



**Good Faith  
Partnership**

UNIVERSITY OF  
BIRMINGHAM



THE JUBILEE CENTRE  
FOR CHARACTER & VIRTUES

# **Virtues of Faith**

## **Survey Findings**



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# Foreword



The field of virtuous ethics can be traced back to Aristotle but it continues to shape today's society in meaningful ways. This field has, as exemplified by reports previously published by The Jubilee Centre for Character and Virtues, evaluated the reasoning behind moral decision making and explored the concept of virtuous citizenship. Studies have been conducted to investigate virtues in various professional disciplines that contribute to our collective life together, such as our educators, police, and athletes. Each of these play a pivotal role in public life, whether through the education of our children, the safety of our cities, or the events to draw the diversity of the UK together in a stadium. Not least, we also make mention of the importance of virtue ethics in our political structures and among our policymakers, the promotion of which forms a pillar of my own work in Parliament.

Yet to date there is another pervading facet of life worthy of investigation. It touches the lives of millions and forms the foundation for the worldviews of across the United Kingdom - faith. For many, religious beliefs shape the core tenets of how one sees his or her place in society, how they live out their profession, or the way in which one treats their neighbour. The recent census reveals an ever-diversifying United Kingdom, and while the country may not be as religious as it once was it is certainly more diverse as it regards beliefs. The recent Coronation of HM King Charles III showcased that religious diversity, with the unprecedented interfaith procession of UK faith leaders. Religious identity shapes our ceremonies and cities, but it also shapes our worldviews.

Therefore it is only fitting that these virtues are examined through the lens of the UK's religious diversity. Do different faith groups resonate with different virtues? Or, despite differences, can we draw similarities in the virtues we consider most important?

It is an honour to present and endorse this report, which builds on the expertise of the Jubilee Centre but builds upon the literacy and networks of the Good Faith Partnership to tap into the thinking of the UK's religious communities. This report reveals a number of similarities and key differences between faith groups and non-religious communities that are worthy of understanding and further research. I hope this report is only the beginning of further examination into faith, virtues, and public life. I welcome the findings and commend it to all.

**Jon Cruddas**

MP for Dagenham and Rainham

# Executive Summary

Religion and belief are often seen as important factors in determining people's outlook in life. Discussions around this subject are never far from the headlines. This survey sought to identify the virtues that resonate with members of faith and non-faith groups by asking them to rank the importance to their beliefs of particular virtues. Conducted by the Good Faith Partnership (GFP) in collaboration with the Jubilee Centre for Character and Virtues, University of Birmingham, the survey sought quantitative responses from members of the public in the UK, of six distinct backgrounds: Christianity, Hinduism, Islam, Judaism, Sikhism and Humanism / no religion (based on the five largest religious groups in the UK with a non-religious cohort to explore potential synergies with the religious cohorts). Respondents were asked to select, from a list of 24 virtues, those virtues that were most important for their faith.

While only 500 responses were anticipated, the survey received 3,038 responses. This level of responses, and the targeted sampling involved, means that the results presented in the report are more generalisable. This said, it is important to note that the findings from this survey represent the views of the respondents who participated and may not necessarily reflect the views of the wider population. Nevertheless, the results reveal compelling findings that shape not only the way we think about virtues in light of the UK's religious diversity, but also prompt new questions and identify new opportunities for research in this exciting field:

## Key Findings

- Honesty was the only virtue in the top 6 across all belief strands.
- All the religious groups selected devotion within the most selected 6 virtues; this is in line with the Bloom Review, *Does Government 'do God'?* (April 2023).
- Of the virtues selected by respondents belonging to a religious group, Justice, and then Charity, were the most selected after Devotion.
- The virtues most commonly selected by Christians evidence a strong civic emphasis, (Citizenship, Civility and Community Awareness)
- The virtues most commonly selected by Humanists / those of no faith have a strong intellectual leaning, with emphasis on Curiosity and Critical Thinking in the top 6.
- Members of faith groups placed more emphasis on moral virtues than Humanists / those of no faith.
- In terms of common virtues ranked in the top 6, the largest overlap was between Muslims and Jews (five of the top six in common: Kindness, Justice, Devotion, Honesty and Charity) and Muslims and Sikhs (also five in common: Justice, Gratitude, Devotion, Honesty and Charity).
- The biggest overlap between the Humanist group and religion was with Judaism and Islam – with Honesty, Kindness and Justice in common across all three groups.

- Christians and Humanists / those of no-faith had only one top six virtue in common: Honesty. All other groups had at least two virtues in common.
- All religious groups had at least three virtues in common in their respective top six selected virtues.
- The data indicates that there could be age and gender differentials in the choice of virtues, though this needs further analysis.
- No single virtue was selected by over half of all respondents, in fact a large number of virtues were selected at a rate of around 30% .

There has been a long-standing discussion around cohesion, common ground and shared values / virtues (or the lack thereof) in the UK. There is a huge potential to craft a more inclusive and positive framework for collaboration – despite differences – around virtues in public life. The data here indicates there is more in common than we may imagine.



# A. Introduction

Religion and belief are often seen as important factors in determining people's outlook in life, including the virtues central to being a good person. Discussions around this are never far from the headlines. The recent release of the 2021 Census data<sup>1</sup> updated the changing landscape in demography (showing that the 'Christian' population is now 46.2% and the 'No Religion' figure is 37.2%). In addition, the long-anticipated Bloom Review, *Does Government 'do God'?*<sup>2</sup> (which argues that HMG needs to better understand faith), provides a prominent example of how matters of faith and public life remain contested.

This project, and the survey it employed, sought to identify the types of virtues that resonate with the public, including those virtues prioritised by members of different religious and non-religious groups. Conducted by the Good Faith Partnership (GFP) in collaboration with the Jubilee Centre for Character and Virtues, University of Birmingham, the survey sought 500 quantitative responses from members of the public in the UK, of six distinct backgrounds: Christianity, Hinduism, Islam, Judaism, Sikhism and Humanism / no religion. While this project was limited in scope, it provides preliminary insights into similarities and differences among UK faiths about virtues, as well as overlaps and divergence between those with religious and non-religious beliefs. In many ways, this survey represents introductory research into a topic with tremendous depth. It is, for that reason, necessarily restricted. Nevertheless, the response to our survey was overwhelming, exceeding our total estimate six-fold highlighting substantial public interest in this relatively uncharted area. The responses gathered have allowed the research team to reveal compelling findings that can help to inform and shape not only the way we think about virtues in light of the UK's religious diversity, but also prompt new questions and identify new opportunities for research in this field. Following the methodology below, this report describes the data sample and then results are presented. There are also pointers for further research potential.

