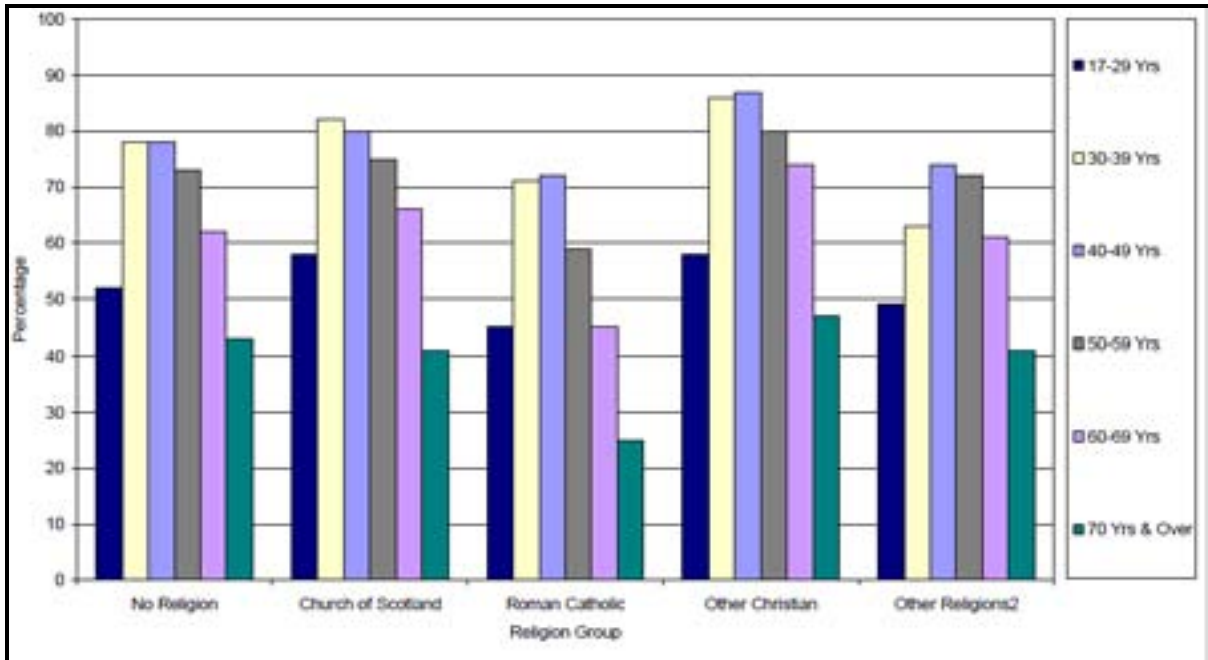


Figure 10: Overcrowding by religious group. (Source: *Focus on ethnicity and religion*, 2006)

## 7 TRANSPORT

- 7.1 This section reports the sources that have been checked, although little evidence has been found.
- 7.2 The Scottish Government's user strategy for the *National Transport Strategy*<sup>26</sup> does not address religion. The *Scottish Household Survey* (SHS) Travel Diary reports on age and gender<sup>27</sup>, but not religion due to small sample sizes.
- 7.3 Similarly, the authors of the *Equalities Impact Assessment* (EQIA) for Scotland's cycling strategy<sup>28</sup> "do not have any information specific to religion and cycling. Anecdotally, we have heard that there may be specific cultural issues regarding Muslim women being made to feel uncomfortable about cycling as it was not seen as compatible with a modest dress code". The authors do not seek to make any further assessments of religion and cycling, stating that existing information is adequate and that no policy changes are required.
- 7.4 The *EQIA* for ferry services in Scotland<sup>29</sup> recorded no actions to be taken with regard to religion. It noted that the issue of whether there should be Sunday sailings for Lewis and Harris was raised during the consultation process: the mixed views included the view that there should not be Sunday sailings on religious grounds. It concluded, however, that "the evidence suggests that the ferries plan will not impact particularly positively or negatively on this group".
- 7.5 The Scottish Government's review of equality statistics<sup>30</sup> investigates the possession of driving licences. Combining Scottish Household Survey data from 2001 to 2005, it shows that adults aged 17 years and over who classify themselves as belonging to an Other Christian religion group are most likely to possess a driving licence (72%) - see Figure 11. This compares to 55% of adults classifying themselves as Roman Catholic. However for most religion groups there are no marked differences in the proportion of adults who hold a driving licence. Across all religion groups and those with no religion, it can be seen that the proportion of people with a full driving licence increases markedly between the ages of 17 to 29 years and 30 to 39 years. After the age of 40 to 49 years, the proportion of those with a full driving licence starts to decline for the remaining age groups. It should be noted that factors other than religion – such as income, employment, residence in urban or rural areas – are also likely to affect the chances of holding a driving licence.



