

ASSESSMENT OF THE GLA'S IMPACT ON FAITH EQUALITY

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1. Purpose of this paper

This document forms part of the Greater London Authority's response to the Equality Act 2010.

This paper seeks to review the effect the GLA's policies and practices have had, or will have, in furthering the aims of the general duty to promote equality in respect of faith equality. It documents

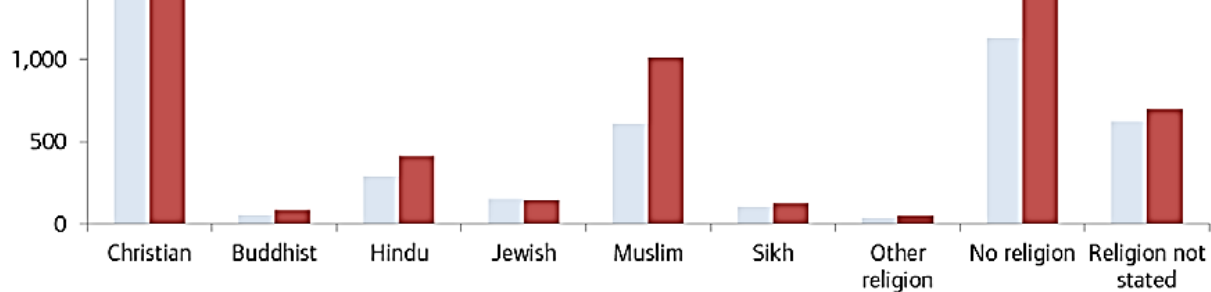
- the demographics of London's faith population
- evidence of faith inequalities and how the Mayor is addressing them
- conclusions and the way forward

2. Introduction to London's faith communities

London is one of the most diverse cities in the world. With over 2,200 faith buildings in the capital, it has more religious groups than any other city on the planet and together they weave a wonderfully rich tapestry, producing communities teeming with diversity. Its many religious groups are often at the heart of communities and have a long tradition of engagement in community service provision and social enterprise.

Data from the 2011 Census showed that seventy one percent of Londoners reported having a religious belief. Of the six largest world faiths, almost four million Christians (52.9 per cent) and one million Muslims (13.5 per cent) live in London. 5.5 per cent of Londoners are Hindu (411,000 people), followed by 2 per cent being Jewish (148.6 thousand people). Sikhs make up 1.7 per cent (126,000) of London's population with Buddhists at 1.1 per cent (82,000). 0.6 per cent gave a religion other than one of the six options listed in the Census.

Since 2001, the make-up of religious groups in the capital has changed considerably. Figure 1 shows religious group populations in 2001 and 2011. The Data shows a decrease in the number of people that stated Christianity as their religion, from 63.8 per cent in 2001 to 52.9 per cent in 2011 and an increase of over 4 per cent (from 9.3 to 13.5 per cent) in the number of people identifying themselves as Muslim. There have also been increases among the Hindu, Sikh and Buddhist populations, as well as those that stated 'no religion' which has increased from 17.3 per cent to 22.7 per cent.



Source: Office for National Statistics, 2001 Census - table KS007, 2011 Census – table KS209EW, (2011)

Data on London's faith population by borough is detailed as follows:

- London's Christian population remains predominantly located in outer London boroughs, including Croydon, Havering, Bexley and Sutton, followed by Merton, Barking and Dagenham, Richmond and Enfield. There is also a significant Christian population in the central London boroughs of Kensington and Chelsea, Hammersmith and Fulham, Wandsworth and parts of inner London including Lambeth, Greenwich, Lewisham and Southwark. The latest 2011 Census data shows a shift in the Christian population at borough level, with a decreasing population in the boroughs of Camden (-19 per cent), City of London (-15 per cent), Redbridge (-15 per cent), Islington (-13 per cent), Hillingdon (-13 per cent) and Sutton (-12.3 per cent) and slight increases in the inner London boroughs of Newham, (+ 7 per cent), Brent, Greenwich and Lambeth.
- Census 2011 data shows that London's Muslim population has increased significantly since 2001 and is spread more widely across several London boroughs, with large proportions living in Barking and Dagenham, Newham, Tower Hamlets, Redbridge, Waltham Forest, Westminster, Kingston and Haringey. Figures also show that between 2001 and 2011, the Muslim population had more than tripled in size from 7,148 to 25,520 in Barking and Dagenham, more than doubled in Hillingdon (11,258 to 29,000) and nearly doubled in the boroughs of Westminster, Barnet, Hounslow, Bexley and Brent.
- Since the last Census, there has been a slight decrease in London's Jewish population from nearly 150,000 in 2001 to fewer than 149,000. A large proportion of the capital's Jewish community is located in the boroughs of Hackney, Barnet, Camden, Harrow, Redbridge and Westminster. There have also been changes in the Jewish population within certain boroughs such as Hackney, which saw an increase of 44 per cent, from just over 10,700 to nearly 15,500 and a decrease of over 30 per cent in Redbridge, from just over 14,700 to 10,200, as well as reduction of over 1,300 in the borough of Camden.
- London's Hindu population currently stands at just over 411,000 – an increase of 41 per cent since 2001. London's Hindu community is concentrated in the North west London boroughs of Harrow, Brent and the east London boroughs of Redbridge, Barking and Dagenham. Census 2011 data shows an increase in Hindu population in the borough of Harrow by 20,000 and 10,000 in Brent. The number of Hindus living in Barking and Dagenham more than doubled in size from just fewer than 2,000, to over 4,400.
- London's Sikh population has increased from 104,000 in 2001 to 126,100 in 2011. Large sections of the Sikh community are based in the west London boroughs of Ealing, Hounslow, and Hillingdon and in the East London boroughs of Redbridge and Newham. Since the 2001 Census, there has been a decrease in the number of Sikhs living in Greenwich (-26 per cent),

