

Living, Working  
& Spirituality  
in  
Glasgow City Centre

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‘The days are coming,’ declares the Lord, ‘when this city will be rebuilt for me’

Jeremiah 31.38

‘Come to Me, all who are weary and heavy-laden, and I will give you rest’

Jesus Christ, Matthew 11:28





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## Foreword

In any collaborative effort there are innumerable people who work away behind the scenes. I wish to pay particular thanks to a number of those, some of them individuals and others organisations and institutions. Primarily, if it had not been for the Church of Scotland Ministries Council Emerging Ministries Fund providing the financial resources this survey would not have begun, so I am grateful to them. Secondly, I am grateful to the Baptist Union of Scotland for supporting the work of Adelaide Place Baptist Church and Business in Glasgow. Such background funding, releasing me to give more time to this work, has been strategic.

Thirdly I am most grateful for the co-operation and the support of Rev Peter Gardner who gave me the task of completing this survey, together with the liberty to pursue it in the best way practicable.

Regarding the process of gathering the information, launching the survey and preparing the documentation, I also wish to thank a large group of people from Adelaide Place Baptist Church who in particular assisted that process. Some of them are mentioned in the acknowledgments. I would want to draw particular attention however to two of them, one being Karen Murdarasi who did a great deal of the writing up of the individual chapters of the report and overall edited the document numerous times in order to bring it to the stage that you find it today.

Likewise, whilst this report was just a notion in the minds of Rev Peter Gardner and myself, Kim Messieh came to live in Glasgow and joined the congregation of Adelaide Place. She not only drew the questions for the survey together but also, with passion and commitment, fashioned the survey in the way it has been presented. Basically, without her input the survey would never have happened. I am grateful to all these people but especially to Kim, for without her support and the many, many hours of hard work, what we have achieved would not have been accomplished.

Finally, I am grateful to the congregation of Adelaide Place Baptist Church who have over the years had the willingness and the courage to embrace new ways of doing ministry in the city centre, something that has always encouraged me and given me scope and liberty to pursue the ministry that God has called me to in the city which we all love.

When all is said and done, any errors, mistakes and oversights I take full responsibility for. I trust that what you find presented here is something that enables us to take the city centre of Glasgow seriously, and with enthusiasm seek to address some of the issues that the survey raises with all the compassion of Jesus Christ who wept and died for His Beloved City.

Jack Quinn, 19 October 2010

# **1. Introduction**

## **1.1 Background**

### **1.1.1 Business in Glasgow**

Renfield St Stephen's Church of Scotland (RSS) and Adelaide Place Baptist Church (APBC) are two churches operating within the boundaries of Glasgow city centre (GCC). Together they have formed an organisation called Business in Glasgow (BiG) and work in partnership with several organisations and people who also have a vision and passion for business in Glasgow. BiG is a non-profit-making organisation serving the business and office community. It seeks to explore connections between work and spirituality.

BiG aims to serve all who work in the city centre regardless of age, gender, cultural, ethnic or religious background. It seeks to network people and thereby foster friendships and provide additional support.

BiG arose from the need to support those who work in the traditional 'white collared' sector, the modern equivalent of when the Church placed chaplains in the larger industrial works of shipbuilding and engineering.

### **1.1.2 Need for Information**

BiG's impressions indicated significant possibilities for an emerging church in GCC among the business and offices community. Coupled with this was the need for both RSS and APBC churches to understand the community in which they sought to serve.

### 1.1.3 Emerging Church

An area of ministry which churches are coming to understand is that of 'emerging church'. Emerging church is the name given to churches that emerge naturally or spring up, or that have a non-traditional structure in order to better reach the communities they are in. Their aim is to meet people 'where they are at' both spiritually and physically, and to recognise that such persons may have no inclination to relate to 'traditional church' but still may be open to consider faith issues if the church is willing to remove the barriers that put off or even repel the post-modern enquirer. The 'Church Without Walls' report published in 2001 by the Church of Scotland<sup>1</sup> promoted this new concept of mission at the turn of this century.

### 1.1.4 Pilot Study

The purpose of this pilot study, 'Living, Working and Spirituality in Glasgow City Centre', was to get an idea of who works here, who lives here and what their thoughts are on spirituality as it relates to Glasgow, work and themselves. This pilot project will help shape the future of mission by RSS and APBC within the city centre as well as that of BiG to the business and office community. It will show us how and in what form an emerging church could be established among the business community in Glasgow, and how BiG can best meet the needs of the people who fall into its 'parish'.

Some of the questions the study sought to answer are:

- What are the characteristics and views of people living in the city centre?
- What are the characteristics and views of people working in the city centre?
- What are people's perspectives on spirituality who live and/or work in the city centre?
- Is there a relationship between work and spirituality?
- Is a spiritual dimension desired? If so, what would it be and when would people engage with it?
- In what way does the city centre impact on spirituality?

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<sup>1</sup> [www.churchofscotland.org.uk/churchwithoutwalls/cwwreports.htm](http://www.churchofscotland.org.uk/churchwithoutwalls/cwwreports.htm)

- How can APBC, RSS and BiG drive mission in the future?

The reasons for conducting the survey and interviews were two-fold. Not only was rich information gathered, the survey also directed people to BiG's website and the interviews introduced BiG to community members, raising awareness of the organisation. Therefore the process of data collection became as important as the information itself.

## 1.2 Methodology

A mixed methods approach was undertaken to capture different areas of information. This comprised statistics from past studies and surveys, e.g. the 2001 Census; an on-line survey; and one-to-one interviews.

### 1.2.1 Report Design

Including statistics and information on the history of Glasgow allows a past, present and future approach to the report *Living, Working and Spirituality in Glasgow City Centre*. (See Chapter 2) The aim of this is to not only provide a sense of Glasgow's rich history, but to allow an understanding of the current context of the findings and a look at how the future might affect the situation and required methods of addressing the needs of the city.

### 1.2.2 Identifying Who to Include

At the beginning of this study it was thought a community audit of the city centre would be useful. A true community audit should take in everyone that intersects the area under investigation. The people and groups that make up Glasgow city centre include: residents; workers; tourists; homeless people; students; shoppers; people involved in the arts/music scene and those coming for entertainment (theatre, film, concerts, bars and clubs).

As useful it would be to perform a full audit including all these groups, the researchers were initially given three months to complete the task with limited funds. Due to these restrictions of time and finance a full audit was not possible so, given the needs of BiG and those of RSS and APBC, it was concluded that those who worked and those who lived in GCC would be the focus.

For the purposes of the study, the boundaries of Glasgow city centre were defined as the M8 to the west and north, High Street/Saltmarket to the east, and the River Clyde to the south.



Figure 1: Map of Glasgow City Centre (yellow shading indicates area of study)

### 1.2.3 Promotion of survey

People were invited to complete the survey through a variety of methods. Permission was sought from the City Council for handing out postcards containing details of the survey on three streets in Glasgow city centre during the 'rush hour', when commuters were going to work. The areas of distribution were Buchanan Street, St Enoch Square, and Sauchiehall Street. These streets are near major railway and subway stations and see heavy pedestrian traffic at commuting times. Between four and six people distributed over 4,000 postcards over four mornings and three afternoons. People were asked if they lived or worked in the city centre and if they responded in the affirmative, they were given a postcard and asked to complete the survey.

Postcards were also distributed directly to business premises within GCC, although it was not possible to reach every business in this way. Members of both churches and of BiG

also distributed postcards to friends and colleagues who lived or worked in the city centre. Five thousand postcards were distributed by these means.

An advert was placed in the Metro newspaper for four days between Monday 22<sup>nd</sup> March and Thursday 25<sup>th</sup> March 2010 to coincide with the week of the postcard distribution. The survey was also advertised through the BiG website, by friends and colleagues of those associated with BiG, and by the churches.

### 1.2.3 Online Survey

From an environmental and practical point of view, it was decided an online survey would be the best way to gather information from a large number of people. Survey Monkey ([www.surveymonkey.com](http://www.surveymonkey.com)) was used as the tool for the survey as it can be used easily by anyone with internet access and can collect, collate and help to analyse the data. The survey was anonymous.

Questions that had been used and/or tested before were used where possible, to ensure validity and reliability. The 2001 Census was used as the model for questions about demographics and religion. The religious faith or spirituality options given for question 28 were used word for word from the draft of the upcoming Scottish Census 2011, in order to be as inclusive and non-discriminatory as possible. Spirituality and work surveys and articles provided information and ideas for many of the spirituality questions.<sup>1</sup> Motivation options were taken from Frederick Herzberg's Two Factor Theory.<sup>2</sup>

The question about words or phrases which sum up Glasgow was inspired by the so-called 'emotion map' invented by Christian Nold,<sup>3</sup> who wired up local residents to a lie detector and GPS system and measured how stressed they felt in different parts of London. This study did not have access to such technology, but asking for emotive words was an alternative which could provide a virtual emotional landscape of Glasgow city centre as a whole.

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1 Taken from <http://www.spiritualityatwork.org/>

2 Tutor 2u, accessed February 2010

3 Christian Nold (Ed) *Emotional Cartographies – Technologies of the Self* ([www.emotionalcartography.net](http://www.emotionalcartography.net), 2009)

The questionnaire was piloted and tested with a small group of individuals and amendments were made before it was opened to the public.

#### **1.2.4 Interviews**

One-to-one interviews were conducted with key people identified by the steering group. A variety of people whose lives intersect with living, working and spirituality in Glasgow were asked to participate in an interview. Around 15 people were initially identified by the researchers as fitting the categories required. Ten of these people agreed to participate and anonymity was assured, allowing people to say what they wanted. People interviewed came from the public, private, charitable and Christian sectors.

The interviews were semi-structured and each person addressed the same topical questions. There were also variations in questions when the nature of the person's work or situation required a more individual inquiry. This allowed a moderate level of comparison between responses.

#### **1.2.5 Statistical Information**

Glasgow city centre falls under Council ward Anderston/City. When census data is collected, the information is not entirely specific to the city centre. Scottish Neighbourhood Statistics (SNS) is the Scottish Government's site for disseminating information relating to such areas as health, housing and population. In order to provide access to statistics of small, local areas the SNS has divided Scotland up into 6505 'small-area statistical geographies' called data zones.

On the SNS website, relevant data zones can be selected for their statistical information, so it is possible to get data specific to whichever area is being analysed. Eleven data zones have been identified for Glasgow city centre and these have been used to search the SNS site, gathering information about housing and population.

Data zones that best fit into Glasgow city centre boundaries:

3358            3399            3433            3447

3366	3410	3439	3449
3373	3415	3446	

According to Glasgow City Council's Action Plan,<sup>4</sup> Glasgow city centre is home to:

- over 3,500 businesses
- over 1,470 shops
- almost 14,000 residents, over 80% of them of working age.<sup>5</sup>

The city centre is the busiest area in Scotland. It attracts:

- over 100,000 commuters every weekday
- over 75,000 vehicles every weekday
- an estimated 70,000 leisure seekers on weekend evenings

The city centre generates enormous wealth - £4.3 billion (39% of the City's GDP).

Statistical information was taken from:

- The Scottish Government - Scottish Neighbourhood Statistics Guide  
<http://www.scotland.gov.uk/Publications/2005/02/20697/52626>
- Glasgow Community Plannings Ltd [www.gcpl.org.uk](http://www.gcpl.org.uk)
- Scottish Neighbourhood Statistics, [www.sns.gov.uk](http://www.sns.gov.uk), Advanced Reporter (tool)
- Glasgow City Centre Action Plan  
<http://www.glasgow.gov.uk/NR/rdonlyres/15CC7AB9-FB19-4353-9EE5-EE3FB9EE8355/0/CityCentreActionPlan.pdf>

### 1.2.6 Data Collection and Entry

The online survey was set up using an internet tool called Survey Monkey ([www.surveymonkey.com](http://www.surveymonkey.com)). The survey required participants to enter their own data and

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4 City Centre Action Plan p7 <http://www.glasgow.gov.uk/NR/rdonlyres/15CC7AB9-FB19-4353-9EE5-EE3FB9EE8355/0/CityCentreActionPlan.pdf>, accessed September 2010

5 13,806 residents in 2008, 11,431 of working age. Scottish Neighbourhood Statistics <http://www.sns.gov.uk/>

is therefore as accurate as the individual's understanding of the question and entry of the information.

Interviews were recorded on a dicta-phone and transcribed anonymously. After being transcribed they were verified by the specific interviewer against the recording for accuracy. Thereafter the transcript was given back to the person interviewed for final verification and acceptance of data for use in the survey.



