

Evangelical Tribes

What the Omnibus Survey (August 2013) tells us about Evangelical Identity and its subgroups.

Executive summary

In our omnibus survey in August/September 2013 1272 self defined Evangelicals answered this block of questions

We would like to know how people locate themselves within the evangelical community and which of the following descriptions they would be happy to use about themselves.

	<i>I would often describe myself in this way</i>	<i>I would accept this as a description of myself</i>	<i>I would be somewhat uneasy about this as a description of myself</i>	<i>I would reject this as a description of myself</i>	<i>I don't know what this means</i>
<i>Post-evangelical</i>					
<i>Fundamentalist</i>					
<i>Radical evangelical</i>					
<i>Reformed evangelical</i>					
<i>Pentecostal</i>					
<i>Conservative evangelical</i>					
<i>Open evangelical</i>					
<i>Charismatic</i>					
<i>Born-again Christian</i>					
<i>I don't like labels - I'm just a Christian</i>					
<i>Bible-believing Christian</i>					
<i>Other (please specify)</i>					

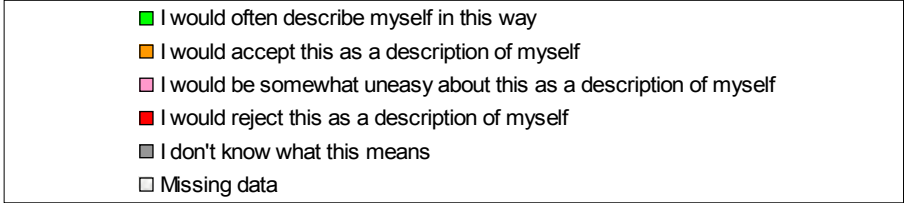
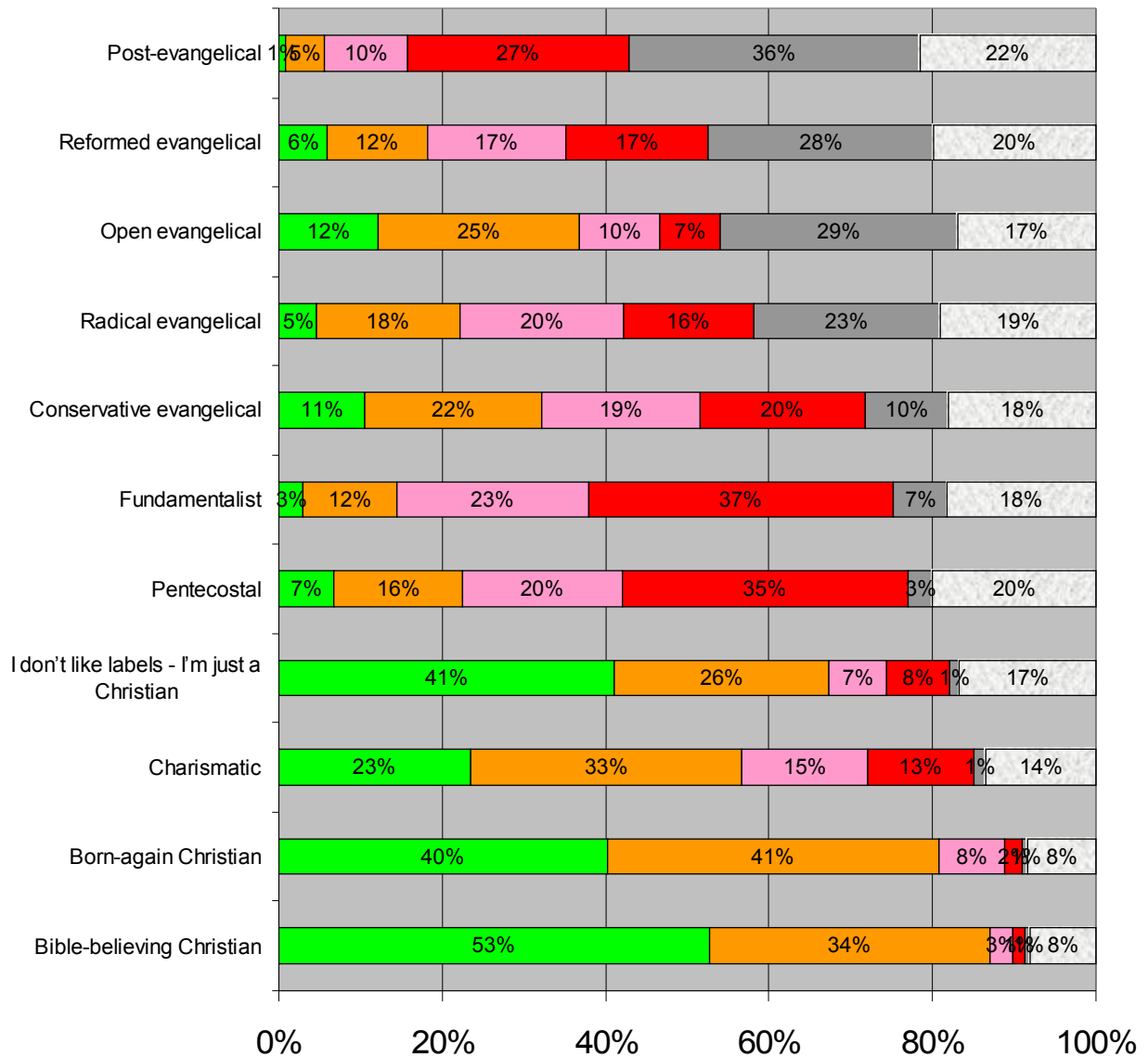
The basic findings are summarised in the bar chart.

