

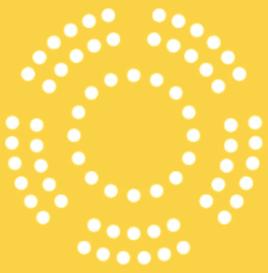
**LOGOSSCOTLAND**

**Faith and Public Life in  
Scotland:**

A National Assessment of Christian  
Attitudes and Engagement

February 2026

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# Contents

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<u>Executive Summary</u> .....	3
<u>Foreword &amp; Methodology</u> .....	4
<u>Context</u> .....	5
<u>Demographics</u> .....	7
<u>Political Affiliation</u> .....	9
<u>Christianity and the Public Square</u> .....	28
<u>Changes From Phase I to Phase II</u> .....	41
<u>Acknowledgements</u> .....	48
<u>Appendix</u> .....	49

# Executive Summary

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Scottish Christians’ perceptions of faith and public life are rapidly changing in relation to the current social and political environment. Drawing on responses collected in October–November 2025 from over 1,000 engaged Christians across denominations and political affiliations, this study highlights the strong communal commitment, significant internal diversity, and growing uncertainty regarding political representation that Christians in Scotland express today.

Political affiliation among Scottish Christians is highly fragmented, as the majority of Scottish Christians are uncertain or “Don't Know” whom they will support in the upcoming election. When asked about political affiliation, some groups show modest leanings, including Catholics who, by and large, support historically mainstream parties; however, indecision ultimately emerges as the most unifying feature across denominations, as many Scottish Christians feel politically homeless.

Taken together, these findings challenge simplified narratives about Christianity in Scotland. Scottish Christians are not disengaged—with roughly four in five respondents reporting active participation in church life—nor are they monolithic or uniformly conservative. They demonstrate strong commitment to faith and community, yet remain divided in their political visions, reflecting a landscape shaped less by apathy than by genuine ideological diversity.

## Key Findings

- 42% of Christian respondents “Don’t Know” what party to support
- Support for SNP decreased from 35% to 12%
- Support for Reform increased from 1% to 15%

# Foreword

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In an era of increasing global secularization, should Scottish Christians be concerned about the diminishing public influence of their voices in politics and local communities? More broadly, how do Scottish Christians understand their role within a nation that has long been shaped by Christian traditions, even as Scotland's public institutions and societal norms have undergone significant secularization?

A previous survey commissioned by Logos Scotland, conducted January-April 2024, was the first national survey in Scotland on Christian faith and the public square. This second wave follows up by comparing how attitudes have shifted and adds new questions. A more complete comparison between the first and second waves can be found toward the end of this report.

## Methodology

This study draws on survey data collected over a five-month period through a research initiative sponsored by Logos Scotland. The survey captured the perspectives of self-identified Scottish Christians on questions of belonging and public engagement, yielding 1,016 responses. The sample reflects a broad cross-section of Scottish Christian life, allowing for descriptive and comparative analysis across key demographic and religious characteristics. Additional details regarding the survey instrument, sampling approach, and demographic composition of respondents are provided in the Appendix.

# Context

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It is necessary to highlight the overall religious makeup of Scotland while paying specific attention to the recent shifts in affiliation as reported in the 2022 census, before directly addressing the statistical findings featured in this report. The religious landscape of Scotland has shifted dramatically over the last two decades, with the most recent data, released in May 2024, denoting that for the first time, a majority of Scots now report having no religious affiliation. The Scottish Census highlights that 51% of Scots reported having no religious affiliation, an absolute increase of 14% since 2011's report of 37%.

The census data displays that within the 39% of Scots who identify as Christian, Presbyterianism, as represented by the Church of Scotland, remains the single largest denomination. They have experienced a steep decline in recent years. In 2022, 20% of the total population expressed membership in the Church of Scotland; that number is significantly lower than the 2011 statistic of 32%.<sup>1</sup> The Scottish Census data does not tell the entire story, and while it may provide the most comprehensive quantitative snapshot of religious affiliation, it does not address denominational life or the lived reality of Christianity across the country. Other reports help fill these gaps by offering a more nuanced portrait of how Scots relate to Christianity. Unlike census data, a report by Barna differentiates between categories of Christians based on beliefs, practices, and self-reported engagement with faith.<sup>2</sup>

1 "Scotland's Census - Ethnic Group, National Identity, Language and Religion." Scotland's Census. May 21 2024.

2 "Scotland: Lessons for Effective Ministry in a Post-Christian Context." Barna Group. August 27, 2015.

# Context

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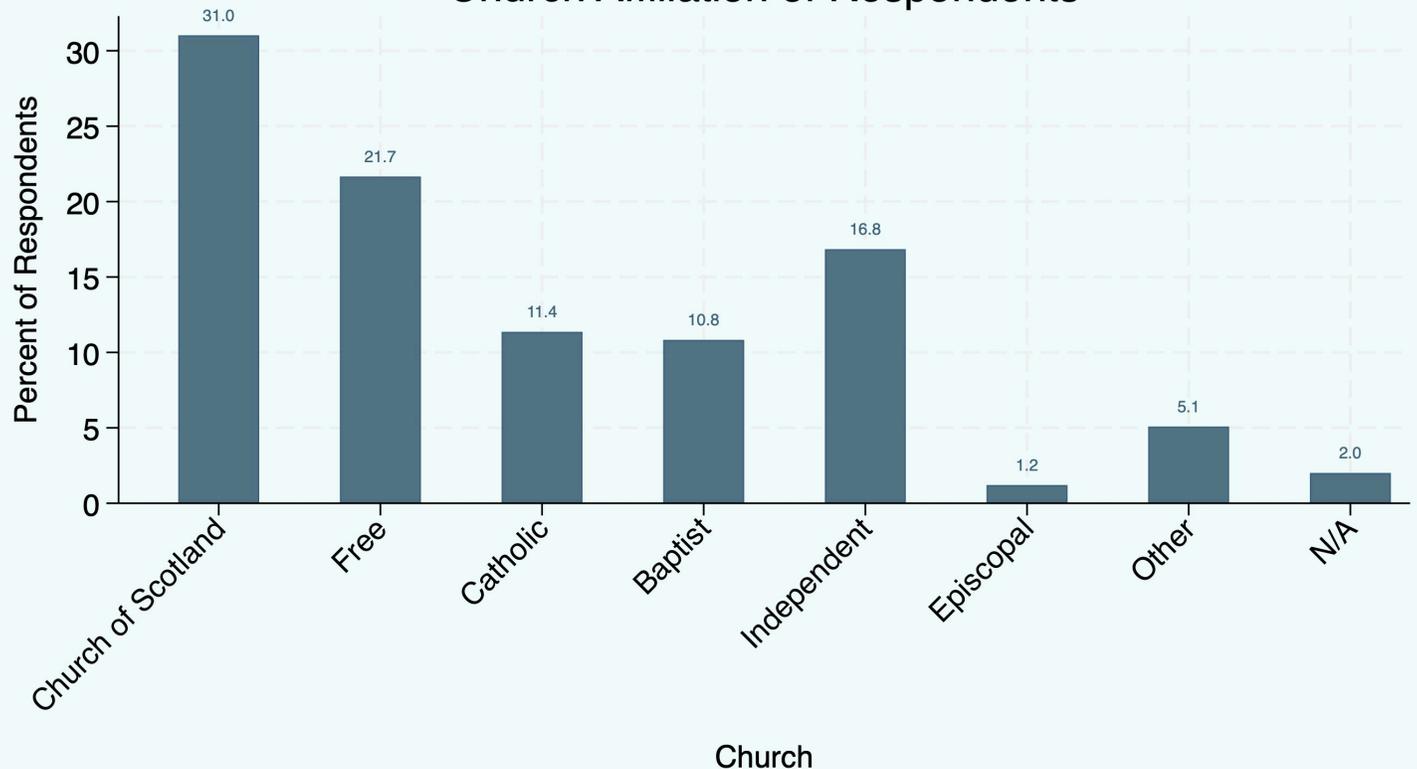
One of the most significant findings is that 70% of self-identified Christians in Scotland are “legacy Christians,” individuals who claim a Christian identity but “do not believe basic elements of Christian doctrine or express personal faith in Jesus.” These attitudes help explain why traditional denominations have declined, as reported in the most recent census (2022), even in regions that have historically been identified as more religious.

But the Logos Scotland Phase I report from 2024 was the first of its kind, much different than what the Census or other reports have tried to quantify. The Phase I report focused on how Christians have reacted and adapted to changing circumstances in Scotland’s public square. This report, conducted in late 2025, comes before a critical election where Christians are voicing concern. In this sense, the Phase II report serves not only as a continuation of Phase I but as a timely indicator of how religious anxiety and mobilization may shape Scotland’s political atmosphere moving forward.