**Figure 11: People (Aged 17 Years & Over) With a Full Driving Licence, by Religious Group, Scotland, Scottish Household Survey 2001 to 2005 Combined. (Source: *High-level summary of equality statistics, 2006*)**

Notes:

1. Survey data have been combined for each year from 2001 to 2005, due to small sample sizes for certain religion groups in each given year.
2. Other Religions includes Buddhist, Hindu, Muslim, Jewish, Sikh and "Another religion". Sample sizes for these religion groups are too small to break down further.



## 8 HATE CRIME AND GOOD RELATIONS

- 8.1 Hate crime is generally understood to be a crime motivated by malice and ill-will towards a social group<sup>31</sup>. Section 74 of the Criminal Justice (Scotland) Act 2003 makes provision for offences aggravated by religious prejudice, and the Criminal Justice and Licensing (Scotland) Act 2010 strengthens the statutory aggravations for racial and religiously motivated crimes.
- 8.2 This section outlines the prevalence of hate crimes, the religious motivation for crime, and discrimination and abuse more generally. The EHRC *Triennial Review*<sup>32</sup> notes that (in 2010) trend analysis of hate crime was difficult because of it being a relatively new concept, and its recording might be expected to fluctuate until it has become embedded in institutional practice.

### Prevalence

- 8.3 The Crown Office provides information on charges that include an aggravation of religiously motivated behaviour in terms of Section 74 of the Criminal Justice (Scotland) Act 2003<sup>33</sup>.
- 8.4 It reports that there were 897 charges with a religious aggravation reported in 2011-12, 29% more than in 2010-11, and the highest number since the relevant legislation came into force. The Crown Office suggests that this large increase is likely to be partly due to increased awareness, reporting and recording of these crimes, following several incidents which received significant media attention during 2011- 12.
- 8.5 In 2011-12, court proceedings were commenced in 86% of charges, a similar level to previous years. In total, 1% of charges reported in 2011-12 were dealt with by direct measures including referral to the Children's Reporter. No action was taken in respect of 3% of charges.

### Victims of crime – religious motivation

- 8.6 Results from the 2010/11 *Scottish Crime and Justice Survey*<sup>34</sup> showed that racial, religious or sectarian motivations may each have lain behind 1% of all incidents. The remaining 97% of incidents were not thought to have such motivations.

8.7 *Religiously Aggravated Offending in Scotland* offers a further breakdown of religious aggravations charges, under section 74 of the Criminal Justice (Scotland) Act in Scotland in 2011-12<sup>35</sup>. This goes beyond the analysis provided by the Crown Office in *Hate Crime in Scotland*, in its attempt to identify the religious groups that were targeted. The authors explain how they did this:

Information about the nature of the religiously offensive conduct which related to the aggravation was taken from the police report of the incident. There is no separate section within police reports for the police to state which religious belief in their view was targeted. Therefore an assessment was made by the researchers involved in this work on the religion which appeared to be targeted based on a description of the incident and the details about what was said or done by the accused. The religious beliefs or affiliations of the accused or the victims of the offence are not formally recorded anywhere in the report as they are not relevant to the definition of the crime in the law. This report does not therefore present information about the religious beliefs or affiliations of the people targeted by the offensive conduct (p13).

8.8 Table 6 shows that the main difference between 2010-11 and 2011-12 was a slight rise in the proportion of anti-Protestantism charges from 37% to 40%. Smaller proportional increases were recorded for Roman Catholicism and Islam. The proportion of anti-Judaism and anti-Christianity charges reduced slightly.