Kensington and Chelsea (-19 per cent) and significant increases in the boroughs of Havering (+106 per cent) and, Barking and Dagenham (+68 per cent).

- London's Buddhist population has increased by nearly a third since 2001, from 54,295 to 82,026. The Buddhist community is predominantly based in the outer London boroughs of Barnet, Brent, Ealing and Westminster, as well as inner London boroughs of Greenwich, Southwark, Lewisham and Hackney. Since the last Census, there has been a large increase in the Buddhist population in certain outer London boroughs, including Hounslow, where the population has tripled, to 3,617 from 1475 and in Hillingdon (up nearly 40 per cent from 943 to 2,386).

Detailed data on London's faith population broken down by the six main faiths and by borough can be found in appendix 2.

3 Evidence of faith inequality in London

Information on the inequalities experienced by faith groups in London is not comprehensive. This section highlights some of the key issues affecting faith communities in London. The evidence contained in this section has been gathered from both national and regional sources.

3.1 Religious discrimination

The 2001 Home Office research 'Religious Discrimination in England and Wales' reported that:

"Religions with large numbers of visible minorities, such as Muslims, Sikhs and Hindus, reported the most discrimination overall and research participants who belonged to these minority groups often identified a degree of overlap between religious and racial discrimination. ...However, there were also claims of unfair treatment from white people of British descent with no outward, visible signs of their religion."

The Department for Communities and Local Government (DCLG) Citizenship Survey, published in 2009-2010¹ found that:

- Forty-four per cent of people said there was more religious prejudice today than there was five years ago. There has been a yearly decline since 2008-09 (52 per cent in 2008-09 to 46 per cent in 2009-10).
- Thirteen per cent of people from ethnic minority groups as a whole said that racial or religious harassment is a big (very or fairly big) problem in their local area, compared with six per cent of White people (from 17 per cent and eight per cent in 2008/09).

In 2011, the DCLG published its Race, Religion and Equalities report 2009-2010, based on its national Citizenship Survey (2009-2010). Key findings showed that:

¹ Citizenship Survey 2009-2010, Department for Communities and Local Government

- Just under half (46 per cent) of people thought that there was more religious prejudice today than there was five years ago – reduction of seven per cent since 2008-09
- Amongst different religious groups, Christian people (47 per cent) were more likely than Muslim (39 per cent), Sikh (37 per cent), Buddhist (35 per cent) and Hindu (26 per cent) people to consider that religious prejudice was higher than it was five years ago. People with no religion (45 per cent) were as likely as Christian people (47 per cent) to consider that there had been a rise in religious prejudice.
- People who thought there was more religious prejudice today than there was five years ago (46 per cent) were asked which groups they felt there was more prejudice against. Muslim people were mentioned far more frequently than any other group, cited by 83 per cent of those who felt that religious prejudice was higher than five years ago. A further 12 per cent cited Christians as being the target of increased prejudice, and less than five per cent cited any other named religion².

3.2 Faith hate crime

Hate crime data for England and Wales shows that in 2013/2014, there were 44,480³ hate crimes recorded by the police, an increase of five per cent, compared with 2012/13, of which:

- 37,484 (84 per cent) were race hate crimes;
 - 4,622 (10 per cent) were sexual orientation hate crimes;
 - 2,273 (5 per cent) were religion hate crimes;
 - 1,985 (4 per cent) were disability hate crimes; and
 - 555 (1 per cent) were transgender hate crimes⁴
- There were increases in all five of the monitored hate crime strands (race, religion, sexual orientation, disability and transgender identity) between 2012/13 and 2013/14. Much of the increase in race and religious hate crime is likely to be due to a rise in offences in the months immediately following the murder of Lee Rigby in May 2013, and could also be due in part to the conflict in the middle-East.
 - With reference to faith hate crime data for London, Table 1 shows that between May 2013/2014 and April 2015, the number of recorded faith hate crime offences increased by over 50 per cent.⁵ There was a significant increase in the number of Anti-Semitic hate crimes (up by just over 145 per cent) over a 24 month period. During the same period, the numbers of reported Islamophobic hate crimes increased by nearly 30 per cent.

² Race, Religion and Equalities-A report on the 2009-10 Citizenship Survey, Department for Communities and Local Government, 2011

³ Hate Crimes, England and Wales, 2013/14, *Byron Creese and Deborah Lader*, Kevin Smith (Ed.), October 2014.