# Demographics

National census data and supplementary analyses highlight the contemporary Scottish Christian landscape marked by institutional decline and significant variation between cultural affiliation and active belief. This broader context provides the necessary backdrop for interpreting the present study’s findings. A plurality of respondents (31%) affiliate with the Church of Scotland, followed by the Free Church with 21.7%, Independents with 16.8%, and so on. The following section therefore turns from national-level trends to the specific demographic composition of the survey sample, outlining respondents’ affiliations in order to situate subsequent analyses of belief, practice, and public engagement.

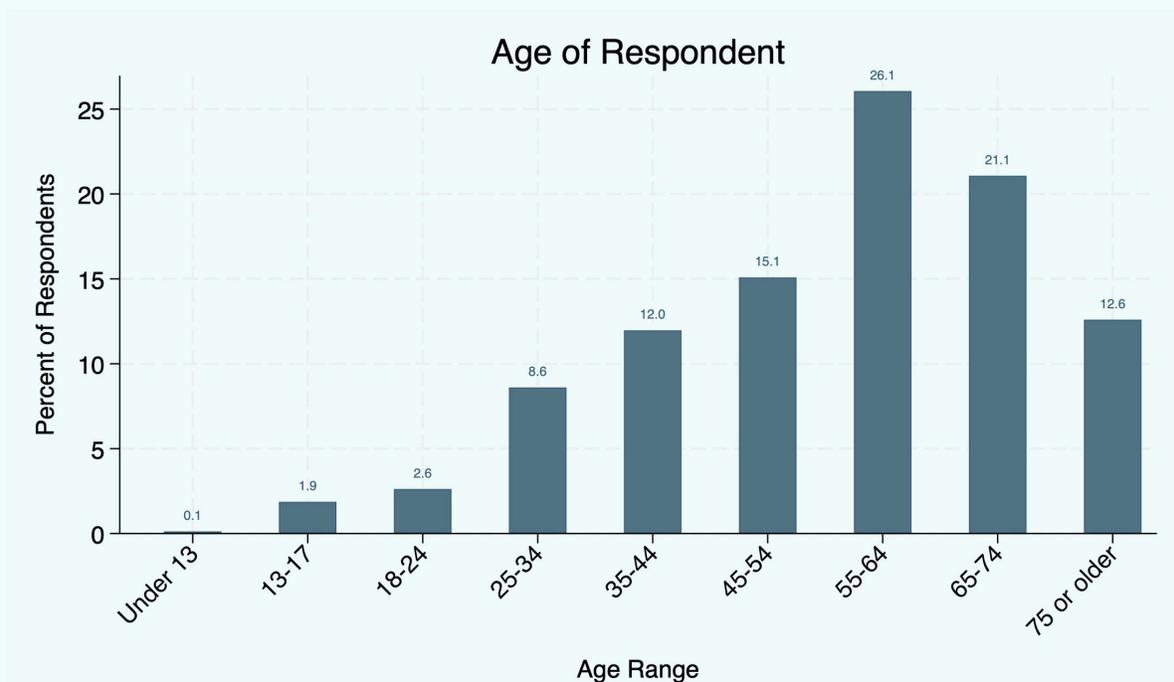
**Figure D1**  
Church Affiliation of Respondents



# Demographics

The denominational patterns reflected in Logos Scotland’s survey align with the broader religious landscape described in Scotland’s most recent national data. While this study does not aim for absolute conformity with the Scottish population, the broad distribution of denominational affiliation among respondents lends credence to the proportional nature of the survey data. However, the most noticeable difference is the large number of respondents who identified themselves as a part of the Free Church of Scotland, approximately 23%, a category not surveyed by the national census. The key difference between this data and that of the Scottish Census was our intentionality in identifying and pulling from serious and actively engaged Christians rather than individuals whose affiliation is primarily cultural.

## Figure D2



VICTORIA HALL 1895

# Political Affiliation

POLLING PLACE



# Political Affiliation

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## Diverse Political Alignments

This section of the report will cover the effects of significant factors on the political affiliation of Scottish Christians. By examining patterns and correlations across these variables, the analysis seeks to identify which factors are most strongly associated with particular political alignments, as well as the extent to which religious identity continues to play a meaningful role in shaping political preferences among Christians in Scotland. Political Affiliation was assessed by asking respondents which political party they would be most likely to support. Participants were provided with a list of political parties that currently operate in Scotland, allowing them to select the option that best reflected their political leanings or sympathies. The available choices included: Alba, Conservative, Scottish National Party (SNP), Labour, Green, Liberal Democrat, Reform, Scottish Family Party, Other, Don't Know, and None. This range of options was intended to capture both formal party support and political uncertainty or non-alignment.

For those who selected “Other,” a follow-up question prompted them to specify the political party or movement they identified with. This open-ended response option allowed for the inclusion of smaller, less prominent, or emerging political groups that were not listed among the predefined categories, thereby increasing the inclusivity and accuracy of the data collected. Some of these smaller groups were merged with other categories or used to create a new group.<sup>3</sup>

<sup>3</sup> Political affiliation among Christian respondents (n = 730) was distributed as follows: Don't Know (n = 316; 42%), Reform (n = 106; 15%), Scottish National Party (n = 85; 12%), Conservative (n = 64; 9%), Labour (n = 55; 8%), Scottish Family Party (n = 42; 6%), Liberal Democrats (n = 45; 6%), Green (n = 11; 2%), Alba (n = 9; 1%), and Other (n = 6; 1%). Percentages are rounded to whole numbers; respondent counts reflect exact totals and therefore may not align perfectly with rounded percentages.

# Political Affiliation

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## Diverse Political Alignments

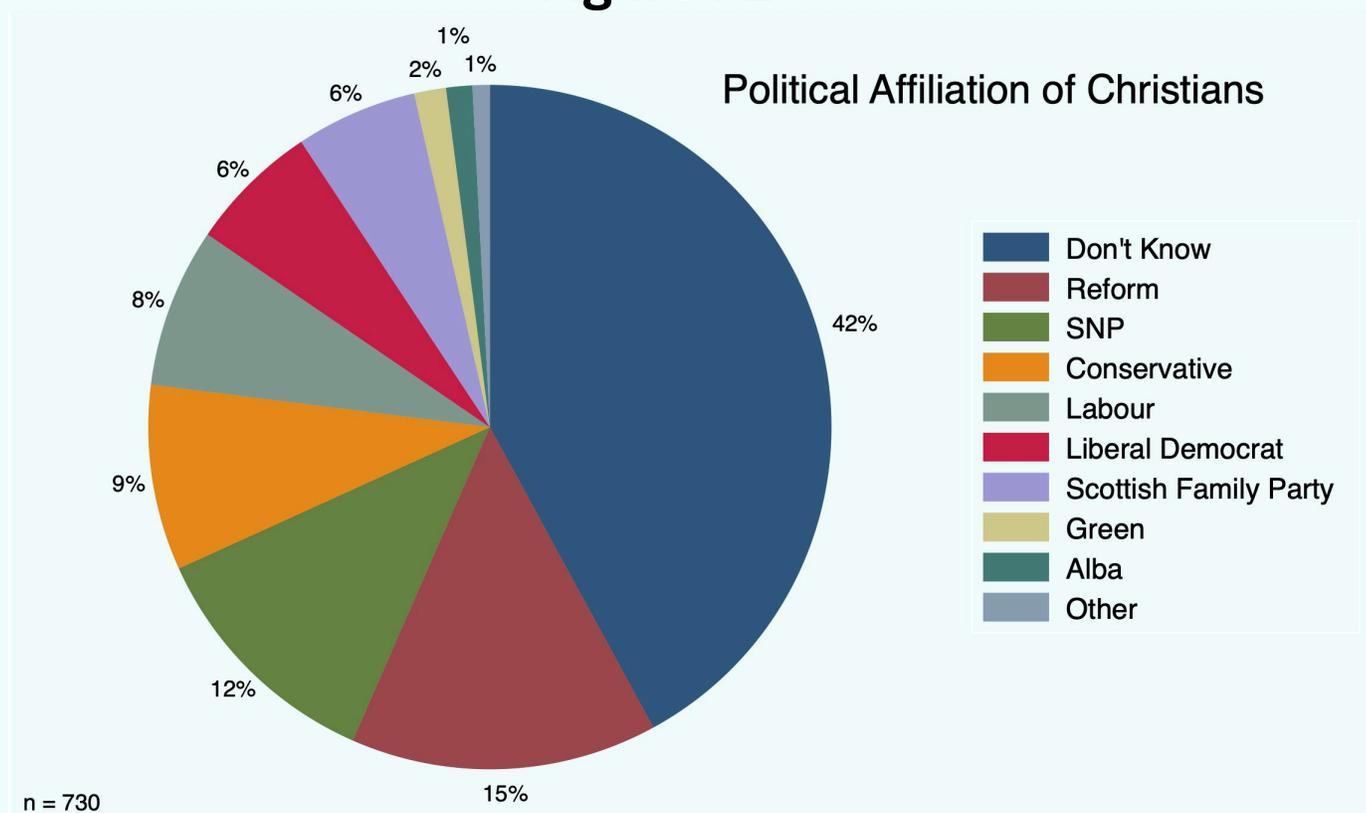
The data on political affiliation is significant because it offers insight into how Christians in Scotland are positioning themselves within the country's current political landscape and how their faith may, or may not, intersect with their civic and political identities. For church leaders, this information can help illuminate the diversity of political perspectives within their congregations, encouraging more thoughtful approaches to teaching, pastoral care, and community engagement, particularly on issues that are socially/politically charged. For policymakers and political leaders, these findings provide a clearer understanding of how a significant faith-based demographic is distributed across the political spectrum, which may inform more effective communication, representation, and decision-making. More broadly, the data contributes to ongoing discussions about the role of religion in public life in an increasingly pluralistic and secular society, highlighting patterns of alignment, disengagement, or uncertainty that may shape future conversations in Scotland.