The Bloom Review highlights the role of faith in public life and the contributions that faith communities make to the nation, concluding: "...without faith, places of worship and people of faith, this country would be poorer, blander and less dynamic. Faith is a force for good, and government should do more to both understand and release the potential of this fantastic resource". To illustrate this point, the Bloom Review flags up examples of social contribution such as the services provided by faith communities during the Covid-19 Pandemic. But beyond notions such as service or devotion, what other ideas, values and virtues come to the fore for different cohorts of people in this country as they practice their beliefs? This is precisely what this study sought to identify.

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1 <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/bulletins/religionenglandand-wales/census2021>

2 Colin Bloom, *Does Government 'do God'? An independent review into how government engages with faith*, April 2023. Available here: [https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment\\_data/file/1152684/The\\_Bloom\\_Review.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/1152684/The_Bloom_Review.pdf)

***“...without faith, places of worship and people of faith, this country would be poorer, blander and less dynamic. Faith is a force for good, and government should do more to both understand and release the potential of this fantastic resource.”***

- The Bloom Review, p.159

## **Methodology**

In keeping with previous work in the field of education conducted by the Jubilee Centre, the survey retained some elements of that work, asking people to choose six virtues from a list of 24. The virtues emphasised in the Jubilee Centre’s Framework for Character Education in Schools and those used in previous Jubilee Centre studies were taken as a starting point and some modifications were made to the list as well as definitions for the purpose of this survey (i.e. the focus on virtues and faith; see Appendix 1). The survey comprised 12 Questions, including a question that allowed free entry of important virtues that participants felt should be added to the list (see Appendix 3). The survey was open for the duration of one month (March 2023). While only 500 responses were anticipated, the survey received 3,038 responses.

While the number of responses and the sampling employed (see below) was positive, it is important to note that the findings from this survey represent the views of the respondents who participated and may not necessarily reflect the views of the wider population. The focus of the study may, for instance, have attracted respondents with a particular interest in virtues. We thus need to be mindful of the limitations of the data and allow for further work to elaborate where there are shortcomings. The survey was conducted online with a small incentive to encourage participation. Nonetheless, the survey provides a valuable starting point for further research and for further discussion and examination of the role of religion in influencing virtues, values and attitudes. Virtues are interlinked and do not make much sense when analysed on their own. The discipline of virtue ethics is often traced back to Aristotle. Especially in his *Nicomachean Ethics*, Aristotle identified several virtues. He believed that these virtues were essential for leading a good and fulfilling life and that they are interconnected. Developing one virtue often requires the cultivation of others. He also believed that these virtues could be learned and developed through practice and habituation, rather than being innate.

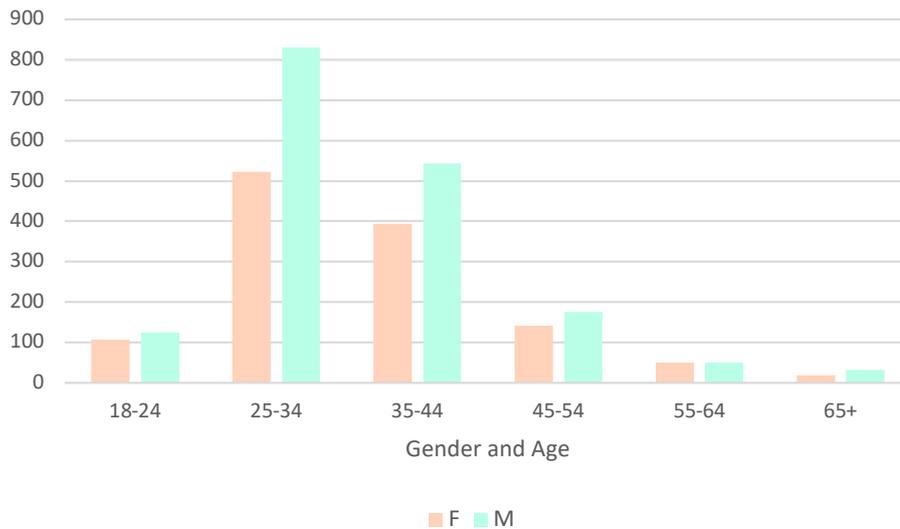
# B. The Sample

As already noted, the call for responses to the survey generated greater participation than anticipated. The target numbers were as shown below, based on the five largest religious groups in the UK based on Census data. A non-religious cohort was also included to explore potential synergies with the religious cohorts. As this survey was intended to focus on faith communities, the non-religious cohort was never intended to be proportionate to their share of the UK public as recorded by the Census.

Faith / Belief	Target	Reached	% (2021, England and Wales, ONS) <sup>3</sup>
Christianity	160	1680	46.2
Hinduism	80	331	1.7
Islam	120	405	6.5
Judaism	40	223	0.5
Sikhism	60	94	0.9
Humanism / Non-religious	40	295	37.2
Other	NA	10	
<b>Total</b>	<b>500</b>	<b>3038</b>	

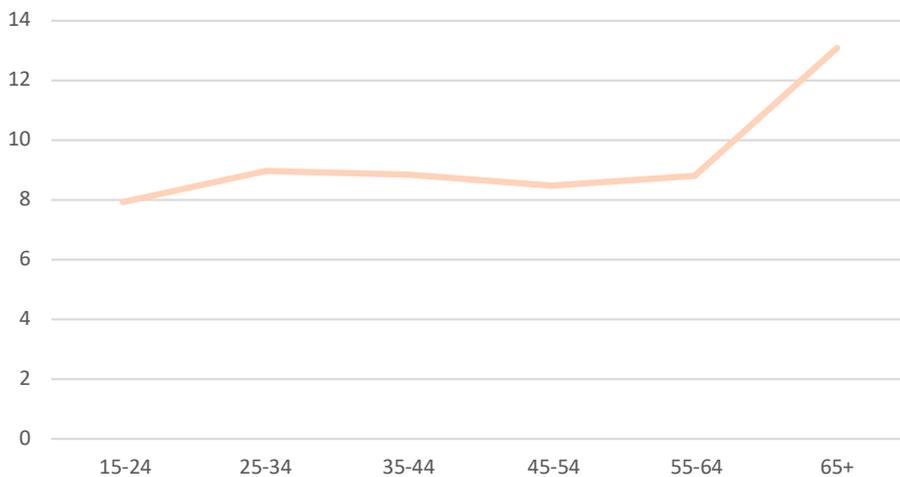
In the final analysis there was an uneven distribution of age and gender. 57.9% Of respondents were male, 40.6% were female and 0.4% and 1.2% indicated 'non-binary' and 'prefer not to say', respectively. 45.5% of respondents were aged 25-34 and 31.1% were aged 35-44.