## 2. Glasgow City Centre: Past present and future

### 2.1 Introduction

The state of living, working and spirituality in Glasgow has undergone some dramatic changes throughout the life of the city, and will no doubt undergo some more. The history of Glasgow as a centre of population in the area goes back to the 6<sup>th</sup> century AD, when St Mungo, or Kentigern, set up a small cathedral and monastery. Other religious institutions followed until, around 1175, Bishop Jocelyn applied for and was granted burgh status for 'Glasgu' – the official birth of the city. Since then, central Glasgow's fortunes have risen and fallen as a place to live and work.

### 2.2 Glasgow City Centre - Past

#### 2.2.1 Living

Glasgow's geographical situation and small population for a long time made it a comfortable and healthy place to live. Visitors commented on how clean, neat and attractive the city was.<sup>1</sup> When the growth of trade in the 18<sup>th</sup> century and the industrial revolution in the 19<sup>th</sup> rapidly swelled the population, conditions deteriorated sharply. There was not sufficient housing, leading to overcrowding, and what housing there was tended to be low quality. Glasgow's slums were widely acknowledged to be among the worst in Europe. At the same time, the physical space in the city centre was being transformed by the wealth of successful merchants and industrialists, who built themselves mansions and townhouses, and commissioned magnificent new churches, creating the face of Glasgow which still exists today. The contrast between the opulent streets and squares of the Tobacco Lords and the crowded, smoke-choked slums must have been shocking.

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<sup>1</sup> J Fisher *The Glasgow Encyclopedia* (Mainstream, Edinburgh, 1994) p288

In these insanitary conditions, diseases such as typhus, smallpox, cholera, tuberculosis and scarlet fever were prevalent. By the mid-19<sup>th</sup> century life for the poor in Glasgow city centre had become so bad that in 1862 a Sanitary Committee was set up to make improvements for the public good. Limits were set on the occupancy levels of properties, a supply of adequate clean water was secured from Loch Katrine, and sanitation was gradually improved. Improvements in public transport enabled both rich and poor to move out to the suburbs. Entire districts of well-designed tenements were built. By the early 20<sup>th</sup> century the city centre, although still heavily populated, was generally no longer squalid.

Poverty affected many of the population of Glasgow over the boom centuries due to the unstable demand for employment, which depended on the ups and downs of markets in textiles. Poor relief was available to those not fit to work, administered by the Church of Scotland. There was not much help for the able-bodied unemployed, although the town council did supply employment for many of the destitute by putting them to work establishing the new parks which were set up all over Glasgow in the 19<sup>th</sup> century. As the population of the city increased, the numbers of paupers also increased until there were tens of thousands on the rolls. The welfare of the poor could no longer be handled by the Church so poorhouses were set up and run by central Government, many of them terrible places. This situation continued into the first part of the 20<sup>th</sup> century and was only finally consigned to history by the establishment of the modern welfare state.

In the 20<sup>th</sup> century, the emptying of the city centre continued, brought about largely by local Government initiatives. Tenemented neighbourhoods were destroyed to make way for high rise flats and people were moved wholesale to the peripheral housing schemes of Castlemilk, Easterhouse and Drumchapel, and to the new towns of East Kilbride, Livingstone and Cumbernauld. The mansions of the tobacco merchants were either brought into public ownership, as in the case of the Gallery of Modern Art, or turned into shops and offices. Smoke-stained buildings were cleaned, revealing their varied colours. Glasgow Housing Association, created in 2003 to administer the council's social housing, has overseen an ambitious and on-going programme of 'reprovisioning', moving tenants

out of ill-judged high-rises and into more humane housing, but the social problems caused by the destruction of communities still has an influence on life in Glasgow.

### 2.2.2 Working

In the medieval period the principal industries in Glasgow were the export of fish and the production of textiles such as linen. Trade was local, with Argyll and the north of England. Cut off from the east coast, where trade with Europe took place, Glasgow was limited in its ability to import and export. Growth in the middle ages was steady but very slow.

The beginning of trade with the Americas in the 17<sup>th</sup> century saw commercial growth become much more rapid, and this was even more pronounced after the Union of 1707 gave Scotland access to England's colonies. As a western port, Glasgow had an immediate advantage and became the primary port in Britain for imports of tobacco. The town council had the Clyde deepened so that ships could come right in to the Broomielaw, where previously they had berthed at Port Glasgow or Dumbarton. As merchants became richer, other trades in Glasgow, in particular masonry, saw demand for their services rise.

The ability to import cotton directly also helped Glasgow's primary industry, textile manufacture. The advent of steam-driven machinery in the industrial revolution transformed the fortunes of the city once again, as the balance moved away from trade and back towards manufacture. The proximity of raw materials such as coal cemented Glasgow's status as a major centre of industry. By the early 19<sup>th</sup> century it was recognized that Glasgow was the second city in the British Empire

Glasgow's reliance on ships and mineral resources made it a natural place for shipbuilding to flourish, once it had a navigable river. In the late 19<sup>th</sup> and early 20<sup>th</sup> centuries this overtook textiles as the city's main industry, and fond memories of the shipbuilding days are still associated with Glasgow now. The nature of work in shipbuilding, however, was just as dangerous and as uncertain as in textile factories, and contributed to the poverty of the city's working class.

Foreign competition and the demise of passenger shipping led to the steep decline of the shipping industry, despite strong union opposition. Meanwhile the new container method of shipping meant that cargo shipping was concentrated in certain ports with the right facilities, and Glasgow missed out. The post-war slump in Glasgow was therefore particularly bad, especially when combined with the disruptive effect of the new housing schemes, and ingrained, second and third generation unemployment remains a problem even now.

In the late 20<sup>th</sup> century service industries, commerce and the finance sector started to fill the gap that industry had left, and tourism followed it after some determined public relations campaigns by the council. The very successful Garden Festival of 1988 started the regeneration of the Clyde area and in 1990 Glasgow was named City of Culture, a title which seemed a little ambitious at the time, but which Glasgow has clearly managed to live up to.

### 2.2.3 Spirituality

Like many European cities, Glasgow's history is tied up with the Christian church. The city's coat of arms refers to the miracles attributed to St Mungo, the legendary founder. The accompanying motto 'Let Glasgow Flourish (originally 'Lord let Glasgow flourish by the preaching of thy word and praising thy name') dates from 1637. By this time Glasgow had already experienced the trauma of the Reformation which swept away the power of the bishops whose dwellings and institutions had formed the core of the town. Post-reformation Glasgow was still noted for its piety, and the spiritual needs of the city centre population were met by ten new burgh churches.

The Enlightenment went hand in hand with the growth in trade in the 18<sup>th</sup> century. Merchants built grand (and self-aggrandizing) churches but for the common people the city's increased wealth, cultural amenities and physical improvements did not necessarily mean spiritual improvements. There was a widening divide between rich and poor which

was unhealthy for the social fabric, and among the overcrowded slums, alcoholism, vice and despair flourished. Before the town council caught up and started to improve the physical conditions of the poor, voluntary societies composed of the wealthy middle classes had already been set up to help Glasgow's poor, and spiritually poor. This reached its peak in the 19<sup>th</sup> century when temperance movements, free education and other forms of help and relief were provided by over 200 societies, mainly founded on Christian principles. The increasing role of both local and central government in education and public welfare brought most of these movements to their natural end, although some still continue. Of these, two notable ones are Glasgow City Mission and the Boys Brigade. Glasgow City Mission, established in 1826, was the first city mission and the model for the numerous city missions worldwide. The Boys Brigade, although now UK-wide, was set up in Glasgow in 1883 for the purpose of 'the advancement of Christ's kingdom among boys and the promotion of habits of reverence, discipline, self-respect and all that tends towards a true Christian manliness.'

Churches tend to follow populations, and the emptying of the city centre in the 20<sup>th</sup> century led to a reduction in the number of churches. Of the ten post-Reformation burgh churches, only St George's Tron remains as a working church in its original location. Immigration also changed the face of spirituality in Glasgow, from the Irish Catholic immigrants who answered the call of industry in 18<sup>th</sup> and 19<sup>th</sup> century Glasgow, to 20<sup>th</sup> century immigration from former British colonies bringing religions new to Scotland, such as Sikhism and Islam.

## **2.3 Glasgow City Centre - Present**

### **2.3.1 Living**

Fewer than fourteen thousand people now live in the city centre, as defined by this study. The three city centre universities provide a considerable transient population, a large proportion of which is made up of international citizens. Asylum seekers are also housed in the city centre, amongst other areas, further increasing the international nature of our area of study. The availability of housing, access to public transport and the increase in

car ownership mean that the visiting 'population' of Glasgow city centre is much bigger than the resident population, running to tens of thousands each day and rising to hundreds of thousands for special events.

### **2.3.2 Working**

The importance of shopping, and particularly clothes shopping, to the city's economy is demonstrated by the current slogan, 'Glasgow - Scotland with Style'. The global downturn has seen many shops close and spaces remain vacant, but the pre-eminence of commerce is still indisputable.

The tourist industry continues to be important, as Glasgow capitalises on its excellence in food and drink, cultural amenities, history and architecture. Service industries also make up a large part of the city's economy. The shipbuilding industry, although tiny in comparison with its heyday, still provides some employment. Glasgow is a net importer of labour, and tens of thousands of people commute daily from the suburbs or from commuter towns such as East Kilbride and Paisley.

### **2.3.3 Spirituality**

Sectarianism, which has blighted Glasgow since the 19<sup>th</sup> century, seems to be waning. The new threat to spirituality in Glasgow, as in the rest of the UK, is secular materialism. Many people reject organised religion out of hand, and while some claim that it is possible to have a meaningful spiritual life without God, the evidence of our society seems to show that secular materialism and 'me culture' leaves people increasingly dissatisfied.

## **2.4 Future**

The City Fathers say,<sup>1</sup>

'We aspire to consolidate Glasgow City Centre as one of the most dynamic, economically competitive and attractive city centres in Europe...Progress will be measured against the following key indicators (to be finalised):

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1 City Centre Action Plan p19 <http://www.glasgow.gov.uk/NR/rdonlyres/15CC7AB9-FB19-4353-9EE5-EE3FB9EE8355/0/CityCentreActionPlan.pdf> (accessed September 2010)

- Maintain the City Centre's position in retail rankings - second after London (see notebook)
- Trends in City Centre property investment: increase retail floorspace by 35,000 m<sup>2</sup> and office floorspace by 80,000m<sup>2</sup> by 2011
- Increase the number of jobs in the city centre from 146,000 (2001) to 160,000 by 2011 (10%)
- Increase the City Centre resident population by 4,000 (to 17,400) by 2011
- Increase the number of households in the City Centre from 6,200 to 9,300 by 2011.'

The global downturn may mean that many of these targets are unreachable, but even partial success will significantly change life and work in the city centre. If the residential population increases by more than a quarter, how will this affect life for those already living here, and those who arrive? Who will meet the spiritual needs of the new residents and the increased working population, and how?

Another factor to consider is the staging of the commonwealth games in Glasgow in 2014. This is a coup for Glasgow, increasing the city's profile and leading to greater investment and new sporting and cultural facilities. Will the benefits last, and moreover what impact will they have in the area that this study is concerned with? Before and during the games, the most significant influence on the city centre will probably be the provision of reasonable employment to attract a workforce. After the games are over the impact may be the attraction of more residents to live within the area. All of these plans and aspirations will no doubt have an impact on the way people live, work and deal with their spirituality in Glasgow city centre.

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<http://www.theglasgowstory.com> (including various subpages)

(All websites accessed September 2010)

## 3. Results

### 3.1 Online Survey – Summary

#### 3.1.1 Demographics

Respondents had a wide range of ages from 0-19 to 70-79. The biggest single group was people in their thirties (29.3%), and most respondents were aged between 20 and 50 (74.9%). There was an almost even split by gender (Q39-40).

Postcodes ranged from Glasgow to Edinburgh. The majority were in a relationship (74.9%) and were of white ethnic background (91.1%)(Q41-43).

#### Living in Glasgow City Centre

The majority of respondents do not live in the city centre. Of those who do live there, the median length of residency is three years, with the range from 1-40 years. Residents mainly live with a spouse or partner or on their own. Very few people live in a family (Q1-3). There are increasing numbers of people who plan to live in the city centre within the next year (n=5), 2-5 years (n=10) and over 5 years (n=13) (Q5).

Residents are in the city centre due to work and the proximity of the city's amenities. It is a lifestyle choice to live in the city centre (Q4). Their leisure time in the city centre is spent shopping (75%), at film, theatre and concerts (71.4%) and at restaurants and coffee bars (57%). Bars / clubs and sport are both patronised by 39.3% of residents who filled in the survey (Q6) .

#### Working in Glasgow City Centre

At the time of the survey (Spring 2010), about half of people felt that their job was not threatened by the current economic climate while about a third thought it was. The remainder were not sure (Q10).