The most striking finding in the data is that the largest single response category for political affiliation was “Don't Know” at 42%. This plurality suggests a significant level of political uncertainty/hesitation/disengagement among engaged Christians in Scotland. Rather than demonstrating clear alignment with a particular party, a substantial portion of respondents appear rather uncertain about how their faith relates to existing political options. This pattern merits particular attention, as it may reflect broader volatility within Scotland's political environment or dissatisfaction with available parties. The prominence of the “Don't Know” category, therefore, becomes central to interpreting the data, raising important questions about representation and the evolving relationship between Christian identity and civic participation.

# Political Affiliation

## Christians Are Politically Confused

**Figure P1<sup>4</sup>**



To better understand where this widespread political uncertainty is concentrated—and whether it varies across religious communities—the following section disaggregates political affiliation by church denomination. What emerges is a highly surprising pattern when compared to the first wave of data collected in 2024, marked by both dramatic shifts across denominations and a sharp rise in political uncertainty. The following figures display the political affiliation of the five denominations with the largest number of respondents: Church of Scotland (30%), Free Church (17%), Baptist (11%), Catholic (11%), and Independent (10%).

<sup>4</sup>

Sample size is restricted to only respondents who self-identify as Christian.

# Political Affiliation

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## Christians Are Politically Confused

Across all five groups, responses span several parties, including Reform, Scottish National Party (SNP), Conservative, Labour, Liberal Democrats, Scottish Family Party, and Other, alongside a substantial “Don't Know” category. These visualizations offer an initial look at how political identification varies across church traditions, providing insight into partisan leanings and levels of political uncertainty within religious communities.

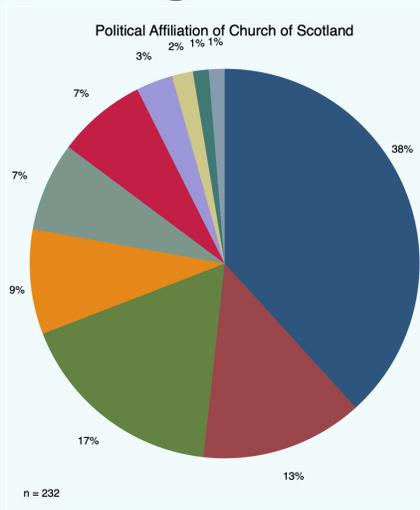
One of the most striking patterns across all denominations is the consistently high percentage of respondents who selected “Don't Know” when asked about their political affiliation. As shown in *Figure P5* (Baptists) and *Figure P6* (Independents), more than one-third of respondents in these groups chose “Don't Know”, with Baptists at 44% and Independents at 45%. This pattern continues across the other major denominations. *Figure P2* (Church of Scotland) shows that 38% of respondents were unsure of their political affiliation, and *Figure P3* (Catholics) shows a similar percentage at 35%. The most pronounced example appears in *Figure P4* (Free Church), where half of all respondents (51%) selected “Don't Know”, making it the denomination with the highest level of political uncertainty.

Taken together, these figures indicate that a substantial portion of churchgoers across Scotland's major denominations either do not strongly identify with a particular political party or are reluctant to publicly associate themselves with one. This may reflect several underlying dynamics. Some respondents may genuinely feel politically disengaged or undecided, while others may perceive political identification as incompatible with their religious identity or community norms.