### Whole Sample Gender / Age Distribution



Both the gender and age profiles are markedly different to the UK population. In our cohorts there is a skew towards male respondents (particularly in the 25-44 age groups). The profile of the UK population by age<sup>4</sup> shows a more even composition over the age cohorts up to 64 years and then a much larger proportion over 65 (due to the larger age bracket involved from ages 65-100+).

### Age - UK Population Projection, 2023 in Millions (ONS)



<sup>4</sup> <https://www.ons.gov.uk/peoplepopulationandcommunity/populationandmigration/populationprojections/datasets/tablea21principalprojectionukpopulationinagegroups>

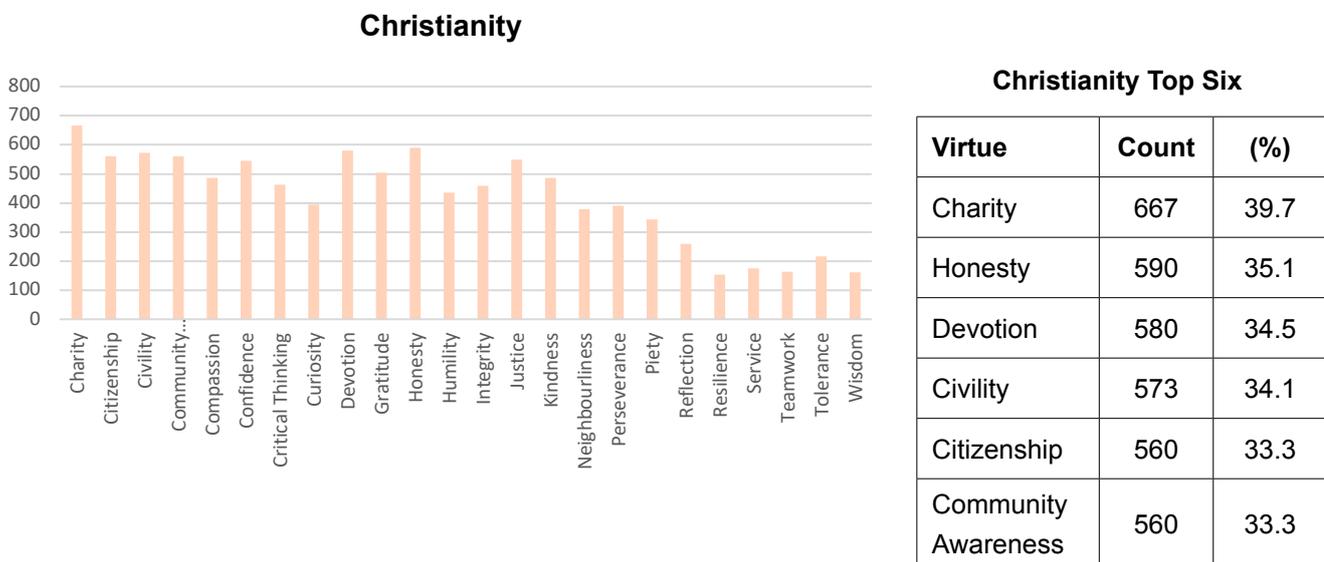
# C. Results

A list of 24 virtues were presented to respondents to choose from (see Appendix 1). These were presented in six sequential questions through which participants were asked to choose their response in order of priority (see Appendix 2). Participants were also given a chance add other important virtues that they felt were missing from the list as presented.

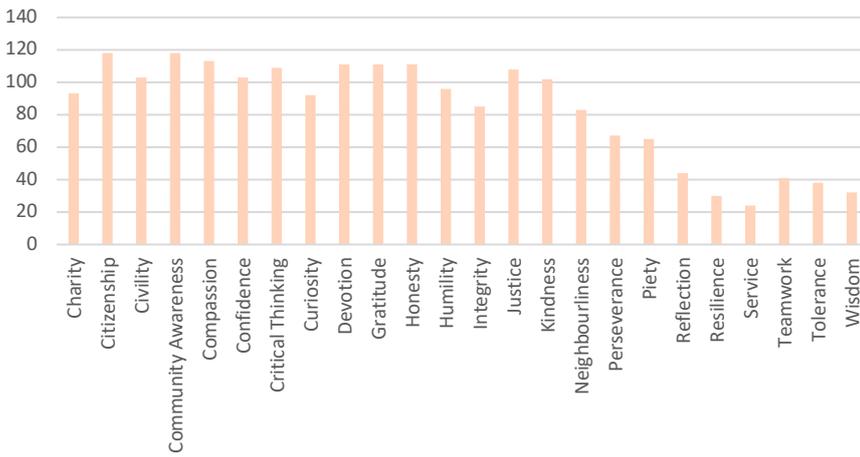
## i) The Range of Virtues Chosen

When we look at the virtues chosen by respondents a large range can be seen. As expected, most of the virtues would be chosen by some number of people within each cohort. If we consider the very uneven nature of response numbers across the different groups, this broad range would make for very difficult comparison within the data sample – for example Resilience was chosen by around 30 Hindus (out of 331) and 150 Christians (out of 1680).

To aid our analysis, we looked at the count for the top six virtues – to rank within each cohort – as well as the percentage that chose each virtue to compensate for the differential in responses across the cohorts.



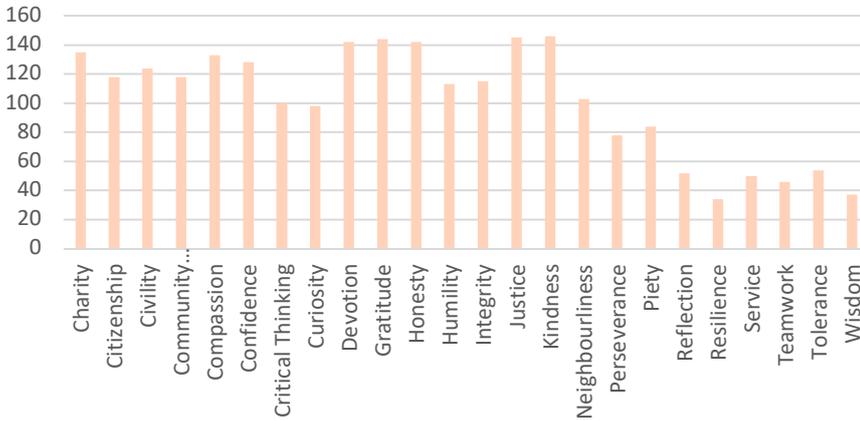
## Hinduism



### Hinduism Top Six

Virtue	Count	(%)
Citizenship	118	35.6
Community Awareness	118	35.6
Compassion	113	34.1
Devotion	111	33.5
Gratitude	111	33.5
Honesty	111	33.5