⁴ Hate Crimes, England and Wales, 2013/14, *Byron Creese and Deborah Lader*, Kevin Smith (Ed.), October 2014.

⁵ Anti-Semitic and Islamophobic offences are a sub-group of the total number of faith hate offences recorded.

- Table 2 shows that overall sanction detection rates for faith hate offences have decreased by over six per cent since May 2014⁶. The detection rate for Anti-Semitic offences decreased by 0.3 per cent, compared to sanction detection rates for Islamophobic offences, which saw a decrease of nearly 6 per cent.

Table 1: Recorded faith hate crime offences, rolling 12 months to May 2014 and rolling 12 months to April 2015

Recorded Offences	May 2013/2014	April 2014/2015	%change
Faith hate offences	916	1434	+56.6
Anti-Semitic offences	195	479	+145.6
Islamophobic offences	588	765	+29.9

Source: Metropolitan Police Service, Metstats and MetMIS database May 2015

Table 2 Sanction detection rates (percentages) for recorded faith hate crime offences, rolling 12 months to May 2014 and rolling 12 months to April 2015

Sanction detection rate	May 2013/2014	April 2014/2015
Faith hate offences	29.4	22.8
Anti-Semitic offences	22.6	22.3
Islamophobic offences	30.3	24.5

Source: MPS Metstats and MetMIS database, May 2015

The Mayor has made tackling hate crime a priority. Key initiatives are detailed as follows:

- The Mayor's Office of Policing and Crime (MOPAC) was established on 16 January 2012. It is led by the Mayor of London, Boris Johnson and supported (since 1 June 2012) by the Deputy Mayor for Policing and Crime (DMPC), Stephen Greenhalgh.

MOPAC's mission is to deliver:

- a Metropolis that is the safest global city on the planet
- a Metropolitan Police Service (MPS) that becomes the UK's most effective, most efficient, even the most loved police force
- a capital city where all public services work together and with communities
- to prevent crime, seek justice for victims and reducing reoffending

⁶ Sanction detection rates: A sanctioned detection occurs when '(1) a notifiable offence (crime) has been committed and recorded; (2) a suspect has been identified and is aware of the detection; (3) the CPS evidential test is satisfied; (4) the victim has been informed that the offence has been detected, and; (5) the suspect has been charged, reported for summons, or cautioned, been issued with a penalty notice for disorder or the offence has been taken into consideration when an offender is sentenced.

- The Mayor's Hate Crime Reduction Strategy, launched in November 2014, sets out plans to boost confidence across all communities in reporting hate crime, develop ways to prevent offences and reduce repeat victimisation and outlines how agencies can work together to ensure swift and sure justice for victims. Further details can be found at <http://www.london.gov.uk/sites/default/files/MOPAC%20Hate%20Crime%20Reduction%20Strategy%20.pdf>.
- MOPAC will continue work with the MPS and other partner organisations to increase the reporting of hate crime – by building victim confidence and improve the police response to hate crimes.
- MOPAC will consult with victims of hate crime, to ensure that they have a greater voice in setting policing priorities. MOPAC's new borough based community engagement mechanisms, Safer Neighbourhood Boards, will have a number of responsibilities, including a responsibility monitor complaints from victims of crime and to monitor crime performance and community confidence in their area.
- The London Crime Reduction Board brings together key stakeholders across London to ensure that crime and community safety is addressed in a coherent and collaborative way.
- The Metropolitan Police Service (MPS) updated its crime reporting systems to more accurately identify and flag hate incidents. This has led to an improved identification of all categories of hate crime including faith hate crime.
- MOPAC and the MPS have sought to ensure that all hate crimes are dealt with appropriately and are working closely with the wider criminal justice organisations to ensure hate crime remains high on strategic and local agendas across London.

3.3 Health

Detailed data from the 2011 Census on the health of the UK population broken down by the main religious groups has yet to be published and will be included in future updates of this document. The 2001 Census revealed large differences in self-reported health between religious groups. The highest percentage of people reporting not good health was among Muslim men (12.8 per cent) and women (16.1 per cent) and it was lowest among Jewish men (6.5 per cent) and Jewish women (6.9 per cent).

The Equality and Human Rights Commission's Triennial 2010 review identified evidence of concerns for religious groups. These are listed as follows:

- Despite a limited focus on religion in studies, there is evidence that NHS services in England, Wales and Scotland often struggle to provide care that responds to religious needs;
- Some health requests sanctioned by religious law are not routinely accommodated by the NHS, (e.g. male infant circumcision);
- People of minority religion, and particularly Muslims, are less likely to report that they feel they are treated with respect in healthcare than are Christians, with experiences including feelings of exclusion and lack of engagement with professionals;
- The review reported that in spite of the close inter-relationship of religious and ethnic identities, religion may have its own influence on health experiences and outcomes;

