

These appendices supplement the article “Measuring Evangelicalism: Consequences of Different Operationalization Strategies” by Conrad Hackett and D. Michael Lindsay, which was published in the September 2008 issue of the *Journal for the Scientific Study of Religion*.

#### **APPENDIX A: METHODS OF MEASURING RELIGIOUS MOVEMENT SELF-IDENTIFICATION IN VARIOUS SURVEYS**

In 1996 and 1998, the **General Social Survey** asked respondents, “When it comes to your religious identity, would you say you are a fundamentalist, evangelical, mainline, or liberal Protestant or do none of these describe you?” In 2000, the option to choose Pentecostal identity was added, “When it comes to your religious identity, would you say you are a Pentecostal, fundamentalist, evangelical, mainline, or liberal Protestant or do none of these describe you?” In 2000, respondents were given two opportunities to identify with the remaining groups and if they identified with more than one group altogether, they were asked which “of these best describes what you are?” Afterwards, they were asked, “Are you a charismatic or affiliated with the charismatic movement?”

In the **Third National Survey of Religion and Politics** respondents were asked, “Besides your denomination or church, do you ever think of yourself as belonging to another religious group . . . for example do you think of yourself as” and then given then opportunity to respond individually to the following options: Fundamentalist Christian, Evangelical Christian, Pentacostal Christian, Charismatic Christian, Mainline Christian, and Liberal or progressive Christian. They were also asked, “Thinking of the congregation you attend MOST frequently, which one of the following terms BEST describes the church? Fundamentalist, evangelical, pentacostal, charismatic, mainline OR liberal or progressive?”

The **National Survey of Youth and Religion** (NSYR) asks adult Protestants, “Thinking about your own religious faith, would you describe yourself as a fundamentalist, evangelical, mainline Protestant, or theologically liberal Protestant?” The NSYR does not repeat the question for those who failed to identify with one of these options. However, after the respondent has had chance to identify their broad religion, denomination, and movement affiliation, they are asked, “In addition to being of the religion we just discussed, do you consider yourself to be any other religion? [IF YES]: Which other

religions do you consider yourself to be?” This has the advantage of capturing whatever additional religious identities are salient enough for the respondent to mention. However, it is an open-ended question and the results will not be strictly comparable with those from different survey designs. Later, the NSYR asks the respondent, “Do you consider yourself a charismatic or involved in the charismatic movement, or not?” and then, “Do you consider yourself a Pentecostal Christian, or not?”

In his **Religion and Diversity** and **Religion and Politics** surveys, Robert Wuthnow asked Protestants and “other Christians”: “When it comes to your religious identity, would you say you are a fundamentalist, evangelical, mainline, or liberal Protestant, or do none of these describe you?” Those who answered “none” or “other” to the religious identity question were asked the follow up, “If you were to pick a label that came closest, would you say fundamentalist, evangelical, mainline, or liberal?”

Wave 3 of the **Adolescent Health** survey asked young adult Protestants, “Are you fundamentalist, evangelical, mainline, liberal, Pentecostal, or none of these?” Those who indicated that they were raised Protestant were asked, “Were you raised a fundamentalist, evangelical, mainline, liberal, Pentecostal, or none of these?”

The 2004 *Religion and Ethics Newsweekly* **Survey of Evangelicals** lumped many identities together for their question, “When it comes to your religious identity, would you say you are a fundamentalist, evangelical, charismatic, Pentecostal, mainline or liberal Protestant, or do none of these describe you?” They also asked, “Would you consider yourself a born-again Christian, or not?” and, “When you were growing up, were either or both of your parents born-again Christians?”