**Table 6: Religious groups targeted in 2010-11 and 2011-12 (Source: Scottish Government, 2012)**

Religion Targeted	2010-11		2011-12	
	Number of charges	%	Number of charges	%
Roman Catholicism	400	57.7	509	58.1
Protestantism	253	36.5	353	40.3
Islam	15	2.1	19	2.2
Judaism	16	2.3	14	1.6
Christianity (General)	4	0.6	3	0.3
Unknown	8	1.2	2	0.2

Note: charges do not add up to 876 as some charges related to conduct which targeted more than one religious group.

Note: the percentages do not add up to 100 as some charges related to conduct which targeted more than one religious group.

8.9 The police were victims of the religious abuse in 51% of the charges in 2011-12, and were the most common target in both years. These charges often referred to incidents where the police had arrested someone for an offence and were subsequently abused by him or her in religiously offensive terms. Religion of victim is not noted by the police as it does not bear relevance to the law.

- 8.10 A TNS poll in 2011<sup>36</sup> found that 91% of people agreed that stronger action needed to be taken to tackle sectarianism and offensive behaviour associated with football in Scotland. This underlines the need to tackle hate crime generally and sectarianism in particular.

### **Religious discrimination**

- 8.11 Redmond (2011)<sup>37</sup> concludes that Muslim communities, within Scotland and across Britain, experience incidences of both religious discrimination and racial discrimination, supporting arguments of a 'double burden'.
- 8.12 For many of the research participants in the primary research conducted by Redmond, their area of residence was a site of unpleasant encounters. For some young women the most common incidents involved unwanted intrusive attention from men, sexism or sexual harassment rather than racism, but in some areas, both young women and men were subjected to frequent racist insults. Experience ranged, according to place of residence, from frequent physical intrusions and regular verbal abuse to almost never experiencing even verbal insults. On the streets and in their everyday navigation of the city, most participants had had some experience of unfriendliness and hostility that they saw as unequivocally racist. Typically, the research participants were concerned at the lack of understanding for their religion and they wished that others would learn more about their religion. While some were aware of anti-racist campaigns and appreciative of actions against racism, many felt little was being done to combat anti-Muslim sentiments.
- 8.13 A recent EHRC study<sup>38</sup> looks at the impact of counter terror measures on Muslims in Britain. It examines the diverse experiences of Muslims on the street and in the community, at ports and airports, and in mosques, schools and universities, as a result of counter terrorism measures. It finds that when it comes to experiences of counter-terrorism, Muslims and non-Muslims from the same local areas who participated in this research appear to live 'parallel lives'. Counter-terrorism measures are contributing to a wider sense among Muslims that they are being treated as a 'suspect community' and targeted by authorities simply because of their religion. Many participants, while not referring to specific laws or policies, felt that counter-terrorism law and policy generally was contributing towards hostility to Muslims by treating Muslims as a 'suspect group', and creating a climate of fear and suspicion towards them.
- 8.14 In Scotland extremism was seen by most as a problem that existed largely south of the border, and emphasis was placed on the fact that those involved in the attacks at Glasgow Airport were not part of the local Scottish Muslim community. Furthermore, the approach and response of the Scottish Government to 7/7 and the Glasgow bombings were seen by interviewees as distinct from and better than that of the British government. The fact that national security and counter-terrorism policies are a reserved matter for the UK government was also important.

