

Chapter 1 : Life expectancy progress in UK 'stops for first time' - BBC News

There is a wide spectrum of threats facing individuals in British public life, most of which result in psychological rather than physical harm. This paper examines the personal security of individuals in British public life, with specific focus on politicians and government employees.

The role of religion and belief in British public life Summary Religion has always featured heavily in British public life. Growing religious diversity makes that increasingly controversial. The Woolf Institute has set up a Commission to look at the issues. As the subject is of great personal interest to me, I have made a submission, reproduced on this page. Posted 21 July Updated 13 May with final report. Religion is rarely out of the news in Britain. The Commission has launched a national consultation which is open until 31 October I have made a personal submission, which is reproduced below. I encourage all British citizens who care about these issues to look at the consultation document and make a response. In the text below, where a hyperlink is written out in full, for example <https://www.equalityact.org.uk/>, no hyperlink was present in my submission but I have added it for the benefit of readers of my website. The respondent is a British citizen who is a Muslim and is of Punjabi ethnic origin. He was born in Pakistan but came to United Kingdom before the age of two and has lived in the UK for approximately 62 years. More information about the respondent is available at <https://www.equalityact.org.uk/>: Permission is hereby given to the Commission to publish the response in whole or in part as the Commission considers appropriate. The respondent intends to publish his response on his own website.

General questions for consultation 1. Do you feel at ease with the diversity of modern British society in terms of religion and belief? At a purely personal level, I do feel comfortable with the diversity of modern British society. I see myself as a European liberal and as a Muslim and see no contradiction between those two identities. Are the current systems of civil and criminal law in the UK satisfactory in relation to issues of religion and belief, and to the overlap between these and issues of race and ethnicity? The UK is a very peculiar country. Unlike the USA we have an established church, but one which does not abuse its privileges and does not oppress adherents of other religions. Indeed the leadership of most minority religions considers that the Anglican Church provides a kind of "umbrella" for faith in Britain which helps to protect minority religions from oppression by extreme secularists. In many ways minority religions fare much better in the UK than in a country such as France which is technically secular but which maintains many disguised privileges for Roman Catholicism. For example the French state pays to maintain almost all religious buildings without distinction by religion if they happened to have been built before ; that in practice means churches but not mosques. Our civil and criminal law is largely satisfactory regarding issues of religion and belief. The interaction with issues of race and ethnicity is largely a red herring arising from the fact that two particular religious groups, Jews and Sikhs, constitute both a religious group and a racial group. Others such as Muslims have often complained that this is unfair whereas in reality it is simply recognising and objective fact. Accordingly, incitement to racial hatred against Jews and Sikhs and all other races was criminalised long before incitement to religious hatred against Muslims and other religions. That was simply a consequence of Muslims not being a racial group. Do the media accurately and helpfully portray issues of religion and belief, and communities and groups identified by religion or belief? The accuracy and quality of media reporting varies between media organisations. The quality press and the main television broadcasters do a relatively good job most of the time. As discussed below, there are unresolved questions regarding the role of religion in primary and secondary education. In tertiary education and training and continuing development in my view religion has essentially no role to play apart from hygiene factors such as the availability of prayer space where there is a user need. Should faith-based organisations be involved in social and political action and, if so, in what ways and to what extent? There is a detailed section below on social action by faith-based organisations. I have left that largely unanswered but have stated my view that social action by religious organisations is perfectly appropriate. Political action is not asked about in detail below so I will address it here. It is a very difficult subject. Firstly, I believe that religiously-based political parties are entirely inappropriate. In some European countries, such as Germany with the Christian Democratic Union CDU ,