- Some issues could breach patient choice (and possibly infringe human rights), such as the failure of GPs routinely to offer non-porcine based drugs, although, these are unlikely to account for the health inequalities between religious groups;
- Failure to provide services that take into account the beliefs and lifestyles of religious groups may have adverse impact on the health of members of some groups (e.g lack of proper advice on fasting and support during Ramadan for Muslims with diabetes);
- Discrimination by some health providers may result in poor quality care and poor health outcomes for some patients on the basis of religious identity and perceptions of religious difference;
- There is a lack of routine monitoring by faith as information on religion is not collected on registration of death, nor is it routinely collated by primary or secondary health care services;
- Some of the concerns could have effects on health inequalities of religious groups such as older Muslim and Sikh women, particularly those with poor English language skills, who may not be able to request appropriate support from statutory services;
- There is limited data on participation levels in sport and physical activity by faith. However, surveys on the participation of females in sport highlight low levels of participation among south Asian females and in particular those from Muslim backgrounds;

The GLA has a statutory responsibility to produce a Health Inequalities Strategy, which it duly published in 2010. Whilst the strategy itself does not contain policies aimed at addressing specific issues faced by faith groups, its key aims include:

- to promote community development approaches to improving the health of all Londoners;
- to improve accessibility of health and social care services to enable excluded groups make effective use of relevant services.

In addition, the strategy aims to further develop a health inequalities evidence base and promote better monitoring within the health service.

3.4 Qualifications and employment

Detailed information from the Census 2011 on qualifications by religion has yet to be released and will be included in future updates of this document.

Figures taken from the National Equality Panel analysis of the Labour Force Survey (2006-08) show that nationally:

- Thirty three per cent of Muslim women of working age have no qualifications and only nine per cent have a degree;
- Jewish women were more likely to be qualified to degree level;
- Twenty four per cent of Muslim men were least likely to have any qualifications and 11 per cent were least likely to have a degree;
- A fifth of Sikh men also have no qualifications.

With reference to economic activity, information from the Census 2011 on qualifications and economic activity by religion, published in 2013, shows that nationally:

- Economic activity levels were highest among those that stated that belonged to no religion, at 74 per cent. The groups with the lowest levels of economic activity were Muslims (55 per cent) and Christians (60 per cent)⁷.
- Around three quarters of Christians and those with no religion (77 per cent and 74 per cent respectively) were economically active employees, compared with around three-fifths (59 per cent) of Muslims;
- Self-employment made up the next largest category of economic activity (14 per cent). Over a quarter (28 per cent) of Jewish people were self-employed compared with 13 to 19 per cent of people with other religious affiliations;
- Around 7 per cent of Muslims and 6 per cent of Buddhists and Hindus were students in employment compared with 3 per cent of Christians, Jewish people and those with other religious affiliations.

Current information on income levels broken down by faith from the 2011 Census has yet to be published. Census 2001 data showed that nationally, similar proportions of the religious groups earned less than 60 per cent of the median income with two exceptions: there was a lower incidence of low income among Jewish people (just six per cent) and a higher incidence among Muslims (23 per cent).

Whilst there are no specific measures designed to address low skills and employment rates among faith groups, the Mayor's Economic Development strategy aims to work with partners, to reduce the employment rate for disadvantaged groups.

3.5 Housing

London's housing problems are complex, but the key issue is a shortage of supply across all sectors. Data on housing needs of faith groups is limited, as faith is not generally monitored. Collation of data on homelessness in London is not broken down by faith.

Certain faith communities such Orthodox Jews have specific housing requirements. There is a severe shortage of larger family accommodation in London, which has a disproportionate impact on certain BAME communities. A report entitled 'Capital Homes' published in 2006 stated:

"There was, as would be expected, a great deal of complexity of housing needs and aspirations as well as different housing priorities across the range of Equality Target Groups". The report also sites factors "such as nationality, culture, faith and immigration status may have a much greater impact on housing needs and aspirations than ethnicity alone". [Thus] "A 'numbers equals needs' approach ignores groups who are numerically small but have complex needs".

Policy 3.8b of the London Plan (2011)

⁷ Full Story: what does the Census tell us about religion in 2011, ONS, May 2013

“seeks to ensure that account is taken of the needs of particular communities with large families, the Mayors Housing Supplementary planning document (2012) provides guidance for borough’s on reflecting this policy in their Local Plans and planning decisions.”

With limited data on housing issues and faith groups, it is not possible to determine to what extent faith plays a role in relation to housing issues for Londoners.

However, the GLA does consult regularly with key stakeholders including the Housing Equality Standing Group to inform future housing policies.

3.6 Places of worship

Faith groups do much more than provide space for worship and provide all kinds of support such as supplementary education, training, counselling, cultural activities, services for older people, healthy living and youth programmes.

Engagement and dialogue between the GLA and faith leaders has highlighted the issue of the increased demand for places of worship to meet the needs of a growing and diverse population.

A report commissioned by the GLA in 2008 entitled *Responding to the needs of faith communities: places of worship Final Report* provided evidence based on consultation with stakeholders in London’s faith communities. The report concluded that:

“Faith groups in London, and up and down the country, have been having a very difficult time finding appropriate and approved worship space”.

The London Plan recognises the importance of addressing the needs of all Londoners, including faith groups and Policy 3.1 states that:

“In preparing Development Plan Documents, boroughs should engage with local groups and communities to identify their needs and make appropriate provision for them, working with neighbouring authorities (including on a sub-regional basis) as necessary.