## Scottish Social Attitudes Surveys

- 8.15 Findings from the last *Scottish Social Attitudes survey* provide a detailed picture of public attitudes to discrimination and positive action in 2010<sup>39</sup>. As this is now the third time that the survey has included questions on attitudes to discrimination (following previous studies in 2002 and 2006, and more limited questions in 2003), this report also provides valuable insight into how public attitudes in this area are changing over time.
- 8.16 The report identifies the main change between 2002 and 2006 as that, in the wake of a number of terrorist events associated with people who professed an Islamic faith, together with relatively high levels of immigration into the UK, more people were of the view that Scotland would lose its identity if more Muslims came to Scotland. In addition, more people agreed that ethnic minorities take jobs away from other people in Scotland. There was also a small increase in the proportion who said that they would be unhappy if a close relative were to form a long-term relationship with a Muslim. Meanwhile, there was no significant difference between the 2002 and 2006 surveys in the proportion who felt that sometimes there is good reason to be prejudiced.
- 8.17 The report further states that there has been no significant change in discriminatory attitudes towards Muslims since 2006, which thus remain somewhat more prevalent than they were in 2003. Just under half (49%) now agree that 'Scotland would begin to lose its identity if more Muslims came to live in Scotland', almost identical to the 50% who were of that view in 2006, but well up on the 38% who supported the proposition in 2003. Similarly, if less dramatically, 23% now say they would be unhappy if a close relative were to form a relationship with a Muslim, compared with 24% in 2006 and 20% in 2003. Meanwhile, 15% now say that a Muslim would be unsuitable as a primary school teacher, exactly the same proportion as in 2006. There also appears to have been no change in the incidence of discriminatory attitudes towards other minority religious groups. In 2010, 18% said that they would be unhappy if a close relative were to form a relationship with a Hindu - a figure not significantly different from the 19% that said this in 2006. Meanwhile, 9% expressed unhappiness at the prospect of a close relative entering into a long-term relationship with someone who is Jewish, again little different from the 10% that did so in 2006.
- 8.18 The analysis of the 2010 survey cross-referenced attitudes towards Muslims against a question about tolerance of prejudice<sup>40</sup>. Those who were most concerned about the impact of immigration on Scotland's culture and identity appeared to be most likely to feel that prejudice is sometimes justifiable: among those who agreed strongly that Scotland would lose its identity if more Muslims moved here, over half (52%) felt that prejudice can be justifiable, compared with just 7% of those who disagreed strongly that Muslim immigration would erode Scotland's identity. These differences are much larger than those based on social or economic differences between respondents. Moreover, multivariate analysis confirms that these concerns about immigration are more strongly related than either social or economic factors to viewing prejudice as sometimes acceptable.

- 8.19 The same analysis also cross-referenced whether respondents know any Muslims, against the question about tolerance of prejudice, to explore whether those who have contact with different kinds of people are less accepting of prejudice in general. Those who know someone who is Muslim were significantly less likely than those who did not, to say there was sometimes good reason for prejudice.
- 8.20 In order to examine people's attitudes to religious dress and symbols, the *Scottish Social Attitudes Survey 2010* asked about employers' rights to request the removal of religious symbols at work. It asked whether a bank should be able to insist that customer-service employees remove the following religious dress or symbols while at work: a Sikh man who wears a turban, a Christian woman who wears a crucifix, a Muslim woman who wears a headscarf, and a Muslim woman who wears a veil. The results suggest that attitudes to religious symbols vary not only with the religion in question - with Christian symbols attracting less discomfort than those associated with Sikhism or Islam - but also with the symbol in question.
- People were least likely to accept that a bank should be able to insist that a Christian woman take off a crucifix while at work, with just 15% thinking this. This finding is perhaps unsurprising given that 80% of people in Scotland say they were brought up in a Christian faith, and are therefore more likely to be familiar and comfortable with the symbols associated with that religion.
  - Around a quarter said a bank should be able to insist a potential employee removes a turban or a headscarf. However, in spite of the fact both symbols are associated with Islam, the veil attracted a much stronger response than the headscarf - 69% said a bank should be able to insist a Muslim woman removes a veil, compared with 23% who said the same for a headscarf. Moreover, even among those who said the bank definitely or probably should not be able to insist a Muslim woman remove a headscarf, 63% nonetheless thought they should be able to insist they remove a veil.
- 8.21 In terms of education, there was much less variation in attitudes to the veil than in attitudes to the headscarf: 71% of those with no qualifications supported a bank's right to ask for a veil to be removed, little higher than the 68% of graduates who did so. Moreover, while employers, managers and professionals were less likely than those in routine occupations to feel it is acceptable for a bank to ask a female Muslim employee to remove a headscarf at work (18% compared with 26%), they were marginally more likely to say the bank should be able to insist they remove a veil (70% compared with 65%). It appears that while the well-educated middle classes are more comfortable than others with the headscarf, they are equally likely to express discomfort with the veil.
- 8.22 In contrast to the other three scenarios, support for a bank's right to ask an employee to remove a crucifix is highest among those aged under 35 (18-20%) and lowest among those aged over 45 (12-13%). The analysis suggests that this is perhaps because younger people are less likely to identify with Christianity or any other religion; and whilst older people are more likely to

hold particular views about religions they may be more unfamiliar with, younger people are more critical in their views of religion in general.

