



SCOTTISH EXECUTIVE

Faith Communities and Local Government in Glasgow

Social Justice



**FAITH COMMUNITIES AND LOCAL GOVERNMENT
IN GLASGOW**

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ABBREVIATIONS

| | |
|--------|--|
| CTPI | Centre for Theology and Public Issues, University of Edinburgh |
| EIFA | Edinburgh Inter Faith Association |
| FOF | Glasgow Forum of Faiths |
| FWBO | Friends of the Western Buddhist Order |
| GCC | Glasgow City Council |
| GCT | Glasgow Churches Together |
| NS-SEC | National Statistics Socio-economic Classification |
| RAG | Research Advisory Group |
| SACRE | Standing Committee on Religious Education |
| SECC | Scottish Exhibition and Conference Centre |
| SIFC | Scottish Inter Faith Council |

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EXECUTIVE SUMMARY

Introduction

The growth of interest in inter faith work in the last 10 years reflects a developing awareness of the significance of religious identity in the social and cultural life of British society. This research, commissioned jointly by the Scottish Executive and Glasgow City Council, examines: *levels of engagement between various church and faith groups and local and central government, as well as the relations between various groups themselves.*¹

The study focused on 7 faiths, represented in the Glasgow City area: Baha'i, Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism.² The rationale for choosing these faiths was that they are members of the Glasgow Forum of Faiths.

Aim

The aim of the research was: *to identify the key issues for inter faith work, consultation and community development work in Glasgow city.*³ This report will be a resource for an Inter Faith Liaison Officer, who will be based in Glasgow City Council.

Methodology

The methodology used in the study combined both qualitative and quantitative elements:

- 6 single faith focus groups: Hindu, Jewish, Muslim, Sikh, and 2 Christian groups
- 2 inter faith focus groups: Scottish Inter Faith Council and Glasgow Forum of Faiths
- 2 multi faith focus groups: one for women; and one for young people
- One focus group for Glasgow City Council officials
- 9 semi structured interviews:
 - 2 with members of the Baha'i tradition
 - 2 with members of Buddhist traditions
 - 5 to provide information where traditions were under-represented or missing in the focus groups
- A 10 question questionnaire distributed through focus groups
- A broad demographic map of Glasgow's faith communities developed through quantitative analysis of existing data, in particular the 2001 Census

Key findings

1. Faith communities have skills, capacity, and willingness to contribute to public life in the GCC area. This is not always recognised or utilised.
2. There is a desire and willingness on the part of most faith groups, to engage with GCC. Faith communities understand the importance of the relationship.
3. In the view of the faith communities surveyed, the attack on the World Trade Centre in September 2001 marked a turning point from predominantly racial intolerance and

¹ Scottish Executive, *Glasgow Inter Faith Officer Pilot Baseline Study Research Specification*, p 1.

² Scottish Executive, *Glasgow Inter Faith Officer Pilot Baseline Study Research Specification*, p 1.

³ Scottish Executive, *Glasgow Inter Faith Officer Pilot Baseline Study Research Specification*, p 2.

abuse towards more religiously motivated attacks. People wearing distinctive religious dress or symbols, are a particular target.

4. The Muslim community is perceived, by all faith groups surveyed, to be the group most under pressure. The pressure has increased since the events of 11th September 2001.
5. Sikh, Hindu, and Jewish communities are also suffering attack, threat or abuse.
6. It is neither helpful nor adequate to subsume all religious intolerance in Glasgow under the title of ‘sectarianism’ which is popularly associated with intra-Christian conflict.⁴ Religious intolerance must be named and addressed in its own right.
7. Faith communities, with the exception of the Jewish community, show an acute lack of knowledge about Council services and a high level of frustration and confusion about how to access them.
8. The provision of information in appropriate languages is a particular concern for faith groups with minority ethnic adherents.
9. Faith communities report a strong perception of insensitivity to their religious and cultural needs among Council staff at all levels. This appears to arise from lack of knowledge and training in GCC staff and is a particular problem for faith groups which have adherents largely drawn from minority ethnic groups.
10. There is a perception among faith groups of a level of ‘tokenism’ in the way GCC involves them in consultation and decision-making.
11. Faith communities appear to lack the willingness, vision, and leadership to develop strong inter or multi faith relationships.
12. Though formal relationships exist between faith groups at official level, there is a significant lack of both structures which facilitate relationship, and actual contact, between faith communities, at local level.

Conclusions

1. Religion has implications in terms of community cohesion and safety. It can no longer be regarded as a largely private matter, but has to be taken seriously and addressed in the public sphere.
2. Central and local government should consider proactive measures to address the wider aspects of religious intolerance, rather than simply sectarianism, alongside the current initiatives on racism.
3. GCC needs to review the types, forms, and languages in which it provides information on services.⁵
4. GCC would benefit from a communication strategy tailored to interaction with faith communities.
5. There is a pressing need for a thoroughgoing commitment, at all levels of government, to diverse provision of services as normative,⁶ rather than as special exceptions to the current largely white, largely Christian, largely male, heterosexual, and able bodied norm.
6. The Inter Faith Liaison Officer should work with policy officers and others in GCC to establish diverse service provision as normative and with faith communities to

⁴ According to the study of sectarianism carried out on behalf of GCC, “In the context of Glasgow, sectarianism is usually taken as a specific reference to the conflict between Protestants and Catholics.” *Sectarianism in Glasgow – Final Report*, January 2003. www.glasgow.gov.uk/NR/rdonlyres/DA614F81-4F1B-4452-8847-F3FDE920D550/0/sectarianism03.pdf accessed 12 May 05.

⁵ New GCC communication guidelines are in preparation.

⁶ For further explanation of this concept, see section 5.3.2.1.

explore appropriate frameworks of relationship and patterns of engagement at all levels.

7. Faith communities must decide whether or not they are prepared to take responsibility for their part in tackling religious intolerance and developing strong, healthy, inter and multi faith relationships which will aid community cohesion and safety.
8. Religious leadership must authorise and support the development of appropriate inter faith or multi faith structures and frameworks of relationships at all levels.

CHAPTER ONE CONTEXT

1.1 Introduction

“The UK is now one of the most religiously diverse areas of Europe in terms of the number of different faiths with substantial communities here.”⁷

1.1.1 The growth of interest in inter faith work in the last 10 years reflects a developing awareness of the significance of religious identity in the social and cultural life of British society. This study, commissioned jointly by the Scottish Executive and Glasgow City Council, examines:

“levels of engagement between various church and faith groups and local and central government, as well as the relations between various groups themselves.”⁸

1.1.2 It was a consultation with a number of faith communities in the Glasgow City area, to provide information as a resource for an Inter Faith Liaison Officer, who will be based in Glasgow City Council. The Inter Faith Liaison Officer post, the first of its kind in Scotland, follows the development of similar posts in a number of local government areas in England.⁹

1.1.3 The move towards government interest in more formal co-operation with faith communities in the United Kingdom has its roots in successful collaborations for the Millennium and Queen’s Golden Jubilee celebrations. Other significant factors include Central Government commitment to creating a more ‘plural’ society, the statutory obligation on local authorities to develop Community Planning,¹⁰ the growing partnership between faith groups and statutory agencies in the delivery of community services, and the imperative towards better mutual understanding in the wake of the attack on the World Trade Centre in 2001.

1.1.4 In his foreword to the Home Office document *Working Together: Co-operation between Government and Faith Communities* (February 2004) the then Home Secretary, The Rt. Hon. David Blunkett MP, noted that prior to this period “the record of government engagement with faith communities has been patchy”¹¹

1.2 The development of government consultation with faith groups

1.2.1 The Lambeth Group, an inter faith body, formed in 1997 to ensure that there was a religious dimension to the millennium celebrations, was the first structured consultation

⁷ *Local Inter Faith Activity in the UK: A Survey* (London: Inter Faith Network for the UK, 2003), p 1.

⁸ Scottish Executive, *Glasgow Inter Faith Officer Pilot Baseline Study Research Specification*, p 1.

⁹ In 2003, “44% of authorities in England and Wales had an officer responsible for liaison with faith groups/and or faith issues.” *Local Inter Faith Activity in the UK*, p ix. For example the Faith and Social Action Officer in Lewisham Council, London; the Senior Policy Officer (Faith Communities) in the London Borough of Camden; and the Interfaith Development Officer, Blackburn and Darwen Borough Council.

¹⁰ This legislation is part of the Local Government Scotland Act 2003. <http://www.scotland-legislation.hmso.gov.uk/legislation/scotland/acts2003/30001--c.htm#15>

¹¹ *Working Together: Co-operation between Government and Faith Communities* (London: Home Office Faith Communities Unit) February 2004.

between the government and faith communities about a national celebration.¹² At the end of its remit in 2001, the group recommended a review of how government consults and interacts with faith communities.

1.2.2 The review was launched in June 2003 under the responsibility of the body which became the Home Office Faith Communities Unit.¹³ It reported in February 2004. In the preamble to the report the authors note:

*“Faith Community organisations are gateways to access the tremendous reserves of energy and commitment of their members, which can be of great importance to the development of civil society. In the case of some of the newer communities who include among their members many recent arrivals to the UK, these organisations are perhaps the principal gateway since these new arrivals frequently relate to the wider community mostly through trusted organisations serving their religious or ethnic group.”*¹⁴

1.2.3 The report recognises that there has been ‘a sea-change’ in the way the contribution of faith communities is viewed, with central government regularly consulting with the Inner Cities Religious Council¹⁵ and the Inter Faith Network for the United Kingdom.¹⁶ Some policy areas are routinely recognised as requiring the consultation of faith communities, e.g. urban regeneration.¹⁷

1.2.4 According to the document *Faith and Community: A Good Practice Guide for Local Authorities* (Local Government Association 2002) the reasons why a local authority should engage with faith communities, include recognition of the contribution that faith communities make to:

- good health
- the provision of pastoral care
- the promotion of citizenship and community development
- voices for social justice
- providing a locus for gathering people of very varied social, economic, political and ethnic backgrounds.¹⁸

1.2.5 The development of Inter Faith Liaison Officer posts is a strategic response by local government to the developing inter faith consultation agenda.

¹² *Working Together*, para 1.2.1.

¹³ This unit was a reconstitution of what was formerly the Religious Issues Section of the Home Office Race Equality Unit and took place in October 2003.

¹⁴ *Working Together*, p 7.

¹⁵ This body, which was part of the Lambeth Group, is based in the Department for Transport, Local Government and the Regions. It is chaired by a government minister and works on urban renewal and social inclusion.

¹⁶ A network of over 100 Faith Communities, inter faith and educational bodies founded in 1987.

¹⁷ *Working Together*, p 8.

¹⁸ *Faith and Community: A Good Practice Guide for Local Authorities* (London: Local Government Association) 2002, para 3.1

1.3 Consultation of faith groups in Scotland

1.3.1 The Scottish Inter Faith Council (SIFC), which is part of the Inter Faith Network for the UK, is the national co-ordinating body for inter faith issues and action in Scotland. The Scottish Executive has developed links with the Council and the First Minister meets representatives on a regular basis. Another initiative of the Scottish Executive is a Core Liaison Group which brings together key representatives from different faiths and the SIFC to alert them to legislation that might be of interest, and to gauge how faith communities are likely to react to them.

1.3.2 There are local inter faith organisations in several locations in Scotland including: Aberdeen, Dundee, Glasgow, Edinburgh, Dumfries, Shetland, and Skye.¹⁹ Some of these work closely with their local authorities.

1.4 Faith communities in Glasgow

1.4.1 The statistical map of Glasgow in part two of this report shows clearly the religious diversity of the city. While only 11% of Scotland's population lives in Glasgow, the city is home to 21% of Scotland's Roman Catholic community, 22% of Scotland's Hindu community, 36% of Scotland's Sikh community, and 42% of Scotland's Muslim community. Glasgow, then, is an important centre for faiths other than Christianity, even though those who claim to be Christian still make up 65% of the overall city population.

1.4.2 In Glasgow, the Forum of Faiths (FOF) was established by the City Council in 2002. Its remit is to:

“Help faith communities to listen and build up relationships with each other. Its role is to bring together the civic authorities and leaders of faith communities to work together for mutual understanding and the good of the City of Glasgow.”²⁰

1.4.3 The FOF along with the Christian organisation *Glasgow Churches Together* (GCT)²¹ are key networking bodies with good links to the faith communities at grassroots level in the City Council area.

¹⁹ For further information see the links page of the SIFC website at www.myweb.tiscali.co.uk/interfaithscotland/links.html accessed on 16th Oct 04.

²⁰ See information concerning the FOF on the Glasgow City Council website at: http://www.glasgow.gov.uk/en/YourCouncil/PolicyPlanning_Strategy/Corporate/Equalities/Religious/ accessed on 16th Oct 04

²¹ This is a formal grouping of a number of Christian Churches in the Glasgow area. It comprises representatives from the Church of Scotland, Roman Catholic Church, Methodist Church, Episcopal Church, United Reformed Church, United Free Church, and the Salvation Army.

1.5 Inter faith and multi faith work

1.5.1 The terms used to describe faith groups and their capacity to relate with one another and work together need to be clarified. For the purposes of this research the term:

- *inter faith* means “interaction between separate faith traditions.”²² For example the work of the SIFC or the FOF.
- *multi faith* is a “descriptive statement about a project or organisation that many faiths are involved.”²³. For example, the young people from different faith communities attending the focus group meeting for this study.

1.5.2 Multi faith work allows the possibility that faith groups who may have profound differences in belief or doctrine, perhaps even antithetical stances, can nonetheless work side by side, guided by the tenets of their particular faith.

²² *Local Inter Faith Guide*, www.interfaith.co.uk/localguide.pdf, accessed 12 May 05.

²³ *Local Inter Faith Guide*, www.interfaith.co.uk/localguide.pdf, accessed 12 May 05.

CHAPTER TWO AIMS AND OBJECTIVES

2.1 Introduction

2.1.1 The research aim and objectives were set by the Scottish Executive and Glasgow City Council to meet their overall objective of providing an information resource for an incoming Inter Faith Liaison Officer.

2.1.2 The study was focussed on 7 faiths, represented in the Glasgow City area: Baha'i, Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism.²⁴ The rationale for choosing these faiths was that they are members of the FOF. The research team were encouraged to explore as many traditions as possible within each faith grouping.

2.2 Research Aim

“The project aims to identify the key issues for inter faith work, consultation and community development work in Glasgow city.”²⁵

2.2.1 The aim was further amplified by a series of 10 objectives. While the theme of community development is not explicitly targeted for exploration in the objectives, some material about it emerged in the course of discussion of other themes.

2.3 Objectives

2.3.1 The objectives were to identify and assess:

1. *Numbers of people affiliated to different faith groups by geographical area and socio-economic characteristics*
2. *Views and aspirations of the Forum of Faiths and Scottish Inter Faith Council in relation to inter faith work and multi faith engagement with government*
3. *Current levels of engagement between government and faith groups in Glasgow*
4. *Levels of interest by faith groups to engage with government*
5. *Motivations for faith groups to engage with government*
6. *Barriers to faith groups engaging with government*
7. *Policy areas or local issues of interest to various faith groups*
8. *Perceptions, attitudes and behaviour related to the wider community and community events*
9. *Perceptions, attitudes and behaviours related to inter faith work and religious tolerance*

²⁴ Scottish Executive, *Glasgow Inter Faith Officer Pilot Baseline Study Research Specification*, p 1.

²⁵ Scottish Executive, *Glasgow Inter Faith Officer Pilot Baseline Study Research Specification*, p 2.

10. *Examples of good practice in inter faith work across the city or from elsewhere*

2.3.2 The scope of the consultation was very broad. It covered statistical information, motivation for and barriers to engagement with government, policy issues, local needs, perceptions of attitudes to faith in the general population, religious tolerance, inter faith relationships and models of good practice. The breadth of coverage meant that no one area could be examined in depth. Nonetheless this research, which entailed direct interaction with representatives of a wide variety of faith groups who are active in Glasgow, represents a significant consultation exercise.

2.3.4 Findings related to the first objective of the research are presented in the statistical map of Glasgow in part two of this report. Findings related to all other objectives are given in part one of the report.

CHAPTER THREE METHODOLOGY

3.1 Introduction

3.1.1 Formal consultation with faith communities about government policy is relatively new and involves particular methodological issues. This study, partly about government policy and partly about inter faith relationships, covered a wide range of information across a broad spectrum of faith groups. It was strictly time limited to 4 months and therefore presented some tricky methodological choices, which are evidenced in the partial re-shaping of the methodology during the first weeks of the field work phase.

3.2 Methodological and effectiveness issues in consulting faith communities

3.2.1 The steering group of the *Working Together* review (Home Office 2004) recognised that engaging faith communities about government policies and practices was a new area of development with unknown methodological and effectiveness issues. Therefore, they commissioned time-limited local faiths consultation exercise specifically designed to test the effectiveness of consultation mechanisms and to examine where faith communities can offer practical help in tackling issues with which government struggles in practice.

3.2.2 The Leeds Faith and Communities Liaison Forum undertook a project on ‘Restorative Justice and the Rehabilitation of Young Male Ex-offenders.’²⁶ In the *Final Report* (Knott and Francis 2004), the researchers point to the complexity of consultation and representation issues in relation to faith communities, a theme already highlighted by the survey of local inter faith activity published by the Inter Faith Network for the United Kingdom.²⁷

3.3.3 In particular the researchers underline:

- factors related to the structure of local faith communities and how they communicate
- practical issues such as the roles of those consulted, language, timing and approach
- “consultation overload” as an issue for some groups²⁸

3.3.4 The *Leeds pilot faiths consultation* employed 8 methods of consultation.²⁹ Their findings indicate that the most effective methodologies were targeted inter faith focus groups, and focus groups at which questionnaires were distributed for completion by members and for distribution by them to others in their community.

3.3.5 The least effective methodology was a postal survey. The researchers suggest that the

²⁶ Kim Knott and Matthew Francis et al., *Leeds pilot faiths consultation on restorative justice and the rehabilitation of young male ex-offenders: Final Report*, January 2004.

²⁷ See *Leeds pilot faiths consultation*, p 6 and *Local Interfaith Activity in the UK: A Survey* (London: Inter Faith Network for the UK, 2003).

²⁸ *Leeds pilot faiths consultation*, p 6.

²⁹ 1. Questionnaire to local faith representative bodies, 2. a telephone based survey, 3. an email survey, 4. Focus groups, 5. request that a faith or inter faith network consult internally and give responses in a set format, 6. telephone or email interviews with professionals and representatives of comparable inter faith bodies nationally, 7. conference/seminar, 8. interviews with prisoners or ex-offenders. *Leeds pilot faiths consultation*, p 3.

differential rates of response of faith communities to their postal survey were affected by a number of factors, including among others:

- role and status of the person in the community
- language competence
- community policy concerning issues of representation
- interest in or knowledge about the subject matter
- concerns about confidentiality and how responses would be used
- timing of the request (e.g. in relation to major festivals)
- voluntary or professional capacity of the representative and the pressures on them³⁰

3.3.6 They advise that when consulting faith communities, researchers should give careful attention to the timeframe for consultation, as well as the methods to be employed. In their opinion, researchers can underestimate the amount of time that it takes to access faith communities given that many of the personnel are working voluntarily and with limited availability. They note also that the effectiveness of faith consultations can be dependent on the presence of multi faith bodies which have good connections at local level with faith communities.³¹

3.4 Special considerations

3.4.1 *Women, young people, and older people*

3.4.1.1 Another recommendation in the *Working Together* review (Home Office 2004) is that efforts should be made to include women, young people, and older people in faith consultation processes.³²

3.4.2 *Language and Translation*

3.4.2.1 Given that many participants in focus groups, and many interviewees and people completing questionnaires were from minority ethnic communities, text translation for questionnaires and explanatory material was essential. Simultaneous translation for group processes and interviews was available, but not requested.

3.5 Methodological framework

3.5.1 Building on the lessons learned from the *Leeds pilot faiths consultation* (Knott and Matthews 2004) and after reflection with the project manager, and Research Advisory Group (RAG), the methodology used in this study combined both qualitative and quantitative elements:

- 6 single faith focus groups: Hindu community; 2 Christian community groups, Jewish Community; Muslim Community and Sikh community
- 2 inter faith focus groups: representatives of SIFC; representatives of FOF
- 2 multi faith focus groups: one for women; and one for young people
- One focus group for Glasgow City Council officials

³⁰ *Leeds pilot faiths consultation*, p 7.

³¹ *Leeds pilot faiths consultation*, p 9.

³² *Working Together*, paras 2.2.31-2.2.34.

- 9 semi structured interviews:
 - 2 with members of the Baha'i tradition
 - 2 with members of Buddhist traditions
 - 5 to provide extra information where different traditions of a faith were under-represented or missing in the focus groups
- A 10 question questionnaire distributed through focus groups
- A broad demographic map of Glasgow's faith communities developed through quantitative analysis of existing data, in particular the 2001 Census

3.6 *Focus Groups*

3.6.1 The purpose of the focus groups was to ascertain issues specific to people *as a result of* their religion.

3.6.1.1 All single faith focus groups and interviewees addressed the same set of questions (Annex 1), which were designed to elicit information particularly related to objectives 3 to 10 of the research. The focus groups for SIFC and FOF addressed another set of questions (Annex 2) pertinent to objective 2 as well as more generally to objectives 3 to 10. The City Council officials were given another set of questions (Annex 3) which focused on objectives 3, 7 and 9.

3.6.1.2 Each focus group was to have a maximum of ten participants and a minimum of six.³³ In the case of the Sikh community group, the second Christian community group, and the women's group only 5 of the expected participants attended. The group with GCC Officials had a total of 11 participants.

3.6.1.3 Only 2 individuals, who are members of both the SIFC and the FOF, attended more than one focus group. None of the interviewees attended a focus group.

3.6.1.4 The duration of all focus groups was one and a half to two hours.

3.6.2 *Single faith focus groups*

3.6.2.1 Originally, apart from SIFC and FOF, all the faith focus groups were to be multi faith, as recommended by the *Leeds pilot faiths consultation* (Knott and Matthews 2004), and to comprise representatives of all the faiths named in the research specification. After discussion with the project manager and the RAG, however, it was agreed that because of the volume of information to be elicited from the groups, and the possibility of wide variations in areas of concern between faiths, most would be single faith. It was also agreed that the Buddhist and Baha'i communities, which are small, would be more appropriately addressed by means of 2 individual interviews with adherents, rather than in a focus group.

3.6.2.2 Only the networking groups SIFC and FOF were strictly inter faith. The designated women's and young people's groups were multi faith. This had the added advantage of protecting the quality of data collection from every faith community, while both keeping inter faith and multi faith elements in the study.

³³ 10 is the maximum number recommended for small group interaction to be effective and to allow sufficient participation. 6 was the minimum considered acceptable to allow for diversity within the representation of a community.

3.6.2.3 Initially, it was thought that the Sikh and Hindu communities, which are relatively small, might be allocated to a combined group. The research team was given the scope to decide as seemed best in conversation with the communities and given the time constraints of the project. The researchers decided that for the sake of consistency it would be better to maintain a single faith approach and therefore to hold separate focus groups for these two faiths.

3.6.2.4 The researchers gave group co-ordinators general selection criteria for participants which included:

- those who hold a significant role in the faith community
- a mix of gender
- a mix of age

3.6.2.5 The rationale behind these criteria was that those who hold significant roles in the community are more likely than the average adherent to have experience of, and to be able to reflect on, engagement with local and central government. The mix of gender and age was in order to give a range of viewpoints. It was, however, more a hope than an aspiration because the leadership of most faith communities is heavily male dominated and predominantly older in age. The age profiles of Glasgow's religious groups given in the statistical map show that with the exception of the Muslim and Sikh communities all religious groups have more than 65% of their adherents over 25 years of age.³⁴

3.6.3 *Advantages*

3.6.3.1 The series of single faith focus groups had a number of advantages, some practical and some methodological, over the original design in which all were multi faith.

3.6.3.2 The difficulty in co-ordinating representatives of different communities for separate meetings within the three month fieldwork period would have been considerable. With the single faith design, once a senior representative had been identified, the responsibility for setting up the group was shared with her or him. This interaction had the additional benefit of making the focus group an activity in which the faith community had active participation and ownership, rather than something "done" to or for them.

3.6.3.3 For single faith groups, the need to find a meeting space where all participants could feel at ease was lessened. This made finding an appropriate venue less difficult, and also involved the faith community in the process. Faith community representatives were more than willing to suggest a suitable venue, often in one of their places of worship or community facilities, and to organise generous hospitality.

3.6.3.4 Having single faith groups meant that greater attention was given to issues relating to a particular faith community.

3.6.3.5 Single faith groups also brought out the range of concerns and differences *within* a faith community.

³⁴ See Part 2 Table 1.3(b).

3.6.4 *Disadvantages*

3.6.4.1 Using senior representatives to help co-ordinate participation in focus groups had the disadvantage of the research team not having strict control of the composition of groups. Guidelines were, of course, provided but there was no guarantee that a gender or age balance would be achieved. This resulted in groups having more male than female participants. Only the Sikh group was all male and this happened more by accident than design because some of the confirmed invitees did not attend.

3.6.5 *Contact and communication issues*

3.6.5.1 The initial task in contacting the various faith groups was to identify an individual who could reasonably be expected to be able to access a range of members of the community. Ideally, this would have been someone with a formal position of responsibility. Such positions, however, do not exist in every group, and there is no single recognised point of contact or organised structure for some of the faith communities, e.g., Muslim and Sikh communities. Nonetheless, the overriding concern in this task was to ensure that no-one who could reasonably expect to be contacted or consulted was omitted.

3.6.5.2 Further difficulties were encountered, not least, the fact that not all contact information is in the public domain. Given the lack of full-time staff in most groups, contacts' details were often home telephone numbers, creating a problem about contacting people who were working outside their home. Nonetheless, contact with most of the faith groups was successfully achieved within the first month.

3.6.6 *Hindu community*

3.6.6.1 There is only one Hindu temple in Glasgow. The Vice-President of the Temple agreed to co-ordinate the focus group. She suggested that the meeting should take place in the Temple. The group comprised 8 members, 4 men and 4 women.

3.6.7 *Jewish community*

3.6.7.1 The Jewish Community are represented by various national and local groups in Scotland. After consulting each of these, responsibility was given to the Glasgow Jewish Representative Council to convene a focus group. The Jewish Community Centre in Giffnock (East Renfrewshire) was used as a venue, though the focus group participants were from, or working in, the Glasgow City Council area. The location of the venue reflects the heartland of the Jewish Community in the greater Glasgow area. The group comprised 5 men and one woman.

3.6.8 *Christian community*

3.6.8.1 Christians make up by far the largest faith group in Glasgow. It is also the most diverse, with more than a dozen established denominations, as well as a large number of independent churches, and minority ethnic churches. As the researchers began to explore the range of Christians in the city, they realised that the size and diversity of this tradition required at least two focus groups, supplemented by a number of interviews.

3.6.8.2 Glasgow Churches Together (GCT) comprises seven of the more established Christian traditions and employs an ecumenical officer. This meant that it was both appropriate, and with the help of the ecumenical officer relatively easy, to set up one focus group for representatives of this group. The meeting took place in the City Chambers. There were 6 men and one woman present.

3.6.8.3 A second Christian focus group was drawn from representatives of smaller, evangelical and independent denominations or groupings. These were the Baptist Church, the Evangelical Alliance, the Nazarene Church, the Pentecostal Church, the Free Church, the Society of Friends, and two or three leaders of smaller and independent Churches. It was impossible to include representatives of every Christian denomination in Glasgow, simply because of the numbers involved, and the lack of any umbrella structure for the independent churches. The invitations, however, were intended to ensure that as wide a spectrum as possible of theological outlook and ecclesiastical organisation was represented in the group. On the day, only representatives of the Baptist church, the Society of Friends, the Free Church, a community church and the Vineyard Church attended the meeting, which took place in St Mungo's Museum. The group comprised 4 men and one woman.

3.6.8.4 There are a growing number of minority ethnic Christian churches in the city. The research team judged that there might be a range of issues peculiar to these groups, and that, therefore, it was important to let their voices be heard in their own right through interviews.

3.6.9 *Muslim community*

3.6.9.1 There is no single structure for the large Muslim community in Glasgow. Several contacts were made before the President of the Islamic Society of Britain in Glasgow was identified as the main contact person. The research team were concerned to try to achieve both Sunni and Shi'ite representation in the focus group. This proved to be impossible because the researchers could not find a person of the Shi'ite tradition willing to take part. Participants were drawn from the different parts of the Sunni Muslim community around the city. The meeting took place in the offices of Radio Ramadan. The group had a younger average age than other focus groups, though there were two older participants in the group. It comprised 6 men of whom 4 were under 30 years of age, and three women all of whom were under 30 years of age.

3.6.9.2 Throughout the field work period the researchers tried without success to contact a member of the Shi'ite tradition in Glasgow who was willing to participate in a focus group or to be interviewed. They began with a telephone directory and internet search. This produced no contacts, so they approached the RAG for assistance. One member of the RAG asked her husband to make enquiries among Shi'ite acquaintances. The researchers also asked for help from two of the Muslim focus group participants. When these approaches failed the team posted a message on a Shi'ite internet bulletin board, which produced contact with a Shi'ite person, new to Glasgow, who was also trying, without success, to make contact with the local community. Finally, the moderator of the Shi'ite internet site provided a telephone number in Glasgow, at which there was consistently no reply.

3.6.10 *Sikh community*

3.6.10.1 Making contact with the Sikh community was complicated by the fact there are four autonomous Gurdwaras in Glasgow. There is no overall structure, nor any one person with formal overall authority. Contact was made with the President of each of the four Gurdwaras, and each agreed to put forward two individuals to make up a focus group. It was decided between the Presidents that the President of the Nithsdale Road Temple would co-ordinate the group, and provide both venue and hospitality. On the day, only representatives from the Nithsdale Road Gurdwara were present. The reason for the absence of representatives from the other temples was not clear. One factor, however, may have been the timing of the meeting. Despite the fact that all the Presidents agreed that Sunday afternoon after the Temple meeting was the best time, this did not allow for extraordinary business at their meetings to delay them enough to make it not worth attending.

3.6.10.2 In order not to abandon the meeting, the President of the Nithsdale Road Gurdwara asked 3 other men to join the group, which meant that there were 5 men present. The woman representative from the Nithsdale Road Gurdwara itself, who had been expected to attend the meeting, had to give apologies.

3.7 *Other faith groups in Glasgow*

3.7.1 There are other faith communities who were not included in the remit of the research, among them: the Unitarians, the Church of Jesus Christ and the Latter Day Saints (Mormon), and the Jehovah's Witnesses; Pagan, Wiccan, and Humanist groups; as well as Scientologists and Seventh Day Adventists. Within the constraints of the project it was not possible to include all of these groups.

3.7.2 Both the Church of Jesus Christ and the Latter Day Saints and the Jehovah's Witnesses, however, appear to be sizable communities which will have specific relevant issues around for example education and healthcare *as a result of their religion*. The Church of Jesus Christ and the Latter Day Saints in Glasgow claims some 800 members, whereas the Jehovah's Witnesses claimed 1,090 active members in Glasgow as of December 2004, with a total of 2,025 attending the annual celebration of Christ's death.³⁵ The researchers decided that it was not appropriate to include them in the Christian focus groups because of problems with mutual recognition between these groups and the mainstream Christian communities. They were included by one interview with one representative of each.