At work, the majority are based in one place (78%) and overwhelmingly do not commute from long distances which require them to stay overnight in Glasgow (97%) (Q11-12). They do not use work based support services (77.2%) and yet are convinced that there is need for such services (60.9%). Of the services that are used by people, the most popular are counselling and career advice, followed (at some distance) by chaplaincy (Q13-15).

At work, people are motivated mainly by financial rewards (61.7%), a sense of personal achievement and development (55.7%) and by challenging and stimulating work (48.5%). The quality of personal relationships (39.5%) and working conditions (34.7%) were also considered to be motivating factors by respondents. The majority socialise with colleagues by going for drinks after work (79%) (Q16-17).

More than a third of people undertake voluntary work (34.9%), which is above the national average of 28% (Q18).<sup>1</sup> The most common types of volunteering were church-related work and youth work.

### 3.1.4 Studying

The majority are not studying (78.5%), and those who are tend to do so part-time (63.6%) as opposed to full time (36.4%). A quarter of those studying are taking first undergraduate degrees. A further 36.4% are studying for second degrees, diplomas or post-graduate qualifications and 15.2% are undertaking work-related professional qualifications. Half of the respondents are studying for personal development (Q19-22).

### 3.1.5 Religion

The largest religious group was Christians, at 60.9% of all responses. The second largest group was those saying they had no faith (26%). There were some responses from Muslims, Jews, Buddhists and Humanists, but none from those claiming to share the Sikh,

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1 Scottish Household Survey Annual Report 2009: Volunteering  
<http://www.scotland.gov.uk/Publications/2010/08/25092046/13>

Hindu or Pagan faiths. Those who claim to have a spiritual faith tend to practice it daily (44.9%) rather than weekly or monthly, but a significant proportion never practice their religion, or have stopped practising (25.4%, n=47) (Q28-9). The majority think that spirituality has a role in the city centre (75.8%, n=141) (Q27).

Just over a quarter of total respondents responded to the question on the reasons why they do not practice any faith. Of these, 46.3% (n=31) stated that they do not believe. Fewer people responded to the questions on the more personal aspects of faith (Q31 - see Appendix 2) This may imply that they are either less willing to be open about this aspect of their lives, or have never really thought through why they do not believe in any religion.

### 3.1.6 Work and Spirituality

When adding a spiritual aspect to their lives, the majority of people want a quiet space to reflect (53.3%) and the best time for this would be weekends (35.2%) or evenings (33.9%), followed by lunchtime (25.5%, n=42) or immediately after work (23.6%, n=39)(Q32-33).

The majority perceive work to be important or very important to them (91%) (Q34) and agree that it affects their overall satisfaction with life (81.7%). Experientially, most respondents are treated in an ethical and socially responsible manner by their employers (62.4%). The majority find that work does not clash with their personal values (60.2%). Another quarter of respondents have no opinion on this, or feel the question does not apply. Those who felt work clashed with their values worked primarily in the financial sector or in healthcare (Q36).

Most people believe that there is scope for greater spiritual presence in the workplace or community (59.7%), which would have potentially transformative effects (Q35). Almost half of respondents would like to know more about faith and spirituality (46.6%, n=82), although three quarters of these people would already identify themselves as Christians (Q37).

### **3.1 Interviews**

A total of ten interviews were conducted. Seven of the people interviewed travelled from outwith the city to work. Most originally came from quite a distance, either from England or even from overseas. The interviewees who were born or lived in and around Glasgow were the property developers and the civil servant.

#### **3.1.1 Glaswegian Identity**

The overarching response to the city was positive. The interview included the question 'would you identify yourself as a Glaswegian?' This question was asked because it was felt that it was important to hear how people viewed themselves in relation to the city. One incomer to Glasgow related that he had asked his colleagues if they considered him a Glaswegian and they had replied 'not yet', the implication being that eventually one can become Glaswegian.

Most people would define 'Glaswegian' as meaning having been born in Glasgow. However some interviewees from outside Glasgow identified themselves with the city and felt that they were Glaswegian, so the city can have an adoptive effect on residents and people working within the city centre. This sense of 'belonging' is critical as intrinsic with that sense of belonging are community, solidarity and inclusion which counteract isolation, alienation and all the negative associated emotions. All of those interviewed on this topic gave their responses without prompting or persuasion.

#### **3.1.2 Motivation**

Another issue which prompted significant responses was the question of what motivated those interviewed. Two people responded that it was getting things done, e.g. seeing buildings being transformed and reused, that brought benefit not just from a commercial point of view but from a 'holistic' point of view. Buildings that added value to the social fabric of the community brought deep satisfaction and provided their reason for working. These individuals were driven not so much by financial reward as by the benefit of bringing about positive change in the social landscape of the city.

The majority of the interviewees felt that they had a job to do or a role to help others either by enabling them to help themselves or by adding quality to people's lives. This could be through the education system or by providing good facilities within the city. Others were motivated from a basis of faith, wishing to inspire and to bring people to share that faith.

### **3.1.3 Improving the City**

Responses to these questions echoed one another. Planning was commonly seen as a major obstacle in the promotion and the betterment of the city. There was also a common view that dirt and litter in the city are problematic.

### **3.1.4 Christian Ministry to Business**

Those involved in Christian ministry felt that business was important for working amongst the poor, although there was also a concern about how much liberty to promote the faith there would be in the future, and an impression that was going to become harder to do so. Others who had sought to work within the business community found that connecting with that community was slow, difficult and unproductive. Interviewees also considered that the role of Christian ministry for workers in the city centre was to provide a quiet space in the midst of a busy working day for people to find solace and refuge.

### **3.1.5 Spirituality**

The questions regarding spirituality received varied responses. Some said that the Church needed to 'stand out for truth and justice', yet others perceived spirituality within the city as something which encapsulates sport and art and the more esoteric aspects of spirituality, rather than being based on traditional faith. Some did apply their faith very much to their work and it was part of their whole experience of life.

### **3.1.6 Isolation at Work**

When it came to considering isolation within the work place there was again a mixed response. Most interviewees said that they found help and support within their networks, either families or business colleagues, or within their faith community. Those who did

find isolation a problem were those in strategic leadership in Christian organisations where there was an insufficient feeling of security even when they were part of a supportive team or community.

### **3.1.7 Future Direction of the City**

The future development of the city was regarded as favouring retail, but not at the expense of residence within the city. All the interviewees were aware of the tensions that existed between business generation and residential living but there was a sense of the city centre needing not to be 'either or' but 'both and'.

## 4. Image Gallery

One of the aims of this project was to capture in several ways the essence of living, working and spirituality in Glasgow city centre. By adding an image gallery to this report, we hope to stir people's reactions to Glasgow visually.

When asked in the survey the three words or phrases that came to mind when thinking of Glasgow, many spoke of architecture, shopping and busyness. This gallery is an effort to reflect some of these thoughts into images and to stimulate or broaden people's ideas.

The full gallery of images can be found in our online report at [www.businessinglasgow.net](http://www.businessinglasgow.net)

## 5. Discussion

### 5.2 Limitations

The primary limitation is that a sample of 240 people from the online survey is very small to make generalisations about all the people who live or work in Glasgow city centre. The sample for residents in particular was extremely small, only 33 people of a possible 14,000. This means that generalisations about the residents of GCC cannot safely be made, although their data was useful in adding to the wider picture of the opinions of people who work and / or live in the centre.

The reason it was so difficult to collect data from residents is that, 97% of city centre residences being flats, most homes are 'gated' or restricted to only those who live in the building. Using a method of putting postcards into letterboxes therefore was not a feasible way to reach residents. Adverts had been placed in the Metro, but as this is available at hubs of public transport, those who live in the centre rather than commuting would have been less likely to be exposed to the adverts. In effect, to reach residents the survey relied on people who knew of the study to promote it to them, and this was obviously not very successful.

Retail is another sector of the city centre community which has not been fully represented in the survey. Only 6% of the survey respondents worked in retail. The proportion nationwide is 10%,<sup>1</sup> and it is reasonable to expect that in city centres, particularly ones noted for retail such as Glasgow, this proportion is significantly higher.

Another limitation that seemed likely was that the sample may be unrepresentative by containing a higher proportion of Christians than the population as a whole, since the study was undertaken by a Christian organisation, and the help of the congregations of Renfield St Stephen's Church of Scotland and Adelaide Place Baptist Church was enlisted to spread word about the survey. However, it seems that this is not the case. Allowing for variations caused by the small sample, the proportions of Christians, non-believers and

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1 <http://www.bis.gov.uk/policies/business-sectors/retail>

members of other religions are largely in line with the results of Government studies on Glasgow. The main difference was that this study had a significantly lower proportion of Catholics and a higher proportion of 'Other Christian' than Glasgow's population as a whole.<sup>2</sup>

Although the survey was tested before it was launched, it became clear from people's responses that some questions could have been phrased better, which might have given more accurate results. Question 32 ('If you were to add a spiritual element to your life, what would it be?') did not give respondents the option to select "none", so it is unknown how many might have selected this if it had been available. The possible answers for question 37 ('I would like to understand more about faith and spirituality.') were 'Yes', 'Not at the moment' and 'No, doesn't interest me.' This did not give respondents the option to indicate that they were satisfied with their current understanding of spirituality, rather than uninterested.

The interviews provided more in-depth investigation into people's attitudes to life, work and spirituality, but they were not representative of most people who work in Glasgow since the group selected deliberately focussed on "key" people who are involved in Christian work in the city centre, or have a role in the administration of Glasgow as a city. It is also harder to compare data on a like for like basis with interviews. However, the information from the interviews added a depth of insight to the discoveries of this study, and helped in presenting informed conclusions.

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2 Faith Communities and Local Government in Glasgow  
[www.scotland.gov.uk/Publications/2005/11/08142443/24477](http://www.scotland.gov.uk/Publications/2005/11/08142443/24477) (accessed September 2010)

## 5.3 Conclusions

### 5.3.1 Introduction

As far as the creators of the online survey “Living and Working in Glasgow” and the supplementary in-depth interviews of ten individuals are concerned, the results have produced a body of information worthy to be considered by many parties with an interest in the well-being of the city centre area of Glasgow and the city as a whole. We are currently unaware of any other study which has sought to know the views of those who work and/or live in this area with regard to their work experience and their understanding of spirituality. To this extent we believe the survey to be innovative and challenging in the issues that it raises, and how we should respond to them. The overriding purpose of the survey was to determine how the connection between living, working and spirituality was experienced by the respondents. The replies to the questions around the experience of work offered some valuable insight into the working situation within the city

### 5.3.2 Living in the City Centre

The respondents who live and work in the city do so because they want to be close to their work and appreciate the amenities within the city. However, one or two things need to be noted about the nature of the city centre in Glasgow. In 2008 there were approximately 13,806 residents in the city centre and Glasgow City Council’s forward plan expected this to grow to the figure of 17,400 by 2011. It is anticipated that the economic slump in this last year will make a difference to these aspirations. For example if there is a loss of jobs amongst those who reside in the city centre this may affect their ability and their willingness to remain as residents and it may mean a further decline in the population of the area. If this is the case and there is a downturn in the activity and ‘buzz’ of city life this may make city centre living less appealing for some. If the recession is short lived perhaps the impact of this will be less. However there is a possibility that the positive feel that people have towards the city centre might alter in the next few years. Business in Glasgow and the church community need to be aware and willing to respond to this if they can.

### 5.3.3 Working in the City Centre

The economic downturn has already affected the numbers in employment in the city centre. The rash of 'to let' signs continue to increase in office blocks, shops, restaurants and bars. Even though 44% did not feel their employment was under threat in the current economic climate, more than the 34% did feel uncertain about their future employment. When you add the 21% who were not sure either way to the 34% who were uncertain, the overall impression is that there is unease in the working population as to their long term future. If the optimistic line is taken about those who were not sure then it would mean 65% feel buoyant about their future employment which would be significantly out of step with the national decline in employment. The signs on balance appear more negative.

Despite such uncertainty in the current economic climate there was a positive attitude in respondents' views about their working experience in the city centre. For example, when you compare the responses in the survey to those of the interviewees there is a confirmation that the motivating factor in people's work is about making a difference to the city landscape, or the quality of people's lives. If there is a general positive attitude within the workforce to making a difference to society and the environment where people work and live, this offers the Christian community an opportunity to encourage and promote such aspirations by offering fresh ways for people to see the Kingdom of God in Jesus' teaching as relevant to that aspirational part of their lives. As Jesus pleaded for the 'peace' or 'wellbeing' of Jerusalem the same spirit should be in the hearts of those who seek to follow Him. What the survey has shown is that even within the number of people who would not confess to any religious faith experience there is still a positive regard for the city and its well-being. Therefore from this common ground there is the potential to develop strategies that would harness that passion and build bridges of common interest between those who belong to the Church and those not yet reached.

