

The background of the entire cover is a red wireframe architectural structure, resembling a building's steel skeleton. The lines are thin and white, creating a complex, three-dimensional grid that recedes into the distance. The top half of the cover is a solid red color, while the bottom half features the wireframe pattern.

# **FAITH AND WORK**

A NATIONAL SURVEY OF SINGAPOREAN  
CHRISTIANS IN THE MARKETPLACE

**MATHEW MATHEWS**

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## FOREWORD

I believe that God's will is for every Christian to flourish in the Marketplace. God wants each of us to reach our potential according to the gifts and capacity He has given us. Our part is to surrender our lives to God, dedicate our work to Him, and allow Him to use us and our work as a means to transform society.

To this end, we launched the LoveSingapore Marketplace Track in January 2016 and appointed Pastor Benny Ho as the Facilitator. Benny works in consultation with the LoveSingapore Team and two think tanks. One think tank comprises local church pastors who ensure that the Marketplace perspective and lingo are theologically sound and practically sensible at the local church level. The other think tank is made up of marketplace leaders who formulate strategies for the way forward.

The think tanks came up with the idea of a National Survey of Christians in the Marketplace to find out a few things such as: How do Christians view work, work satisfaction and career aspirations? How do they cope with challenges at the workplace? How do they manage work-life balances? How can the church do a better job of discipling them to be the best they can be for God right where they work?

So, in October 2016, LoveSingapore commissioned a professional research company to undertake this massive project. It involved some 2,000 Christians who are Singapore Citizens or Permanent Residents and currently employed. They were randomly selected from Singaporean households and thus naturally represent a broad spectrum of church streams.

This Survey was the first national study ever undertaken for Christians in the Marketplace in Singapore. It was a costly enterprise. We are grateful to a godly leader in the marketplace who sponsored this project. We also thank Dr Mathew Mathews,

a local academic, who offered his expertise pro bono to guide this survey.

We are pleased to present the Survey findings in this publication put together by Dr Mathew. We pray and believe that it will serve a Kingdom purpose beyond our expectations.

To God be all glory!

**Lawrence Khong**

Chairman  
LoveSingapore

## ACKNOWLEDGEMENT

This Marketplace Survey has been an invigorating challenge and a positive experience for me. I am indebted to many people, but especially to leaders of the two think tanks associated with the LoveSingapore Marketplace Track.

Lucas Chow, a retired corporate man, is the mastermind behind the Marketplace think tank. His commitment to advance the marketplace ministry is an inspiration to me and others. Lucas was the first to propose this national survey to evaluate where we are as a marketplace movement in Singapore. Having tenaciously pushed it through, he continues to hold us to a standard of excellence as we move on from here.

Christopher Tan, CEO of Providence, a financial planning company, and Ken Chua, a manager with Prudential, believed in this initiative from the start. They have been my biggest supporters, even since before this Survey became a LoveSingapore project. Management Consultant Goh Hong Yi is the critical thinker behind this project. He is not afraid to ask tough questions that force us deeper into the issues.

The other think tank comprising pastors deserves special mention. I love the spirit and collective wisdom of Eugene Seow, Derek Hong, Lorna Khoo, Jimmy Tan, Wang Tiak Kweng, and Chia Beng Hock. They have been a constant source of encouragement to me personally as well as to the rest of the team.

Information is power. May God use this survey to help pastors and marketplace leaders equip their people make a difference as salt and light in our society.

To God be the glory!

**Benny Ho**

Marketplace Coordinator  
LoveSingapore

# 1

## INTRODUCTION

Work is an important part of people's lives. For many, it is fundamental to their very identity—they think of themselves in terms of what they do for a living.<sup>1</sup> For others, equally important, if not more, are their religious and spiritual beliefs.<sup>2</sup> Faith influences a person's attitudes and experiences of work. Although this degree of influence differs from one person to another, for many, there is an interest to connect both spheres of life—their work and their faith.

Biblical teaching recognises just how central work is to God's plan for humankind. Adam and Eve were called to work as gardeners in Eden, even before the fall and subsequent curse. Christian commentators have lauded work as an opportunity for humankind to step into the creativity that God himself displayed in creation. Though unlike God who created out of nothing, Christians who aspire to be like God would strive to do just what John Piper has noted: "Take what God has made and shape it and use it to make him look great."<sup>3</sup>

Work is also described as the means through which man experiences God's gracious provision. Gene Edward Veith, paraphrasing the words of German reformer, Martin Luther, put it this way: "When we pray the Lord's Prayer, we ask God to 'give us this day our daily bread.' And he does give us our daily bread. He does it by means of the farmer who planted and harvested the grain, the baker who

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1 Paul Du Gay. *Consumption and Identity at Work*. (London: Sage, 1996), 9-11

2 Mathew Mathews, Mohammad Khamsya bin Khidzer, and Teo Kay Key. *Religiosity and the Management of Religious Harmony: Responses from the IPS Survey on Race, Religion, and Language*. (Singapore: Institute of Policy Studies, 2014), 27-33

3 John Piper. *Don't Waste Your Life*. (Wheaton, Illinois: Crossway, 2007), 139

made the flour into bread, the person who prepared our meal."<sup>4</sup> It is through the means of work that personal and family needs are cared for and money is obtained to help others, all of which ultimately bring glory to God.

A full-orbed theology of work does not fail to emphasise the redemptive aspect of work. Christ's work of redemption is not limited by evangelistic efforts at the marketplace alone but is demonstrated when "Christians engage in works of justice, healing, reconciliation, compassion, kindness, humility and patience."<sup>5</sup>

At times, there is less congruence between the ideals expounded in Christian theology and how these are interpreted and lived out by Christians. This book seeks to better understand how Singaporean Christians integrate their faith and work. What are their attitudes, experiences and aspirations about work? How does their faith inform their work? By gathering and studying the views of a 2,000 Singaporean residents who are Christians and are active in the labour force, this representative sample provides us answers to these questions. It also provides ample insights into how the church can increasingly serve those in the marketplace.

## OVERVIEW OF BOOK

The next chapter provides a snapshot of the profile of the Singaporean Christians who participated in this survey. In the absence of any national surveys of Singaporean Christians in the public domain (the other studies done were surveys of congregations), this chapter provides useful information in terms of the demography of the local Christian population who is employed and their religious activity. We also learn about their religious activity, their perceptions of the relevance of their faith to their lives and also their moral beliefs. While the survey cannot be generalised to all Christians in Singapore, the sample size and random sampling

4 Gene E. Veith. *God at Work*. (Wheaton, Illinois, Crossway, 2002), 13

5 Theology of Work Project. "Calling & Vocation Overview" <https://www.theologyofwork.org/key-topics/vocation-overview-article>

methods employed do allow us to make generalisable conclusions, at least on working Christians here.

Chapter Three focuses on job satisfaction as understood to mean "the affective state associated with the degree of pleasure a worker derives from the job or job environment"<sup>6</sup>. This construct is often studied because it is related to many other variables such as job commitment, job performance and psychological well-being. If churches are to appropriately provide pastoral care to their members, it is important to know the level of satisfaction they have with work, and the particular aspects which keep them satisfied—how satisfied are Christians with the intrinsic dimensions of work, their colleagues and work environment and the scope of work. A pertinent question in a day and age where work consumes the lives of many people is: Do Christians have the ability to enjoy work without it being a major barrier to their family and personal well-being?

Chapter Four examines the career priorities of Christians. What are their considerations when they make decisions about jobs? How important is pursuing a calling to their choice of work? The idea of a calling to secular work received considerable scholarly attention when the eminent German sociologist, Max Weber noticed its relationship to the rise of modern capitalism. His analysis of Protestant (more specifically Calvinist) theology in the industrial centres of Europe and North America, highlighted how Christians pursued their calling in order to fulfill God's will and be acceptable to Him. Every legitimate calling was equal and had to be pursued with zeal<sup>7</sup>. In the Singapore context, the survey provides clarity as to how central such notions of calling are to local Christians. It also provides their take on what the purpose of work is.

6 James E. King and Ian O. Williamson. "Workplace religious expression, religiosity and job satisfaction: Clarifying a relationship." *Journal of Management, Spirituality & Religion* 2, no. 2 (2005): 173-198.

7 Max Weber (as translated by H.H Gerth and C.Wright Mills). *The Protestant Ethic and the Spirit of Capitalism*. (Los Angeles, California: Roxbury Publishing, 1920, 2002), 53-93

Faith and work integration is featured in Chapter Five. It documents how often marketplace Christians experience their faith at work in several dimensions. Based on a well-established scale by Christian academics, Monty Lynn, Michael Naughton and Steve VanderVeen, our study examines several dimensions of faith integration—in relationship with God, and in finding meaning and the call to holiness and community<sup>8</sup>.

Chapter Six examines the reflection of Singaporean Christians in terms of their maturity in handling the demands of work, attitudes towards Biblical principles towards work and their witness at work. These reflections culminate in an attempt to create typologies of Christians in the marketplace based on these different dimensions. Although these typologies cannot adequately categorise every Christian here, they offer a simple way to view and understand marketplace Christians. That should then provide church leaders a vision as to the type of marketplace Christian they want nurtured here.

Moral struggles of Christians in the marketplace are the focus of Chapter Seven. The failures of businesses such as Enron and in more recent years, the global financial crisis in 2008 have been blamed on the lack of ethical considerations. While the research is not conclusive, as to whether religiosity necessarily results in better moral conduct, at least here in Asia, some studies have shown that Christians are more inclined to hold on to higher ethical standards.<sup>9</sup> Nonetheless, it is a struggle to balance the realities of the workplace, which may not extol moral values compatible to the Christian faith. The chapter also uncovers the areas in work where temptations are the greatest.

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8 Monty L. Lynn, Michael J. Naughton, and Steve VanderVeen. "Faith at work scale (FWS): Justification, development, and validation of a measure of Judaeo-Christian religion in the workplace." *Journal of Business Ethics* 85, no. 2 (2009), 227-243.

9 Tisha Emerson, and Joseph A. Mckinney. "Importance of religious beliefs to ethical attitudes in business." *Journal of Religion and Business Ethics* 1, no. 2 (2009). 2-4

In Chapter Eight, we examine religious expression in the workplace. Such expression can take different forms ranging from performing religious rituals, offering prayers at work or displaying religious artifacts. Workplaces have different levels of accommodation to religious expressions. Some employers accommodate expressions which are tolerable to others while some prefer to maintain and preserve secular workspace. In Singapore's multi-religious system, arguably some level of expression is acceptable so long as this is within the boundaries of maintaining religious peace at the workplace. In this chapter, we assess how important religious expression is to Christians here and how they do so. It also reveals the extent of the perception held by Christians that their workplace is unsympathetic to their religious values.

The possible challenges that Christians face in the marketplace have led to greater interest in examining the existing support structures and the resources needed if Christians are to excel at work. In Chapter Nine, we seek to understand what level of support Singaporean Christians receive from their churches and how satisfied they are with this. It also presents what marketplace Christians hope their churches will further provide. The chapter also provides insights into the avenues that Christians feel will best help them integrate their faith and work.

In our conclusion, we synthesise key points from the study.

## PROFILE OF CHRISTIANS IN THE MARKETPLACE

### SURVEY METHODOLOGY

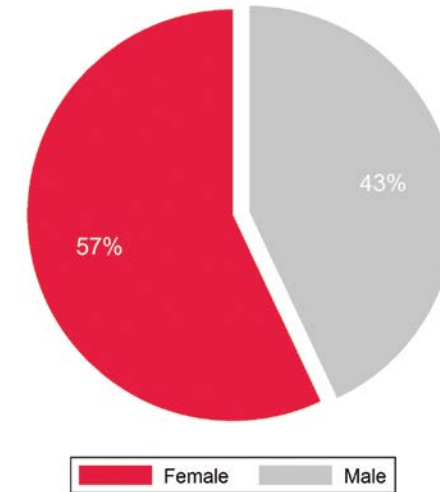
The respondents for this study are Christian Singapore Citizens or Permanent Residents, aged 21 years and above, and currently working. A total of 2,000 respondents were surveyed by a reputable market research company, ML Research Consultants. A random sample of household listings across the island was first identified. The surveyors then visited these homes and on identifying suitable respondents, gave each a questionnaire. Respondents completed the questionnaires on their own and returned them to the surveyor within a stipulated period. They each received a \$15 NTUC voucher in appreciation for their participation. The response rate for the survey was above 60%.

### GENERALISABILITY OF SURVEY

In the absence of publicly available data of the profiles of working Christians, it is difficult to assess just how representative the survey sample is of the larger Christian population. However, based on the method adopted and the sample size, the survey has a margin of error of about 2% at a 95% confidence interval. In other words, we can be confident to a large degree that the findings of this survey would be rather similar to what it would have been if we had surveyed every working Christian Singaporean or Permanent Resident.

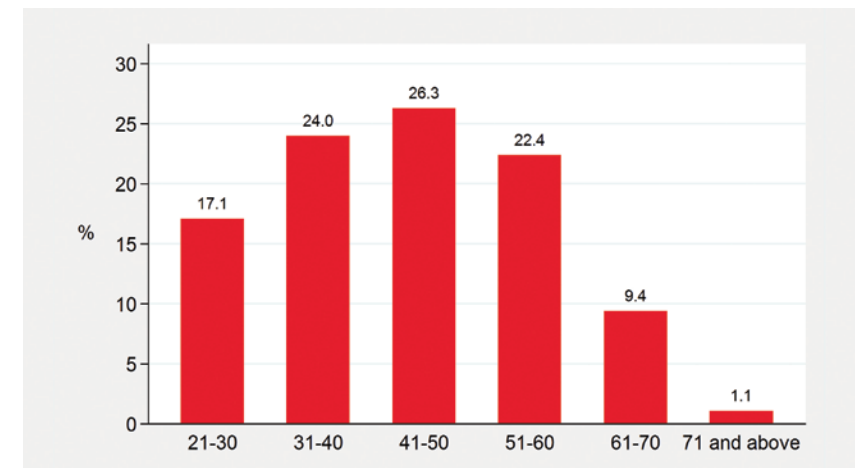
### SAMPLE PROFILE

**Figure 1: Distribution of respondents by gender**



The respondents are made up of 43% males and 57% females, roughly equal representation from each gender group. The higher female participation rate supports what is commonly observed that women are more likely to respond to surveys in Singapore (Figure 1).

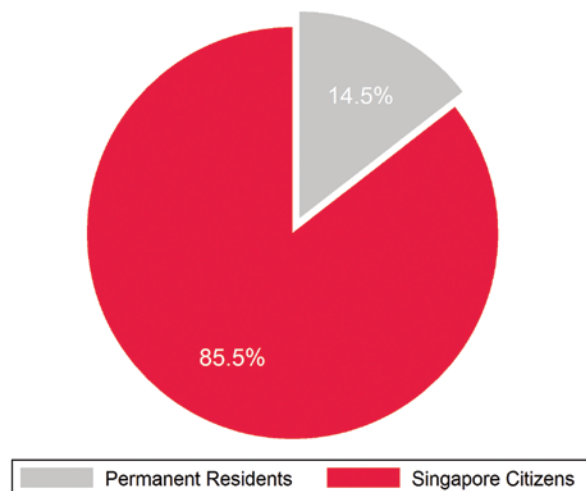
**Figure 2: Distribution of respondents by age group**





There is good representation of working adults by age group, with 41% of respondents between 21 to 40 years old, 49% between 41 to 60 years old and 11% are 61 years old and above. The mean and median age of respondents is 44 years (Figure 2).

**Figure 3: Distribution of respondents by nationality**



About 86% of the survey respondents are Singapore Citizens and 14% are Permanent Residents. The majority of respondents grew up in Singapore (Table 1), while about 20% grew up in other countries, such as the Philippines (7%), Malaysia (6%), Indonesia (3%), India (2%) and China (2%) (Figure 3).

**Table 1: Country that respondents grew up in**

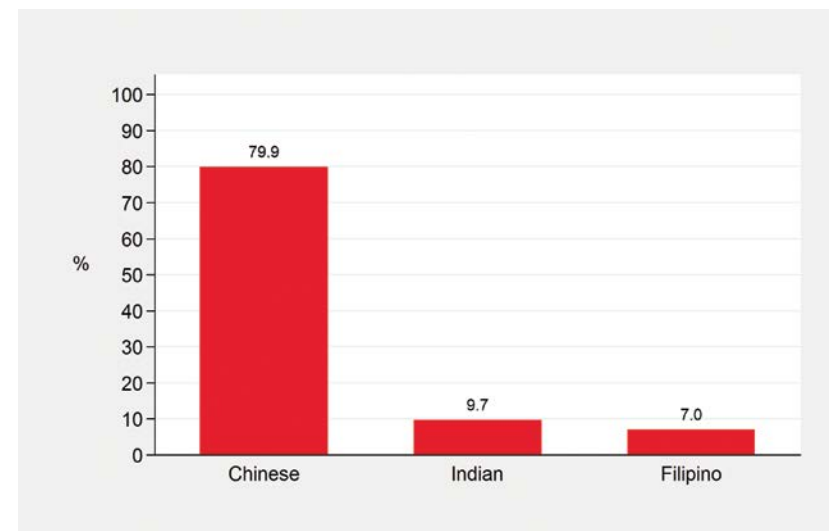
Country	Respondent	
	n	%
Singapore	1,588	79.4
Philippines	137	6.9
Malaysia	122	6.1
Indonesia	54	2.7
India	47	2.4

**Table 1 (cont'd)**

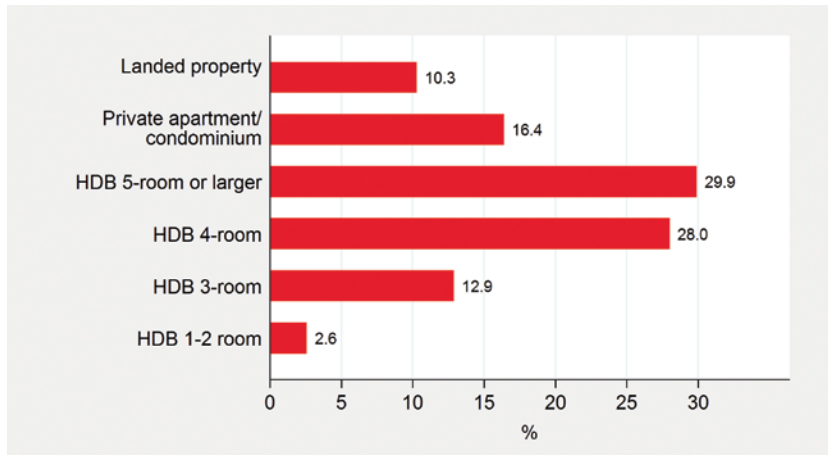
Country	Respondent	
	n	%
China	30	1.5
Myanmar	2	0.1
Other country	20	1.0
Total	2,000	100.0

About 80% of the respondents are ethnically Chinese, 10% Indians, 7% Filipinos and the remaining 3% from other ethnic groups (Figure 4).

**Figure 4: Distribution of respondents by race**

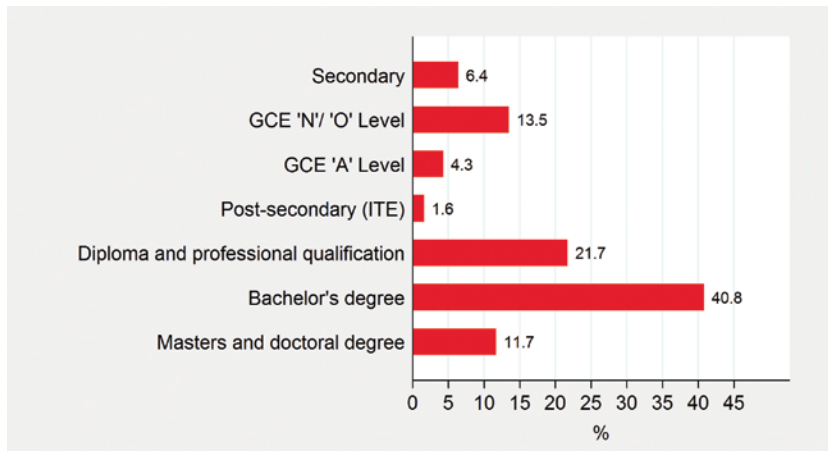


**Figure 5: Distribution of respondents by housing type**



Around 58% of our respondents live in HDB 4-room or larger flats, while 27% live in private housing (Figure 5). Only 15% live in HDB 1-2 room or 3-room flats, corresponding to the popular association of Christianity with affluence.

**Figure 6: Respondents' highest educational qualifications**



Slightly more than half of the respondents had graduated with university qualifications. Around 41% have a Bachelor's degree as their highest qualification, and 12% a Masters or Doctoral degree.

Almost 26% of respondents have either GCE 'A' levels, a diploma or other professional qualifications as their highest qualification. A smaller proportion of around 15% have GCE 'O' levels or ITE certification as their highest qualification, with 6% having some form of secondary education (Figure 6).

**Table 2: Respondents' sectors of work**

	Percentage
Financial	14.5
Education	14.0
Medical	8.4
Public service/Government administration	6.4
Media and entertainment	4.5
Social services/Community	4.1
Church/Christian	2.8
Military/Police/Civil defence	2.4
Legal	1.1
Wholesale and retail trade	5.9
Manufacturing	5.3
Accommodation and food service activities	5.0
Transportation and storage	4.6
Information and communications	3.9
Professional, scientific and technical activities	3.9
Administrative and support service activities	3.3
Construction	3.0
Real estate activities	2.1
Electricity, gas, steam and air-conditioning supply	1.4
Other service activities	1.9
Refused/Cannot disclose	2.1

Roughly equal proportions (14-15%) of the respondents work in the financial and education sector (Table 2). The medical, info-comm and science and technology sectors each accounts for 9% of the respondents. About 7% of the respondents work in construction while another 5% in media.

The manufacturing, hospitality, logistics and food and beverage industries are each represented by 5% of the respondents. Those working in the public service account for about 6% of respondents.

A little over half of the respondents (51%) work in large organisations with more than 120 employees (Table 3). Another 26% work for small outfits with 20 employees or less and the rest (24%) work in organisations with between 21 and 120 employees.

**Table 3: Size of respondents' organisation/company**

Number of employees	Respondent	
	n	%
1 - 10	364	18.2
11 - 20	145	7.3
21 - 40	141	7.1
41 - 60	113	5.7
61 - 120	219	11.0
121 - 1,000	451	22.6
More than 1,000	567	28.4
Total	2,000	100.0

Slightly under half of the respondents (46%) hold professional and associate professional roles at work. About 15% of respondents classified themselves as service and sales workers, 11% as clerical staff and another 11% as educators. Those holding senior management positions constitute 8% of respondents in this study (Table 4).