3.8 *Inter faith focus groups*

3.8.1 *Scottish Inter Faith Council*

3.8.1.1 The Scottish Inter Faith Council is an all-Scotland body, whose offices are in Glasgow. The CEO organised a representative group from the Council, made up of those who were either from Glasgow or had experiences of issues in Glasgow. The group met in the City Chambers. There were 2 men and 5 women present. Faith communities represented were: Baha'i, Buddhist, Christian, Jewish, and Sikh.

³⁵ Letter from the Bible and Tract Society of Britain dated 13 December 2004. There are a further eight congregations around the Glasgow area with a combined active membership of 672.

3.8.2 *Forum of Faiths, Glasgow City Council*

3.8.2.1 This meeting was convened by the co-ordinator in Glasgow City Council and the group met in the City Chambers. There were 6 men and 4 women present, of whom one was the City Council staff co-ordinator. The faith communities represented were: Baha'i, Buddhist, Christian, Hindu, Jewish and Sikh.

3.9 *Multi faith focus groups*

3.9.1 *Women's Focus Group*

3.9.1.1 The organisation of this group was facilitated by prior contact with faith communities through the single faith focus groups. The research team offered money for transport and childcare, if needed. It was not requested. Most communities confirmed representatives.

3.9.1.2 The exception was the Muslim community, who despite approaches through contacts in the Muslim focus group and appeal to the Muslim Women's Resource Centre could not provide a representative. This may have been a function of the timing of the meeting early on Sunday evening (4 – 6 pm), which apparently is regarded as prime family time in some minority ethnic communities. In the planning stage for this group, however, the researchers were advised that this was a better time than most for women to attend. Another reason for the reluctance might have been the fact that the meeting was inter faith. During the study the researchers noted there were no Muslim community representatives at either the SIFC or the FOF group meetings and wondered if these absences were significant.

3.9.1.3 The meeting was held in City Chambers. On the day, only 5 of the expected 7 women attended. Most significant was the fact that those who failed to attend were all from minority ethnic communities. The faith communities represented were: Baha'i, Buddhist, Christian and Jewish.

3.9.2 *Young People's Focus Group*

3.9.2.1 This group proved very difficult to organise despite good contacts through previous faith community focus groups. On the day, however, there was a fairly balanced and representative group of 18 – 25 year olds from a variety of parts of the City. The group met in the City Chambers. There were 4 men and 3 women present. The faith communities represented were: Baha'i, Christian, Hindu, Jewish, Muslim, and Sikh.

3.10 *Focus group with Glasgow City Council officials*

3.10.1 This group was organised in order to provide a different perspective on the questions being addressed by the faith communities and to record the perspective of Glasgow City Council staff who have contact with faith communities as part of their remit. On advice from the Council project liaison person this group was based on the already existing anti-racism officers group, with several additional invitees from other key Council departments. The departments represented were: Building services; Bereavement Services; Chief Executive's Department; Community Safety; Direct and Care services; DRS; Social Work Services; and Social Work: Community Care. The Children and Families and Education services were invited but unable to attend. A representative of Strathclyde Police Force was

present. The meeting took place in the City Chambers. There were 7 men and 4 women present.

3.11 *Interviews*

3.11.1 There were two different sets of interviews conducted:

- 2 each with the Baha'i and Buddhist communities, in place of a focus group meeting
- 5 with members of faith traditions under or not represented in a focus group

The interviews took place in the office or home of interviewees and permission was asked to tape record them. Only one interviewee asked that the conversation was not taped.

3.11.1.1 Baha'i and Buddhist interviews

3.11.1.1.1 Given that these interviews were in place of a dedicated faith focus group, and to ensure balance, two separate interviews, by different researchers, were conducted with members of these faiths.

3.11.1.1.2 Contacting the Baha'i community was straightforward and they chose a woman and a man, both of whom were experienced members of their tradition.

3.11.1.1.3 Contacting the Buddhist community was more difficult. There are at least three Buddhist traditions in the Glasgow area: Tibetan, Sri Lankan, and Friends of the Western Buddhist Order (FWBO). The Tibetan tradition had been represented in the inter faith focus groups, therefore the researchers sought interviewees from the other two traditions first.

3.11.1.1.4 Through the Glasgow Buddhist Centre one interview was arranged with a senior woman representative of the FWBO. After several unsuccessful attempts to arrange an interview with a representative of the Sri Lankan tradition, the Tibetan tradition provided a woman interviewee.

3.11.1.2 Traditions under or unrepresented in faith focus groups

3.11.1.2.1 Neither the minority ethnic Christian churches nor the Greek Orthodox Church were represented in the two Christian focus groups. In addition, the researchers decided that because of the size of their membership they would also interview a representative of both the Church of Jesus Christ and the Latter Day Saints and the Jehovah's Witnesses.

3.11.1.2.2 There were several possible minority ethnic Christian churches to interview, among which were African, Korean, Chinese, or Pakistani congregations. The advice of the RAG was that the Chinese Christian community was very small and should only be included if time allowed. Given the project time constraints only two interviews were conducted, one with the pastor of the 'Mountain of Fire' African Christian church which originates in Nigeria and one with the pastor of the Korean Christian church. These were judged to be the ethnic traditions least represented across the faith groups taking part in the study.

3.11.1.2.3 Interviews were also conducted with the secretary of the Greek Orthodox Church, a member of the Church of Jesus Christ and the Latter Day Saints and a member of the Jehovah's Witnesses.

3.12 Questionnaire

3.12.1 In order to augment the research data on key objectives and to give an opportunity of participation to members of faith communities who were not included in the focus groups or interviews a short 10 question questionnaire was developed (Annex 4).

3.12.2 The questionnaire was provided initially in Arabic, English, Farsi, Punjabi and Urdu translations, which the RAG suggested were the most common languages for the faith communities. After a protest from the Hindu community focus group it was also made available in Hindi.

3.12.3 Questionnaires were distributed with stamped addressed return envelopes through the focus groups, with the exception of the group for Glasgow City Council Officials. Each focus group member was asked to take 5 copies and some people took 10 or more. They were asked to distribute them to anyone in their faith community who might be willing to complete it.

3.12.4 In total 529 questionnaires were distributed of which 157 were returned. A table of distribution patterns by faith group and language is at Table 1 below.

Table 1 Distribution of Questionnaires by Faith Group and Language

| | English | Other languages | Total |
|----------------------------------|----------------|------------------------|--------------|
| FOF | 40 | | 40 |
| SIFC | 25 | 10 Punjabi | 35 |
| Baha'i | 16 | 8 Farsi | 24 |
| Buddhist | 10 | | 10 |
| Christian Korean | 10 | | 10 |
| Christian African | 10 | | 10 |
| Christian Greek Orthodox | 10 | | 10 |
| Christian group 1 (GCT) | 40 | | 40 |
| Christian group 2 | 50 | | 50 |
| Hindu group | 45 | 30 Hindi | 75 |
| Jehovah's witnesses | 10 | | 10 |
| Jesus Christ & Latter Day Saints | 10 | | 10 |
| Jewish group | 50 | | 50 |
| Muslim group | 30 | 30 Arabic | 60 |
| Sikh group | | 25 Punjabi | 25 |
| Women's group | 30 | 5 Farsi | 35 |
| Young People's group | 35 | | 35 |
| Totals | 421 | 108 | 529 |

3.13 Limitations of the Methodology

3.13.1 Every effort was made to ensure that the methodology was as balanced as possible and that the study sample was as representative as possible. Nonetheless there are some significant limitations to this study.

3.13.1 Time

3.13.1.1 The very short timescale for this consultation was major limiting factor. It meant that there was not the possibility of organising either two focus groups for each faith or one series of single faith and one series of multi faith focus groups which could have acted as controls against which to check the validity and significance of findings. Moreover it meant that a large number of topics had to be covered during a focus group session with the result that no topic could be pursued in depth.

3.13.2 Number

3.13.2.1 This study is based on the views of just 77 people who participated in focus groups and interviews. This is a small scale study with all the limitations that this entails in terms of the representativeness of views.

3.13.3 Selection

3.13.3.1 Participation in single faith focus groups was on a selection basis through the group co-ordinator.

3.13.3.2 Participation in inter faith focus groups was through a combination of membership of an organisation (SIFC, FOF, or GCC) and self selection.

3.13.3.3 Participation in multi faith focus groups was through selection by the research team on the advice of faith community co-ordinators and self selection.

3.13.3.4 There was no random sampling of faith communities.

3.13.4 Representation

3.13.4.1 There is no means to verify how representative the views expressed by participants are when compared to the faith community as a whole. In some cases the views recorded were expressed by one member of a group. Where the researchers know this to be the case it is indicated in the text.

3.13.4.2 The one major tradition which was not included in the study was Shi'ite Muslim. Their absence means that the views of the Muslim community in Glasgow are incomplete.

3.13.4.3 The phenomenon of participants in focus groups agreeing to come and then not attending the meeting was a persistent problem. This had the effect of unbalancing the gender, age, geographical spread profiles of participation.

3.13.4.4 There were only 15 participants (20%) under 30 years of age.

3.13.4.5 Women comprised only 33% of this sample despite the fact that they make up 46-58% of faith groupings.³⁶ Reasons for this include the fact that:

- Religious leadership in all traditions tends to be male dominated
- The researchers asked co-ordinators to focus on those with key roles in the community, who would have some familiarity with engagement with government

3.13.4.6 Table 2 below shows the breakdown of participants by gender.

Table 2 Participants by Gender

| Group | Male | Female | Total |
|------------------------------------|-----------|-----------|-----------|
| Hindu Community | 4 | 4 | 8 |
| Jewish Community | 5 | 1 | 6 |
| Christian – GCT | 6 | 1 | 7 |
| Christian – other | 4 | 1 | 5 |
| Muslim Community | 6 | 3 | 9 |
| Sikh Community | 5 | 0 | 5 |
| | | | |
| SIFC | 2 | 5 | 7 |
| FOF | 6 | 4 | 10 |
| GCC Officials | 7 | 4 | 11 |
| | | | |
| INTERVIEWS | | | |
| African Christian | 1 | | 1 |
| Korean Christian | 1 | | 1 |
| Greek Orthodox | 1 | | 1 |
| Baha'i | 1 | 1 | 2 |
| Buddhist | | 2 | 2 |
| Jehovah's Witnesses | | 1 | 1 |
| Jesus Christ and Latter Day Saints | 1 | | 1 |
| | | | |
| TOTAL | 50 | 27 | 77 |

³⁶ See Part 2 Table 1.3(a).

CHAPTER FOUR FINDINGS

4.1 Introduction

4.1.1 The findings in this chapter are organised into sections which correspond to the objectives of the study, with the exception of findings for the first objective of the research, which are given in part two.

4.2 Views and aspirations of the Forum of Faiths and Scottish Interfaith Council in relation to inter faith work and multi faith engagement with government³⁷

4.2.1 Focus groups were convened separately from the FOF and the SIFC. The same set of questions was asked of each group (Annex 2).

4.2.2 The FOF was brought together by Glasgow City Council, post the events of 11th September 2001, with the specific remit of helping to develop mutual understanding and dialogue between faith communities in the city. The City Council had, for some time prior to September 2001, wanted to engage with minority ethnic communities and decided to extend this to also include issues of faith.

4.2.3 The SIFC regard their role as helping smaller groupings to have their voices heard as well as providing a place where faith communities can share on an equal footing and work together when it is desirable. They are very clear that they do not represent faith communities, rather they represent their interests. They try to provide support and empowerment for faith communities to speak for themselves.

4.2.4 Both groups expressed the view that Glasgow City Council is really trying to relate to faith communities and wanted to acknowledge their efforts. In the words of one participant: "it is doing its damndest!" (Buddhist participant)

4.2.5 They are aware, however, that good intention is not a substitute for effective engagement and there is a perception that the Council is not achieving sufficient engagement. For example, some members of the FOF felt that the Council could do more to publicise their policies at local level and to publish material in languages accessible to those who do not understand English. They pointed out that the older leaders of some faith communities associated with large minority ethnic groups often do not speak English, or do not speak it well. The researchers found some evidence to support this assertion in the process of conducting the faith focus groups.

4.2.6 The vision of the two groups for inter faith work in Glasgow converged significantly. It included a desire that:

- faith communities would develop an understanding of and respect for one another
- religious leaders would come together to have a stronger voice when it was needed
- faith communities would work together and work with the differences
- faith communities would have the confidence to participate in civic life, by right

³⁷ Research objective 2.

4.2.7 There was an apparent divergence of view over the issue of ‘tolerance.’ Some members of the FOF focus group wanted to see tolerance as a main theme in the vision for inter faith work. Some members of the SIFC focus group felt that tolerance does not go far enough. They would like communities to work towards an acceptance of one another.

4.2.8 A specific, and strongly supported, dream within the SIFC focus group was the creation of a ‘Dialogue Centre,’ the first in Scotland, where all the diversity of Scotland could be celebrated and regular dialogue meetings could take place in a safe neutral environment. There was a hope expressed also that it could become a place where educational materials and training courses might be developed. The SIFC focus group members recognised that there were a number of problems with this vision, not least the issues of finance and of sustainability by faith communities beyond the ‘enthusiastic few’ who are committed to inter faith work in each tradition.

4.2.9 The focus groups identified a number of significant barriers to inter faith work in the city:

- a. There are no leaders with an overview of inter faith work and able to take a leadership role in it
- b. Lack of vision for the development of the work
- c. There is a perception that some of the leaders of minority ethnic communities are at least reluctant about, and possibly opposed, to inter faith work because they want their communities to be cohesive and believe that inter faith relationships may not lead in that direction
- d. There are problems of communication with faith communities who have no overall leadership structure, e.g. the Muslim and Sikh communities
- e. Inter faith work is not seen as a priority in faith communities
- f. There is some continuing suspicion and mistrust of one another
- g. There are virtually no ‘ground level structures’ to facilitate inter faith relationships
- h. There is no established pattern of contact at local level in most areas of the city
- i. Issues concerning language limit participation
- j. Smaller or newer faith groups may feel marginalised

4.2.10 In the course of other focus group conversations, the researchers found some evidence which confirms all of these barriers. Faith communities appear to live largely in parallel groups and it is demanding to ask them to engage with others.

4.2.11 Both groups voiced concern that representatives of the Muslim community appointed to their organisations had attended meetings on an infrequent basis. The perception of one participant in the FOF was that the Muslim community were more interested in issues of race than in issues of faith. The SIFC focus group noted that the Muslim community appear to be better at engaging at informal levels and that young Muslims are particularly keen to engage. The researchers sensed a genuine desire, on the part of both groups, that the Muslim community would be fully included in discussions and events.

4.3 Current levels of engagement between government and faith groups in Glasgow³⁸

4.3.1 The short time frame of this study did not allow for a systematic evaluation of levels of current engagement, which would have required the development and application of an instrument of measurement. The researchers did, however, form perceptions of the current levels of engagement through the faith focus group conversations and interviews and by a comparison of that information with the information collected in the focus group for GCC Officials.

4.3.2 All the faith communities, with the exception of the one Buddhist tradition and the Jehovah's Witnesses, have ongoing interaction with Glasgow City Council about some or all of the following issues:

- a. Social action on poverty, disadvantage, drugs, or asylum needs
- b. Event funding
- c. Council tax
- d. Educational matters including schools and diversity education for school groups
- e. Building, rental or provision and planning permission
- f. Bereavement services
- g. Health and Community care services
- h. Culture and leisure services

4.3.3 The focus group of GCC Officials noted that the level of engagement varies by faith group. Their perception was that it depends upon the level of organisation and resources in the faith group, as well as their trust in the Council. Some participants acknowledged that, on the whole, their departments tended to engage with the most articulate and most organised faith groups.

4.3.4 Information coming from faith focus groups supports this perception. The researchers found that there is a wide disparity in the ability of different faith communities to engage with local government and in their knowledge of what it does and provides.

4.3.5 Some groups, for example, the Jewish community, are well organised, highly skilled, and knowledgeable. Others, including some of the Buddhist, Christian, Hindu and Sikh communities are simply bemused about where to start in approaching the City Council. They reported experiencing what is effectively poor customer care and frustration in being passed from department to department without knowing to whom they should be speaking about particular issues. This experience of confusion and frustration was not limited to faith communities with large minority ethnic membership and/ or language competence issues, but was apparent also among well educated Scots and other Europeans.

4.3.6 There was also a reported variation in the level of knowledge and skill for engaging with government *within* faith communities. In general those with specific roles or responsibilities which required them to engage with government were much more familiar with government's role and more skilled in engaging them than the majority of the ordinary membership. But even such leaders reported frustration and confusion over accessing Council services or information.

³⁸ Research objective 3.

4.3.7 Local Councillors were seen to provide some information for some communities but the quality of help varied from councillor to councillor.

4.3.8 The perception in some groups was that no-one co-ordinates information within the Council, so that even councillors did not know where to access specific information of use to faith groups.

4.3.9 A number of focus group participants and interviewees expressed the hope that an 'Inter Faith Liaison Officer' would help them to access sources of information and assistance in the City Council. Others raised concerns about the religious affiliation of this person and his/her ability to really interact with all faith communities. There was a suggestion that the Inter Faith Liaison Officer post should be a 'job share' with two people of different faiths and perhaps different genders, working in co-operation.

4.4 Levels of interest by faith groups to engage with government³⁹

4.4.1 Most focus groups in the study expressed a high level of interest in relationship with the government, especially the City Council. In general they felt that it was very important. Other comments included: "we need to be informed" (Sikh man); "they are our service providers" (Muslim woman); "dialogue is essential" (Jewish man); and "it is important to be an integral part of any city to which one belongs" (Baha'i woman).

4.4.2 The exceptions were the Jehovah's Witnesses and some, but not all, of the Buddhist community. The Jehovah's Witnesses do not tend to see themselves relating to government as a 'faith group,' but rather as individual citizens, though they do lobby on specific issues, e.g. medical policy. For them, therefore, relation to government is "not so important." An interviewee from the Friends of the Western Buddhist Order also seemed unsure about how important the relationship should be. There was a sense throughout various Buddhist contributions in focus groups and interviews that Buddhists tend to see themselves as individuals rather than a 'community' and that, therefore, the notion of relationship as body to government is less pronounced. The Tibetan Buddhist tradition, however, does have an appointee whose role is to relate with government.

4.4.3 Two Christian groups, the Salvation Army and the Free Church, have an historic reticence about engaging with the workings of any state.

4.4.4 Some of the participants, most notably a number from Christian groupings, especially the smaller independent churches, the Sikh community, and the Jehovah's Witnesses wanted the Council to realise what a resource they have in faith groups. They were anxious that the City Council recognise that faith groups, because of their beliefs, want to work for the betterment of society and that they have substantial resources of personnel with which to do it. For example, one of the small Christian churches, working in one of the disadvantaged areas of the city explained that they had 160 university student members, able to offer 'proto-professional services,'⁴⁰ who were willing to volunteer their time and skills in social action projects, but the church found their efforts hampered by regulations and lack of information.

³⁹ Research objective 4.

⁴⁰ The researchers understood this to mean senior students who were studying for professional qualifications and who had not yet graduated.

4.4.5 Several participants from different faith communities expressed the view that, while they were eager to relate to GCC, they would consider not communicating with or relating with the Council if what they were being asked to do, or to be involved in, was in contradiction to their beliefs. An example of this would be participation in any situation or event which might be perceived as condoning or supporting homosexuality.

4.5 Motivations for faith groups to engage with government⁴¹

4.5.1 Focus group participants and interviewees identified a wide range of motivations for engagement with government. They reported that faith communities:

- a. want equal rights as part of civic society
- b. desire the possibility to contribute to or to influence policy development
- c. need services which are culturally and religiously appropriate
- d. require access to funds for social services and community care
- e. recognise that the Council are an important service provider

4.5.2 A strong motivation for some of the smaller faith groups was an anxiety to demonstrate that they want to play an active part in city life.

4.5.3 Among the motivations reported, the desire to influence policy decisions and the need for culturally and religiously appropriate services was very strongly and consistently voiced.

4.5.4 The focus group of GCC officials identified key motivations for Council engagement with faith groups: the fact that they are clients, they have social inclusion needs, they have social service needs and there is pressure from them for recognition. In addition, this group identified a desire to encourage a multiplicity of cultures and prepare for the future, as motivators for their own engagement with faith communities.

4.6 Barriers to faith groups engaging with government⁴²

4.6.1 Participants were very vocal on the subject of barriers which prevent them from engaging, or engaging more fruitfully, with government.

4.6.2 *Lack of knowledge on the part of faith communities*

4.6.2.1 There was a significant lack of knowledge reported by many participants about Council policies and services and about how to access City Council departments.

“I suppose my experience of the Council is that they can be a bit baffling to try and kind of find out who to contact about things” (Buddhist woman)

4.6.2.2 Several faith focus groups wanted the Council to put more resources into advertising and promoting their policies and services. In effect what is being sought is a ‘top down’ approach, with the Council in a more proactive role towards faith groups.

⁴¹ Research objective 5.

⁴² Research objective 6.

4.6.2.3 The focus groups made clear that careful consideration needed to be given to the most effective means by which information was made available, because faith communities have very different structures and networks. For example, it is generally thought that communication via the Mosques is the best means of contacting the Muslim community.

4.6.2.4 Some Muslim women, however, reported that the weekly newsletter in many Mosques is available to the men, who did not necessarily bring it home. They reported that a more effective means of communicating with them is by displaying posters on community or women's centre's notice boards.

4.6.2.5 A number of groups expressed the hope that a new 'Inter Faith Liaison Officer' would act as a channel of information and communication between them and the Council.

4.6.3 *Lack of understanding and training on the part of Council staff*

4.6.3.1 There was a strong and repeated claim from a number of faith focus groups and interviewees that GCC staff are lacking in knowledge and therefore insensitive to the religious and cultural needs of the communities.

4.6.3.2 One small but graphic illustration was provided by the Hindu focus group who told of a snack van selling meat burgers and other fast foods, which they said was positioned "directly outside the Temple." They reported that when approached, Council staff seemed to assume that the community were complaining about the smell from the van. The focus group members perceived that the GCC staff involved did not understand that for the Hindu community, which is religiously committed to vegetarianism and respect for all life including plant life; the offence was to do with the proximity of meat products to their Holy Shrine.

4.6.3.3 Many participants insisted that Council staff need more training and more accurate information about the religious and cultural needs of citizens. The faith communities themselves would be willing to assist both in training and in the development of information materials.

4.6.3.4 Some focus group members also reported encountering "wariness," "suspicion," and "standoffishness" on the part of Council officials.

4.6.3.5 The focus group for GCC officials observed that one of the barriers on their part to engaging with faith groups is that they had trouble identifying them and did not actually know that some groups existed in Glasgow.

4.6.3.6 This was illustrated at Scottish Parliament level in a story recounted by the Sikh focus group. According to members of the focus group, the Sikh community in Scotland was not formally invited to the opening of the new parliament in October 2004.⁴³ When a senior member of the Glasgow community challenged the oversight, he was apparently told that staff had not known that they existed.⁴⁴

⁴³ The Scottish Parliament Corporate Body had responsibility for arranging the opening of the Scottish Parliament.

⁴⁴ At least one member of the Sikh community, Ravinder Kaur Nijjar, was present at the events, though in her capacity as a representative of SIFC

4.6.4 *Perceived ‘tokenism’ about involvement in decision making*

4.6.4.1 There was a strong feeling in many groups that there is a type of tokenism in the way faith communities are brought into City Council decision making consultations. Their sense was that it is usually done at a late stage, when decisions appear already to have been taken. For example, a participant from a Christian group, with expertise in dealing with homelessness, described being brought into a GCC consultation on the issue at a late stage when key decisions with regard to policy had already been taken. Some of those decisions seemed to the person to be less than helpful and made a constructive contribution to the rest of the consultation difficult to achieve.

4.6.4.2 This claim was underlined by a participant in one of the multi faith focus groups who had worked for an outreach department in GCC. The person, in response to a question unrelated to tokenism, described the outreach from the Council to faith communities as “token” and done “to be seen to be doing the right thing.”

4.6.5 *Ignoring difference in the name of equality of treatment*

4.6.5.1 A number of faith focus groups especially, but not exclusively, those of minority ethnic backgrounds perceived that GCC is trying to “flatten out all distinctiveness to give the impression that it is being fair.”

4.6.5.2 One reported difficulty is the tendency among Council staff to concentrate on race rather than religion or culture.⁴⁵ This has resulted in people perceiving that they are being treated as a generic form of ‘Asian’ and as if they all had the same needs, when in fact religiously needs vary significantly, e.g., between Muslim and Hindu communities in terms of diet, dress, and prayer requirements.

4.6.5.3 Two Christian leaders described having been told by different Council officials that the Council “has an agenda and you are not part of it.” (Christian Minister) There was a perception among Christian focus group members and interviewees that the Council was trying to sideline Christian groups in order to focus more on minority ethnic groups, and that this was a racial, rather than religious, agenda.

4.6.5.4 While they expressed happiness that minority ethnic religious groups were becoming better integrated and their needs better catered for in the city, they pointed out that at times this movement has led to significant distortion of the representation of differences. For example, religious groups with less than 300 adherents in the city were getting the same number of places on some boards as the Christian community, which has thousands of members across a wide range of differing denominations and traditions.

4.6.6 *Limitations concerned with language*

4.6.6.1 Lack of language competence in English prevents some members of minority ethnic groups from participating easily in events. This is more true for older people and women than for men and young people across a range of faith groups.

⁴⁵ This may be an effect of having a statutory duty, deriving from the Race Relations (Amendment) Act 2000, not to discriminate in terms of race. There is no similar duty with regard to religion.

4.6.6.2 As noted elsewhere in this report some of the religious leadership of minority ethnic groups do not speak/read English, or do not speak/read it well.⁴⁶ This has implications for their effective involvement in dialogue and city events.

4.6.6.3 A number of focus groups and interviewees perceived a poor provision of information in languages other than English. The difficulty encountered in this study, which did not initially provide copies of the questionnaire in Hindi, illustrates this point. The response of the Hindu focus group was that “this is typical of Glasgow City Council; they provide everything in Urdu and Punjabi as if people only speak these languages.” (Hindu woman)⁴⁷

4.6.7 *The perception that expressed faith and access to funding are incompatible*

4.6.7.1 There is a widespread perception among participants in this study that acknowledging that a group comes from a faith perspective will prevent them from being granted funding by the City Council.

4.6.7.2 This was further amplified by some Christian and Muslim participants who on a number of occasions perceived from the reactions of Council staff that they feared that religious groups will try to “impose their faith.” The result is that the participants feel bound to keep quiet about that which is the central motivation for their life and social action. Moreover, they report that they have to enter into “spurious partnerships” (Christian Minister) with other organisations in order to access grants.

4.7 *Policy areas or local issues of interest to various faith groups*⁴⁸

4.7.1 *Policy areas*

4.7.1.1 The researchers asked participants to name policy areas which were important to them. A selected list of policy areas reported as important to faith communities includes:

4.7.1.2 *Training and accurate information for Council staff about faith communities*

4.7.1.2.1 This was one of the key barriers to the relationship of faith groups with GCC. Participants from a range of faiths expressed a strong desire that the Council would put in place a policy that would ensure proper training of all staff in issues of religious and cultural, and not just racial, difference.

4.7.1.3 *Religious discrimination, Islamophobia, Anti-Semitism and Sectarianism*

4.7.1.3.1 Participants from 5 of the 7 faith community focus groups and one of the inter faith networking groups wanted more recognition of the diverse nature of religious discrimination in the city. They wanted both policies and action to tackle all of its manifestations.

⁴⁶ See para 4.2.5

⁴⁷ New GCC communication guidelines are in preparation.

⁴⁸ Research objective 7.

4.7.1.3.2 This was particularly well articulated in the SIFC focus group. One Christian participant expressed frustration that all religious intolerance and discrimination in the city seemed to be put under the heading of ‘sectarianism.’ The person claimed that whilst the problems of sectarianism are still “quite high,” that this should not be allowed to eclipse everything else.

4.7.1.4 *Culture and Leisure provision*

4.7.1.4.1 Some participants from minority ethnic faith communities expressed a desire for a policy of “positive discrimination” (Hindu woman) with regard to the specific religious and cultural needs of their communities, so that all citizens can enjoy the facilities offered by the City.⁴⁹ They cited the example of the need for special swimming sessions for women from minority ethnic traditions in pools which are enclosed by blinds or walls. They pointed out that sometimes these sessions were available but the pool attendants on duty were males. Such sessions, they insisted, must be staffed by female attendants.

4.7.1.5 *Social services and community care*

4.7.1.5.1 Focus groups reported that the provision of religiously and culturally sensitive services is crucial to their uptake, especially by minority ethnic religious groups. There was a strong and repeated call for the Council to take seriously the religious needs of different faith groups and to develop and enforce a policy of religiously sensitive provision across all of its services. Of particular concern were the rules concerning segregation of, and the interaction between, males and females in some traditions.

4.7.1.6 *Young people’s education and schools*

4.7.1.6.1 There was a widely shared concern from many participants across the range of faith groups that the moral education of children – as opposed to the religious education – was being neglected in state schools in an effort to achieve the equality of all. This was particularly, but not exclusively, related to teaching about sexuality and homosexuality. Some participants expressed a desire that the Council should develop a policy of teaching core moral values in state schools.

4.7.1.6.2 The issue of lack of moral education was expressed as a particularly pressing concern for the Muslim and Hindu communities. One focus group participant from the Muslim community described the lack, or laxness, of moral education in state schools as making it difficult, even for their community, which has a strong ethos, to keep their young people from falling into delinquency and anti social behaviour. The person noted that many Muslims prefer to send their daughters to Roman Catholic schools because they perceive that these establishments are serious about their religious, moral commitment.

4.7.1.7 *Language provision and translation*

4.7.1.7.1 A number of participants from a variety of faiths want the Council to make it a matter of policy to use a more extensive range of languages, including for example Hindi, in the production of their literature.

⁴⁹ It is important to note that positive discrimination is against the law.

4.7.1.7.2 Since language is one of the elements which transmits cultural identity and heritage such a policy would support the efforts of minority ethnic communities to maintain their distinctive identities while participating in the life of the city to an ever greater extent.

4.7.2 *Local Issues*

4.7.2.1 The researchers asked faith communities to identify specific and pressing needs with which Glasgow City Council might be able to assist them. There was a significant convergence of issues across a number of faith focus groups.

4.7.2.2 *Dietary provision*

4.7.2.2.1 The provision in hospitals and schools etc., and at City Council events, of religiously and culturally appropriate food was a repeated concern. There was an acknowledgment that the Council did try to provide some variety of food but several people, from different faith traditions, complained that Hallal menus seemed to predominate.

4.7.2.2.2 For sick people in hospital, especially older members of minority ethnic communities, not to be able to eat without breaking their religious laws was adding further trauma to an already difficult experience.

4.7.2.2.3 The Jewish focus group pointed out that Kosher food always meets the requirements of Hallal preparation but not vice versa, yet Hallal menus are the most prevalent in Council facilities. Members of the Hindu focus group said that few people appear to know that Hindus as well as being vegetarian cannot eat onions or garlic. They noted that sometimes vegetarian food is served on the same plate as meat dishes at events.

4.7.2.2.4 Participants from the Jewish community asked that where possible, and especially at Council events, throw away paper and plastic plates and knives/forks should be used to meet Jewish religious requirements.