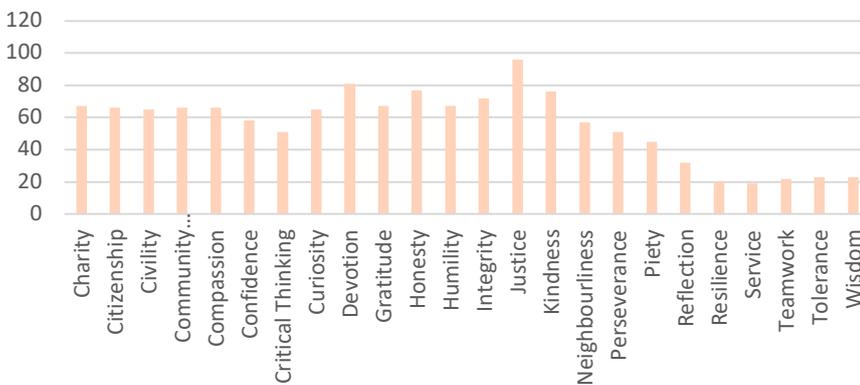
## Islam



### Islam Top Six

Virtue	Count	(%)
Kindness	146	36.0
Justice	145	35.8
Gratitude	144	35.6
Devotion	142	35.1
Honesty	142	35.1
Charity	135	33.3

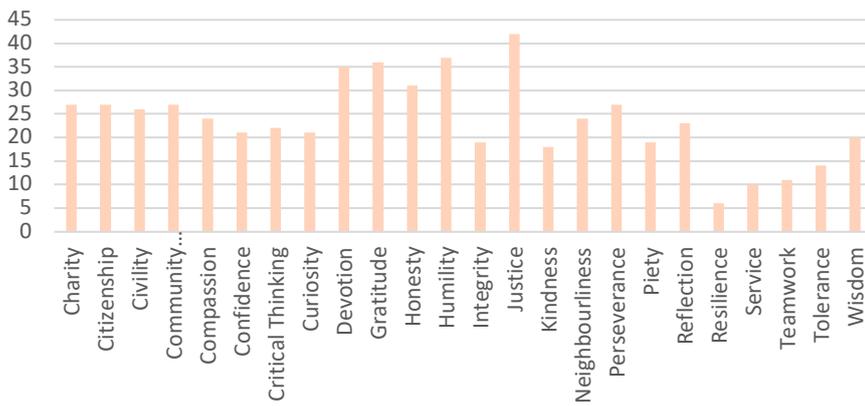
## Judaism



### Judaism Top Six

Virtue	Count	(%)
Justice	96	43.0
Devotion	81	36.3
Honesty	77	34.5
Kindness	76	34.1
Integrity	72	32.3
Charity	67	30.0

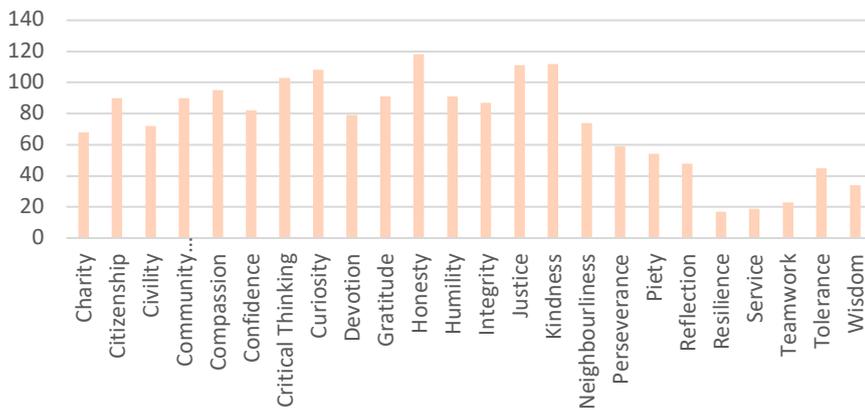
## Sikhism



## Sikhism Top Six

Virtue	Count	(%)
Justice	42	44.7
Humility	37	39.4
Gratitude	36	38.3
Devotion	35	37.2
Honesty	31	33.0
Charity	27	28.7

## Humanism / Non-Religious



## Humanism / Non-Religious Top Six

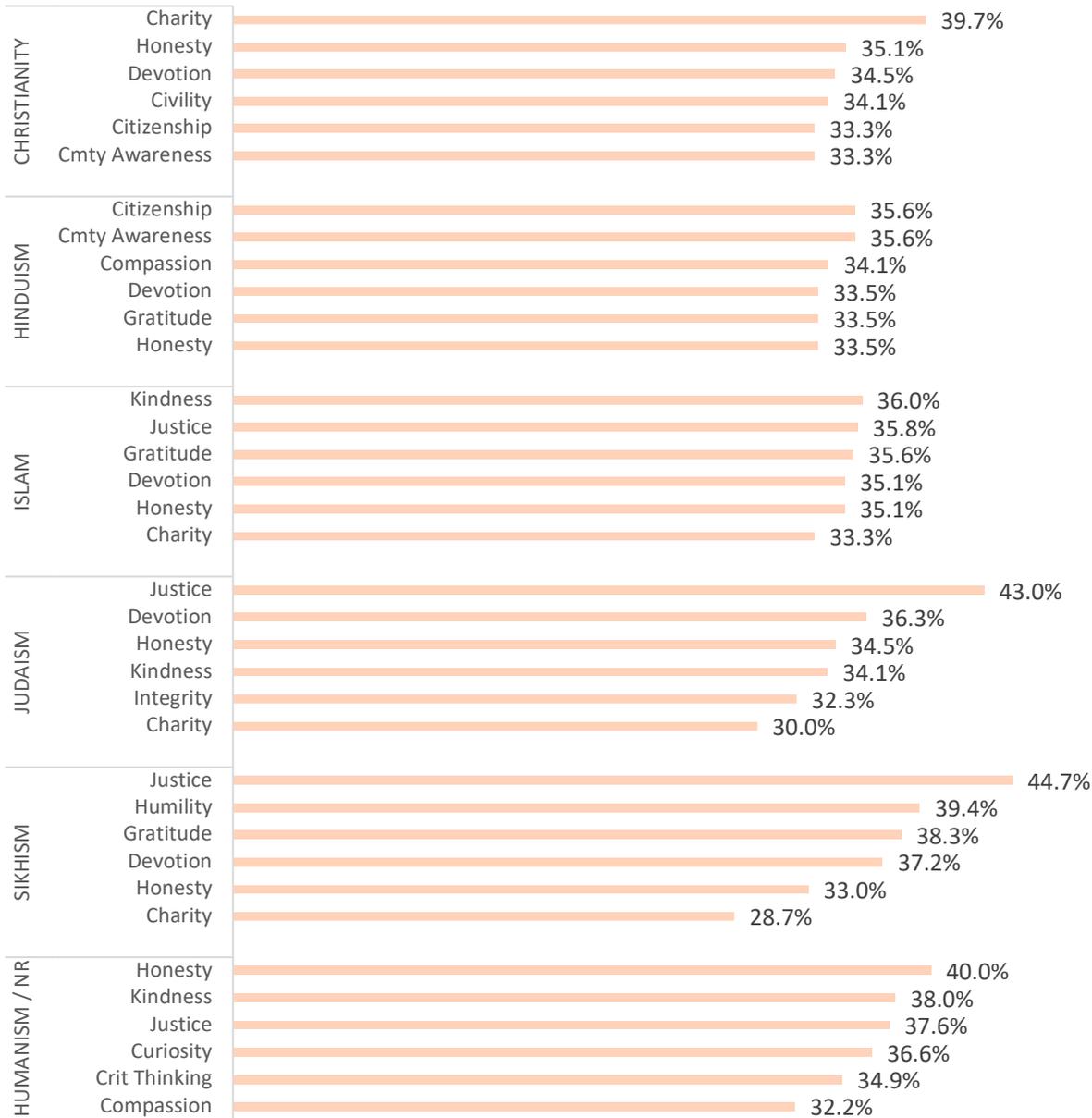
Virtue	Count	(%)
Honesty	118	40.0
Kindness	112	38.0
Justice	111	37.6
Curiosity	108	36.6
Critical Thinking	103	34.9
Compassion	95	32.2