**Table 4: Respondents' occupation**

	Percentage
Professional (e.g. lawyer, engineer, accountant)	30.7
Associate professionals and technicians, middle to lower level managers, foremen and supervisors	15.6
Service and sales workers	14.9
Clerical support workers	11.1
Educator (e.g. school teacher, tutor)	10.5
Senior management of large company or government organisation	7.9
Cleaners, labourers and related workers, unskilled workers	2.2
Uniformed personnel	1.8
Plant and machine operators, assemblers, semi-skilled workers	1.4
Craftsmen and related trade workers	0.5
Others	3.6
Refused	0.1

**Table 5: Respondents' monthly salary**

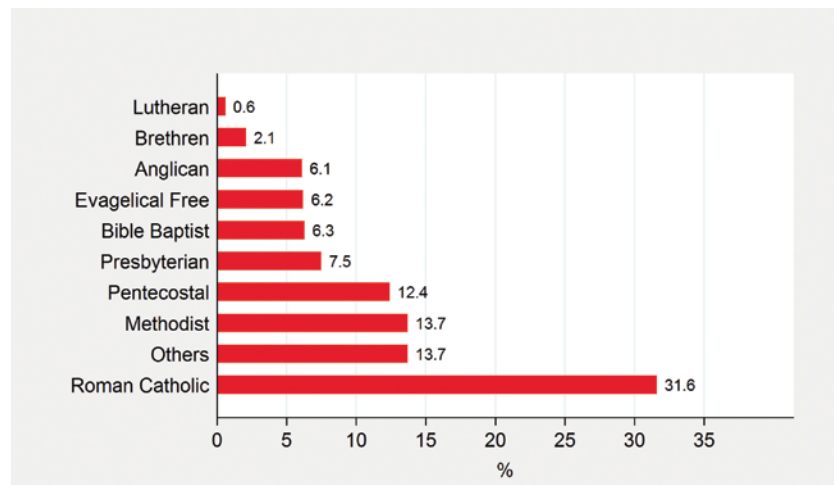
Monthly Salary	Respondent	
	n	%
Below \$1,000	131	6.6
\$1,000 - \$1,499	119	6.0
\$1,500 - \$1,999	116	5.8
\$2,000 - \$2,499	141	7.1
\$2,500 - \$2,999	152	7.6
\$3,000 - \$3,499	184	9.2
\$3,500 - \$3,999	130	6.5
\$4,000 - \$4,499	151	7.6
\$4,500 - \$4,999	93	4.7
\$5,000 - \$5,999	160	8.0
\$6,000 - \$6,999	116	5.8

**Table 5 (cont'd)**

Monthly Salary	Respondent	
	n	%
\$7,000 - \$7,999	79	4.0
\$8,000 - \$8,999	58	2.9
\$9,000 - \$9,999	38	1.9
\$10,000 - \$14,999	97	4.9
\$15,000 - \$19,999	39	2.0
\$20,000 and above	33	1.7
Total	1837	91.9
Refused	163	8.2
Total number of respondents	2,000	100.0

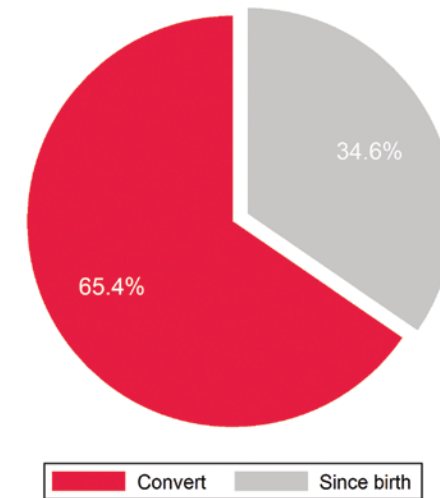
About a quarter of the respondents earn less than \$2,500 a month, while 13% earn \$8,000 or more a month. The bulk of the sample consists of middle income earners, with 36% earning between \$2,500 and \$4,999 a month, and 18% earning between \$5,000 and \$7,999 a month. About 8% declined to respond to this question (Table 5).

**Figure 7: Distribution of respondents by denominational affiliation**



Slightly less than a third of respondents (32%) are Roman Catholics. Methodists form the largest group of Protestants at 14%, followed by Pentecostals (12%) and Presbyterians (8%). Anglicans, Baptists and Evangelical Free Christians each constitute about 6% of the sample. About 14% of respondents did not choose a denomination. Based on the name of the churches indicated, many of these would be best categorised as Independent (Figure 7).

**Figure 8: Respondents' encounter with Christianity**

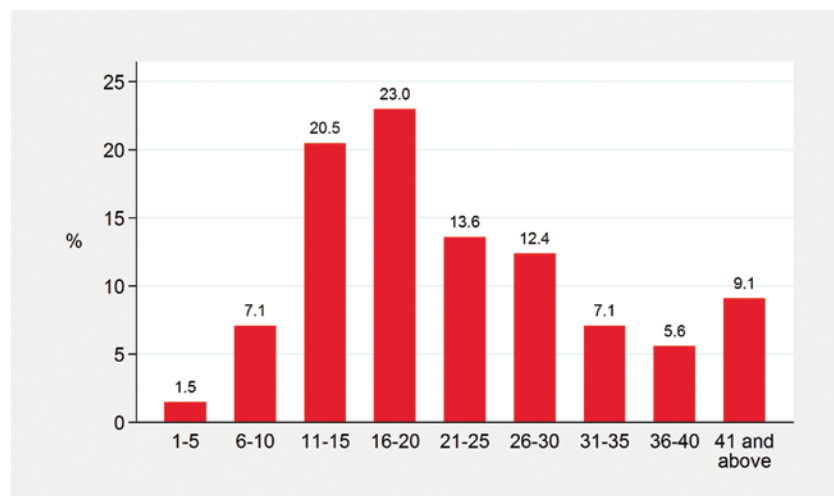


About 65% of respondents grew up in non-Christian families (Figure 8) and converted into the faith at about 23 years of age on average (Table 6). Most of these conversions took place when the respondents were in their teens. Approximately 21% converted when they were 11 to 15 years old, and 23% when they were 16 to 20 years old, compared to about 13% who converted in early adulthood (21 to 30 years old) and 9% after they hit their 40s (Figure 9).

**Table 6: Age of conversion for converts**

	Age (years)
Mean	23.2
Median	20.0
Mode	16.0
Standard deviation	12.0

**Figure 9: Percentage of respondents by age of conversion**



**Table 7: Respondents' involvement in church and/or church ministries**

	Percentage
Held a leadership position in the church (e.g. elder, deacon, management committee, cell leader, department head, etc.)	20.6
Been involved in a para-church/Christian ministry outside my church	26.6
Been involved in a church ministry (e.g. Sunday school, usher, etc.)	49.1
Attended a small group or Bible study group in my church (e.g. cell group, women's prayer group, etc.)	59.1
None of the above	10.5

A sizeable portion of the respondents reported some involvement in church. About 21% have held some form of leadership in church. Nearly half of the respondents have served in a church ministry and 59% have attended a small group or Bible study group. Nearly 27% have been involved in a para-church ministry outside the church, though many of these have also been involved in their church. About 11% have not been involved in any church/faith-related activity listed (Table 7).

**RELIGIOUS PRACTICE**

The majority of respondents practise their faith regularly with 75% of them reporting that they pray on most days outside of church meetings. About 74% of respondents attend church services at least weekly. Among other religious practice, 59% said that they read the Bible or other Christian literature at least weekly, and about half of them give weekly offerings/tithes and watch or listen to Christian media often. Only 13% of respondents attend Christian events pertaining to workplace issues at least a few times a month. About 44% attend these events occasionally or several times a year, though about the same proportion have never been to such events (Table 8).

**Table 8: Respondents' religious practice**

	Weekly and on most days (%)	Once to a few times a month (%)	On special occasions to several times a year (%)	Never (%)
Pray other than at church/ Christian meeting (e.g. personal prayer)	75.0	9.6	11.9	3.6
Attend church services	73.7	10.4	14.4	1.5

**Table 8 (cont'd)**

	Weekly and on most days (%)	Once to a few times a month (%)	On special occasions to several times a year (%)	Never (%)
Read the Bible or Christian books/ websites/literature	59.2	15.5	21.2	4.1
Give offerings/tithes to church/ Christian ministry	50.9	25.2	20.1	3.8
Watch or listen to Christian media (e.g. songs, videos or any kind of media)	50.0	17.7	25.5	6.8
Attended a Christian event which was focused on the workplace	7.6	5.0	43.8	43.6

**RELIGIOSITY****Table 9: Responses on religiosity<sup>10</sup>**

	Strongly agree/ Agree (%)	Strongly agree (%)	Agree (%)	Disagree (%)	Strongly disagree (%)
I have a good understanding of why I practise my faith	96.6	42.6	53.95	3.15	0.3
My spiritual beliefs give meaning to my life's joys and sorrows	95.7	45.5	50.2	3.8	0.5

<sup>10</sup> Items for Table 9 have been adapted from: Gordon W Allport., and J. Michael Ross. "Personal religious orientation and prejudice." *Journal of Personality and Social Psychology* 5, no. 4 (1967): 432.

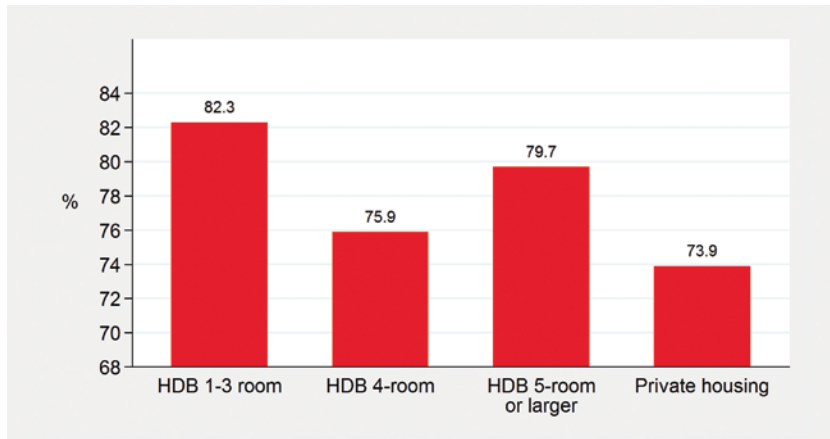
**Table 9 (cont'd)**

	Strongly agree/ Agree (%)	Strongly agree (%)	Agree (%)	Disagree (%)	Strongly disagree (%)
When faced with decisions about life choices, I try to find out what God thinks is best that I should do	94.9	43.65	51.25	4.45	0.65
I find that my Christian faith has a considerable influence on my view in other areas	94.2	41.65	52.55	5.1	0.7
My ideas about religion/ spirituality are one of the most important parts of my philosophy in life	92.8	38.3	54.5	6.35	0.85
Without a sense of spirituality, my daily life would be meaningless	91.1	43.5	47.55	8	0.95
As many people as possible should embrace and believe in Christianity	89.9	39.3	50.6	8.5	1.6
I accept what my religious teachers (e.g. pastors, priests, church leaders) tell me about how I should live my life	77.5	17.8	59.7	19.55	2.95

Overall, respondents appear to regard their faith deeply. Around 94% feel that their Christian faith has a considerable influence on their views in life while 96% of them feel that their spiritual beliefs give meaning to their life's joys and sorrows. A similar proportion stated that they try to seek God's will when faced with decisions about life choices. Fewer (78%), however, accept what their religious teachers tell them about how they should live their lives (Table 9).

Respondents from better socio-economic backgrounds tend to regard religious teachers less, with 74% of private housing dwellers compared to 82% of 1-3 room HDB flat dwellers stating this (Figure 10).

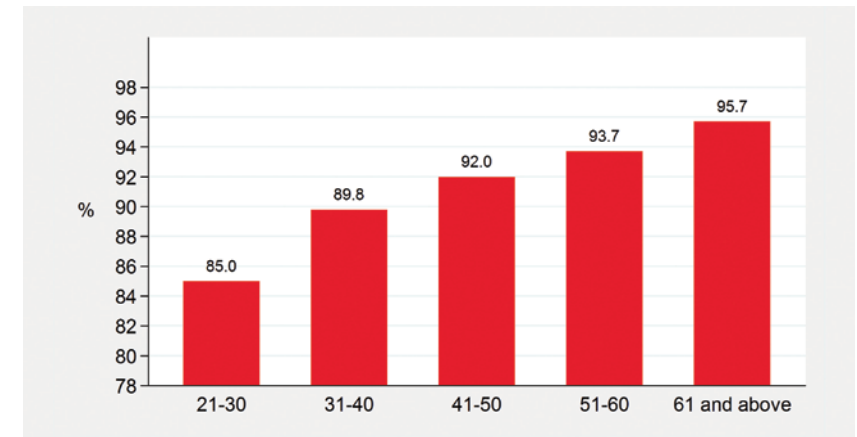
**Figure 10: Percentage of respondents who reported accepting what their religious teachers say about how they should live their life (by housing type)**



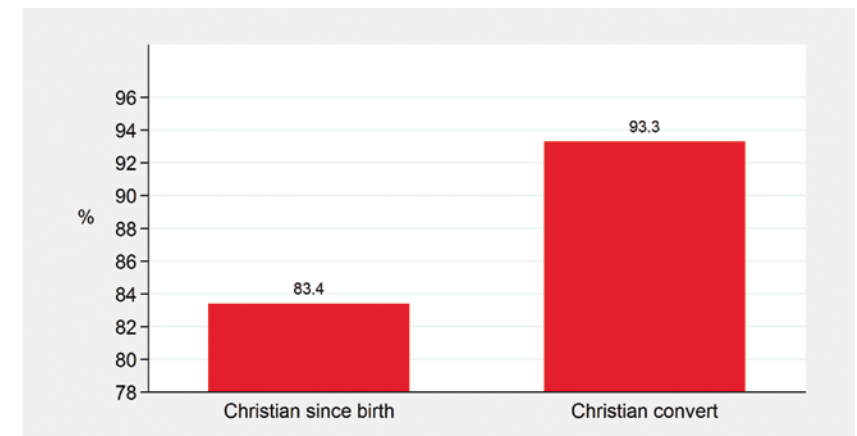
Respondents who read the Bible or Christian literature often are more likely to have deep regard for the faith. Respondents who regard their faith more tend to be older and are converts to the faith. About 96% of respondents aged 61 years and older, compared to 85% of those between 21 and 30 years of age, said that their daily life would be meaningless without a sense of spirituality. (Figure 11)

About 93% of the converts feel that people should embrace and believe in Christianity, compared to 83% of those who have been Christians since birth (Figure 12).

**Figure 11: Percentage of respondents who reported their daily life being meaningless without a sense of spirituality (by age group)**



**Figure 12: Percentage of respondents who reported their daily life being meaningless without a sense of spirituality (by Christian type)**



## ETHICAL AND MORAL BELIEFS

Respondents were asked a series of questions to ascertain their level of ethical and moral consciousness. Respondents rated 10 actions on a five-point scale of whether the action is always wrong or not wrong at all. The actions listed include those connected to workplace ethics, such as taking advantage of one's company

for personal gain and backstabbing colleagues or employers, and common moral questions such as abortion and same gender sexual activity. An item, participating in a non-Christian religious ceremony, was added since it may be a concern especially in a multi-religious society.

In response to questions on workplace ethics, about 80% said that it is always wrong to backstab colleagues or employers, with a similar number feeling the same for taking advantage of their company for personal gain. However, only 55% feel that lying to employers, colleagues or clients is always wrong (Table 10).

With regard to other moral issues, respondents regard same gender sexual relations as immoral, with 84% stating that it is always wrong and 82% opposing gay marriage. Slightly fewer (76%) said that it is always wrong to have pre-marital sex, with 69% agreeing that abortion is always wrong, except in the case when pregnancy endangers the mother's life.

On gambling, 79% regard it as always wrong when it involves large sums of money, but only 54% feel this way when it involves small sums of money.

Just under half of the respondents regard participating in non-Christian religious ceremonies as always wrong, with 16% stating that it is almost always wrong.

**Table 10: Responses on ethical issues**

	Always wrong (%)	Almost always wrong (%)	Only wrong sometimes (%)	Not wrong most of the time (%)	Not wrong at all (%)
Sexual relations between two adults of the same sex	84.35	5.95	2.9	2.75	3.75
Gay marriage	82.05	6.05	3.85	2.9	4.85
Taking advantage of one's company for personal gain	80.95	14.1	3.45	0.7	0.5

**Table 10 (cont'd)**

	Always wrong (%)	Almost always wrong (%)	Only wrong sometimes (%)	Not wrong most of the time (%)	Not wrong at all (%)
Backstabbing colleagues or employers	79.95	14.3	4.7	0.35	0.4
Gambling involving large amounts of money	79.05	12.45	5.75	1.35	1.1
Sexual relations before marriage	75.95	11.85	5.7	2.85	3.35
Abortion for reasons other than the possible death of the mother	69.25	14.95	10.15	3.05	2.3
Lying to employers, colleagues or clients	54.7	25.15	17.85	1.55	0.45
Gambling involving small amounts of money	53.8	17.85	15.4	7.3	5.35
Participating in a non-Christian religious ceremony	47.65	16	18.4	8.55	9.1

In general, those who are older and who are converts to the Christian faith are more likely to state that certain actions are always or almost always wrong. For instance, about 82% of those aged between 21 and 30 years regard pre-marital and same gender sexual relations as always or almost always wrong, while among those aged 51 years and above, 93% view pre-marital sexual relations as always or almost wrong and as high as 96% view same gender sexual relations in such manner (Table 11).



# 3

## THE CHRISTIAN AND JOB SATISFACTION

**Table 11: Percentage of respondents who felt certain ethical issues are always or almost always wrong (by age group)**

	21-30	31-40	41-50	51-60	61 & above
Lying to employers, colleagues or clients	76.8	75.5	83.0	81.2	86.4
Sexual relations before marriage	81.5	84.3	89.9	92.8	92.7
Sexual relations between two adults of the same sex	82.4	86.0	93.1	96.2	96.1
Gay marriage	78.0	83.0	91.0	95.7	95.1
Abortion for reasons other than the possible death of the mother	78.9	78.4	86.1	89.7	92.2
Gambling involving small amounts of money	61.9	65.2	75.4	78.7	80.1
Gambling involving large amounts of money	82.4	89.7	94.3	95.5	97.6

Similarly, 94% of converts stated that same gender sexual relations are always or almost always wrong, compared to 85% of respondents who are Christians since birth (Table 12).

**Table 12: Percentage of respondents who felt certain ethical issues are always or almost always wrong (by Christian type)**

	Christian since birth	Christian convert
Sexual relations between two adults of the same sex	84.7	93.7
Gay marriage	81.8	91.9
Gambling involving small amounts of money	65.3	75.4

Overall, respondents said that they are satisfied with their jobs, reporting high levels of intrinsic satisfaction with work. Nearly 85% of respondents reported strong or moderate agreement to doing jobs that they are interested in and 80% felt valued for their contribution at work (Table 13).

**Table 13: Satisfaction with intrinsic value of work<sup>11</sup>**

	Strongly agree/ Agree (%)	Strongly agree (%)	Moderately agree (%)	Mildly agree (%)	Mildly disagree (%)	Moderately disagree (%)	Strongly disagree (%)
I am interested in my work	84.9	46.0	38.9	11.9	1.7	0.8	0.9
I feel valued for the work I do	79.9	37.2	42.7	15.5	2.5	1.7	0.5
I believe my work is worthwhile because it brings benefit to society	78.4	41.25	37.15	16.05	3.25	1.55	0.75
I feel a strong sense of calling to the work I do	63.2	26.85	36.35	24.7	7.1	3.35	1.65
I do my job mainly because I need the money it provides	48.9	21.25	27.65	23.75	12.45	8.3	6.6

<sup>11</sup> Items for Table 13 – 16 have been adapted from: Evangelical Alliance. "21st Century Evangelicals Working Faithfully: A snapshot of belief and habits of evangelical Christians in the UK." (London, UK, Evangelical Alliance, 2013), 15

Similarly, respondents are generally satisfied with their colleagues and work environment with 86% reporting that they enjoy the relationships that they have at work and the same proportion acknowledging that they feel respected at work. Very few respondents (8%) reported being bullied and harassed by management (Table 14).

**Table 14: Satisfaction with colleagues and work environment**

	Strongly agree/ Agree (%)	Strongly agree (%)	Moderately agree (%)	Mildly agree (%)	Mildly disagree (%)	Moderately disagree (%)	Strongly disagree (%)
I am treated with respect by the people I work with	86.6	41.4	45.2	9.7	2.2	1.0	0.6
I value the contact with people that comes with the job	81.3	38.85	42.45	15.1	2.2	0.9	0.5
I enjoy good, friendly relationships with my colleagues	86.3	45.7	40.6	11.35	1.4	0.65	0.3
I feel harassed or bullied by management	7.7	2.7	5	8.75	11.6	21.55	50.4
I like my job but I don't like the politics that goes on at the workplace	31.2	14.1	17.05	21.25	15.75	15.65	16.2

Many respondents are also satisfied with the scope of work they have—over 77% feel sufficiently challenged in their job while 70% feel involved in decision-making processes that affect their work (Table 15).

**Table 15: Satisfaction with challenge and job scope**

	Strongly agree/ Agree (%)	Strongly agree (%)	Moderately agree (%)	Mildly agree (%)	Mildly disagree (%)	Moderately disagree (%)	Strongly disagree (%)
I am sufficiently challenged by my work	77.1	34.0	43.1	16.9	3.6	1.8	0.7
I feel involved in the decisions that affect my work	70.3	28	42.25	21	4.75	2.5	1.5
I feel my pay reflects my performance and responsibilities	59.2	21.15	38.05	25.15	8.95	4.4	2.3
I have an acceptable workload	63.1	20.55	42.55	23.3	7.7	3.85	2.05

As regards the effects of work stress on family life, more respondents reported the negative aspects of work. Slightly more than half of the respondents (51%) reported often feeling tired at the end of the work day, while 30% are often stressed because of work. While 69% of respondents feel that they have a good work-life balance, those who are stressed tend to disagree with this (Table 16).

**Table 16: Work stress and negative feelings towards job**

	Strongly agree/ Agree (%)	Strongly agree (%)	Moderately agree (%)	Mildly agree (%)	Mildly disagree (%)	Moderately disagree (%)	Strongly disagree (%)
I achieve a good work-life balance	68.6	28	40.6	20.25	6.25	3.15	1.75
I am often tired out at the end of a working day	51.4	19.4	32	27.45	9.65	7.75	3.75
I am often stressed because of work	29.5	9.25	20.2	29.45	17.1	15.1	8.9
I often get bored and fed up with my work	12.0	2.5	9.45	16.9	20.6	26.1	24.45

**Table 16 (cont'd)**

	Strongly agree/ Agree (%)	Strongly agree (%)	Moderately agree (%)	Mildly agree (%)	Mildly disagree (%)	Moderately disagree (%)	Strongly disagree (%)
I want to leave this job as soon as possible	9.8	3.4	6.35	11.4	15.8	21.4	41.65
There is little long-term security in my job	27.7	9.9	17.75	21.7	15.15	18.9	16.6

The impact of work on family life is evident with 25% of respondents strongly or moderately agreeing that they have had to make changes to family plans because of work commitments. Nearly 22% also reported that the demands of work interfere with their family life. Fewer (13%) strongly or moderately agreed that their family dislikes how often they are preoccupied with work while at home. Considering that 20-25% of respondents mildly agreed to the items related to the effects of work on family life, it can be deduced that work does have some negative impact on close to half of Christian families (Table 17).