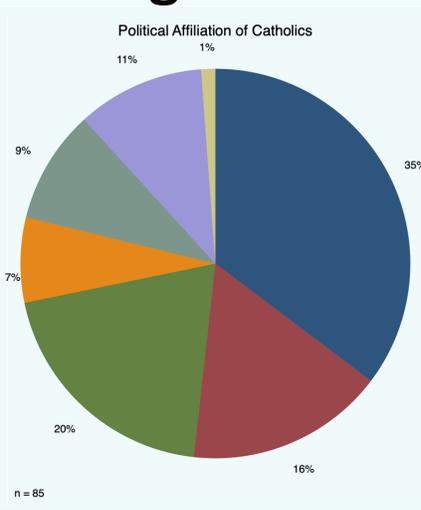
# Political Affiliation

## Denomination Shapes Uncertainty and Alignment

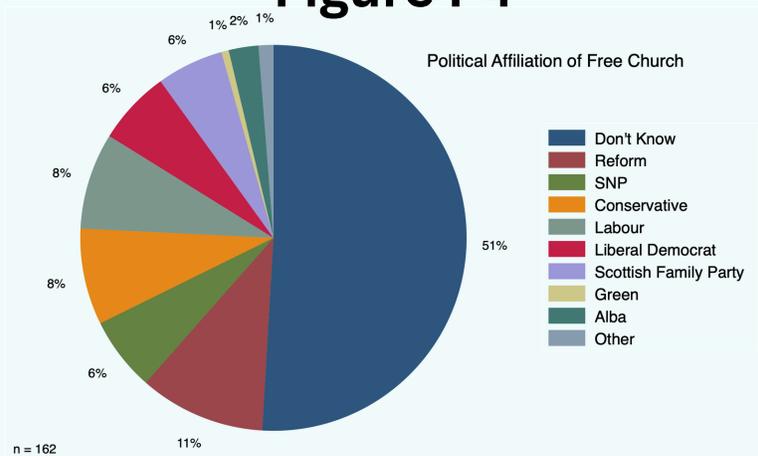
**Figure P2**



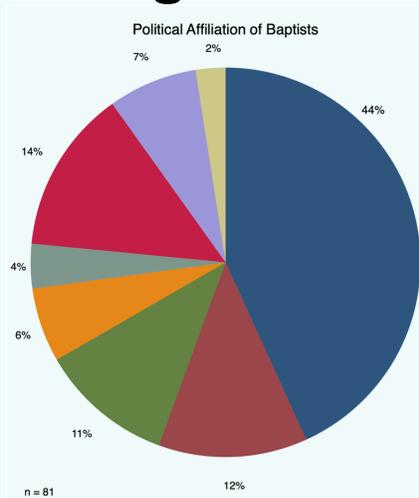
**Figure P3**



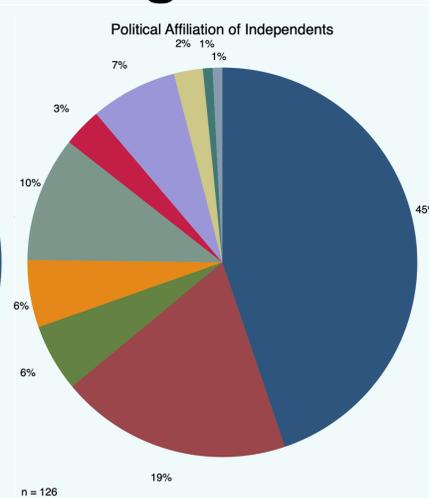
**Figure P4**



**Figure P5**



**Figure P6**

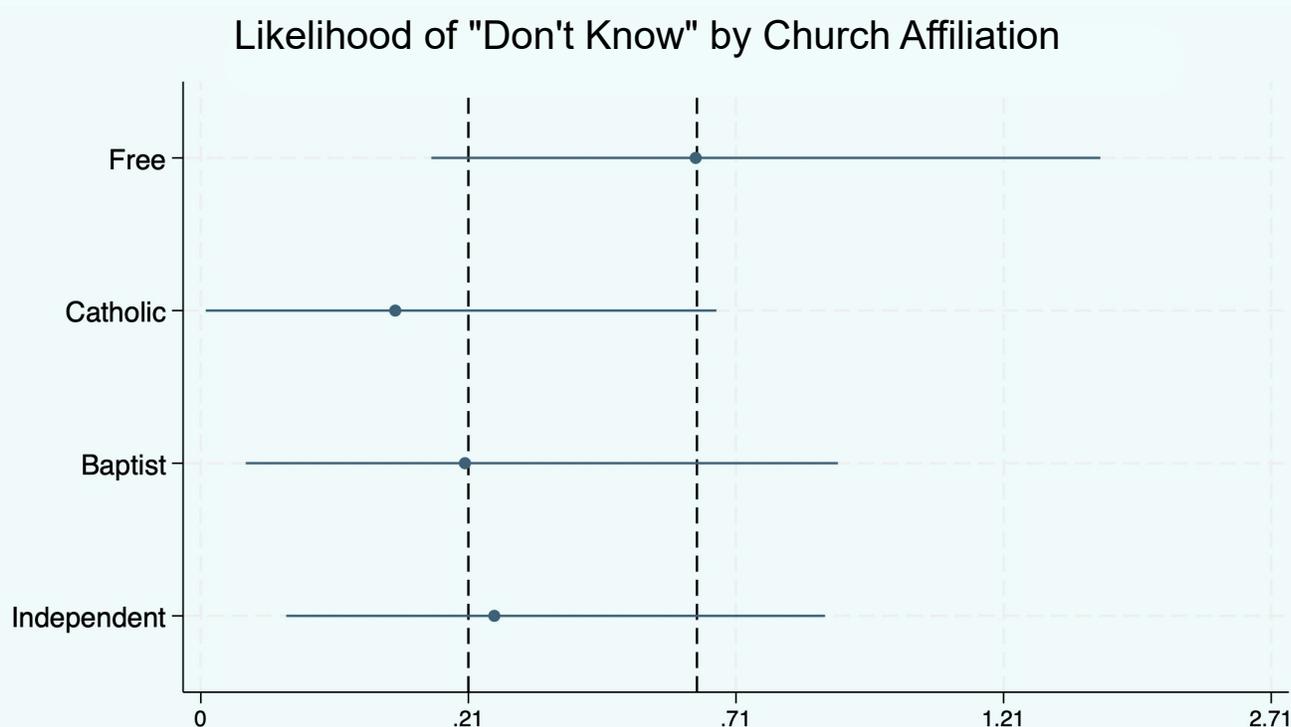


# Political Affiliation

## Denomination Shapes Uncertainty and Alignment

Churches in Scotland vary significantly in their cultural and theological orientations, and in some settings, political neutrality may be implicitly or explicitly encouraged to maintain unity or avoid tension within the congregation. The high “Don't Know” rates—especially in denominations with more conservative or doctrinally focused traditions—may also reflect a desire to avoid the potential conflict or moral ambiguity that can accompany partisan alignment. *Figure P7* clarifies this pattern by using an odds ratio plot, which compares how likely members of each denomination are to select “Don't Know” relative to members of the Church of Scotland, which serves as the baseline category.<sup>5</sup> This model predicts how likely a person is to say they “Don't Know” what party to support, even when controlling for demographic data, which tends to be correlated with church affiliation.

**Figure P7**



Controlled for age, education, frequency of church & prayer. Omitted variable: Church of Scotland Odds 21% p value = .00

<sup>5</sup> Differences were tested using logistic regression controlling for age, education, and frequency of church attendance ( $p < .05$ )

# Political Affiliation

## Denomination Shapes Uncertainty and Alignment

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An odds ratio of 1 indicates no difference from the Church of Scotland, while values above 1 indicate a higher likelihood of choosing “Don't Know”. For example, an odds ratio of 1.5 means respondents are about 50% more likely to select “Don't Know” than Church of Scotland respondents, even after accounting for age, education, and religious practice. The Free Church displays the highest odds ratio, meaning its members are substantially more likely than other groups to report political uncertainty. Even after adjusting for these factors, Free Church members remain the group most likely to choose “Don't Know”, with odds ratios noticeably higher than those of Baptists, Independents, or Catholics. This suggests that the elevated levels of political uncertainty in the Free Church are not simply the product of demographic differences or levels of religious engagement. Instead, the effect appears tied to the denomination itself—its culture, teaching, or internal social expectations. This pattern may reflect cultural or theological distinctives within the denomination, though the survey does not directly measure these dynamics

Among respondents who did express a political affiliation, the pie charts reveal several important differences across denominations. *Figure P3* (Catholics) shows that 20% of Catholic respondents identified with the Scottish National Party (SNP), and *Figure P2* (Church of Scotland) shows a similarly strong showing of 17%. These are the highest SNP percentages among the denominations surveyed. This pattern suggests that both Catholics and Church of Scotland attendees may feel a stronger connection to broader themes associated with the SNP—such as Scottish national identity, social-democratic policy preferences, or support for increased Scottish autonomy.

# Political Affiliation

## Denomination Shapes Uncertainty and Alignment

Historically, the Church of Scotland has occupied a central place in Scotland's cultural identity, while Catholic communities have often leaned toward parties emphasizing social justice and national self-determination. The elevated SNP support in these groups may reflect these deeper social and historical linkages. In contrast, *Figures P5* and *P6* (Baptists and Independents) show much more fragmented political distributions, with no single party reaching a dominant share. Among Baptists, support is scattered across Reform (12%), SNP (11%), Conservatives (6%), Labour (6%), and Liberal Democrats (4%), with similar fragmentation visible among Independents.

In *Figure P6*, the Independent group shows support spread across Reform (19%), SNP (10%), Conservatives (6%), Labour (6%), Liberal Democrats (3%), and Other categories. This dispersion indicates that these denominations do not share a strong collective political identity. Independent and Baptist churches tend to be decentralized, with congregations varying widely in culture, theological emphasis, and demographic composition. As a result, political preferences among these members may be shaped more by individual experiences, local issues, or personal interpretations of faith than by shared denominational history or tradition. The lack of ideological clustering in these groups highlights their diverse and sometimes unpredictable political character.

Another notable pattern appears in the Baptist and Free Church charts, where small but visible segments of respondents identify with the Scottish Family Party and the Conservative Party. In *Figure P4* (Free Church), the Free Church reports 8% Conservative support and 6% Scottish Family Party support, while the Baptists report 6% Conservative and 7% Scottish Family Party support. Although these percentages are not dominant, their presence is meaningful.

# Political Affiliation

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## Political Identity Is Rooted in History / Structure

The Scottish Family Party explicitly positions itself around socially conservative issues—such as traditional family values, education concerns, and moral policy positions—many of which may resonate with the theological conservatism often associated with Baptist and Free Church traditions. Similarly, Conservative Party affiliations may reflect prioritization of stability, traditional social norms, or skepticism toward rapid social change within segments of these communities. Taken together, these denominational differences reveal that political affiliation among churchgoers is far from uniform. Catholics and Church of Scotland members cluster more clearly toward the SNP, likely influenced by longstanding social and cultural narratives. Independents and Baptists demonstrate greater internal diversity, reflecting decentralized church structures and the absence of shared political heritage. Meanwhile, the support for socially conservative parties among Baptists and Free Church members underscores the continued relevance of moral and theological values in shaping political identity within some evangelical traditions. Overall, the figures demonstrate that while religion may inform political behavior, its influence interacts with historical, cultural, and doctrinal factors in distinct ways across denominations.