4.7.2.3 *Security*

4.7.2.3.1 The need for security was reported as an issue by the Jewish focus group in particular. The changes in the situation regarding Israel/Palestine, it was said, had resulted in a perceptible increase in anti-Jewishness in the Glasgow area.⁵⁰ They observed that people make no distinction between support for Israel and support for the Jewish people. They have had to employ guards to protect their schools. Focus group participants described the situation as being aggravated by continuing hostile letters on the letters page of *The Herald*.

4.7.2.4 *Time off from work by right to celebrate religious festivals other than Christmas*

4.7.2.4.1 Members of faith communities whose major religious festivals are at times other than Christian ones described being forced to take statutory public holidays which they did not, necessarily, want. They were then faced with trying to get time off work at other

⁵⁰ Some members of the Jewish community prefer to talk of anti-Jewishness rather than anti-Semitism because they sense that the hostility is towards Jews not Semites in general.

times of the year for their festivals. This was not always possible, it was hard to negotiate and it used up annual leave.

4.7.2.4.2 A range of participants expressed a wish that the Council could assist with awareness of, and action about, this issue among employers in the GCC area.

4.7.2.5 *Bereavement Services:*

4.7.2.5.1 Religiously and culturally sensitive provision in bereavement was reported as an issue for participants from at least one faith group. There are specific religious requirements about how long some faith groups, for example the Jewish community, can delay before burying their dead. Getting access to cemeteries on Sundays or during public holidays (which often coincide with Christian festivals) can be very difficult. Moreover, they reported that making special arrangements for access was costing the community a disproportionately large amount of money.

4.7.2.5.2 A further pressure on the Jewish community in terms of bereavement issues was the state requirement for post mortem examinations in some cases. This violates religious tradition concerning the integrity of a body. Jewish participants described having had to make special arrangements for post mortems and to ensure that all body parts are returned for burial. They added that they are investigating a new type of scanner which can produce the type of information collected during a post-mortem but without a need to violate the body.

4.7.2.5.3 Participants in the focus group for GCC Officials recounted efforts made by the Bereavement Services department to be more sensitive and responsive to the particular needs of different faith groups. They described initiatives to provide different types of bereavement services, which have evoked mixed responses. For example, an inter faith bereavement service was poorly attended, while a subsequent bereavement carol service attracted more response, although those attending were believed to be largely of Christian faith.

4.7.2.6 *Council tax*

4.7.2.6.1 One of the aspects of the City Council's work that almost every participant could identify was Council tax. It was described as a particular problem for small faith groupings which have rented Council flats for worship and are faced with paying tax on that residence even though their members were also paying Council taxes elsewhere. It was said to be placing a huge strain on what are often very limited financial resources.

4.7.2.7 *Financial support for diversity education for school children*

4.7.2.7.1 Participants from the Hindu Temple and one of the Sikh Gurdwaras reported being asked by schools to provide guided visits to their centres and talks on their faith. They said that they are happy to undertake these tasks and believe that it helps with diversity education in the city. The Hindu Temple estimated that they have given tours to approximately 15,000 school children.⁵¹ Neither the Temple nor the Gurdwara, however, have paid staff so they have to rely on volunteers. They described this as placing a burden on

⁵¹ No timescale specified.

their resources. Financial support for such work would mean that they could pay staff to specialise in giving educational tours and preparing material for young people.

4.7.2.8 *Buildings for worship and community centres*

4.7.2.8.1 A proportion of faith groups studied were in need of new buildings for worship or as community facilities. This is especially true of some of the smaller or newer Christian groupings. Some are meeting in school halls or in tiny flats that have been rented to them by the City Council.

4.7.2.8.2 Some of the larger or more established churches and the City Council appeared to have properties which are vacant or under used. Some participants wondered if there was scope for a better distribution of property to meet every group's needs.

4.7.2.9 *Parking*

4.7.2.9.1 Parking was reported as an issue for a number of places of worship. This was particularly true for the Jewish and Hindu communities. At a minimum they wanted a dedicated parking place for the person conducting worship on their holy days.

4.7.2.10 *Multi occupancy law*

4.7.2.10.1 An issue, which is to the fore especially for the Buddhist community, and which may be beyond the remit of the City Council but is nonetheless a problem is the restrictive effect of multi-occupancy legislation. A Buddhist interviewee described their desire to set up communities of people who live together. The problem is that having less than five people in a community residence means that it is not viable and making legal provision for more is too costly at present.

4.8 Perceptions, attitudes and behaviour related to the wider community and community events⁵²

4.8.1 Perceived tokenism in relation to the decision making processes of the Council was reported as leading to a sense of at least undervaluing in, if not marginalisation from, city life in a number of faith groups. This combined with the experience that Council staff were sometimes very suspicious of religious groups has, according to some focus group participants, made social inclusion more difficult than it need be.

4.8.2 All focus groups were agreed in a perception that society was becoming more and more secular and that therefore people in general knew very little about faith groups and did not really care. Some focus group participants felt that the UK government and the Scottish Executive are pursuing a secularising agenda in the name of equality for all.

4.8.3 The young people's group described attitudes to religion among their peers as dismissive. They suggested that since most people did not understand what motivated those who have faith, they were suspicious of anyone who was serious about their religion.

⁵² Research objective 8.

4.8.4 The majority of Christian participants felt that the public in Glasgow would know very little about Christian beliefs. Most Christian participants believed that Christians, by which they meant people who practised their faith rather than those who tick census boxes, are now a minority in Glasgow. One Christian group judged the threat from secularism to faith groups to be a bigger challenge than the threat from living in a multi faith society.

4.8.5 Most focus groups indicated that they invited GCC members and the general public to their events and celebrations, when possible.

4.9 Perceptions, attitudes and behaviours related to inter faith work and religious tolerance⁵³

4.9.1 *Inter faith work*

4.9.1.1 The Hindu, Jewish, Baha'i, Buddhist, Muslim and Sikh focus groups and interviewees described themselves as both open to and actively engaged in inter faith activities. The level of actual engagement varied. The Baha'i community and some of the Christian community reported their members as intensively involved in many activities. The Muslim community focus group described their tradition as "not proactive" (Muslim woman) in this regard.

4.9.1.2 Some members of Christian focus groups and interviewees expressed reluctance to engage in inter faith relationships. Members of smaller or more evangelically orientated Christian groups made a distinction between shared worship, which they could not enter into, and shared social action in a local area in which they would be glad to be involved.

4.9.1.3 One small Christian group regarded other faiths as influenced by "demonic forces" and would relate only on the basis of bringing them to the "truth."

4.9.1.4 The more established Christian denominations⁵⁴ described formal church interaction with other faiths as "polite and business-like," (Christian minister) but it became clear in conversation with them that they had few contacts and little real engagement with other faiths at local level.

4.9.1.5 Much Christian energy was described as still directed to improving what they call 'ecumenical relationships' by which they mean intra-Christian relationships.

4.9.1.6 Some Christian leaders reported encounters in a Glasgow University during Fresher's Week with Muslim community members who regarded them as "Satan" (Christian minister).

4.10 *Religious tolerance*

4.10.1 The state of religious tolerance in the city was described by both focus group participants and the GCC officials as at best 'average' and at worst 'poor.'

⁵³ Research objective 9.

⁵⁴ Those associated with GCT.

4.10.2 Most participants recognised that there is significant Islamophobia and anti-Jewishness in the city, as well as the much publicised sectarian problems between Protestant and Catholic Christians.

4.10.3 One participant in the focus group for GCC officials noted that any assumption that faith groups relate well was false, and observed that there was often more intolerance between them than between faith groups and the general population. The person added that there were also intra religious tensions for most faith groups.

4.10.4 Faith groups, especially the Muslim, Sikh and Hindu focus groups reported that the situation in the city had deteriorated sharply since the terrorist attack on the World Trade Centre in 2001. One participant who has lived in the city for many years said “9/11 shook Glasgow” (Muslim man).

4.10.5 A number of participants described abuse as having become more widespread and having taken a more overtly religious or terror related, rather than racial, tone. One young Muslim man noted that it had changed from “Paki this and Paki that” to “you are a terrorist.” Muslim focus group members reported an increase in physical attacks on Muslim women who are identifiable by their Hijab.

4.10.6 They noted that since September 2001 Asians who had once been content to be ‘Asian’ were differentiating themselves into ‘Hindu’ or ‘Sikh,’ but not Asian. In the opinion of one participant this was good:

“this is good because now Muslims are standing up and saying I am proud to be a Muslim” (Young Muslim woman).

4.10.7 The Sikh focus group noted that the inability of people to distinguish between Sikh and Muslim men has led to many more attacks on Sikhs since 9/11.

4.10.8 The Muslim community were thought by every group to be most under pressure in the city. The Jewish, Sikh and Hindu communities were also regarded as being under various types of pressure.

4.10.9 A number of focus groups and interviewees explained that it tended to be distinctive cultural markers, or obvious signs of religious observance, that attracted most discrimination or abuse. Those who are identifiable by dress or other religious and cultural markers, e.g., beards, and this included members of the Sikh, Buddhist, Muslim and Jewish communities as well as members of the Church of Jesus Christ and the Latter Day Saints, reported suffering from direct verbal and physical abuse.

4.10.10 Fear of abuse and the need to ‘fit in’ was described by a few participants as leading some young people in the smaller faith communities, e.g. Sikhs, to abandon their religious dress, and often their religion, in favour of being more comfortably integrated into society.

4.10.11 The Muslim focus group, on the other hand, reported a double movement under the threat of abuse. Some members have stopped wearing religiously identifiable signs, but others, they observed, have consciously started wearing them. They perceive the logic to be puzzlement and anger about why their community has been singled out for attack

which has either frightened them or made them more conscious of, and active in, their religious and cultural belonging.

4.10.12 One positive effect of the rise in abuse and attacks, described by the Muslim focus group, was the fact that it has raised the curiosity of local people towards their faith and community. People have approached them and sought to find out more about who they are and what they believe.

4.10.13 One of the Christian community participants described how her children had also suffered harassment in schools for being openly Christian. It was reported that they received little help from teachers, which contrasted markedly with the efforts being made, in the same school, to accommodate Muslim prayer requirements. A number of Christian participants from different traditions expressed a sense that they were being “left to fend for themselves” (Christian lay leader) now that the weight of attention has moved towards the minority ethnic communities. They were glad that these communities were being supported, but felt that they were no longer “getting a fair crack of the whip” (Christian minister) from the City Council.

4.11 Examples of good practice in inter faith work across the city or from elsewhere⁵⁵

4.11.1 There are a number of examples of projects or organisations which work in a positive and constructive way to promote relationship between faith groups. Their good practice can be a model for, or give ideas to, groups from other areas.

4.11.2 *Inter faith work in Glasgow*

4.11.2.1 Among the possible examples in Glasgow are a museum, a spiritual sharing and friendship group, and two chaplaincy units, one in a hospital, the other in a university. The other group which might have been added here and features in the Inter Faith Network UK Survey⁵⁶ is the FOF in Glasgow, but it has been described elsewhere in this report.⁵⁷

4.11.2.2 *St Mungo’s Museum of Religion, Life and Art*

4.11.2.2.1 The museum explores the importance of religion in people's lives across the world and across time. Its aim is to promote understanding and respect between people of different faiths and none. The museum has 3 galleries. In the Gallery of Religious Art you can see the famous images like Christ of St John of The Cross by Salvador Dali and the figure of the Hindu god Shiva, Lord of the Dance, as well as beautiful stained glass windows depicting Christian saints and prophets. The Gallery of Religious Life explores the world's six main religions: Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism. It has an audiovisual presentation showing people of all religions talking about their faith. The Scottish Gallery presents the story of how religion has shaped the culture and beliefs of people in the West of Scotland from earliest times to the present. It contains the beautiful Sharing of Faiths Banner, which celebrates the multi faith city of Glasgow today.⁵⁸

⁵⁵ Research objective 10.

⁵⁶ See *Local Inter Faith Activity in the UK: A Survey*, (London: Inter Faith Network for the UK, 2003) p 13.

⁵⁷ See para 4.2.2.

⁵⁸ This information is a shortened version of the Museum website home page. For full details please visit the website <http://www.glasgowmuseums.com/venue/index.cfm?venueid=13>

4.11.2.2.2 The Museum has a varied programme of events, such as their ‘meet your neighbour’ initiative and exhibitions which promote inter faith understanding. It also assists other organisations by advising on events and lending exhibition material.

4.11.2.2.3 Its extraordinary collection could probably not be easily replicated. But this museum illustrates the potential for exhibitions of faith material, images, and history which could be gathered in other local centres.

4.11.2.3 *Glasgow Sharing of Faiths Group*

4.11.2.3.1 This group was started by a Church of Scotland Deaconess in the 1970s, and was the first focus of inter faith activity in the country. Taking place in the International Flat, it was an early and very active centre for dialogue and cooperation. It continues to meet monthly for reflection, sharing and friendship.

4.11.2.3.2 Such meetings for sharing and friendship can be easily organised in local areas and can contribute to the breaking down of barriers and myths between people of different faiths.

4.11.2.4 *South Glasgow Spiritual Care*

4.11.2.4.1 Every Health Board is required to have a spiritual care policy which should make provision for the needs of faith communities. The South Glasgow division of the Greater Glasgow Health Trust has been a model of good practice in terms of inter faith provision for some years.

4.11.2.4.2 The Southern General was the first hospital in Britain to produce a ‘Religions and Cultures’ manual, which lists relevant issues and contacts for the faith groups, so that wards can make contact directly without going through the chaplaincy. The document was compiled in consultation with the faith communities and is updated regularly.

4.11.2.4.3 The hospital has an inter faith room, with no obvious symbols exclusive to one religion, and is in fact, most often used by Muslim doctors for prayer. There are two part time Muslim chaplains on the hospital staff, and provision is made for the Jewish Sick Visiting Association, this includes giving them hospital identity badges.

4.11.2.4.4 There is an annual meeting, which allows dialogue between the hospital and representatives of faith communities on current developments, spiritual care, and other matters of common concern. There is also a Spiritual Care committee with representatives from each of the faith communities which meets more regularly.

4.11.2.4.5 The hospital organises regular staff training on issues to do with religion and culture, and regular opportunities for meditation and quietness.⁵⁹

⁵⁹ For further information please visit the website <http://www.show.scot.nhs.uk/sguht/patients/patindex.htm>

4.11.2.4.6 This is a very large and well organised inter faith chaplaincy but their approach could be replicated in other smaller local healthcare situations such as nursing homes.

4.11.2.5 *The University of Glasgow*⁶⁰

4.11.2.5.1 The University is committed to various inter faith activities. They provide an inter faith prayer room, and are in the process of putting in adjoining washing facilities. The prayer room tries to be an inclusive, rather than a neutral, environment and, therefore, has symbols of all faiths. They also promote a bookmark which lists all of the main faith festivals.

4.11.2.5.2 There is an inter faith council and recently they had an inter faith service in the chapel to mark the Tsunami disaster, at which the Lord Provost was in attendance. With the support of St Mungo's Museum, they hope to have part of the "day in the life" exhibition in the chapel in 2005.

4.11.2.5.3 The University has good links with GCC and the Council funded an Anne Frank exhibition in the chapel, which attracted 2000 visitors.

4.11.2.5.4 This model for inter faith chaplaincy for young people could be replicated in smaller scale for other educational institutions.

4.12 *Inter faith work in Scotland*

4.12.1 Outside Glasgow there are other inter faith projects and organisations which highlight other dimensions of inter faith work, sometimes in very similar circumstances to the good practice examples from Glasgow.

4.12.1.1 *Colloquy: The University of Edinburgh*

4.12.1.1.1 Colloquy exists as a forum for conversation between people of different faith groups. The founders hope that in understanding more about each other's faiths, the group can co-operate in undertaking positive action in the city and beyond. Colloquy relies on respect despite disagreement. It does not exist to unite people behind the truth, but rather to learn more about how others of conscience undertake their search for it. Individuals must be open to listening and to contributing to Colloquy and this can involve asking questions of another's faith. Respect is crucial and no-one should be put under pressure to answer questions that may be discomfoting. As agreement is not an aim, neither is compromise; but respect through understanding.⁶¹

4.12.1.1.2 This chaplaincy group from Edinburgh focuses on dialogue, discussion, sharing experience of spiritual practice and visits to places of worship as a means of developing greater relationship and especially respect between people of different faiths.

⁶⁰ For more details about the university and chaplaincy please visit their website <http://www.gla.ac.uk/services/chaplaincy/index.htm>

⁶¹ This information is an adaptation of the Colloquy web page on the University of Edinburgh Chaplaincy website. For further details please visit the website <http://www.chaplaincy.ed.ac.uk/chaplaincy/colloquy.html>

4.12.1.2 *Edinburgh Inter Faith Association (EIFA)*

4.12.1.2.1 The Edinburgh Inter Faith Association has an interesting way of working. They focus on organising events for the city rather than on a schedule of meetings which aim to promote dialogue or sharing between members. The committee comprises of one member from each of the faiths in the city: Baha'i; Brahma Kurnaris; Buddhist; Christian; Jewish; Hindu; Muslim; Pagan; Sikh; Unitarian. They make no attempt, therefore, to have a committee which is representative of the demographic situation in Edinburgh. The one Christian representative comes from the United Reformed Church, which is one of the smallest Christian denominations.

4.12.1.2.2 A recent major event which the EIFA organised was the visit of the Dalai Lama.

4.12.1.2.3 This format of single representatives of faith groups committed to putting together a varied schedule of events for a specific area could be replicated in many other local situations.

4.12.1.3 *The University of Dundee*

4.12.1.3.1 The chaplaincy of Dundee University is a place where much inter faith work takes place including discussion groups, lectures, faith sharing evenings, conference hosting, and evening talks preceded by worship. In terms of good practice it is most interesting for the information page on world religions which is posted on its website.⁶² The page was produced co-operatively with the contribution of each faith community. The process of production was of equal, if not of more, importance than the finished product and helped to build up trust among the various faith groups in Dundee.

4.12.1.3.2 Work on a co-operative project which takes knowledge of different religion as its subject is an easily replicable task which could be undertaken at local level by any group.

4.12.1.4 *Dumfries Inter Faith Group*

4.12.1.4.1 The Dumfries Inter Faith Group is a relatively new. It was formed in 1998 at the initiative of the Baha'i Community. Present membership includes the Baha'i, the Quakers, and a number of Christian denominations. In the past there have also been members from the Buddhist and Pagan traditions. The aim of the group is to raise awareness of the diverse faith communities, and rich spiritual cultures in the region. They try to create "harmony" by stressing what the religions have in common: "emphasising the values and beliefs common and underlying all major world religions." Recently, they have forged links with the Dumfries and Galloway Council and were invited by the Council to hold a time of reflection in the Town Hall during the Council's 'Diversity week.' They have also held a celebration for world religion day, which was attended by the local MP and MSP, as well as people from the health trust. Lack of person power, however, has prevented them from putting on more ambitious events.

⁶² See the web page at <http://www.dundee.ac.uk/chaplaincy/>

4.12.1.4.2 The unusual approach of this group is to stress the unity of religions rather than their diversity. They are a good example of a small under resourced group who have still managed, through relationship with their local authority, to make an impact at the town level.

4.13 *Inter faith work elsewhere in Britain*

4.13.1 *North Lincolnshire Multi Faith Partnership*

4.13.1.1 This partnership has been operating in a multi faith form since 2001. It is used as a consultative body by North Lincolnshire Council and other agencies. Its aim is to promote dialogue and respect as well as awareness of faith issues in the North Lincolnshire area.

4.13.1.2 The Multi Faith Partnership has formed a Community Safety Partnership, which, in 2004, was involved in setting up a reporting centre for 'hate crimes' in the North Lincolnshire area.⁶³ The Multi Faith Partnership meets in Council premises and receives a budget from the Strategic Partnership.

4.13.2 *Leeds Faith Communities Liaison Forum*

4.13.2.1 This is a forum for faith communities to enter into dialogue with government including the City Council and the Regional Chamber for Yorkshire and North Humberside. It focuses on issues of regeneration and faith based social action with a particular concern for social inclusion and religious discrimination.⁶⁴ It developed out of an original spiritual dialogue group 'Leeds Concord Interfaith Fellowship,' with which it works in partnership on some issues. Unlike the Concord, which has individual members, the Forum accepts only group membership. It has been involved in some very innovative work including the project which tested faith consultation methods for faith communities.⁶⁵

4.13.3 *London Borough of Croydon*

4.13.3.1 Following a 1998 study on Churches in the community in Croydon, the Borough worked with representatives of variety faith communities to encourage the development of social enterprises. Faith group participants were identified with the help of the local Standing Committee on Religious Education (SACRE). In October 2001 a 'road show' of 3 minibuses and 38 people went to visit social enterprise schemes in a neighbouring area. After the visit, 6 areas of interest were identified. Subsequently, 4 new fair trade cafes were established, 15 existing social enterprises were further supported, and 8 jobs and 18 new learning opportunities created.

4.13.3.2 The social enterprise project focus became a means and context for faith groups to develop better relationships. A mechanism was also put in place to facilitate visits

⁶³ For more information on community safety see <http://www.northlincs.gov.uk/NorthLincs/News/PressReleases/PreviousPressReleases/January2005/Councilgetsbackingtotackleissuesofprejudice.htm>

⁶⁴ *Local Inter Faith Activity in the UK: A Survey*, (London: Inter Faith Network for the UK, 2003) p 97.

⁶⁵ See Kim Knott and Matthew Francis et al., *Leeds pilot faiths consultation on restorative justice and the rehabilitation of young male ex-offenders: Final Report*, January 2004.

For more details on the work of the Forum visit <http://www.networkleeds.com/index.pl?z=39&s=365>

to places of worship and for deepening understanding of the different customs of each group.⁶⁶

4.14 *Practical suggestions and projects proposed by participants*

4.14.1 In the course of the focus groups and interviews several suggestions for potential projects or activities were made. These could become models of good practice in Glasgow, and for other areas in Scotland or elsewhere.

- a. As already cited, the creation of a ‘dialogue centre,’ where diversity could be celebrated and regular religious and cultural dialogue meetings could take place in a safe neutral environment. It might also be a place where educational materials and training courses could be developed⁶⁷
- b. A mobile unit or ‘road show’ on religious and racial tolerance and diversity education, which could tour schools and youth clubs
- c. A dedicated ‘multi faith’ feature in the Metro newspaper. This could be educational as well as giving news and events
- d. An online multi faith diary, giving details of events and festivals in Glasgow and elsewhere. It could be developed as a page on the GCC website.
- e. An ‘open day on religion’ to be held in the Scottish Exhibition and Conference Centre (SECC) in Glasgow.
- f. An annual ‘celebrating diversity’ parade in the city into which groups could enter floats. This could be a central part of a day of celebrating the diversity of Glasgow, with family entertainment, talks, and theatre productions etc.
- g. A meeting for representatives from all the minority ethnic churches in Glasgow to reflect on issues of culture, identity and integration.

⁶⁶ *Local Inter Faith Activity in the UK: A Survey*, (London: Inter Faith Network for the UK, 2003) p 78.

⁶⁷ See para 4.2.8.

CHAPTER FIVE CONCLUSIONS

5.1 Introduction

5.1.1 The research has confirmed for Glasgow city - what Central Government through the Home Office report *Working Together* (Home Office 2004) expressed at national level – that faith communities are an under utilised resource and that their skills, capacity, and willingness to contribute to public life is not always recognised or utilised. The faith groups who participated in this study engage large numbers of citizens, many of whom do, and would be, willing to work for the common good of the city. There is evidence of goodwill towards GCC, an understanding that a relationship with local government is important, and a desire to relate well.

5.1.2 This report highlights difficulties in communication, gaps in knowledge and provision, policy and practical issues of concern to faith communities, perceptions and experience of religious intolerance, and a dearth of energy and commitment to inter or multi faith activity. The research also engages issues, such as religious and racial abuse and equality, which have implications beyond Glasgow City Council area.

5.2 The interrelationship of religion, ethnicity, race, and abuse

5.2.1 Throughout this study, the researchers were aware that issues to do with religious faith and practice could not be separated from issues of culture and ethnicity for many of the faith groups in the city. Focus group participants and interviewees, from all faiths, spoke of racial and religious abuse interchangeably. There was a strong sense that an already existing link between the two in the general population had been strengthened and highlighted by the tragic events in America in September 2001, and that the balance had shifted perceptibly from racial, towards more religious, discrimination and abuse.

5.2.2 The Christian and Jewish communities also perceived a cultural gap, albeit of a different type, between themselves and those of other, or no, religious affiliation who regard them as “weird” (young Protestant woman). This cultural difference, which was usually, though not always, experienced between ethnically white people, sometimes resulted in the harassment or bullying of children and young people, if they admitted Christian or Jewish faith and practice.

5.2.3 This means that it is no longer possible for government or citizens to behave as if ‘religious practice’ is simply a private matter. It is, at the very least, a significant public issue in terms of community cohesion and community safety. Both government and faith groups, therefore, have a responsibility to explore the delicate, but blurred, boundary between what should remain properly private, and what must be addressed at communal and city level.

5.2.4 A further dimension to the intertwining of religious, cultural, and ethnic issues was the tension, evident in conversations with participants from minority ethnic faith groups, between the pressure to integrate into Glasgow city life, and the pressure to maintain their distinctive cultural identity. It was expressed most often through a pre-occupation with keeping alive knowledge of their languages, especially in younger generations who are being educated through the medium of English.

5.2.5 In no way did the researchers sense that the pressure for distinctiveness was a rejection of indigenous Glasgow culture. On the contrary, most participants from minority ethnic communities seemed to express a genuine love of the city and its people and a sense of being, and wanting to be, at home in it. Their dilemma was how to be true to their own identities while making a full and positive contribution to the local community.

5.2.6 One effect of the gradual integration of minority faith communities is the difficult experience for the majority Christian population of having to relinquish their traditional primacy of position to make space for others. It was expressed in Christian focus group conversations as a sense of being “sidelined,” or “relegated” by or “not getting a fair crack of the whip from” GCC. Their dilemma was how to welcome and make space for other faith groups, which most Christians seemed concerned to do, while ensuring that their own identities are equally respected and valued. The exclusive truth claims of Christianity, for example about the uniqueness of Jesus Christ, make accommodation of difference a difficult step for some Christian groups, especially, but not only, smaller, more evangelical groupings.

5.2.7 The implication, then, is that unless the city is to opt for destructive and unstable patterns of either assimilating minority religions and cultures, or trying to live in parallel societies, both the minority faith groups and the indigenous, largely white, Christian population must explore how to accommodate the difference of the other. This may appear to be an unnecessary and self evident assertion, but underlying this discussion of religion and culture is the wider debate about the accommodation of all forms of difference.

5.2.8 Such accommodation would require the deconstruction of both mindsets and ways of proceeding in which white, Christian, largely male, heterosexual, able bodied functioning is still more or less the norm, and catering for religious, cultural, gender, disability or sexual orientation needs is seen as making special provision (albeit by right or by legal obligation). In its place will be a norm of equality in diversity which relativises all differences, including moral differences. Ironically, the same movement which will give minority ethnic faith groups, and overtly Christian or Jewish people, the right to the protection of their identities, customs, and practices, will also afford protection to practices, like homosexuality, which many faith groups would want to challenge on moral grounds. This is precisely the movement that some focus groups described as a secularising agenda of Central Government and the Scottish Executive.

5.3 Implications for government

5.3.1 *Knowledge, communication, and access to information*

5.3.1.1 Providing the best possible services as a local authority is only useful if those to whom they are directed have knowledge of them and can access them. The reported lack of knowledge about, and frustration in trying to access, GCC services on the part of many faith groups suggests that GCC must review the way it provides information on its services. Such a review would need to include not only the types, forms, and languages in which information is made available, but also the routes for dissemination.

5.3.1.2 The experience of the research team confirmed the findings of the *Leeds pilots faiths consultation* that effective communication with faith communities can be difficult to negotiate, and there is no one model or approach which suits all faith groups. It would be helpful to ‘map’ the internal and external communication structures of faith groups. The

FOF, and possibly the SIFC, could, then, be invited to help design a strategy for effective communication with different parts of the faith constituency in Glasgow.

5.3.2 *Systemic Change - the concept of normative provision of services*

5.3.2.1 Another implication of this study for GCC concerns the reported lack of knowledge and insensitivity of Council staff. This suggests that GCC must work *systemically* to change the mindset of Council employees from the perception that providing culturally, or religiously, appropriate services is ‘special’ provision, to one in which diverse provision is regarded as normative. This means that there will be an in-built flexibility in the provision of services which allows for differing varieties of service to meet the needs of different citizens. An example might be the provision of food from Council facilities such as care homes, ‘meals on wheels,’ or day services. It is routine to provide for a limited range of special diets: vegetarian, diabetic, and gluten free being some of the most common. These are special exceptions to a standard menu which is largely, though not entirely, based on West European fare. Diverse provision would mean that a standard menu would *always* have other options, e.g. Asian (Indian), Asian (Chinese) according to the variety of ethnic populations likely to use a facility. It also means that, as a matter of course, people would be asked to specify needs such as religious and medical ones from a pre-printed list including: Hallal, kosher, no garlic/onion, no salt, diabetic, gluten free etc. The pre-printed list is important, because it means that what are currently ‘special’ exceptions to a general norm, which have to be specified as exceptions, become standard options.

5.3.2.2 Clearly, there will be limits to the level of flexibility which is possible, or is financially viable, within a system. It is not a case of expecting provision for absolutely every choice that citizens would wish to make. Nor is it a case of suggesting, in this example, that Council facilities need to hold ingredients for a range of options which may be used rarely. Rather that they would have a mechanism to source suitable food from outside contractors immediately when needed. Such an arrangement could be negotiated with the local community to ensure suitability. What is being proposed is intended to move GCC service provision further towards equitable provision for the diverse ethnic, cultural, and religious needs of people within the Glasgow City area.

5.3.2.3 Such a change of mindset will take generations to embed and will require a ‘whole organisation’ approach, which fundamentally changes the ethos of the Council. Religious, cultural and diversity awareness training courses for staff is a key practical action that faith communities want GCC to take. This will ultimately only succeed, however, if the whole Council system from recruitment, through in-house procedures, consultation, and policy, to client relations is reviewed and realigned to take diverse service provision as normative. Glasgow has a large and talented pool of people of faith, from different ethnic and cultural backgrounds, who would be a valuable resource to support this process.

5.3.2.4 What is being suggested here for Glasgow, of course, applies equally to local government in other areas of Scotland. It applies also to the Scottish Executive.

5.3.3 *Taking religion seriously*

5.3.3.1 The reported low level of religious tolerance in the city is supported by the survey findings of substantial concern for religious/sectarian abuse (see table 4). This

suggests that both Central and local government should consider proactive measures to address religious intolerance as well as racism, before the issue escalates further.

5.3.3.2 A legislative framework, in terms of religious hatred, is already in place and being monitored as to its effectiveness. But the researchers found that much of the energy of GCC is aimed at tackling racism rather than wider issues of intolerance.⁶⁸ This is because the statutory requirement on local authorities to implement the Race Relations (Amendment) Act 2000⁶⁹ is providing a driving force, which, as yet, the issue of religious intolerance does not possess. It could also be an outworking of the fact that traditionally, religion in Britain has been considered more a private than a public matter.

5.3.3.3 Whatever the reason, the religious element of intolerant behaviour appears to be underplayed or ignored unless it is related to ‘sectarianism,’ which usually refers to intra – Christian intolerance and violence. The findings of this study indicate that such an approach is no longer tenable, at least in the city of Glasgow. The inextricable link between race, ethnicity, and religion in a number of Glasgow’s faith communities means that, to be effective, measures to tackle racism and intolerance, as well as measures to promote diversity, must take religion seriously.

