



Dear Woolf Friends,

Did staff at No.10 Downing Street break their own lockdown rules? As I write this week's introduction, it is the question dominating our news agenda. But cast your minds back a few months. Fingers were pointing at other alleged rule-breakers: those from our minority faith communities.

We were offered media accounts of Jewish worshippers crammed into synagogues to celebrate Purim. We were presented with local news stories about young Muslims spreading Covid-19 in city parks. But we also heard more positive, even celebratory, stories about imams and rabbis supporting their local communities, and others. So which version should we believe?

The Woolf Institute's *Transmission and Trust: The Impact of Covid-19 on British Jewish and British Muslim Communities* explores issues related to the virus and two significant minority groups in the UK. As reported here last year, we conducted a nationwide poll with Survation. With them, we asked 2,000 people questions concerning testing, symptoms, self-isolation and vaccination. Is the willingness to self-isolate and receive a vaccine higher in British Jewish or British Muslim communities, and how do both compare to the general population?

We also looked at trust. Are faith communities less likely to heed official public health advice and more likely to follow guidance from a local imam or rabbi? And when it comes to rule-breaking during the pandemic within both Jewish and Muslim communities, to what extent does statistical evidence from the UK support or challenge media coverage?

We are about to launch our report – with beautiful artwork from Emma Heyn, the Woolf Institute's Operations Assistant and a talented illustrator. As you will read, we found much to celebrate despite further evidence of suffering within minority communities. Jewish and Muslim people are more likely than the general population to have self-isolated during the pandemic. Jewish people are more likely to be vaccinated than the country at large. And Muslim people are no less likely. Among both groups, Jewish and Muslim, trust in the NHS is higher than we anticipated and higher, in some cases, than the rest of the UK. We are now putting the finishing touches to the *Transmission and Trust* report, and to our media campaign. We look forward to sharing it with you, our growing community of friends and supporters.

Best wishes,

**COMING SOON:**

**Transmission and Trust**  
**The Impacts of Covid-19 on British  
Jewish and British Muslim  
Communities**

Authors: Julian Hargreaves and Philip Rushworth



**PODCAST: COVID VACCINES AND RELIGIOUS  
GROUPS**

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**LOOKING BACK ON**

**HOLOCAUST MEMORIAL DAY**



**LOOKING BACK ON HOLOCAUST MEMORIAL DAY CEREMONY**

Each year, the Woolf Institute hosts the Cambridge Theological Federation's Holocaust Memorial Day Commemoration. Students from across the CTF organise this annual event.

The 2022 HMD theme – One Day – can be interpreted in many ways: 'One Day for Holocaust Memorial Day', 'One Day in history', 'One Day when life changed', 'One Day at a time', 'One Day in the future' and 'One Day is a snapshot'. As the Holocaust Memorial Day Trust explains, 'on Holocaust Memorial Day 2022, this One Day, we will all come together in our communities, to learn from the Holocaust and genocides – for a better future'.

**BLOG: NOT IN OUR DAY**

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**WEBINAR 1 FEBRUARY @17:00**

Woolf Institute and the Society for the Medieval  
Mediterranean present:

## New Perspectives on the Foodways of the Medieval Mediterranean



**SOCIETY FOR THE MEDIEVAL MEDITERRANEAN: 1 FEBRUARY @17:00**

### **The Mediterranean Diet: New Perspectives on the Foodways of the Medieval Mediterranean**

Mediterranean patterns and habits of food cultivation and diet changed in key ways in the Middle Ages, in response to social and economic changes, with emerging new religious practices and the introduction of new crops. How do we see new foods appearing, and where? Did individuals or households have different food regimens from their neighbours? Our webinar will present findings of new archaeological research in these areas from across the Mediterranean area.

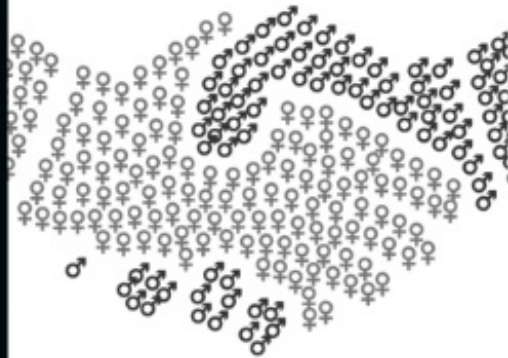
This webinar will be chaired by Dr Caroline Goodson, with presentations from Dr Michelle Alexander, Dr Tarek Oueslati and Dr Daniel Fuks

[CLICK HERE TO REGISTER](#)

## **GENDER AND SOCIETY**

*Naked Reflections Podcast x The Woolf Institute*

WHEN IT COMES TO THE POLITICS OF  
GENDER, BOTH THE RELIGIOUS AND THE  
SCIENTIFIC ESTABLISHMENTS HAVE SOME  
HARD QUESTIONS TO ASK OF THEMSELVES...



### **PODCAST: GENDER AND SOCIETY**

When it comes to the politics of gender, both the religious and the scientific establishments have some hard questions to ask of themselves...

In the Abrahamic tradition, God is nearly always referred to with a male pronoun, though presumably God has no gender. One of the dominant scientific institutions, the Linnean Society, proscribed women until 1904. Lea Taragin-Zeller and Shanon Shah consider the charge sheet...

[CLICK HERE TO LISTEN](#)

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# COMING SOON

*Naked Reflections Podcast x The Woolf Institute*

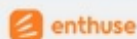
## WHERE DO RELIGIOUS BELIEFS COME FROM?

CLICK HERE FOR MORE INFORMATION

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