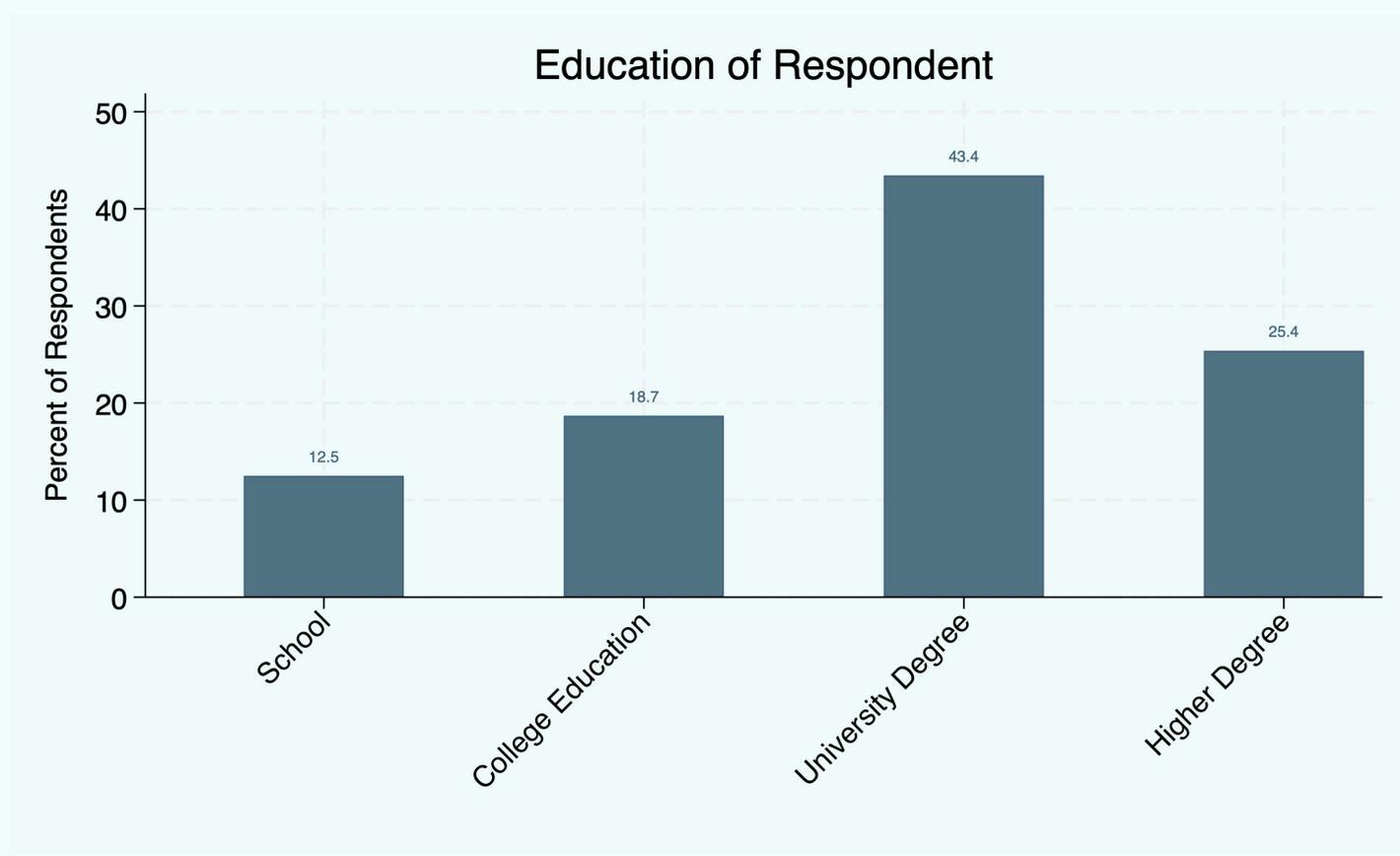
It is noteworthy that the political uncertainty, as captured through those who "Don't Know" what party to support, is most likely to be found in the less traditional Scottish churches. While mainstream church traditions, especially the Church of Scotland and the Catholic Church, are less likely to feel politically orphaned.

# Political Affiliation

## Education Is a Weak Political Indicator

The level of education was assessed through four categories: School, College Education (e.g., HNC, HND, or equivalent), University Degree, and Higher Degree (PhD, or equivalent). School corresponds to primary and secondary education prior to any post-secondary study, while College Education includes vocational or technical qualifications that offer practical training and may serve as a pathway into university. University Degree represents a standard undergraduate qualification, such as a BA or BS, and Higher Degree includes postgraduate qualifications involving advanced academic study or research. The spread of the respondents is displayed in *Figure P8*.

**Figure P8**



# Political Affiliation

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## Education Is a Weak Political Indicator

Despite this variation in educational levels, the statistical analysis found very little significance between education and political affiliation. The high levels of university and postgraduate education in the sample did not correlate strongly with support for any particular political party, nor did lower educational levels predict more uncertainty in political identity. This suggests that, within this sample, education is not a major driver of political affiliation, especially when compared to more influential factors such as church denomination or demographic characteristics like age and gender. Although education is often assumed to shape political preferences through exposure to ideas, institutions, and civic norms, this relationship does not appear strongly in the present data. Respondents across all education levels displayed broadly similar distributions of party support, with no single party dominating any educational category. Notably, political uncertainty, as measured by the selection of “Don't Know”, remained prevalent regardless of educational attainment, suggesting that higher levels of formal education did not reduce indecision. These findings indicate that, among Scottish Christians, political affiliation is influenced more by religious, cultural, or demographic factors than by education alone.

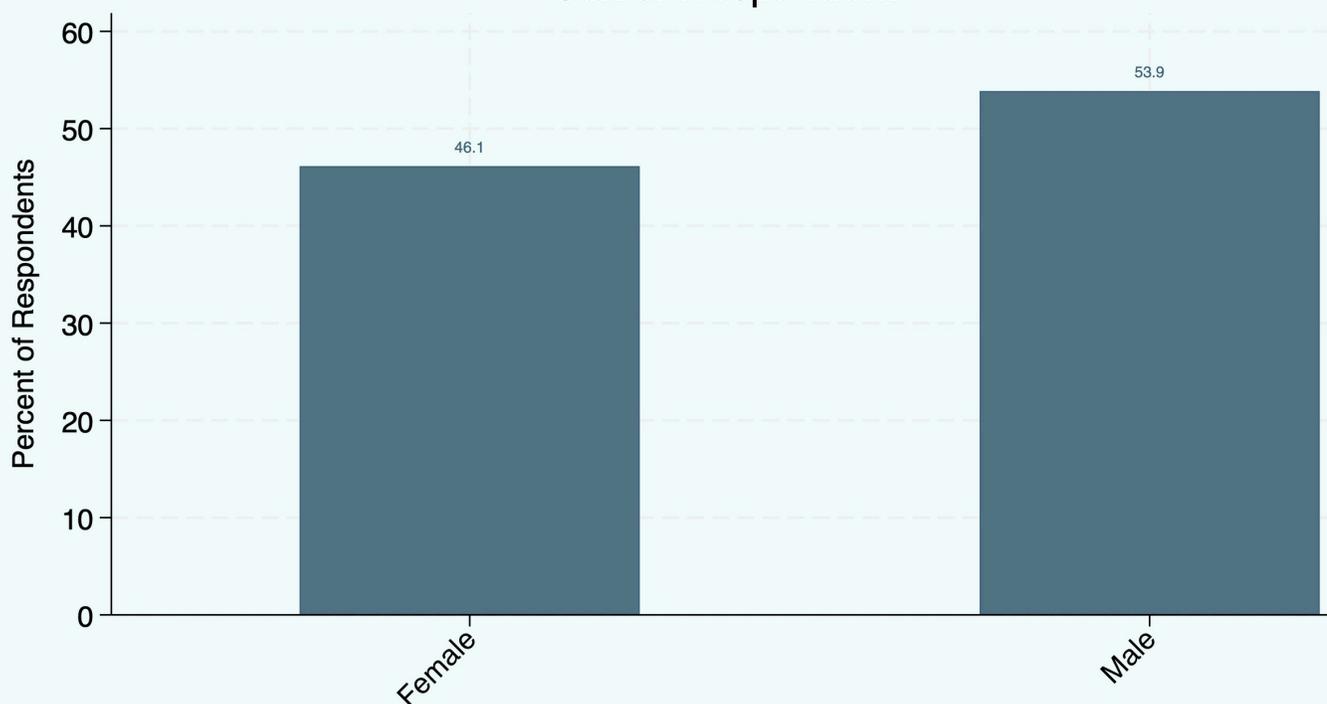
# Political Affiliation

## Gender Shapes Party Choice, Not Political Certainty

Gender is examined in this analysis because it is a well-established determinant of political attitudes and party affiliation, shaping how individuals engage with political issues and institutions. Unlike church denominations, which reflect shared belief systems and theological traditions, gender captures differences in lived experience and social roles, which translate into political participation, including patterns of socialization, economic expectations, and exposure to political issues. These structural factors can influence not only which political parties individuals are likely to support but also whether they feel confident identifying with a party at all. This section, therefore, explores how men and women in the dataset differ in their likelihood of supporting various political parties or selecting “Don't Know”, and assesses whether gendered political tendencies remain consistent across denominations or vary depending on religious context.