there are political parties which purportedly have a connection with a religion, normally Christianity. Fortunately such a connection is today almost entirely one of nomenclature and what distinguishes the CDU from its opponents is not the religious beliefs of its members but its economic philosophy. Both in Europe and in the UK, if a political party received its support entirely from one religious group that would be immensely divisive and harmful for our democracy. The correct model is for all religions to be represented in all political parties, so that the parties distinguish themselves from each other by their economic and social policies and not by their religious beliefs. When it comes to legislation, one cannot expect legislators to leave their religious beliefs outside the parliamentary chamber. However I believe strongly that all political proposals must be argued for only using rational arguments and without any appeal to religious truth claims. This is explained in more detail in my short article <https://www.theguardian.com/commentisfree/2014/sep/15/how-should-disagreements-be-handled-between-and-within-different-traditions-and-communities>, and between these and other interests in public life and wider society? The position of the state should be that religion is a private matter between the individual and God. Wherever possible the state should avoid legislation which makes it impossible for individuals to practice their religious beliefs. For example I would regard it as entirely wrong to ban kosher or halal slaughter. Beyond that, the position of the state should be that all British citizens are equal and they are individual free agents unconstrained by the religious traditions of the families or communities into which they may have been born. No individual is required to give any credence to the religious beliefs of any other individual. However civility of discourse should be expected as simply constituting good manners. These principles allow most sources of dispute to be sidestepped. For example it is controversial in some Muslim majority countries who is a Muslim. Elsewhere in the world we see people who call themselves Muslim being killed by other people who also call themselves Muslim but who regard their victims as being non-Muslim. In the UK the government does not care what religion any particular citizen is. The census which is prepared purely for information purposes proceed entirely by self-classification. The growth of agnosticism and atheism. The result is a very different society from one in which almost everyone was an Anglican apart from the minority who were Roman Catholic and a tiny number of Jews. Instead it is essential to have a form of national identity that is appealing to all citizens or at least as many as possible irrespective of their religion or belief or lack of it. Does Britain show equal respect for religious and non-religious beliefs and identities? Apart from a few historical legacies such as requiring the monarch to be an Anglican the state does show equal respect for religious and non-religious beliefs and identities most of the time. The behaviour of individual British citizens of course varies with some showing more respect than others. Should public ceremonies and institutions, for example Remembrance Day and the House of Lords, reflect the changed pattern of religion and belief in British society, and if so how? At present minority beliefs are still heavily outnumbered by Christianity. For example, for every 12 occasions on which any event is opened by Christian prayers, on one occasion it could be opened by a Muslim blessing etc. What should be done to help people of all religions and beliefs feel their perspectives and organisations can play a part in shaping public life? It is important that all religions and beliefs are recognised and respected by the state, including on ceremonial occasions, in the approximate proportions in which they are represented in our society. What recommendations relating to social change should the Commission on Religion and Belief in British Public Life make in its final report? To what extent, and in what ways, have recent legislative changes been beneficial or detrimental? In what ways, if any, do they or other existing laws need to be modified? I believe that the strengthening of equalities legislation in the form of the Equality Act has been very positive. At times this has given rise to difficult cases about the boundary between individual religious freedom and the equality rights of other individuals. By and large, I believe that UK law gets it right; if you offer bed and breakfast facilities, you do not have the right to decide that you will not serve gay people any more than you have the right to not serve black people. What is the appropriate relationship between minority religious tribunals, for example Sharia and Beth Din courts, and mainstream legal systems? The fundamental principle here should be that the state upholds its secular law but should have no involvement with matters of religion. Accordingly the state is the arbiter of civil marriage and civil divorce while having no role in deciding whether people enter into a relationship which they regard as a religious marriage and no role in deciding how that religious marriage and relationship should be terminated. At the

same time, it is not unreasonable for the state to take the conduct of the parties with regard to religious matters into account in dealing with a civil divorce. For example Muslim and Jewish men sometimes refuse to give their wives religious divorces. In my view the provisions of the Divorce Religious Marriages Act are entirely appropriate, and in no way an encroachment on religious freedom. Minority religious tribunals play two roles, which need to be considered separately. There is a purely religious role regarding matters which the state should have no view on. The simplest example is dealing with religious divorces. I understand that in religious terms a Beth Din cannot terminate a Jewish marriage but it can effectively order the husband to grant his wife a Jewish religious divorce. I understand that in the case of Islam a Shariah court can grant an actual religious divorce directly. The second role is to act as an arbitration tribunal under the provisions of Arbitration Act. Both parties must assent before the religious tribunal is able to deal with the matter. Here the broad framework is laid down by statute and the religious tribunal is required to meet various criteria and if it fails to do so its decision will be invalid. For purely religious issues in section a in my view the state should not interfere even if the processes of the religious tribunal appear unfair, for example by treating men and women differently. However with regard to matters within b, the state does have legitimate grounds for setting out minimal criteria since the arbitration award is to be recognised and enforced by the state and is made under a form of devolved power. Accordingly in my view it is legitimate for the state to deny standing to a religious tribunal that treats the evidence of men and women differently. It would appear that the Bill would only be applicable to matters within b above, but it would be helpful if the Bill could be amended to make that clear. What have been the benefits of anti-terrorism legislation and preventative action? Have there been negative effects, and if so how could these be minimised or removed?