5.3.3.4 GCC could make much more constructive use of the expertise, experience, and good will of faith community representatives in important policy consultations and decisions. This would not only avoid the sense that some expressed of being treated in a ‘tokenistic’ manner, but also expand the knowledge and skills base available to GCC officials.

5.4 Implications for faith communities

5.4.1 *Finding appropriate frameworks of relationship*

5.4.1.1 The responsibility for tackling religious intolerance and promoting diversity in society is one which faith communities share with government and other sectors of the community. Being specialists in religion, faith, and religious practice gives faith groups a unique, and leading role in such work.

5.4.1.2 This study indicates that, currently, faith communities in Glasgow do not appear to have either the capacity or the willingness to undertake such a role. This assessment is based on the reported low priority accorded to inter or multi faith work in most faith communities, the lack of leadership and vision, and the fact that it remains largely the preserve of an enthusiastic few, rather than being a core concern for most faith groups.⁷⁰

5.4.1.3 The research team are conscious that there can be significant theological and doctrinal obstacles to meaningful relationship between faith groups, and do not underestimate their importance. Deep, honest, and respectful inter faith dialogue however, while it is the chosen path of many, need not be the way forward for all or, even perhaps the majority of believers. There are positive and creative ways of being in relationship which allow communities to leave aside, rather than discuss, their differences in pursuit of a shared aim.

⁶⁸ The core group of GCC officials who met with the research team were staff who carry anti-racism responsibility within GCC.

⁶⁹ <http://www.hms.gov.uk/acts/acts2000/20000034.htm> accessed 18 Mar 05.

⁷⁰ The exception is the Baha’i faith for whom ‘unity’ and openness to all faiths is a foundational way of being.

Some of the most innovative existing models of good practice in relationship between faith communities are those which depend on a multi faith, rather than an inter faith, dynamic.⁷¹

5.4.1.4 There is a good deal of scope for faith groups to work side by side on issues of common concern in a manner which does not oblige participants to enter the fraught arena of doctrinal discussion and difference. Multi faith approaches to social enterprise initiatives and urban regeneration have been shown, in other settings, to provide a practical and worthwhile focus that allows faith groups to learn about one another in a natural and phased way.

5.4.1.5 Finding an appropriate framework of relationship which allows a faith group to reach out to other faith groups is crucial to the sustainability of work to promote diversity and religious tolerance. This means that faith communities and individuals who are serious about tackling religious and cultural intolerance must consider which framework of relationship they can sustain, and then set about finding people of like minds in other faith communities with whom to build such relationships.

5.4.2 *Building sustainable infrastructure*

5.4.2.1 One characteristic which the models of good practice share in common, is the development, early in the existence of inter or multi faith groups, of structures which can support and animate relationships between very diverse faith communities. The reported absence of structures which can facilitate relationship at local level in the GCC area is a significant impediment to the development of relationships between faith groups at grassroots level in the city.

5.4.2.2 Generating an infrastructure which will involve and enthuse the ordinary adherents of different religions, is one basic step towards grounding relationships between faith groups in such a way that they can withstand, and even transform, the destructive dynamics of religious and racial intolerance. Faith communities will have to decide whether or not they are willing to invest the time and resources needed to create this type of network at various levels within the city.

5.4.3 *Engagement*

5.4.3.1 All the structure in the world, however, will be to no effect if there is not the will to engage with other communities. One of the most significant, and depressing, findings of this research is the fact that, while some of the smaller faith groups appear to be active and engaged, many in the two largest faith groups, the Christian and Muslim communities, appear in different ways disengaged from inter or multi faith relationship in Glasgow.

5.4.3.2 Some participants from the larger and more established Christian churches described their denomination's involvement as "polite and businesslike" at the official level, and more or less non-existent at local level. The reasons for this disengaged stance were not clear. There did not appear to be overt issues of doctrinal difference, though it is possible that the format of the focus group questions simply failed to uncover them. It was clear that much of the energy of these denominations is still invested in trying to improve 'ecumenical,' i.e., intra-Christian relationships. The sense of the researchers is that the majority of

⁷¹ See para 4.13.

Christian community surveyed has not yet recognised that the milieu of Glasgow is changing, and the new need is to engage, not the Christian ‘other,’ but people of other faiths.

5.4.3.3 There is some evidence to support a claim that many in the Muslim community are disengaged: the reported frequent non attendance of the Muslim representative on the FOF and SIFC; the Muslim focus group description of their community as “not proactive” in inter faith work; and the very poor response rate for Muslim returns to the survey. There could be a number of reasons for their stance. The most obvious reason is the pressure under which the Muslim community find themselves both on the streets in Glasgow and, according to them, in the media. They have a strong sense that their faith community is being demonised, even by the British government, and this is fuelling Islamophobia in the city. One or two comments from focus group participants also suggest that the community have experienced people rebuffing their attempts to reach out; a sense that others put up barriers when they try to contribute.

5.4.3.4 On the other hand, some groups, most notably the Baha’i and the Jewish communities, appear to be very active and to achieve representation on religious networking bodies far in excess of the size of their groups in Glasgow. The members of the Baha’i community who participated in the research seemed well connected with a wide range of groups. They were able to give assistance to the researchers in identifying participants from faith groupings other than their own.

5.4.3.5 The findings of this research suggest that faith communities need to review their engagement with other faith groups, and their contribution to positive religious and cultural relationships in the city. Such engagement will not come without both effort and cost in terms of the delicate and some times painful negotiation of, or inability to negotiate, religious or theological difference. Nonetheless, there is a significant contribution which only faith groups, as the keepers of religious faith and tradition, can make to developing Glasgow as a truly open, diverse and welcoming city. For this to come about, however, engagement in inter or multi faith relationships must be authorised and supported by leadership and be an integral and central part of the communities ways of being. The questions for faith communities are whether or not they have the will to actually make that contribution and whether the leadership will authorise and sustain it.

5.5 Implications for the post of Inter Faith Liaison Officer, GCC

5.5.1 This study clearly indicates that the intention of the Scottish Executive and GCC to appoint an Inter Faith Liaison Officer is timely. There are several immediate implications of the research which bear directly on the work of this post. These are initial tasks apparent from this small and limited study. Doubtless, as the post holder develops their work, other tasks and projects will become apparent.

5.5.2 *Promoting diverse service provision as normative*

5.5.2.1 The Inter Faith Liaison Officer, as the GCC’s specialist in inter faith issues, should play a key role in helping to identify religious needs. The officer should work closely with policy officers and others towards systemic change in GCC through the development of an ethos of diverse service provision as normative, as discussed above in section 5.3.2.

5.5.3 *Developing an effective communication strategy between GCC and faith communities*

5.5.3.1 The post will be in a pivotal, facilitative role between the Council and the faith communities, facing equally in both directions. There will be a need for this Officer to lead on a process of mapping the communication structures of different faith communities and with the help of FOF, SIFC and other faith representatives, to contribute to an effective communication strategy between GCC and each faith group as well as between faith groups.

5.5.4 *Exploring frameworks of relationship and patterns of engagement between faith communities*

5.5.4.1 At community level, this Officer will have to help faith communities explore the most appropriate patterns of relating for them; advise on, and encourage, the building of local infrastructures of contact; and encourage engagement.

5.5.5 *Good practice - strategic partnerships for social enterprise*

5.5.5.1 Theological and/or doctrinal issues can become an obstacle to the development of positive relationships between faith communities. In some of the examples of good practice from around the UK cited earlier in this report, inter faith liaison officers found that developing co-operative social enterprise projects helped to overcome relational barriers. Given that Glasgow has a high level of economic disadvantage, this Officer could explore, with the inter faith development officer employed by Communities Scotland and Glasgow Alliance, the development of partnerships for social enterprise as a useful strategy for improving faith community relations.

CHAPTER SIX REPORT ON FAITH COMMUNITIES SURVEY

6.1 As an addition to the focus groups and interviews, the research design also included a follow up survey to gauge the views of a broader portion of Glasgow's religious communities. The research team distributed 529 survey forms, in several languages, to participants in the focus groups. The participants were asked to pass the questionnaires to members of their faith communities for completion and return to the research team.

6.2 Given that respondents would be approached through a member of their own faith community we had hoped for a relatively good response rate (around 40-50%). Unfortunately, the response rate can only be regarded as very disappointing, with 157 of the 529 survey forms returned by 19th May 2005 (a response rate of just less than 30%). It is difficult to discern why the response was so poor. There were some problems with the Hindi survey translation, but the research team enjoyed the willing assistance of active members of the Hindu community in encouraging a good response. Similarly, representatives within the Jewish community were extremely helpful in promoting the research to their members. Unfortunately, even here response rates were poor, with just 17 responses returned from the 50 forms distributed through Jewish representatives, and 15 responses from the 75 forms distributed to Glasgow's Hindus. Two aspects of the response rate were particularly disappointing. Given that the Muslim community represents the largest 'non-Western' religious faith in Glasgow the return of only 4 responses from the 60 survey forms distributed was discouraging. Secondly, it was disappointing that the provision of minority ethnic language translations of the survey had little or no effect on the rate of response – of 108 forms distributed in Arabic, Farsi, Hindi and Punjabi, 18 were returned to the survey team (a notably poorer rate than for the English-language version).

6.3 In total the survey comprises 157 responses, 18 of which were submitted through one of the non-English translations. The responses were evenly split across gender (78 men; 77 women; 2 not stated); and represented a broad range of ages (42 were under 35; 56 were aged 35-54; 49 were aged 55 or over; 8 unstated). Table 1 describes the faith group of the respondents (denominational details, where known, can be found at the end of this report):

Table 1: Religious composition of sample

| Religion | N= |
|---------------------------|-----|
| Christian | 82 |
| Jewish | 17 |
| Baha'i | 15 |
| Hindu | 15 |
| Sikh | 11 |
| Buddhist | 9 |
| Muslim | 4 |
| Non-Trinitarian Christian | 3 |
| Not stated | 1 |
| TOTAL | 157 |

A majority of respondents described themselves as 'White' (n=110), with the second most common ethnic grouping being 'Asian-Indian' (26), a group which included all of the Hindu and Sikh respondents. There were smaller numbers of 'Asian-Pakistanis' (5), 2 of whom were Christian and 3 Muslim; 'Black-Africans' (5), all of whom were Christian; 'Asian-

Others' (4), 3 of whom were Baha'i and the other Muslim; 'Mixed-Other' (3), all of whom were Baha'i; and a single 'Black Caribbean' respondent, again Baha'i.

6.4 The survey asked respondents to indicate which 'policy issues' and which 'local issues' were of *particular* concern to them as a result of their religion, and table 2 shows the proportion of respondents indicating issues as of particular concern. Given the relatively small number in the survey the tables show counts only, and not percentages:

Table 2: Particular concerns

| Policy concerns | N= | Local concerns | N= |
|------------------------|-----------|------------------------------------|-----------|
| Health | 53 | Leisure facilities (in general) | 30 |
| Crime | 33 | Leisure facilities (for children) | 37 |
| Housing | 35 | Leisure facilities (for teenagers) | 41 |
| Social Justice | 80 | Public transport | 14 |
| Schools | 70 | Street lighting | 6 |
| Leisure | 21 | Vandalism | 32 |
| Equality | 66 | Crime/disorder | 44 |
| Further Education | 26 | Racist abuse | 84 |
| Culture | 66 | Religious/sectarian abuse | 107 |
| Employment | 36 | Other local issues | 2 |
| Policing | 26 | | |
| Community Care | 71 | | |
| Other policy issues | 4 | | |

6.5 In terms of broad policy concerns several stand out as most salient (Social Justice; Community Care; Schools; Equality; and Culture), but of these it might be noted that only one (Social Justice) is a particular concern of a majority of respondents.

6.6 In terms of local concerns, two stand out as of particular salience: just over half of the respondents are particularly concerned about racist abuse, and around two-thirds are concerned about religious/sectarian abuse. Racist abuse is of particular concern to respondents from minority ethnic backgrounds: whilst 50 of the 110 'White' respondents highlighted this as a particular issue of concern, 34 of the 54 respondents across the other ethnic groups did so. Concern over religious/sectarian abuse was common across all ethnic groups, although relatively few Hindus (4 of 11) or Buddhists (3 of 9) indicated that this was a particular concern for them.

6.7 Respondents were then asked whether Glasgow City Council (GCC) should play a role in faith community events, and whether it should encourage inter faith co-operation. Most respondents (146) felt that GCC should play a role in faith community events; and most felt that it should encourage inter faith co-operation (138). Most respondents (133) in fact answered positively to *both* these questions. Six respondents, however, felt that GCC should involve itself in *neither* of these things, including four Protestants from the smaller denominations. Given the historic resistance of many Protestants to state involvement (or 'interference') in religious issues, this may well reflect a broader sensitivity amongst the smaller Protestant denominations (and perhaps elsewhere) to inter faith initiatives by local and central government.

6.8 Those respondents who *agreed* that GCC should be involved with faith community events and inter faith co-operation were then asked to indicate in which capacity GCC should do so, and these are summarised in table 3.

Table 3: GCC’s preferred role in ...

| Faith Community Events | N= | Encouraging inter faith co-operation | N= |
|------------------------|-----|--------------------------------------|-----|
| Initiating | 38 | Initiating | 59 |
| Providing facilities | 129 | Providing facilities | 112 |
| Funding | 80 | Funding | 89 |
| Organising | 38 | Organising | 49 |
| Promoting | 79 | Promoting | 94 |
| Other | 6 | Other | 1 |

6.9 Across both questions there seems to be broad support for the provision of facilities by GCC, and some support for a GCC role in funding and promoting. However, there was markedly less support for a GCC role in initiating and organising, suggesting that many respondents would prefer GCC to be *responsive* rather than proactive, particularly in its involvement in faith community events.

6.10 Respondents were also asked how they felt about the extent of *their* faith’s involvement in inter faith events. About half the respondents felt their faith’s involvement was ‘about right’ (77), whilst around one third felt it was ‘too little’ (54). Smaller numbers felt that their faith’s involvement was ‘far too little’ (13) or that there was ‘none’ (8).

6.11 Although the numbers in some traditions are very small, the survey does throw out some interesting variations. Of the 11 Sikh respondents, only 1 felt that their faith community’s inter faith involvement was ‘about right’, with 4 thinking it ‘too little’ and the remaining 6 ‘far too little’. Hindu respondents were evenly split between the 6 who felt that their faith’s inter faith involvement was ‘about’ right and those who thought it ‘too little’ (5) or ‘far too little’ (1). Almost all the Baha’i respondents (13 out of 14) felt their community’s inter faith involvement was ‘about right’, as did 7 of 9 Buddhist respondents, and 12 of 17 Jewish respondents. The Christian respondents were fairly evenly split, 34 feeling their faith’s inter faith involvement being ‘about right’ and 34 ‘too little’, with 4 feeling it ‘far too little’ and 7 thinking there was none. There is no clear evidence of differences between Christian traditions in this respect.

6.12 In terms of Glasgow City Council’s involvement in faith community events most respondents felt it should be *more* involved, with around two thirds feeling it was either ‘too little’ (80) or ‘far too little’ (21). The next most common response was ‘about right’ (42); whilst only 2 respondents felt there was either ‘too much’ or ‘far too much’; 8 respondents thought that there was *no* involvement. All the Sikh respondents felt GCC should be more involved in faith events, as did most Hindu and Baha’i respondents. There were no striking differences amongst the Christian respondents.

6.13 Respondents were also asked to describe “the attitude of the general public in Glasgow City to people of your religion”. Overall, the most common responses were ‘quite welcoming’ (60) or ‘indifferent’ (59), with a small number of respondents describing the public attitude as ‘very welcoming’ (11). Other respondents, however, reported the general

attitude as either ‘not welcoming’ (15) or ‘hostile’ (7). The clearest pattern was amongst the Sikh respondents, 6 feeling that general attitudes were ‘not welcoming’, and 2 ‘hostile’. A small minority of Christian respondents (6 from 80) also felt the general attitude to their faith was ‘hostile’, although a rather larger proportion (37) thought it ‘indifferent’.

6.14 The survey also asked respondents whether there were any ‘barriers’ to GCC working closely with their faith community, and to indicate whether such barriers (if they existed) were on the part of GCC and/or the faith community. Most respondents (91) did not believe there were such barriers, and of the (58) respondents who did perceive such barriers most (34) felt they were on the part of both GCC and their faith community. However, 22 respondents felt that such barriers were only on the part of GCC and just 2 only on the part of their faith community. The respondents who felt that the barriers were on the part of GCC were spread across religious tradition, although it might be noted that of the Sikh respondents, 6 felt barriers were only on the part of GCC and the remaining 5 that there were barriers on the part of *both* GCC and the Sikh community.

6.15 Finally, respondents were asked to rate how important it was that various levels of government worked closely with their faith community, and the results are shown in table 4:

Table 4: Importance of government working closely with faith communities

| | Glasgow City Council | Scottish Executive | UK Government |
|----------------------|-----------------------------|---------------------------|----------------------|
| very important | 77 | 82 | 80 |
| fairly important | 61 | 60 | 56 |
| not very important | 15 | 11 | 14 |
| not important at all | 2 | 2 | 3 |
| TOTAL | 155 | 155 | 153 |

6.16 Most respondents, across religious tradition, think it important that all three levels of government should work closely with faith communities. Again it might be noted that the small number of respondents who do not think it important tend to come from the smaller Protestant denomination, again perhaps reflecting the historic sensitivities of such bodies to Church-State relationships.

Table 5: Denominational composition of sample

| | | | |
|----------------------------------|-----------|----------------------------|-----------|
| Christian | 82 | Baha'i | 15 |
| Catholic | 11 | | |
| Church of Scotland | 14 | Buddhist | 9 |
| Free Church of Scotland | 4 | Tibetan | 2 |
| United Free Church | 1 | Western Order | 4 |
| Presbyterian | 2 | No tradition stated | 3 |
| United Reform Church | 1 | | |
| Methodist | 1 | Hindu | 15 |
| Baptist | 5 | | |
| Quaker | 5 | Jewish | 17 |
| Salvation Army | 6 | Orthodox | 5 |
| Vineyard | 2 | Reform | 4 |
| Independent Evangelical | 1 | <i>No tradition stated</i> | 8 |
| Greek Orthodox | 3 | | |
| Pentecostal | 4 | Muslim | 4 |
| <i>No denomination stated</i> | 22 | <i>Sunni</i> | 1 |
| | | <i>No tradition stated</i> | 3 |
| Non-Trinitarian Christian | 3 | | |
| Jesus Christ Latter Day Saints | 3 | Sikh | 11 |

PART TWO

RELIGION IN GLASGOW- A STATISTICAL MAP

PRELIMINARY REMARKS

NOTES TO TABLES

Sources – Sources are indicated at the foot of each table.

Most of the tables in this report are derived from the **Census of Scotland, 2001**, the first Census since 1851 to include questions on religion – more information on the Census (and a good deal of data) can be found at www.scot.nhs.uk.

Scottish Household Surveys – some data is drawn from Scottish Household Surveys of 2001 and 2003. The more recent SHS includes 3,219 individuals drawn from 1,570 Households within the Glasgow City Council area. Information on this survey can be found at: <http://www.scotland.gov.uk/about/SR/CRU-SocInc/00016002/SHShome.aspx>

Sectarianism, Intolerance and Racism in Glasgow, 2002 – this study, carried out by NFO-System 3 on behalf of Glasgow City, sought to investigate the extent of religious intolerance within the city. The data can be found at the UK Data Archive (www.data-archive.ac.uk) under reference number SN4829.

The subsequent report, entitled *Sectarianism in Glasgow – The Final Report*, was published in January 2003 and can be found at:

http://www.glasgow.gov.uk/en/YourCouncil/PolicyPlanning_Strategy/Corporate/Research_Development/sectarianisinglasgow.htm

Scottish Church Census – an irregular series of studies have been carried out by ‘Christian Research’ in conjunction with Scotland’s Christian bodies. Some data are drawn from the 1994 and, in particular, 2002 Censuses. More information can be found here: <http://www.christian-research.org.uk/>

Key – unless otherwise stated all percentages are calculated by column. Percentages falling below 0.1 are denoted as “ * “.

STRENGTHS AND LIMITATIONS OF THE ‘HEAD COUNT’ METHOD

This report draws on a variety of surveys, primarily the 2001 Census of Scotland. In 2001, for the first time since 1851, the Census asked householders about their religion. It did this by asking people how they would describe their **current religion**, and how they would describe their **religion of upbringing**. The specific questions asked:

- What religion, religious denomination or body do you belong to?
- What religion, religious denomination or body were you brought up in?

For both questions ten ‘tick box’ options were given, two of which invited further details. These were, in order presented to householders:

- None
- Church of Scotland
- Roman Catholic
- Other Christian (please write in)
- Buddhist
- Hindu
- Jewish
- Muslim
- Sikh
- Another religion (please write in)

The great strength of the Census is that whilst previous surveys offered a glimpse into the religious attitudes or identities of relatively small samples of the Scottish population (samples numbered – at very best - in the thousands), the Census records the current religion and religious background of almost every person in Scotland. Where previous surveys required inference from a small sample to the general population the Census *comprises* the general population. However, whilst we now have more reliable and robust information about religion in Scotland than ever before it is worth noting some limitations in the Census and other survey data.

Simply asking respondents to name the religious tradition and/or denomination to which they belong produces the widest possible definition of a religious ‘community’, but offers little information about how closely attached, or involved, individuals may be within that community. In short, ‘head counts’ treat the most actively committed religious individuals as equal to individuals whose membership of a religious group may be entirely ‘nominal’. In particular, it may be that the *official* nature of the Census may encourage some respondents to assign themselves (and other members of their household) to categories or ‘identities’ to which they have only the most tenuous of connections ‘in the real world’. We cannot, therefore, equate the ticking of a Census category with ‘membership’ or ‘allegiance’ to any religious organisation or tradition.

Some evidence that the ‘official’ status of the Census may inflate the level of religious affiliation can be found in the differing proportions of Glaswegians who describe themselves as being of ‘no religion’ in different surveys. For example, the Census – representing an official state exercise in which every household is legally obliged to participate – found that 23% of Glaswegians described their current religion as ‘none’. The 2002 ‘Sectarianism, Intolerance and Racism in Glasgow’ study, which asked respondents a wide range of specifically ‘religious’ questions, found this proportion to be 25%. On the other hand the 2003 ‘Scottish Household Survey’, neither ‘official’ nor primarily concerned with religion, found 32% of all surveyed persons in Glasgow described their current religion as ‘none’. It seems reasonable to conclude that many persons who would assign themselves a religious identity on Census forms, or when answering a survey *about* religion, may under different circumstances describe themselves as being of no religion.

Likewise, religious identity or affiliation measured by surveys offer a distinctly different picture of religion than measures of actual religious *behaviour*. For example, although 374,393 Glaswegians described themselves as Christians in the 2001 Census, the ‘Scottish Church Census’ of the following year found 82,750 worshippers in Glasgow’s Churches. This suggests that a little over one fifth (22%) of all Glasgow’s Christians are regular church

attendees – and that a large number of Christians may be, to all intents and purposes, non-attendees. The same data suggests that only around 12% of Church of Scotland identifiers are regular attenders, compared to 28% of Catholics and 53% across the ‘other Christian’ category. In part this reflects the wider phenomena (across the ‘western’ world) in which Catholicism and the independent churches have been considerably more successful in resisting secularisation than the ‘mainstream’ Protestant Churches. ‘Nominalism’, therefore, is a particular issue when dealing with the Census figures for the Church of Scotland. It should also be noted that the Church Census recorded a 19% decline in the numbers attending Glasgow churches over 1994-2002, a considerable drop over a relatively short period of time.

There is another problem in interpreting respondent’s meanings and intentions. For example, the Census question on current religion offer householders a series of tick boxes and two general categories (‘other Christian’ and ‘another religion’) with the option to ‘write in’ further details. It is understandably tempting, indeed ‘logical’, to assume that those who ticked the ‘other Christian’ box are neither Kirk Presbyterians nor Roman Catholics; and that those choosing ‘another religion’ box belong to faiths not covered elsewhere. It would seem reasonable to assume, for example, that Baptists or Methodists would assign themselves as ‘other Christians’ and Zoroastrians, Wiccans or Spiritualists as ‘another religion’.

In fact the available evidence shows that some householders were confused by the Census format or, for whatever reason, declined to follow its logic. Across Scotland some 26,974 assigned themselves to the ‘another religion’ category, and we have information on the specific religious identities of what around 8,500 householders ‘wrote in’. Far from this group comprising religions not covered by the preceding options, it comprises very many people who ‘logically’ should have ticked something else. Many might have been expected to select one or other of the Christian categories (2,376); others one of the other specified religions (120); and some might have been thought to be covered by ‘none’ (i.e. atheists, agnostics and humanists comprise 731 classified as ‘another religion’). The remaining respondents (3,959) *did* specify religious categories outwith the preceding options: the largest of these groups were Baha’i (numbering 421); Taoist (162); Pagan (1,930); and Spiritualist (868).

The key drawbacks of the headcount method, therefore, are that it can be quite crude: it counts the most active and most nominal members of groups together without distinguishing between them; and some individuals fail to fit themselves into the ‘boxes’ thus offered to them.

However, these drawbacks must be tempered by the strengths of the headcount method. The general picture drawn by the Census and other surveys may be in some respects crude - but there is simply no other method of capturing the general picture. It seems fair to assume that in most carefully and professionally constructed surveys, respondents will be able to answer carefully and honestly. Further, so long as we bear in mind *what is being measured* (i.e. the Census does *not* measure religious activity or commitment), we can treat such data as robust, reliable and – crucially – representative.

The focus for the remainder of this report, except where otherwise stated will be on the current religion measure from the Census. It should be appreciated, however, that this specific measure may, in many instances, overstate the extent of some ‘communities’. In particular, as indicated by the discussion above, many people included within the Christian communities by way of their response to this Census question will have, at most, a nominal connection with their faith group.

1. GLASGOW'S RELIGIOUS COMMUNITIES

Key findings:

- Most Glaswegians describe their current religion as Christian although almost one in four describe their current religion as 'none'.
- Other religious traditions make up about 5% of Glasgow's population, and the city is a focal point for Scotland's Muslim, Hindu and Sikh communities.
- Some religious communities have a relatively older age profile (notably the Church of Scotland and Jewish communities) whilst others are relatively younger (notably the Muslim and Sikh communities).
- Some religious communities are disproportionately found in certain parts of the city. The Kelvin area contains relatively large proportions of people from the 'Other Christian', Buddhist, Hindu and 'Another religion' communities, as well as from those of no religion. The Southside proves a focus for the Muslim, Jewish and Sikh communities.

1.1 SIZE OF GLASGOW'S RELIGIOUS COMMUNITIES

1.1.1 According to the 2001 Census two-thirds of Glaswegians (65%) describe their current religion as Christian, with most of these people belonging to either the Church of Scotland (32%) or Catholic (29%) traditions. Rather fewer (4%) described themselves as some other form of Christian (the make up of this group is further considered below). Of those who did not regard themselves as some form of Christian most gave their current religion as 'none' (23%), and about one in twelve (8%) did not answer the question. Other religious traditions make up about 5% of the Glasgow population, with the most common of these traditions being Islam. Some 18,000 Glaswegians described their current religion as Islam.

1.1.2 As table 1.1 shows there is some disparity between Glaswegians' accounts of their current religion and their accounts of their 'religion of upbringing'. In other words there is considerable evidence that many people change their religion within their lifetimes. This is considered in closer detail in Section 2, and it suffices here to note that in overall terms almost all of this movement is between the Christian categories and 'no religion'. Growth elsewhere is, in absolute terms, very modest indeed.

Table 1.1(a) Current religion and religion of upbringing in Glasgow

| | Current religion | | Religion of upbringing | | Change | |
|--------------------|------------------|--------------|------------------------|-------------|----------|---------|
| | Number | % | Number | % | Number | % |
| None | 131,189 | 22.7 | 78,151 | 13.5 | + 53,038 | + 67.9 |
| Church of Scotland | 182,172 | 31.5 | 208,449 | 36.1 | - 26,277 | - 12.6 |
| Roman Catholic | 168,733 | 29.2 | 177,688 | 30.7 | - 8,955 | - 5.0 |
| Other Christian | 23,488 | 4.1 | 26,498 | 4.6 | - 3,010 | - 11.4 |
| Buddhist | 1,194 | 0.2 | 929 | 0.2 | + 265 | + 28.5 |
| Hindu | 1,209 | 0.2 | 1,280 | 0.2 | - 71 | - 5.5 |
| Jewish | 1,083 | 0.2 | 1,279 | 0.2 | - 196 | - 15.3 |
| Muslim | 17,792 | 3.1 | 17,667 | 3.1 | + 125 | + 0.7 |
| Sikh | 2,374 | 0.4 | 2,433 | 0.4 | - 59 | - 2.4 |
| Another Religion | 3,799 | 0.7 | 1,061 | 0.2 | + 2,738 | + 258.1 |
| Not Answered | 44,836 | 7.8 | 62,434 | 10.8 | | |
| <i>Base</i> | <i>577,869</i> | 100.1 | <i>577,869</i> | 100 | | |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

1.1.3 At the present time, available Census data do not allow us to disaggregate the 'other Christian' category. We can, however, go some way in illustrating what kinds of religious affiliation may be aggregated in this category with reference to the Glasgow Council study on *Sectarianism, Intolerance and Racism in Glasgow, 2002*. This study contained 44 respondents who chose the category 'Christian – no denomination', 44 who were categorised as 'other Christian' respondents, and 10 who fell into a further category of 'other'. In most of these 54 cases, however, further data was collected which allows us to identify more closely the religious tradition to which these respondents regard themselves as belonging.

Table 1.1(b) Indications of ‘other Christian’ and ‘other religions’ in Glasgow

| | <i>Number</i> | | <i>Number</i> |
|-------------------------------|---------------|-----------------------------------|---------------|
| Protestants | 46 | Generic Christians | 45 |
| Free Presbyterian/Free Church | 15 | Christian – no denomination | 44 |
| Free Churches | 2 | Believe, but not adherent | 1 |
| Episcopalian/Anglican | 11 | | |
| Baptist | 4 | Non-Trinitarian Christians | 3 |
| Congregationalist | 4 | Jehovah’s Witness | 3 |
| Quaker | 1 | | |
| Brethren | 1 | Other traditions | 4 |
| Evangelical | 1 | Pagan | 1 |
| Gospel Hall | 1 | Atheist | 1 |
| New Covenanter | 1 | Agnostic | 1 |
| Apostolic | 1 | Humanist | 1 |
| Protestant - no denomination | 3 | | |
| Pentecostal | 1 | | |
| | | Total number | 98 |

Notes to table

Source: Sectarianism, Intolerance and Racism in Glasgow, 2002

1.1.4 It seems likely, therefore, that a very substantial proportion of the 23,488 Glaswegians enumerated in the Census as ‘other Christian’ will view their current religion in terms of a generalised Christian identity rather than in terms of a more specific denominational label. Much of the remainder will be made up of the smaller Protestant denominations.

1.1.5 What though of the 3,799 Glaswegians enumerated as ‘another religion’? Here we are on much more uncertain ground, although the evidence emerging from the Census (discussed in the Preliminary Remarks above) is that this category may include a very wide variety of religions, including variations on the categories for which ‘tick box’ options were provided.