**Table 17: Work interference on family life<sup>12</sup>**

	Strongly agree/ Agree (%)	Strongly agree (%)	Moderately agree (%)	Mildly agree (%)	Mildly disagree (%)	Moderately disagree (%)	Strongly disagree (%)
Due to work-related duties, I have to make changes to my plans for family activities	24.5	7.75	16.75	26.95	17.3	17.25	14.0

<sup>12</sup> Items for Table 17 have been adapted from: Richard G. Netemeyer, James S. Boles, and Robert McMurrian. "Development and validation of work-family conflict and family-work conflict scales." *Journal of Applied Psychology* 81, no. 4 (1996): 410

**Table 17 (cont'd)**

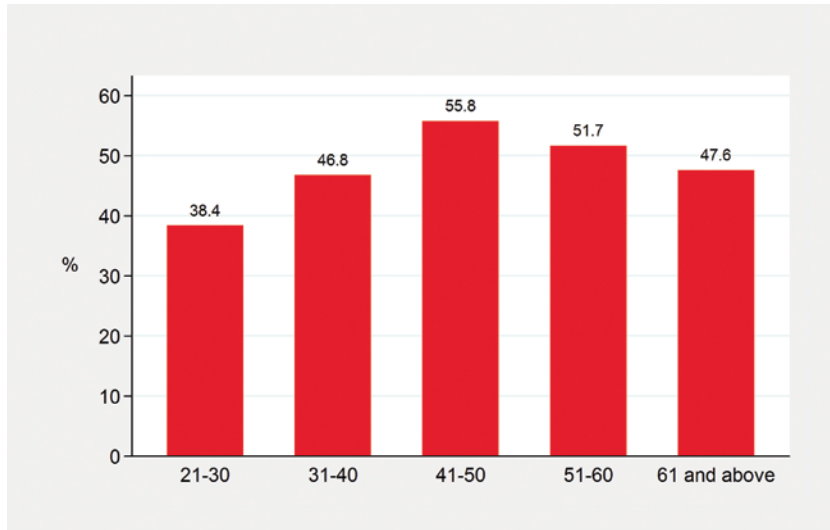
	Strongly agree/ Agree (%)	Strongly agree (%)	Moderately agree (%)	Mildly agree (%)	Mildly disagree (%)	Moderately disagree (%)	Strongly disagree (%)
The demands of my work interfere with my home and family life	21.9	6.95	14.9	25.3	18.5	18.15	16.2
My family dislikes how often I am preoccupied with my work when at home	12.7	4.2	8.5	19.45	20.65	22.25	24.95

Despite some interference of work on family life, only 10% feel an urgent desire to leave their jobs. Few (12%) are bored and fed up with their work. Of significance to note is 28% of the respondents perceive some instability in their jobs, agreeing that they have little long-term security at work (Table 16).

## TRENDS

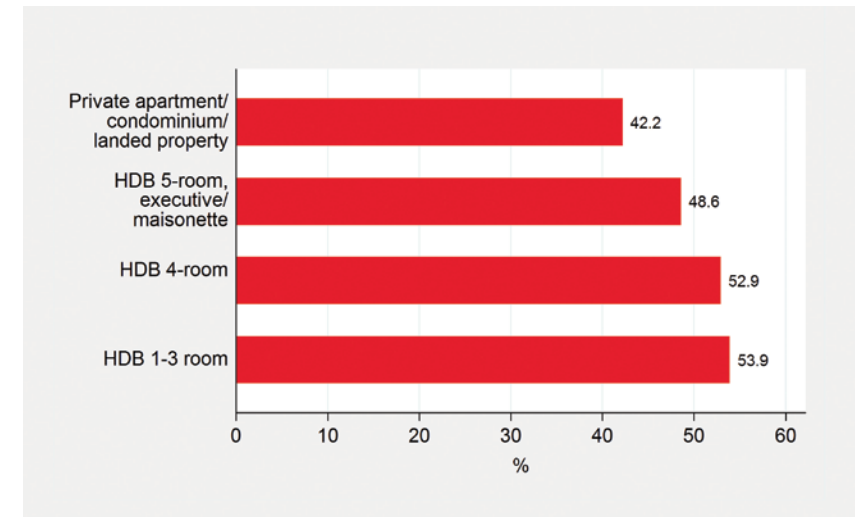
When the above results were analysed according to standard demographic variables of gender, age, education and socioeconomic status (measured in this study through housing type), there were noticeable variations. Fewer of those aged between 21 and 30 years (38%) and those aged 61 years and above (48%) reported that they work mainly for monetary reasons, compared to the response from the 31-60 age bracket. In particular, 56% of those aged between 41 and 50 years cited money as a reason for working, a likely reflection of the financial obligations, such as housing, school expenses and healthcare for elderly parents, which weigh more heavily on those in this age group (Figure 13).

**Figure 13: Work for monetary reasons (% of respondents by age)**

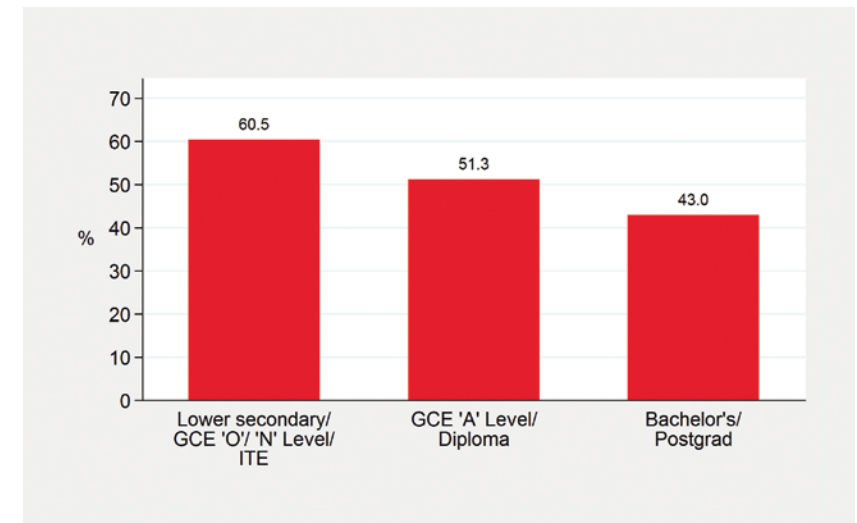


Those higher up on the socioeconomic ladder are also more able to view their job beyond its monetary value. Private housing dwellers feel less of a need to work for monetary reasons compared to HDB dwellers. Only 42% of private housing dwellers stated that they work because they need the money, compared to about 54% of those living in HDB 1-3 room flats (Figure 14). Respondents with higher educational qualifications feel less of a need to work for monetary reasons compared to those with secondary education. The survey outcome is 43% and 61% respectively on this front (Figure 15).

**Figure 14: Work for monetary reasons (% of respondents by housing type)**

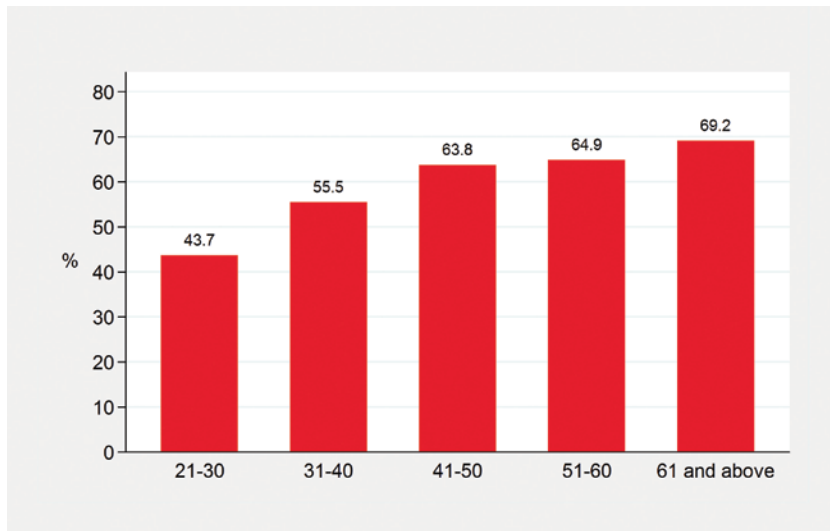


**Figure 15: Work for monetary reasons (% of respondents by education level)**



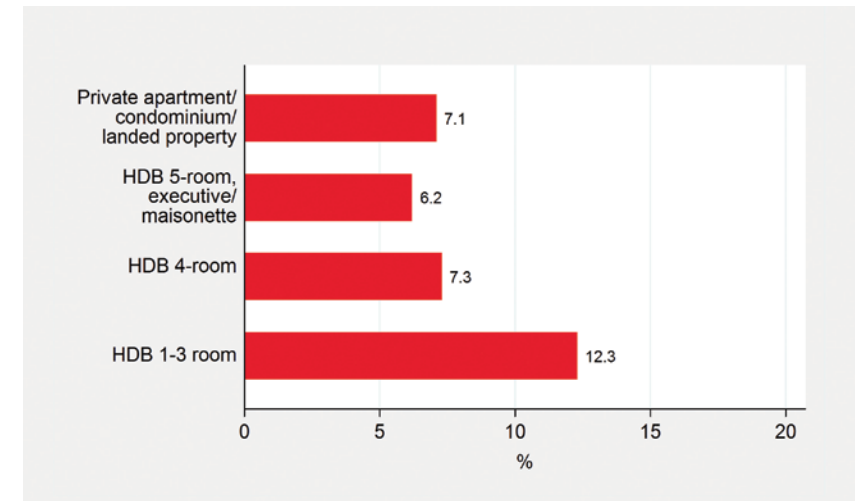
Among respondents aged 61 years or older, about 69% believe that they are adequately paid for their work, compared to 44% of those in the 21-30 age bracket (Figure 16). The 10-15% gap here could reflect the lower earnings at earlier stages of one's career in some sectors, even when substantial work is expected—the rationale is that sufficient experience needs to be accrued at an earlier stage and can be adequately compensated later. This also concurs with our findings that for a substantial portion of those from the youngest age group, money is not their primary motivation for working.

**Figure 16: Adequately compensated for work (% of respondents by age)**



It is also apparent from this survey that work conditions may be a little more adverse to some respondents in the lower income brackets. Those living in HDB 1-3 room flats are the most likely to feel mistreated at work with 12% of them reporting having been harassed and bullied by management, compared to 6% of those living in HDB 5-room (and larger flats), and 7% of those living in private housing (Figure 17).

**Figure 17: Bullied by management (% of respondents by housing type)**



**Table 18: Agreement to work stress factors (% of respondents by age)**

Work Stress and Negative Feelings Towards Job	21-30	31-40	41-50	51-60	61 & above
I achieve a good work-life balance	61.3	60.3	70.3	73.2	85.6
I am often tired out at the end of a working day	54.5	54.5	50.3	48.8	47.6
I am often stressed because of work	27.6	32.8	30.9	28.0	24.5
I often get bored and fed up with my work	11.7	14.6	11.8	9.2	12.5
I want to leave this job as soon as possible	11.4	9.8	9.0	9.2	10.1
There is little long-term security in my job	21.7	23.0	30.5	29.5	37.0

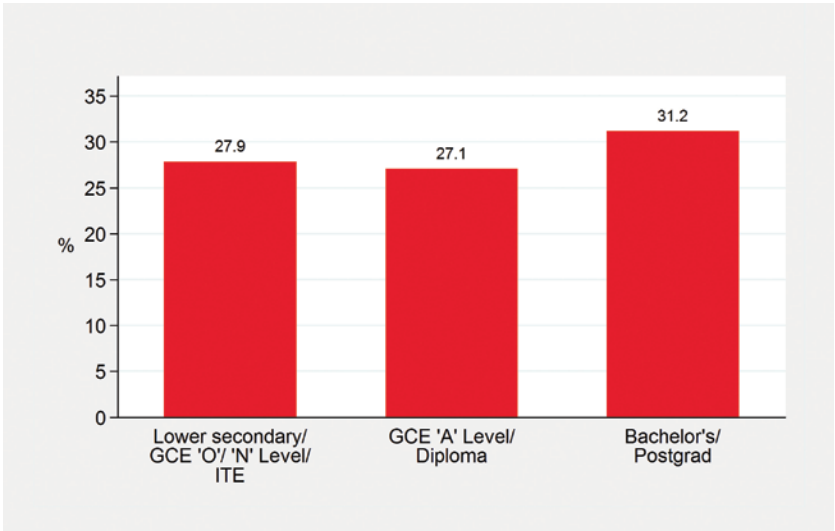
# 4

# THE CHRISTIAN AND CAREER PRIORITIES

Work-related stress and negative experiences tend to be lower for those who are older. Over 86% of respondents aged 61 years and above reported a good work-life balance compared to 61% of those between 21 and 30 years of age. More of those aged between 21 and 40 years often experience tiredness from work, with 55% reporting so, compared to 48% of respondents aged 61 years and above. The prevalence of work stress is the greatest among respondents in the 31-40 age bracket (33%), notably higher than in other age groups (Table 18).

More of those with university education experience work stress, with 31% reporting so compared to 28% of respondents with up to secondary education (Figure 18). Respondents who feel more satisfied with work tend to be older and living in better housing. Those who practise their faith more often and view faith as important in their lives also tend to find more satisfaction in their work.

**Figure 18: Agreement to work stress factors (% of respondents by education)**



## CAREER CHOICE PRIORITIES

What are important considerations when Christians make decisions about a job? Respondents were asked to rate the importance of 17 job attributes, which include those pertaining to remuneration (e.g. salary, benefits), job environment (e.g. physical environment, relations with people they work with), company profile (e.g. attitudes and practices of the management, ethical climate), the alignment with calling and skill set (e.g. sense of vocation, job fit, interest) as well as spiritual considerations (e.g. knowing that God has directed them to the job, opportunity to fulfill God's plan through their work).

**Table 19: Responses on priorities in job choice<sup>13</sup>**

	Very important/ Important (%)	Very important (%)	Important (%)	Somewhat important (%)	Not important (%)
Good attitudes and practices of management	93.6	60.8	32.8	5.65	0.75
The employer's ethical practices	91.5	52.35	39.15	7.2	1.3
A pleasant working environment	90.9	44.55	46.3	8.5	0.65
People I enjoy working with	87.3	40.45	46.85	11.5	1.2
A good salary	84.4	38.35	46	13.65	2

<sup>13</sup> Items for Table 19 have been adapted from: Evangelical Alliance. "21st Century Evangelicals Working Faithfully: A snapshot of belief and habits of evangelical Christians in the UK." (London, UK, Evangelical Alliance, 2013), 16

**Table 19 (cont'd)**

	Very important/ important (%)	Very important (%)	Important (%)	Somewhat important (%)	Not important (%)
The fit with my qualifications, interests and experience	82.6	37.2	45.35	15.05	2.4
Convenient times that fit with my family life	82.5	38.2	44.3	15.75	1.75
Good benefits (e.g. healthcare, paid leave etc.)	81.2	36.25	44.95	15.9	2.9
Knowing God has directed me to this job	81.1	51.2	29.9	14.85	4.05
An opportunity to serve and help other people	80.2	36	44.2	17.75	2.05
Opportunity to fulfill God's plan through my work	78.1	40	38.05	18.1	3.85
The number of hours I am expected to work	76.5	29.65	46.8	20	3.55
My sense of vocation or calling to this type of work	75.2	33.85	41.35	20.8	4
Prospects of promotion or career progression	72.3	29.2	43.05	20.5	7.25
Extra time so that I can serve in my Christian ministry/ church	69.0	27	41.95	24.2	6.85
The respect and status that comes with the job	68.5	25.6	42.9	25	6.5
Convenient location of the workplace	68.1	26.95	41.1	25.5	6.45

An overwhelming majority of respondents (over 90%) view each of these work attributes as at least “Somewhat Important”. Very few deem any of these as “Not Important”. The question worth investigating is the relative importance attached to each—which is considered as “Very Important” or “Important”, and which ones emerge as their top five priorities.

A number of priorities are rated by a large proportion of respondents as “Very Important” or “Important” when choosing a job. They are: good attitudes and practices of management (94%),

the employer’s ethical practices (92%) and a pleasant working environment (91%). A majority of respondents (84%) reported having a good salary as important while 81% said the same about good benefits (e.g. healthcare, paid leave) (Table 19).

The spiritual dimension is not neglected when choosing a job, with 78% of respondents indicating that they give consideration to whether a job affords them the opportunity to fulfill God’s plan. As high as 81% of respondents feel that it is important for them to know that God has directed them to the job—in fact, when asked to rank their top five priorities, 29% stated this as their first priority, while half of the respondents placed this among their top five priorities. Other popular items in the top five priorities list include the good attitudes and practices of management and job fit (with qualifications, interests and experience), with each garnering 48% and 35% of votes respectively. Making a good salary is on the top five list of 46% of respondents (Table 20).

**Table 20: Respondents’ top five priorities in job choice**

	% among top priority	% among top five priorities
Knowing God has directed me to this job	28.8	50.8
Good attitudes and practices of management	16.0	47.7
The fit with my qualifications, interests and experience	8.3	35.1
A good salary	9.5	46.0
Opportunity to fulfill God's plan through my work	6.5	34.8
Extra time so that I can serve in my Christian ministry/church	2.0	19.8
An opportunity to serve and help other people	3.5	32.9
Convenient times that fit with my family life	4.3	29.5
The employer’s ethical practices	4.2	29.8

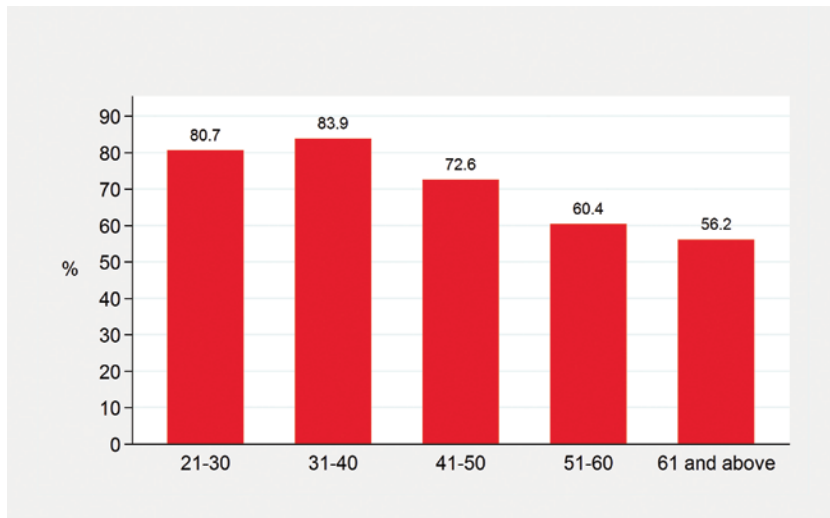
**Table 20 (cont'd)**

	% among top priority	% among top five priorities
Prospects of promotion or career progression	1.2	16.3
A pleasant working environment	3.5	32.9

**TRENDS**

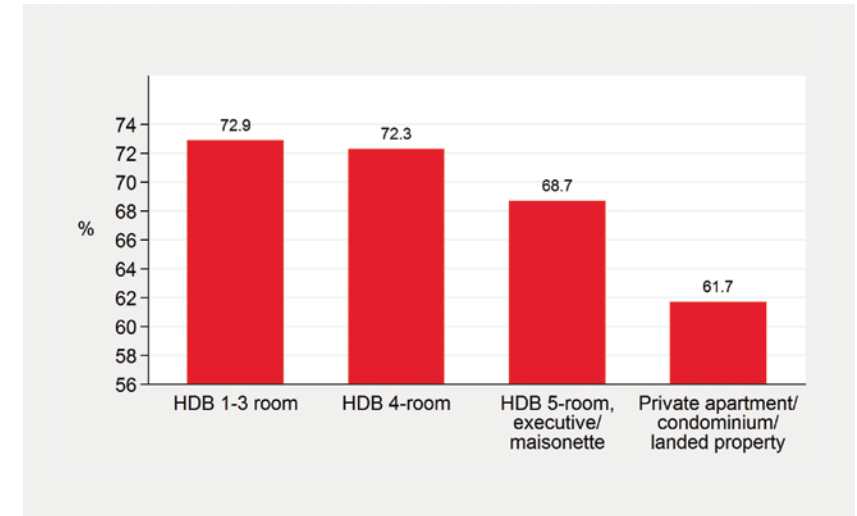
Some job attributes elicit different responses among the respondent groups. One of these is the prospects of promotion and career progression. Younger respondents are more concerned about this. As high as 81% of those in the 21-30 age bracket indicated this as an important priority, compared to 60% of those in the 51-60 age bracket (Figure 19).

**Figure 19: The prospects of promotion/career progression is important in job choice (% of respondents by age)**



Considerations of respect and status conferred by the job are deemed less important by those higher on the socioeconomic ladder, as reflected by 62% of private housing dwellers indicating so compared to 73% of respondents living in HDB 1-3 room flats (Figure 20).

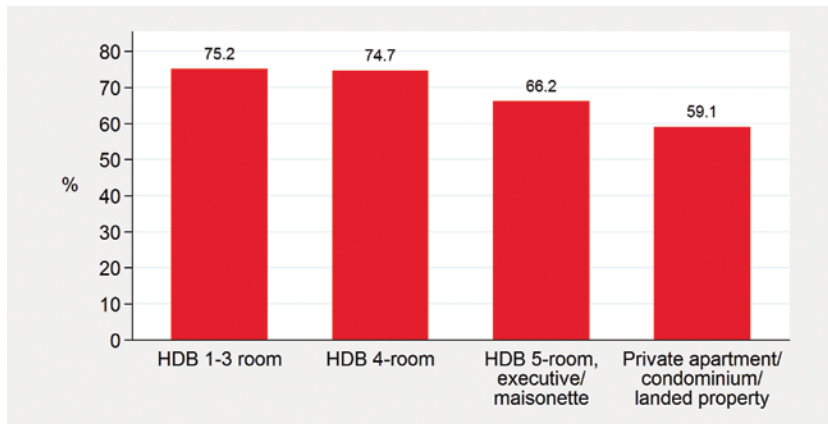
**Figure 20: Respect and status is important in job choice (% of respondents by housing type)**



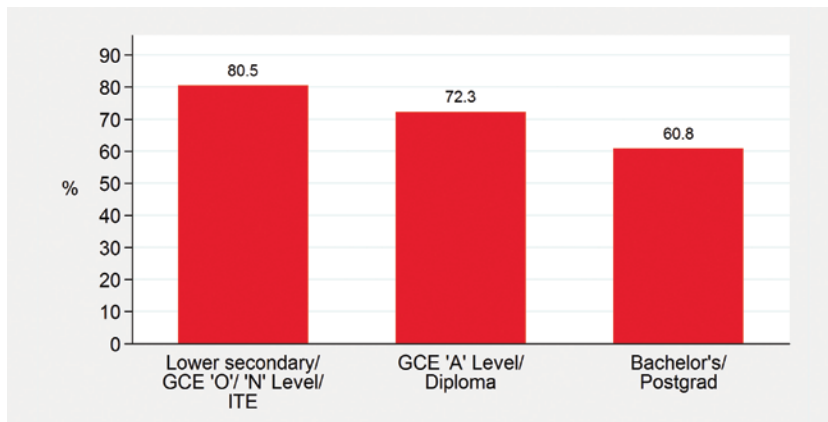
Those who are less affluent and who have fewer educational qualifications place greater importance on the accessibility of the workplace (i.e. a convenient location). About 75% of HDB 1-3 room dwellers are concerned about this, compared to 59% of private housing dwellers (Figure 21). Analysing it by education level, 81% of respondents with secondary education reported a convenient location as an important consideration in contrast to 61% of degree holders who said the same (Figure 22).