Boroughs may wish to identify significant clusters of specific groups such as disadvantaged and socially excluded groups and consider whether appropriate provision should be made to meet their particular needs such as cultural facilities, meeting places or places of worship ”⁸.

Places of worship are also included in the definition of social infrastructure used in the London Plan and the Mayor sets out strategic policy for the protection and enhancement of social infrastructure in Policy 3.16.

⁸ London Plan July 2011, Section 3, London’s People, Policy 3.1

3.7 Burial space

London's changing faith population means that the demand for burial space is increasing. Data also indicates that the shortage of burial space in London is reaching a critical stage.

The four main religious groups in London that require burial space are the Jewish, Muslim, Buddhist and Roman Catholic communities; although Zoroastrian and Hindu religions also have burial requirements.

Research by Davies and Shaw on attitudes to the re-use of graves shows that there is a preference for burials over cremations. For example, 27 per cent of people across all Christian denominations opted for burial, while 73 per cent opted for cremation. An estimated 91 per cent of Buddhists opted for burial, as did 99 per cent of Muslims and 96 per cent of Jews. Sikhs and Hindus had a strong preference for cremation, with 84 per cent and 90 per cent respectively taking that option. The average across all other faiths was that 68 per cent opted for burial, as did 50 per cent of people with no religion.

A survey based on 1996 data found that inner London boroughs had less than ten years' worth of space.⁹ The GLA commissioned the University of York to research burial provision in London in 2010. This most recent survey found that of the 32 boroughs, only nine have sufficient space for burials over the London Plan period, nine are completely full, 14 are running out of space and of these 14, nine had less than 10 years supply remaining¹⁰. The report on this research is now available on the GLA's website at <http://www.london.gov.uk/publication/audit-london-burial-provision>.

Following these findings and the report's recommendations and changes in London's faith population and at borough level, consideration is being given to the most effective means of working with local authorities to share good practice on grave re-use, including consideration of the obstacles to introducing the policy and ways of improving data on burial provision and use of cemeteries.

3.8 Engagement - Promoting understanding and fostering good relations

The general duty requires the GLA to foster good relations between people who share a protected characteristic and those who don't, with particular emphasis on tackling prejudice and promoting understanding. The Mayor has undertaken the following:

- The Greater London Authority maintains regular dialogue with community organisations including faith bodies to address specific needs of London's communities and obtain input to and feedback on mayoral priorities and strategies.
- The Mayor continued to support faith-related events such as Eid, Chanukah, Diwali, Vaisakhi and the annual Christmas Carol Service. The Mayor also hosted a reception to mark national Interfaith Week and the contribution of faith communities to London and continues to support the work of the Faiths Forum for London, which included hosting a seminar on London Resilience issues.

⁹ London Planning Advisory Committee (1997) 'Planning for Burial Space in London: Policies for sustainable cemeteries in the new millennium', London Planning Advisory Committee

¹⁰ An Audit of London Burial Provision A report for the Greater London Authority by Julie Rugg and Nicholas Pleace, Cemetery Research Group, University of York, 2010

The findings from the last and final Annual London Survey, which was carried out in 2011 showed that:

- Just under three-quarters of Londoners (71 per cent) considered that there were good relations between different ethnic and religious communities in their neighbourhood;
- In 2011, 71 per cent of respondents agreed with this statement, a slight decrease on 2010 when 74 per cent agreed. In 2011 7 per cent disagreed with this statement compared to five per cent disagreeing in 2010. Looking at net agreement (agreement minus disagreement) there has been a five per cent fall in agreement since 2010.
- 84 per cent per cent of Hindus agreed that there were good relations between different ethnic and religious communities in their neighbourhood, compared with 71 per cent of Christians, 68 per cent of Muslims and 67 per cent of other religions.
- 59 per cent of Londoners considered that there was less discrimination on the basis of race or ethnic origin in their neighbourhood than three years before while 6 per cent disagreed. Looking at net agreement (agreement minus disagreement) there has been a 2 per cent increase in agreement since 2010.
- Muslims were the faith group least likely to agree (52 per cent) and more likely to disagree (10 per cent) that there was less discrimination in London; compared to six per cent of Christians and one per cent of Hindus disagreeing.

3.9 The GLA as an employer

The GLA annually produces equalities data on its workforce through regular workforce reports. The information from the workforce surveys are sent to the London Assembly for open and transparent discussion on workforce composition.

The latest information on the composition of the GLA workforce by religion can be found in **Table 3**. The data shows that a high proportion of staff (43 per cent) stated that they were of no religion, and 16 per cent chose not to state or disclose their faith. Just over a third of the GLA's workforce is Christian, four per cent per cent are Muslim, two per cent are Jewish, one per cent is Sikh and two per cent stated that they belong to other faiths. Given the low disclosure rates, it is difficult to determine whether the make-up of staff at the GLA is reflective of London's faith population.

Table 3 GLA Staff in post by faith group, May 2015

Faith	Percentage
Christian	34
Jewish	2
Muslim	4
Sikh	1
None	43
Other	2
Prefer not to say	2
Not stated	14

Source: Greater London Authority, May 2015

The GLA has a number of policies and procedures to ensure fair and open recruitment processes. The GLA adheres to the Mayor's equality framework, Equal Life Chances for All and does not discriminate on the grounds of faith, race, gender, sexual orientation, or age.