- The two most widely accepted labels are *Bible-believing Christian* and *Born-again Christian* followed by the view *I don't like labels - I'm just a Christian*
- The terms *Pentecostal* and *Charismatic* were obviously well understood and over half 56% indicated they identified to some degree as *Charismatic* compared with 23% as *Pentecostal*
- The term *Fundamentalist* seemed to be well understood by at least 75% of the respondents although 15% expressed any sympathy for it and 35% rejected it outright.
- Other terms were less widely understood and produced more polarised responses among the panel.. with *Conservative Evangelical* and *Open Evangelical* having considerable support and *Post Evangelical* being most unpopular.
- Factor Analysis (an advanced statistical technique) suggests some clustering of the terms producing a tendency among the panel to react in similar ways to
 - a progressive evangelicalism combining the terms *Post-Evangelical*, *Open*

Evangelical and Radical Evangelical

- A Doctrine / Word focussed evangelicalism where people identify with or reject the *Conservative Evangelical* and *Reformed Evangelical* labels and a reluctance to say “no labels - just Christian”.
- A central Spirit focused but traditional Evangelicalism where the terms *Pentecostal*, *Charismatic*, *Born-again*, *Bible-believing* and *Fundamentalist* cluster together and evoke a similar pattern of reactions.

Evangelical Tribe Identities



GENDER DIFFERENCES

Men and women's response patterns are significantly different at many points.

- For the less well understood terms (*Open, Post, Radical, Conservative, Reformed, Fundamentalist*) women are significantly more likely than men to say *I don't know what this means*.
- Women are also more likely than men to reject the terms *Conservative, Reformed* and *Radical*.
- Women are more likely than men to say *I don't like labels - I'm just a Christian*

Does this mean women on the whole are less theologically informed or concerned than men or just that they are not so concerned with labels and tribal identities?

AGE DIFFERENCES

There are numerous significant differences between age groups and the pattern is rather complex, and may be confused by the fact that the men in our panel are on average older than the women. However the most interesting and important differences would seem to be.

- People born before 1950 AND people born after 1980 are more likely than the middle age groups to identify as *Conservative* or *Reformed evangelicals*, or as *Bible believing Christians*.
- People born before 1960 are more likely to identify as *Open evangelicals* while younger age groups are more likely either to reject this term or not know what it means
- *Born-again Christian* is a term used most frequently by the oldest people in the panel and least by the youngest.
- There are no age differences for *Charismatic* while those accepting the label *Pentecostal* are most commonly found among people born in the 1960s and 1970s.

CHURCH LEADERS

There are almost no significant differences detected between those who are in church leadership and those who are not.

REGIONAL DIFFERENCES

The only regional differences that are significant (and probably only reflect the varying regional make up of our panel) are

- *Charismatic* is less popular among panel members in Northern Ireland where only 3% would often describe myself in this way and in Scotland (19%) compared with the rest of England and Wales where the figure ranges from 24% to 33%
- People who would often describe myself as *Pentecostal* are most common in panellists from Wales (24%), and Yorkshire and the Humber (17%) and least likely to be found in Scotland (3%).

DENOMINATIONAL DIFFERENCES

The significant differences by denomination based on *would often describe myself as* are

- *Conservative Evangelicals* are most likely to be found among Church of Scotland and Other Presbyterians (22%) and among “other” Evangelicals (20%) and least common in Charismatic Independent or Non-denominational churches (7%)
- *Reformed Evangelicals* are most likely to be found among Church of Scotland and Other Presbyterians (17%) and among “other” Evangelicals (13%) and least common in Free Church Denominations (4%) and Pentecostal churches (2%)
- *Open evangelicals* are most likely to be found among Pentecostals (29%) and Anglicans (18%) compared with an overall average of 15%
- *Pentecostal* (not surprisingly) is far more common among people who attend Pentecostal churches (67%) compared with an average of 9%.
- *Born-again Christian* is far more common among people who attend Pentecostal churches (70%) and in Charismatic Independent or Non-denominational churches (53%) and least common in Free Church Denominations (33%)

If you would like to discuss these findings or to see more detailed figures and graphs for the gender age and other breakdowns please contact Greg Smith..

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