**Figure 21: A convenient workplace location is important in job choice (% of respondents by housing type)**

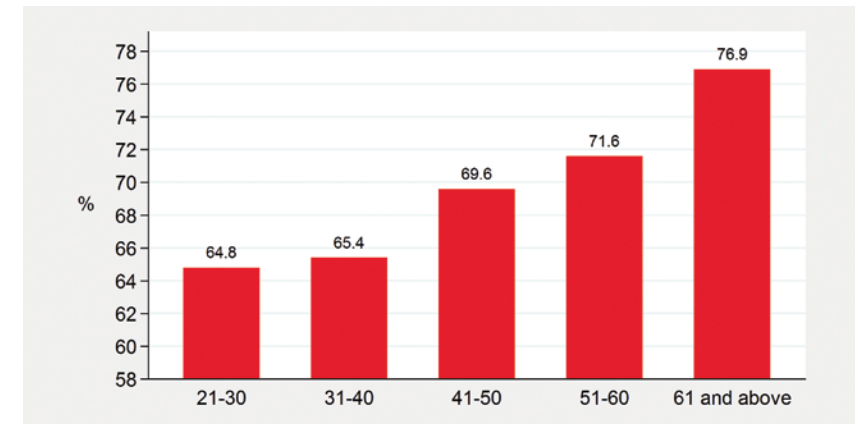


**Figure 22: A convenient workplace location is important in job choice (% of respondents by education)**

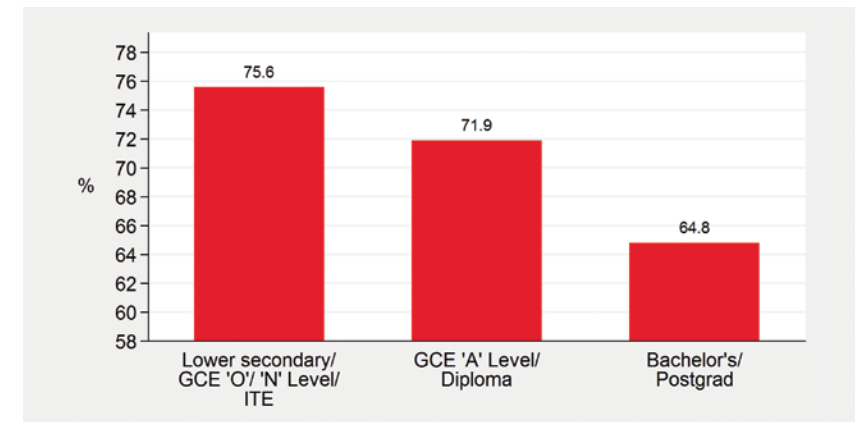


Interestingly, those who ranked time to serve in Christian ministry or church as an important priority tend to be older and less educated. Among respondents aged 61 years and above, 77% of them reported this as important, compared to 65% of those in the 21-30 age group (Figure 23). Similarly, 76% of those with secondary education, compared to 65% of degree holders, said that time to serve in church ministry is important to them (Figure 24).

**Figure 23: Having spare time to serve in Christian ministry/ church is important in job choice (% of respondents by age)**



**Figure 24: Having extra time to serve in Christian ministry/ church is important in job choice (% of respondents by education)**



## WORK AND CHRISTIAN CALLING

More than half of the respondents regard it important to integrate their faith with their work, with 59% stating that it is important that they work in a job that matches their sense of calling from God, and 55% indicating that they understand how to align God's purpose or calling with their career (Table 21). Only 25% see

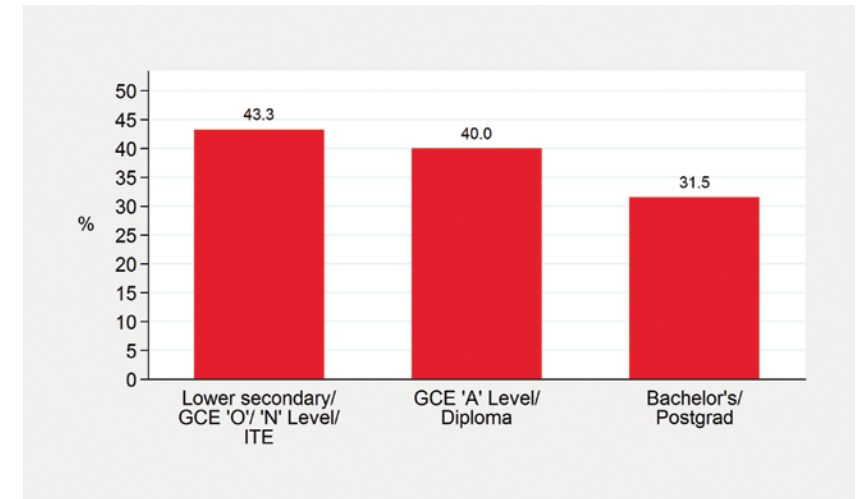
Christianity and their work as two separate worlds while 29% feel that it is more important to be sufficiently remunerated than to feel that their job is a calling.

**Table 21: Respondents' perception of work and Christian calling**

	Strongly agree/ Moderately agree (%)	Strongly agree (%)	Moderately agree (%)	Mildly agree (%)	Mildly disagree (%)	Moderately disagree (%)	Strongly disagree (%)
It is important that I work in a job that matches my sense of God's calling	58.9	26.3	32.55	26.05	8.55	4.1	2.45
I understand how to align God's purpose or calling for me with my daily career	55.4	20	35.35	29.7	8.55	3.75	2.65
The calling to Christian ministry (e.g. being a church pastor) is more important than a calling to the secular world (e.g. being a company manager)	36.3	17.8	18.45	23.5	16.35	11	12.9
It is more important for me to be sufficiently well-paid than to feel that my job is a calling	29.0	6.65	22.35	26.2	22.5	13.15	9.15
I see Christianity and the work environment as two separate worlds	25.3	9.65	15.65	18.7	17.95	16.85	21.2
I don't need to find my calling at the workplace as long as I can find it in my service at church	21.5	7.5	14	20.05	21.85	18.35	18.25

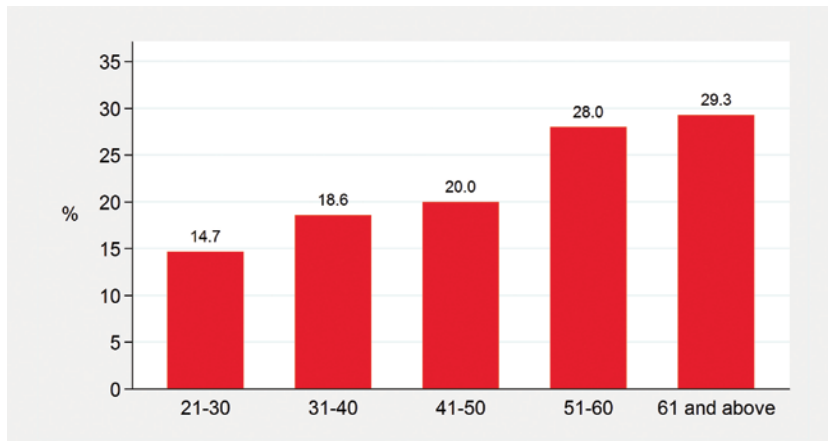
Approximately 36% of those surveyed feel that the calling to Christian ministry (e.g. being a church pastor) is more important than a calling to a secular job (e.g. being a company manager). Respondents who are less educated are more likely to feel this way, as are those who view faith as important in their lives. About 43% of those with secondary education share this perception, compared to 32% of degree holders (Figure 25).

**Figure 25: The calling to Christian ministry is more Important than a calling to secular work (% of respondents by education)**

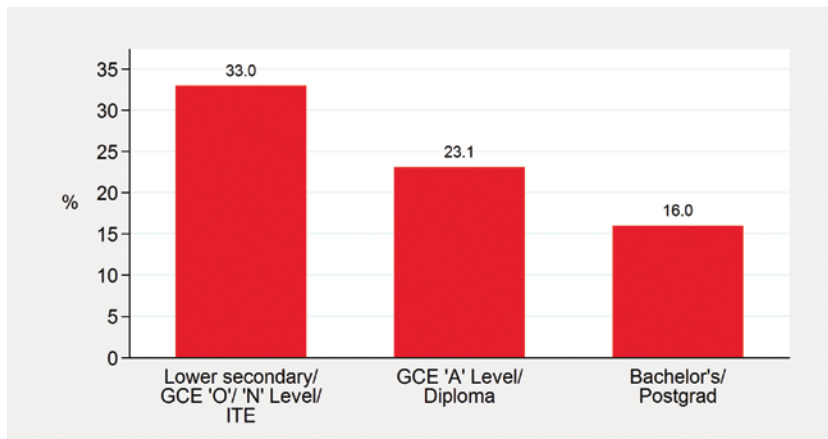


Approximately 22% of respondents do not feel a need to find their calling at the workplace as long as they can find it in their service at church (Table 21). Older and less educated respondents are also more likely to hold this view, with 29% of such views coming from those aged 61 years and above, compared to only 15% from those between 21 and 30 years of age (Figure 26). Analysing it by education level, a third of respondents (33%) with secondary education feel this way, compared to only 16% of degree holders (Figure 27).

**Figure 26:** There is no need to seek a secular vocation if one can find a calling to church ministry (% of respondents by age)

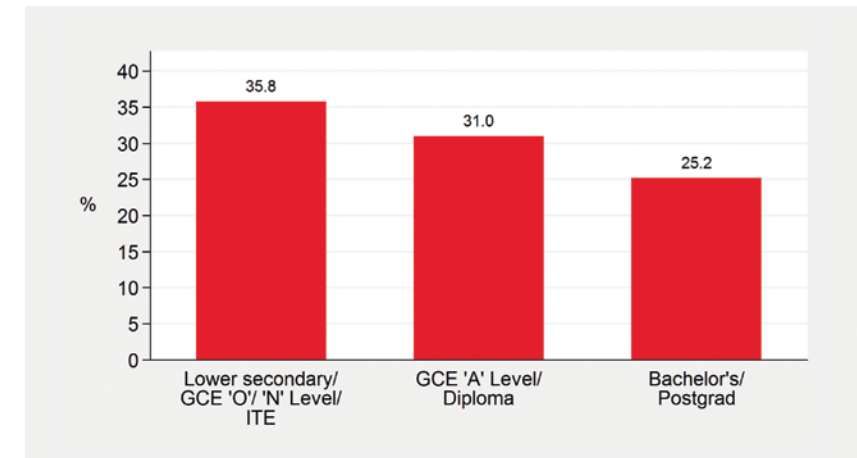


**Figure 27:** There is no need to seek a secular vocation if one can find a calling to church ministry (% of respondents by education)

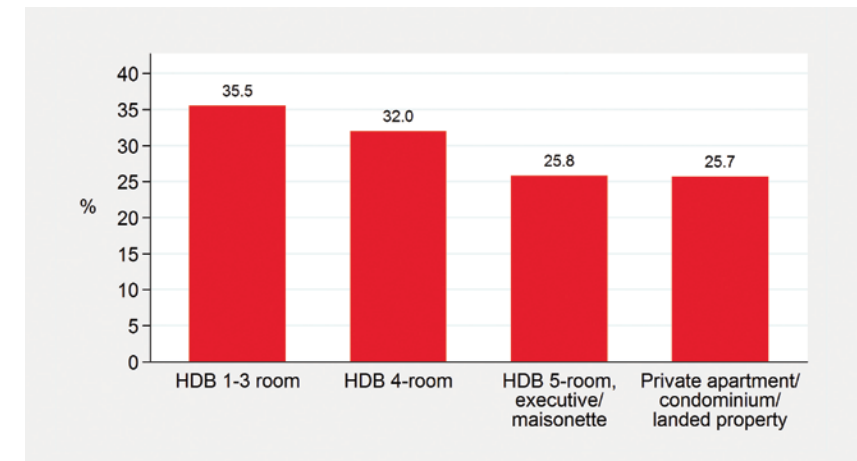


Those who regard being well-paid as more important than the feeling that their job is a calling tend to be from lower socioeconomic background (represented by education level and housing type). About 25% of those with degrees hold this view, compared to 36% of those with secondary education (Figure 28). Among HDB 1-3 room flat dwellers, about 36% feel this way, compared to 26% of private property dwellers (Figure 29).

**Figure 28:** It is more important to be well-paid than to feel that the job is a calling (% of respondents by education)

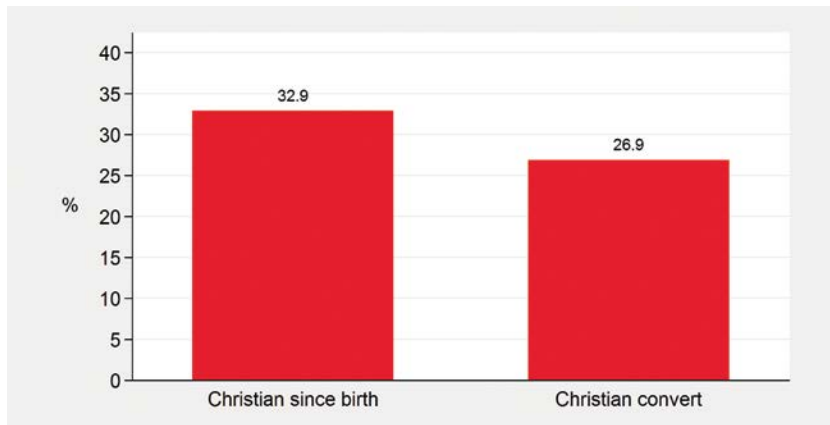


**Figure 29:** It is more important to be well-paid than to feel that the job is a calling (% of respondents by housing type)



Converts to the faith are slightly less likely to regard being well-paid as more important than feeling their job as a calling, as are those who accord more importance to faith in their lives and practise their faith often. About 27% of converts agree that being well-paid is more important, compared to 33% of respondents who have been Christians since birth (Figure 30).

**Figure 30: It is more important to be well-paid than to feel that the job is a calling (% of respondents by Christian type)**



**PERCEPTION OF GOD'S PLAN FOR WORK ENVIRONMENT**

Generally, respondents perceive their work as God's plan for their survival rather than to spread His gospel and advance His kingdom. Around 72% of respondents perceive earning enough money to support themselves and family as part of God's plan for work, compared to only 54% who see work as a way to worship God and 52% who see work as a means of spreading the gospel (Table 22).

**Table 22: Responses on perception of God's purpose for work<sup>14</sup>**

	Strongly agree/ Moderately agree (%)	Strongly agree (%)	Moderately agree (%)	Mildly agree (%)	Mildly disagree (%)	Moderately disagree (%)	Strongly disagree (%)
Earning enough money to support myself and family	72.4	34.5	37.85	20.4	4.1	2.05	1.1

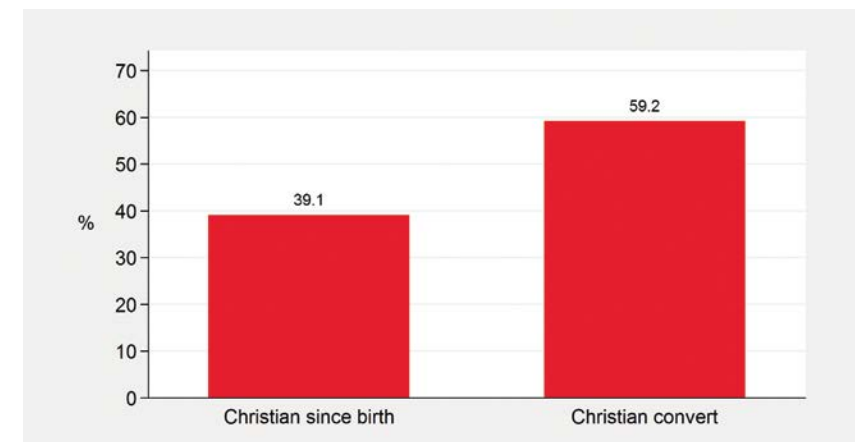
14 Items for Table 22 have been adapted from: Call42. Survey: Issues relating to the concept of calling. <http://www.call42.co.za/wp-content/uploads/2013/03/Call42-Concept-of-Calling-Final-March-2013.pdf>

**Table 22 (cont'd)**

	Strongly agree/ Moderately agree (%)	Strongly agree (%)	Moderately agree (%)	Mildly agree (%)	Mildly disagree (%)	Moderately disagree (%)	Strongly disagree (%)
Earning enough to support other people in need	63.1	21.95	41.1	27.6	5.55	2.5	1.3
Using work as a way to worship God	54.2	27.05	27.1	25.2	10.2	5.45	5
Transforming business/work practices to align them to God's principles	53.3	23.4	29.9	29.4	9.3	4.85	3.15
Spreading the Gospel to people who work with me	52.3	22.6	29.65	28.45	8.75	6.25	4.3

Respondents who view work as a means to spread the gospel are more likely to be from these groups: those who view faith as important in their lives and practise their faith often, and Christian converts. Around 59% of Christian converts, compared to 39% of those who have been Christians since birth, indicated agreement to this statement (Figure 31).

**Figure 31: Work as a means to spread the Gospel (% of respondents by Christian type)**



# 5

## EXPERIENCING GOD IN WORK

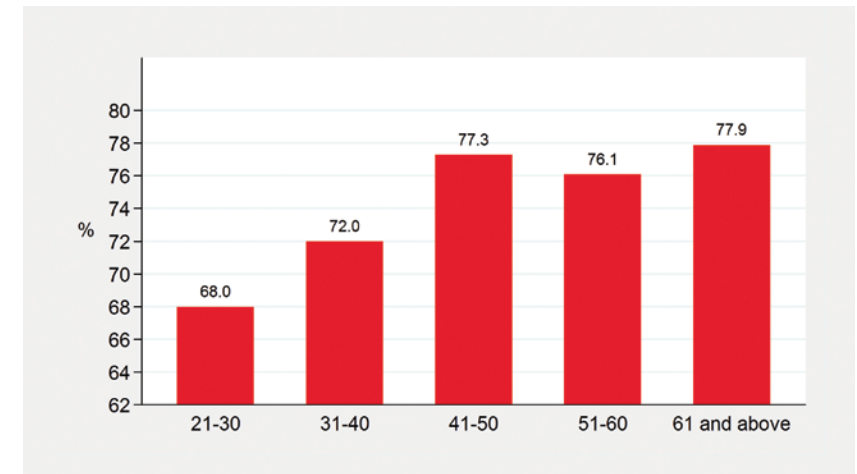
Nearly three quarters of respondents (74.3%) reported that they have often or always sensed that God empowers them to do good things at work (Table 23). Older respondents were more likely to report this: 78% of those aged 61 years versus 68% of those between 21 and 30 years age sense this (Figure 32).

**Table 23: Responses on meaning construct of faith-at-work scale<sup>15</sup>**

	Never (%)	Almost never (%)	Rarely (%)	Sometimes (%)	Often (%)	Very often or always (%)	Always (%)	Very often/ Always/ Often (%)
I sense that God empowers me to do good things at work	0.85	0.9	3.6	20.4	28.6	20.1	25.7	74.3
I believe God wants me to develop my abilities and talents at work	0.9	0.8	4.4	20.4	27.9	18.5	27.2	73.6

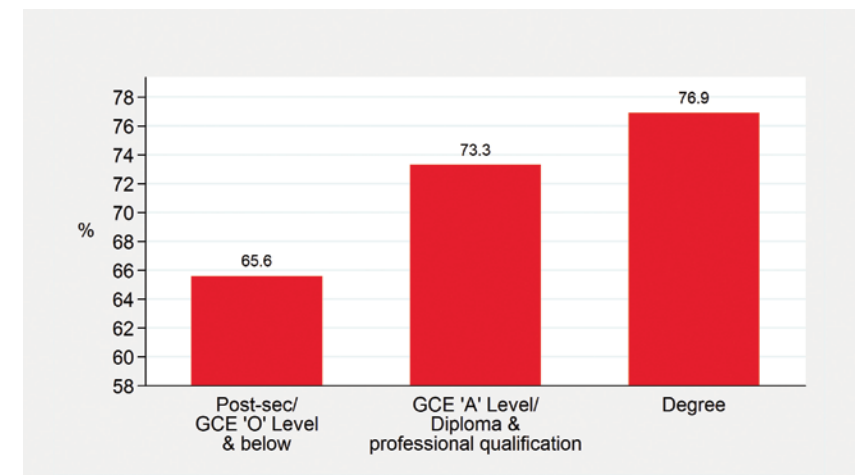
<sup>15</sup> Items for Table 23-26 have been adapted from: Monty L. Lynn, Michael J. Naughton, and Steve VanderVeen. "Faith at work scale (FWS): Justification, development, and validation of a measure of Judaeo-Christian religion in the workplace." *Journal of Business Ethics* 85, no. 2 (2009): 227-243.

**Figure 32: Sensing God's empowerment to do good things at work (% of respondents by age)**



Similarly, about 74% of respondents believe that God wants them to develop their abilities and talents at work (Table 23). Such belief is more widely-held by those with higher education qualifications: 77% of degree holders versus 66% of those with secondary education believe this (Figure 33).

**Figure 33: Believing that God wants them to develop their abilities and talents at work (% of respondents by education)**

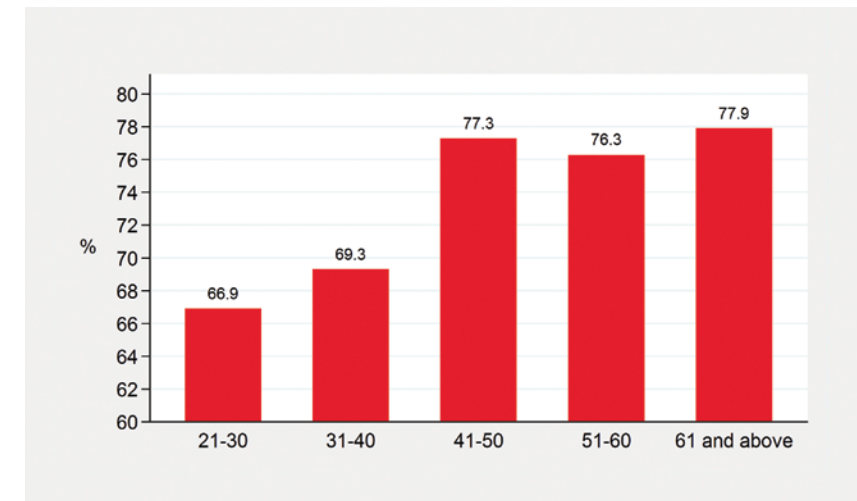


**Table 24: Responses to the holiness construct of faith-at-work scale**

	Never (%)	Almost never (%)	Rarely (%)	Sometimes (%)	Often (%)	Very often or always (%)	Always (%)	Very often/Always/Often (%)
I view myself as a caretaker, not an owner, of my money, time and resources	2.3	2.4	8.1	26	24.2	17.5	19.7	61.4
I view my work as part of God's plan to care for the needs of people	1.7	2	8.9	24.7	24.1	18.1	20.6	62.8
When I am with others and alone, I maintain a high standard of moral purity in my work habits	0.7	0.6	3.9	21.4	31.8	23.3	18.4	73.5

Compared to the high rate of agreement on statements related to the meaning sub-scale, fewer respondents see their work as stewardship. About 61% of respondents view themselves as stewards of their money, time and resources, and 63% view their work as part of God's plan to provide for the needs of people. A slightly higher proportion (74%) reported maintaining a high moral standard in their work habits even when alone (Table 24). Older respondents are more likely to report this: about 77% of those above 40 years versus 67% of those aged between 21 and 30 hold themselves to such a high standard (Figure 34).