## APPENDIX B: QUESTIONS USED TO OPERATIONALIZE EVANGELICALISM IN VARIOUS STUDIES

Source	Questions used to operationalize evangelicalism	Percentage of adult population classified as evangelical
Hunter (1979)	<p>Inerrancy: Which <i>one</i> of these statements comes <i>closest</i> to describing your feelings about the Bible?</p> <ol style="list-style-type: none"> <li>1. The Bible is a collection of writings representing some of the religious philosophies of ancient man.</li> <li>2. The Bible is the Word of God but is sometimes mistaken in its statements and teachings.</li> <li>3. The Bible is the Word of God and is <i>not</i> mistaken in its statements and teachings.</li> <li>4. Don't know.</li> </ol> <p>Divinity of Christ: Which <i>one</i> of these statements comes <i>closest</i> to describing your feelings about Jesus Christ?</p> <ol style="list-style-type: none"> <li>1. Jesus Christ was a man, but was divine in the sense that God worked through Him; He was the Son of God.</li> <li>2. Jesus Christ is not God or the Son of God, but was a great religious teacher.</li> <li>3. Jesus Christ is both fully God and fully man.</li> <li>4. Don't know.</li> </ol> <p><i>Confessional Category</i> Which <i>one</i> of these statements comes <i>closest</i> to describing your feelings about life after death?</p> <ol style="list-style-type: none"> <li>1. There is no life after death.</li> <li>2. There is life after death but what a person does in this life has no bearing on it.</li> <li>3. Heaven is a divine reward for those who earn it by their good life.</li> <li>4. The only hope for heaven is through personal faith in Jesus Christ.</li> <li>5. Don't know.</li> </ol> <p><i>Conversional Category</i> (respondents had to affirm all four items)</p> <ol style="list-style-type: none"> <li>1. Have you ever had a religious experience—that is, a particularly powerful religious insight or awakening—that changed the direction of your life, or not?</li> <li>2. Is this experience still important to you in your everyday life, or not?</li> <li>3. Did this experience involve Jesus Christ, or not?</li> <li>4. Was this a <i>conversion</i> experience—an identifiable turning point that included asking Jesus Christ to be your personal savior, or not?</li> </ol>	22.46%
Smith (1998) <sup>a</sup>	<p><i>Protestant Screener</i> Do you consider yourself to be Protestant, Catholic, Jewish, nothing in particular, or something else?</p> <p><i>Churchgoing Screener</i> How often have you been attending church services in the last year? How important would you say your religious faith currently is in your own life?</p> <p><i>Religious Self-Identification</i> Thinking about your religious faith, would you describe yourself as: ...a fundamentalist ...an evangelical ...a mainline Protestant ...a theologically liberal Christian?</p>	7%
Barna (2004) <sup>b</sup>	<p><i>Born-again:</i> 1. Have you ever made a personal commitment to Jesus Christ that is still important in</p>	Born-again: 38%

	<p>your life today?  2. Please tell me which one of these statements best describes your own belief about what will happen to you after you die. Which one of those comes closest to what you believe?  When you die you will go to Heaven because you have confessed your sins and have accepted Jesus Christ as your savior.</p> <p><i>Evangelical:</i>  <i>(Must firm affirm 1 and 2 and also the following)</i></p> <p>...the Bible is totally accurate in all of the principles it teaches  ...you, personally, have a responsibility to tell other people your religious beliefs  ...your religious faith is very important in your life  ...the devil, or Satan, is a living being  ...earning a place in heaven is not guaranteed with good works  ...Jesus Christ did not commit sins when he lived on earth  ...God is the all-powerful, all-knowing, perfect creator of the universe who rules the world today.</p>	<p>Evangelical:  7%</p>
<p>Gallup and Lindsay (1999)</p>	<p>Would you describe yourself as a born-again, or evangelical, Christian?</p>	<p>39%</p>
<p><sup>a</sup> In this survey, only churchgoing Protestants—that is, Protestants who <i>either</i> report attending church two to three times per month or more <i>or</i> who said their faith was “extremely important” in their lives—were considered “evangelical.”</p> <p><sup>b</sup> Barna Research Group shared the exact wording of their questions used to classify respondents as “born-again” or “evangelical” with the authors, but they did not authorize the publication of the exact wording of the questions.</p>		