Chapter 2 : List of University of Oxford people in British public life | Revolv

Commission on Religion and Belief in British Public Life - Response to National Consultation This response is from Mohammed Amin who is the publisher of the website blog.quintoapp.com and is personally known, to varying extents, by the four members of the steering committee.

A survey shows that Britons are actually happy with Brexit. Read the original article. To some extent, these concerns are nothing new. Coalition-building requires leaders to create and take advantage of wiggle room. But as it has broken other things, so the referendum seems to have broken new ground in British politics. Many journalists noted the subsequent U-turn, when Gove decided to stand after all, but then they moved on. Again, it is important to recognize, first, that politicians have always stretched the meaning of words; and, second, that they sometimes need do so in pursuit of a higher goal. Thus Abraham Lincoln disingenuously denied knowledge of a Confederate peace delegation in when news of its travelling to Washington, DC threatened passage of the Thirteenth Amendment. Someone in government, or at least in officialdom, needs to take note. Someone needs to provide a moral lead. There already exists in Britain a body that should investigate these developments: Unlike previous commissions and tribunals established to consider the integrity of public life, the Nolan Committee was different. It would be a standing body. In the climate of the times, its initial incarnation and proposals carried considerable political weight. Indeed, the whole notion of standards in public life was generally construed in these narrow terms. Rather than addressing bigger questions of public ethics, it has increasingly focused on routine aspects of public-sector integrity. All of these developments are unfortunate. There is still a need for some body to keep an eye on the bigger picture of British political ethics. It embraces the words that politicians use and the promises they make. Such failings relate to the common-or-garden conceptions of honesty and integrity that most citizens have in mind. But the time has surely come for our commitment to standards in public life to reflect better the understandings that most people have of it. In this spirit, the CSPL could provide a valuable lead by establishing some relevant basic markers. If the CSPL lacks the capacity to conduct such an inquiry, others need to help it. For some of those involved in its creation, the CSPL was expected to provide advice as needed, partly on the model of the now defunct Security Commission. Amid the many demands on her time, the new prime minister Theresa May would do British democracy a service by inviting and empowering the CSPL to provide her with advice relevant to contemporary ethical concerns. Morality in politics needs to come from somewhere. The CSPL is charged with overseeing standards in public life. The new prime minister should give it the resources and remit to do just this.

Chapter 3 : Why is British public life dominated by men? | Life and style | The Guardian

The Commission on Religion and Belief in British Public Life (CORAB) was convened in by The Woolf Institute. Its purpose was to consider the place and role of religion and belief in contemporary Britain, to consider the significance of emerging trends and identities, and to make recommendations for public life and policy.

Gender, equality, British politics and voting behaviour. See Rosie on Channel 4 news discussing why MPs are so unrepresentative of the general population. The Representative Audit of Britain This project is a comprehensive survey of candidates who stood in the British General Election and their attitudes, backgrounds and experiences. The New Political Class? A research project by Rosie and Dr Jennifer vanHeerde-Hudson that emerges from a widely held belief among the British public that the political class “the parties and politicians who represent us” are in increasingly out of touch, insular and unable to understand the lives and concerns of the ordinary British citizen. Some recent evidence suggests that politicians are increasingly drawn from a narrowing middle class “a privileged class” despite significant efforts at increasing the descriptive representation of elected representatives. We want to know, is it true? How has the political class changed over time, if at all? Selected publications Campbell, R. All aboard the pink battle bus? Attitudes to moonlighting politicians: Journal of Experimental Political Science. What the Coalition Did for Women: The Coalition Effect, “ Cambridge, Cambridge University Press: A note on framing parliamentary behaviour. What should MPs do? Gendering Politics After Joni Lovenduski. Campbell, Rosie, and Sarah Childs. Do Women Need Women Representatives? British Journal of Political Science.