**Figure 34: Maintaining a high moral standard in work habits, when alone or with others (% of respondents by age)**



**Table 25: Responses to the relationship construct of faith-at-work scale**

	Never (%)	Almost never (%)	Rarely (%)	Sometimes (%)	Often (%)	Very often or always (%)	Always (%)	Very often/Always/Often (%)
I sense God's presence while I work	1.6	2.3	7.9	38.7	23.3	13.1	13.3	49.7
I view my work as a partnership with God	2.1	2.7	10.2	28.2	26.5	13.9	16.5	56.9
I see connections between my worship and my work	3.55	3	15	28.4	22.7	13.6	13.9	50.2

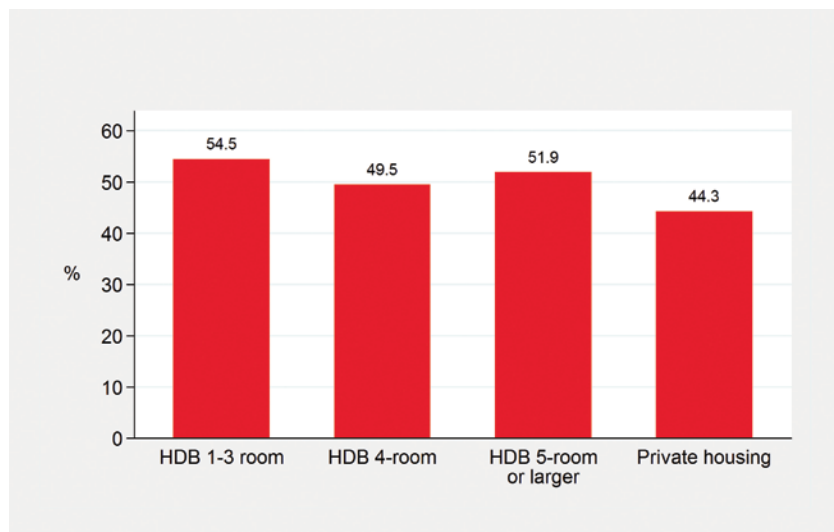
Compared to the experience of stewardship, the experience of divine relationship in the course of work is felt less frequently.

Just under 50% of respondents reported sensing God’s presence often or always while working, and about the same proportion see connections between their work and worship. About 57% view their work as a partnership with God (Table 25). Generally, those older and from lower socioeconomic strata tend to feel closer to God in their work (Table 26). About 55% of HDB flat (1-3 room) dwellers reported sensing God while at work, compared to 44% of private housing dwellers (Figure 35).

**Table 26: Experiencing God often through work (% of respondents by age)**

	21-30	31-40	41-50	51-60	61 & above
I sense God’s presence while I work	39.3	44.1	55.6	53.9	54.8
I view my work as a partnership with God	47.2	53.4	61.5	61.5	58.7
I see connections between my worship and my work	44.3	46.8	53.1	52.8	53.8

**Figure 35: Sensing God’s presence often while at work (% of respondents by housing type)**

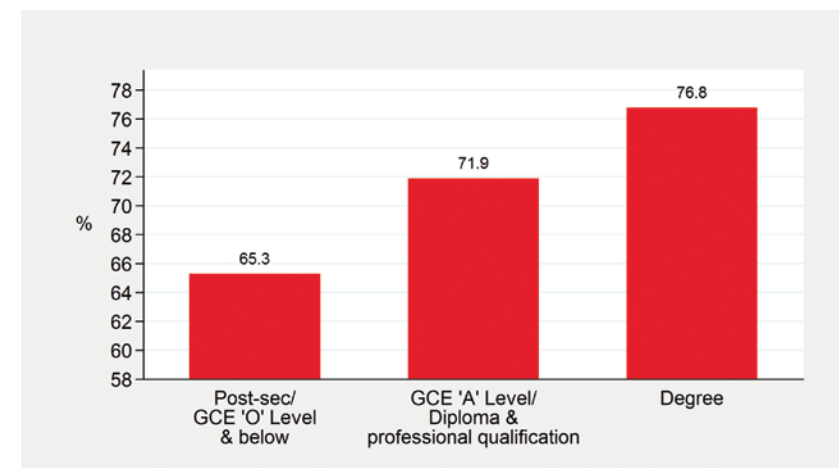


**Table 27: Responses to the community construct of faith-at-work scale**

	Never (%)	Almost never (%)	Rarely (%)	Sometimes (%)	Often (%)	Very often or always (%)	Always (%)	Very often/ Always/ Often (%)
I sacrificially love the people I work with	1.3	1.6	8.8	32.1	29.2	15.8	11.3	56.3
I view my co-workers as being made in the image of God	2.8	3.5	12.9	27.9	23.2	14.9	15.0	53.1
My faith helps me deal with difficult work relationships	1.2	1.2	3.9	20.7	27.5	20	25.6	73.1

On questions related to people relations at the workplace, many respondents (73%) reported that their faith often or always helps them deal with difficult work relationships (Table 27). Those better educated are more likely to feel this way: about 77% of degree holders versus 65% of those with secondary education testify to such effects of faith (Figure 36).

**Figure 36: Faith often helps in dealing with difficult work relationships (% of respondents by education)**



# 6

## LIVING OUT THE CALL AT WORK

About 53% said that they often see their co-workers as being made in the image of God with slightly more (56%) reporting that they practise sacrificial love for the people they work with (Table 27).

Those who view faith as important in their lives and practise their faith often are more inclined to see and treat others as part of God’s family. Older respondents are also more likely to do so. About 61% of those aged 61 years and above, compared to 47% of those aged between 21 and 30 years, said that they view their co-workers as being made in the image of God. Furthermore, 64% of respondents aged 61 years and above reported that they would sacrificially love the people at work, compared to 51% of those aged 40 years and below (Table 28).

**Table 28: Experiencing a sense of community often at the workplace (% of respondents by age)**

	21-30	31-40	41-50	51-60	61 & above
I sacrificially love the people I work with	51.0	50.7	58.3	60.2	63.9
I view my co-workers as being made in the image of God	47.2	47.4	54.1	58.6	60.6

Half of the survey respondents said that they often try to apply biblical principles at work so as to be a good Christian, while 44% reported often trying to find opportunities at work to touch lives (Table 29). Older and better educated respondents are more likely to try to apply their faith at work. About 57% of respondents 61 years and older said that they tried to learn/apply biblical principles at work compared to 43% of those aged between 21 to 30 years of age (Table 30). Around 52% of degree holders reported making more effort compared to 40% of those with secondary education (Figure 37).

**Table 29: Respondents’ experience of living out their faith at work<sup>16</sup>**

	Very often/ Always/Often (%)	Very often or always (%)	Often (%)	Sometimes (%)	Rarely (%)	Never (%)
Try to learn/apply biblical principles at work so that I can keep my Christian testimony (or keep from being unethical/immoral)	50.2	15.35	34.85	33.15	13.3	3.35
Find opportunities at work to touch lives	44.4	13.7	30.7	40.95	12.45	2.2
Go to work with the mission of seeing my business/industry transformed to reflect God’s values	35.6	11.5	24.05	36	22.1	6.35

16 Call42. Survey: Top challenges. <http://www.call42.co.za/wp-content/uploads/2012/07/Call42-Top-Challenges-Final-April-2013.pdf>



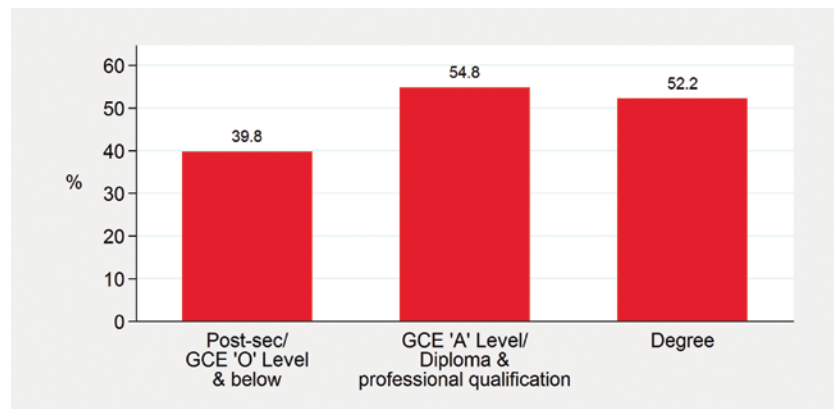
**Table 29 (cont'd)**

	Very often/ Always/Often (%)	Very often or always (%)	Often (%)	Sometimes (%)	Rarely (%)	Never (%)
Feel that I am surviving at work through the week but hoping for the weekends to be refreshed	35.2	11.85	23.35	38.35	21.1	5.35
Struggle trying to get through the many demands and challenges at work	23.4	5.95	17.4	53.8	19.4	3.45

**Table 30: Percentage of respondents reporting often living out their faith at work by age group**

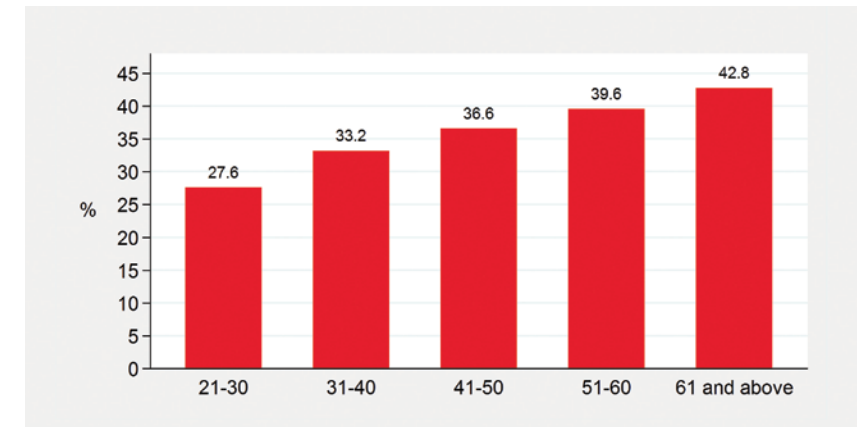
	21-30	31-40	41-50	51-60	61 & above
How often do you try to learn/ apply biblical principles at work so that you can keep your Christian testimony (or keep from being unethical/immoral)	42.5	45.3	53.9	53.7	57.2
How often do you go to work with the mission of seeing your business/industry transformed to reflect God's values	27.6	33.2	36.6	39.6	42.8

**Figure 37: Percentage of respondents who reported often trying to learn/apply biblical principles at work in order to provide a Christian testimony**



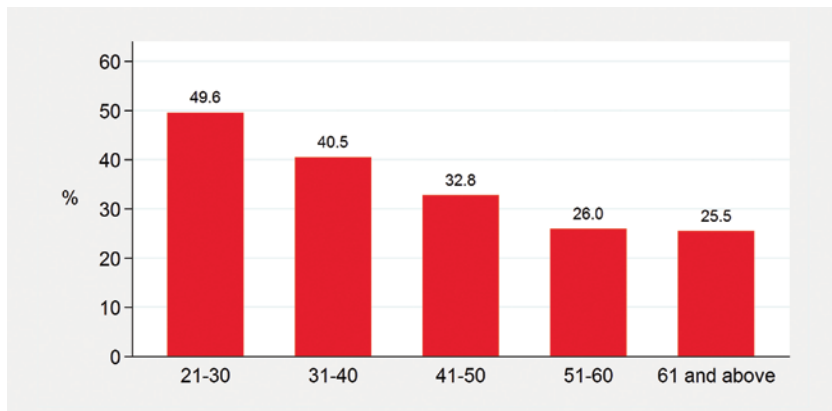
Approximately 36% of the respondents saw it as their mission to transform their business/industry to reflect God's values (Table 29). A higher percentage of the older respondents (43%) reported this, compared to only 28% of those aged between 21 to 30 years (Figure 38).

**Figure 38: Percentage of respondents who reported often going to work with mission of transforming business/industry to reflect God's values (by age group)**

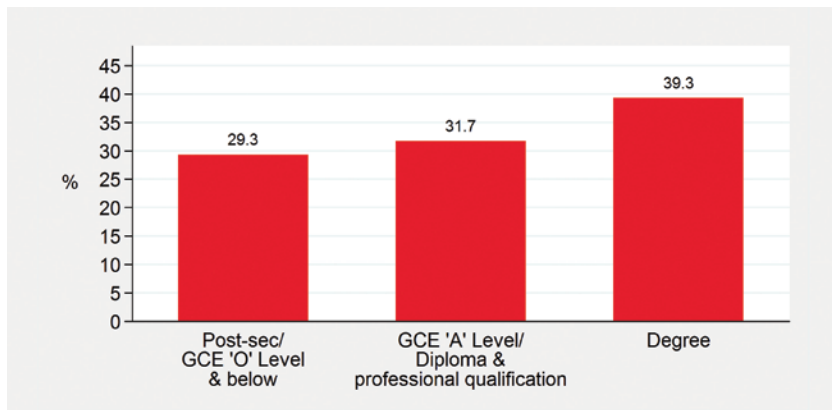


Quite a few respondents reported feeling the pressure of work with 35% of them feeling that they survive through the week and welcome the weekends for the opportunity to be refreshed (Table 29). More of the younger and better educated respondents reported this. Half of those between 21 to 30 years old, compared to 26% of those above 50 years (Figure 39) reported so. Around 39% of degree holders, compared to 29% of those with secondary education reported feeling that way often (Figure 40).

**Figure 39: Percentage of respondents who reported often feeling they are surviving at work through the week but hoping for the weekends to be refreshed (by age group)**



**Figure 40: Percentage of respondents who reported often feeling they are surviving at work through the week but hoping for the weekends to be refreshed (by education level)**



In this survey, respondents were asked to choose an item which best describes how they are living out God's call in their work. About 22% of our respondents felt they are purpose-driven Christians living their calling in the workplace (the ideal option), while 16% acknowledged that they struggle to see how God can use them in the workplace. The bulk of respondents acknowledged that they do see how God could use them in the workplace—the greater proportion

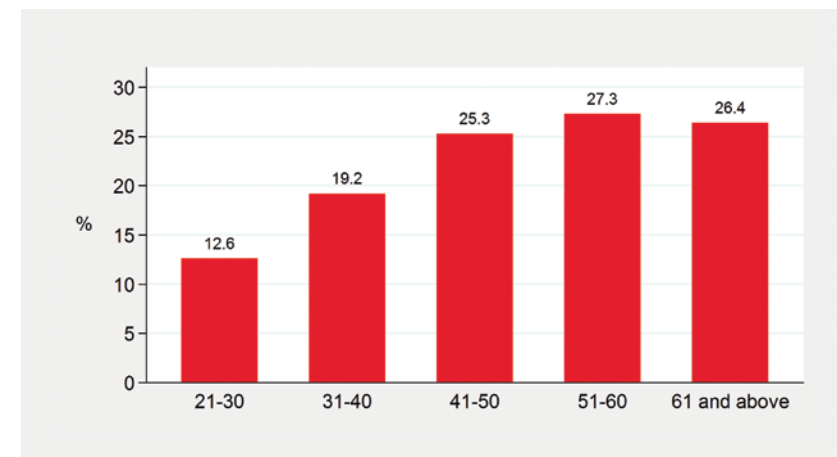
have started to see this in their lives while the other confessed that they are not living this out yet (Table 31).

Among those who see themselves as purpose-driven Christians living out their calling, a larger proportion is older respondents from better socio-economic situations (going by the type of housing they live in). The percentage of respondents above 40 years of age who hold this view ranges between 25% to 28%, compared to just 13% of those between 21 to 30 years of age (Figure 41). Purpose-driven Christians are more inclined to also view faith as important in their lives and practise their faith often.

**Table 31: Respondents' reflection on living out God's call at work**

	Percentage
I struggle to see how God can use me in the workplace	16.0
I see how God is starting to use me in the workplace	33.0
I see how God can use me in the workplace, but I'm not living it yet	28.9
I am a purpose driven Christian living my calling in the workplace	22.3

**Figure 41: Percentage of respondents who indicated being a purpose-driven Christian living out his/her calling in the workplace (by age group)**



## COPING WITH DEMANDS AT WORK

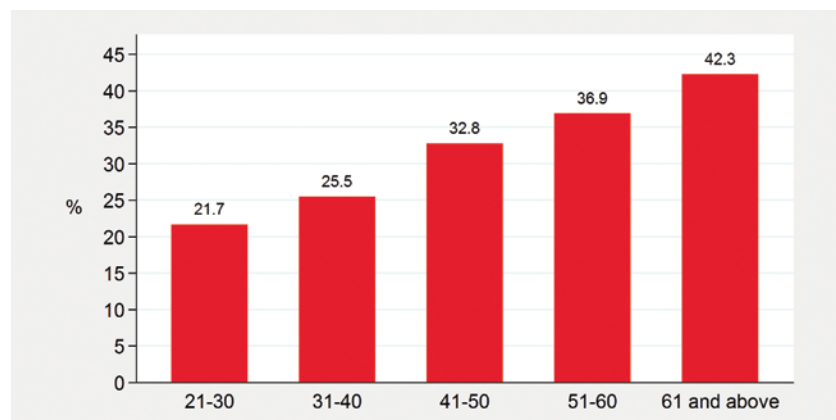
Of interest in this survey is how Christians are coping with the demands at work. Nearly 60% of survey respondents indicated that they are doing well, with 31% reporting that they actually enjoy what they are doing and are passionate about work. Only 8% of respondents said that they are struggling to try to get through their work demands (Table 32). A third of the respondents (33%) reported that they can cope with the demands of work somewhat.

**Table 32: Respondents' reflection on coping with demands at work**

	Percentage
I am just struggling to try to get through the many demands and challenges at work	7.5
I can manage the demands of work somewhat	33.0
I am doing well at work	28.5
I enjoy my work and am passionate about it	31.1

Older respondents, as well as those who view faith as important in their lives, are more likely to enjoy their work. Approximately 42% of respondents aged 61 years and above reported being passionate about their work, compared to 22% of those between 21 to 30 years of age (Figure 42).

**Figure 42: Percentage of respondents who reported enjoying their work and are passionate about it (by age group)**



## BIBLICAL PRINCIPLES AND WORK

When asked about their perception of the relevance of biblical principles for work, those who do not think that biblical principles are practical enough to be applied in the 21st century workplace constitute just 7% of the respondents (Table 33).

The overwhelming majority of respondents found biblical principles helpful for the workplace. They study biblical principles for different reasons—a larger proportion (42%) do this so that they can help someone at the workplace; about 37% said that their learning of biblical principles is to prevent themselves from being unethical; only 15% indicated that they learn biblical principles so that they can change the culture at work (Table 33).

**Table 33: Respondents' reflection on biblical principles and work**

	Percentage
I don't think that biblical principles are practical to be applied in the 21st century workplace	7.0
I learn biblical principles to apply at work so that I will not become unethical	36.5
I learn biblical principles so that I can help those in the workplace	42.1
I learn biblical principles so that I can change the culture of work	14.5

Christians who view faith as important in their lives and practise their faith often are more inclined to believe in and use biblical principles to transform the work environment. Workers in rank-and-file positions are less likely to do so, compared to those in senior management.

## CHRISTIAN WITNESS AT WORK

When survey respondents were presented with a number of options in which they can make their faith known at the workplace, 14% of them reported keeping their Christian identity private at the workplace, and about 51% stated that they are open for others knowing that they are Christians. Only 25% of respondents

reported seeking opportunities to touch lives through the Christian message and even fewer (10%) going to work with the mission of seeing their business or industry transformed to reflect God's values (Table 34).

**Table 34: Respondents' reflection on making an impact at work**

	Percentage
I keep my Christian beliefs private at the workplace	13.7
I am open for others at work to know that I am a Christian	51.2
I seek opportunities at work to touch lives through the Christian message	24.9
I go to work with the mission of seeing my business/industry transformed to reflect God's values	10.3

Christians who categorise themselves as seeking opportunities at work to touch lives or transform work to reflect God's values are more likely those who view faith as important to their lives and practise their faith often. Christians who are in professional employment are also less likely to identify themselves with the category of Christians who keep their beliefs private at the workplace.

## TYPES OF MARKETPLACE CHRISTIANS

The survey provided us an opportunity to categorise working Christians in Singapore into several ideal types. Three dimensions were used to group Christians based on their responses to a set of questions—their perceived ability to cope with the demands of work; how they view biblical principles and work and the extent they want to be a Christian witness at work. These groupings cannot perfectly represent every Christian but provides a useful way of conceptualising Christians with different motivations and levels of engagement with the workplace.

### **Successful Marketplace Transformer**

The Successful Marketplace Transformer would essentially represent the epitome of Christians in the marketplace. They

are successful and passionate about their work, learn biblical principles to change work culture, and go to work with the dream to see transformation happen in their industry or business such that it reflects God's values.

Only 4% of respondents fit into this category of Christians (Figure 43).

### **Successful Marketplace Blessor**

The Successful Marketplace Blessor represents Christians who enjoy work, with some even being passionate about it, and learn biblical principles to help people at work. They seek opportunity to touch lives through the Christian message. However, they have not reached the stage of wanting to be used to bring about transformational change in their business or industry.

Eleven percent of respondents belong to this group (Figure 43).

### **Successful Marketplace Believer**

The Successful Marketplace Believer represents Christians who enjoy work with some even being passionate about it. They learn biblical principles to guard themselves from unethical behaviours while some may even do this to help others. However, they are not at the stage of wanting to make an impact on people at the workplace or work culture, though they are open for others to know that they are Christians.

Twenty eight percent of respondents fall under this group (Figure 43).

### **Successful Marketplace Secret Believer**

The Successful Marketplace Secret Believer represents Christians who enjoy work and might even be passionate about it. These Christians learn biblical principles so as not to be unethical and some of them do so to help others. However, unlike the other categories of successful marketplace Christians, these Christians keep their Christian beliefs private.

Only 2% of respondents fit into this category of Christians (Figure 43).

**Work-Challenged Marketplace Minister**

The Work-Challenged Marketplace Minister represents Christians who learn biblical principles with the hope of helping others or transforming culture, and seek opportunities at work to touch lives or even transform the workplace. They are geared up to make an impact in the work world but struggle, or are only somewhat able to cope, with work demands.

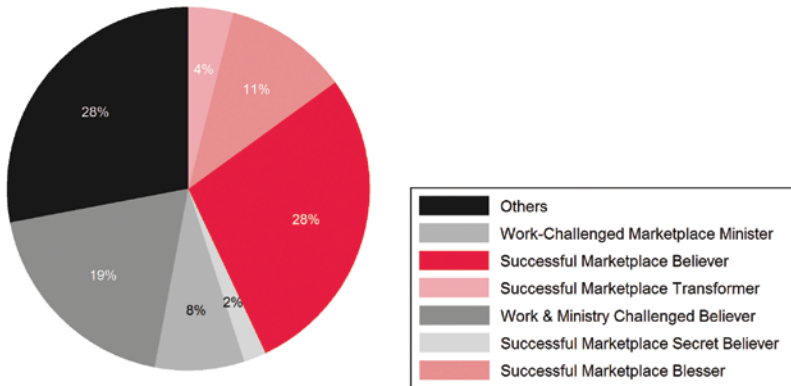
Eight percent of respondents were categorised into this group (Figure 43).