The GLA's Dignity and Inclusion at work policy looks to provide a workplace where every employee is treated with respect. As part of this policy, employees attend a course equipping them to understand what diversity and inclusion means within their role as well as how to recognise and challenge inappropriate workplace behaviour. The GLA also has a Code of Ethics¹¹ which sets out the GLA's expectations of its employees. This includes promoting equal opportunities, stopping discrimination and ensuring fair treatment and robust disciplinary and grievance procedures.

The GLA also has made provision for staff and for visitors to City Hall to enable them to practice their religion, by providing:

- a multi faith room, which provides space for quiet contemplation;
- food and catering for external events, that meets the religious requirements of staff and visitors to City Hall (Kosher, Halal, vegetarian and vegan food);
- food in the City Hall café that meets the requirements of staff and visitors and is clearly labelled on the daily menus;
- GLA staff with the option to take annual leave to mark religious occasions;
- training for frontline staff and security personnel at City hall on handling/ accommodating faith related enquiries from visitors to City Hall.

4 Conclusion

This paper provides available evidence to demonstrate that the GLA has paid due regard to eliminating unlawful discrimination and advance equality of opportunity for faith groups, by taking steps to tackle hate crime, addressing specific requirements through its planning policies and by promoting understanding and fostering good relations through extensive engagement with faith communities. The Mayor will continue to build on his work in all these areas.

This paper also highlights the need for up to date and comprehensive data analysis on faith communities in order to obtain better understanding of what their specific needs are, and to what extent people are disadvantaged because of their faith.

Going forward, further analysis of faith data from the 2011 Census, once all faith related data has been published, will help to provide a more accurate picture on how London's faith population has changed over the past decade and help address specific faith related issues.

The Mayor's over-arching equality framework, Equal Life Chances for All, published in February 2012, includes the GLA's statutory equality objectives, which will be reviewed and revised objectives will be published in February 2014.

¹¹ http://legacy.london.gov.uk/assembly/rulebook/code_ethics.pdf

Appendix 1 – Public Sector General Equality Duty

The Equality Act 2010 places a duty on public sector organisations to demonstrate that they have paid due regard in their policies, practices and procedures to the need to eliminate unlawful discrimination, harassment and victimisation and any other conduct which is unlawful under the Equality Act 2010; advance equality of opportunity between the various equality groups. This means in particular:

- a. Removing or minimising disadvantages suffered by people who share a protected characteristic; Taking steps to meet the needs of people who share a protected characteristic that are different from the needs of people who don't have that characteristic;
- b. Encouraging people who share a protected characteristic to participate in public life or in any other activity in which their participation is disproportionately low.

In addition, the General Duty states that public sector organisations must pay due regard to the need to foster good relations between people who share a protected characteristic, and those who don't have that characteristic. This means, in particular:

- a. Tackling prejudice and
- b. Promoting understanding.

The protected characteristics are

- age
- disability
- gender reassignment
- pregnancy and maternity
- race
- religion or belief
- sex
- sexual orientation
- marriage and civil partnership.

Appendix 2 – London's faith population, 2001, 2011

2.1 London's faith population, 2001

Source 2001 Census, ONS

	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Religion not stated
City of London	3,950	42	109	226	403	19	52	1,767	617
Barking and Dagenham	113,111	366	1,867	547	7,148	1,754	308	25,075	13,768
Barnet	148,844	3,422	21,011	46,686	19,373	1,113	3,215	40,320	30,580
Bexley	159,234	871	1,952	288	3,069	2,953	485	32,147	17,308
Brent	125,702	2,497	45,228	6,464	32,290	1,738	2,977	26,252	20,316
Bromley	212,871	953	3,350	1,098	4,926	600	875	48,279	22,580
Camden	93,259	2,592	3,031	11,153	22,906	443	1,161	43,609	19,866
Croydon	215,124	1,579	16,781	999	17,642	1,310	1,831	48,615	26,706
Ealing	152,716	3,001	23,384	1,488	31,033	25,625	1,272	40,436	21,993
Enfield	172,836	1,334	9,176	5,336	26,306	892	1,702	33,777	22,200
Greenwich	131,924	1,997	4,251	464	9,199	4,704	616	41,365	19,883
Hackney	94,431	2,321	1,637	10,732	27,908	1,725	1,148	38,607	24,315
Hammersmith and Fulham	105,169	1,271	1,801	1,312	11,314	318	713	29,148	14,196
Haringey	108,404	2,283	4,432	5,724	24,371	725	1,135	43,249	26,184
Harrow	97,799	1,390	40,548	13,112	14,915	2,073	4,208	18,674	14,095
Havering	170,725	404	1,715	1,123	1,800	936	426	29,567	17,552
Hillingdon	155,775	943	11,197	1,977	11,258	11,056	984	32,486	17,330
Hounslow	110,657	1,475	16,064	684	19,378	18,265	1,182	28,576	16,060
Islington	95,305	1,840	1,751	1,846	14,259	590	719	41,691	17,796
Kensington and Chelsea	98,466	1,849	1,594	3,550	13,364	325	904	24,240	14,627
Kingston upon Thames	95,110	1,173	5,343	999	5,777	875	614	26,506	10,876
Lambeth	156,558	2,294	3,388	1,211	14,344	425	1,241	57,751	28,957
Lewisham	152,460	2,721	4,195	699	11,491	416	1,135	50,780	25,025
Merton	119,002	1,422	8,736	882	10,899	499	613	31,100	14,755
Newham	114,247	1,592	16,901	481	59,293	6,897	664	21,978	21,838
Redbridge	121,067	1,052	18,661	14,796	28,487	13,022	1,038	22,952	17,560
Richmond upon Thames	113,444	1,142	2,514	1,576	3,887	1,133	718	33,667	14,254
Southwark	150,781	2,621	2,664	1,011	16,774	578	884	45,325	24,228
Sutton	126,663	722	3,726	630	4,103	247	498	29,971	13,208
Tower Hamlets	75,783	1,938	1,544	1,831	71,389	682	525	27,823	14,591
Waltham Forest	124,015	955	4,000	1,441	32,902	1,241	844	33,541	19,402