The majority perceived work to be very important to them, and recognised that work affected their satisfaction with life. They felt that they were mainly treated with integrity and in a socially responsible manner and over half of those responding felt that work did not clash with their personal values. There were a significant number of people who felt uneasy about the fact their work did not treat them ethically or that work clashed with

their values. Although they were significantly in the minority it would be worthy of consideration by Business in Glasgow or the Christian community to offer spiritual support to those who found themselves in this situation in their workplace. Avenues of approach would need to be found to enable such people to gain support and help in the light of their values being undermined by their working environment. The promotion of justice in the working environment ought to be at the forefront of the Christian community's response to unfairness in the workplace wherever it exists.

There appeared to be a tension between the 77% of people who did not use the support services offered at their work and the 61% who still felt the need of such provision to be available to them. It may be that although most workers do not use the service they don't have the confidence to believe that they will never have need of it. Together with the fact that there were a significant number of people who did make use of such support services, (predominantly counselling), this suggests that there will always be room for the provision of such services. Further analysis would need to be made on whether the workforce would use counselling services more if it were outwith their own workplace in order to preserve their anonymity. Perhaps one of the questions that ought to have been asked is why didn't people use the support services. Was it due to ethical reasons that they were unwilling or unable to use the support services, or perhaps there wasn't enough anonymity to make it a safe environment to do so? We need to try to further evaluate whether there is an opportunity to offer some support service from Business in Glasgow.

The largest sector that people worked in was by far the professional / financial sector, followed by the public sector areas, Government, healthcare and education. Thereafter it was the hospitality (food and drink) industry. What was significantly low in response was representation from the retail sector. The primary reason for this is their inaccessibility to computers during their working day when it was most likely the survey was completed by the majority of respondents. Perhaps another means of survey amongst the retail businesses would give a different perspective on our findings here. The interviewee who had most experience of working with the retail sector suggested that it is a highly pressured group of workers who do make up a considerable number of employees in the city centre area. From one interviewee's evidence the support services for these workers varies greatly from company to company, illustrated by shop workers having to take their

lunch break in stock rooms full of boxes with nowhere for them to sit, or workers unaware of the support they can get from their union and facing hostility towards the supporter who suggests that course of action. BiG has not had much contact with this industry due to the nature of the work (only getting a brief break for lunch at the shop's busiest time), but obviously it is a needy area where the proper encouragement and support might be reasonably well received.

#### **5.3.4 Socialising After Work**

The response to the questions on socialising after work or during conferences or corporate events offers a significant prospect of developing relationships within the working community. When these results are combined with the fact that a significant number regarded having coffee with a friend as a spiritual experience or encounter, this would suggest that this is perhaps a better means of making contact with people than some traditional methods. It is a time when people feel most comfortable and at ease. Holy Trinity Brompton Church in London has demonstrated through Alpha that this approach works. A quote from The Times on the Alpha website states: 'What distinguishes Alpha from other initiatives is the easy-going, relaxed feel of the proceedings - that, and its astonishing success.' When the responses to socialising after work are taken together with the responses that revealed resistance to the more institutional approach of traditional Christianity there may be scope for further development of this method of reaching people.

#### **5.3.5 Voluntary Work**

One third of our respondents were willing to use their discretionary time by being involved in voluntary organisations, a higher proportion than what might have been expected. Slightly less than half of them were connected to a religious organisation. Whatever the reason that motivated those respondents to use their discretionary time in voluntary work it appears that the desire "to be of help" runs deeply within those who undertook the survey. The desire "to be of help" was also a recurring feature in what motivated the work of several of the interviewees. Perhaps more could be made by the Christian church of such a willingness by encouraging practical involvement which would enhance the well-being of the wider community? It was recognised by one of the interviewee's

comments that “there is realisation amongst some of the elected members and senior people (of the City Council) that they could not buy what is done on their behalf by the faith communities.”

### 5.3.6 Spirituality

We were pleasantly surprised and encouraged by the fact that out of all the respondents, around 75% of them responded to the spirituality questions. Regardless of the content of the response, it indicates that the topic of spirituality was not dismissed out of hand but indeed was given a considered response by many of the respondents.

The questions that we posed enabled people to reveal their emotional engagement with the city, and the strength of their opinions on it were full of encouraging insights. It is important for us to underline the fact that three quarters of all the respondents to the survey completed this question. Over 95% provided three words that best described their response to the city. What was more significant was the fact that the word ‘busy’ - the most frequent word, chosen by almost 90% of those who responded to this question - was not one of the words suggested in the question. If this reflects the pressures that the survey respondents feel within the city centre, such ‘busyness’ needs to be addressed in any response towards meeting their needs and offering help and support to deepening their spiritual experiences.

By further grouping the word answers under the headings ‘positive’, ‘negative’, and ‘neutral’, overall the result was that the majority were positive towards the city. When comparing these survey responses with the interviewees’ attitude to the city centre of Glasgow there is a clear confirmation that there is a close similarity to their view of the city centre too. For example: “ I think of myself as a Glaswegian and would be fiercely proud and defend the city when I hear people having a go at it, it irks me all the time, but I do acknowledge that we have problems but we have huge strengths as well.” Predominantly there remains a positive regard for the city. When it came to ascertaining people’s response to how to improve the city centre effectively, the issues that most irritated respondents and interviewees alike were traffic and litter.

In seeking to ascertain people's responses to the place within the city centre which appeals to them the most, there was a wide category of responses. This obviously reflects the variety of opinions that can be held and thus makes it difficult to respond in any one way. We do have to note that the favoured places were often outdoor settings which provided a space for peace or tranquillity, but it is also contrasted with the fact that some people found their way of relaxing as "people watching", the frenetic activity of the buzz on the street. It was this that gave them respite from their normal working world. Again that raises the issue of how do we respond to that which draws people to the city? How do they perceive and view the city when it comes to taking it beyond the physical into the realm of the spiritual?

These results about favourite places need to be considered in the light of the presence of thirteen traditional denominational churches, with two to three congregations of newer charismatic congregations, plus a synagogue, Buddhist centre and Muslim Prayer Room and several ethnic churches within the geographical area under consideration. The implication is that there are lots of physical spaces for people to go and be quiet. It is more than likely that most of the traditionally parish based churches within this group gather their Sunday congregations from all over the city and not just the city centre area. Indeed it would be interesting to conduct a survey as to how many local residents attended any of these churches. However the question needs to be posed as to what connections, if any, are being made by these religious bodies with this large mass of humanity who swell the weekday population, some who profess faith, others resistant to faith and a sizeable percentage not clear what they believe or think.

The complexity and the breadth of the answers to the questions on spirituality indicate that there is no uniform approach to spirituality within the city centre workforce, but the fact that they were willing to engage in the discussion topic shows that there is an openness and willingness to discuss and explore questions surrounding it. There seemed to be a leaning by many of the respondents towards seeing spirituality in a humanistic way whereby no appeal to a higher power is suggested. Also it was clear that there was a significant number who had rejected traditional and institutional religion and there were

those who wanted spiritual elements to their life without necessarily approaching a traditional faith community.

The responses to the connection between spirituality and work were less positive although there were some who saw a direct connection between spirituality and the city centre of Glasgow, both positively and negatively. Of those who claimed to be part of a religious group or denomination, 82% identified themselves as Christians. Of the others who claimed a religious affiliation, the significance in the response to this group of questions is the number who identified themselves as lapsed or non-practising believers. Few of all the respondents participated in religious observance within the established churches in the city centre.

The interviewees also reflected what we found in the survey: a wide range of belief and non-belief, from some who had very strong Christian belief to others who had no faith at all. Nevertheless in the main there was a positive recognition of some notion of spirituality even although it was difficult for people to define it. The overwhelming conclusion in the context of the responses to the spirituality questions is that with the correctly pitched approach many people are open to consider the spiritual dimension of life.

### 5.3.7 Summary

The more the results of the survey are analysed some things become clear. It is evident that the busyness of the city of Glasgow, something that some people come to enjoy, also creates for others a need for space and quiet, although it is difficult to define exactly what they mean by 'space' and how and when they would use it. The indications are that the weekends, evenings and lunchtimes are the favoured time for using a space to reflect and be quiet. The size of the response from those who were open to lunch time use of facilities or involvement in developing their personal spirituality would give us enough indication that, with imagination and inventiveness, there may be the possibility of connecting with such people at that time.

The positives that came through from the survey were very encouraging in the sense that people in the workforce that we made contact with generally appreciate Glasgow. They

enjoy it despite its shortcomings, and for many there is the desire to make things better. There was a positive attitude that was particularly confirmed by the interviewees in the way they responded to the questions.

Finally, the openness to spirituality and the high level of socialising outside of work are closely connected in many people's minds. If there was a way to utilise these tendencies that was free from the negative connotations with which institutional Christianity is viewed by many of the respondents, there would be positive scope to build bridges towards the large mass of the population who live and work within the city centre area. There is little from this survey to suggest that there is no point in finding creative ways to communicate and connect with such a body of people - indeed, quite the reverse. There is no better time than the present, when the economy is in a state of flux, when people still feel buoyant yet there is an underlying unease, for the right dialogue in the right place to be struck, and to connect with the spiritual hunger that continues to be evident within the city centre of Glasgow.

## 5.4 Recommendations

### 5.4.1 The Situation in Glasgow City Centre

1. Our respondents viewed the city as:
  - a place where they look for quietness
  - a place where they long for community
  - a place where they seek stimulation

We discovered that a traditional expression of Christianity would not seem to be attractive to a significant proportion of the survey respondents yet there was recognition that spirituality had a place in the city centre. There was also a strong desire to spend time in the 'open places' where space could be 'experienced' in a variety of ways. If these spaces could be used imaginatively to address some of the issues that people have identified in their lives we may have opportunity to connect with them in a way that is authentic to them. If the Church of Jesus Christ can meet the community in these places we can build the Kingdom in fresh new ways.

2. Our respondents saw spirituality and work as separate activities. This conclusion would confirm Mark Greene of the London Institute of Contemporary Christianity's view that the sacred /secular divide is the majority experience.<sup>1</sup> We would recommend that the key educators in colleges and seminaries focus on this issue with churches and church leaders in a direct way so as to equip the Christian community, in the first instance, to be holistic in their work practises.
3. The high level of socialising in the city centre needs to be a medium used by the Christian community to build bridges with those who work, live in and visit Glasgow. Street Pastors are already touching that community, albeit from the outside, looking in. The Church of Jesus Christ also needs to be inside looking out. The possibility of arranging and organising city-wide festivals would raise the profile of the faith within the city, as part of an overall strategy towards the city.
4. The residential population of the city were largely untouched by this survey. A similar type of survey which managed to overcome the difficulty in gaining access

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1 Mark Greene "The Great Divide"  
<http://www.intheworkplace.com/apps/articles/default.asp?articleid=12783&columnid=1935>

to the residential community would complete the picture of Glasgow city centre that is beginning to emerge and would be important in helping us reach out to the whole community.

#### **5.4.2 Overall Strategy**

- A long term approach to reaching the city centre of Glasgow needs to be upheld. A development plan which incorporates a thematic concept unfolded on an incremental scale over a period of years needs to be envisaged. A short term approach will fail and will not do justice to the respondents to the survey who were open to discovering what true spirituality is.
- Conversations should be considered with the Church of Scotland, Emerging Ministries Task Group, Work Based Chaplaincy, Baptist Union of Scotland, C of S Glasgow Presbytery, Business in Glasgow and Mission Scotland in the first instance. The approach should be under the principle of 'withreach', not 'outreach', whereby we work together with all who see the need and understand the concept of what Emerging Church might look like in the next twenty five years.

Various strategies could be adopted but our initial suggestion is to devise an approach which addresses the reality that our survey respondents have identified: they told us that there is a place for 'spirituality' in the city centre of Glasgow. It is our challenge to address this even when they were uncertain as to what they meant by spirituality. We can only offer our own, but to do so with imagination.

#### **5.4.3 Practical Plans: Creating 'SoulSpace'**

- Begin the process of raising the profile of the search for spirituality in the city by relaying some of the key information we found to interested parties through brief articles offered to Glasgow City Council, NHS Health Bulletins and other publications hungry for 'space fillers'.
- Approach the Metro newspaper, which carried our initial adverts, with the offer of a "SoulSpace: Thought for the Day" using material from survey respondents and

interviewees. Begin creating an awareness, which hopefully can be cultivated into interest.