1.2 GLASGOW CITY IN CONTEXT

1.2.1 How does Glasgow compare to other parts of Scotland with regards to its religious mix? In common with other parts of the industrial west of Scotland, Glasgow contains a relatively high proportion of Catholics (29%), at a level approximately twice that found across Scotland as a whole (16%). Partly because of the large Catholic population, Glasgow – again in a feature shared across the West of Scotland – contains a little fewer people who gave their religion as ‘none’ (23%) than across Scotland as a whole (28%). In this respect Glasgow is, loosely speaking, ‘more religious’ than the other three cities of Scotland which have relatively high proportions of respondents answering ‘none’ (Aberdeen 42%; Dundee 29%; Edinburgh 37%), and ‘less religious’ than the neighbouring areas of North Lanarkshire (‘none’ 17%) and Inverclyde (‘none’ 14%).

1.2.2 With regard to other major traditions, Glasgow has the highest proportion of Muslim persons of any local authority area in Scotland, although at 3% this is not marked. In *proportionate* terms the size of the non-western faiths are not striking in Glasgow. When we consider *absolute numbers*, however, Glasgow emerges as an important population centre for several of Scotland’s religious traditions. Table 1.2 shows that whilst 11% of all Scotland’s population lives in Glasgow, this varies considerably across faith group. We find,

unsurprisingly, that Glasgow is home to 21% of Scotland’s Catholics, twice as many as we would have found if all religious groups were distributed evenly across Scotland.

1.2.3 More interestingly, Glasgow emerges as a key population centre for three other religious traditions. Amongst Scotland’s Hindus just over one fifth (22%) live in Glasgow, and amongst Scotland’s Sikhs (36%) and Muslims (42%) the importance of Glasgow in population terms is even more striking.

Table 1.2 Glasgow’s place in Scotland’s religions

| | Scotland | Glasgow | Glasgow as % of religion |
|--------------------|-----------|---------|--------------------------|
| Total | 5,062,011 | 577,869 | 11.4 |
| Church of Scotland | 2,146,251 | 182,172 | 8.5 |
| Roman Catholic | 803,732 | 168,733 | 21.0 |
| Other Christian | 344,562 | 23,488 | 6.8 |
| Buddhist | 6,830 | 1,194 | 17.5 |
| Hindu | 5,564 | 1,209 | 21.7 |
| Jewish | 6,448 | 1,083 | 16.8 |
| Muslim | 42,557 | 17,792 | 41.8 |
| Sikh | 6,572 | 2,374 | 36.1 |

Notes to table

Source: Census of Scotland, 2001

1.2.4 Perhaps surprisingly, given the historic importance of Glasgow to Jewish life in Scotland, Glasgow is not such a key population centre for Scotland’s Jewish population. Largely this is because most of “Glasgow’s” Jewish population live within the East Renfrewshire council area. Whilst there are 1,083 Jewish persons in the Glasgow Council area there are 3,128 in East Renfrewshire. Most of East Renfrewshire’s Jewish population live in the wards leading between the city’s boundaries into Giffnock and Newton Mearns. In other words there are a relatively significant number of Jewish people in areas merging into suburban Glasgow.

1.3 SEX AND AGE PROFILES

1.3.1 The Census recorded that a majority of Glaswegians, in line with Scotland more broadly, were female. In 2001, the gender balance between women and men in Glasgow was 53/47 %. Given strong associations between Christian religious activity and gender we might expect to find evidence of some ‘feminisation’ in the current religion measure. Indeed, this is precisely what we find amongst the Christian categories, although we find quite the reverse in the other major faiths and in the ‘no religion’ category as is shown by Table 1.3a:

Table 1.3(a) Gender composition of Glasgow's religious groups

| % by row | % female | % male | <i>Base</i> |
|--------------------|-----------------|---------------|-------------|
| All Glaswegians | 52.9 | 47.1 | 577,869 |
| None | 49.9 | 50.1 | 131,189 |
| Church of Scotland | 54.6 | 45.4 | 182,172 |
| Roman Catholic | 54.5 | 45.5 | 168,733 |
| Other Christian | 58.2 | 41.8 | 23,488 |
| Buddhist | 47.3 | 52.7 | 1,194 |
| Hindu | 46.3 | 53.7 | 1,209 |
| Jewish | 51.0 | 49.0 | 1,083 |
| Muslim | 47.8 | 52.2 | 17,792 |
| Sikh | 49.1 | 50.9 | 2,374 |

Notes to table

Source: Census of Scotland, 2001

1.3.2 There are quite striking age variations between the religious groups, as summarised by table 1.3b. Some religious groups have a relatively 'old' profile: for example 9% of Christian respondents are aged 75 or more, with a further 17% aged 60-74.

1.3.3 Glasgow's Jewish population are more strikingly old, with 21% aged 75 or more and a further 16% aged 60-74. The Jewish population of East Renfrewshire (where most of "Glasgow's" Jewish community live) on the other hand have a markedly younger profile than those in the City proper. This suggests that younger Jewish people have proved more likely to move out to the suburbs beyond the city boundaries than many of their elders.

1.3.4 Thus 26% of Christians and a striking 38% of Jewish-persons are aged 60 or more compared to 20% of Glasgow's population as a whole. By contrast, relatively few Buddhists (11%), Sikhs (10%) or Hindus (8%) are aged 60 or more, and the proportion proves particularly low (5%) amongst Glasgow's Muslims:

Table 1.3(b) Age composition of Glasgow's religious groups

| % by column | All People | None | All Christians | Buddhist | Hindu | Jewish | Muslim | Sikh |
|--------------------|-------------------|-------------|-----------------------|-----------------|--------------|---------------|---------------|-------------|
| 0-15 | 18.4 | 19.8 | 15.3 | 8.9 | 16.4 | 8.0 | 31.7 | 27.1 |
| 16-24 | 13.4 | 17.4 | 11.6 | 18.3 | 18.6 | 10.2 | 18.6 | 17.3 |
| 25-59 | 47.7 | 53.2 | 47.4 | 62.1 | 56.4 | 44.3 | 44.3 | 45.9 |
| 60-74 | 13.4 | 6.8 | 16.8 | 8.1 | 6.5 | 16.2 | 4.8 | 7.3 |
| 75 + | 7.0 | 2.8 | 8.9 | 2.6 | 2.1 | 21.3 | 0.6 | 2.4 |
| TOTAL | 99.9 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| <i>Base</i> | 577,869 | 131,189 | 374,393 | 1,194 | 1,209 | 1,083 | 17,792 | 2,374 |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

1.3.5 By sharp contrast, several religious groups have a disproportionately ‘young’ profile. Around one fifth (18%) of all Glaswegians are children (i.e. aged 0-15 years), but this proportion rises markedly amongst Sikhs (27%) and, strikingly, amongst Muslims (32%).

1.3.6 Turning these data around and focussing on the youngest and oldest groups reveals the considerable changes wrought in Glasgow’s religious composition over the past decades, and hints towards future trends. Table 1.3c shows the proportions of children and older people falling into each religious group:

Table 1.3(c) Religious composition of children and older people

| % by column | All people | Children (0-15 years) | Older people (75+ years) |
|--------------------|-------------------|------------------------------|---------------------------------|
| None | 22.7 | 24.4 | 9.1 |
| Church of Scotland | 31.5 | 23.0 | 50.2 |
| Roman Catholic | 29.2 | 28.3 | 27.4 |
| Other Christian | 4.1 | 2.7 | 5.0 |
| Buddhist | 0.2 | 0.1 | 0.1 |
| Hindu | 0.2 | 0.2 | 0.1 |
| Jewish | 0.2 | 0.1 | 0.6 |
| Muslim | 3.1 | 5.3 | 0.3 |
| Sikh | 0.4 | 0.6 | 0.1 |
| Another religion | 0.7 | 0.2 | 0.1 |
| Not answered | 7.8 | 15.2 | 7.2 |
| TOTAL | 100.1 | 100.1 | 100.2 |
| <i>Base</i> | <i>577,869</i> | <i>106,498</i> | <i>40,404</i> |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

1.3.7 This table reveals the marked differences in religious composition at either end of the age scale. Glasgow’s older people are overwhelmingly Christian (about 83% describe themselves as such), and mostly Protestant (half of all older people are Church of Scotland). Whilst a majority of children (53%) are Christian it is likely that (unless there is an unlikely break with religious trends) Christian children will constitute a minority in the decades to come. Protestantism is strikingly under-represented amongst children, which reflects the very sharp decline in Protestant church membership and affiliation from the early to mid-1960s.

1.4 GEOGRAPHIC DISTRIBUTIONS WITHIN THE CITY: PARLIAMENTARY BOUNDARIES

1.4.1 The various religious groups are not evenly spread across the city, with some of the smaller communities, in particular, found in certain areas of the city. Here geography is broken down firstly across the ten Parliamentary constituencies within Glasgow. It should be noted here that the boundaries of these constituencies do not precisely coincide with that of the Council area. The Parliamentary areas contain 55,090 persons living (more or less immediately) outwith the City’s municipal boundaries, in particular in the Rutherglen constituency. Rutherglen in fact contains only a small area of the Council area, namely part of the Toryglen and King’s Park wards. We have, however, decided not to omit Rutherglen

from our analysis. The appendix contains more information on Parliamentary and ward boundaries.

Tables 1.4a and 1.4b illustrate the religious make up of each of these ten constituencies.

Table 1.4(a) Religious composition of Parliamentary constituencies

| % by column | Anniesland | Baillieston | Cathcart | Govan | Kelvin |
|--------------------|--------------|--------------|--------------|--------------|--------------|
| None | 24.0 | 17.7 | 21.9 | 24.6 | 33.8 |
| Church of Scotland | 38.0 | 38.1 | 31.0 | 26.8 | 26.1 |
| Catholic | 23.5 | 32.8 | 31.8 | 22.4 | 20.0 |
| Other Christian | 4.7 | 2.5 | 3.9 | 4.4 | 7.3 |
| Buddhist | 0.1 | 0.1 | 0.1 | 0.3 | 0.6 |
| Hindu | 0.3 | * | 0.1 | 0.3 | 0.4 |
| Jewish | 0.1 | * | 0.5 | 0.6 | 0.2 |
| Muslim | 1.0 | 0.3 | 3.2 | 11.7 | 3.0 |
| Sikh | 0.5 | 0.1 | 0.5 | 1.2 | 0.5 |
| Another Religion | 0.4 | 0.2 | 0.5 | 0.9 | 1.8 |
| Not answered | 7.5 | 8.2 | 6.5 | 6.8 | 6.4 |
| TOTAL | 100.1 | 100 | 100 | 100 | 100.1 |
| <i>Base</i> | <i>63964</i> | <i>63281</i> | <i>63226</i> | <i>60393</i> | <i>65625</i> |

Notes to table

* denotes a percentage falling below 0.1%

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

Table 1.4(b) Religious composition of Parliamentary constituencies

| % by column | Maryhill | Pollok | Rutherglen | Shettleston | Springburn |
|--------------------|--------------|--------------|--------------|--------------|--------------|
| None | 24.3 | 20.7 | 20.5 | 19.0 | 18.9 |
| Church of Scotland | 28.5 | 34.5 | 37.1 | 29.4 | 31.3 |
| Catholic | 30.1 | 31.9 | 30.8 | 34.6 | 34.3 |
| Other Christian | 4.3 | 3.6 | 3.4 | 3.1 | 2.8 |
| Buddhist | 0.3 | 0.1 | * | 0.1 | 0.2 |
| Hindu | 0.4 | 0.1 | 0.1 | 0.1 | 0.1 |
| Jewish | 0.1 | 0.1 | 0.1 | 0.1 | * |
| Muslim | 2.7 | 1.0 | 0.7 | 3.7 | 1.9 |
| Sikh | 0.4 | 0.2 | 0.1 | 0.3 | 0.2 |
| Another Religion | 1.1 | 0.3 | 0.2 | 0.5 | 0.4 |
| Not answered | 7.9 | 7.6 | 7.1 | 9.2 | 9.9 |
| TOTAL | 100.1 | 100.1 | 100.1 | 100.1 | 100 |
| <i>Base</i> | <i>62305</i> | <i>63616</i> | <i>64940</i> | <i>57437</i> | <i>68172</i> |

Notes to table

* denotes a percentage falling below 0.1%

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

1.4.2 No single religious group holds a majority in any of the ten constituencies, although the Christian traditions, when taken together, make up a majority in all of them. The Christian presence ranges from around three-quarters of all persons in Baillieston (73%), Rutherglen (71%), and Pollok (70%) to only just over half of all persons in Govan (54%) and Kelvin (53%). In six constituencies Church of Scotland identifiers outnumber Catholics. In the remaining four constituencies Catholics outnumber the Church of Scotland. It should be noted, however, that in most constituencies neither of these two denominational groups are *markedly* more numerous than the other.

1.4.3 Kelvin contains by far the greatest proportion of persons of no religion (34%), around double the proportions found in Baillieston (18%), Shettleston (19%), and Springburn (19%).

1.4.4 The five other major traditions (Buddhists, Hindus, Jews, Muslims and Sikhs) together account for 4% of all persons in the Glasgow Council area, and exceed this proportion in only two constituencies. In Kelvin they account for 5% of the population, and in Govan 14%. Relatively few persons from these groups live in Rutherglen (1%) or Baillieston (just half of one per cent).

1.4.5 Table 1.4a illustrates the religious composition of each area, but it is useful to consider this data in another way – how each individual religious group is spread across the ten constituencies. The ten constituencies are each of approximately similar size, so the proportion of each religion found in each constituency – if people were evenly spread across the city regardless of their current religion – would approximate to 10% or thereabouts).

1.4.6 As tables 1.4c and 1.4d illustrate, we find a broadly even spread across the constituencies amongst the three largest groups – Church of Scotland, Catholic and no religion.

Table 1.4(c) Religious groups by Parliamentary constituency

| % by column | No religion | Church of Scotland | Roman Catholic | Other Christian |
|--------------------|--------------------|---------------------------|-----------------------|------------------------|
| Anniesland | 10.7 | 12.0 | 8.1 | 11.7 |
| Baillieston | 7.8 | 11.8 | 11.2 | 6.3 |
| Cathcart | 9.7 | 9.6 | 10.9 | 9.7 |
| Govan | 10.4 | 7.9 | 7.3 | 10.5 |
| Kelvin | 15.5 | 8.4 | 7.1 | 18.9 |
| Maryhill | 10.6 | 8.7 | 10.1 | 10.6 |
| Pollok | 9.2 | 10.8 | 11.0 | 9.1 |
| Rutherglen | 9.3 | 11.9 | 10.8 | 8.8 |
| Shettleston | 7.6 | 8.3 | 10.8 | 7.1 |
| Springburn | 9.0 | 10.5 | 12.6 | 7.4 |
| TOTAL | 99.8 | 99.9 | 99.9 | 100.1 |
| <i>Base</i> | <i>142741</i> | <i>203348</i> | <i>184696</i> | <i>25470</i> |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

1.4.7 One distinctive constituency is Glasgow Kelvin which is a little ‘over-represented’ amongst those of no religion (16% of whom were found in Kelvin), and more markedly so amongst the ‘Other Christian’ category (19% of whom were found in Kelvin).

1.4.8 Considerably more variation is found amongst the remaining categories. Kelvin is also a key geographic focus for Buddhists (the constituency contains almost one-third – 31% - of the city’s Buddhists). In some part this may be reflected by the area’s student population – 19% of Kelvin residents described themselves as students in the Census; this rose to 41% of Kelvin’s Buddhists. There may be some overlap here with the fact there is, in Glasgow terms, a relatively large ethnic-Chinese presence in the constituency (see section 2.3 on the links between ethnicity and religion).

1.4.9 Hindus are disproportionately found in Kelvin and in neighbouring Maryhill (42% of Glasgow’s Hindus are found in these two areas), with a lesser concentration in the Southside constituency of Govan (17%). Glasgow’s Jewish population is concentrated in the City’s southern suburbs, with over half (60%) found in Cathcart and Govan. These constituencies run into the areas of East Renfrewshire council area (discussed in section 1.2) containing a relatively large Jewish population. Glasgow’s Muslim community is the most markedly concentrated religious group, with 39% found in Govan. Likewise, Govan features a striking focus for Glasgow’s Sikh population, with almost a third of the city’s Sikhs (31%) found there. A disproportionate proportion of those of ‘Another religion’ are found in Kelvin:

Table 1.4(d) Religious groups by Parliamentary constituency

| | Buddhist | Hindu | Jewish | Muslim | Sikh | Another religion |
|-------------|-----------------|--------------|---------------|---------------|-------------|-------------------------|
| Anniesland | 6.5 | 15.4 | 5.0 | 3.7 | 12.0 | 7.1 |
| Baillieston | 3.0 | 1.0 | 1.3 | 1.1 | 2.6 | 2.8 |
| Cathcart | 5.6 | 6.1 | 27.8 | 11.2 | 12.9 | 8.4 |
| Govan | 12.1 | 17.0 | 32.0 | 39.0 | 30.6 | 13.4 |
| Kelvin | 31.0 | 22.4 | 12.2 | 10.7 | 12.7 | 29.8 |
| Maryhill | 15.5 | 19.8 | 4.3 | 9.3 | 10.9 | 16.9 |
| Pollok | 5.3 | 2.4 | 5.3 | 3.6 | 4.6 | 4.0 |
| Rutherglen | 2.5 | 2.7 | 4.8 | 2.4 | 2.5 | 3.7 |
| Shettleston | 6.1 | 5.8 | 5.1 | 11.7 | 6.0 | 7.0 |
| Springburn | 12.3 | 7.4 | 2.1 | 7.3 | 5.2 | 6.9 |
| TOTAL | 99.9 | 100 | 99.9 | 100 | 100 | 100 |
| <i>Base</i> | <i>1223</i> | <i>1239</i> | <i>1125</i> | <i>18066</i> | <i>2418</i> | <i>3923</i> |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

1.4.10 A key feature of religion in Glasgow is thus the concentration of the smaller religious traditions in certain parts of the city: in Kelvin (for Buddhists, Sikhs, and for those of ‘Another religion’); the Southside (for Jews), and in particular Govan (for Muslims and Sikhs). Such concentrations may have particular consequences for the provisions of council services.

1.5 GEOGRAPHIC DISTRIBUTIONS WITHIN THE CITY: WARDS

1.5.1 It is also possible to investigate the geographic patterns of Glasgow’s faith communities at a more localised level by examining council wards. However, as Glasgow comprises a very large number of council wards (79) we cannot examine them all in any great detail in this report. Here we wish to note only the more interesting or important wards in terms of religious distributions in the city.

1.5.2 Turning first to those Glaswegians who described their current religion as ‘none’, tables 1.5a and 1.5b show wards where this particular group comprises an unusually large or small proportion of the population:

Table 1.5(a) ‘No religion’ as a proportion of council wards (selected)

| ‘No religion’ - Highest concentrations | | | |
|---|----------|---------------|------------------------|
| Ward | % | Number | Ward population |
| Hillhead | 43.9 | 2621 | 5969 |
| Hyndland | 40.8 | 2789 | 6830 |
| North Kelvin | 37.6 | 2655 | 7067 |
| Kelvingrove | 37.3 | 2950 | 7907 |
| Partick | 37.2 | 2530 | 6796 |
| Hayburn | 36.8 | 2579 | 7007 |
| Langside | 34.1 | 2339 | 6869 |

Notes to table

Source: Census of Scotland, 2001

1.5.3 Table 1.5a shows the seven wards where persons of ‘no religion’ comprise over one-third of the population. Six of these wards can be found in a cluster to the west of the city centre – Hillhead, Hyndland, North Kelvin, Kelvingrove, Partick and Hayburn. Together these six wards contain around 12% of Glasgow’s ‘no religion’ population. If we include the adjacent wards of Woodlands and Anderston in this cluster, it accounts for one in six of the city’s no religion population (16%). Whilst this group is spread across the city, then, there is considerable evidence of a west-of-centre cluster, perhaps comprising (in part) the ‘student’ areas of Glasgow. This area comprises much of the Kelvin parliamentary constituency and the adjoining parts of Maryhill parliamentary constituency (in particular the Partick and Woodlands wards). For ease of shorthand this report will henceforth refer to this general area as ‘Kelvin-Woodlands’.

1.5.4 It should be noted at this point that here we are ranking wards in terms of the *proportions* in each who claim to be of ‘no religion’. As ward size varies, of course, it may be that there are other wards in the city where in *numerical* terms this group is also notable. This is true, for example, of Woodlands where we find 2,393 persons of ‘no religion’, comprising 32% of the ward’s population. Thus, *numerically* speaking, we find more ‘no religion’ persons in Woodlands than in Langside, though this is not true when we are speaking *proportionately*. In the following analysis we shall report primarily on proportions but will draw attention to the numerical size of ward’s faith groups where appropriate.

Table 1.5(b) ‘No religion’ as a proportion of council wards (selected)

| ‘No religion’ - Lowest concentrations | | | |
|--|----------|---------------|------------------------|
| Ward | % | Number | Ward population |
| Toryglen | 16.3 | 1047 | 6441 |
| Tollcross Park | 15.7 | 1133 | 7217 |
| Baillieston | 15.7 | 1275 | 8122 |
| Mount Vernon | 15.4 | 1250 | 8124 |
| Shettleston | 15.1 | 1197 | 7941 |
| Gartcraig | 15.0 | 1158 | 7723 |
| Wallacewell | 14.9 | 1129 | 7554 |

Notes to table

Source: Census of Scotland, 2001

1.5.5 Table 1.5b demonstrates the relatively even spread of the ‘no religion’ group across Glasgow. Even in those wards where its proportions fall below one sixth of the population, we still find numerically large numbers. Indeed in only one of the city’s 79 wards does the number of ‘no religion’ persons fall below one thousand. Even here, the 904 found in Bridgeton & Dalmarnock reflects the relatively small population size of the ward rather than a particularly low proportion of persons of ‘no religion’.

1.5.6 Just under one-third of Glaswegians (32%) described their current religion as ‘Church of Scotland’, and Tables 1.5c and 1.5d shows the seven wards in which this proportion is two-fifths or more, and the half dozen wards where it fell below one-fifth:

Table 1.5(c) Church of Scotland as a proportion of council wards (selected)

| Church of Scotland - Highest concentrations | | | |
|--|----------|---------------|------------------------|
| Ward | % | Number | Ward population |
| Blairdardie | 43.8 | 3222 | 7358 |
| Mount Vernon | 42.3 | 3440 | 8124 |
| Bridgeton/Dalmarnock | 41.7 | 2227 | 5338 |
| Knightswood Park | 41.5 | 3123 | 7522 |
| Jordanhill | 40.1 | 3128 | 7795 |
| Knightswood South | 39.7 | 2794 | 7029 |
| Garrowhill | 39.6 | 3558 | 8981 |

Notes to table

Source: Census of Scotland, 2001

1.5.7 It is more difficult to perceive any particular clustering amongst the Church of Scotland group – perhaps unsurprising given its numerical size. It might also be noted that in no ward does this group constitute anything close to a majority. It is true that four of the six wards with the highest concentration of Presbyterians (Blairdardie; Knightswood Park; Knightswood South; Jordanhill) are clustered on the far north-western portion of the city (in the Anniesland parliamentary area), but we do not find markedly high Church of Scotland concentrations in adjacent wards (such as Drumry; Summerhall; Anniesland; or Yoker).

1.5.8 In numerical terms we find that the Presbyterian population exceeds 3,000 in seven wards (five are shown in table 1.5c, the others are Baillieston and Shettleston wards), and more than 2,000 in 51 more. In the remaining 21 wards the Church of Scotland population exceeds 1,000. So there is little evidence that any area of the city is *particularly* 'Presbyterian'.

1.5.9 In terms of the areas of the city where the proportions of Presbyterians are relatively low, there seem to be two of note. One is the area we have already described as representing a cluster of people of 'no religion' (the west-of-centre area loosely described as 'Kelvin-Woodlands' and including Woodlands, Kelvingrove and Hillhead amongst other wards). The other is a 'Southside' area including Govanhill, Strathbungo and Pollokshields East. As we shall see the relatively small size of Presbyterians in these wards (and, indeed, in adjacent wards) reflects the relative concentration of other faith groups:

Table 1.5(d) Church of Scotland as a proportion of council wards (selected)

| Church of Scotland - Lowest concentrations | | | |
|---|----------|---------------|------------------------|
| Ward | % | Number | Ward population |
| Govanhill | 19.0 | 1485 | 7807 |
| Woodlands | 18.7 | 1403 | 7504 |
| Kelvingrove | 18.3 | 1447 | 7907 |
| Hillhead | 17.8 | 1064 | 5969 |
| Strathbungo | 16.4 | 1201 | 7302 |
| Pollokshields East | 13.8 | 1120 | 8097 |

Notes to table

Source: Census of Scotland, 2001

1.5.10 Just under one-third of the Glasgow population (29%) were enumerated as Catholic, and again Catholics are spread widely across Glasgow. However, as table 1.5e suggests, there are some areas of the city in which Catholics are more concentrated. The table shows those wards where Catholics comprise around two-fifths or more of the population. The table suggests three particular areas of Catholic concentration: the wards on the north-eastern edge of the city (Milton; Robroyston; and Wallacewell); in part of the Southside (Hutchesontown and Toryglen); and on the south-eastern edge of the city (Castlemilk and Carmunnock).

Table 1.5(e) Catholics as a proportion of council wards (selected)

| Catholics - Highest concentrations | | | |
|---|----------|---------------|------------------------|
| Ward | % | Number | Ward population |
| Toryglen | 45.5 | 2929 | 6441 |
| Hutchesontown | 43.0 | 2871 | 6682 |
| Carmunnock | 39.9 | 2910 | 7289 |
| Robroyston | 39.5 | 3525 | 8915 |
| Wallacewell | 38.9 | 2937 | 7554 |
| Milton | 38.1 | 2740 | 7184 |
| Castlemilk | 38.1 | 2646 | 6947 |

Notes to table

Source: Census of Scotland, 2001

1.5.11 However, it should be stressed that Catholics comprise 33-38% of the population in a further 23 of the city's wards, and these are spread across much of the rest of the city rather than being clustered in any particular areas. As we found with the Church of Scotland group, it seems difficult to identify areas of the city which are *particularly* 'Catholic'. There is another point of similarity between the Catholic and Presbyterian groups. Catholics too, are found in relatively low proportions in the 'Kelvin-Woodlands' area (including, amongst other wards, Kelvindale, Hyndland, Woodlands and Hillhead) where the 'no religion' group were relatively well represented. The ward where the fewest proportion of Catholics are found is the same as that for Presbyterians - Pollokshields East:

Table 1.5(f) Catholics as a proportion of council wards (selected)

| Catholics - Lowest concentrations | | | |
|--|----------|---------------|------------------------|
| Ward | % | Number | Ward population |
| Kelvindale | 16.4 | 1089 | 6659 |
| Hyndland | 16.0 | 1090 | 6830 |
| Woodlands | 15.9 | 1196 | 7504 |
| Jordanhill | 15.1 | 1174 | 7795 |
| Hillhead | 13.9 | 829 | 5969 |
| Pollokshields East | 11.8 | 953 | 8097 |

Notes to table

Source: Census of Scotland, 2001

1.5.12 The 'other Christian' category comprised 4% of Glaswegians, but because of the heterogeneous (and unknown) character of this group it is difficult to make many specific points about their dispersion across the city. In numerical terms this group ranges between a high of 740 persons (in Kelvingrove), and a low of 153 persons (in Ashfield). Across all of the city's wards this group comprises between 2-10% of the population.

1.5.13 Table 1.5g, however, does show a seeming cluster of 'other Christians' in precisely those wards where we have found a cluster of persons of 'no religion', that is the area we have called 'Kelvin-Woodlands'. All six of the wards noted in table 1.5g are found in this area. If we take these six wards together, and include the adjacent wards of Partick, Hayburn, and Woodlands, then we find that this area comprises over a fifth (22%) of the 'other Christian' group:

Table 1.5(g) 'Other Christian' as a proportion of council wards (selected)

| 'Other Christian' - Highest concentrations | | | |
|---|----------|---------------|------------------------|
| Ward | % | Number | Ward population |
| Hillhead | 10.2 | 606 | 5969 |
| Kelvingrove | 9.4 | 740 | 7907 |
| Hyndland | 9.0 | 616 | 6830 |
| Merchant City | 8.2 | 597 | 7255 |
| North Kelvin | 8.1 | 573 | 7067 |
| Kelvindale | 8.0 | 536 | 6659 |

Notes to table Source: Census of Scotland, 2001

1.5.14 Turning now to Glasgow's other religious traditions, it will be recalled that around 1,200 Glaswegians described their current religion as Buddhist. In only four wards do Buddhists number 50 persons or more, and these are shown in Table 1.5h. It might be noted that although the numbers are fairly small, the four wards fall into the 'Kelvin-Woodlands' area we have already noted as having fairly high 'no religion' and 'other Christian' populations:

Table 1.5(h) Buddhists as a proportion of council wards (selected)

| Buddhists - Highest concentrations | | | |
|---|----------|---------------|------------------------|
| Ward | % | Number | Ward population |
| Anderston | 1.2 | 81 | 6492 |
| Merchant City | 1.1 | 78 | 7255 |
| Kelvingrove | 1.1 | 85 | 7907 |
| Woodlands | 0.7 | 55 | 7504 |

Notes to table

Source: Census of Scotland, 2001

1.5.15 In more than half the city's wards (41 out of 79) the number of Buddhists fall into single figures, and in one further ward (Summerhill) we find no householders describing their current religion as Buddhism.

1.5.16 Glasgow's Hindus also numbered around 1,200 and table 1.5i shows the seven wards containing around 50 Hindu persons or more. Here two areas are of note (though again the small numbers here should be stressed). Yet again we find that the area described as 'Kelvin-Woodlands' is represented here, with four wards falling in this general area (Woodlands; Kelvindale; Kelvingrove; Merchant City), and another representing a westward continuation of it (Jordanhill). Also represented are two wards on the Southside (Strathbungo and Maxwell Park), both of which border Pollokshields East:

Table 1.5(i) Hindus as a proportion of council wards (selected)

| Hindus - Highest concentrations | | | |
|--|----------|---------------|------------------------|
| Ward | % | Number | Ward population |
| Woodlands | 1.7 | 128 | 7504 |
| Kelvindale | 1.2 | 82 | 6659 |
| Jordanhill | 0.9 | 68 | 7795 |
| Strathbungo | 0.8 | 62 | 7302 |
| Kelvingrove | 0.7 | 55 | 7907 |
| Maxwell Park | 0.7 | 50 | 7200 |
| Merchant City | 0.7 | 49 | 7255 |

Notes to table

Source: Census of Scotland, 2001

1.5.17 In more than half the city's wards (38 out of 79) the number of Hindus fall into single figures, and in ten further wards there are no householders who describe themselves as Hindus.

1.5.18 We have already discussed the concentration of Glasgow's Jewish population on the southern fringes of the city, and this is further illustrated by table 1.5j. The wards containing at least 50 Jewish persons are clustered on the southern Southside extending out to where the city's boundaries meet East Renfrewshire. If we add to these wards the others in this area of the city (Mount Florida; Govanhill; Pollokshields East; Darnley; and Carnwadric) we find that this area contains almost two-thirds (64%) of Glasgow's Jewish community:

Table 1.5(j) Jewish persons as a proportion of council wards (selected)

| Jewish persons - Highest concentrations | | | |
|--|----------|---------------|------------------------|
| Ward | % | Number | Ward population |
| Maxwell Park | 1.7 | 121 | 7200 |
| Langside | 1.6 | 111 | 6869 |
| Newlands | 1.4 | 111 | 7966 |
| Pollokshaws | 0.9 | 64 | 7241 |
| Strathbungo | 0.8 | 58 | 7302 |
| Battlefield | 0.7 | 53 | 7199 |
| Cathcart | 0.7 | 55 | 7856 |

Notes to table

Source: Census of Scotland, 2001

1.5.19 In more than half the city's wards (47 out of 79) the number of Jewish persons fall into single figures, and in eight further wards there are no householders who describe themselves as Jewish.