**ii) Comparisons Across the Sample: Commonalities and Differences**

The table below looks just at the percentage of the top six choices within each cohort and also provides for an easier graphical comparison across the sample.

**Top 6 Virtues by % of the Religion or Belief**



As can be seen, a number of the responses are very close and thus are not statistically significant in their differences. For example, if we look within and between the Hindu and Muslim cohorts, all of the top six responses fall within 2.7 percentage points of each other (33.3% - 36%). Thus, while our survey identified the types of virtues that are valued, and enables the drawing of connections with other faiths, ultimately a larger survey and/or qualitative research will be needed to further analyse and tease out some of these findings, for the groups where the responses rates are smaller. Having said that, there are some general patterns and indicators worthy of attention even within the smaller samples.

When looking at the highest-ranking virtue within Christianity (Charity, 39.7%), Judaism (Justice, 43%), Sikhism (Justice, 44.7%) and Humanism (Honesty, 40%) these tend to stand out as having a clear lead over the other choices.

Considering the virtue of justice, the prevalence of justice as a top ranked virtue is noteworthy among minority faith groups. It was the top virtue in Judaism and Sikhism and formed part of the top six for Islam as well. It was the ninth highest selected virtue among Hindu respondents, but only the 15th among Christians. This could imply the importance of justice – perhaps aided by the prominence of Freedom of Religion or Belief but also exacerbated by discrimination - for smaller, minority communities.<sup>5</sup>

Albeit different among each community and in different regions of the country, it is possible that the shared experience of being a religious minority in the UK lends itself to prioritising some of the same values – our survey found that the largest area of common ground was between the non-Christian faith traditions. The largest overlap was between Muslims and Jews (five of the top six in common: Kindness, Justice, Devotion, Honesty and Charity) and Muslims and Sikhs (also five in common: Justice, Gratitude, Devotion, Honesty and Charity). Between Muslims, Jews and Sikhs four of the top six virtues were common (Justice, Devotion, Honesty and Charity). It would be interesting to probe this overlap further in future research.

Christians and Muslims had three overlapping virtues in their respective top six virtues: Charity, Honesty and Devotion. Hindus, Muslims and Sikhs also had three common virtues in their top six virtues: Devotion, Gratitude and Honesty.

Jews and Sikhs both selected Justice as the first virtue (scoring a very similarly percentage) and had four of the top six virtues in common (Justice, Devotion, Honesty and Charity). Christians and Hindus also had four of the top six in common (Honesty, Devotion, Citizenship and Community Awareness).

There were some further broad similarities across the responses of note. All of the religious groups cited Devotion in their respective top six selected virtues. Additionally, all the groups (including Humanists/those of no-faith) selected Honesty in their top six virtues. All the religious groups had at least three virtues in common in the top six.

Respondents from four out of the five religious groups (Christians, Muslims, Sikhs and Jews) had Honesty, Devotion and Charity in common and Hindus, Muslims and Sikhs (all largely South Asian) had half of their top six virtues in common: Devotion, Gratitude and Honesty.

The biggest overlap between the Humanist / Non-Religious group and religion was with Judaism and Islam – with Honesty, Kindness and Justice in common across all three groups. Interestingly, Compassion is only mentioned by the Hindu and Humanist / Non-Religious groups as part of the top six choices.

The greatest divergence was between Christians and Humanists / non-religious groups, with only one top six virtue in common: Honesty. All other cohorts had at least two virtues in common.

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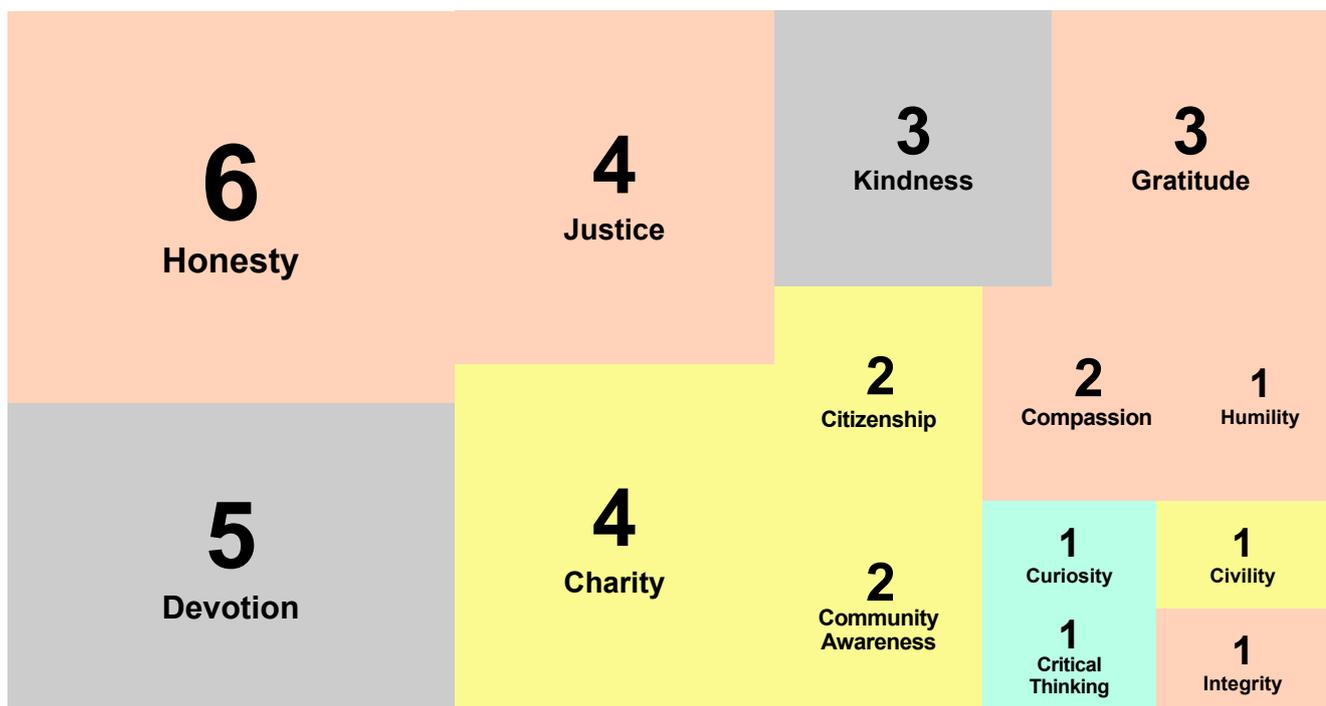
5 For example, Jews and Muslims suffer the most instances of hate crimes of religious groups in the UK according to the Home Office, See: <https://www.gov.uk/government/statistics/hate-crime-england-and-wales-2021-to-2022/hate-crime-england-and-wales-2021-to-2022>