**Figure P9**

Sex of Respondent

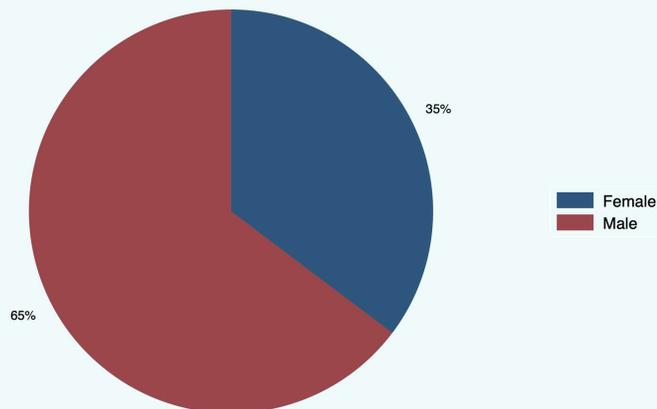


# Political Affiliation

## Political Affiliation by Gender

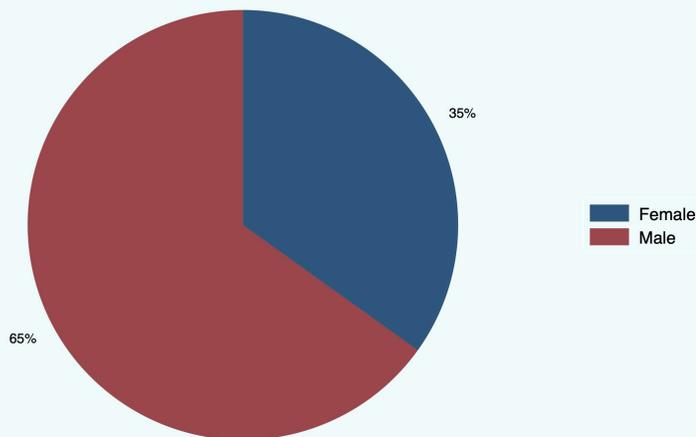
### Figure P10

Political Affiliation of SNP by Gender



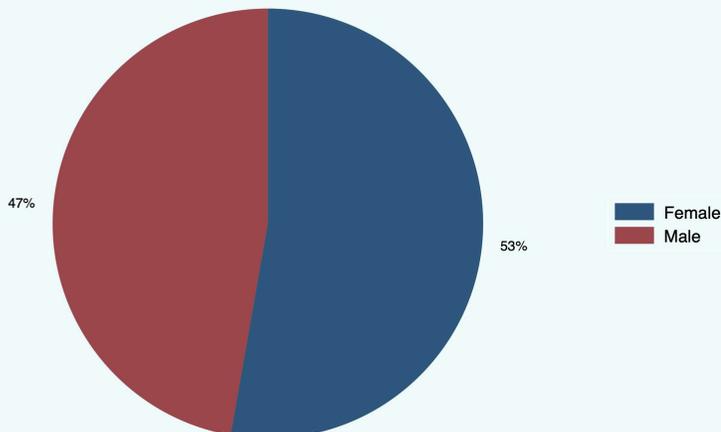
### Figure P11

Political Affiliation of Reform by Gender



### Figure P12

Political Affiliation of 'Don't Know' by Gender



# Political Affiliation

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## Political Affiliation by Gender

Sex of the respondent (*Figure P9*) shows a slightly male-skewed sample, with 53.9% male and 46.1% female respondents. This balanced distribution provides useful context for the gender breakdowns that follow, as the proportional differences in party affiliation partly reflect this overall composition. However, the subsequent political affiliation charts suggest that men and women do not simply mirror their proportional presence in the dataset; instead, certain parties show clear gender imbalances. In *Figure P10*, Political Affiliation of SNP by Gender, males represent 65% of respondents who support the Scottish National Party, while females account for only 35%. This indicates that SNP support in the sample is noticeably male-dominated. This imbalance may reflect broader gendered trends in nationalist or pro-independence sentiment, where men—across multiple surveys—often report higher levels of support for political change, national autonomy, or parties framed around constitutional issues. A similar pattern appears in *Figure P11*, the Reform UK chart, where 65% of supporters are male, and 35% are female. Reform’s positioning on issues such as immigration, economic reform, and government authority may resonate more strongly with men, who historically show higher levels of support for right-leaning or populist parties.

The consistency of male-leaning representation in both SNP and Reform support suggests that, within this dataset, men are more likely to align with parties that emphasize structural political change—albeit from different ideological directions. *Figure P12*, the “Don't Know” chart, shows a somewhat different dynamic. Here, the distribution is 47% male and 53% female, much closer to the overall gender proportions

# Political Affiliation

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## Political Affiliation by Gender

in the sample. This indicates that uncertainty or reluctance to state a political preference is not heavily gendered. Both men and women show relatively similar levels of indecision, suggesting that gender is less influential in predicting political disengagement than other factors such as denomination (where “Don't Know” responses vary far more dramatically). Taken together, the gender-based charts illustrate that while both men and women participate across the political spectrum, men in this sample are more strongly represented among supporters of both SNP and Reform.

Age is another crucial dimension shaping political affiliation, often reflecting generational differences in political memory, social values, and exposure to major historical events. Younger adults may gravitate toward parties associated with change or reform, while older adults may prefer parties emphasizing stability or tradition. Identifying how political alignment shifts across age groups helps clarify whether patterns observed in the denominational data persist when generational factors are considered. This section examines the distribution of party support across different age brackets, assessing whether younger, middle-aged, and older respondents cluster around distinct political options or exhibit similar levels of uncertainty. By analyzing age alongside the religious and demographic context, this section provides a fuller picture of the factors influencing political identity within the dataset.

# Political Affiliation

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## No Generation Shows Clear Political Alignment

*Figure P13* demonstrates that political uncertainty is a defining feature of political affiliation across all age groups in the sample, rather than a phenomenon limited to any single generation. The proportion of respondents selecting “Don't Know” remains consistently high across most age brackets, accounting for roughly 39%–49% among those aged 25–34, 35–44, and 45–54.

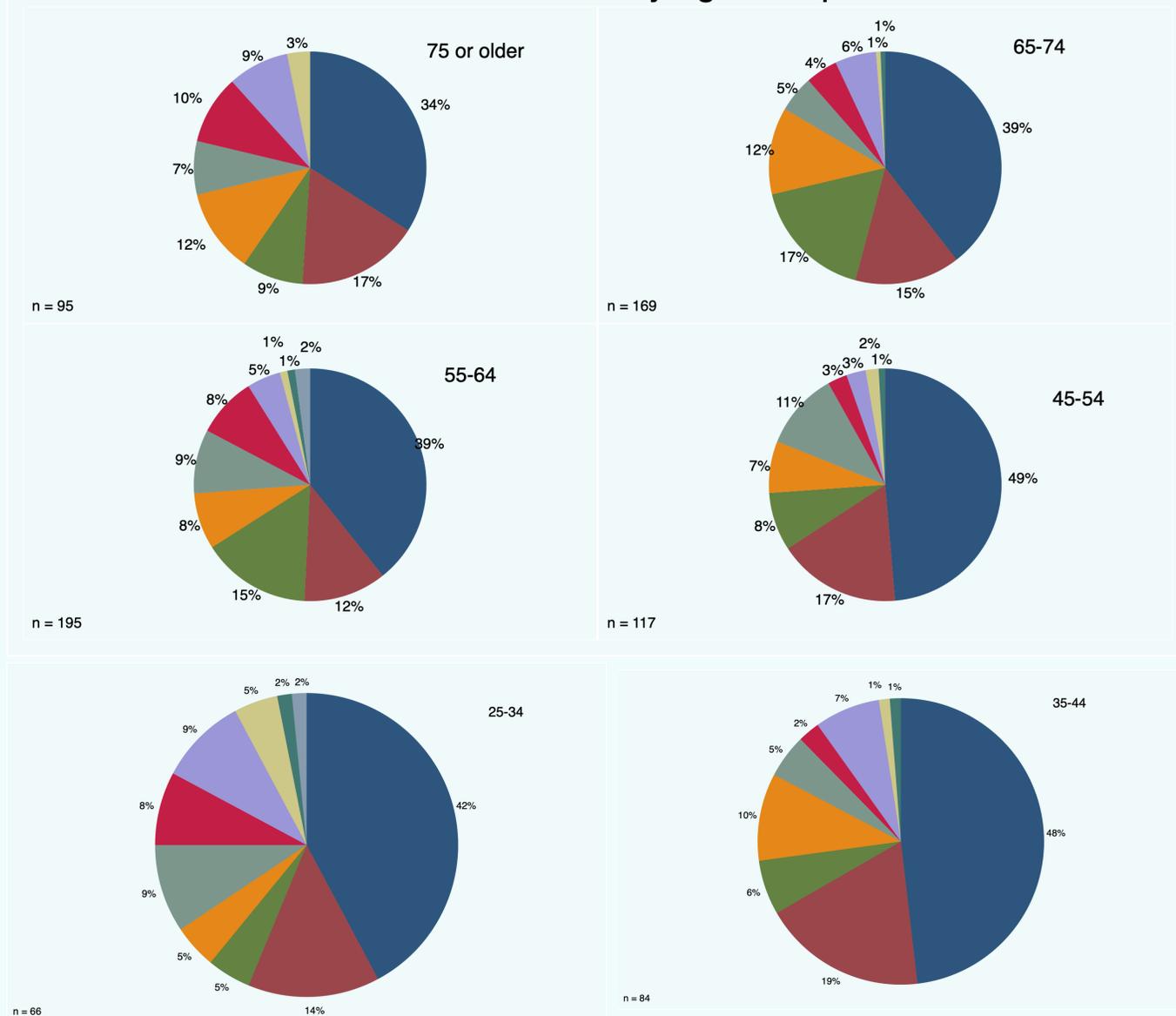
While this figure declines slightly among respondents aged 65–74 (39%) and more noticeably among those aged 75 or older (34%), “Don't Know” remains the single most common response even in the oldest cohort. This suggests that political uncertainty among Scottish Christians cannot be explained simply by political inexperience or youth disengagement, but instead reflects a broader hesitation toward partisan identification that persists across the life course. When examining respondents who did express a political preference, clearer age-based patterns begin to emerge. Support for the Scottish National Party (SNP) is strongest among younger and middle-aged respondents, particularly those aged 55–64 (15%) and 65–74 (17%), before declining among those aged 75 or older (9%). This may reflect the SNP's appeal to cohorts whose political awareness developed during periods of heightened debate over Scottish devolution and independence, as well as its association with social-democratic policies that resonate with these age groups. Younger adults aged 25–34 and 35–44 also show notable levels of SNP support, though this support does not dominate their political choices to the same extent as political uncertainty. By contrast, support for Reform is relatively evenly distributed across age groups, ranging from approximately 12% to 19%, with slightly higher proportions among older respondents.