Chapter 4 : List of University of Oxford people in British public life - Wikipedia

The Future of Data in Public Life Data Debates is a collaboration between the AHRC, the Alan Turing Institute, the British Library, and the ESRC and aims to.

Its premise was that in a rapidly changing diverse society everyone is affected, whatever their private views on religion and belief, by how public policy and public institutions respond to social change. Its twenty members had a wide range of involvement in the issues that were examined. They were diverse in terms of age, gender, ethnicity and occupation, and in their religious, philosophical and political outlooks. They began by engaging in a substantial consultation exercise. There were six weekend meetings with visiting speakers, and public hearings were arranged in Belfast, Birmingham, Cardiff, Glasgow, Leeds, Leicester and London. A booklet was published and widely distributed and more than substantial responses to this were received. There were many visits to, and interviews with, key individuals, projects and organisations. It was from this mix of interactions and encounters, and from collective reflection on them, that their report was in due course distilled. Sometimes, the notes recalled, their meanings overlap and converge; sometimes they stand in mutual suspicion or hostility towards each other; sometimes there is synergy between them and a resulting synthesis. This included a summary of its vision, which is of a society at ease with itself; a society in which individuals and communities feel at home as part of an ongoing national story; a society to which all its members wish to, and are encouraged to, contribute their energy, insights and wisdom to the common good. The next five chapters considered how the vision may be supported in education systems chapter 4 , through the print, broadcasting and social media chapter 5 , dialogue and engagement chapter 6 , social action chapter 7 and civil and criminal law chapter 8. The commission made 37 recommendations, including the following: A national conversation should be launched across the UK by leaders of faith communities and ethical traditions to create a shared understanding of the fundamental values underlying public life. It would take place at all levels and in all regions. The outcome might be a statement of the principles and values which foster the common good, and which should underpin and guide public life. Much greater religion and belief literacy is needed in every section of society, and at all levels. The potential for misunderstanding, stereotyping and oversimplification based on ignorance is huge. The commission therefore calls on educational and professional bodies to draw up religion and belief literacy programmes and projects, including an annual awards scheme to recognise and celebrate best practice in the media. The legal requirement for schools to hold acts of collective worship should be repealed, and replaced by a requirement to hold inclusive times for reflection. A panel of experts on religion and belief should be established to advise the Independent Press Standards Organisation IPSO when there are complaints about the media coverage in this field. Relevant public bodies and voluntary organisations should promote opportunities for interreligious and inter-worldview encounter and dialogue. Such dialogue should involve Dharmic as well as Abrahamic traditions, young people as well as older, women as well as men, and local groups as well as national and regional ones. Clergy and other opinion leaders should have a sound understanding of the traditions of religion and belief in modern society. Where a religious organisation is best placed to deliver a social good, it should not be disadvantaged when applying for funding to do so, so long as its services are not aimed at seeking converts. The Ministry of Justice should instruct the Law Commission to review the anomalies in how the legal definitions of race, ethnicity and religion interact in practice and make recommendations to ensure all religious traditions are treated equally. In framing counter-terrorism legislation, the Government should seek to promote, not limit, freedom of enquiry, speech and expression, and should engage with a wide range of affected groups, including those with which it disagrees, and also with academic research. It should lead public opinion by challenging negative stereotyping and by speaking out in support of groups that may otherwise feel vulnerable and excluded.