- Develop or identify time-limited resources that people can choose to opt into in their down times: e.g. podcasts for personal reflection, worship events led through mobile phone texting, pop-up devotional 'soulspaces' using web-based technology.
- Foster small meetings of two to four people who can socialise and build on the 'drinks after work' patterns already prevalent in the business community. Support and encourage the current outreach efforts utilised by different groups such as: Mosaic (as per Newton Mearns Baptist Church), Business Alpha, What matters? (as per Adelaide Place Baptist Church) and Living the Questions etc.
- Provide medium scale events through Business in Glasgow which offer significant learning experiences and provide networking opportunities which promote personal as well as business opportunities.
- Plan large scale events such as festivals and conferences/teaching times focusing on large scale community engagement and responsibility.

In the background, develop the concept of whole of life spirituality at work, rest and play through colleges, seminaries and universities.

## Appendix 1: Online Survey Question by Question

There were 240 responses to the questionnaire. Not everyone responded to each question<sup>1</sup> so numbers do not necessarily total 240 per response.

### 1. Living in Glasgow City Centre

The response rate for residents within the city centre was very poor. Only 14.2% of overall responses were from people living in the city centre. Hence, while demographic details are presented, their responses to other questions are incorporated into those who also work within the city centre. 63% of respondents living in the city centre also worked there.

#### **Question 1 - Do you live in Glasgow city centre as defined in the map?**

14.2% of respondents lived in the city centre (n=34).

#### **Question 2 - How long have you lived in Glasgow city centre?**

The mean length of time residents have lived in the city centre is 10.1 years. The range was from 1 to 40 years. The median response was 3 years.

#### **Question 3 - Who do you live with?**

Most residents live with a spouse or partner (53.8%, n=14). The second most common response was that residents lived alone (26.9%, n=7). There was a noticeable dearth of families in the city centre, based on our sample, with only one respondent living with a spouse / partner and children, and no responses from those living only with children or with parents.

#### **Question 4 - Why do you live in Glasgow city centre?**

The most common reason why people chose to live in the city centre was because of their work (75%, n=21), followed by proximity to amenities (60.7%, n=17). Over half lived in

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<sup>1</sup> See [Appendix 2: Number of Responses](#)

GCC for lifestyle reasons. (53.6%, n=15). A quarter lived there to study (25%, n=7) and 21.4% because of family (n=6). Respondents were able to select more than one response.

### **Question 5 - How long do you plan to live in Glasgow city centre?**

46.4% of people (n=13) planned to live in the city centre for 5 years or more, while 35.7% (n=10) intended to stay for 2-5 years and 17.9% (n=5) intended to stay for one year or less.

### **Question 6 - What do you do in your leisure time in the city centre?**

Respondents were able to select more than one response.

In their leisure time, most of these residents go shopping (75%, n=21), attend films, the theatre and concerts (71.4%, n=20), and go to restaurants and coffee shops (57.1%, n=16 each). Going out to bars and clubs and playing sport all attracted 39.3% (n=11 each) responses.

## **2. Working in Glasgow City Centre**

### **Question 7 - Do you work in Glasgow city centre?**

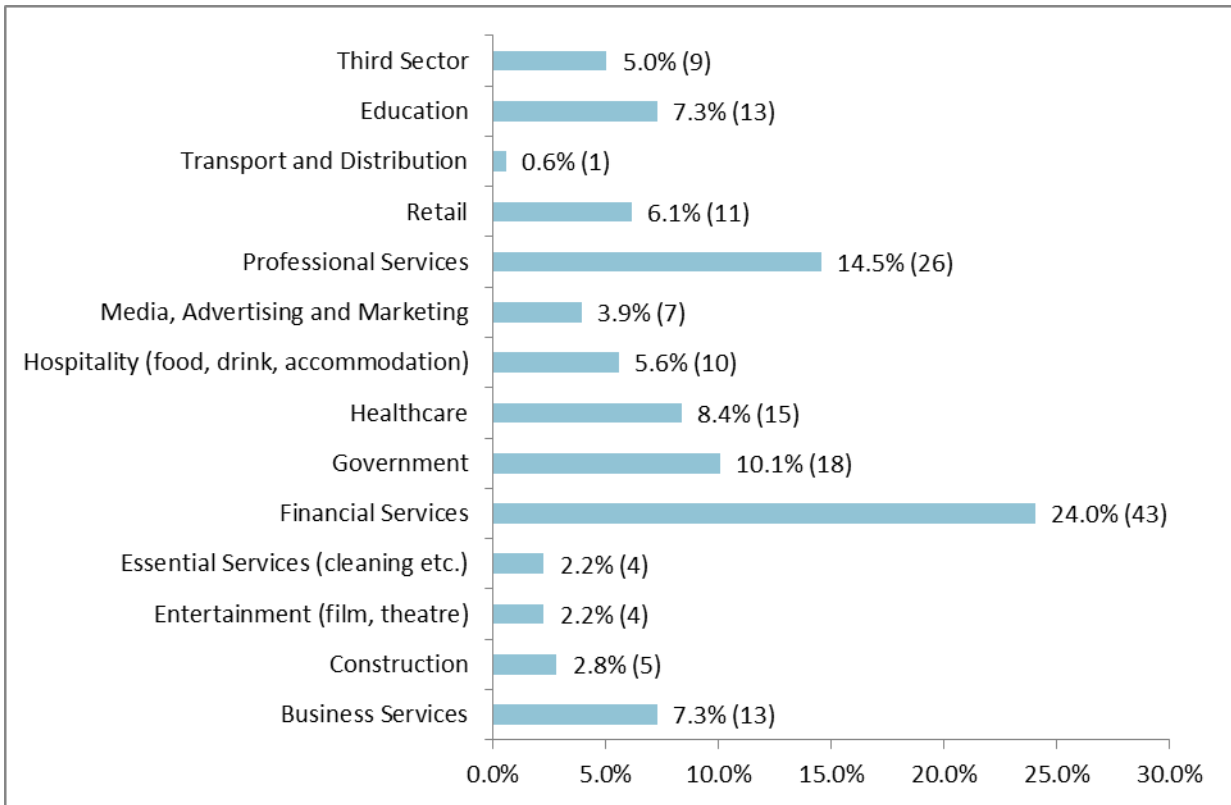
The majority (76.8%, n=175) work in Glasgow city centre and 39 people (17.1%) work elsewhere. Fourteen people (6.1%) don't work at present. Only those who said that they either lived or worked in Glasgow were able to proceed with the rest of the survey.

### **Question 8 - What best describes the nature of your employment?**

One hundred and thirty three respondents (78.7%) work full time, twenty-eight (16.6%) work part time and eight (4.7%) are self-employed.

### Question 9 - What sector do you work in?

The results are displayed below in a graph.



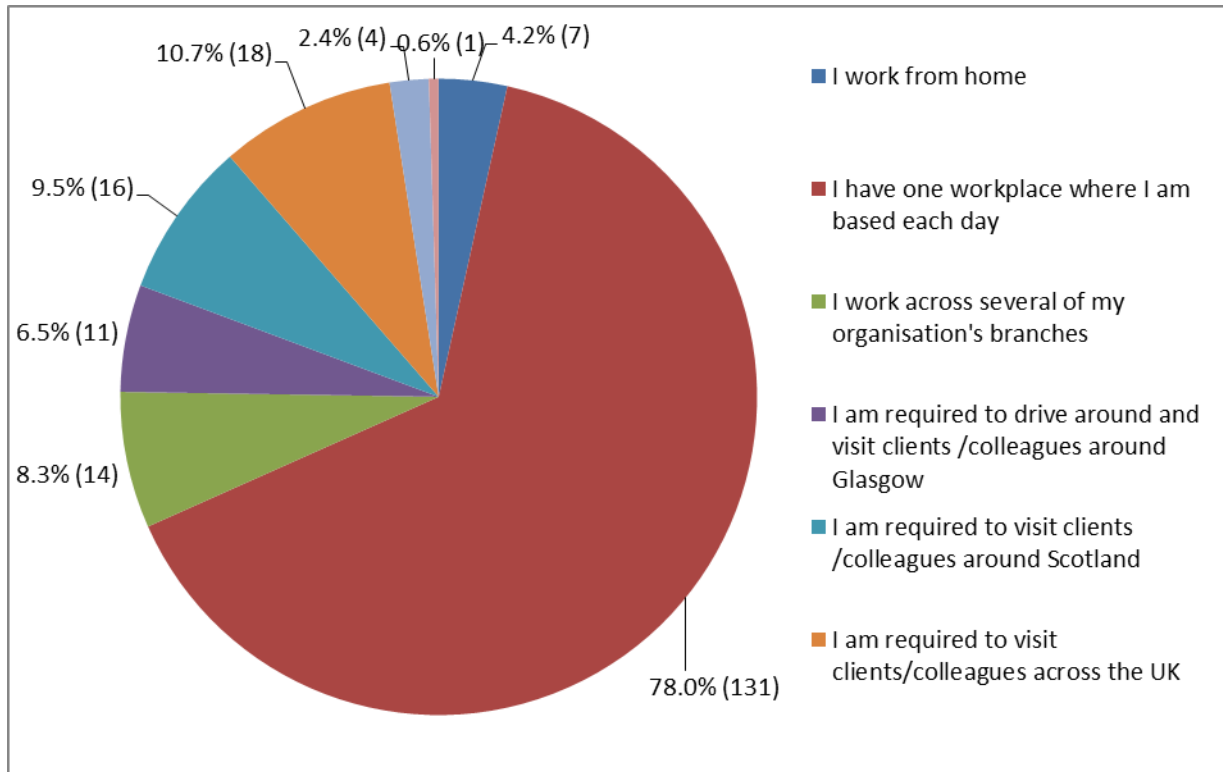
Graph 1: Sectors worked in

### Question 10 - Is your employment directly threatened by the current economic instability?

Fifty seven people (34.3%) said yes, their work was threatened by the current economic instability, 74 people (44.6%) said no and 35 people (21.1%) were not sure.

### Question 11 - What best describes the nature of your role?

Percentages do not total 100% because respondents were able to select more than one option.



Graph 2: Nature of work role

Those with two or more workplaces are recorded under the category 'I work across several of my organisation's branches.' The response recorded under 'other' was 'Help in serving meals and drinks to people', which could be in one workplace or more.

### Question 12 - Do you commute and stay overnight in Glasgow during the week with your main residence elsewhere?

One hundred and sixty two people (97%) said no and five people (3%) said yes.

### **Question 13 - What support services are offered at your workplace?**

Seventy seven people (46.6%) said counselling was available at their work. The second highest response was that no services were available (38.5%, n=64). Thirty eight people (22.9%) stated that career advice was available and 19.2% (n=32) selected chaplaincy from the options given.

Eleven people (6.6%) selected 'other' and gave a variety of responses. Formal support services mentioned included a telephone helpline number, trades unions, occupational health services, volunteer support offered within the work place, and mentoring.

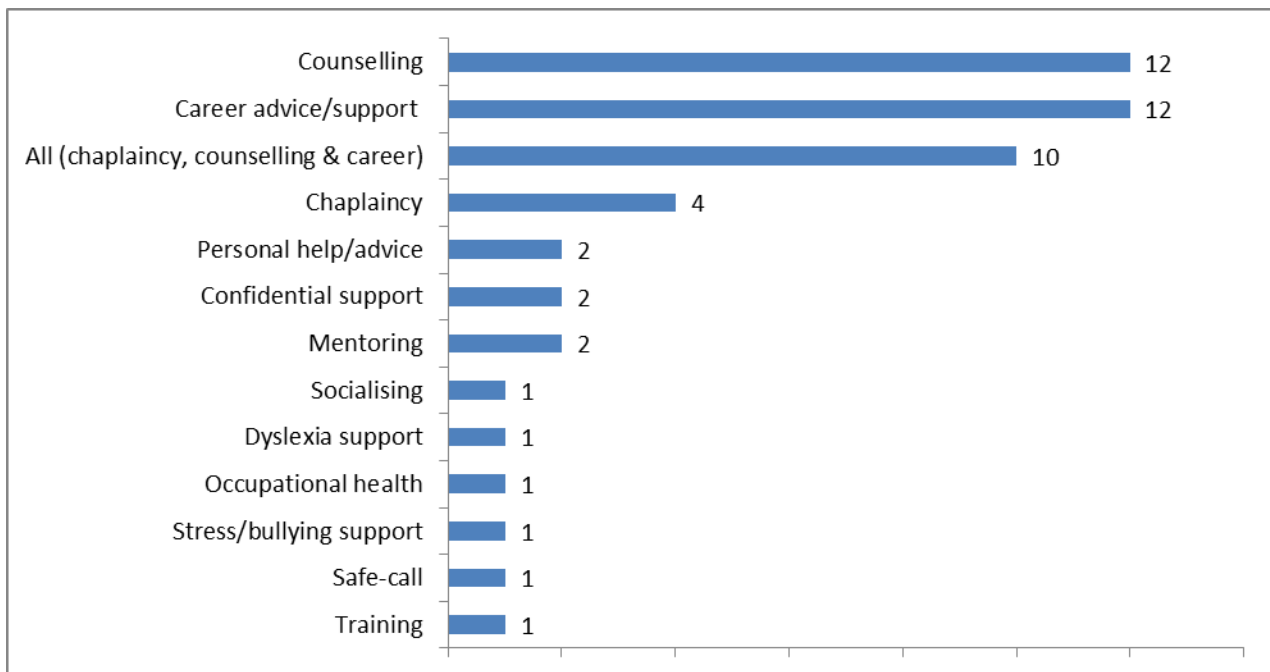
Informal support included supporting each other and 'a listening ear'. A respondent from the voluntary sector replied that as well as formal supports of chaplaincy and counselling, the creative arts are offered as support, for example, gardening, art and bingo.