# Political Affiliation

## No Generation Shows Clear Political Alignment

### Figure P13

#### Political Affiliation by Age Group



- Don't Know
- Reform
- SNP
- Conservative
- Labour
- Liberal Democrat
- Scottish Family Party
- Green
- Alba
- Other
- None

# Political Affiliation

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## No Generation Shows Clear Political Alignment

This consistency suggests that Reform’s appeal is not strongly tied to generational identity, but may instead reflect broader dissatisfaction with mainstream parties or skepticism toward established political institutions. Conservative and Labour support remain comparatively modest across all age categories, rarely exceeding 11%, indicating that traditional party loyalties do not strongly structure political affiliation within this Christian sample. Smaller parties, including the Scottish Family Party and Liberal Democrats, attract limited support across age groups, reinforcing the overall fragmentation of political identification. Taken together, these findings indicate that age plays a meaningful role in shaping how political affiliation is expressed, but not whether individuals identify with a political party at all.

While certain parties—particularly the SNP and Reform—exhibit modest generational clustering, high levels of uncertainty persist across every age bracket. This reinforces the conclusion that political affiliation among Scottish Christians is influenced by a complex interaction of age, religious culture, and broader social context, rather than being driven by generational factors alone. Age, therefore, contributes to variation in party preference, but does not substantially reduce the widespread reluctance to claim a clear partisan identity observed throughout the dataset.

# Political Affiliation

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## Conclusion

In summary, the findings within the Political Affiliation section reveal a landscape defined by significant fragmentation and a dramatic rise in political uncertainty among Scottish Christians. The most striking trend is the surge in respondents who "Don't Know" which party they would support, a figure that has more than doubled since 2024 and is now the most common response across nearly all demographic groups. This widespread indecision, most pronounced within the Free Church of Scotland, accompanies a notable decline in support for established major parties such as the SNP and Conservatives, while alternative options like Reform UK have gained traction. While specific factors such as denomination, age, and gender continue to shape varied partisan leanings—ranging from stronger SNP support among Catholics to a male-leaning preference for Reform—no single party or ideology dominates the group. Ultimately, these results suggest that many Scottish Christians increasingly feel "politically homeless," reflecting a community that remains deeply engaged with their faith but is struggling to find a clear or unified political home in an evolving and volatile public square.

The image shows the interior of a Gothic cathedral, characterized by its high vaulted ceilings and stone walls. The architecture features pointed arches and ribbed vaulting. In the foreground, rows of wooden pews are visible, with a few people seated. The background shows a large, colorful stained-glass window. A semi-transparent white rectangular box is centered over the image, containing the title text. The overall atmosphere is one of grandeur and historical significance.

# Christianity in the Public Square

# Christianity in the Public Square

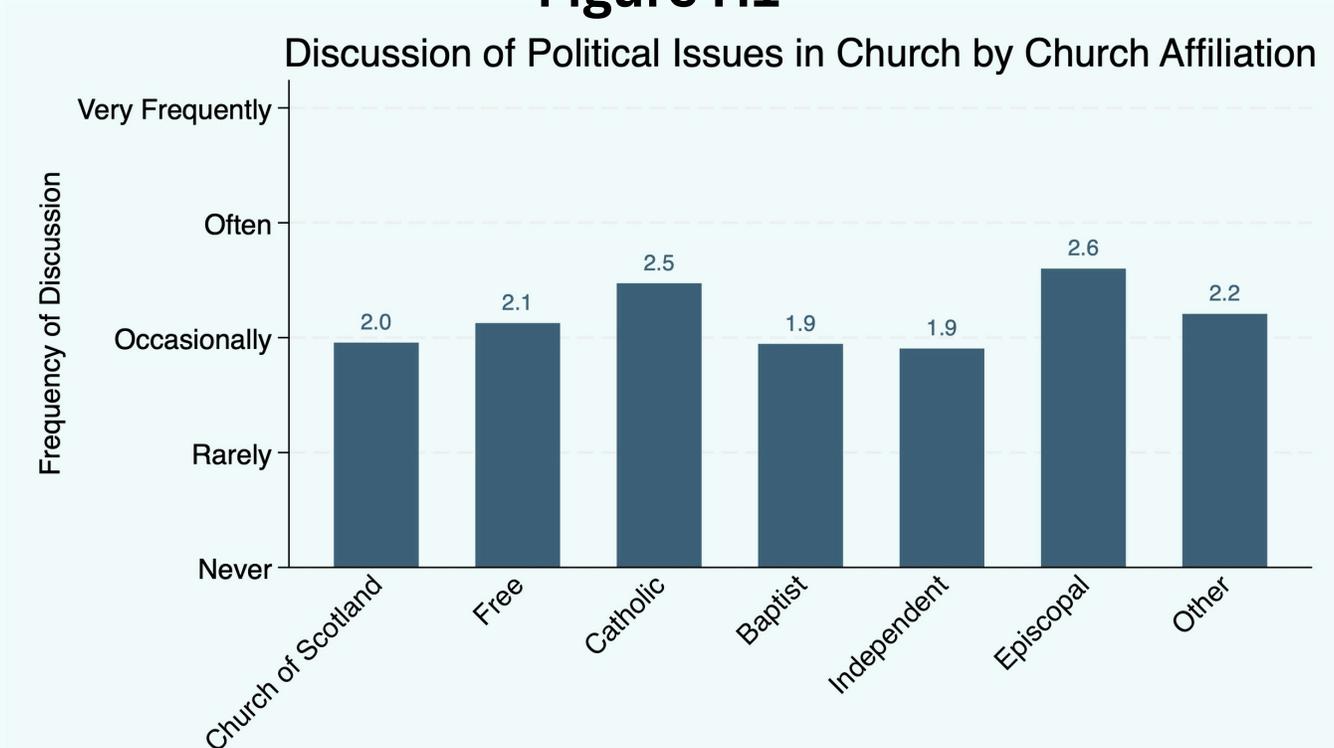
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In the following sections of this report, there will be an emphasis on Christians' church life in Scotland. This church life includes interaction with society and interaction with the church. This section of the report attempts to find Scots' perceived Christian practices and how these impact their lives in relation to political and public engagement. This will investigate how Christians feel equipped to speak about Christianity both to others and about the news (2 separate responses), and the pastor talking about real-time issues. At the overlap of church and society is the Christian's confidence in speaking to these topics with the public.