**Work- and Ministry-Challenged Believer**

The Work- and Ministry-Challenged Believer represents Christians who do not think that biblical principles are practical or that they need to learn them to prevent themselves from being unethical. These Christians keep their beliefs private though some might be open for others to know that they are Christians. They struggle, or are only somewhat able to cope, with work demands.

Nineteen percent of Christians are categorised into this group (Figure 43).

**Figure 43: Respondents categorised into Christian ideal types**



**7**

**TEMPTATIONS AT THE WORKPLACE**

Respondents generally do not face much temptation at work. More than 75% indicated never being tempted to do any of the actions listed, except lying to their employer, colleagues or clients, where 26% admitted to being tempted to lie sometimes (Table 35). Younger and better educated respondents reported facing greater temptation in this area: about 67% of those in the 21-30 age bracket compared to 56% of those in the 51-60 age bracket stated that they are at times tempted to lie (Figure 44).

**Table 35: Respondents' experience of various temptations at the workplace<sup>17</sup>**

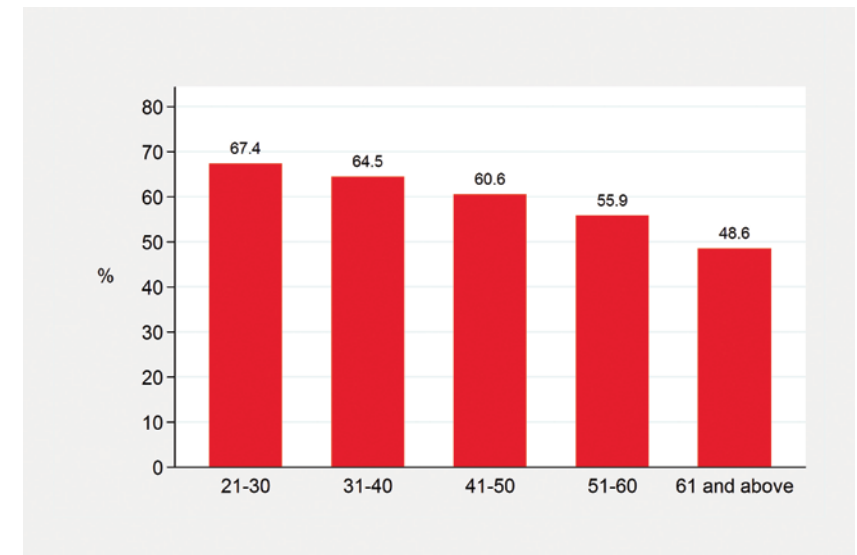
	Never (%)	Once in a long time (%)	Sometimes (%)	Often (%)
Abusing the company expense accounts and falsify accounting records	94.8	2.5	1.95	0.75
Engaging in an affair (emotional or sexual) with someone related to my work who is not my spouse (e.g. colleague/client)	94.35	3.15	1.45	1.05
Trying to remove co-workers to ensure one's survival/promotion at the job	93.4	3.65	2.05	0.9
Receiving gifts, money and loans from others (e.g. bribery)	92.7	3.55	2.85	0.9

<sup>17</sup> Items have been adapted from: Chen, Yuh-jia, and Thomas Li-Ping Tang. "Attitude toward and propensity to engage in unethical behavior: Measurement invariance across major among university students." *Journal of Business Ethics* 69, no. 1 (2006): 77-93.

**Table 35 (cont'd)**

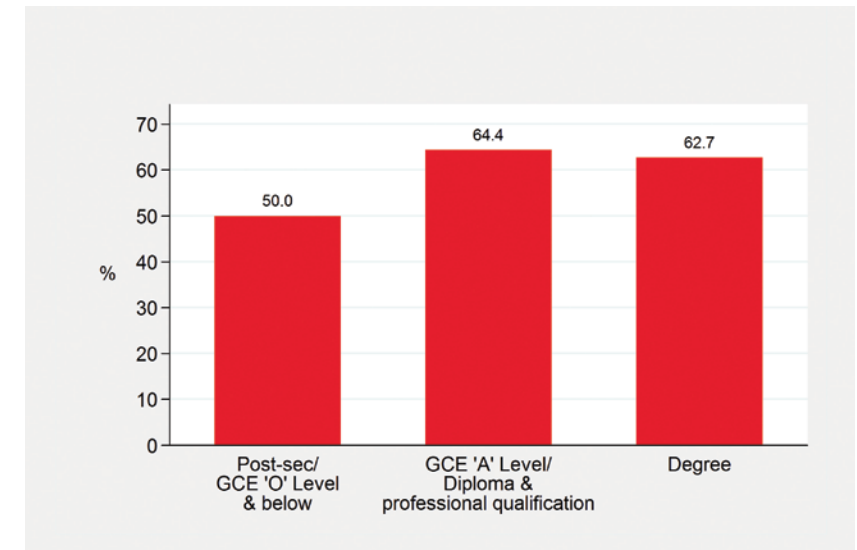
	Never (%)	Once in a long time (%)	Sometimes (%)	Often (%)
Overcharging customers to increase sales and/or to earn higher bonus	91.85	4.25	3	0.9
Engaging in entertainment which is morally questionable to fulfill clients' or colleagues' needs	89	6.3	3.75	0.95
Drinking alcoholic beverages beyond what I believe is right in a work situation	86.15	7.7	4.9	1.25
Surfing adult-oriented websites	85.6	8.8	4.6	1
Taking merchandise and/or cash home	83.15	10.75	4.95	1.15
Using my influence to give merchandise/ services away to family/friends without charging them	82.5	9.95	6.05	1.5
Saying mean things about colleagues, employers, clients or competitors when I know these allegations may not be true	78.6	13.8	6.6	1
Lying to my employer, colleagues or clients	39.6	34	23.85	2.55

**Figure 44: Temptation to lie sometimes (% of respondents by age)**



Among those with university degrees, 63% find themselves tempted to lie at least some of the time, compared to 50% of those with secondary education (Figure 45).

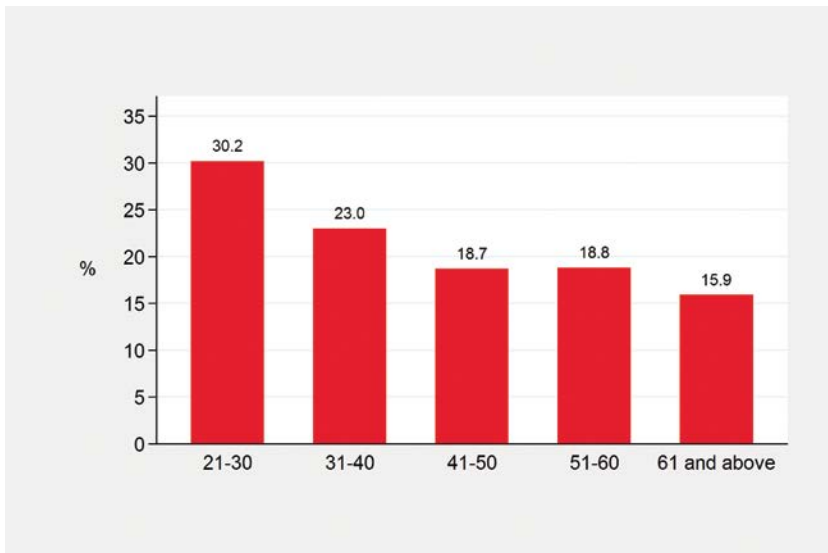
**Figure 45: Temptation to lie sometimes (% of respondents by education)**



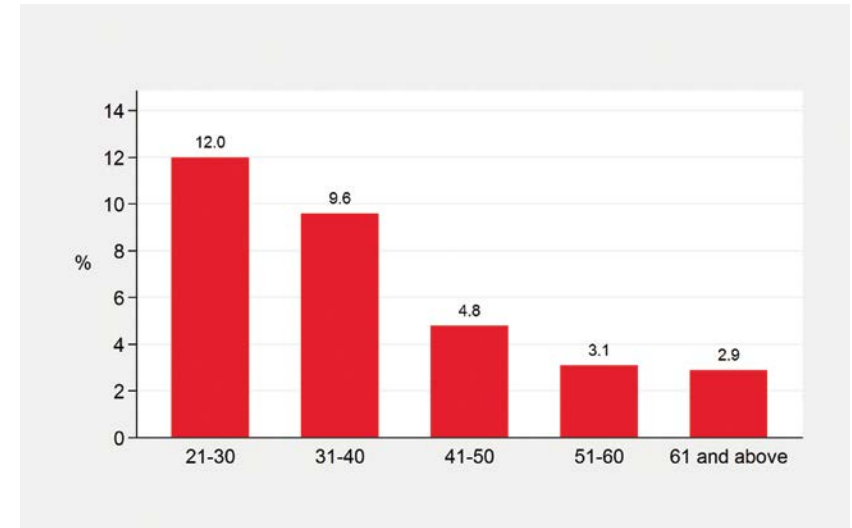
On ethical relationships at work, about 21% reported being tempted to say mean things (which are untrue) about colleagues, employers, clients or competitors sometimes (Table 35). Younger respondents are more likely to be tempted: 30% of those from the 21-30 years age group, versus 19% of those from the 51-60 age group said they do face such temptation sometimes (Figure 46).

While only 7% of the respondents said that they are tempted at times to try to remove co-workers to ensure their survival or promotion at the job (Table 35), responses from the different age groups are varied. More of those between 21 and 30 years old (12%) reported having a brush with this, compared to only 3% among those aged 51 years and above (Figure 47).

**Figure 46: Temptation to say mean things about others sometimes (% of respondents by age)**



**Figure 47: Temptation to remove co-workers for one's survival or promotion (% of respondents by age)**

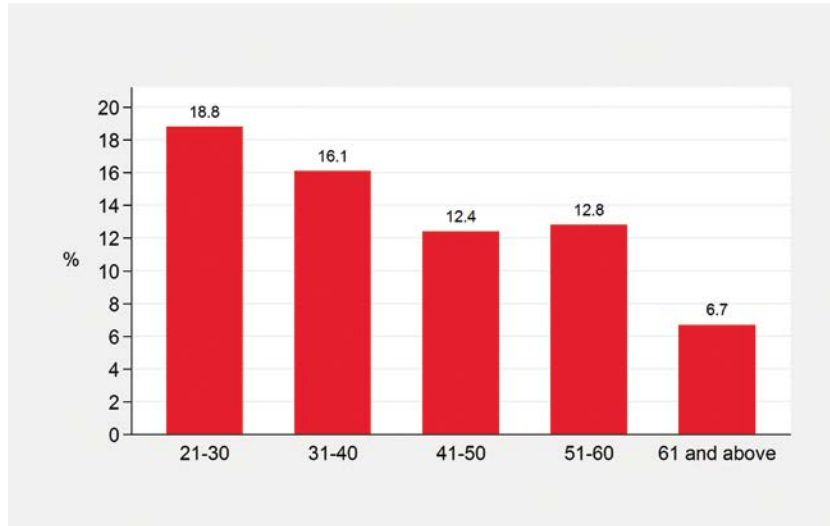


For those temptations related to entertainment, responses vary markedly along gender lines and age groups. More males than females said that they are tempted to drink alcohol excessively, engage in morally questionable entertainment and surf adult-oriented sites (Table 36). More of the younger respondents than older ones reported being tempted toward excessive drinking occasionally: 19% of those from the 21-30 age group versus 13% of those aged from the 51-60 age group report this experience (Figure 48).

**Table 36: Temptation in areas involving entertainment and drinking (% of respondents by gender)**

	Male	Female
Drinking alcoholic beverages beyond what I believe is right in a work situation	9	8.5
Engaging in entertainment which is morally questionable to fulfill clients' or colleagues' needs	17.6	6.1
Surfing adult-oriented websites	23.7	7.4

**Figure 48: Temptation to drink alcohol sometimes in work situations, beyond self-perceived acceptable levels (% of respondents by age)**



# 8

## PERMISSIBILITY OF FAITH EXPRESSION AT WORK

Respondents generally felt that it is permissible to express their faith in their workplace. Only 15% agreed (“strongly/moderately agree”) that religious beliefs should not be expressed at work. Few respondents (10%) felt that expressing religious beliefs at work would be unfair to co-workers, and a like small proportion agreed that companies should discourage the expression of religious beliefs at work (Table 37).

**Table 37: Respondents’ views on the permissibility of faith expression at work<sup>18</sup>**

	Strongly agree/ Agree (%)	Strongly agree (%)	Moderately agree (%)	Mildly agree (%)	Mildly disagree (%)	Moderately disagree (%)	Strongly disagree (%)
Religious beliefs should not be expressed at work	14.8	5.15	9.65	18.2	24.25	22.25	20.5
Religious expression is too divisive to be allowed at work	13.7	4.85	8.8	18.65	25.3	21.95	20.45
Companies should discourage the expression of religious beliefs at work	11.1	4.25	6.85	14.75	26.65	22.65	24.85
A person expressing religious beliefs at work is being unfair to co-workers	10.3	3.95	6.35	15.3	26.55	24.5	23.35

<sup>18</sup> Items for Table 37 have been adapted from: James E. King, and Ian O. Williamson. “Workplace religious expression, religiosity and job satisfaction: Clarifying a relationship.” *Journal of Management, Spirituality & religion* 2, no. 2 (2005): 184



Younger respondents were less likely to feel that faith expression should not be permitted at work. Less than 10% of those between 21 and 30 years of age strongly or moderately agreed with statements reflecting such beliefs, compared to about 20% of those aged 61 years and above (Table 38).

**Table 38: Agreement to statements on permissibility of faith expression (% of respondents by age)**

	21-30	31-40	41-50	51-60	61 & above
Religious beliefs should not be expressed at work	10.0	10.6	15.8	17.7	23.6
Companies should discourage the expression of religious beliefs at work	7.6	7.1	10.3	14.5	20.7
A person expressing religious beliefs at work is being unfair to co-workers	5.9	7.5	9.7	13.6	18.3
Religious expression is too divisive to be allowed at work	8.5	8.4	14.1	17.4	25.0

The better educated respondents were also more likely to agree that faith expression should be permitted at work. Only 7% of degree holders strongly or moderately agreed that a person expressing religious beliefs at work is being unfair to his/her co-workers, compared to 16% of those with secondary or ITE education (Table 39).

**Table 39: Agreement to statements on permissibility of faith expression (% of respondents by education)**

	Lower secondary/ GCE 'O'/ 'N' Level/ ITE	GCE 'A' Level/ Diploma	Bachelor's/ Postgrad
Religious beliefs should not be expressed at work	21.4	15.8	11.6

**Table 39 (cont'd)**

	Lower secondary/ GCE 'O'/ 'N' Level/ ITE	GCE 'A' Level/ Diploma	Bachelor's/ Postgrad
Companies should discourage the expression of religious beliefs at work	16.0	12.3	8.5
A person expressing religious beliefs at work is being unfair to co-workers	16.3	12.1	7.0
Religious expression is too divisive to be allowed at work	19.8	15.8	10.1

### PERSONAL EXPRESSION OF FAITH AT WORK

Respondents generally have no difficulties expressing their faith at their workplace (Table 40). While 96% said that they pray to God to help them at work, it is unclear whether this is done in the workplace setting or elsewhere. However, given that Christian prayer does not require high levels of visibility (e.g. prayer can be made silently), it is possible that such prayers are offered at work.

More than 90% of respondents reported that people at work know that they are Christians, and about the same proportion acknowledged that it is alright to express their faith in their workplace.

However, when respondents were questioned of faith expression in more concrete ways, their response was found to be much more tempered. For instance, only about 66% indicated that they would speak up if they find that the activities of their company are not in line with Biblical principles/values (Table 40). Older respondents are more likely to do so, with 65% of those aged between 51 and 60 years indicating this position, compared to 56% of those between 21 and 30 years of age (Figure 49).

**Table 40: Respondents' experience of faith expression at the workplace<sup>19</sup>**

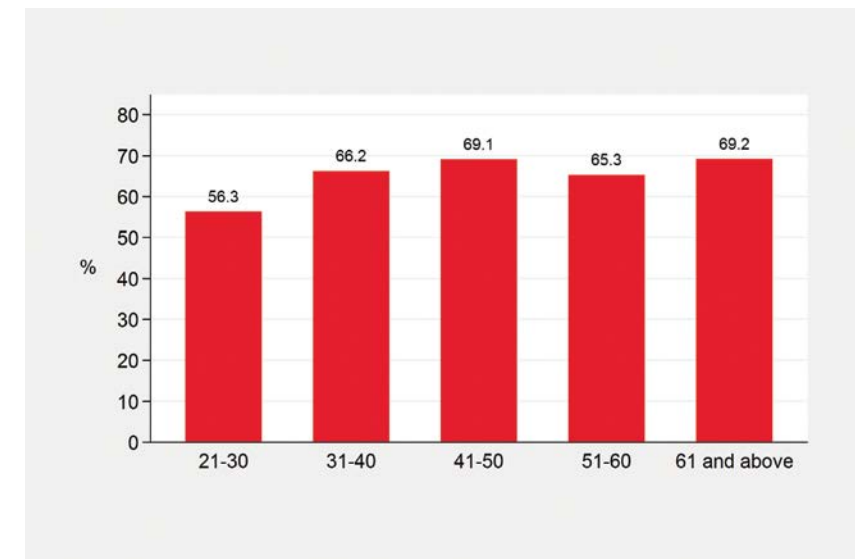
	Strongly agree/ Agree (%)	Strongly agree (%)	Agree (%)	Disagree (%)	Strongly disagree (%)
I pray for God to help me at my work	95.5	54.25	41.25	3.9	0.6
Most people at work know I am a Christian	91.3	41.45	49.8	7.7	1.05
It is alright to express my Christian beliefs in my workplace	90.5	27.3	63.2	7.6	1.9
I have supportive Christian colleagues at work	66.6	16.4	50.2	26.4	7
I speak up if I find that the activities of my company are not in line with Biblical principles/ values	65.4	14.45	50.95	30.3	4.3
I have ample opportunities to talk about my faith to non-believers while at work	53.6	8.4	45.2	40	6.4
I make effort to ask time off or be excused from extra work in order to attend Christian/church programmes	40.8	8.7	32.05	43.9	15.35
The organisation I work for has a strong Christian ethos	37.8	10.5	27.25	47.7	14.55
I make effort to publicise or promote some Christian events/ materials in my workplace	35.1	5.55	29.55	49.45	15.45
My workspace is decorated with items (e.g. posters, pictures, quotations that remind me of my faith)	32.9	9.45	23.4	45.85	21.3
There is a group of Christians in my workplace who meet together for fellowship or prayer	30.5	9.75	20.76	48.92	20.56

<sup>19</sup> Items for Table 40 have been adapted from: Evangelical Alliance. "21st Century Evangelicals Working Faithfully: A snapshot of belief and habits of evangelical Christians in the UK." (London, UK, Evangelical Alliance, 2013), 18. Garry Rollins. "Religious expression in the growing multicultural workplace." *Journal of Diversity Management (JDM)* 2, no. 3 (2011): 1-12.

**Table 40 (cont'd)**

	Strongly agree/ Agree (%)	Strongly agree (%)	Agree (%)	Disagree (%)	Strongly disagree (%)
I have sometimes met with hostility, exclusion or mocking from colleagues because they know I am a Christian	13.7	2.35	11.35	44.6	41.7
I have encountered difficulties at work from management because I am known as a Christian or have spoken up for Christian values	12.1	2.4	9.7	48.65	39.25
My colleagues are hoping that I will stop being so Christian at work	7.6	1.55	6.05	42.85	49.55

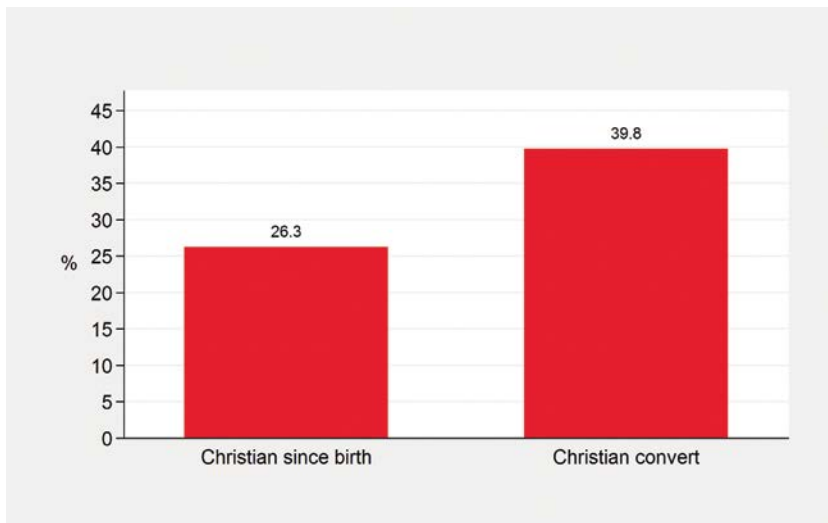
**Figure 49: Speak up against company's practices that are not in line with the Bible (% of respondents by age)**



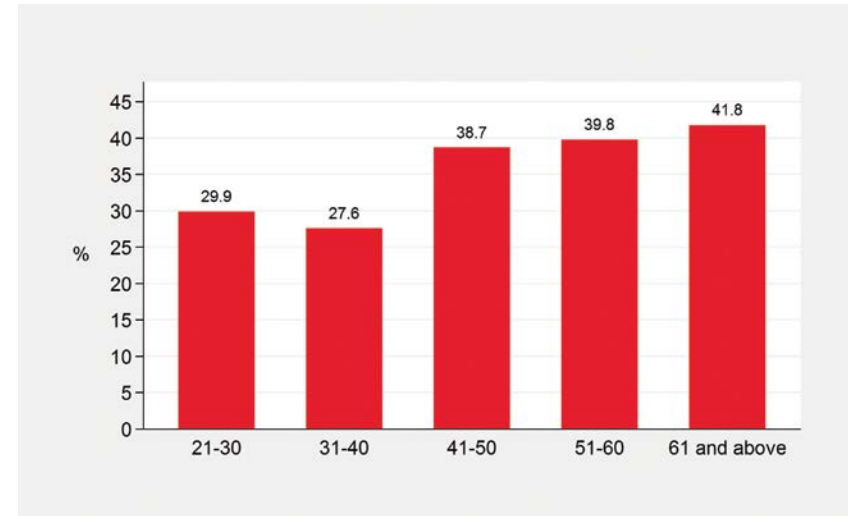
With regard to the use and promotion of materials/events bearing a Christian message, only a third of the respondents decorate their workspace with posters, pictures and quotations that remind them of their faith. About the same proportion (35%)

reported that they make an effort to publicise or promote Christian events/materials at their workplace (Table 40). Christian converts and older respondents are more likely to do this. Approximately 40% of converts reported doing this, compared to just 26% of respondents who have been Christians since birth (Figure 50). Similarly, 40% of those in the 51- 60 age group reported doing this, compared to 30% of those in the 21-30 age group (Figure 51). While 37% of respondents between 51 and 60 years of age decorate their workspace with faith-related items, only 25% of those aged between 21 and 30 years do so (Figure 52).