### **Question 14 - Have you ever used these supports?**

Of those who responded, 22.8% (n=31) said they had used support services and 77.2% (n=105) said they had not. Nineteen of those who had used support services gave an answer for which services they had used. The most frequently cited was counselling (n=10), followed by chaplaincy (n=3) and career advice (n=3). There were individual responses for bingo, Wellbeing (a publicly funded training organisation for people with health problems or disability), volunteer support and mentoring.

### Question 15 - Do you think there is a need for support services in your workplace?

Of those who responded, 60.9% (n=98) said yes to the need for support services in the workplace with 39.1% (n=63) indicating there was no need. When asked which support services were needed in the workplace, 36 people gave individual responses which are summarised in the chart below.

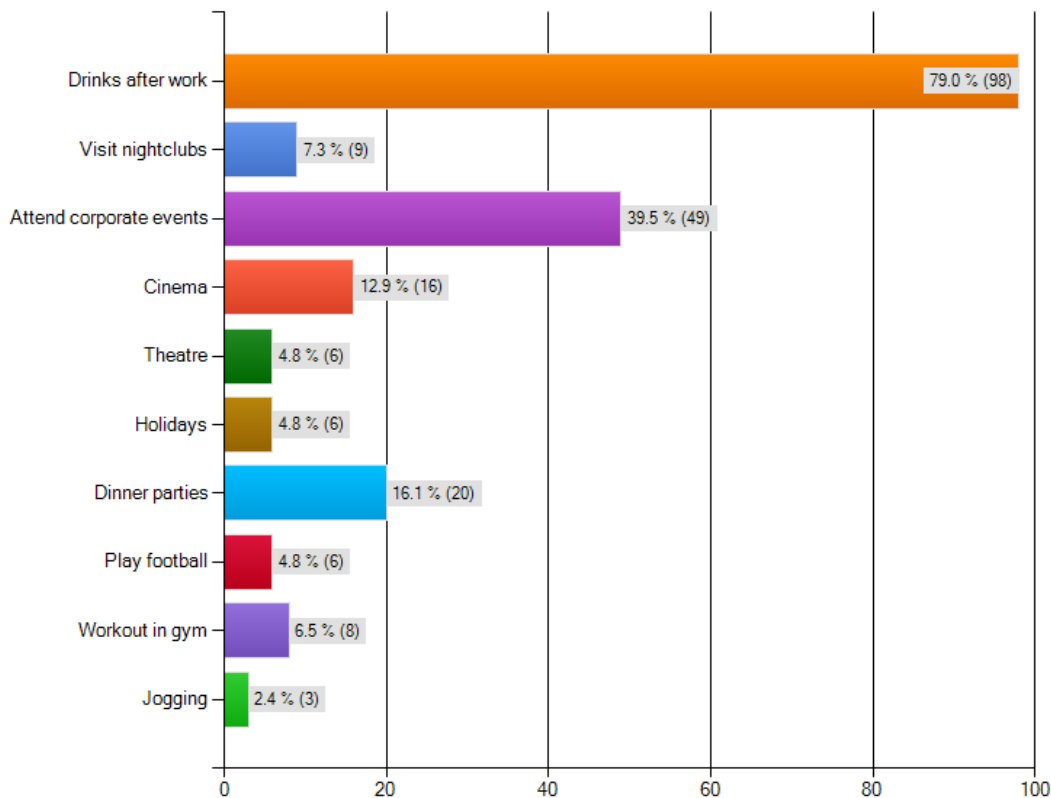


Graph 3: Support services needed

### Question 16 - What motivates you at work?

At work, people are motivated mainly by financial rewards (61.7%, n=103), a sense of personal achievement and development (57.5%, n=96) and by challenging and stimulating work (48.5%, n=81). The quality of personal relationships (39.5%, n=66) and working conditions (35.9%, n=60) were also considered to be motivating factors by respondents. Analyses of 'other' responses (n=11) showed that motivation at work is also associated with being in line with people's own values, including Christian values, and with the work having a rewarding output.

### Question 17 - Do you spend time socialising with your work colleagues in any of the following?



Graph 4: Socialising with colleagues

The majority socialise with colleagues by going for drinks after work. There was no option to choose 'I do not socialise with colleagues' but analysis of 'other' responses (n=20), and a drop in responses from the previous questions of about 40 people, indicate that many people never socialise with colleagues.

### Question 18 - Do you do any volunteer work?

Roughly a third of respondents undertake voluntary work (34.9%, n=58). The national average is 28%.<sup>2</sup> Forty-nine people outlined the type of voluntary work that they undertake: Fourteen people are involved in church-related work and fourteen in youth work. Eleven people are involved in charitable work. The remainder volunteer in tutoring, sports, counselling and community based work.

<sup>2</sup> Scottish Household Survey Annual Report 2009: Volunteering  
<http://www.scotland.gov.uk/Publications/2010/08/25092046/13>

**Question 19 - Are you currently studying?**

The majority are not studying (78.5%, n=124). Those who are studying do so at the following institutions:

Glasgow Colleges	8
University of Glasgow	6
Financial/ Insurance	3
University of Strathclyde	3
Glasgow Caledonian University	2
Open University	2
University of St Andrews	1

**Question 20 - Are you studying part-time or full-time?**

Most of those who are studying do so part-time (63.6%, n=21) as opposed to full time (36.4%, n=12).

**Question 21 - What level of education are you currently studying at?**

The highest individual response (24.2%, n=8) came from those studying for first undergraduate degrees. A further 36.4% (n=12) were studying for second degrees, diplomas or post-graduate qualifications. 15.2% (n=5) were undertaking work-related professional qualifications. No-one was undertaking GCEs or traditional school examinations. The remainder of people who were studying were undertaking other courses for recreational or personal development reasons.

**Question 22 - Why are you studying?**

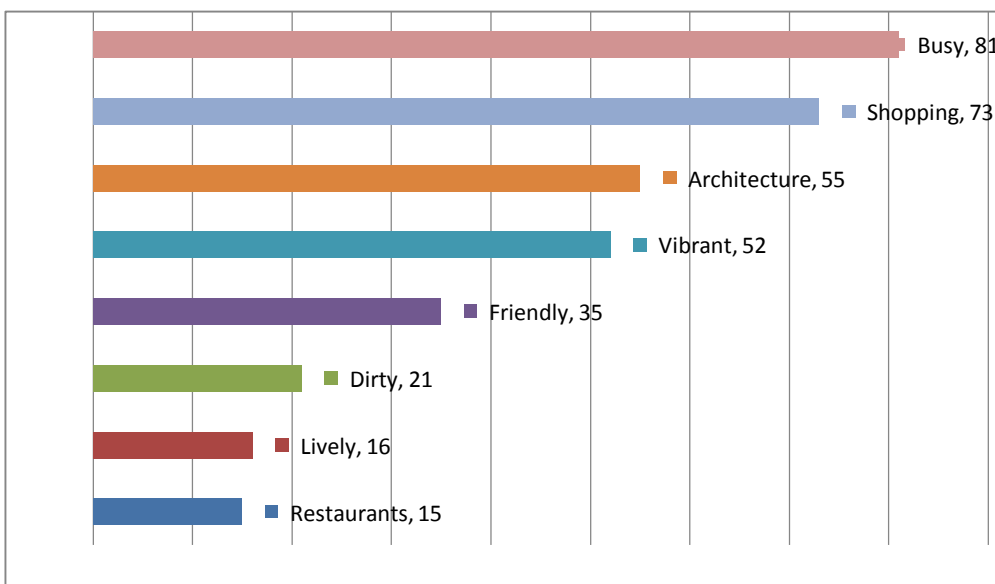
Half of the respondents are studying for personal development (n=17). Other reasons were to further career (n=11); to enter a career (n=9); for personal interest (n=5); to change career (n=4); because it is part of work requirement (n=3).

**Question 23 - Choose three words or phrases that describe Glasgow city centre to you (for example: vibrant, shopping, beautiful architecture)**

(This question was inspired by the so-called "emotion map" invented by Christian Nold – see [Methodology](#).)

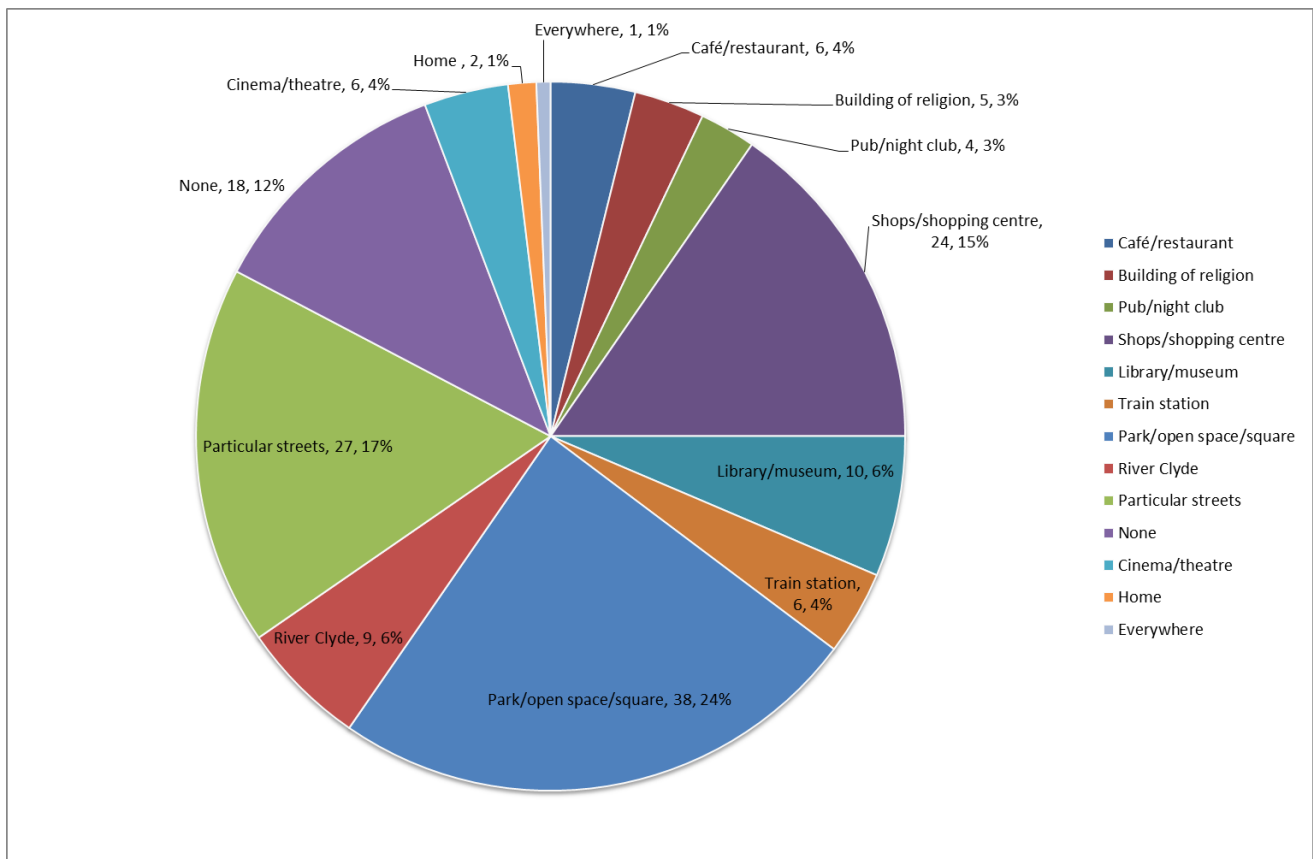
The answers given ranged widely. When grouped by whether they were positive (e.g. friendly), negative (e.g. dirty) or neutral (e.g. shopping), the results were 59% positive, 18% negative and 23% neutral.