Wandsworth	160,946	1,843	5,929	1,691	13,529	651	926	52,042	22,823
Westminster	99,797	2,392	3,497	7,732	21,346	400	945	29,300	15,877
London	4,176,175	54,297	291,977	149,789	607,083	104,230	36,558	1,130,616	621,366

Appendix 2

2.2 London's faith population, 2011

Source Census 2011, ONS, January 2013

	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Religion not stated
City of London	3,344	92	145	166	409	18	28	2,522	651
Barking and Dagenham	104,101	842	4,464	425	25,520	2,952	533	35,106	11,968
Barnet	146,866	4,521	21,924	54,084	36,744	1,269	3,764	57,297	29,917
Bexley	144,093	1,377	3,547	234	5,645	4,156	724	55,995	16,226
Brent	129,080	4,300	55,449	4,357	58,036	1,709	3,768	33,054	21,462
Bromley	187,656	1,580	4,987	957	7,841	736	1,138	80,303	24,194
Camden	74,821	2,789	3,141	9,823	26,643	465	1,267	56,113	45,276
Croydon	205,022	2,381	21,739	709	29,513	1,450	2,153	72,654	27,757
Ealing	148,055	4,228	28,915	1,131	53,198	26,778	1,987	50,848	23,309
Enfield	167,417	1,824	10,927	4,412	52,141	1,078	1,950	48,522	24,195
Greenwich	134,632	4,223	9,087	492	17,349	3,490	1,013	65,034	19,237
Hackney	95,131	3,075	1,577	15,477	34,727	1,872	1,311	69,454	23,646
Hammersmith and Fulham	98,808	2,060	2,097	1,161	18,242	442	857	43,487	15,339
Haringey	114,659	2,829	4,539	7,643	36,130	808	1,303	64,202	22,813
Harrow	89,181	2,700	60,407	10,538	29,881	2,752	5,945	22,871	14,781
Havering	155,597	760	2,963	1,159	4,829	1,928	648	53,549	15,799
Hillingdon	134,813	2,386	22,033	1,753	29,065	18,230	1,669	46,492	17,495
Hounslow	106,660	3,617	26,261	651	35,666	22,749	1,540	40,351	16,462
Islington	82,879	2,117	2,108	1,915	19,521	569	967	61,911	34,138
Kensington and Chelsea	86,005	2,447	1,386	3,320	15,812	263	778	32,669	15,969
Kingston upon Thames	84,684	1,771	7,502	775	9,474	1,236	802	41,183	12,633
Lambeth	160,944	2,963	3,119	1,134	21,500	440	1,682	84,803	26,501
Lewisham	145,588	3,664	6,562	643	17,759	531	1,478	75,155	24,505
Merton	111,993	1,884	12,203	791	16,262	498	810	41,231	14,021
Newham	123,119	2,446	26,962	342	98,456	6,421	1,090	29,373	19,775
Redbridge	102,755	1,840	31,699	10,213	64,999	17,377	1,348	30,691	18,048
Richmond upon Thames	103,319	1,577	3,051	1,409	6,128	1,581	890	53,195	15,840

Southwark	151,462	3,884	3,668	1,006	24,551	653	1,350	77,098	24,611
Sutton	111,086	1,368	8,038	486	7,726	325	796	46,817	13,504
Tower Hamlets	68,808	2,726	4,200	1,283	87,696	821	825	48,648	39,089
Waltham Forest	124,939	1,987	5,917	1,259	56,541	1,209	993	46,462	18,942
Wandsworth	162,590	2,574	6,496	1,617	24,746	832	1,283	82,740	24,117
Westminster	97,877	3,194	4,178	7,237	40,073	496	1,280	44,542	20,519
London	3,957,984	82,026	411,291	148,602	1,012,823	126,134	47,970	1,694,372	692,739