1.5.20 Glasgow's Muslims, too, prove to be concentrated upon the city's Southside. Whilst 3% of Glaswegians describe themselves as Muslim, eight of the city's wards contain a Muslim population of at least 8% (as shown in table 1.5k). Six of these wards comprise a wedge-shaped area on the Southside, running north to south from Kingston to Strathbungo, and west to east from Maxwell Park to Govanhill and Battlefield. Amongst no other religious group (except, perhaps, the Jewish community) do we find such an immediately obvious and striking geographical concentration. Pollokshields East in particular, stands out as a crucial focus for the Muslim population:

Table 1.5(k) Muslims as a proportion of council wards (selected)

| Muslims - Highest concentrations | | | |
|---|----------|---------------|------------------------|
| Ward | % | Number | Ward population |
| Pollokshields East | 39.2 | 3176 | 8097 |
| Maxwell Park | 17.8 | 1282 | 7200 |
| Strathbungo | 14.6 | 1068 | 7302 |
| Woodlands | 13.6 | 1024 | 7504 |
| Govanhill | 11.8 | 918 | 7807 |
| Kingston | 10.9 | 919 | 8434 |
| Battlefield | 8.8 | 632 | 7199 |
| Royston | 8.7 | 695 | 8001 |

Notes to table

Source: Census of Scotland, 2001

1.5.21 If we fill out this wedged area by including the five wards to its immediate south (Pollokshaws; Langside; Mount Florida; Cathcart; and Newlands) we find that this ‘Southside’ area contains over half (56%) of the city’s Muslims.

1.5.22 There is another ‘wedge’ north of the river centred upon a relatively large presence of Muslims in Woodlands. If we add to Woodlands the wards running south to the river (Kelvingrove and Anderston) we find a smaller pocket of Muslims within the ‘Kelvin-Woodlands’ area, these three wards comprising 10% of the city’s Muslim population.

1.5.23 By complete contrast the concentration of Muslims in Royston is not reflected by a notable Muslim presence in the surrounding wards. This in some large part will reflect the dispersal of asylum seekers – many of whom will be from Muslim areas of the world - to the Sighthill area of Royston ward. For example Royston contains relatively few (less than 50) persons born in Pakistan, but 856 persons born in areas where one might expect Muslim refugees to have fled from (Somalia, Middle East, Iran, Iraq, North Africa and Afghanistan). We return to place of birth in Section 2.4 below.

1.5.24 In more than half the city’s wards (49 out of 79) the number of Muslim persons falls below 100, including three wards where Muslim persons are enumerated in single figures.

1.5.25 Across Glasgow Sikhs made up 0.4% of the Census population. Table 1.5l shows the six wards where the number of Sikh persons exceeds one hundred. In around one-third of the city’s wards (28 out of 79) the number of Sikhs fall into single figures, and in four further wards there are no householders who describe themselves as Sikh.

Table 1.5(l) Sikhs as a proportion of council wards (selected)

| Sikhs - Highest concentrations | | | |
|---------------------------------------|----------|---------------|------------------------|
| Ward | % | Number | Ward population |
| Pollokshields East | 3.4 | 275 | 8097 |
| Maxwell Park | 2.2 | 160 | 7200 |
| Kingston | 1.9 | 161 | 8434 |
| Kelvindale | 1.7 | 112 | 6659 |
| Kelvingrove | 1.6 | 127 | 7907 |
| Woodlands | 1.5 | 115 | 7504 |

Notes to table

Source: Census of Scotland, 2001

1.5.26 Here we find a broadly similar pattern to that found for the city's Muslim and Hindu communities. Although the numbers here are small, it is striking that once again we find that parts of the area we've described as 'Kelvin-Woodlands' and those parts of the Southside around Pollokshields East are key locations for the city's Sikh population.

1.5.27 Two general areas of the city, therefore, seem particularly interesting in terms of their religious mix, and merit further consideration. The two areas are 'Kelvin-Woodlands', an area lying to the north and west of the city centre; and a broad area on the Southside, centred upon Pollokshields East. Table 1.5m summarises the religious profile of the wards at the core of these two broad areas in comparison with the religious profile of Glasgow as a whole.

1.5.28 Here we define the 'core' wards of 'Kelvin-Woodlands' as: Anderston; Hayburn; Hillhead; Hyndland; Kelvingrove; North Kelvin; Partick; and Woodlands. The 'core' of our area on the 'Southside' comprises Govanhill; Kingston; Maxwell Park; Pollokshields East; and Strathbungo.

1.5.29 In all the parliamentary constituencies of Glasgow we found that Christians, when taken as a whole constitute a majority of the population. Across the city Christians account for about two-thirds (65%) of all Glaswegians. Yet across the core wards of the two identified areas, Christians are in a minority, constituting 49% in 'Kelvin-Woodlands' and 36% in 'Southside'. This is largely because of the very high concentration of the 'no religion' category in the former, and – less markedly – of Muslims in the latter:

Table 1.5(m) Religious composition of ‘Kelvin-Woodlands’ and ‘Southside’ areas

| | Glasgow | | ‘Kelvin-Woodlands’ area | | ‘Southside’ area | |
|--------------------|---------------|--------------|----------------------------|-------------|------------------|--------------|
| | Number | % | Number | % | Number | % |
| None | 131189 | 22.7 | 20547 | 37.0 | 9048 | 23.3 |
| Church of Scotland | 182172 | 31.5 | 12393 | 22.3 | 8224 | 21.2 |
| Roman Catholic | 168733 | 29.2 | 10205 | 18.4 | 8038 | 20.7 |
| Other Christian | 23488 | 4.1 | 4424 | 8.0 | 1707 | 4.4 |
| Buddhist | 1194 | 0.2 | 361 | 0.6 | 111 | 0.3 |
| Hindu | 1209 | 0.2 | 339 | 0.6 | 177 | 0.5 |
| Jewish | 1083 | 0.2 | 132 | 0.2 | 240 | 0.6 |
| Muslim | 17792 | 3.1 | 2422 | 4.4 | 7363 | 19.0 |
| Sikh | 2374 | 0.4 | 398 | 0.7 | 720 | 1.9 |
| Another Religion | 3799 | 0.7 | 1394 | 2.5 | 401 | 1.0 |
| Not Answered | 44836 | 7.8 | 2957 | 5.3 | 2811 | 7.2 |
| <i>Base</i> | <i>577869</i> | 100.1 | <i>55572</i> | 100 | <i>38840</i> | 100.1 |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

2. RELIGION, ETHNICITY AND COUNTRY OF ORIGIN

Key findings:

- Most Glaswegians retain the religion of their upbringing, and the major religious communities recruit largely through birth. The major exception is with people of ‘no religion’, of whom many come from Christian backgrounds.
- There is considerable evidence of intra-Christian conversions; little movement between the Christian and other major tradition; and almost no movement between the other major faiths. Similarly inter-Christian intermarriage is common in Glasgow, although we find relatively high rates of ‘endogamy’ amongst Hindus, Muslims, and Sikhs
- Most Glaswegians from the Christian or Jewish faiths, or within ‘Another religion’, or ‘no religion’ describe their ethnic background as ‘White’.
- Most Hindus, Sikhs and Muslims describe their background as either ‘Indian’ or ‘Pakistani/Other South Asian’. Thus there are very strong associations between ‘Asian’ ethnicities and these three religious communities.
- Roughly equal proportions of Glasgow’s Buddhists are of a ‘White’ or ‘Chinese’ background.

2.1 - RELIGION AND RELIGIOUS BACKGROUND

2.1.1 Table 1.1 revealed some disparity between Census returns for current religion and religion of upbringing and comparing these allows us to consider whether religious and denominational boundaries are fixed, or whether they are permeable. In short can, and do, individuals change their religious affiliations and, if so, are there any discernible patterns amongst Glaswegians?

2.1.2 Table 2.1 summarises the relationship between current religion and religion of upbringing amongst eight religious groups (the amalgamated groups of ‘Other Christian’ and ‘Another religion’ are excluded here):

Table 2.1 Current religion by religion of upbringing

| % by column | None | Church of Scotland | Roman Catholic | Buddhist | Hindu | Jewish | Muslim | Sikh |
|------------------------|----------------|--------------------|----------------|--------------|--------------|--------------|---------------|--------------|
| <i>(brought up as)</i> | | | | | | | | |
| None | 53.4 | 1.8 | 0.9 | 13.5 | 1.5 | 2.0 | 0.5 | 0.7 |
| Church of Scotland | 25.6 | 91.4 | 1.6 | 12.2 | 0.7 | 1.6 | 0.4 | 0.2 |
| Catholic | 11.7 | 1.1 | 93.4 | 7.6 | 0.2 | 1.4 | 0.4 | 0.2 |
| Buddhist | 0.1 | * | * | 54.4 | 0.1 | 0 | * | * |
| Hindu | * | * | * | 0.5 | 93.9 | 0.1 | 0.1 | 0.1 |
| Jewish | 0.1 | * | * | 0.2 | 0.2 | 87.1 | * | 0.4 |
| Muslim | 0.2 | * | * | 0.2 | 0.3 | 0 | 95.8 | 0.8 |
| Sikh | * | * | * | 0.2 | 0.2 | 0.2 | 0.1 | 93.3 |
| Other Christian | 5.1 | 1.2 | 0.3 | 5.8 | 0.4 | 1.3 | 0.2 | 0.3 |
| Not answered | 3.5 | 4.5 | 3.7 | 5.2 | 2.4 | 6.2 | 2.2 | 3.7 |
| TOTAL | 99.9 | 100.2 | 100.1 | 99.8 | 99.9 | 99.9 | 99.9 | 99.8 |
| <i>Base</i> | <i>131,189</i> | <i>182,172</i> | <i>168,733</i> | <i>1,194</i> | <i>1,209</i> | <i>1,083</i> | <i>17,792</i> | <i>2,374</i> |

Notes to table

* denotes a percentage falling below 0.1%

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

2.1.3 The first thing to be noted is the ‘diagonal’ emphasised in bold. Here this represents the proportions within each religious group who say they were brought up in that faith. In other words, it shows the proportion of, say, Sikhs who were brought up as Sikhs. In most cases this diagonal represents a large majority within the religious group – very large majorities within the Church of Scotland (91%), Catholic (93%), Hindu (94%), Jewish (87%), Muslim (96%), and Sikh (93%) groups were brought up within that faith. Thus recruitment into these religious groups is largely by birth – relatively few people appear to be come into these religious groups through conversion.

2.1.4 There are two exceptions to this pattern. Only just over half of the Buddhist group say they were brought up as Buddhists. More than a quarter (26%) of Glasgow’s Buddhists were brought up as Christians; a smaller proportion were brought up in ‘no religion’ (14%), and relatively few (1%) were brought up in other religious traditions. Buddhism, therefore, seems to be marked out as proving successful in attracting converts from a Christian, or broadly ‘secularised’, background. However, it must be emphasised that the actual *numbers* here are very small – just 306 Glaswegians are converts to Buddhism from a Christian background.

2.1.5 A rather more substantial exception is the group describing their current religion as ‘none’. Again around half of this group (53%) were brought up outwith a religion, with most of the remainder (42%) having been ‘recruited’ from those with Christian backgrounds. In numerical terms, this represents 55,690 Glaswegians brought up as Christians, and 779 Glaswegians brought up in other faith traditions, who now regard their religion as ‘none’. Thus, in total, 10% of all Glaswegians have moved from a religious background to a current religion of ‘none’.

2.2 – MOVEMENT AND INTER-MARRIAGE BETWEEN RELIGIOUS GROUPS

2.2.1 The above data indicate that there is some permeability of faith boundaries, particularly in that there is some movement between a Christian upbringing and a current religion of ‘none’. But how permeable are specific religious boundaries, and can we find evidence of conversion *between*, rather than *out of*, religious faiths? Table 2.2a shows the destinations of individuals according to their religious upbringing: it shows the proportions from each background who have remained in that faith, those who have ‘moved’ out into a current no religion, and those who have converted into a new faith. It might be noted here that ‘moved’ is used in a loose sense. Whilst ‘moving’ may suggest a relatively passive process of ‘drifting away’ from one’s religious background many of those moving into the ‘no religion’ category and discarding their religious background may in fact be doing so as deliberately as a person who converts into a different faith.

Table 2.2(a) Religious upbringing and current religion

| % by column | None | Church of Scotland | Roman Catholic | Buddhist | Hindu | Jewish | Muslim | Sikh |
|-----------------|---------------|--------------------|----------------|------------|-------------|-------------|--------------|-------------|
| Same faith | n.a. | 79.9 | 88.7 | 70.0 | 88.7 | 73.7 | 96.5 | 91.0 |
| Different faith | 9.8 | 3.4 | 2.1 | 9.3 | 4.4 | 9.1 | 0.6 | 3.3 |
| Now no religion | 89.7 | 16.1 | 8.6 | 18.0 | 5.0 | 9.9 | 1.4 | 2.3 |
| Not answered | 0.5 | 0.6 | 0.5 | 2.8 | 2.0 | 7.3 | 1.6 | 3.3 |
| TOTAL | 100 | 100 | 99.9 | 100.1 | 100.1 | 100 | 100.1 | 99.9 |
| <i>Base</i> | <i>78,151</i> | <i>208,449</i> | <i>177,688</i> | <i>929</i> | <i>1280</i> | <i>1279</i> | <i>17667</i> | <i>2433</i> |

Notes to table

Percentages need not add up to 100 due to rounding.

‘n.a.’ denotes ‘not applicable’.

Source: Census of Scotland, 2001

2.2.2 Table 2.2a demonstrates that some religious traditions have been rather more successful than others in retaining the loyalties of their adherents. Thus we find fairly high ‘retention’ rates amongst those brought up as Catholics (of whom 89% describe their current religion as Catholic) or as Hindus (again 89%), or Sikhs (91%), and exceptionally high rates amongst Muslims (96%). It may be, of course, that what these individuals are retaining is not a close attachment to, and involvement with, their faith group, but an attachment to a particular religious identity. In terms of religious commitment – attending religious services, for example – the attachment of many of these individuals may be entirely nominal.

2.2.3 There are two other points of interest in Table 2.2a. It should be stressed that the ‘no religion’ group is not simply growing (as shown in earlier tables) but is also self-sustaining in

that most people (90%) of a ‘no religion’ background describe their current religion as ‘none’. Thus, unless there is a marked change in religious trends (and there is no evidence of such), the ‘no religion’ group will continue to expand strikingly.

2.2.4 The second point is that although most ‘religious mobility’ leads from Christian backgrounds to a current religion of ‘none’, the data do show that there is a low level of inter faith conversion. Although, proportionately these are small we should be alert to the numerical size of ‘conversions’ as, in real numbers, specific ‘convert’ groups may be more numerous than some of the smaller faith communities. Table 2.2b illustrates the size of those ‘convert’ groups numbering over 100 persons:

Table 2.2(b) Religious ‘conversions’ in Glasgow (selected)

| Upbringing | Current religion | Number |
|--------------------|-------------------------|---------------|
| None | Church of Scotland | 3,245 |
| None | Roman Catholic | 1,593 |
| None | Other Christian | 1,497 |
| Church of Scotland | Roman Catholic | 2,772 |
| Roman Catholic | Church of Scotland | 2,003 |
| Any Christian | Muslim | 186 |
| Any Christian | Buddhist | 306 |

Notes to table

Source: Census of Scotland, 2001

2.2.5 The highest number of ‘conversions’ are found amongst those moving from a ‘no religion’ upbringing into a Church of Scotland current religion, although it must be stressed that these 3,245 individuals are somewhat dwarfed by the 33,644 persons of a Kirk background moving in the opposite direction. Likewise, the 1,593 ‘gains’ by Catholicism from the ‘no religion’ group are outweighed by ‘losses’ of 15,295. Strikingly, for each ‘gain’ these mainstream churches have made from the ‘no religion’ category there have been 10 ‘losses’. This statistic, more than any other, probably best illustrates the secularising erosion now evident within these Christian traditions in Glasgow and beyond.

2.2.6 There is also considerable movement between the Church of Scotland and Catholic groups, with 4,775 having moved between these categories in their lifetime. The movement between Protestant and Catholic will be even greater when ‘other Christians’ are considered: although not shown in the table another 1,487 Glaswegians have moved (in either direction) between the Catholic and ‘Other Christian’ groups.

2.2.7 By contrast there is relatively little movement between the Christian faiths and the other major traditions with the two minor exceptions shown in the table. Some 306 Buddhists and 186 Muslims came from a Christian background, with relatively few Glaswegians moving in the opposite directions. There is almost no movement between the other traditions, with the total of individuals who have moved (in *any* direction) between Islam, Hinduism, and Sikhism numbering just 74.

2.2.8 How far are boundaries of faith communities reflected in that most intimate area, the choice of spouse or partner? Tables 2.2c and 2.2d illustrate the extent to which marriages in Glasgow are religiously endogamous (i.e. the extent to which both spouses are of the same religion), compared to the rate amongst married couples and amongst cohabiting couples in Scotland as a whole. Unfortunately Glasgow data for cohabiting couples is not yet available. (NB – the data show married and cohabiting couples living in the same household and thus does not include separated married couples).

2.2.9 Three religious groups show markedly high rates of in-marriage, with most married Muslims (93%), Sikhs (91%), and Hindus (86%) married to a person of the same faith. By sharp contrast Kirk Presbyterians and Catholics are much more likely to ‘marry out’. One-third of Glasgow’s Catholics have ‘married out’ - that this rate is lower than that found in Scotland as a whole in part reflects the greater concentration of Catholics in west central Scotland – in short Glasgow Catholics will have a proportionately wider choice of Catholic partners in the surrounding population than, say, Catholics in Aberdeen or Inverness. The reverse demographic pattern will, in part, explain the slightly lower relative rate of Church of Scotland rate of endogamy in Glasgow.

Table 2.2(c) Extent of religious endogamy in Glasgow

| | None | Church of Scotland | Roman Catholic |
|---|------|--------------------|----------------|
| % married to spouse of same religion (Glasgow) | 65.1 | 75.3 | 68.8 |
| % married to spouse of same religion (Scotland) | 67.4 | 81.3 | 59.4 |
| % cohabiting with partner of same religion (Scotland) | 70.9 | 59.6 | 33.9 |

Notes to table

Source: Census of Scotland, 2001

Table 2.2(d) Extent of religious endogamy in Glasgow

| | Buddhist | Hindu | Jewish | Muslim | Sikh |
|---|----------|-------|--------|--------|------|
| % married to spouse of same religion (Glasgow) | 63.0 | 85.7 | 62.2 | 93.0 | 91.1 |
| % married to spouse of same religion (Scotland) | 45.8 | 81.6 | 71.3 | 88.7 | 86.1 |
| % cohabiting with partner of same religion (Scotland) | 24.8 | 27.1 | 14.4 | 46.9 | 31.9 |

Notes to table

Source: Census of Scotland, 2001

2.2.10 The extent of Protestant-Catholic intermarriage should be stressed here – 19.7% of married Glasgow Catholics are married to someone who describes themselves as Church of Scotland or Other Christian. When we add to this the (unknown) number of Protestants and Catholics cohabiting, and the (also unknown) number who converted prior to marriage - which earlier figures suggest may be considerable – the boundary between Christian traditions seems to be fairly porous.

2.2.11 The Census data on ‘conversion’ and on intermarriage serve to signal that religious communities are not discrete, bounded entities existing in separate social worlds. The boundaries between religious groups may be very porous indeed, and ‘different’ communities may be connected by individual life histories, families and life partners.

2.3 - RELIGION AND ETHNICITY

2.3.1 Some religious groups have quite distinctive ethnic profiles, as shown in tables 2.3a and 2.3b, and whilst the number of Glaswegians belonging to ‘non-Western’ faiths is relatively small, the importance of these faiths to the city’s minority ethnic communities is striking. The overwhelming majority of Christians, and the non religious, describe their ethnic background as ‘White’, as do most of Glasgow’s Jewish community:

Table 2.3(a) Religion by Ethnic origin

| % by column | None | Church of Scotland | Roman Catholic | Other Christian | Jewish |
|-------------------------------|----------------|---------------------------|-----------------------|------------------------|---------------|
| White | 96.6 | 99.6 | 99.2 | 95.4 | 96.4 |
| Indian | 0.2 | * | 0.1 | 0.4 | 0.3 |
| Pakistani / Other South Asian | 0.4 | 0.1 | 0.1 | 0.4 | 0.3 |
| Chinese | 1.9 | 0.1 | 0.1 | 0.9 | 0 |
| Other | 0.9 | 0.2 | 0.5 | 2.9 | 3.0 |
| TOTAL | 100 | 100.1 | 100 | 100 | 100 |
| <i>Base</i> | <i>131,189</i> | <i>182,172</i> | <i>168,733</i> | <i>23,488</i> | <i>1,083</i> |

Notes to table

* denotes a percentage falling below 0.1%

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

2.3.2 By contrast an overwhelming majority of Hindus (95%) and Sikhs (93%), and a very large majority of Muslims (85%) describe their background as either ‘Indian’ or ‘Pakistani/Other South Asian’. Thus there are very strong associations between ‘Asian’ ethnicity and these three religious communities. However, it might also be noted that small minorities within these groups are ‘White’:

Table 2.3(b) Religion by Ethnic origin

| % by column | Buddhist | Hindu | Muslim | Sikh | Another religion |
|-------------------------------|-----------------|--------------|---------------|--------------|-------------------------|
| White | 40.7 | 3.4 | 5.6 | 4.3 | 94.6 |
| Indian | 2.1 | 82.1 | 1.0 | 89.3 | 0.9 |
| Pakistani / Other South Asian | 6.3 | 12.6 | 83.8 | 3.5 | 1.2 |
| Chinese | 41.4 | 0.1 | 0.1 | 0.1 | 1.2 |
| Other | 9.5 | 1.8 | 9.5 | 2.9 | 2.2 |
| TOTAL | 100 | 100 | 100 | 100.1 | 100.0 |
| <i>Base</i> | <i>1,194</i> | <i>1,209</i> | <i>17,792</i> | <i>2,374</i> | <i>3,799</i> |

Notes to table

* denotes a percentage falling below 0.1%

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

2.3.3 The small proportion (6%) of Glasgow Muslims describing themselves as ‘White’ number 997 – thus the association with ‘Muslim’ with ‘Asian’ should be tempered by the fact that there are approximately as many ‘White’ Muslims in Glasgow as there are Buddhists or Jewish people. An even larger proportion of Glasgow’s Muslims describe their ethnic origin as ‘Other’, numbering 1,693, making Glasgow’s Muslim community more ethnically mixed than is perhaps generally realised by outsiders. The most ethnically mixed religious group in Glasgow (at least in terms of the restrictive data available from the Census) is the city’s Buddhists. Roughly equal proportions of Glasgow’s Buddhists are of a ‘White’ (41%) or ‘Chinese’ (41%) background, whilst smaller but notable proportions are ‘Asian’ (8%) or ‘Other’ (10%).

2.3.4 Finally, the overwhelming majority of those respondents answering ‘Another religion’ prove to be white.

2.3.5 The above tables show how each *religion* is made up in ethnic terms, but it is also interesting to consider how each ethnic group is made up in religious terms. Table 2.3c represents the data in this way.

Table 2.3(c) Ethnic origin by religion

| % by column | White | Indian | Pakistani / Other S.Asian | Chinese | Other |
|--------------------|----------------|--------------|------------------------------|--------------|--------------|
| None | 23.2 | 7.0 | 2.8 | 64.5 | 19.9 |
| Church of Scotland | 33.3 | 1.4 | 0.8 | 2.7 | 7.7 |
| Roman Catholic | 30.7 | 2.3 | 1.0 | 4.5 | 14.9 |
| Other Christian | 4.1 | 2.0 | 0.6 | 5.6 | 11.4 |
| Buddhist | 0.1 | 0.6 | 0.4 | 12.7 | 1.9 |
| Hindu | * | 23.8 | 0.9 | * | 0.4 |
| Jewish | 0.2 | 0.1 | * | 0 | 0.6 |
| Muslim | 0.2 | 4.4 | 84.8 | 0.4 | 28.8 |
| Sikh | * | 50.8 | 0.5 | 0.1 | 1.2 |
| Another religion | 0.7 | 0.8 | 0.3 | 1.1 | 1.4 |
| Not answered | 7.7 | 6.9 | 8.0 | 8.3 | 11.8 |
| TOTAL | 100.2 | 100.1 | 100.1 | 99.9 | 100 |
| <i>Base</i> | <i>546,359</i> | <i>4,173</i> | <i>15,587</i> | <i>3,876</i> | <i>5,874</i> |

Notes to table

denotes a percentage falling below 0.1%;

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

2.3.6 Most 'White' Glaswegians describe themselves either as Christians (68%) or as of no religion (23%). Very few (around 1% combined) describe themselves as Buddhist, Hindu, Jewish, Muslim or Sikh. Glasgow's 'Indian' population are religiously mixed with just over half (51%) being Sikhs, and around a quarter (24%) Hindu. Rather smaller proportions are of no religion, Christian or Muslim.

2.3.7 The 'Pakistani / Other South Asian' group are largely of the Muslim faith (85%). This, in fact, may understate the extent to which this group are Muslim as most of those who did describe their religion as Muslim gave no answer on the religious question (8% of this ethnic category did not answer the current religion question).

2.3.8 The Chinese community have a distinctive religious profile in that they are the only ethnic group in which the largest religious category – and in this case a large majority (65%) – is represented by those who said their current religion was 'none'. Although the Chinese make up a significant proportion of Glasgow's Buddhists, Buddhism remains very much a minority taste amongst the city's Chinese population. Indeed as many of Glasgow's Chinese describe themselves as Christian (13%) as describe themselves as Buddhist (13%).

2.3.9 Section 1 discussed different 'clusters' within the city of certain religious groups – notably Muslims, Jewish people and Sikhs in the south of the city, and the clusters of Buddhists, Muslims and the non-religious in areas of 'Kelvin-Woodlands'. Here we wish to illustrate the extent to which religion does or does not map onto ethnic origin. We do not have space here to develop this analysis for all 79 wards, and instead we investigate ethnic differences within two specific groups – Buddhists and Muslims– in different parts of the city.

2.3.10 Turning first to the Muslim community, table 2.3d illustrates the ethnic background of Muslims in five wards. Three (Pollokshields East; Maxwell Park; Strathbungo) fall within the ‘Southside’ area described in Section 1; another in the ‘Kelvin-Woodlands’ area (Woodlands); and the last is Royston ward, which includes the Sighthill district, home to a number of asylum seekers. It is immediately clear that whilst very large majorities of Muslims in the ‘Southside’ wards and in Woodlands are of a Pakistani or other South Asian background, the Muslim population of Royston is far more ethnically diverse. Indeed, only a minority of Royston’s Muslims come from a Pakistani/South Asian background, with around half falling into the amorphous ‘other’ category, and a notable minority (17%) describing their ethnicity as ‘White’:

Table 2.3(d) Muslim ethnicity by selected ward

| % by column | Maxwell Park | Pollokshields East | Royston | Strathbungo | Woodlands |
|-------------------------------|---------------------|---------------------------|----------------|--------------------|------------------|
| White | 2.2 | 1.2 | 16.7 | 3.7 | 2.5 |
| Indian | 0.1 | 1.3 | 0 | 0.8 | 0.7 |
| Pakistani / Other South Asian | 96.4 | 95.9 | 35.3 | 90.4 | 88.2 |
| Chinese | 0 | 0.1 | 0.3 | 0 | 0 |
| Other | 1.3 | 1.5 | 47.8 | 5.0 | 8.6 |
| TOTAL | 100 | 100 | 100.1 | 99.9 | 100 |
| <i>Base</i> | <i>1282</i> | <i>3176</i> | <i>695</i> | <i>1068</i> | <i>1024</i> |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

2.3.11 Table 2.3e examines the more notable wards amongst the Buddhist community (namely those described earlier in table 1.5h). It might be recalled that, in overall terms, there was a rough split amongst Glasgow’s Buddhists between those of a White background and those of a Chinese background, each ethnic group comprising around 40%. In the four wards examined here, however, we find (despite the relatively small numbers of Buddhists) that ‘Chinese’ Buddhists predominate, constituting a majority of Buddhists in three of the wards, and just under half in the remaining ward. Indeed, these four wards together comprise 39% of all Buddhists of Chinese origin, compared to just 13% of all Buddhists of White origin. This suggests two things: that the apparent cluster of Buddhists in ‘Kelvin-Woodlands’ actually reflects the relatively high number of people of Chinese origin in the area, and that ‘White’ Buddhists are found pretty evenly spread (along with other people of White origin) across the entire city:

Table 2.3(e) Buddhist ethnicity by selected ward

| % by column | Anderston | Kelvingrove | Merchant City | Woodlands |
|-------------------------------|-----------|-------------|---------------|-----------|
| White | 25.9 | 24.7 | 10.3 | 21.8 |
| Indian | 1.2 | 0 | 0 | 0 |
| Pakistani / Other South Asian | 1.2 | 4.7 | 0 | 10.9 |
| Chinese | 66.7 | 47.1 | 82.1 | 60.0 |
| Other | 4.9 | 23.5 | 7.7 | 7.3 |
| TOTAL | 99.9 | 100 | 100.1 | 100 |
| <i>Base</i> | 81 | 85 | 78 | 55 |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

2.4 – RELIGION AND COUNTRY OF ORIGIN

2.4.1 As table 2.4a illustrates most Christians – in particular the Church of Scotland and Catholic groups – were born in Europe, as were most of the no-religion and Jewish groups:

Table 2.4(a) Religion by Continent of birth

| % by column | None | Church of Scotland | Roman Catholic | Other Christian | Jewish |
|---------------|---------|--------------------|----------------|-----------------|--------|
| Europe | 96.9 | 99.4 | 99.1 | 93.6 | 92.5 |
| Africa | 0.4 | 0.1 | 0.2 | 2.3 | 1.4 |
| Asia | 1.6 | 0.2 | 0.2 | 2.2 | 2.0 |
| North America | 0.6 | 0.2 | 0.3 | 1.2 | 3.0 |
| South America | 0.1 | * | * | 0.1 | 0.3 |
| Oceania | 0.4 | 0.1 | 0.1 | 0.5 | 0.6 |
| Other | * | * | * | * | 0.2 |
| TOTAL | 100.1 | 100.2 | 100.1 | 100 | 100 |
| <i>Base</i> | 131,189 | 182,172 | 168,733 | 23,488 | 1,083 |

Notes to table

* denotes a percentage falling below 0.1%

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

2.4.2 The remaining religions show as might be expected, a markedly different pattern. Whilst a majority of Sikhs and Muslims were born in Europe a significant minority were born in Asia, with the Asian born constituting a majority of Hindus. To some extent mirroring the ethnic profile of Glasgow's Buddhists we find a roughly even split amongst them between those born in Europe and those born in Asia:

Table 2.4(b) Religion by Continent of birth

| % by column | Buddhist | Hindu | Muslim | Sikh |
|---------------|--------------|--------------|---------------|--------------|
| Europe | 49.5 | 32.8 | 52.4 | 61.3 |
| Africa | 0.3 | 6.5 | 3.8 | 1.5 |
| Asia | 48.5 | 59.5 | 43.3 | 36.8 |
| North America | 1.2 | 0.3 | 0.1 | 0.1 |
| South America | 0 | 0.2 | * | 0 |
| Oceania | 0.3 | 0.6 | * | * |
| Other | 0.3 | 0.1 | 0.4 | 0.2 |
| TOTAL | 100.1 | 100 | 100.2 | 100 |
| <i>Base</i> | <i>1,194</i> | <i>1,209</i> | <i>17,792</i> | <i>2,374</i> |

Notes to table

* denotes a percentage falling below 0.1%

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

2.4.3 If we disaggregate these continent-level data into specific countries and regions we find that almost all of Glasgow's Church of Scotland group were born in Scotland (97%), as were the overwhelming majority of Glasgow's Catholics (93%). It might be noted that despite the common association of Scottish Catholicism with Ireland, relatively few of Glasgow's Catholics were born in either Northern Ireland or the Republic (taken together, 3%). This said, Irish-born Catholics number 5,714 making them more numerous than some of the other religious groups under discussion here.