The most common answers, with at least 15 incidences, are shown in the chart below.



*Graph 5: Words to describe Glasgow*

**Question 24 - Do you have a favourite place in Glasgow city centre? (For example: park, café, street)? Why is this your favourite place?**



*Graph 6: Favourite place in Glasgow*

A large number of different responses were received for this question so they were grouped into the categories shown above. The favourite place for the majority of people (24%, n=38) was in an outdoor setting, in a park or square within the city centre. Outdoor spaces included George Square, Glasgow Green and Blythswood Square. The respondents liked these areas because they were peaceful or good places to people-watch.

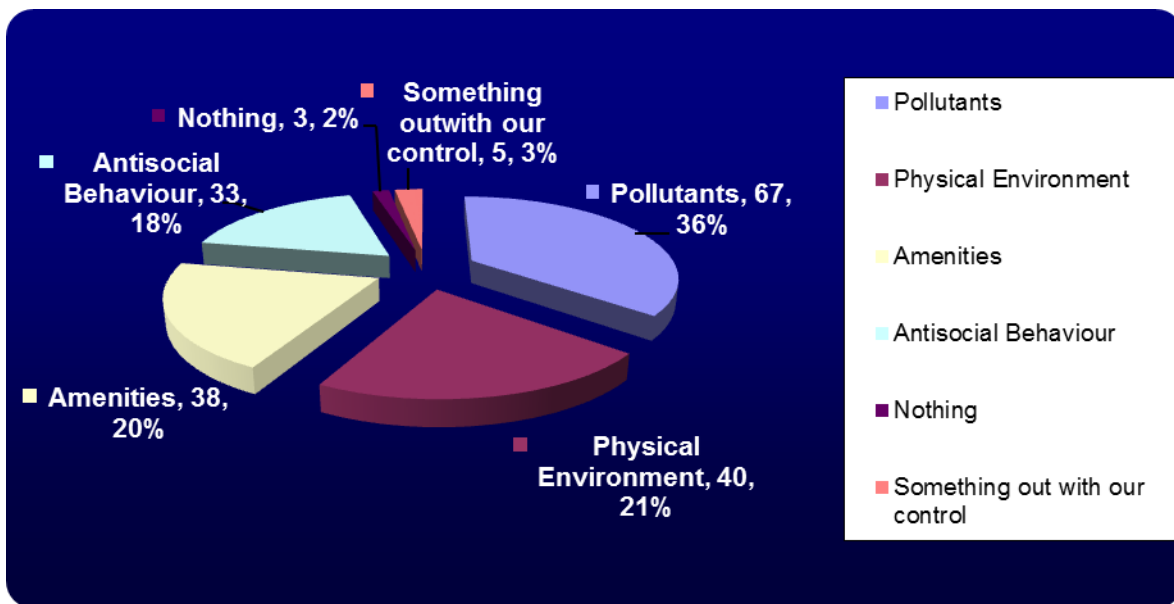
Twenty seven people (17%) said their favourite place was a named street, with many people selecting Buchanan Street and Sauchiehall Street. Twenty four people (15%) cited shopping areas as their favourite places in Glasgow city centre, with many responding with Princes Square shopping centre, John Lewis department store or Buchanan Galleries. There was no identifiable trend within those selecting cafes and restaurants or pubs and

night clubs. The nine people (3%) who chose a building of religion selected Christian churches.

Respondents who gave a reason for their choice tended to select their favourite place because it was somewhere they could relax. The other reasons given were shopping, people watching and enjoying the atmosphere.

Many of the favourite places chosen, for example Glasgow Green, did not fall within our definition of Glasgow city centre. However, all responses have been included in the graph above.

**Question 25 - If you could improve one thing about Glasgow city centre, what would it be?**



*Graph 7: Things to change about Glasgow*

People cited 81 different things they would improve about Glasgow city centre. We grouped them into categories and have shown them on a pie chart.

The majority of respondents were concerned by pollutants such as littering and traffic. Littering was the highest single concern, with 22.6% of respondents (n=42) stating that they would like to see cleaner streets. Twelve people (6.5%) said they would like to see more green space and eight people (4.3%) would reduce traffic congestion.

Better access to church, including during the week, was mentioned by a small number of people. The loss of the shop Borders was also mentioned by a number of people. This shop had a café and a massage service, and encouraged browsing. It may have been seen by shoppers as a haven from the bustle.

There were some very negative comments such as 'everything', 'the people' and 'destroy and start again', but these were in the minority.

'Something outwith our control' was usually the weather, with 4 people (2.2%) wishing to improve the climate in Glasgow city centre.

### 3. Spirituality in Glasgow City Centre

#### Question 26 - What does spirituality mean to you?

Respondents were able to select more than one option.

The three top definitions were:

'Spirituality is a loving, personal relationship with God giving us potential to live authentically and with integrity, based in faith, hope compassion and wisdom' (48.2%,n=92)

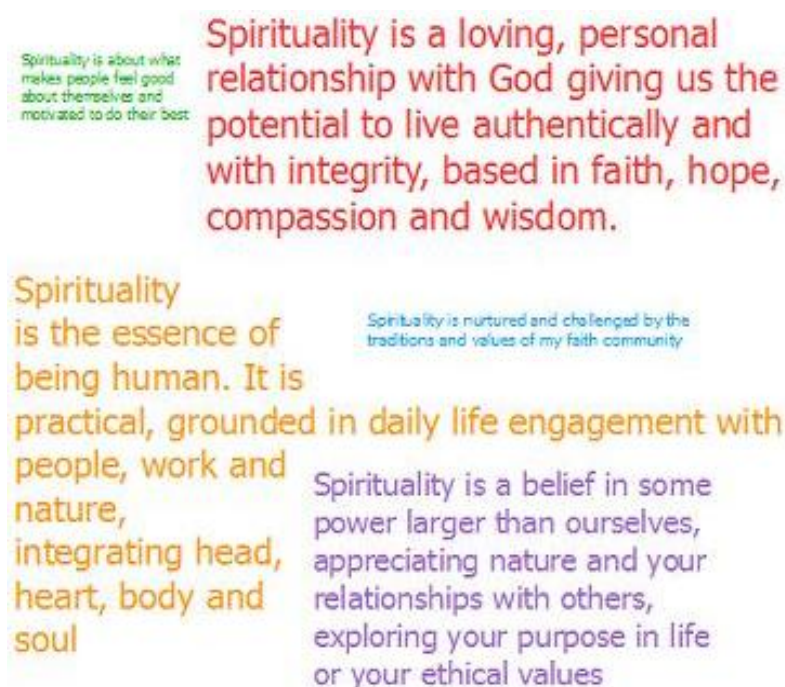
'Spirituality is the essence of being human. It is practical, grounded in daily life engagement with people, work and nature, integrating head, heart, body and soul' (46.1%,n=88)

‘Spirituality is a belief in some power larger than ourselves, appreciating nature and your relationships with others, exploring your purpose in life or your ethical values’ (39.8%,n=76)

The next definitions which shared equal responses at 19.4%,n=37 were:

‘Spirituality is nurtured and challenged by the traditions and values of my faith community’ and ‘Spirituality is about what makes people feel good about themselves and motivated to do their best’

The following graphic is a tag cloud. The size of the text is proportional to the number of respondents who agreed with the definition.



*Graph 8: Definition of Spirituality*

Of the 10.5%, n=20 who gave their own personal definition the following trends appeared:

- Six responses refer to God/Jesus or some higher power
- Six reject the concept
- Eight see spirituality as individual self-awareness

### **Question 27 - Does Spirituality have a role in the city centre?**

75.8% (141) said yes, spirituality had a role in the city centre and 24.2% (45) said no. Ninety-six people gave an explanation of their answer. Categorizing the 96 responses was difficult due to the variety of interpretations of spirituality. Of the 96, only 5 stated that they disagreed or did not understand the question. Of the remaining 91, the following categories were used for classification:

Good relationships with fellow citizens:	27
Spirituality is an expression of religious faith:	23
Spirituality <b>not</b> an expression of religious faith:	2
Spirituality directly connected to work:	5
Spirituality a private matter:	5
Spirituality an expression of high moral values:	4
Positive direct connection between city centre and spirituality:	12
Negative direct connection between city centre and spirituality:	5
Uncategorizable responses :	8

### **Question 28 - Do you have a religious faith or spirituality?**

Of those who answered this question, 26.0% (50) said no, they did not have a religious faith or spirituality.

Most respondents identified their own religious faith as Christian (60.9%, n=117). Within this group, 45.3% identified themselves as Church of Scotland (n=53, 27.6% of total responses); 17.9% as Roman Catholics (n=21, 10.9% of total responses); and the remaining 36.8% were from other denominations or did not specify a denomination (n=43, 22.4% of total responses).

Seven participants (3.6%) belonged to another major religion: Buddhist (n=4), Jewish (n=2) and Muslim (n=1). There were no responses from people claiming to be members of the Sikh, Hindu or Pagan faiths.

Eighteen people chose 'other'. The highest responses amongst these were Humanist (n=3) and belief in something higher (not through organised religion) (n=2). There were also two respondents who identified themselves as non-practicing, giving their erstwhile faiths as 'Roman Catholic' and 'Christian'.

There were also a number of individual responses which were: Atheist; Buddhism affinity; Jedi; Jehovah's Witness; Quaker; Spiritualist; lives by a Christian lifestyle; follows various paths that all have a common denominator; believes in spirits; believes in spirituality; sees him/herself as a spiritual being.

### **Question 29 - How often do you practice your faith or spirituality?**

The majority practice their faith daily (44.9% n=83). People also do so weekly (11.9%, n=22); occasionally (8.1% n=15); and at special religious festivals (4.9%, n=9). No-one indicated that they practice their faith monthly.

The nine responses (4.9%) for 'other' were, all the time (n=4); when I feel the need (n=1) in private (n=1); at weddings and funerals (n=1); and responding to arts (n=1). There was also one joke response.

A total of 33 people (17.8%) stated that they never practice their faith and a further 14 (7.6%) stated that they used to, but do not anymore.

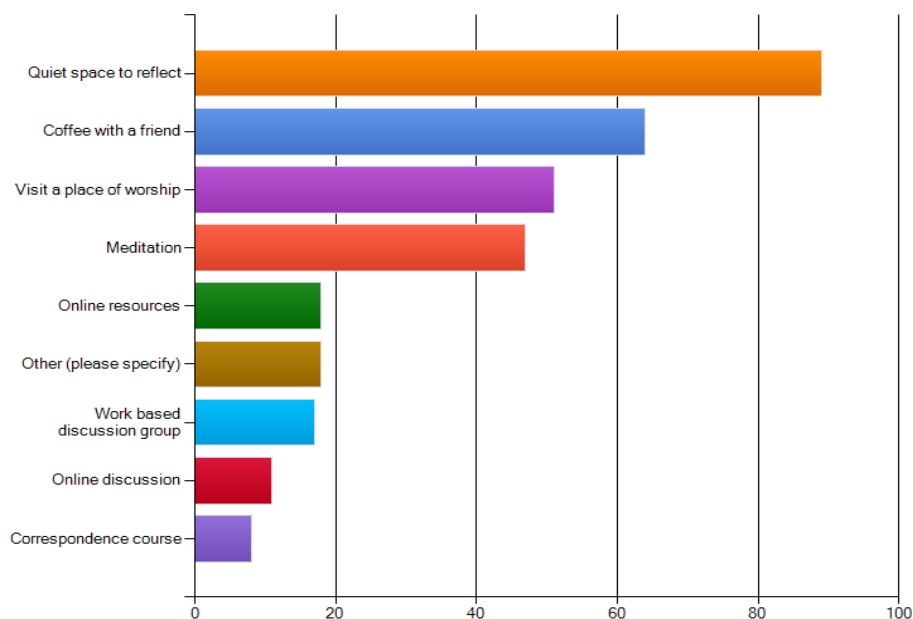
### **Question 30 - Do you attend services or sessions within Glasgow city centre?**

The majority of people do not attend services or sessions within the city centre (72.1%, n=137). Of the remainder (n=53), 49 provided more detail. Of this group, 19 attend a Church of Scotland, nine a Baptist Church, five a Roman Catholic Church and six gave individual responses of the following: Buddhist, Jewish, Spiritualist, Unitarian, epilepsy connections, Strathclyde University.