### iii) Categorising the Virtues

A further point of analysis for the data utilised the categorisation of virtues, drawing on the four broad categories presented by the Jubilee Centre for Character and Virtues: Intellectual, Moral, Civic and Performance virtues. The table below maps the 24 virtues listed as potential choices in this survey across these four categories:

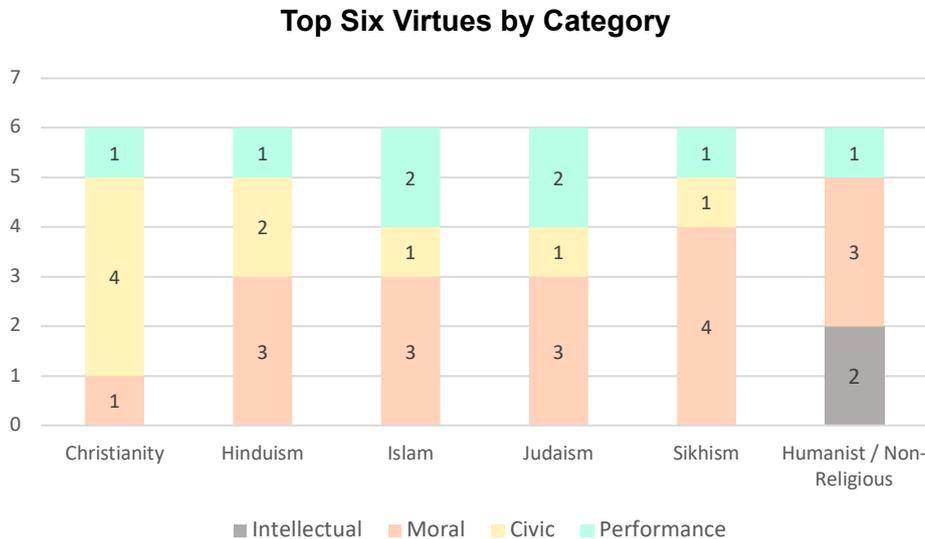
Intellectual	Moral	Civic	Performance
Critical Thinking	Compassion	Charity	Confidence
Curiosity	Gratitude	Citizenship	Devotion
Reflection	Honesty	Civility	Kindness
Tolerance	Humility	Community Awareness	Perseverance
Wisdom	Integrity	Neighbourliness	Resilience
	Justice	Service	Teamwork
	Piety		

The diagram below looks at the data across this survey more comprehensively and summarises the above overlaps. The popularity of the virtue is indicated by size of the coloured blocks and the number mentioned is the number of times the virtue occurs across samples. Thus, as mentioned above, Honesty is the only virtue that appears in all six samples, followed by Devotion, which is only chosen by the five religious beliefs. Five of the virtues (Civility, Critical Thinking, Curiosity, Humility and Integrity) only appear in one belief group.



Combining these fourteen most commonly selected virtues that appear in all the top six choices, with the categories above, responses to the survey appear prioritise Moral virtues (six virtues: Honesty, Justice, Gratitude, Compassion, Humility, Integrity), then Civic (four virtues: Charity, Citizenship, Community Awareness and Civility), and then Intellectual (two virtues: Critical Thinking and Curiosity) and Performance (two virtues: Devotion and Kindness) categories.

We can see the results for each cohort in the chart below:



Christianity seems to have a strong civic leaning with four out of top six virtues falling into this category. Results such as this raise many questions, inter alia:

- Does the civic nature of Christianity relate to its place as the dominant and more settled religion? The idea of a parish (in the Church of England) is meant to serve the entire community, so perhaps that shapes virtues?
- Is this, at least in part, due to the role of the Anglican Church as the Established Church? And if so, does this civic emphasis hold in different denominations of Christianity?

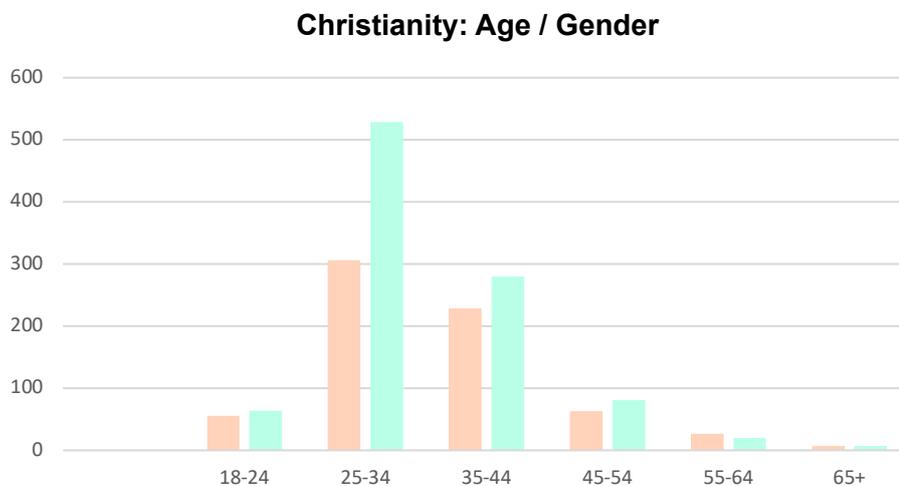
If we drill further into the data we can see that the 7<sup>th</sup> (Justice), 9<sup>th</sup> (Gratitude), and 11<sup>th</sup> (Compassion) highest in Christianity are all moral virtues. We can also see that moral virtues are high across the whole cohort, including the Humanist / Non-Religious group, suggesting common ground.