## 9 JUSTICE

- 9.1 This section reviews the religious composition of the prison population and of the legal profession, and looks at access to justice.
- 9.2 Scotland's prison statistics show that 29% of offenders in custody stated they belonged to the Church of Scotland while 23% were Roman Catholic<sup>41</sup>. By comparison, 42% of Scotland's population are Church of Scotland, and Roman Catholics make up only 16%<sup>42</sup>. Forty percent of offenders in custody say they do not have a religion. This proportion of 'no religion' was higher for female offenders (50%) than male offenders (39%).
- 9.3 A 2006 survey of the legal profession in Scotland<sup>43</sup> found that:
- 37% considered themselves to be Church of Scotland.
  - 36% considered they had no religion/faith.
  - 13% considered they were Roman Catholic.
  - 7% considered they were other Christian.
  - 1% or less considered they were in each of the categories of Buddhist, Hindu, Muslim, Jewish, Sikh and other.
  - 3% did not state a religion/faith in response to the question (in contrast to those who responded that they had no religion/faith).
- 9.4 Within the Scottish legal profession, between 2006 and 2009, there was minimal change in the numbers relating to religious belief<sup>44</sup>. Those indicating affiliation to the Church of Scotland fell from 37% to 35%, whilst those of Roman Catholic faith rose slightly from 13% to 14%. Groups defined as 'other Christian' remained the same at 7%. Those not affiliating themselves with any religious group rose from 36% to 39% over the same time frame. Those refraining from answering fell from 3% to 2%.
- 9.5 Regarding access to justice and legal aid, no published information has yet been found on the religion of applicants for civil or criminal legal aid. The Scottish Legal Aid Board<sup>45</sup> currently publishes equality statistics on legal aid by gender and age only; its sample sizes for disability and ethnicity are too small to report. Its client satisfaction survey<sup>46</sup> analyses respondents by age, disability and ethnicity, but not by religion. The Scottish Legal Aid Board expects<sup>47</sup> to publish surveys of applicants for both civil and criminal legal aid during 2013.

## 10 PUBLIC APPOINTMENTS

- 10.1 A Public Appointment is an appointment to the board of any of the public bodies across Scotland - either as a member, or as the chair<sup>48</sup>. The board's role is to provide leadership, direction and guidance, it is not involved in the day-to-day running of the public body.
- 10.2 The Scottish Government's website for public appointments reports that, in the public appointments rounds for 2011-12, over 50% of applicants were Christian, with only 2.3% having another religion. It is anticipated that data to 2013 will be published on the same website later this year.<sup>49</sup>



## 11 HEALTH

11.1 This section explores health outcomes and health behaviours, as recorded for different religious groups. It closes with a review of inpatient experience.

### Health outcomes

11.2 According to the *Scottish Health Survey*<sup>50</sup>, Hindus had the highest rate of self-reported good health (92% rated their health as good or very good), whilst those who reported their religious faith as 'Other' were the least likely to rate their health as good or very good (67%). Respondents whose religion was Church of Scotland were slightly more likely to rate their health as good or very good (78%) than the Scottish average (76%), and Roman Catholics were significantly less likely to do so (72%).

11.3 Mental wellbeing was measured using the Warwick-Edinburgh Mental Wellbeing Scale (WEMWBS), which has a lowest possible score of 14 and the highest score possible is 70. Hindus also had the highest levels of positive mental wellbeing (53.2), but this was not statistically significantly different from the Scottish average (49.9). Roman Catholics had significantly lower than average wellbeing (49.4), and Other Christians had slightly higher wellbeing (50.9).