2.4.4 Most of those who described their current religion as 'none' were born in Scotland (87%), although many were born elsewhere in the United Kingdom (8%). In numerical terms, 9,638 of this group were born in England, again a fairly substantial number of people.

2.4.5 Although most 'other Christians' (63%) were born in Scotland, a very sizeable minority were not, with 4,542 born in England, 1,226 born on the island of Ireland, and 1,030 in other parts of western Europe. Many of these England-born 'other Christians' will in all probability make up a significant proportion of Glasgow's Episcopalian/Anglican population:

Table 2.4(c) Religion by Country/Region of Birth (selected)

| % by column | None | Church of Scotland | Roman Catholic | Other Christian |
|--------------|----------------|--------------------|----------------|-----------------|
| Scotland | 86.9 | 97.0 | 92.7 | 62.9 |
| Other UK | 8.3 | 2.0 | 2.9 | 25.1 |
| Other Europe | 2.8 | 0.6 | 4.4 | 10.0 |
| Elsewhere | 2 | 0.4 | * | 2 |
| TOTAL | 100 | 100 | 100.1 | 100 |
| <i>Base</i> | <i>131,189</i> | <i>182,172</i> | <i>168,733</i> | <i>23,488</i> |

Notes to table

* denotes a percentage falling below 0.1%

Percentages need not add up to 100 due to rounding. Source: Census of Scotland, 2001

2.4.6 By contrast the only remaining group with a Scotland-born majority are the Jewish community, of whom three-quarters (75%) were born in Scotland. Around half of the remainder were born in England (12%). Just under half of Glasgow's Sikhs were born in Scotland (48%), with a sizeable minority (13%) born in other parts of the United Kingdom. Most of the remainder (33%) were Indian-born. Glasgow's Muslims show a slightly different pattern, with a very sizeable minority born in Scotland (43%), and just under one third (30%) born in Pakistan. As many Glasgow Muslims were born in the Middle East as were born in other parts of the United Kingdom (both 7%). A majority of Hindus are Asian-born with almost half (48%) born in India. One quarter (25%) were born in Scotland. Again the Buddhist profile seems to – in some part at least – overlap with its distinctive ethnic profile. Almost equal numbers of Buddhists were born in Scotland (37%) or the 'Other Far East' (37%), many of the latter probably from Hong Kong:

Table 2.4(d) Religion by Country/Region of Birth (selected)

| % by column | Buddhist | Hindu | Jewish | Muslim | Sikh |
|------------------|--------------|--------------|---------------|---------------|--------------|
| Scotland | 37.2 | 25.1 | 74.8 | 42.7 | 47.7 |
| Other UK | 9.8 | 7.4 | 12.4 | 7.4 | 13.4 |
| Other Europe | 2.5 | 0.7 | 5.3 | 2.6 | 0.4 |
| Africa | 0.3 | 6.1 | 1.2 | 1.2 | 1.3 |
| Middle East | 0.2 | 0.1 | 1.8 | 7.4 | 0 |
| China | 5.4 | 0 | 0 | * | * |
| Other Far East | 37.1 | 2.4 | 0.1 | 1.0 | 0.3 |
| India | 0.6 | 47.6 | 0 | 2.9 | 32.9 |
| Pakistan | 0.2 | 0.7 | 0.1 | 29.9 | 0.7 |
| Other South Asia | 5.1 | 8.8 | 0.1 | 1.9 | 2.8 |
| Elsewhere | 1.8 | 0 | 0 | 0 | 0 |
| TOTAL | 100.2 | 100 | 100 | 100.1 | 100.1 |
| <i>Base</i> | <i>1,194</i> | <i>1,209</i> | <i>17,792</i> | <i>17,792</i> | <i>2,374</i> |

Notes to table

* denotes a percentage falling below 0.1%

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

2.4.7 Again it is illuminating to turn these data around and examine how the people born in certain countries and regions break down by religious group. This is shown in tables 2.4e and 2.4f.

2.4.8 Relatively unsurprisingly, most of those people born in Scotland are either Christian (68%) or of 'no religion' (22%). Rather more of those born in England are of 'no religion' (39%), and this group also contain a relatively high proportion of 'other Christians', again, in some part, reflecting Episcopalians/Anglicans brought up in a Church of England background. Those born in Northern Ireland are disproportionately 'other Christian', again reflecting a number who will have carried their specific Irish Presbyterian or Episcopalian background with them. Unsurprisingly, most of those born in the Irish Republic describe their current religion as Catholic.

2.4.9 Those of Eastern European birth fall into three broad groups – those of ‘no religion’ (17%); Christians (40%, a majority of whom are Catholic); and Muslim (28%). To some extent these Eastern European Christians and Muslims may comprise some refugees and some currently seeking asylum:

Table 2.4(e) Selected area of birth by Religion

| % by column | Scotland | England | Northern Ireland | Republic of Ireland | Eastern Europe |
|--------------------|---------------|--------------|------------------|---------------------|----------------|
| None | 22.1 | 39.3 | 19.9 | 6.6 | 16.5 |
| Church of Scotland | 34.3 | 12.2 | 11.6 | 2.6 | 1.6 |
| Roman Catholic | 30.4 | 12.9 | 34.0 | 81.7 | 25.3 |
| Other Christian | 2.9 | 18.5 | 25.0 | 2.0 | 13.3 |
| Buddhist | 0.1 | 0.4 | 0.2 | * | 0 |
| Hindu | 0.1 | 0.3 | 0.1 | 0 | 0 |
| Jewish | 0.2 | 0.5 | 0.2 | * | 1.5 |
| Muslim | 1.5 | 5.1 | 0.2 | 0.3 | 28.1 |
| Sikh | 0.2 | 1.2 | 0.2 | * | 0.2 |
| Another religion | 0.5 | 2.3 | 1.7 | 0.5 | 1.5 |
| Not answered | 7.8 | 7.1 | 6.9 | 6.3 | 12.1 |
| TOTAL | 100.1 | 99.8 | 100 | 100 | 100.1 |
| <i>Base</i> | <i>515028</i> | <i>24508</i> | <i>4496</i> | <i>5113</i> | <i>1294</i> |

Notes to table

* denotes a percentage falling below 0.1%

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

2.4.10 A majority of those born in the Middle East are Muslim (66%), with a significant minority being Christian (12%). Very significant proportions of those born in China (75%) and ‘Other Far East’ (46%) describe their religion as ‘none’. Amongst those born in ‘Other Far East’ the proportion of Christians (22%) outnumbers Buddhists (16%). Thus, although a substantial number of Buddhists were born in the Far East the reverse is *not* true – relatively few Far East-born Glaswegians are Buddhists.

2.4.11 Those Glaswegians born in India are divided between Sikhs (33%), Hindus (24%) and Muslims (22%). Interestingly, although very few Glasgow Muslims were found to be Indian-born (3% - see table 2.4d), over one-fifth (22%) of Glasgow’s Indian-born are Muslims. Finally, almost all those born in Pakistan describe themselves as Muslim (89%), with most of the remainder (8%) having failed to answer the current religion question:

Table 2.4(f) Selected area of birth by Religion

| % by column | Middle East | China | Other Far East | India | Pakistan | Other S. Asia |
|--------------------|--------------------|--------------|-----------------------|--------------|-----------------|----------------------|
| None | 7.8 | 74.9 | 45.6 | 4.5 | 1.2 | 3.2 |
| Church of Scotland | 2.6 | 2.1 | 6.1 | 3.5 | 0.6 | 0.5 |
| Roman Catholic | 2.9 | 1.1 | 7.8 | 2.1 | 0.2 | 4.0 |
| Other Christian | 6.3 | 3.8 | 8.4 | 2.7 | 0.7 | 5.2 |
| Buddhist | 0.1 | 8.8 | 16.0 | 0.3 | * | 10.2 |
| Hindu | 0.1 | 0 | 1.0 | 24.3 | 0.1 | 17.3 |
| Jewish | 1.0 | 0 | * | 0 | * | 0 |
| Muslim | 66.4 | 0.5 | 6.7 | 22.2 | 88.8 | 37.4 |
| Sikh | 0 | 0.1 | 0.3 | 33.0 | 0.3 | 11.2 |
| Another religion | 2.1 | 0.5 | 1.1 | 0.5 | 0.2 | 0.5 |
| Not answered | 10.8 | 8.1 | 7.0 | 6.8 | 7.9 | 10.6 |
| TOTAL | 100.1 | 99.9 | 100.1 | 99.9 | 100.2 | 100.1 |
| <i>Base</i> | <i>1995</i> | <i>730</i> | <i>2766</i> | <i>2364</i> | <i>5995</i> | <i>597</i> |

Notes to table

* denotes a percentage falling below 0.1%

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

2.4.12 Earlier we saw that Glasgow's Muslim community was largely of Pakistani/South Asian ethnicity. Table 2.4g looks again at the Muslim community – in particular within three specific Parliamentary constituencies. Govan, where around 12% of the population is Muslim, comprises much of the 'Southside' area discussed above. Maryhill constituency includes the Woodlands ward which has a relatively high concentration of Muslims. Springburn has been chosen since a sizeable proportion of its Muslim population live in Royston ward where we might expect to find a fairly significant number of asylum seekers and refugees.

2.4.13 As we might have expected the Muslim community in Springburn has a strikingly different profile in terms of birthplace than is found in the other two areas. Whilst almost half (48%) of Govan Muslims were born in Scotland this is a little lower in Maryhill (43%) and significantly lower in Springburn (16%). Similarly, whilst a notable minority of Muslims in Govan (34%) and Maryhill (28%) were born in Pakistan, this accounts for only about one-in-nine (or 11%) in Springburn.

2.4.14 Indeed the profiles of Govan and Maryhill's Muslims are fairly similar in this respect except that rather more of the Muslim community in Maryhill was born in the Middle East (11% as compared to 2% in Govan). By sharp contrast, Middle Eastern-born Muslims make up over a quarter (28%) of Springburn's Muslim community, and the constituency also contains relatively large proportions of Muslims born in 'other South Asia', Eastern Europe, and Africa. These are precisely the areas that we would expect Muslim persons seeking refugee status in the United Kingdom to be fleeing from:

Table 2.4(g) Muslim birthplace by selected Parliamentary constituency

| % by column | Govan | Maryhill | Springburn |
|--------------------|--------------|-----------------|-------------------|
| Scotland | 47.9 | 43.3 | 16.4 |
| Other UK | 8.4 | 4.7 | 4.7 |
| Eastern Europe | 1.0 | 1.3 | 11.0 |
| Africa | 1.7 | 5.0 | 13.3 |
| Middle East | 2.0 | 10.8 | 28.3 |
| Pakistan | 33.7 | 28.2 | 11.0 |
| India | 3.4 | 2.5 | 0.5 |
| Bangladesh | 0.1 | 1.4 | 3.0 |
| Other South Asia | 0.7 | 0.2 | 5.8 |
| Elsewhere | 1.0 | 2.5 | 5.9 |
| TOTAL | 100 | 100 | 100 |
| <i>Base</i> | <i>7042</i> | <i>1689</i> | <i>1314</i> |

Notes to table

Source: Census of Scotland, 2001

2.4.15 Place of birth also offers us some limited clues about what kind of groups might make up the ‘other Christian’ category. For example, 4% of all Glaswegians were born in England, and 1% in Northern Ireland, but these proportions rise to 19% and 5% of Glasgow’s ‘other Christians’. Some within this group, though by no means all, will belong to Anglican or Episcopalian and other specific religious traditions. Table 2.4h shows that certain areas of the city have more England-born or Northern Ireland-born ‘other Christians’ than others:

Table 2.4(h) ‘Other Christian’ birthplace by selected Parliamentary constituency

| % by column | Govan | Kelvin | Maryhill |
|--------------------|--------------|---------------|-----------------|
| Scotland | 62.2 | 40.5 | 52.2 |
| England | 21.0 | 26.1 | 25.4 |
| Northern Ireland | 3.6 | 10.5 | 8.2 |
| Wales | 0.9 | 0.9 | 0.7 |
| Elsewhere | 13.3 | 22.0 | 13.5 |
| TOTAL | 100 | 100 | 100 |
| <i>Base</i> | <i>2672</i> | <i>4809</i> | <i>2687</i> |

Notes to table

Source: Census of Scotland, 2001

2.4.16 Kelvin is notable for its relatively high proportions of ‘other Christians’ who were born in England, Northern Ireland, or ‘Elsewhere’. In Kelvin almost 10% of the ‘other Christian’ group were born in Western Europe.

3. RELIGION AND SOCIO-ECONOMIC STATUS

NOTE: There is a very complex association between religious group and socio-economic status. It should be noted here that the following account is descriptive rather than analytic – many of the associations apparent from the tables will be heavily influenced by the different age and gender profiles of the religious groups rather than by ‘religion’ itself.

Key findings:

- ❑ Amongst both women and men the Church of Scotland and Catholic communities have almost identical occupational profiles.
- ❑ Amongst both men and women Hindus, Jewish-persons and ‘other Christians’ remain more likely to be in ‘managerial-professional’ occupations; Presbyterians, Catholics, Muslims and Sikhs remain relatively concentrated in ‘routine’ occupations.
- ❑ Home ownership is most common in the Jewish, Muslim and Sikh communities. Social renting is most common amongst Catholics, Presbyterians and the no religion group.
- ❑ Glasgow’s Presbyterians and Catholics have virtually the same educational profile, around half of each group having no qualifications. Strikingly, more than half the Hindu group are graduates, which may help to explain their relatively advantaged position in the labour market.

3.1 – RELIGION AND ECONOMIC STATUS

3.1.1 A majority of Christians and of the non-religious are ‘economically active’ although this is more marked amongst the ‘no religion’ group, and much less marked amongst Presbyterians and Catholics. To a considerable extent this relates to the age and gender profile of these groups outlined in Section 1. The ‘no religion’ group is disproportionately ‘young’ and ‘male’, whilst Presbyterians, particularly, are ‘older’ and ‘female’ – and this will strongly affect economic status. The age effect can be discerned in the proportions ‘retired’ or ‘Permanently sick or disabled’. These are particularly high amongst the ‘older’ Christian groups and relatively low amongst the ‘younger’ no-religion group:

Table 3.1(a) Religion and Economic Status

| % by column | None | Church of Scotland | Roman Catholic | Other Christian |
|------------------------------|----------------|--------------------|----------------|-----------------|
| Economically active | 66.4 | 51.4 | 52.8 | 56.6 |
| Working - Part-time | 8.9 | 9.0 | 9.6 | 9.5 |
| Working - Full-time | 46.4 | 35.2 | 34.9 | 37.7 |
| Unemployed | 6.1 | 4.8 | 5.5 | 3.7 |
| Full-time student | 4.9 | 2.4 | 2.8 | 5.7 |
| Economically inactive | 33.6 | 48.6 | 47.2 | 43.4 |
| Retired | 6.1 | 17.6 | 13.9 | 10.7 |
| Student | 7.9 | 4.0 | 4.3 | 14.1 |
| Looking after home/family | 6.1 | 6.2 | 6.8 | 5.4 |
| Permanently sick/disabled | 8.1 | 14.5 | 15.0 | 8.7 |
| Other | 5.4 | 6.3 | 7.2 | 4.5 |
| <i>Base (aged 16-74)</i> | <i>101,536</i> | <i>137,444</i> | <i>127,543</i> | <i>18,645</i> |

Notes to table

Source: Census of Scotland, 2001

3.1.2 A much more varied pattern is found amongst the other religious groups. Hindus prove to be relatively economically active, with Jewish persons a little less so, and only a narrow majority of Buddhists and Sikhs economically active. The profile of the Muslim group is striking, in that they are the only religious group within which a minority (42%) are recorded as economically active.

3.1.3 To some extent the Jewish profile here is a function of age, reflected in the relatively high proportions of retired or permanently sick persons. The low level of Buddhist economic activity is in some part related to the high proportion of economically inactive students (discussed below).

3.1.4 The Sikh and Muslim profiles may, in fact, be partly a function of cultural practices around gender. A fairly large proportion of Sikhs (11%) and, particularly, Muslims (18%) are looking after their home/family. The term ‘economically inactive’ should not, therefore, be confused with ‘unemployed’ as domestic labour is work, albeit undertaken outwith the *formal* labour market. The Muslim profile is also influenced by a relatively large proportion of students and a very low proportion of retired persons. This reflects the Muslim age profile noted in section 1.

3.1.5 The Hindu economic profile is distinctive in that they have relatively high rates of activity (in this respect they are second only to the ‘no religion’ group) and a relatively high proportion of students. As with the ‘none’ group this is partly a reflection of their gender balance and age profiles. It might be noted that relatively few Hindus fall into either the retired or permanently sick categories:

Table 3.1(b) Religion and Economic Status

| % by column | Buddhist | Hindu | Jewish | Muslim | Sikh |
|------------------------------|--------------|-------------|-------------|---------------|--------------|
| Economically active | 52.5 | 61.0 | 57.4 | 42.1 | 53.6 |
| Working - Part-time | 7.1 | 8.6 | 10.6 | 8.9 | 11.1 |
| Working - Full-time | 32.6 | 42.9 | 39.5 | 22.9 | 33.2 |
| Unemployed | 7.7 | 5.3 | 3.0 | 5.8 | 4.8 |
| Full-time student | 5.2 | 4.2 | 4.3 | 4.5 | 4.5 |
| Economically inactive | 47.5 | 39.0 | 42.6 | 57.9 | 46.4 |
| Retired | 6.5 | 3.9 | 14.0 | 3.3 | 5.9 |
| Student | 21.3 | 16.2 | 8.5 | 16.2 | 9.6 |
| Looking after home/family | 7.1 | 8.0 | 5.0 | 17.7 | 11.1 |
| Permanently sick/disabled | 5.3 | 3.9 | 9.9 | 6.7 | 7.9 |
| Other | 7.3 | 7.1 | 5.2 | 14.1 | 11.8 |
| <i>Base (aged 16-74)</i> | <i>1,057</i> | <i>986</i> | <i>765</i> | <i>12,037</i> | <i>1,674</i> |

Notes to table

Source: Census of Scotland, 2001

3.1.6 As noted above some religious groups are more likely to contain students than others. Table 3.1c notes the proportions in each group falling into one of the ‘student’ categories. It should be noted that for ease of presentation this table should be read left-to-right across the rows, rather than down the columns):

Table 3.1(c) Students by religious group

| % by row | Economically active students | Economically inactive students | All students as % of group | <i>Base (aged 16-74)</i> |
|--------------------|------------------------------|--------------------------------|----------------------------|--------------------------|
| None | 4.9 | 7.9 | 12.8 | <i>101,536</i> |
| Church of Scotland | 2.4 | 4.0 | 6.4 | <i>137,444</i> |
| Roman Catholic | 2.8 | 4.3 | 7.0 | <i>127,543</i> |
| Other Christian | 5.7 | 14.1 | 19.8 | <i>18,645</i> |
| Buddhist | 5.2 | 21.3 | 26.5 | <i>1,057</i> |
| Hindu | 4.2 | 16.2 | 20.4 | <i>986</i> |
| Jewish | 4.3 | 8.5 | 12.8 | <i>765</i> |
| Muslim | 4.5 | 16.2 | 20.7 | <i>12,037</i> |
| Sikh | 4.5 | 9.6 | 14.1 | <i>1,674</i> |

Notes to table

Source: Census of Scotland, 2001

3.1.7 Students comprise a particularly high proportion of Glasgow's Buddhists (27%), and relatively high proportions amongst Muslims (21%), Hindus (20%), and 'other Christians' (20%). They constitute a relatively low proportion amongst Presbyterians (6%) and Catholics (7%), and in part this will be a function of age, particularly amongst the Church of Scotland group.

3.1.8 The high proportion of students amongst some groups reflects a complex interplay of factors, certainly including age, and potentially reflecting some cultural values. It may be that certain groups (e.g. Hindus, Muslims) particularly prize education as a laudable and profitable activity. More speculatively, it may be that the relatively high proportion of Buddhist students reflects in part cultural norms within the Chinese community, visiting students from the Far East, and young people of a non-Buddhist background becoming Buddhists during their student years. Available data, unfortunately, do not allow us to investigate that possibility further.

3.2 – RELIGION AND OCCUPATIONAL CLASS

3.2.1 We find quite distinctive variations between religious groups when we consider the kinds of occupations people perform in the formal labour market. Occupational class in the Census, and most other contemporary social surveys, is measured by the National Statistics Socio-economic Classification (abbreviated to NS-SEC). The full NS-SEC classification has eight occupational variables, but for the purposes of this report we have collapsed the first two categories ("Large employers and higher managerial occupations" and "Higher professional occupations") into a single category of Managers and Higher Professionals. This simplifies the presentation of the data without losing very much of its subtleties. It is also important to note that gender remains a crucial component in the labour market with segmentation and disadvantage still a key feature. The following account, therefore, splits the data between men and women.

3.2.2 Looking first at male workers, table 3.2a shows the occupational profiles of the 'no religion' and Christian groups. Despite many anecdotal accounts of sectarian (and, specifically, anti-Catholic) discrimination in and around Glasgow, and despite related and long-standing concerns about the extent of relative Catholic disadvantage, there is a singularly striking aspect to the Census findings. In Glasgow (mirroring Scotland as a whole) the male occupational profile of Catholics and the largest Protestant grouping (the Church of Scotland) *are virtually identical*.

3.2.3 Where there is some evidence of male Protestant advantage relative to Catholics is amongst the 'Other Christian' category, who are almost three times more likely to be in the Managerial/Professional than are Catholics. Indeed almost one in four 'other Christian' men are in the 'highest' occupational grouping. However, it must be remembered that they are similarly advantaged compared to Presbyterians so this is not a straightforward 'Protestant-Catholic' issue. Indeed it will be remembered that the 'other Christian' group is a very disparate one, and its aggregate nature may mask considerable variations in (dis)advantage within this group. The 'no religion' group are also strikingly different from the Presbyterian and Catholic profile and are, indeed, broadly similar to the 'other Christian' group:

Table 3.2(a) Men - Religion by Occupation (NS-SEC, Classified persons only)

| % by column | None | Church of Scotland | Roman Catholic | Other Christian |
|--|--------------|---------------------------|-----------------------|------------------------|
| Managers/Higher Professionals | 16.5 | 9.0 | 8.2 | 23.7 |
| Lower Professional | 24.3 | 16.8 | 16.2 | 26.2 |
| Intermediate | 8.5 | 6.8 | 7.1 | 7.6 |
| Small employers/Own account workers | 7.0 | 7.0 | 7.6 | 6.0 |
| Lower supervisory/technical | 10.3 | 14.8 | 13.6 | 9.0 |
| Semi-routine occupations | 12.6 | 15.0 | 15.3 | 10.6 |
| Routine occupations | 12.1 | 19.3 | 20.0 | 10.0 |
| Never worked/long term unemployed | 8.8 | 11.1 | 12.0 | 6.9 |
| TOTAL | 100.1 | 99.8 | 100 | 100 |
| <i>Base</i> | <i>39130</i> | <i>43272</i> | <i>40428</i> | <i>5327</i> |
| Proportion of overall sample not classified (%) | 22.7 | 32.2 | 30.3 | 32.7 |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

3.2.4 Again we find considerable variation amongst the remaining religious groups, although the relatively small numbers of classified persons in some of the categories should be noted. The most striking group are the Hindu men, almost half of whom (49%) are Managers/Higher Professionals. Conversely, relatively few Muslims (10%) or Sikhs (6%) fall into this category. However, this need not demonstrate particular disadvantage among these two groups since we found broadly similar proportions amongst Presbyterians (9%) and Catholics (8%). In fact, the striking phenomenon is Hindu occupational success.

Table 3.2(b) Men - Religion by Occupation (NS-SEC, Classified persons only)

| % by column | Buddhist | Hindu | Jewish | Muslim | Sikh |
|--|-----------------|--------------|---------------|---------------|-------------|
| Managers/Higher Professionals | 17.6 | 48.8 | 24.4 | 9.5 | 6.1 |
| Lower Professional | 23.7 | 14.3 | 32.8 | 12.3 | 12.1 |
| Intermediate | 5.5 | 4.0 | 7.4 | 4.9 | 6.3 |
| Small employers/Own account workers | 14.0 | 14.6 | 13.7 | 23.1 | 27.4 |
| Lower supervisory/technical | 6.9 | 1.6 | 4.1 | 5.6 | 7.0 |
| Semi-routine occupations | 14.3 | 7.8 | 8.1 | 19.0 | 19.4 |
| Routine occupations | 5.8 | 4.3 | 5.9 | 7.8 | 12.2 |
| Never worked/long term unemployed | 12.1 | 4.6 | 3.7 | 17.7 | 9.5 |
| TOTAL | 99.9 | 100 | 100.1 | 99.9 | 100 |
| <i>Base</i> | <i>363</i> | <i>371</i> | <i>271</i> | <i>4493</i> | <i>654</i> |
| Proportion of overall sample not classified | 33.8 | 30.4 | 32.1 | 27.9 | 22.9 |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

3.2.5 That is not to say that there is no evidence of disadvantage. If we aggregate the three least advantaged occupational groups (those in 'Semi-routine' and 'Routine occupations' and the long-term unemployed), we find that this group accounts for almost half of Glasgow's Muslim male workers (45%) and almost as many Sikhs (41%). Likewise it accounts for very large proportions of the Church of Scotland group (45%) and of Catholics (47%). Considerably smaller proportions of the 'no religion' (32%), Buddhists (32%), and 'other Christian' (28%) groups fall into these categories. The lowest proportions of 'least advantaged' men are found amongst Glasgow's Hindus (17%) and Jewish-persons (18%). These figures, however, remain crude and general, and do not take into account differences (such as age) which may, in fact, be crucial. We shall return to this presently.

3.2.6 Do we find similar kinds of associations amongst female workers? Tables 3.2c and 3.2d replicate some, though by no means all, of the occupational patterns found amongst men. Again, the occupational profiles of Presbyterians and Catholics are strikingly similar, and again the 'other Christian' group is better represented amongst the 'higher' occupations. Indeed almost half (46%) of 'other Christian' women workers are in the 'highest' two groups, about the same proportions as table 3.2a found for 'Other Christian' men (50%). Non-religious women are also somewhat advantaged relative to Presbyterian and Catholic women, although this is less marked than was found amongst men.

Table 3.2(c) Women - Religion by Occupation (NS-SEC, Classified persons only)

| % by column | None | Church of Scotland | Roman Catholic | Other Christian |
|--|--------------|---------------------------|-----------------------|------------------------|
| Managers/Higher Professionals | 9.7 | 5.5 | 4.7 | 12.8 |
| Lower Professional | 28.3 | 22.4 | 22.4 | 33.1 |
| Intermediate | 17.5 | 18.8 | 17.4 | 16.6 |
| Small employers/Own account workers | 2.5 | 2.0 | 1.7 | 3.3 |
| Lower supervisory/technical | 4.5 | 5.0 | 4.9 | 3.5 |
| Semi-routine occupations | 18.0 | 21.3 | 22.3 | 14.8 |
| Routine occupations | 9.4 | 13.2 | 13.5 | 7.7 |
| Never worked/long term unemployed | 10.0 | 11.8 | 13.1 | 8.2 |
| TOTAL | 99.9 | 100 | 100 | 100 |
| <i>Base</i> | <i>36446</i> | <i>45192</i> | <i>44390</i> | <i>6299</i> |
| Proportion of overall sample not classified | 28.4 | 38.6 | 36.2 | 41.3 |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

3.2.7 Amongst the other religions we find a repeated pattern of relative advantage amongst Hindu and, in particular, Jewish women. Whilst 62% of Hindu men were in the two most advantaged occupational categories these categories account for 40% of Hindu women. The respective Jewish proportions were 57% amongst men and 48% amongst women.

3.2.8 The extent of disadvantage amongst women is less clear given the likelihood that many women may be classified as having 'never worked' or as being 'long-term unemployed' when they are, in fact, fully occupied with domestic responsibilities. Four groups stand out as having a very high proportion of "unemployed" women: Hindus (24% of women are not working); Buddhists (24%); and particularly Sikhs (42%) and Muslims (61%). It is highly likely that these figures reflect cultural norms within certain religious/ethnic groups rather than disadvantage in the labour market:

Table 3.2(d) Women - Religion by Occupation (NS-SEC, Classified persons only)

| % by column | Buddhist | Hindu | Jewish | Muslim | Sikh |
|--|-----------------|--------------|---------------|---------------|--------------|
| Managers/Higher Professionals | 9.2 | 20.8 | 14.7 | 3.8 | 4.2 |
| Lower Professional | 25.3 | 19.3 | 33.6 | 8.5 | 11.6 |
| Intermediate | 8.6 | 12.9 | 16.6 | 8.5 | 8.8 |
| Small employers/Own account workers | 9.8 | 7.3 | 8.5 | 4.2 | 9.8 |
| Lower supervisory/technical | 5.1 | 1.1 | 1.4 | 1.2 | 2.2 |
| Semi-routine occupations | 11.6 | 9.0 | 12.8 | 10.2 | 13.2 |
| Routine occupations | 6.3 | 6.2 | 4.7 | 2.3 | 8.2 |
| Never worked/long term unemployed | 24.1 | 23.5 | 7.6 | 61.3 | 42.1 |
| TOTAL | 100 | 100.1 | 99.9 | 100 | 100.1 |
| <i>Base</i> | <i>336</i> | <i>357</i> | <i>211</i> | <i>4389</i> | <i>646</i> |
| Proportion of overall sample not classified | 34.0 | 21.2 | 42.3 | 24.4 | 21.8 |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

3.2.9 Disentangling the effects of gender and age from these data are specialist issues beyond the scope of this report, but it is worth reflecting on what they might suggest about relative advantage and disadvantage in the labour market (and, by extension, what it might say about issues of discrimination). To do this we present a final NS-SEC table containing information only on men aged 25-49. By restricting the table to this section of the population we can ‘control’ for gender, and in a more limited way for age. In order to simplify matters even further we have aggregated the different occupational groupings into just three broad (and, therefore, crude) categories:

- ❑ *Managerial-Professional* (representing the first two groups of managerial and professional workers);
- ❑ *Intermediate* (containing the next three categories), and;
- ❑ *Routine* (containing Semi- and Routine occupations and the long-term unemployed)

3.2.10 What does table 3.2e tell us? Firstly, it tells us that controlling (in this restrictive sense) for age makes little impact on the overall pattern of data. Hindus, Jewish-persons and ‘other Christians’ remain more likely to be in ‘managerial-professional’ occupations; Presbyterians, Catholics, Muslims and Sikhs remain relatively concentrated in ‘routine’ occupations. Within this schema Buddhists and the non-religious remain somewhat in the middle:

Table 3.2(e) Men aged 25-49 - Religion by Occupation

| % by column | None | Church of Scotland | Roman Catholic | Other Christian | Buddhist | Hindu | Jewish | Muslim | Sikh |
|-------------------------|-------|--------------------|----------------|-----------------|----------|-------|--------|--------|------|
| Managerial-Professional | 45.6 | 30.0 | 28.7 | 55.8 | 47.1 | 62.8 | 62.5 | 23.4 | 20.0 |
| Intermediate | 25.6 | 29.1 | 29.1 | 21.6 | 22.9 | 21.4 | 24.6 | 34.2 | 40.7 |
| Routine | 28.7 | 41.0 | 42.3 | 22.7 | 30.0 | 15.7 | 13.0 | 42.4 | 39.3 |
| TOTAL | 99.9 | 100.1 | 100.1 | 100.1 | 100 | 99.9 | 100.1 | 100 | 100 |
| <i>Base</i> | 27083 | 25514 | 25337 | 3484 | 253 | 267 | 163 | 3248 | 445 |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

3.2.11 One final issue to consider about the relationship between religion and occupation is that of the potential direction of causal effects. For example, the assumption may well be that an individual's religion might have consequences for their occupation, in that they may face prejudice or discrimination, or that the tenets of their faith may predispose them towards (or away from) certain occupations. However, it is also possible that the reverse may be true and that, to some extent, an individual's occupation may affect their religion – or at least the way that they describe that religion in surveys.