The Humanist / Non-Religious cohort of respondents was the only group to have intellectual virtues in the top six and no civic virtues. Could this be a result of an emphasis on rationalism amongst secular minded people? Could this imply that faith groups emphasise civic contributions more strongly through charitable work? Looking further down the list of choices for the Non-Religious group one can certainly find civic virtues such as Citizenship (9<sup>th</sup>), Community Awareness (10<sup>th</sup>), Neighbourliness (14<sup>th</sup>), Civility (15<sup>th</sup>) and Charity (16<sup>th</sup>). The numbers here may not be large enough to draw conclusions, but this is yet another example of further research that could be conducted.

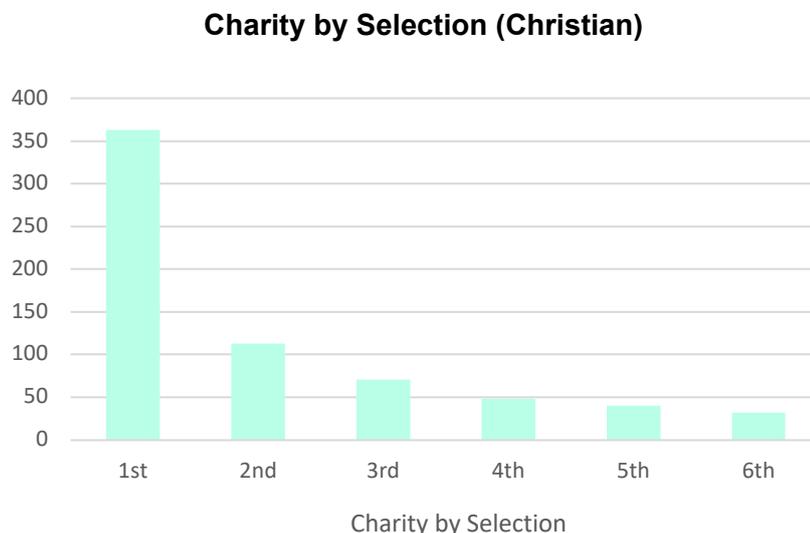
# D. Further Research

## *i. Further quantitative analysis:*

We had initially set out to conduct a small pilot survey to pave the way for a larger project in the future. As the dataset collected was larger than anticipated, there are potentials for analysis that were not initially anticipated. Beyond this initial analysis, we could look into the larger cohorts and drill deeper, for example, in the subset of data on Christianity.

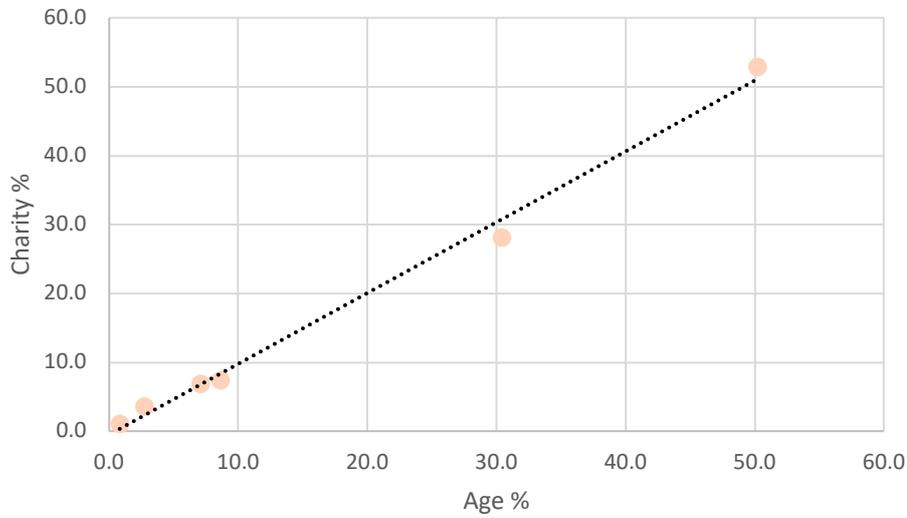


Within this cohort, although Charity is selected by nearly 40% of Christians, it is interesting to see how this virtue fares across the different choices as participants completed the survey. The chart below shows that 363 of the 667 Christian respondents (52.5%) that selected Charity, chose it as their first virtue.



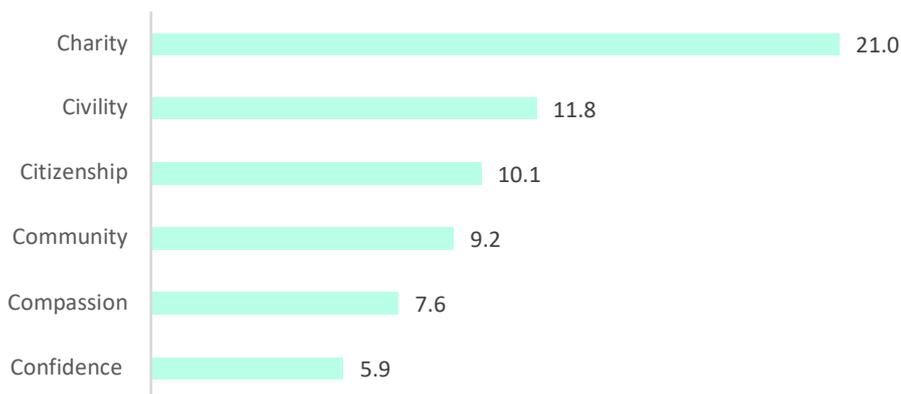
The table below looks at the way that different Christian age groups selected virtues and that Charity is selected consistently as the first virtue across all age groups, once we weight for each age group.

### Christian and First Virtue (Charity): Consistency Across Age



While the charts on page 5 above look at the overall faith group and we can see that 39.7% of the Christian sample selected Charity. If we look at the top six virtues for younger people (18-24), this seems markedly different.

### Top Six Virtues for Christian, Age: 18-24 (%)



### Top Six - Christianity Overall

Charity	39.7%
Honesty	35.1%
Devotion	34.5%
Civility	34.1%
Citizenship	33.3%
Community Awareness	33.3%

### Top Six - Christians aged 18-24

Charity	21.0%
Civility	11.8%
Citizenship	10.1%
Community	9.2%
Compassion	7.6%
Confidence	5.9%

This seems to indicate that age could be an important consideration in thinking about responses. Another important line of analysis within the existing data is to look at how gender may impact on responses.