11.4 GHQ126 is a widely used standard measure of mental distress and psychological ill-health. On a range from zero to twelve, a score of four or more (referred to as a 'high' GHQ12 score) has been used here to indicate the presence of a possible psychiatric disorder. Regarding freedom from mental ill-health, Hindus (7%) and Church of Scotland (14%) were the only religious groups to have a significantly lower proportion of high GHQ12 scores than the Scottish average. Roman Catholics were significantly more likely than the average to have a GHQ12 score of 4 or more (17%), indicating a relative prevalence of mental ill-health.

11.5 Buddhist and Hindu respondents had the lowest prevalence of obesity (both 15%); significantly lower than the national average (27%). People who said they belonged to no religion also had a slightly, but significantly, lower prevalence of obesity than the average (26%). Respondents who were members of the Church of Scotland were most likely to be obese (30%), significantly more so than average. These patterns were similar but less marked, in relation to overweight including obesity prevalence. The only religions which stood out as significantly different to the national average (65%) were Church of Scotland (67%) and Buddhist (42%).

11.6 Muslims (9%), Hindus (3%) and those who said they belonged to no religion (14%) had significantly lower prevalence of cardio-vascular disease than the national average (15%) whilst Roman Catholics (17%) were significantly more likely to have a cardio-vascular disease related condition. Muslim respondents had a much higher prevalence of diabetes (18%) than the national average. Diabetes prevalence among those who reported 'Other' religion was also significantly higher than average (8%). Prevalence among those who reported

belonging to no religious group was very slightly, but significantly, lower than average.

- 11.7 Regarding dental health, the survey suggests that religious faith appears to have a strong association with how many natural teeth respondents have. Only 69% of Roman Catholics had 20 or more natural teeth, which was significantly lower than the national average of 72%. Muslims were the most likely to have twenty or more natural teeth (95%) followed by Hindus (93%) and Buddhists (89%). There was no significant association between toothache and religion.
- 11.8 There is a small but growing field of research into the relationship between religion and health and wellbeing. There is some suggestion that religious faith may be a pathway to better health. In the Chief Medical Officer's *Annual Report* for 2009<sup>51</sup>, he argued strongly for the health importance of having resources for ordering and making sense of the environment in which people live. Religion may be such a resource in that faith provides ways of ordering and understanding the world. Furthermore, religious practice also has a related religious community with benefits to social capital.

### **Health behaviours**

- 11.9 Muslims, Hindus and Buddhists were the least likely religious groups to drink at hazardous or harmful levels with 5%, 6% and 10% doing so respectively. Christian faiths (Church of Scotland, Roman Catholic and other Christians) were significantly more likely to drink at hazardous or harmful levels than Muslims, Hindus and Buddhists. A notable finding is that respondents who did not belong to any religious group were the most likely to drink excessively. 26% reported drinking at hazardous or harmful levels, significantly higher than the average (23%) and 41% exceeded daily limits compared to the average of 39%. The difference in alcohol consumption between religious and non-religious adults has been noted in previous research. For example, in a study of drinking behaviours in greater Glasgow, those who professed a religious belief were found to drink less alcohol.
- 11.10 There were notable differences in prevalence of smoking by religious faith. 28% of Roman Catholic respondents and respondents who did not belong to any religion were smokers, significantly higher than the national average of 25%. Muslims and Other Christians had the lowest smoking prevalence at 16% and Church of Scotland was also significantly lower than average with 21% smoking within this group. Of those who smoked, respondents belonging to no religion, and Church of Scotland, Roman Catholic and other Christian respondents all smoked around 14 cigarettes a day on average. Muslim smokers and those from other religions smoked the least, averaging 8.6 and 11.6 cigarettes a day respectively. There was little difference in the age of starting smoking between the religious groups.
- 11.11 For consumption of fruit and vegetables, Buddhists (63%), Muslims (49%) and Hindus (44%) were most likely to meet the 5-a-day recommendation and consumed the highest mean daily portions (6.8, 5.1 and 4.5 portions respectively), significantly greater than the national average (22% and 3.2

portions). Although Buddhism in general does not have a strict dietary code, some schools of Buddhism forbid eating meat and many Buddhists are vegetarian, which may explain the high fruit and vegetable intake. It has been suggested that religious belief may well impact on the health of the members, because of the dietary requirements of many denominations<sup>52</sup>. Church of Scotland and Roman Catholic respondents ate slightly fewer portions per day than the national average (3.1 compared with 3.2) and Roman Catholics were significantly less likely to eat 5 or more portions per day than the national average (20% compared with 22%).