Chapter 5 : The Personal Security of Individuals in British Public Life | RUSI

The present prediction model combines population trends in cardiovascular disease, dementia, disability, and mortality to forecast trends in life expectancy and the burden of disability in England and Wales up to

The discussions ranged from Irish suffragettes to Brexit to devolution. But one theme returned throughout every panel – the importance of representation and the need to have women at the table. No where is this more apparent in the current political climate than austerity. For example, she argued how the implementation of Universal Credit – which pays benefits to the head of the household – risks having a detrimental effect on financial abuse. Similarly, cuts to local government budgets have led to refuge closures, and proposed changes to housing benefit and refuge funding could further exacerbate the problem. The lack of women in decision-making positions in government and the Treasury means that, when policies are made that have a devastating impact on women, it either goes unnoticed or disregarded. Lack of representation at the Parliamentary table leads to a lack of representation of women in policy decisions. Perhaps one of the most devastating examples of this is the rape clause to receive child tax credits – an issue that SNP MP Alison Thewlis spoke about in the final session of the conference. The rape clause is an exemption from the current law that states parents can only claim child tax credits for their first two children. If a further child was conceived through rape, and the mother can prove she is no longer living with the father, she will be eligible for further tax credits. The limit of child tax credits is problematic enough. Women do not want to fill out a form naming their child as conceived by rape. The most fatal time for a victim of DVA is the first three months after leaving a violent relationship. The directive guarantees that women should have access to specialist support services – yet we are already seeing these services threatened by austerity. Many speakers highlighted a specific British smugness that we are far ahead of the EU when it comes to various rights – from human to environmental. However, this is simply not the case. And yet, these are all issues that have a huge impact on gender equality. For example, trade and manufacturing is often seen as a male-centric issue, ignoring the role women play in huge sectors of manufacturing such as textiles. Security and gender are rarely mentioned in the same sentence, despite the vast majority of terrorist subjects in the UK having a history of gender-based violence or – as in Manchester – specifically targeting women and girls. These themes were picked up by Stella Creasy in the final session of the conference. Representation matters – that much is clear. The adversarial attitude of male-centric politics was also raised by Megan Fearon, the youngest person ever elected to the Northern Irish Assembly. She described the abuse she experienced from male colleagues when she arrived in Stormont. But the more women arrive into Stormont, the less abuse there is. A new generation of women in politics is helping to unravel the structures that entrenched male dominance. Last year was the first time since when early election polls predicted that the number of women MPs in Westminster would decrease. Now, what are we going to do about it?

Chapter 6 : Social trends | Society | The Guardian

consider the significance of emerging trends and identities, and to make recommendations for public life and policy. Its premise is that in a rapidly changing diverse society everyone is affected, whatever their private views.

Was it a drip, drip, drip of Question Time panels featuring one woman alongside four men and a male presenter? Was it images of the Commons? Images of the Lords? Was it the prime-time television comedy shows with their all-male panels? Or the current affairs shows, also apparently aimed at a mixed audience, that barely featured women? It was all those factors, in truth, and so in mid-June I began a count. I started with bylines the name of the journalist who has written the article. For four weeks I counted every byline in the Monday-to-Friday editions of seven newspapers, looking at the number of male and female writers. I knew there were only two female editors of national newspapers: But I wanted a clearer picture overall. I did the count for the first two weeks, a colleague did the third, and two researchers the fourth. At the end of the month we averaged all the daily percentages and the results were: Although the paper has some excellent female columnists and writers, the figures were exactly the same. It is arguable, of course, that counting bylines is a blunt tool – that an analysis of how many words by male and female writers are appearing in the newspapers would be far better. If someone intends to do that analysis, I would love to read it. Their number never exceeded five on a single newspaper on a single day, and that was anomalous – mostly there were fewer than 15 unclear bylines across all the newspapers over the space of a week, out of more than 3, bylines in total. So while they might have added a blur to our snapshot, it was of a very mild variety. During that four-week period, I also logged the gender of reporters and guests on the Today programme. All the shows I looked at, including Today, were on the BBC, which reflects the agenda-setting nature of the corporation. On Tuesday 5 July you had to wait from 6. Overall, across the month, discounting the main presenters, Today had I spoke to the editor of the Today programme, Ceri Thomas, on Friday 11 November – a day when only two female contributors appeared on the programme. The day before there had been just one. I asked if there was a strong enough female presence on the show at the moment. People such as the planning editor, who is in a position to do a bit more about it, have it as a specific objective. I suppose it might be two letters a year, or something of that nature. Earlier this year Chitra Nagarajan, a member of the activist group Black Feminists, started the "diversity audit" hashtag on Twitter, where people can note the comparative male or female presence on any show, or at any event – as well as collating information, according to their interests and concerns, about race, class, sexuality, disability or other factors. Of the 12 shows that started on 27 January, seven featured all white guests. Only three non-white women appeared on the panels in that period – numbers of non-white men were even lower: The analysis I did of every Question Time episode this year, up until 3 November, found that, including David Dimbleby, the show featured There were 13 programmes out of 34 that featured only one female panellist. There were no programmes in that period that featured only one male panellist – all had at least two. I also did an analysis of every episode of the current affairs radio programme Any Questions? As Nagarajan says, the absence of women, and particularly black and ethnic-minority women, on current affairs programmes is deeply problematic. So black women never speak for themselves – other people speak for them, and over their heads – when it comes to their rights. And the image you see of them is as weak, vulnerable and not being really important agents for change. She published a letter in the Guardian last month, alongside 61 other influential women, raising concern about the number of all-male panels at policy debates. Nan Sloane, director of the Centre for Women and Democracy, points out that the current figures are easy to remember: And while individual women MPs are far from guaranteed to promote positive measures for women – Margaret Thatcher was hardly a feminist, and more recently, Nadine Dorries has campaigned to restrict abortion rights – there is something very odd about the sidelining of women in our national conversation. Her article prompted an outpouring from both women and men negotiating a similar workload, and she has written a book on the subject, *Half a Wife*, to be published next month. How much does she think this is down to parenthood? Most people have children. The fewer women there are in the public eye, the more anomalous they look when they do appear. I was struck by a quote from Martin Amis, in a