**Question 31 - If you do not practice any faith, please tick the reasons that apply to you.**

Of the 63 participants who answered this question, 46.3% (n=31) said it was because they do not believe. Eleven people (16.4%) stated that faith is not relevant to this stage in their lives. Thirteen people (19.4%) stated that they would practice faith but nothing has appealed to them and four people stated that they would but they are too busy (6.0%). There were thirteen other responses to this question. These varied from people saying that their faith was undecided, that they practiced when they could or that they did not need a building for faith, to eight respondents who saw no need for faith or did not believe in anything.

**Question 32 - If you were to add a spiritual element to your life, what would it be?**



*Graph 9: Adding a spiritual element to life*

The most popular response (53.3%, n=89) was to add a quiet place to reflect.

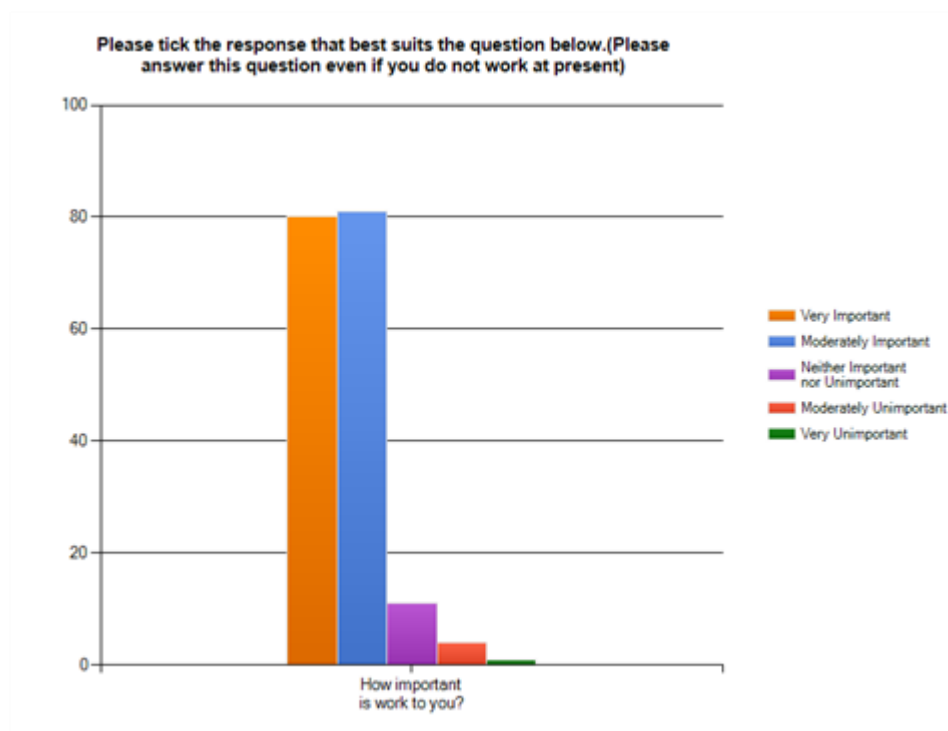
Eighteen people (10.8%) selected 'other'. Five of these people (3% of total responses) wrote 'none' or 'wouldn't' add a spiritual element. The others chose yoga, healing room, open debate, connecting with other like-minded people, and one on one discussion with a friend.

### Question 33 - When would be the best time for this?

The vote was split fairly evenly, but weekends was the most popular choice as the best time to add a spiritual element to people's lives (35.2%, n=58). Others popular choices were evenings (33.9%, n=56), lunchtimes (25.5%, n=42), and immediately after work (23.6%, n=39). A smaller number of respondents chose mornings (16.4%, n=27) or before work (13.3%, n=22); Late night (8.5%, n=14) and afternoons (6.1%, n=10) were relatively unpopular choices.

### Question 34 - How important is work to you?

The vast majority of people said that work was (at least moderately) important to them.



Graph 10: How important is work to you?

### Question 35 - In your opinion, is there scope for a greater spiritual presence in your workplace or community?

Responses were:

Yes 59.7% (n=105);

No 40.3% (n=71)

Predictably, among those who identified themselves as Christian an overall majority replied 'yes' to this question, but from specifically Roman Catholics a small majority (52.4%, n=11) chose 'no'. This was the only group to choose mainly 'no' apart from those with no faith (60.4% no, n=29).

Those who chose 'yes' were asked what changes they would like to make. There were 76 such responses, which were analysed thematically.

Four people considered spirituality to be a personal thing that should not be promoted at work. Another four were unsure of its role within the workplace. There were ten specifically evangelical Christian comments and one negative perspective of Catholic-Protestant religions.

There was a very strong theme of wanting time and a physical space for prayer, reflection and meditation within the workplace. There was also a strong desire to promote or make more acceptable discussion and understanding of spiritual faiths and religions within the workplace, which that would also enhance relationships. There was also a very strong desire for better personal working relationships. This was coupled with a desire to overtly value the spirituality of individuals, in light of the belief that many people never think about spiritual things at all.

There were very strong negative comments about the culture in the workplace (*'[it] is based upon money, greed and self-interest'*) and spirituality was desired to promote a more positive working environment. It was recognized that it would require a massive shift in priorities and focus within the workplace to achieve this: *'the changes required to align it (the workplace) with the spiritual world would be massive and could not be done in isolation given the competitive economy in which we operate'*.

### **Question 36 – Work, Ethics and Satisfaction**

#### **Work affects my overall satisfaction with life.**

The highest response was 'agree' 46.1% (n=83), and combined with 'strongly agree' (35.6%) it reveals that 81.7% (n=147) feel that work affects their overall satisfaction with life.

#### **In my experience, my workplace treats its employees and customers in an ethical and socially responsible manner**

43.3% (n=77) agree and 19.1% (n=34) strongly agree. Combining this, 62.4% (n=111) of people think that their workplace treats its employees positively. 17.4% disagree (n= 31).

#### **I feel the work I do clashes with my values**

33.7% (n=61) feel that work doesn't clash with their values. Combined with strongly disagree, 60.2% (n=109) do not agree with this statement. 26.5% (n=48) have no opinion on whether work clashes with their values, or feel this question does not apply to them.

13.2% (n=24) feel that work does clash with their values. These most common sectors in which these people work are financial services (n=4) and healthcare (n=4). Financial services was the single biggest sector in which all respondents worked, so proportionately fewer people in financial services answered 'yes' to this question than in healthcare. People who feel their work clashes with their values also work in retail (n=2), transport and distribution (n=1), business services (n=1), management / surveying (n=1) and voluntary work (n=1). The remaining nine people did not give a sector.

### **Question 37 - I would like to understand more about faith and spirituality.**

Yes	46.6% (n=82)
No, doesn't interest me	15.9% (n=28)
Not at the moment	37.5% (n=66)

When these statistics were cross-tabbed to gender it was found that more men than women were interested in understanding more about faith and spirituality.

	Female	Male
Yes	42.7% (n=38)	51.8% (n=44)
No	18.0% (n=16)	12.9% (n=11)
Not at the moment	39.3% (n=35)	35.3% (=30)

78.6% of those who replied 'no' to this question had said they had no religious faith or spirituality. 75.6% of those who replied 'yes' were Christians. 'Not at the moment' saw a more even split of Christians (62.1%), non-believers (27.3%) and members of other faiths (4.5%).

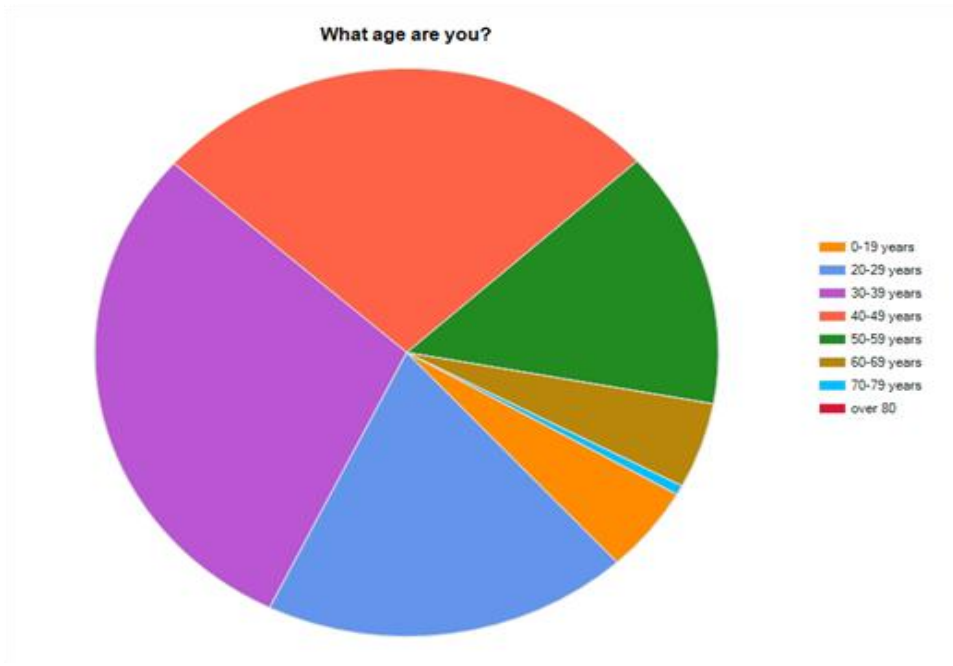
### **Question 38 - Further Comments**

Twenty nine people offered further comments on the survey. These were analysed thematically.

- Positive comments were made by eight people in relation to the Christian faith.
- Eight other people made comments relating to negative aspects of current institutional religions, including some elements of spirituality.
- Individual comments were made about the depth of spirituality, helping those in most need and appreciating spirituality in the arts.

#### 4. Demographic Information

##### Question 39 – What is your age?



Graph 11: Age Range

Ages of respondents ranged widely. Most were between twenty and fifty, and the single biggest group were in their thirties.

##### Question 40 – What is your gender?

There was an almost even split by gender.

Female: 52.2%

Male: 47.8

##### Question 41 – What is your home postcode?

A total of 177 people responded to this question. The majority of respondents live within the Glasgow postcode area.

<b>Postcodes</b>	<b>Number of Respondents</b>
G1-7	31
G11-15	22
G20-21	6
G31-34	11
G40-46	28
G51-53	6
G60-67	19
G71-77	22
G81-83	2
PA 3-10	6
ML1-11	11
EH6-48	4
KA1-10	6
FK1-4	2
H	1

## Appendix 2: Number of Responses

Question Number	Question	Answered	Skipped
1	Do you live in Glasgow city centre as defined in the map above?	240	0
2	How long have you lived in Glasgow city centre?	27	213
3	Who do you live with?	26	214
4	Why do you live in Glasgow City centre?	28	212
5	How long do you plan to live in Glasgow city centre?	28	212
6	What do you do in your leisure time in the city centre?	28	212
7	Do you work in Glasgow city centre?	228	12
8	What best describes the nature of your employment?	169	71
9	What sector do you work in?	139	101
10	Is your employment directly threatened by the current economic instability?	166	74
11	What best describes the nature of your role?	168	72
12	Do you commute and stay overnight in Glasgow during the week with your main residence elsewhere?	167	73
13	What support services are offered at your workplace?	166	75
14	If your workplace has any of these support services, have you ever used them?	136	104
15	Do you think there is a need for support services in your workplace?	161	79
16	What motivates you at work?	167	73
17	Do you spend time socialising with your work colleagues in any of the following?	124	116
18	Do you do any volunteer work?	166	74
19	Are you currently studying?	158	82
20	Are you studying full time or part time	33	207
21	What level of education are you currently studying at?	33	207
22	Why are you studying?	34	206
23	Choose three words or phrases that describe Glasgow city centre to you	197	43
24	Do you have a favourite place in Glasgow city centre? Why is this your favourite place?	176	64
25	If you could improve one thing about Glasgow city	182	58

	centre, what would it be?		
26	What does spirituality mean to you?	191	49
27	Does spirituality have a role in the city centre?	186	54
28	Do you have a religious faith or spirituality?	192	48
29	How often do you practice your faith or spirituality?	185	55
30	Do you attend services or sessions within Glasgow city centre?	190	50
31	If you do not practice any faith please tick the reasons that apply to you.	67	173
32	If you were to add a spiritual element to your life, what would it be?	167	73
33	When would be the best time for this?	167	73
34	Please tick the response that best suits the question below: How important is work to you?	177	63
35	In your opinion is there scope for a greater spiritual presence in your workplace or community?	176	64
36	Please tick the response that best suits each statement: (work affects satisfaction with life, people are treated in an ethical manner at work, work clashes with my values)	182	58
37	I would like to understand more about faith and spirituality.	176	64
38	If there are any further comments you would like to make, please fill in the box below.	29	211
39	What age are you?	184	56
40	What is your gender?	183	57
41	What is your home postcode?	177	63
42	Are you in a relationship?	183	57
43	What is your ethnic background?	179	61