3.2.12 An example of this relates to the occupational differences between Presbyterians, Catholics and the 'no religion' group. We know (from Section 1) that a large proportion of the 'no religion' group were brought up as Presbyterians or as Catholics but have, at some point, discarded this religious identity. It is possible that an individual's decision to retain or discard the religious identity of their childhood is to some extent mediated by their occupational mobility. In other words there may be a secular effect to upward social mobility by which Protestants and Catholics moving into higher-grade occupations *cease to regard themselves* as Protestants or Catholics as they gain other occupational identities. Again this issue is beyond the scope of this report but it is worth emphasising that showing an apparent association between two variables (e.g. occupation and religion) neither proves a causal relationship nor shows a clear causal direction.

3.3 – RELIGION AND HOUSING TENURE

3.3.1 There are clear variations in housing tenure across religious group. Around half the no religion and Christian groups are owner-occupiers. Around a quarter of Catholics and Presbyterians rented from Glasgow City Council⁷², much higher proportionately than any other group:

⁷² The Census was undertaken before the Council's housing stock was transferred to Glasgow Housing Association in March 2003.

Table 3.3(a) Religion and Housing Tenure

| % by column | None | Church of Scotland | Roman Catholic | Other Christian |
|---------------------|----------------|---------------------------|-----------------------|------------------------|
| Owned | 53.7 | 52.2 | 49.8 | 50.7 |
| Rented Council | 19.3 | 25.7 | 26.7 | 16.5 |
| Other social rented | 11.2 | 12.1 | 13.7 | 8.5 |
| Private rented | 11.1 | 4.6 | 4.5 | 15.8 |
| Rent free | 3.0 | 3.5 | 3.8 | 4.0 |
| Communal | 1.7 | 1.9 | 1.6 | 4.5 |
| TOTAL | 100 | 100 | 100.1 | 100 |
| <i>Base</i> | <i>131,189</i> | <i>182,172</i> | <i>168,733</i> | <i>23,488</i> |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

3.3.2 The groups most likely to own their own homes are Jewish-persons (63% of whom are owner-occupiers), Muslims (62%), and, in particular, Sikhs (77%). In the Jewish case this level of owner-occupation reflects the Jewish group's age and occupation profile. In the Muslim and Sikh case, however, it is possible that the high levels of home ownership (again considering their age and occupational profiles) are likely to be mediated to cultural values, in which home ownership is prized for its own sake. Equally, however, it may be that the high level of owner-occupancy in some groups reflects unmet housing needs within the social-rented sector. There may well be, for example, insufficient social housing of a suitable size for minority groups likely to have (relatively) large family households.

3.3.3 The relatively high rates of private renting amongst Buddhists and Hindus may, at least in part, reflect the proportions of these groups in student accommodation:

Table 3.3(b) Religion and Housing Tenure

| % by column | Buddhist | Hindu | Jewish | Muslim | Sikh |
|---------------------|-----------------|--------------|---------------|---------------|--------------|
| Owned | 50.3 | 54.1 | 63.3 | 61.9 | 76.8 |
| Rented Council | 10.8 | 4.6 | 8.9 | 8.5 | 6.0 |
| Other social rented | 8.9 | 5.3 | 7.7 | 7.0 | 4.8 |
| Private rented | 19.0 | 27.6 | 10.0 | 14.9 | 8.0 |
| Rent free | 4.4 | 6.2 | 2.9 | 7.1 | 3.9 |
| Communal | 6.6 | 2.2 | 7.4 | 0.7 | 0.5 |
| TOTAL | 100 | 100 | 100.2 | 100.1 | 100 |
| <i>Base</i> | <i>1,194</i> | <i>1,209</i> | <i>1,083</i> | <i>17,792</i> | <i>2,374</i> |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

3.4 – RELIGION AND EDUCATIONAL QUALIFICATION

3.4.1 The final socio-economic measure to be considered is highest attained educational qualification. The Census splits qualifications into four broad groups. Group 1 relates to qualifications at the ‘O’ or ‘Standard’ grade level or equivalent; Group 2 to qualifications around the ‘Higher’ grade level or equivalent; Group 3 to further education qualifications below the degree level (such as the Higher National Diploma) or equivalent; and Group 4 to Higher Education degrees or Professional Qualifications. It should be noted that age will be a crucial underlying factor in any individual’s attainment given the expansion of educational opportunities since the 1960s.

3.4.2 Mirroring the striking similarity of their occupational profile, Glasgow’s Presbyterians and Catholics have virtually the same educational profile, with almost a half in each group (both 48%) having no educational qualifications, and around one in eight (both 13%) having a degree. Again this might reflect an association between educational attainment and religious identity by which highly educated Presbyterians and Catholics discard their religious identity. Again we find a broadly similar pattern between the no-religion and other Christian groups:

Table 3.4(a) Religion and Educational Profile

| % by column | None | Church of Scotland | Roman Catholic | Other Christian |
|--------------------------|----------------|---------------------------|-----------------------|------------------------|
| No qualifications * | 26.8 | 47.9 | 48.0 | 24.9 |
| Group 1 | 19.5 | 21.8 | 21.9 | 15.4 |
| Group 2 | 18.4 | 12.3 | 12.3 | 19.6 |
| Group 3 | 8.1 | 5.0 | 5.2 | 6.0 |
| Group 4 | 27.2 | 13.1 | 12.6 | 34.2 |
| TOTAL | 100 | 100.1 | 100 | 100.1 |
| <i>Base (aged 16-74)</i> | <i>101,536</i> | <i>137,444</i> | <i>127,543</i> | <i>18,645</i> |

Notes to table

Percentages need not add up to 100 due to rounding.

* No qualifications’ includes qualifications outwith these groups

Source: Census of Scotland, 2001

3.4.3 Both the Muslim and Sikh populations show some similarity to Presbyterians and Catholics, although one in five Muslims (19%) are graduates. Strikingly, more than half the Hindu group possess higher education degrees, which may in some part explaining their relatively advantaged position in the labour market:

Table 3.4(b) Religion and Educational Profile

| % by column | Buddhist | Hindu | Jewish | Muslim | Sikh |
|--------------------------|-----------------|--------------|---------------|---------------|-------------|
| No qualifications * | 26.9 | 19.3 | 29.5 | 43.6 | 47.1 |
| Group 1 | 10.7 | 10.6 | 11.9 | 17.3 | 20.9 |
| Group 2 | 18.4 | 12.0 | 19.0 | 12.7 | 11.8 |
| Group 3 | 5.9 | 5.7 | 5.2 | 7.4 | 6.6 |
| Group 4 | 38.2 | 52.4 | 34.4 | 19.1 | 13.6 |
| TOTAL | 100.1 | 100 | 100 | 100.1 | 100 |
| <i>Base (aged 16-74)</i> | 1,057 | 986 | 765 | 12,037 | 1,674 |

Notes to table

Percentages need not add up to 100 due to rounding.

* No qualifications' includes qualifications outwith these groups

Source: Census of Scotland, 2001

4. RELIGION AND HEALTH INDICATORS

Key findings:

- Much of the data on health suggests a close association with the age profile of the faith community.
- However, in terms of reported health, life limiting illness and being 'permanently sick or disabled', there appears to be some evidence of Catholic disadvantage.

4.1 – RELIGION AND GENERAL HEALTH

4.1.1 The Census also asks householders to self rate their general health and to indicate whether or not they have a life-limiting illness or disability. Again to a very large extent these will be mediated by age profiles, and we can expect the ‘older’ groups (such as Presbyterians or Jewish people) to report poor health quite independently of their religion. Likewise, we would expect younger groups (such as Muslims and the no religion group) to report good health.

4.1.2 In fact, as tables 4.1a and 4.1b illustrate, there are less marked differences in self-reported health than age differences in the religious groups might have suggested. Presbyterians, Catholics and Jewish people *are* most likely to report that they are not in good health, but there is no particularly clear pattern beyond that. Given their age profile it may be that a Catholic disadvantage, which we did not find in occupational terms, is manifested in health terms:

Table 4.1(a) Religion and General Health

| % by column | None | Church of Scotland | Roman Catholic | Other Christian |
|--------------------|----------------|--------------------|----------------|-----------------|
| Good Health | 67.4 | 53.9 | 56.8 | 63.5 |
| Fairly Good Health | 21.7 | 27.3 | 24.9 | 23.1 |
| Not Good Health | 10.9 | 18.8 | 18.2 | 13.4 |
| TOTAL | 100 | 100 | 99.9 | 100 |
| <i>Base</i> | <i>131,189</i> | <i>182,172</i> | <i>168,733</i> | <i>23,488</i> |

Notes to table

Percentages need not add up to 100 due to rounding.
Source: Census of Scotland, 2001

Table 4.1(b) Religion and General Health

| % by column | Buddhist | Hindu | Jewish | Muslim | Sikh |
|--------------------|--------------|--------------|--------------|---------------|--------------|
| Good Health | 63.8 | 71.5 | 54.9 | 68.5 | 66.4 |
| Fairly Good Health | 26.0 | 20.0 | 25.3 | 21.1 | 21.7 |
| Not Good Health | 10.2 | 8.5 | 19.8 | 10.3 | 11.9 |
| TOTAL | 100 | 100 | 100 | 99.9 | 100 |
| <i>Base</i> | <i>1,194</i> | <i>1,209</i> | <i>1,083</i> | <i>17,792</i> | <i>2,374</i> |

Notes to table

Percentages need not add up to 100 due to rounding.
Source: Census of Scotland, 2001

4.2 – RELIGION AND LIMITING ILLNESS

4.2.1 In terms of life-limiting illnesses we find high levels amongst Presbyterians (32%) and Jewish-persons (33%), as we might have expected given their ‘older’ profile, but we also find relatively high rates of limiting illness amongst Catholics (29%) and ‘other Christians’

(24%). Again this might indicate that there is some health disadvantage amongst Catholics. Amongst all other groups the proportions of people with life-limiting illnesses vary between the relatively low levels found amongst Glasgow’s Hindus (14%) and Sikhs (18%):

Table 4.2(a) Religion and General Health

| % by column | None | Church of Scotland | Roman Catholic | Other Christian |
|--------------------------------|----------------|---------------------------|-----------------------|------------------------|
| Has limiting long-term illness | 17.3 | 32.4 | 29.3 | 24.1 |
| Has not | 82.7 | 67.6 | 70.7 | 75.9 |
| TOTAL | 100 | 100 | 100 | 100 |
| <i>Base</i> | <i>131,189</i> | <i>182,172</i> | <i>168,733</i> | <i>23,488</i> |

Notes to table

Source: Census of Scotland, 2001

Table 4.2(b) Religion and General Health

| % by column | Buddhist | Hindu | Jewish | Muslim | Sikh |
|--------------------------------|-----------------|--------------|---------------|---------------|--------------|
| Has limiting long-term illness | 16.8 | 13.8 | 33.1 | 15.7 | 18.3 |
| Has not | 83.2 | 86.2 | 66.9 | 84.3 | 81.7 |
| TOTAL | 100 | 100 | 100 | 100 | 100 |
| <i>Base</i> | <i>1,194</i> | <i>1,209</i> | <i>1,083</i> | <i>17,792</i> | <i>2,374</i> |

Notes to table

Percentages need not add up to 100 due to rounding.

Source: Census of Scotland, 2001

4.3 – RELIGION AND PERMANENT SICKNESS OR DISABILITY

4.3.1 To conclude this section we wish to revisit one of the categories discussed in Section 3.1, namely the proportion of people who are economically inactive due to permanent sickness or disability (henceforth abbreviated as PSD). Tables 4.3a and 4.3b report the proportions in each religious group who fall into this category firstly by the Glasgow City Council area, and then by the ten Parliamentary constituencies. As noted earlier, we have to be cautious with this measure as to some extent the proportions will reflect the differing age profiles of the religious groups.

4.3.2 People from the (relatively youthful) ‘no religion’ group are relatively unlikely to fall into the PSD category. Across Glasgow City and most of the constituencies the proportions in this group who are PSD fall below 10%, the only exception being Shettleston, which has a particularly high proportion overall of persons who are PSD.

4.3.3 Another notable feature here is the apparent similarity in the proportion of Catholics and Presbyterians who report being PSD. In only three constituencies (Govan; Kelvin; Rutherglen) do we find a difference of 1% or more between these groups. However, as we have already noted, it might have been expected that the relatively older age profile of the Church of Scotland group would have manifested itself in higher rates of PSD than found

amongst Catholics. That it does not again hints that there may well be some health disadvantage borne by Glasgow's Catholics. In some areas relatively high proportions of the 'other Christian' group report being PSD, whilst in others the proportions are relatively low. This largely reflects the heterogeneous nature of this amalgamated group but also hints that some Protestant minorities may carry a health disadvantage:

Table 4.3(a) Religion and Permanent Sickness/Disability by constituency

| % Permanently sick or disabled (aged 16-74) | All people | None | Church of Scotland | Roman Catholic | Other Christian |
|--|-------------------|-------------|---------------------------|-----------------------|------------------------|
| Glasgow City | 12.4 | 8.1 | 14.5 | 15.0 | 8.7 |
| Anniesland | 11.5 | 8.3 | 13.2 | 13.5 | 9.1 |
| Baillieston | 14.2 | 11.3 | 15.3 | 15.3 | 13.0 |
| Cathcart | 10.2 | 7.3 | 11.4 | 11.8 | 9.0 |
| Govan | 10.5 | 6.8 | 12.7 | 14.5 | 7.1 |
| Kelvin | 7.8 | 4.3 | 10.7 | 12.3 | 3.7 |
| Maryhill | 13.7 | 8.5 | 17.0 | 17.4 | 7.7 |
| Pollok | 12.4 | 9.5 | 13.9 | 13.3 | 13.6 |
| Rutherglen | 10.8 | 8.3 | 11.1 | 12.5 | 8.6 |
| Shettleston | 17.2 | 12.3 | 19.9 | 20.0 | 14.3 |
| Springburn | 14.6 | 9.9 | 17.0 | 16.2 | 11.5 |

Notes to table

Source: Census of Scotland, 2001

4.3.4 In terms of the remaining religions we find, as we might have expected from their age profiles, that Buddhists and Muslims are relatively unlikely to report being PSD. That, however, does not hold entirely true for the Sikh population. As some of the religious groups reported in table 4.3b have a relatively small presence in some constituencies (in particular Baillieston), we do not report the proportions who are PSD where the number of persons aged 16-74 in any religious group in a given constituency falls below 50 persons. Such occurrences are marked in the table with the following symbol: “^”.

Table 4.3(b) Religion and Permanent Sickness/Disability by constituency

| % Permanently sick or disabled (aged 16-74) | All people | Buddhist | Hindu | Jewish | Muslim | Sikh |
|--|-------------------|-----------------|--------------|---------------|---------------|-------------|
| Glasgow City | 8.1 | 5.3 | 3.9 | 9.9 | 6.7 | 7.9 |
| Anniesland | 11.5 | 6.5 | 4.0 | 11.4 | 6.4 | 5.2 |
| Baillieston | 14.2 | ^ | ^ | ^ | 4.2 | 16.7 |
| Cathcart | 10.2 | 7.9 | 5.4 | 10.0 | 5.7 | 10.0 |
| Govan | 10.5 | 6.1 | 6.2 | 12.2 | 7.5 | 8.0 |
| Kelvin | 7.8 | 4.0 | 2.8 | 3.3 | 6.0 | 6.6 |
| Maryhill | 13.7 | 4.5 | 2.5 | ^ | 8.0 | 9.5 |
| Pollok | 12.4 | 3.8 | ^ | 15.9 | 4.9 | 2.4 |
| Rutherglen | 10.8 | ^ | ^ | 13.2 | 2.8 | 12.5 |
| Shettleston | 17.2 | 7.8 | 1.5 | 10.8 | 7.0 | 11.4 |
| Springburn | 14.6 | 3.9 | 9.2 | 5.6 | 4.2 | 3.5 |

Notes to table

^ denotes constituencies where number of persons aged 16-74 in religious group falls below 50

Source: Census of Scotland, 2001

ANNEXES

ANNEX 1: QUESTIONS FOR FOCUS GROUPS AND INTERVIEWS

Introductory questions

- a. What is it like living as [a Muslim, Hindu etc.] in Glasgow?
 - i. Can you illustrate with specific examples?
- b. How well would you say your Faith Community is accepted in the City?
- c. How far do you think your Faith Community is involved in the life of the city?
 - i. What prevents you (pl) being involved?
 - ii. What helps you (pl) to be involved?

Your Faith Community and Glasgow

- d. How much does your Faith Community (in general) know about what Glasgow City Council provides?
 - i. Where/how do you (pl) get your information?
- e. How far do you think Glasgow City Council is meeting the needs of your Faith Community?
 - i. If not, what needs do you want them to address? Who do you talk to about this?
 - ii. If yes, how do the Council know they are? What mechanisms are there for you to communicate with them?
- f. How much do you think the people of Glasgow know about your faith group?
 - i. How do they know?
 - ii. How does your faith group help them to know?
 - iii. What part does Glasgow City Council play in them knowing?
- g. How would you describe the attitude of the general public in Glasgow City to your Faith Community?

Your Faith Community and Inter Faith Issues

- h. How would you describe your faith communities' attitude to inter faith events/celebrations/ activities?
- i. When your Faith Community organises an event or celebration do you think spontaneously about inviting people from other faiths or the City Council?
 - i. If not, why not? By what process do invitations get issued?
- j. How would you describe the attitude of members of other faiths to your Faith Community?

- i. Does it vary by faith group? In what way?
 - ii. Which group do you consider to be the most understanding/empathetic to your Faith Community?
- k. How much does your Faith Community know about other faith groups in the city?

Your Faith Community and Glasgow City Council

- l. What are the main things that concern your Faith Community at the moment?
 - i. How far do you think that the City Council is able to help your Faith Community work through these issues?
- m. Can you think of any times when, or reasons why, your Faith Community might be reluctant to talk with or work with the City Council?
- n. What sort of things would you like the City Council to do or organise for your Faith Community?
 - i. In what ways could your Faith Community help the City Council to do them?
- o. How important is it for your community to be in contact with Glasgow City Council?
 - i. What do you want to get out of the relationship?
 - ii. What do you think your community brings to the relationship?

Closing questions

- p. Is there anything that you would have liked us ask about?
- q. Is there anything else you would like to say to us?

ANNEX 2 QUESTIONS FOR FORUM OF FAITH AND SCOTTISH INTER FAITH COUNCIL FOCUS GROUPS

Introductions

Aims

Your aims speak of working together on areas *of* common ground and *for* shared *religious* values *in the city*? What does this mean?

Dream for Inter faith work in Glasgow

- a. What is your dream for inter faith work in Glasgow City Council? If you don't have one - why not?
- b. Name one main barrier to the achievement of your dream.

The Relationship of Faith Communities to Glasgow City Council

- a. Give a general description
- b. What level of engagement is there? Does it vary by faith group? Why? Who is most engaged? Who is least engaged? Why?
- c. Why do faith communities want to engage? What do they get out of it?
- d. What are the barriers to them engaging?

Pressing policy and/or local issues that concern faith communities in the Glasgow area

- a. List them.
- b. Are these concerns shared by all faiths? If not who is not included? Why?
- c. Why are these policies or local issues important?
- d. Do, and if so how do, the communities work together to address issues? Example?
- e. On which of those issues is the Council doing enough? On which could they do more?

How would you describe the state of religious tolerance in the city at the moment?

- a. Which faith communities are under pressure and why?
- b. Which faith communities are having most problems being integrated or accepted in the city? Why?
- c. What is being done by ordinary adherents of faith communities, leaders of faith communities and Glasgow City Council to address religious tolerance issues?
- d. What role are agencies like police and social justice playing?

Inter Faith Co-operation in Glasgow City

- a. What is working well in terms of inter faith co-operation in the city?
- b. Anything else you want to say?

ANNEX 3 QUESTIONS FOR FOCUS GROUP OF GLASGOW CITY COUNCIL OFFICIALS

Introductions

Wisdomstorm

- a. Which faith groups are you conscious of in the city area?
- b. Which group do the council interact with most? Over what issues/policy
- c. Which group do the council interact with least? Over what issues/policy

The relationship of faith communities to Glasgow City Council

- a. Why does Glasgow City Council want to engage faith communities? What is distinctive about them?
- b. What level of engagement is there? Does it vary by faith group? Why?
- c. Who does your dept. engage most? Who does your dept engage least? Why?
- d. Why do you think faith communities want to engage with the Council?
- e. What do they get out of it?
- f. What barriers prevent engagement between Glasgow City Council and faith communities?

Policy and/or local issues that concern faith communities in Glasgow City Council area

- a. What do you think are the general policy/local issues that concern faith communities?
- b. Thinking of your dept./area of work, are there other policies/issues that may have a specific impact on faith communities?
- c. Why do you think these policies or local issues are important to faith communities?
- d. Do your policies/areas of work impact all faith communities equally? Explain.
- e. Do you (your dept.) find yourself working with groups which represent more than one faith tradition or with individual faith traditions? Does it vary by policy/issue? Examples?
- f. How far do Glasgow City Council Depts. work together to address policies/issues with faith communities?

How would you describe the state of religious tolerance in the city?

- a. Which faith communities are under pressure and why?
- b. Which faith communities are having most problems being integrated or accepted in the city? Why?
- c. What is being done by ordinary adherents of faith communities, leaders of faith communities and Glasgow City Council to address religious tolerance issues
- d. What role are agencies like police and social justice playing?
- e. How would you describe the relationship of race and religion in community relationships?

ANNEX 4 QUESTIONNAIRE

The **Scottish Executive** and **Glasgow City Council** want to learn from the experience of member of faith communities in the area served by the City Council. They have, therefore, asked the **Centre for Theology and Public Issues** at the **University of Edinburgh** to carry out research using focus groups and interviews with people of various religious groups across the City.

We value your input and want to:

- **Hear** about the contact your faith community has with Glasgow City Council
- **Listen** to your views on the services the Council provides
- **Find out** how the Council can best serve the needs of your faith group.

The research will also help in preparing the job description of an **Inter faith Liaison Officer**.

Thank you for taking the time to complete this questionnaire – your views matter.

Copies of this questionnaire are available in Urdu, Punjabi, Arabic and Farsi.

First, some details about yourself:

Male Female Your age (please write in) _____

What religion do you belong to?

Christian Buddhist Sikh Baha'i No Religion
Muslim Jewish Hindu Another religion

If you belong to a specific tradition, body, or denomination within that faith, please write it in here:

What is your ethnic group?

White Asian-Indian Asian-Pakistani
Asian-Chinese Asian-Other Black-African
Black-Caribbean Black-Other

Mixed or Other background (please tell us which) _____

Are any of the following policy issues of particular concern to you as a result of your religion?

(Please tick all those which apply)

Health Crime Housing Social Justice
Schools Leisure Equality Further/higher
Culture Employment Policing education

Others (please state) _____

Are any of the following local issues of particular concern to you as a result of your religion?

(Please tick all those which apply)

Leisure facilities in general Public transport Street Lighting
Leisure facilities for children Vandalism Crime/disorder
Leisure facilities for teenagers Racist abuse Religious/Sectarian abuse

Others (please state) _____

Should Glasgow City Council play a role in faith community events? Yes No

If yes, what should that role include? (Please tick all that apply)

Initiating Making facilities available Funding
Organising Promoting

Others (please state) _____

Should Glasgow City Council have a role in encouraging Inter Faith co-operation? Yes No

If yes, what should that role include? (Please tick all that apply)

Initiating Making facilities available Funding
Organising Promoting

Others (please state) _____

How would you describe your faith community's involvement in Inter Faith events, celebrations, or other activities? (Please circle one)

Far too little Too little About right Too much Far too much There is none

How would you describe the attitude of the general public in Glasgow City to people of your religion? (Please circle one)

Very welcoming Quite welcoming Indifferent Quite hostile Very hostile

Are there any barriers to Glasgow City Council working closely with your faith community? (please tick one)

Yes – mostly on the part of Glasgow City Council
Yes- mostly on the part of the faith community
Yes- mostly on the part of Glasgow City Council *and* my faith community
No, there are no such barriers

In your opinion, how important is it that the following bodies work closely with your faith community?

Glasgow City Council (Please tick one)

Very important Fairly important Not very important Not important at all

Scottish Executive (Please tick one)

Very important Fairly important Not very important Not important at all

UK Government (Please tick one)

Very important Fairly important Not very important Not important at all

How would you describe the involvement of Glasgow City Council in faith community events? (Please tick one)

Far too little Too little About right Too much Far too much There is none

Please now return this form in the prepaid envelope provided – many thanks for your views.

ANNEX 5 PARLIAMENTARY AND WARD BOUNDARIES

Parliamentary and ward boundaries do not, in all cases, coincide and the following tables are intended to be used as a rough guide only. More information about Glasgow's council wards can be found at:

http://www.glasgowcitycouncil.co.uk/html/about/facts/wards_2003/index.htm

Table 5.1(a) Parliamentary and Ward boundaries

| Constituency: | ANNIESLAND | BAILLIESTON | CATHCART |
|----------------------|-------------------|-----------------------|--------------------|
| Comprises (wards): | Anniesland | Baillieston | Battlefield (part) |
| | Blaidardie | Barlanark | Carmunnock |
| | Drumry | Easterhouse | Carnwadric (part) |
| | Jordanhill (part) | Garrowhill | Castlemilk |
| | Kelvindale | Garthamlock | Cathcart |
| | Knightswood Park | Greenfield | Darnley (part) |
| | Knightswood South | Mount Vernon | Glenwood |
| | Maryhill (part) | Parkhead (minor part) | King's Park (part) |
| | Summerhill | Queenslie | Langside (part) |
| | Yoker | Tollcross park (part) | Mount Florida |
| | | | Newlands (part) |
| | | | Pollokshaws (part) |

Table 5.1(b) Parliamentary and Ward boundaries

| Constituency: | GOVAN | KELVIN | MARYHILL |
|----------------------|---------------------|-------------------|--------------------|
| Comprises (wards): | Drumoyne | Anderston | Ashfield |
| | Govan (part) | Hayburn | Firhill |
| | Ibrox | Hillhead | Keppochhill (part) |
| | Kingston (part) | Hyndland | Maryhill (part) |
| | Langside (part) | Jordanhill (part) | Milton |
| | Maxwell Park (part) | Kelvingrove | North Kelvin |
| | Newlands (part) | Merchant City | Summerston |
| | Pollokshaws (part) | Partick | Woodlands |
| | Pollokshields East | Scotstoun | Wyndford |
| | Strathbungo (part) | Victoria Park | |

Table 5.1(c) Parliamentary and Ward boundaries

| Constituency: | POLLOK | RUTHERGLEN | SHETTLESTON |
|----------------------|---------------------|--------------------|-------------------------|
| Comprises (wards): | Cardonald | King's Park (part) | Battlefield (part) |
| | Carnwadric (part) | Toryglen (part) | Braidfauld |
| | Crookston | | Bridgeton-Dalmarnock |
| | Darnley (part) | | Calton |
| | Govan (part) | | Govanhill |
| | Maxwell Park (part) | | Hutchesontown |
| | Mosspark | | Kingston (part) |
| | Nitshill | | Parkhead (greater part) |
| | North Cardonald | | Shettleston |
| | Penilee | | Strathbungo (part) |
| | Pollok | | Tollcross Park (part) |
| | | | Toryglen (part) |

Table 5.1(d) Parliamentary and Ward boundaries

| Constituency: | SPRINGBURN |
|----------------------|--------------------|
| Comprises (wards): | Carntyne |
| | Cowlairs |
| | Dennistoun |
| | Gartcraig |
| | Keppochhill (part) |
| | Milnbank |
| | Robroyston |
| | Royston |
| | Springburn |
| | Wallacewell |

5.2 RELIGION BY PARLIAMENTARY CONSTITUENCY

Table 5.2 Religion by Parliamentary Constituency (numbers)

| | ALL PEOPLE | None | Church of Scotland | Roman Catholic | Other Christian | Buddhist | Hindu | Jewish | Muslim | Sikh | Another Religion | Not Answered |
|-------------|------------|-------|--------------------|----------------|-----------------|----------|-------|--------|--------|------|------------------|--------------|
| Anniesland | 63964 | 15339 | 24302 | 15004 | 2975 | 80 | 191 | 56 | 666 | 289 | 278 | 4784 |
| Baillieston | 63281 | 11201 | 24084 | 20762 | 1612 | 37 | 12 | 15 | 201 | 62 | 111 | 5184 |
| Cathcart | 63226 | 13859 | 19614 | 20073 | 2482 | 69 | 75 | 313 | 2020 | 313 | 329 | 4079 |
| Govan | 60393 | 14853 | 16163 | 13544 | 2672 | 148 | 211 | 360 | 7042 | 739 | 526 | 4135 |
| Kelvin | 65625 | 22147 | 17157 | 13113 | 4809 | 379 | 277 | 138 | 1937 | 308 | 1167 | 4193 |
| Maryhill | 62305 | 15124 | 17774 | 18730 | 2687 | 190 | 245 | 48 | 1689 | 263 | 664 | 4891 |
| Pollok | 63616 | 13139 | 21961 | 20277 | 2313 | 65 | 30 | 60 | 656 | 112 | 156 | 4847 |
| Rutherglen | 64940 | 13302 | 24089 | 19982 | 2230 | 31 | 34 | 54 | 431 | 61 | 147 | 4579 |
| Shettleston | 57437 | 10893 | 16875 | 19860 | 1802 | 74 | 72 | 57 | 2110 | 146 | 276 | 5272 |
| Springburn | 68172 | 12884 | 21329 | 23351 | 1888 | 150 | 92 | 24 | 1314 | 125 | 269 | 6746 |

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