Appendix 2

2.3 Percentage change in London's faith population 2001-2011

Source: Census 2001 – 2011

	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Religion not stated
City of London	-15.30	119.00	33.00	26.50	1.50	-5.30	-46.20	42.70	5.50
Barking and Dagenham	-8.00	130.10	139.10	22.30	257.00	68.30	73.10	40.00	-13.10
Barnet	-1.30	32.10	4.30	15.80	89.70	14.00	17.10	42.10	-2.20
Bexley	-9.50	58.10	81.70	18.80	83.90	40.70	49.30	74.20	-6.30
Brent	2.70	72.20	22.60	32.60	79.70	-1.70	26.60	25.90	5.60
Bromley	-11.80	65.80	48.90	12.80	59.20	22.70	30.10	66.30	7.10
Camden	-19.80	7.60	3.60	11.90	16.30	5.00	9.10	28.70	127.90
Croydon	-4.70	50.80	29.50	29.00	67.30	10.70	17.60	49.40	3.90
Ealing	-3.10	40.90	23.70	24.00	71.40	4.50	56.20	25.70	6.00
Enfield	-3.10	36.70	19.10	17.30	98.20	20.90	14.60	43.70	9.00
Greenwich	2.10	111.50	113.80	6.00	88.60	-25.80	64.40	57.20	-3.20
Hackney	0.70	32.50	-3.70	44.20	24.40	8.50	14.20	79.90	-2.80
Hammersmith and Fulham	-6.00	62.10	16.40	11.50	61.20	39.00	20.20	49.20	8.10
Haringey	5.80	23.90	2.40	33.50	48.20	11.40	14.80	48.40	-12.90
Harrow	-8.80	94.20	49.00	19.60	100.30	32.80	41.30	22.50	4.90
Havering	-8.90	88.10	72.80	3.20	168.30	106.00	52.10	81.10	-10.00
Hillingdon	-13.50	153.00	96.80	11.30	158.20	64.90	69.60	43.10	1.00
Hounslow	-3.60	145.20	63.50	-4.80	84.10	24.50	30.30	41.20	2.50
Islington	-13.00	15.10	20.40	3.70	36.90	-3.60	34.50	48.50	91.80
Kensington and Chelsea	-12.70	32.30	-13.00	-6.50	18.30	-19.10	-13.90	34.80	9.20
Kingston upon Thames	-11.00	51.00	40.40	22.40	64.00	41.30	30.60	55.40	16.20
Lambeth	2.80	29.20	-7.90	-6.40	49.90	3.50	35.50	46.80	-8.50
Lewisham	-4.50	34.70	56.40	-8.00	54.50	27.60	30.20	48.00	-2.10

Merton	-5.90	32.50	39.70	10.30	49.20	-0.20	32.10	32.60	-5.00
Newham	7.80	53.60	59.50	28.90	66.00	-6.90	64.20	33.60	-9.40
Redbridge	-15.10	74.90	69.90	31.00	128.20	33.40	29.90	33.70	2.80
Richmond upon Thames	-8.90	38.10	21.40	10.60	57.70	39.50	24.00	58.00	11.10
Southwark	0.50	48.20	37.70	-0.50	46.40	13.00	52.70	70.10	1.60
Sutton	-12.30	89.50	115.70	22.90	88.30	31.60	59.80	56.20	2.20
Tower Hamlets	-9.20	40.70	172.00	29.90	22.80	20.40	57.10	74.80	167.90
Waltham Forest	0.70	108.10	47.90	12.60	71.80	-2.60	17.70	38.50	-2.40
Wandsworth	1.00	39.70	9.60	-4.40	82.90	27.80	38.60	59.00	5.70
Westminster	-1.90	33.50	19.50	-6.40	87.70	24.00	35.40	52.00	29.20
London	-5.20	51.10	40.90	0.80	66.80	21.00	31.20	49.90	11.50

Appendix 3 - Employment by gender and religion

3.1 Men in employment by religion and occupational group, UK, 2007-2009 (Percentages)

Occupational group	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other	No religion
Managerial	20	22	20	30	16	18	18	18
Professional	13	18	32	30	10	13	15	16
Associate professional	13	18	10	20	9	11	14	15
Admin/ secretarial	5	6	6	4	4	4	3	5
Skilled trades	19	11	6	4	11	16	20	19
Personal services	2	4	2	1	3	2	4	2
Sales	4	7	7	4	11	10	6	4
Process plant & machinery	12	5	7	4	19	15	8	10
Elementary	11	10	10	2	17	10	12	11
Base	51,000	224	949	298	2,133	423	591	16,000

3.2 Women in employment by religion and occupational group, Great Britain, 2007-2009 (Percentages)

Occupational group	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other	No religion
Managerial	12	7	9	11	7	12	14	12
Professional	12	16	20	23	14	14	13	14
Associate professional	16	21	16	23	14	13	20	18
Admin/secretarial	20	13	20	24	19	16	18	18
Skilled trades	2	4	1	1	0	1	2	2
Personal services	16	12	8	8	15	11	14	14
Sales	10	6	12	5	17	17	10	11
Process plant & machinery	2	2	4	0	3	5	1	2
Elementary	10	18	10	3	10	11	8	10
Base	49,000	262	688	222	895	384	613	12,000

Source: Labour Force Survey 2009: EHRC Developing the employment evidence base - Policy Studies Institute, University of Westminster 2010.