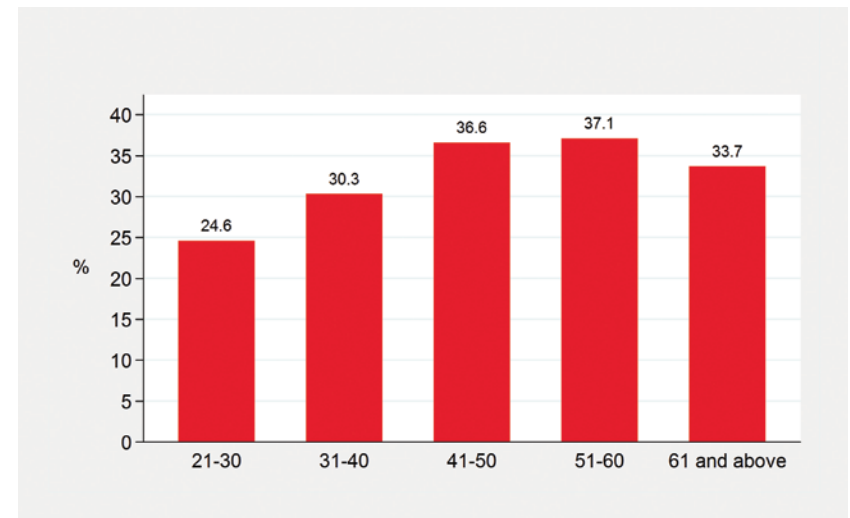
**Figure 50: Make efforts to publicise/promote Christian events or distribute materials at the workplace (% of respondents by Christian type)**



**Figure 51: Make efforts to publicise/promote Christian events or distribute materials at the workplace (% of respondents by age)**



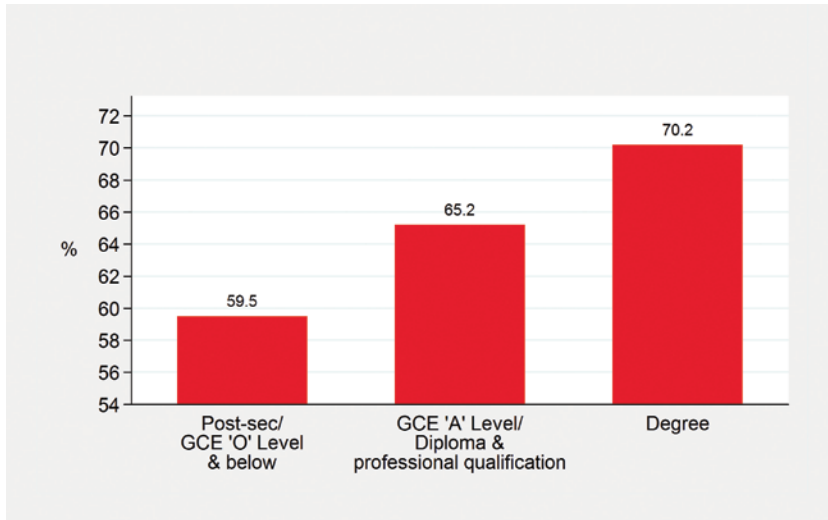
**Figure 52: Decorate workspace with faith-related Items (% of respondents by age)**



About two thirds of respondents have supportive Christian colleagues at (Table 40), with the better educated more likely to report this (70%) than those with secondary education (60%)

(Figure 53). This might be due to the larger proportions of Christians among the better educated, and thus a higher chance of finding the opportunity for recognising supportive Christian colleagues.

**Figure 53: Have supportive Christian colleagues at the workplace (% of respondents by education)**

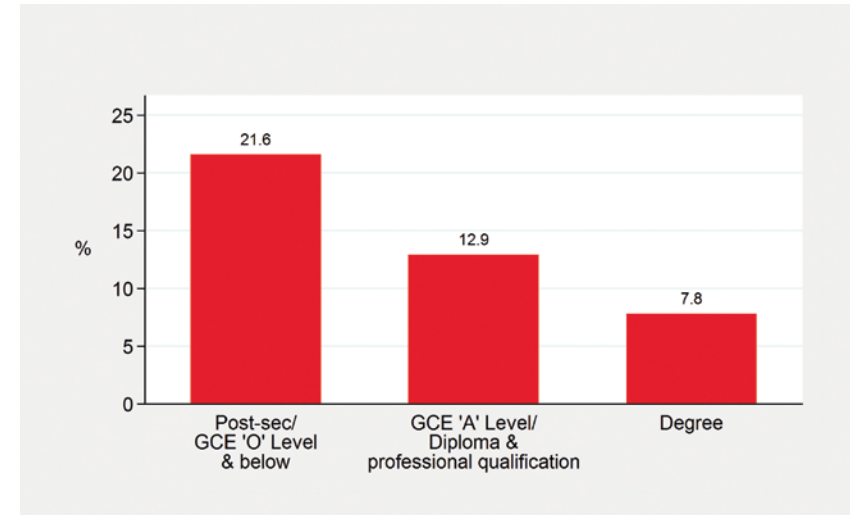


Notwithstanding the sizeable proportion of respondents who reported having supportive Christian colleagues, only 31% reported coming together with Christians at their workplace for fellowship or prayer (Table 40).

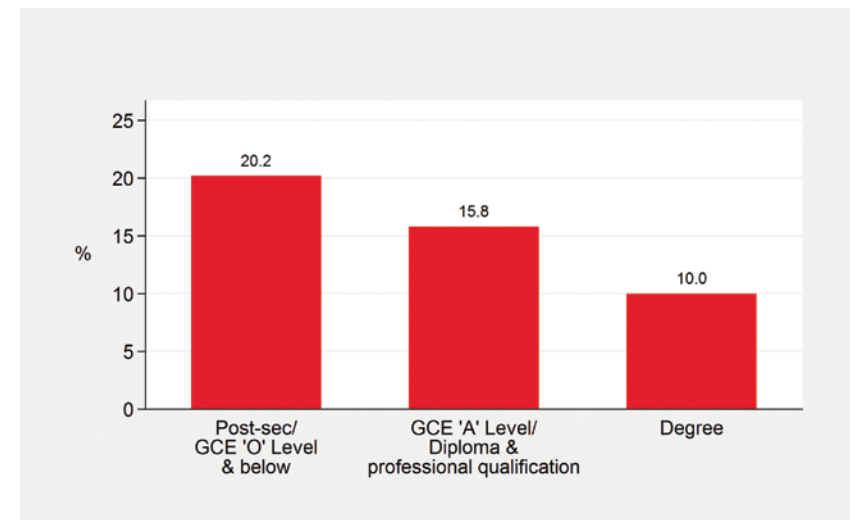
Few respondents reported difficulties in being a Christian at their workplace. Only about 13% have encountered difficulties from management because they are Christians or have spoken up for Christian values. A similarly small proportion has experienced hostility from management or colleagues because of their faith (Table 40). The less educated, however, reported this more frequently. Among secondary school graduates, 22% have encountered difficulties from management for standing up for their faith, and 20% have sometimes met with hostility, exclusion or mocking from colleagues. This stands in contrast to the 8% and 10% respectively of their counterparts who hold university degrees (Figures 54

and 55). It is possible that some workplaces with lower academic requirements may have environments that are less sensitive to matters of faith or contain greater expressions of hostility.

**Figure 54: Face difficulties from management because of their faith (% of respondents by education)**



**Figure 55: Experience hostility and exclusion from colleagues because of their faith (% of respondents by education)**

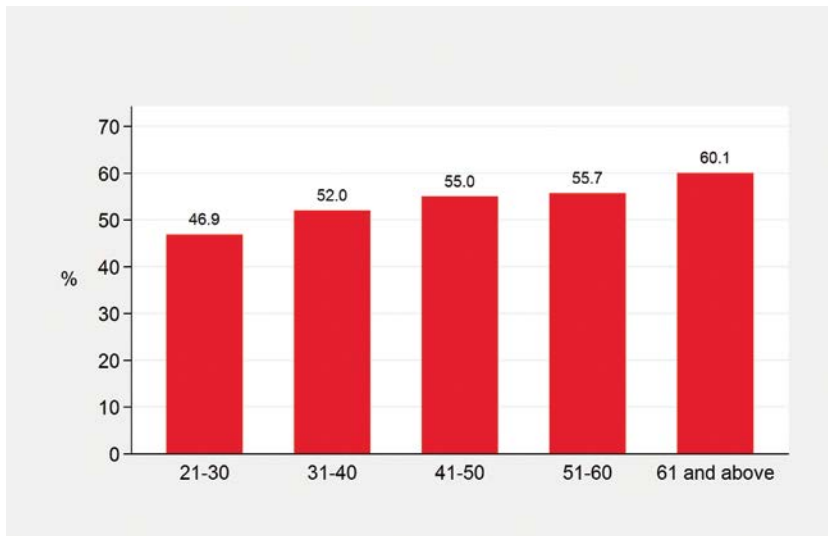


# 9

## CHURCH SUPPORT FOR THE MARKETPLACE CHRISTIAN

Slightly over half of the respondents said that they have ample opportunities to talk about their faith to non-believers at work, while 38% reported that the organisation they work in has strong Christian ethos (Table 40). About 56% of those aged between 51 and 60 years revealed that they have opportunities to evangelise, compared to only 47% of those aged between 21 and 30 years (Figure 56).

**Figure 56: Have ample opportunities to talk about their faith to non-believers at work (% of respondents by age)**



On the whole, respondents who freely express their faith at work are also more likely to view faith as important in their lives and practise their faith often.

Overall, most respondents believe that their church plays an important role in their life at the workplace. Approximately 89% agreed that their church understands that involvement in the secular workforce is a legitimate calling, and about the same proportion agreed that the church helps them think through workplace issues (Table 41).

**Table 41: How respondents perceive church support for marketplace needs<sup>20</sup>**

	Strongly agree/ Agree (%)	Strongly agree (%)	Agree (%)	Disagree (%)	Strongly disagree (%)
Prays for its members about their working lives	93.7	33.75	59.9	5.1	1.25
Understands that people's involvement in the workplace is a calling to God's mission in the world	89.4	23.65	65.7	9.05	1.6
Helps Christians to think through the issues they face in the workplace	89.4	24	65.35	9.05	1.6

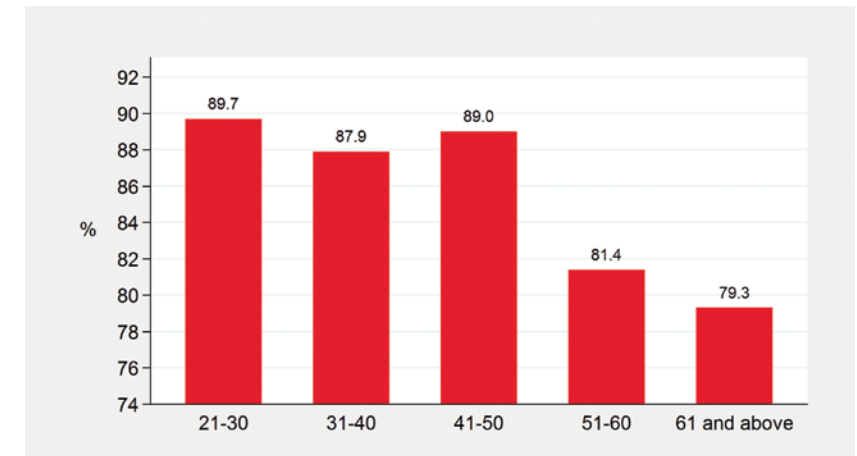
<sup>20</sup> Items for Table 41 and 42 have been adapted from: Evangelical Alliance. "21st Century Evangelicals Working Faithfully: A snapshot of belief and habits of evangelical Christians in the UK." (London, UK, Evangelical Alliance, 2013), 19

**Table 41 (cont'd)**

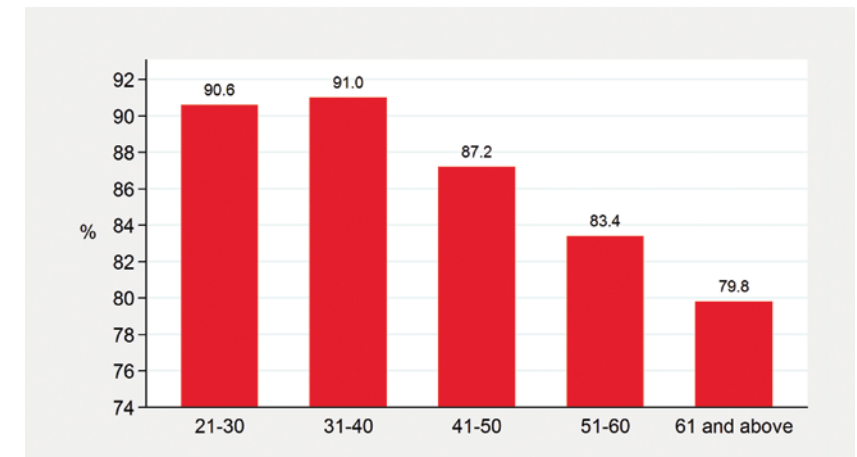
	Strongly agree/ Agree (%)	Strongly agree (%)	Agree (%)	Disagree (%)	Strongly disagree (%)
Understands that for some people the pressures of work limit their involvement in church life	87.8	17.35	70.4	9.55	2.7
Encourages and prepares people to witness and evangelise at work	87.1	26.9	60.2	11.15	1.75
Helps people apply biblical teaching in the context of their workplace	86.2	23.85	62.3	11.9	1.95
Provides regular teaching about the biblical understanding of work	81.8	21.15	60.65	16.1	2.1
Pastors have limited understanding of the reality of work environments	36.2	7	29.15	41.65	22.2

The majority of respondents said that their church prays for the working lives of its members (94%), encourages and prepares members to witness and evangelise at work (87%) and helps contextualise biblical teaching to the workplace (86%). In this respect, younger respondents tend to feel more supported, with about 90% of respondents under 41 years old reported that their church help people apply biblical teaching in the workplace context, compared to about 80% of those above 50 years old (Figure 57). Similar response pattern is observed when the respondents were polled on their perception of whether their church encourages them to evangelise at their workplace (Figure 58).

**Figure 57: Church helps contextualise biblical teaching to the workplace (% of respondents by age)**

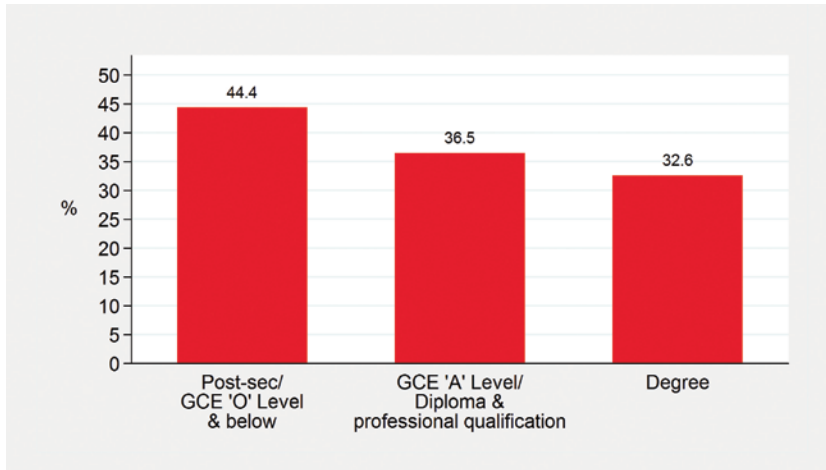


**Figure 58: Church encourages and prepares members to witness and evangelise at work (% of respondents by age)**



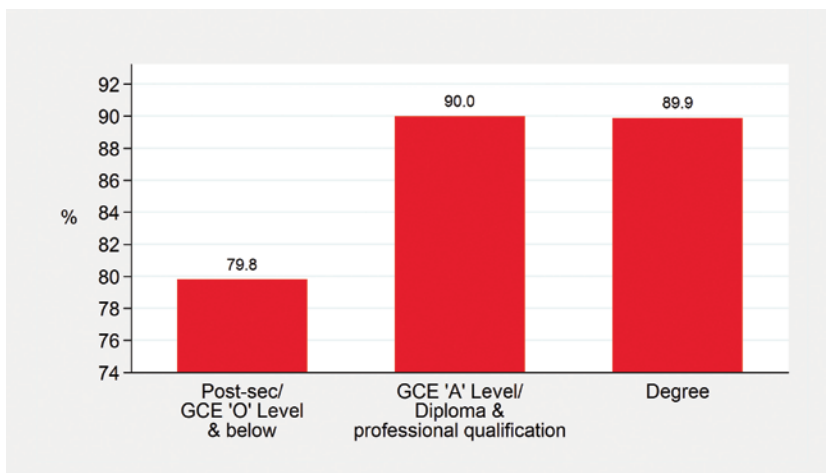
Only 39% of respondents felt that their pastors have a limited understanding of the reality of the secular work environment (Table 41). Such a perception was more commonly shared among respondents with secondary school education: 44% of them gave this response, compared with 33% of university graduates (Figure 59).

**Figure 59: Pastors have a limited understanding of the realities of secular work environments (% of respondents by education)**



About 88% of respondents felt that their church understands that for some people, the pressures of work limit their involvement in church life (Table 41). More university graduates hold this view: 90% of them gave this response, compared to 80% of those with secondary education (Figure 60).

**Figure 60: Church understands how work commitments could limit church involvement (% of respondents by education)**



We shared earlier that younger respondents feel better supported by their church. Besides this group, Christian converts and those who participate in small groups or bible study groups also reported enjoying such support. The latter two groups are also more inclined to view faith as important in their lives.

Does the church in Singapore value certain kinds of work more than others? Slightly over half of the respondents (54%) agreed that their church regards church work more highly than secular work. Less than a third (31%) believed that the church values caring professions more than business workers and those who work in unskilled jobs (Table 42).

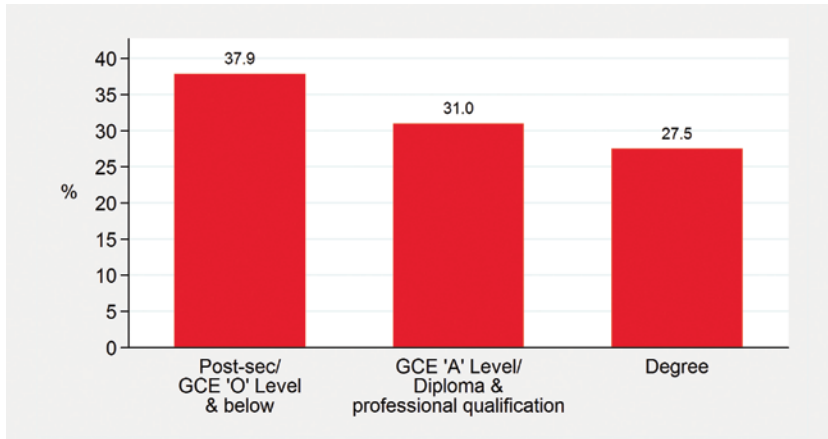
**Table 42: How respondents perceive the value the church accords to secular work**

	Strongly agree/ Agree (%)	Strongly agree (%)	Agree (%)	Disagree (%)	Strongly disagree (%)
Values the work carried out for the church more highly than secular occupations or work involvement	53.6	9.85	43.7	38	8.45
Values members who work in the caring profession more highly than those who work in business and industry	31.1	5.7	25.35	41.55	27.4
Values members who work in professional occupations more highly than those who work in low-paid, unskilled jobs	30.7	5.9	24.75	38.65	30.7

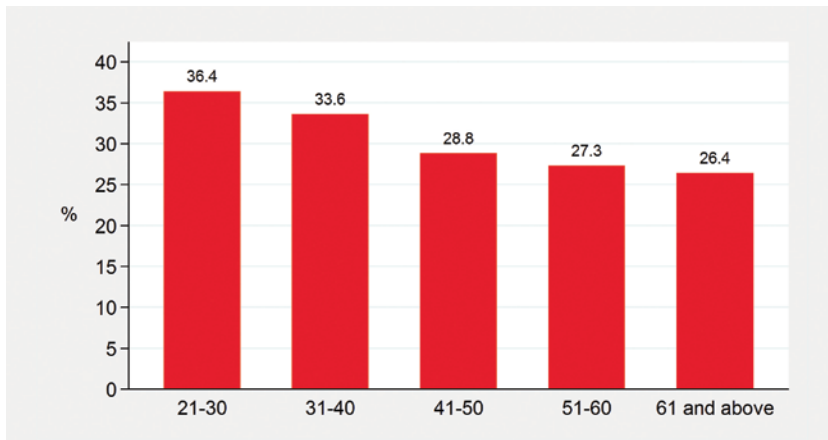
The younger respondents and the less educated ones are more inclined to feel that their church values more highly members who work in professional occupations than those who work in low-paid, unskilled jobs. About 38% of those with secondary education reported this, compared to 28% of degree-holders (Figure

61). Likewise, 36% of those in the 21-30 age group expressed such sentiments, compared to about 27% of those aged 51 years and older (Figure 62).

**Figure 61: Church values professionals more than those who work in low-paid, unskilled jobs (% of respondents by education)**



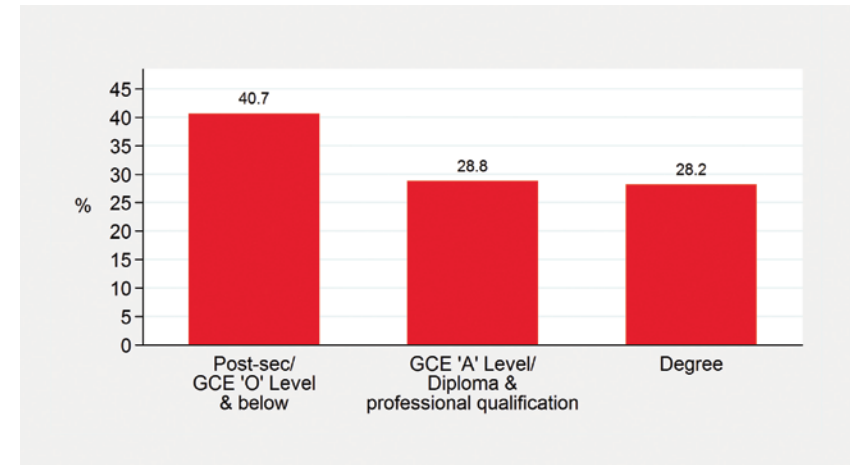
**Figure 62: Church values professionals more than those who work in low-paid, unskilled jobs (% of respondents by age)**



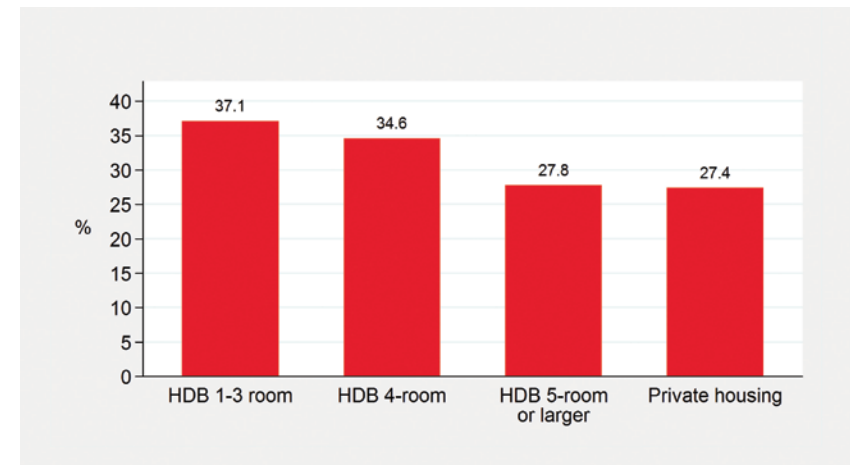
Respondents from the lower socioeconomic strata were more inclined to agree that their church values more highly members who work in caring professions than those who work in business

and industry. About 41% of those with secondary education felt this way, compared to 28% of degree holders (Figure 63). About 37% of HDB flat (1-3 room) dwellers shared these sentiments, compared to 27% of private housing dwellers (Figure 64).