recent Observer interview with feminist activist Gloria Steinem. When Amis met Steinem in , at the offices of feminist magazine Ms, he wrote that he was aware of his "otherness, my testosterone, among all this female calm". The marginalisation of women, as with the marginalisation of any other group, means those who do put their head above the parapet are highly visible, and much more likely to be taken as representative of their entire sex. In series 40, 41 and the first four episodes of series 42 "all screened this year" Eight out of 23 episodes featured no women. Twelve out of 23 episodes featured one woman. Out of 11 shows, five casts were entirely male, and the other six featured six men and one woman. Clearly there is an element of sexism "even if unconscious" on many TV shows. I spoke to one booker who said she still feels the key question that is often asked of women who will appear on air is "Are they fuckable? Writer and broadcaster Bidisha says she was always struck by the "absolute unwillingness that would descend" when she suggested a female guest for shows she was presenting "she was once told a leading writer was only good for talking about "menstruating nuns". Natasha Walter , the feminist writer and activist, says the male domination of current affairs shows is, as with politics, partly about the way "the masculine establishment reproduces itself. Katie Snape, who books the guests for Sky News, is highly committed to getting more women on screen, and says she often has trouble booking the number she would like. The bookers and broadcasters I spoke to under condition of anonymity said women, in viewer feedback, come in for vicious comments about their looks, voices and temerity in putting themselves forward. Bidisha says being cast in the role of token woman becomes unbearably frustrating. The token woman wants to be there with her sisters and her friends, in a forward-thinking, progressive, egalitarian culture. Walter also calls for more solidarity. And we admire him for his courage. But do we really have quite the same attitude to a woman? And how could it be improved?

Chapter 7 : Commission on Religion and Belief in British Public Life - Wikipedia

The Commission on Religion and Belief in British Public Life was convened in by the Woolf Institute, Cambridge, to consider issues of religion and belief such as those raised in recent media headlines.

Chapter 8 : Life Sciences Industry Outlook | Deloitte US

Key opportunities, trends, and challenges in the US life sciences industry. Managing costs, innovative partnerships, customer engagement, and a changing regulatory environment are all part of the shifting landscape facing life sciences companies in

Chapter 9 : How 'Post-Truth Politics' Has Corrupted British Public Life

The report confirms an overall upward trend in life expectancy in this age group in England since the early s. Published 12 February Public health. Is this page useful?