### **Inpatient experience**

11.12 The 2010 *Inpatient Experience Survey*<sup>53</sup> largely compared Christians as a single category to other religious or non-religious groups, because initial analysis had found that there were no differences in reported experience between Church of Scotland, Roman Catholic and other Christian patients. Agnostic patients, patients answering “none” for religion, and patients with other non-Christian religions and belief systems, were all generally less likely than Christian patients to report a positive experience. The survey report finds it likely that many of these differences will be due to differences in expectation and perception for different groups.

## 12 SPORT

- 12.1 In an undated research summary of sports equality research conducted over 15 years<sup>54</sup>, the EHRC reports findings from the *Taking Part* survey, which show that the lowest rate of sports participation is for Muslims (61%), and the highest is for Sikhs (78%) and those with no religion (77%).
- 12.2 In the *Scottish Health Survey 2012*<sup>55</sup>, respondents who said they belonged to no religion were most likely to meet the physical activity recommendations. 40% did so, which was significantly higher than the national average of 38%. Muslims (29%) and members of the Church of Scotland (37%) had significantly lower proportions meeting the recommendations than the average. In terms of sport participation, Muslims were also the least likely to participate in sport (39% did so in the previous four weeks). Roman Catholics also had significantly lower sport participation than the average (46% compared to 49%). Respondents from Other Christian groups had significantly higher sport participation than average (52%).
- 12.3 A literature review for *Sporting Equals* (2009)<sup>56</sup> describes the difficulties of addressing sectarianism in sport in Northern Ireland, particularly where an ethos of inclusivity in sport jars against a wider, even institutionalised, sectarian philosophy.

## 13 CULTURE

- 13.1 In 2011, the *Scottish Household Survey* found that the percentage of adults who engaged in culture in the previous 12 months (i.e. those who attended a cultural event or place or participated in a cultural activity) did not vary considerably by religious belief of respondents<sup>57</sup>. For most broad religious groups including those with no religion, 87% stated that they had engaged in culture. It was highest for those who were other Christian (92%) and lowest for Muslims (85%).
- 13.2 Levels of cultural attendance by different religious groups varied by the type of cultural place or event. For instance, adults who were Church of Scotland Christians were least likely to visit the cinema (44%), compared with 60% of those with no religion and 54% overall. Culture-specific festivals (such as mela or feis) were most popular amongst Muslims and those of other non-Christian religions, with 15% and 16% of those religious groups stating that they attended in the past year. Conversely, attending a play or theatrical performance was least popular amongst Muslims, with 13% stating that they had attended, compared with 27% of adults as a whole.
- 13.3 As with cultural attendance, there were some differences in cultural participation between different religious groups. For instance, the proportion of adults who read for pleasure was highest for other Christians (75%), lowest for Muslims (51%) and this compares with 63% for all adults.