**Figure 63: Church values members who hold professional jobs more than those who work in business and industry (% of respondents by education)**



**Figure 64: Church values members who work as care professionals more than those who work in business and industry (% of respondents by housing type)**





Despite the strong endorsement of church support, respondents felt that the church could do more for members engaged in secular work. About 85% felt that church leaders should find out more about how their members are doing at work and include more of workplace issues in teaching and preaching. About 78% also indicated a desire to be mentored by fellow career-oriented Christians to help them deal with workplace issues (Table 43).

**Table 43: What respondents feel the church should do to support its members<sup>21</sup>**

	Strongly agree/ Agree (%)	Strongly agree (%)	Agree (%)	Disagree (%)	Strongly disagree (%)
Church leaders should find out more about how their members are doing at work	85.3	20.55	64.75	13.4	1.3
I think churches should do a lot more teaching and preaching about issues relating to people's working lives	84.85	19.75	65.1	13.5	1.65
To assist me as a Christian in my career, I desire support from career-oriented Christian mentors	77.45	17.05	60.4	20.1	2.45

**Table 44: Sources tapped on in the last year for work-faith integration**

	Percentage
Church pastor/leader	38.8
Christian colleagues in my workplace	44.9
Successful Christian professional at church	22.8

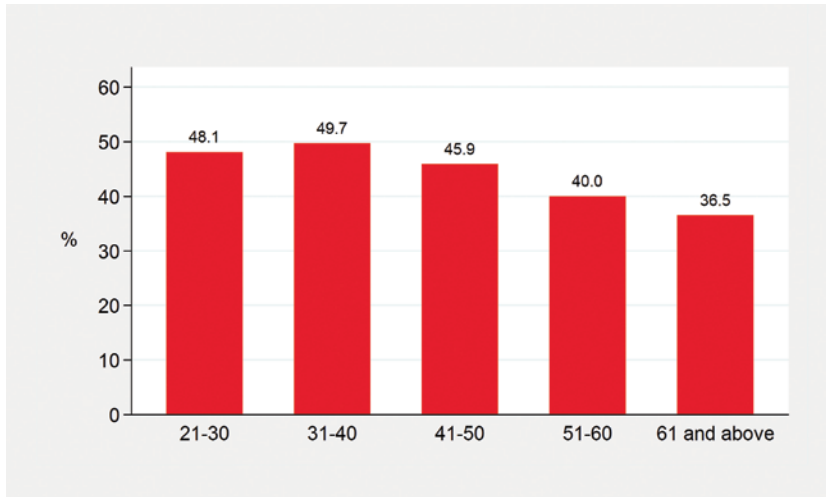
21 Items for Table 43 have been adapted from: Call42. Survey: Working Christians Feedback <http://www.call42.co.za/wp-content/uploads/2013/03/Call42-Working-Christians-Final-March-2013.pdf>

**Table 44 (cont'd)**

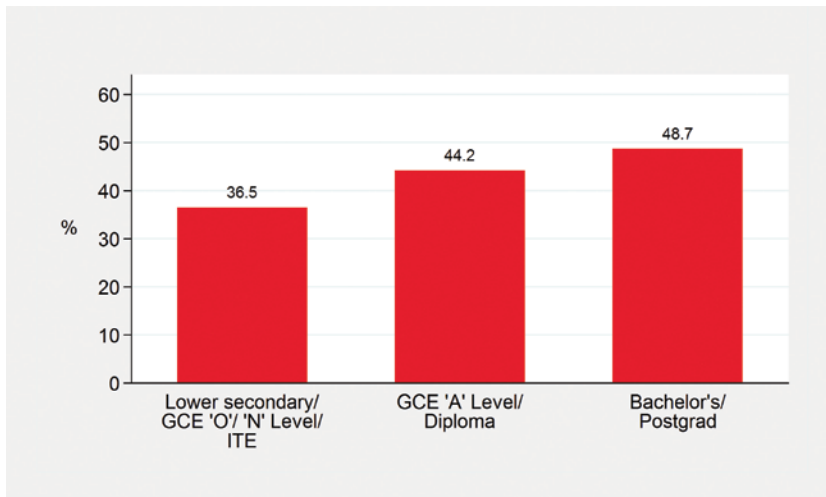
	Percentage
Seminars organised by Christian organisations to address specific issues of work and faith	25.0
Christian literature on the matter (e.g. books, magazines, websites)	43.2
Others	11.6

By and large, nearly half of the respondents have sought help in the past one year regarding how to integrate their faith with work. About 45% have turned to Christian colleagues while 39% have sought help from church leaders/pastors (Table 44). Those who turned to Christian colleagues tend to be younger, with 48% respondents from the 21-30 age group, compared to 40% from the 51-60 age group (Figure 65). The better educated ones are also noted to access this channel of help, where about 49% of degree holders, compared to 37% of those with secondary education, reported having done so (Figure 66). Respondents who tend to view faith as important in their lives and practise their faith often are more likely to turn to their pastor/church leader for help. About 46% of those who are religious in the practice of their faith reported having approached their pastor/church leader in the past year, compared to 28% of those who are less religious (Figure 67).

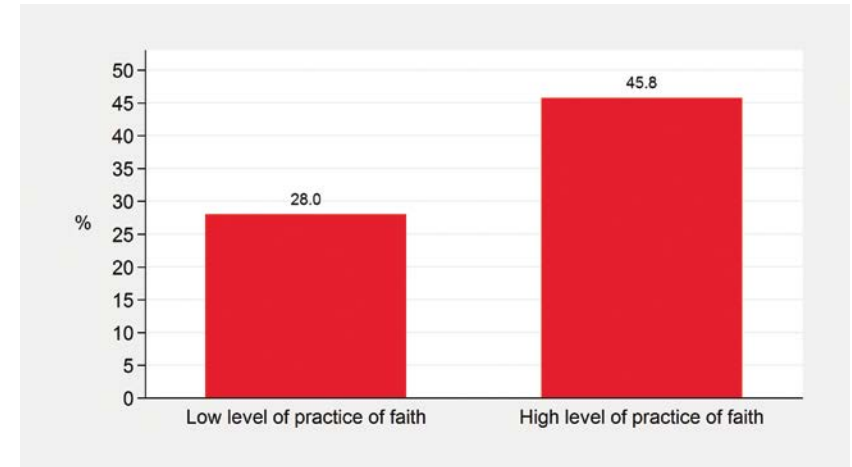
**Figure 65: Seeking help from Christian colleagues (% of respondents by age)**



**Figure 66: Seeking help from Christian colleagues (% of respondents by education)**

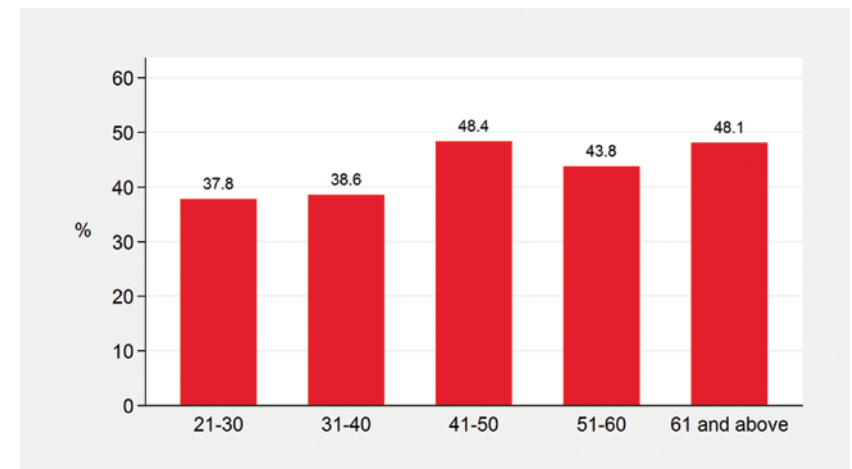


**Figure 67: Seeking help from the pastor/church leader (% of respondents by faith practice level)**



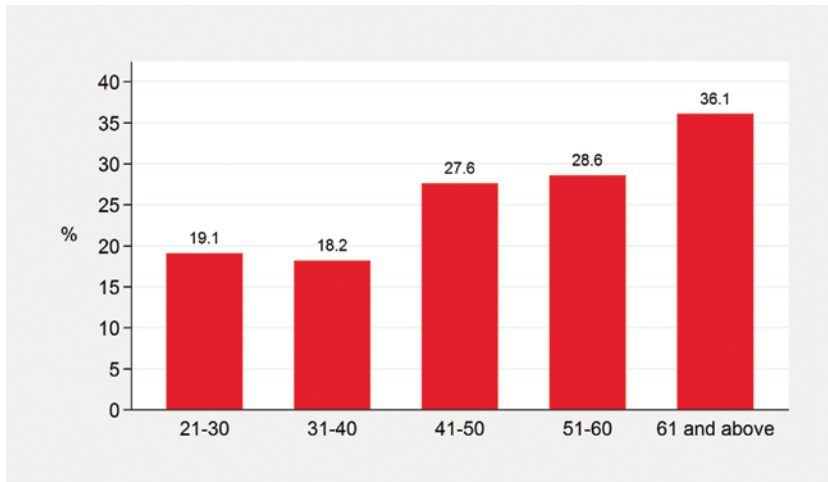
Consulting Christian literature is another popular avenue of help. About 43% of the respondents said that they have read Christian literature in the past year to help them with work-faith issues (Table 44), with older respondents more likely to agree: 44% in the 51-60 age bracket, compared to about 38% in the 21-30 age bracket (Figure 68).

**Figure 68: Turning to Christian literature (% of respondents by age)**



A quarter of the respondents have attended Christian, work-related seminars in the past year, and slightly fewer (23%) have approached successful Christian professionals in their church for advice (Table 44). Older respondents constitutes a larger portion of seminar attendees: about 29% in the 51-60 age group, compared to just 19% in the 21-30 age group (Figure 69).

**Figure 69: Attendance in the past year at Christian seminars (% of respondents by age)**



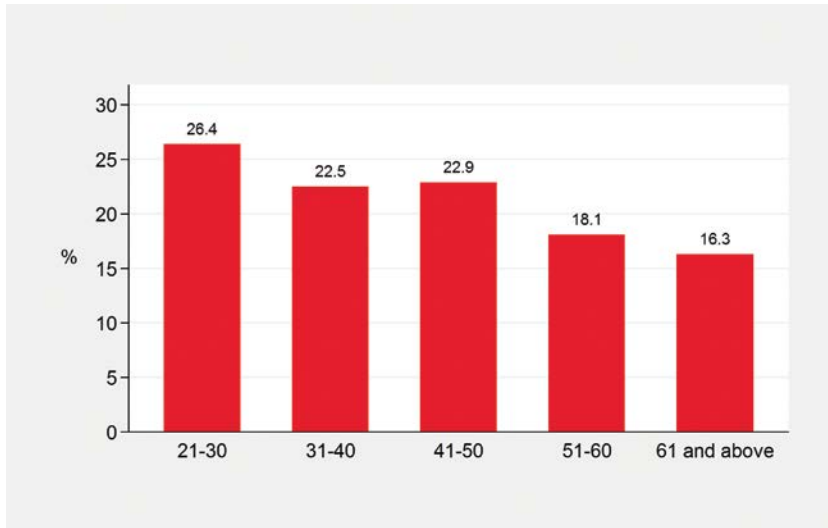
When asked to rate the helpfulness of a number of resources, there were more respondents who felt that their Christian colleagues are helpful compared to the help offered by their church. Approximately 71% rated their Christian colleagues as helpful, while 66% rated successful Christian professionals at church and 62% rated pastors/church leaders (Table 45). Younger respondents and the better educated rated laypeople in the workforce as helpful. About 26% of those in the 21-30 age group rated successful Christian professionals in their church as helpful, compared to 18% in the 51-60 age group. Analysing by education level, i.e. degree holders versus secondary education, the proportion who rated successful Christian professionals in their church as helpful was 25% and 17% respectively (Figures 70 and 71). Close

to 30% of those in the 21-30 age group found Christian colleagues very helpful, while 15% of those in the 51-60 age group felt so. A quarter of degree holders agreed that Christian colleagues are helpful, compared to 14% of those with secondary education (Figures 72 and 73).

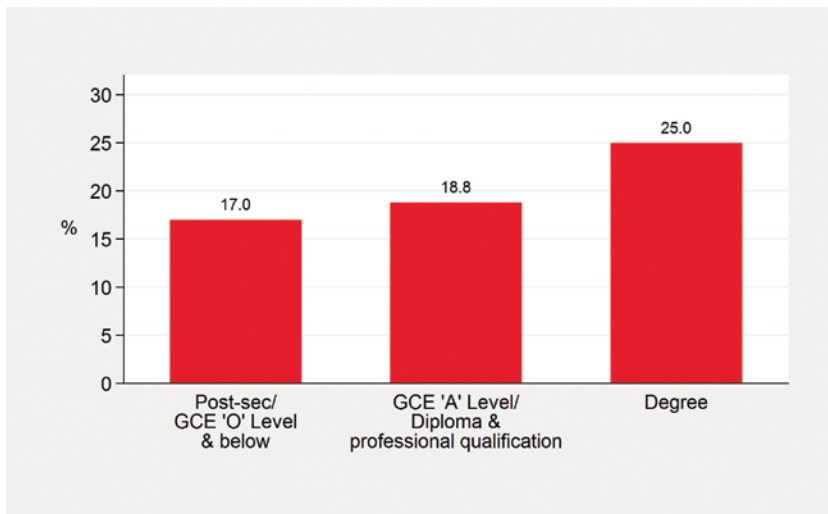
**Table 45: How respondents perceive the helpfulness of the various sources of guidance on faith-work integration**

	Very helpful/ Helpful (%)	Very helpful (%)	Helpful (%)	Somewhat helpful (%)	Not helpful (%)
Christian colleagues in my workplace	71.3	22.75	48.5	23.85	4.9
Successful Christian professional at church	65.9	21.65	44.25	27.55	6.55
Seminars organised by Christian organisations to address specific issues of work and faith	65.8	19	46.8	28.85	5.35
Christian literature on the matter (e.g. books, magazines, websites)	63.2	16.45	46.7	30.95	5.9
Pastor/church leader	62.3	19.8	42.45	31.75	6

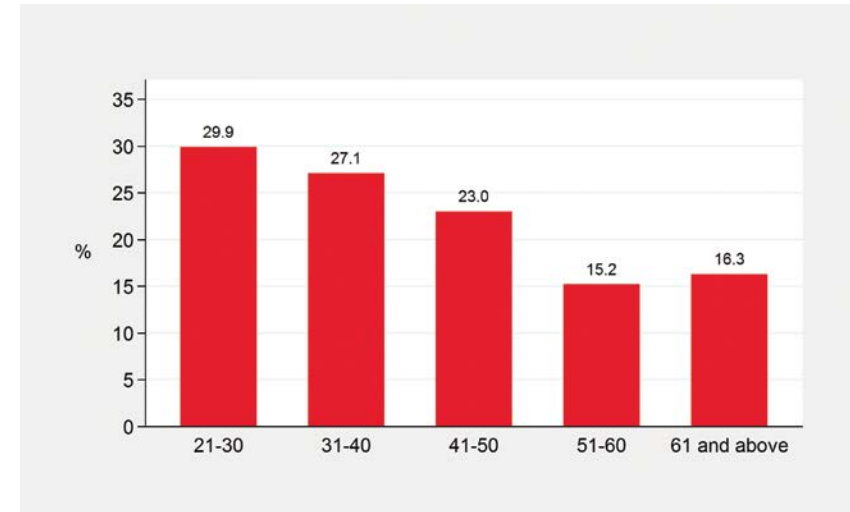
**Figure 70:** Helpfulness of successful Christian professionals at church in guiding faith-work integration (% of respondents by age)



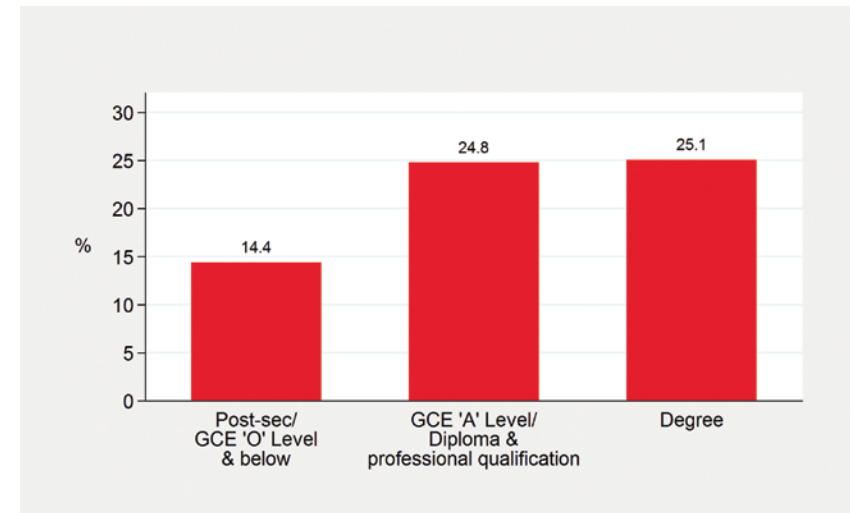
**Figure 71:** Helpfulness of successful Christian professionals at church in guiding faith-work integration (% of respondents by education)



**Figure 72:** Helpfulness of Christian colleagues in guiding faith-work integration (% of respondents by age)



**Figure 73:** Helpfulness of Christian colleagues in guiding faith-work integration (% of respondents by education)



# CONCLUSION

In the last nine chapters, we have attempted to provide an overview of Christians in the marketplace. In wrapping up, we think the big picture can be appreciated quickly by noting these key takeaways.

## CHRISTIAN MATURITY IN THE MARKETPLACE

For Singapore Christians, faith and work are inter-related. More than half of the Christians surveyed make decisions about the job they want based on faith considerations such as knowing that God has directed them to the job. Three quarters of the respondents often experience God's empowerment during work to do good things, and rely on faith to deal with difficult work relationships. Practically all Christians sampled pray about their work and for 90% of respondents, their colleagues know that they are Christians.

While faith remains very important for marketplace Christians in Singapore, only a fifth feel that they are fully living out their calling at the workplace. Perhaps this is due to Christian modesty since many more acknowledge that they have embarked on the process, although they are not fully living out their call at this moment.

One way for Christians to fulfill their calling at work is through helping others, and many Christians here express doing this. Another is realising the vision of transforming work culture and industry, which about 80% of Christians agreed, to some extent, is God's purpose for them at work. Notwithstanding, few Christians feel that they are working on this at this point of time. Perhaps this is because the work culture in Singapore is already aligned to, what most Christians consider, good ethical standards—organisations are corruption-free, meritocratic processes are adhered to and honest business dealings prevail. Nonetheless

this does not mean that there is nothing more that Christians can aspire to, to make things even better for their work place. Whether it is product development, human resource policies, corporate social responsibility or other spheres, there is still much more scope for transformation at work which Christians can play a part in.

The study does show though that a small proportion (less than 10%) of Christians, while desiring to see transformation at their workplace, are not coping well with the everyday demands of work. While it is commendable that these Christians have a vision for change at their workplace, such desire needs to be tempered with a measure of realism. The world of work looks for direction from those who distinguish themselves through their high quality work and their ability to successfully manage the many demands of work. Christians who seek to make transformational changes must first be viewed as credible.

Mature Christians, while having aspirations to fulfill their calling in the workplace need also to find the balance to “live peaceably with all” (Romans 12:18). In most work settings in Singapore, the workforce is made up of people from different religious backgrounds who express their faiths in different ways. There are well-established norms to maintain religious harmony which permeate across the society. But this has not dampened Christians’ ability to be authentic about their faith—about 90% of Christians surveyed agreed that they are able to express their Christian beliefs in the workplace, and over half of respondents report that they have the opportunity to talk about their faith to non-believers at work. Less than 10% of respondents reported encountering difficulty or hostility at work because they are Christians. However, it is also the responsibility of mature Christians to exercise discretion in the manner they express their faith. There is little virtue in the Christian faith being regarded by non-believers as pushy, self-righteous, insensitive and disrespectful.

## NEEDS OF CHRISTIANS IN THE MARKETPLACE

More than three quarters of the Christians surveyed are satisfied with the various aspects of their work. But such high proportion does not gloss over the fact that for at least a quarter of the respondents, work poses some challenge—it stresses them out and interferes with their family life. The ability to balance work, which can sometimes be consuming, and other life priorities especially one’s family, is an art which requires learning and constant monitoring. The church can play a major part in reminding Christians about the value of guarding and cherishing their family life.

The second area of need is for Christians to better understand the value of their work to God’s plan. A theology of work, where secular work is viewed as a calling is still not widely held. About half of those surveyed believe in some aspects of the concept of work as a way to worship God. For a third of respondents however, a church-based calling is still viewed as more important compared to a calling to the secular work. Furthermore, a quarter of survey respondents view Christianity and the work environment as two separate worlds. How Christians perceive the value of their secular work may reflect a possible, albeit unintentional communication to them by their churches. About half of the respondents agreed that the church tends to value work directed at helping the church rather than work performed in the marketplace.

There is a relatively small number of Christians who often struggle with temptations at the workplace. As regards criminal conduct (e.g. fraud and bribery), more than 90% of respondents report that they have never experienced the temptations to commit them. This is likely due to the high levels of safeguards in most businesses serving to prevent or deter such acts. However, there are more Christians who have had a brush with temptations to carry out unethical practices such as making false accusations about those they work with or lying to them. Christian teach-

ing and encouragement to help those who struggle with these temptations will further strengthen the Christian witness in the marketplace.

## **DISCIPLING CHRISTIANS FOR THE MARKETPLACE**

The church is viewed positively in terms of how it prepares Christians for the marketplace. Between 80-90% of respondents agreed that the church supports them at work and prays for their work situations. The church is also well-regarded by most respondents as preparing Christians to apply biblical teachings to the work context.

Despite this, Christians continue to have aspirations of how the church could better support them. About 85% of those surveyed agreed that church leaders should find out more about how members are doing at work and teach about work-related issues.

While the primary form of discipleship for Christians to be effective in the marketplace should rightfully take place in their local churches, we should not discount the importance of informal discipleship by Christians colleagues. This is corroborated by about 70% of respondents who perceive that their Christian colleagues at work are helpful in guiding them on how to integrate faith with work, compared to 60% of respondents who said this of church pastors and leaders. The trust and openness respondents have towards Christian colleagues is perhaps a recognition of the value of common experience. This confers Christian colleagues with a degree of credibility in offering guidance on faith-work integration.

If Christians in the marketplace will ultimately, at least informally, be discipled by their Christian colleagues from different denominational backgrounds, it makes good sense for Christian leaders at the national level to deliberate on, and provide local knowledge and literature on faith-work integration. This could help bring about a more united and effective Christian witness at the marketplace.