### *ii. Further qualitative research:*

The data gathered and the interest shown by respondents bodes well for future research in this area. The intention was always to begin more qualitative work to explore some critical lines of enquiry around how people interpret and conceptualise virtues. For example, what do people actually mean by 'Charity'? Is this grounded in the (Christian) etymology of the word which has strong connotations of love (*caritas*), or is it merely a financial act, focusing on a short term alleviation of poverty? Even in the case of Christianity, the most familiar religion in the UK context, we can see that key terms have their roots in other languages, Latin and Greek, in this example. What then of newer religions who are often constantly translating terms to find English equivalents. What does Charity mean in those circumstances? And what new dimensions does the term acquire as a result of this?

When respondents answer a questionnaire online there may be many ways of interpreting terms, that may either seem too similar or confusing to some – Service and Devotion, for example, or Compassion and Kindness. There may also be confusion and disagreement around what is a virtue, a value, a positive quality, etc. The opportunity to explore such nuances and interrogate how people are applying virtues in their own lives is important to understand this in a deeper manner.

Finally, one of our questions in this survey asked people about any important virtues they felt were missing. A number of suggestions were submitted (see Appendix 3 for examples) and this requires reflection and learning on our part so that there is feedback into the research process.

# E. Summary

The survey received a remarkable amount of responses, far greater than expected and even after weeding out responses from other countries, automated responses and incomplete data we were left with over 3,000 entries. This level of interest speaks to the potential for future research in this area.

We can see from above that there are a number of interesting overlaps across the cohorts, more than initially meets the eye. Nevertheless, there are also points of distinction – for example Christianity (with Citizenship, Civility and Community Awareness) seems to have a strong Civic emphasis. This is closely followed by Hinduism which had two of those virtues (Citizenship and Community Awareness). Humanism has a strong Intellectual leaning with the only cohort that emphasised Curiosity and Critical Thinking. The other four groups all had mainly Moral virtues as their top six. While this would require further, and more rigorous, investigation it is interesting to note such patterns. The results here also beg questions such as:

- Does the emphasis on virtues change with time? And if so, what will be the direction of travel for newer communities that are now settling into Britain?
- As the largest faith group by far, will the more civic emphasis of Christianity impact on other, smaller, faith groups over time?

There has been a long-standing discussion around cohesion, common ground and shared values / virtues (or the lack thereof). The data that is emerging here is critical in providing the tools for thinking in a more sophisticated and nuanced way about such debates. The Bloom Review makes mention of the civic role that faith groups have played, are playing, and will continue to play in modern Britain. There is a huge potential to craft a more inclusive and positive framework for collaboration, despite differences, around virtues in public life. If policy makers are to tap into such a potential it has to be with greater understanding of how diverse cohorts of people approach such sensitive subjects and how they can find common ground amidst the hyper-diversity of life today. The data here indicates there is more in common than we may imagine.

# Appendix 1

List of virtues used in the survey, along with definitions provided:

1. **Charity** is the act of giving money, goods, or time to those in need.
2. **Citizenship** is being a responsible member of a community and society.
3. **Civility** is being polite and courteous in behaviour and speech.
4. **Community Awareness** is to actively and meaningfully learn from, and share information, with different parts of the community.
5. **Compassion** is to exhibit care and concern for others.
6. **Confidence** is being certain in your own abilities, the abilities of others, or that a particular course of action is best.
7. **Critical Thinking** is the ability to think reflectively and come to independent conclusions.
8. **Curiosity** is an eagerness to know or learn something new.
9. **Devotion** is the ability to be dedicated and committed to one's faith.
10. **Gratitude** to appreciate and be thankful for what one has.
11. **Honesty** is to be true to yourself and other people.
12. **Humility** is to acknowledge one's limitations and mistakes.
13. **Integrity** is the quality of having and following strong moral principles.
14. **Justice** is to have an understanding of what is right and to uphold it.
15. **Kindness** is being considerate and helpful to others.
16. **Neighbourliness** is a disposition to be friendly and helpful to others.
17. **Perseverance** is the steady persistence in a course of action, especially in spite of difficulties.
18. **Piety** is to show reverence and devotion towards a higher power.
19. **Reflection** is the ability to ponder alternative possibilities and not jump to conclusions.
20. **Resilience** is bouncing back from adversity despite obstacles in your path.
21. **Service** is giving time to help another person or organisation.
22. **Teamwork** is the ability to work with others effectively and efficiently.
23. **Tolerance** is respecting and accepting difference and diversity among people.
24. **Wisdom** is the ability to make good judgements and be sensible.

# Appendix 2

Please type your email below (optional)

What is your faith or belief affiliation? \*

Is there a denomination you further identify with? (e.g. Protestant / Sunni / etc.) \*

Gender \*

- Female
- Male
- Non-binary
- Prefer not to say

Age \*

- 18 - 24
- 25 - 34
- 35 - 44
- 45 - 54
- 55 - 64
- 65 and over

In order to help us plan future research, could you provide your city / area of residence?

From the list of virtues below, please select the most important virtue according to your faith or belief. (You will be asked to choose six unique virtues in total). \*

If you feel an important virtue is missing, you will have a chance to add that later

Please select another virtue - the second most important according to your faith or belief. (Please make sure this is different to the above selection). \*

Please select another virtue - the third most important according to your faith or belief. (Please make sure this is different to the above selections). \*

Please select another virtue - the fourth most important according to your faith or belief. (Please make sure this is different to the above selections). \*

Please select another virtue - the fifth most important according to your faith or belief. (Please make sure this is different to the above selections). \*

Please select another virtue - the sixth most important according to your faith or belief. (Please make sure this is different to the above selections). \*

Would you like to add an important virtue that is missing from the list above? (optional)

Feel free to add up to three virtues. If the virtue(s) is mainly used in a non - English language, write the original (if you know that) and its translation.

If you have any questions about this survey you can reach us on: [survey@goodfaith.org.uk](mailto:survey@goodfaith.org.uk)

You can also leave any other comments below:

# Appendix 3: Additional Virtues to Consider

A sample of suggestions from respondents of the survey:

- Altruism
- Brave (to face difficulties without fear)
- Care (of those within your community)
- Confidence (believe in yourself and be comfortable)
- Courage
- Democracy
- Dignity
- Discernment
- Equality
- Equity
- Excellence (Ihsan)
- Forgiveness (Teshuva)
- Freedom of expression
- Friendliness (Freundlich)
- God consciousness (Taqwa)
- Good faith (La bonne foi)
- Harmony (working for)
- Hope
- Inclusion (deeper and different than tolerance)
- Love
- Mercy
- Patriotism
- Perspective
- Reciprocity (treat people how you wish to be treated)
- Respect for parents
- Respect for the elderly
- Rule of law
- Patience (Sabr)
- Self-care
- Self-control
- Self-motivated
- Self-sacrifice
- Sincerity
- Social justice
- Soft hearted
- Truth
- Wit



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