## 14 CONCLUSIONS: CROSS-CUTTING SUMMARY

- 14.1 Due to small sample sizes, data for multiple religious groups are frequently aggregated and presented as 'other religions'. This means that data specific to individual religious groups are patchy. Where these data are available, they have been highlighted below to show what is known about outcomes and experiences of different religious groups.
- 14.2 Church of Scotland has higher rates of economic activity and employment than the other religious groups. The main change in the hate crime figures between 2010-11 and 2011-12 was a slight rise in the proportion of anti-Protestantism charges. Scotland's legal profession is dominated by those of the Church of Scotland and of no religion. Just over half of applicants for public appointments in 2011-12 identified as belonging to a Christian denomination, and the majority of these identified as Church of Scotland. Health survey respondents whose religion was Church of Scotland were slightly more likely to rate their health as good or very good than the Scottish average, although it is among the religions with the smallest proportions of people meeting recommended levels of physical activity. Adults who were Church of Scotland Christians visited the cinema less frequently than the average.
- 14.3 Adults in the Roman Catholic religion group had the smallest proportion employed in micro-businesses and the lowest self-employment rate. Small proportional increases in hate crime between 2010-11 and 2011-12 were recorded for Roman Catholicism. Roman Catholics are over-represented for residence in deprived areas, suffering a limiting long term illness and having no qualifications. Catholics are more likely than those of the Church of Scotland to live in deprived areas, to rent their homes, to suffer poorer health, to be the victims of crime, and to experience imprisonment. Roman Catholic health survey respondents were significantly less likely to rate their health as good or very good than the Scottish average, had significantly lower than average mental wellbeing, were significantly more likely to have a heart condition or be smokers, and were significantly less likely to have 20 or more natural teeth or to eat 5 or more portions per day. Catholics have below-average levels of participation in sport.
- 14.4 On average, Jewish people are paid more than Christians, and a high proportion of Jewish people in employment are self-employed. Jewish people are most likely to own their own home. The proportion of charges derogatory towards Judaism reduced slightly between 2010-11 and 2011-12.
- 14.5 Muslims are among the adults most likely to have no qualifications, but young Muslims are more likely than people from most other religions to participate in post-compulsory education. Muslims have had the lowest employment rate since 2004, but gender differences are apparent, with twice as many Muslim men than Muslim women in employment. Muslims are generally paid less than Christians. Muslims are more likely to be employed in "Wholesale and Retail Trade; Repairs" and in micro-businesses, or to be self-employed, than most other religious groups. Muslims are among the most likely religious

groups to have a low income, although this is associated with their young age profile. The prevalence of Muslims in the most deprived areas may be explained by higher levels of limiting long term illness among older people, and high levels of economic inactivity and lack of qualifications among younger people. Muslim households are the most affected by overcrowding. Small proportional increases in hate crime between 2010-11 and 2011-12 were recorded experienced by Muslims, and discriminatory attitudes towards Muslims are increasing. Counter-terrorism measures are contributing to a wider sense among Muslims that they are being treated as a 'suspect community' and targeted by authorities simply because of their religion. Muslim health survey respondents had a much higher prevalence of diabetes than the national average, but Muslim smokers smoked the least. Health behaviours are mixed across religious groups, but in general, Muslims have less harmful behaviour than Christian groups. Islam is among the religions with the smallest proportions of people meeting recommended levels of physical activity, and Muslims have below-average levels of participation in sport. Cultural engagement and participation do not vary substantially by religion, but levels are generally lower for Muslims than for Christians. Attending a play or theatrical performance was least popular amongst Muslims, who did this half as often as the average.

- 14.6 Sikhs are among the adults most likely to have no qualifications, but young Sikhs are more likely than people from most other religions to participate in post-compulsory education. Sikhs are more likely to be employed in "Wholesale and Retail Trade; Repairs" and in micro-businesses than most other religious groups. The proportion of all people in employment who were self-employed was highest for Sikhs. Sikhs are most likely to own their own home, and the highest rate of sports participation is for Sikhs.
- 14.7 Young Hindus are more likely than people from most other religions to participate in post-compulsory education. Hindus are more likely to be employed in "Health and Social Work" than other religious groups. Hindus are among the least likely to own their own home, but are also the least likely to rent in the public sector. Health surveys show Hindus as the religious group with the best self-reported health and the most positive mental health scores. Health behaviours are mixed across religious groups, but in general, Hindus have less harmful behaviour than Christian groups. Hindu respondents had a very low prevalence of obesity, significantly lower than the national average.
- 14.8 Buddhists are among the most likely religious groups to have a low income, although this is associated with their young age profile. Buddhists are among the least likely to own their own home. Health behaviours are mixed across religious groups, but in general, Buddhists have less harmful behaviour than Christian groups. Buddhist respondents had a very low prevalence of obesity, significantly lower than the national average.

## **15 APPENDIX: METHODS**

- 15.1 Limitations of the research: it should be noted that, due to the time constraints under which this review was prepared, the evidence search has been selective rather than systematic or exhaustive.
- 15.2 The criteria for inclusion of evidence in this review were that it should have been produced within approximately the last ten years, be based on ideally on Scottish or else on UK data where this is available, and address the relevant policy areas.



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