# Christianity in the Public Square

## Church & Politics

**Figure H1**



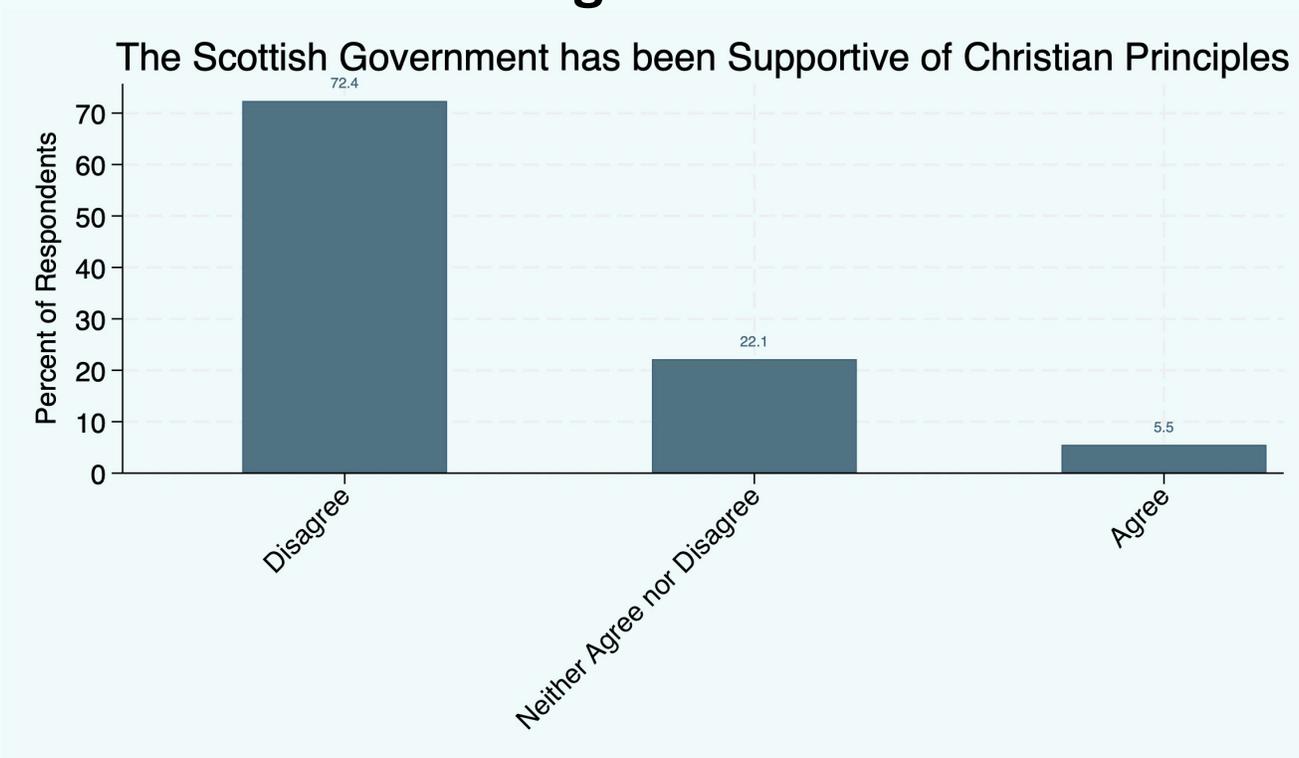
Within the responses, it was found that between “never” and “very frequently”, all denominations averaged talking about current politics occasionally to often. While the variance between denominations was statistically significant, the largest variance recorded was between the Baptist and the Episcopal churches. This is noteworthy because the inverse relationship when comparing church engagement index is true. Baptists scored higher in their church engagement, but less so in their church's discussion of current political issues. While the Episcopal church was far more likely to talk about political issues with less church engagement. A notable result of the survey is that most denominations were found to only respond with “occasionally”. This finding is significant for two reasons: respondents’ confidence in being able to share a biblical perspective on the news, but also the Episcopal and Catholic churches responded much more confidently than others.

# Christianity in the Public Square

## Ongoing Gap Between Christian Values / Government

Figure H2 depicts a decisive public perception that the government is not aligned with Christian principles. The data is heavily skewed toward disagreement: the largest group of respondents (39.1%) "Disagree," followed closely by 33.3% who "Strongly disagree." When combined, a significant majority of 72.4% reject the premise that the government supports Christian principles. In contrast, only a tiny minority expressed agreement, with just 4.4% saying they "Agree" and a mere 1.1% stating they "Strongly Agree." The remaining 22.1% took a neutral stance. The implication of these figures is a strong consensus among the surveyed population that there is a disconnect between the Scottish Government's recent actions or policies and traditional Christian principles, suggesting a perception of secularization or a shift in values within the political administration.

**Figure H2**

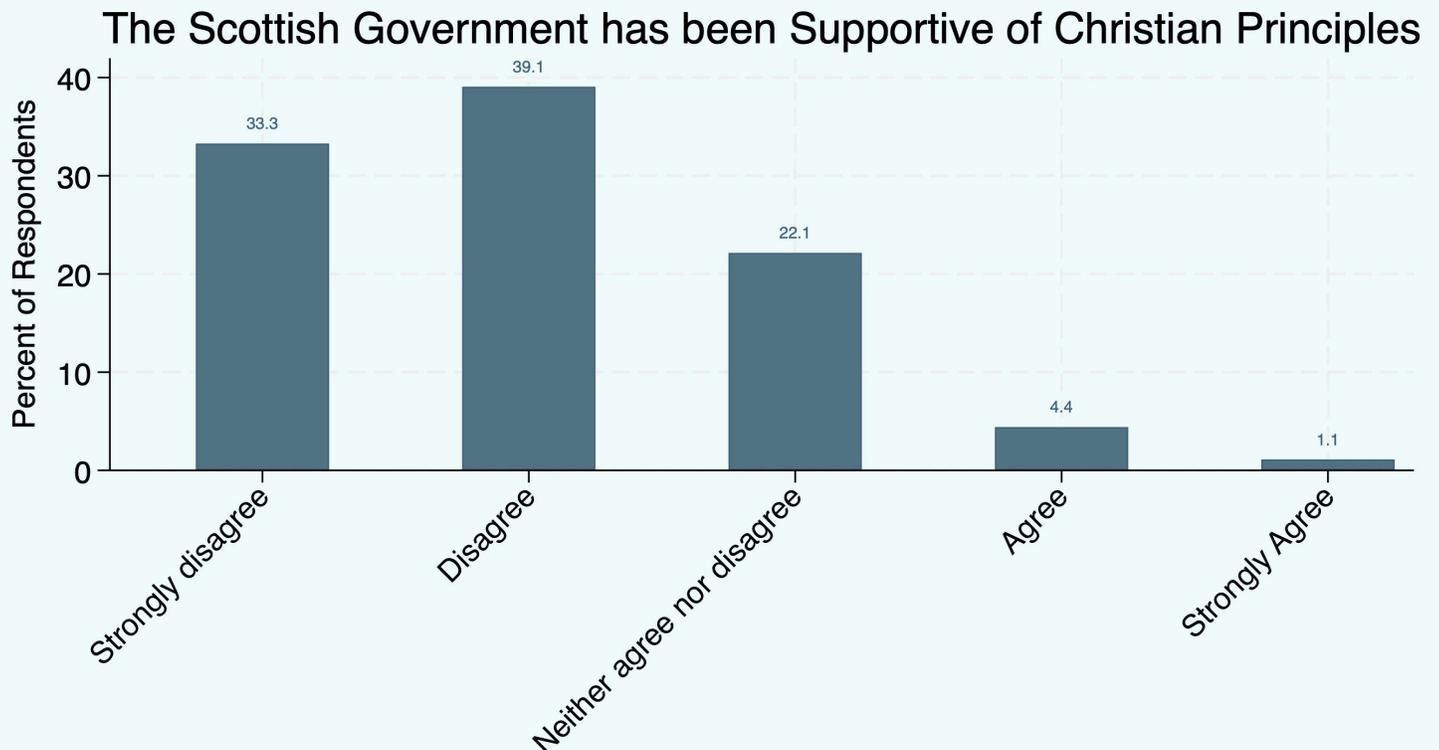


# Christianity in the Public Square

## Ongoing Gap Between Christian Values / Government

Further breakdown can be seen in *Figure H3*.

**Figure H3**



*Figure H4* shows that respondents express overwhelmingly high concern about the level of negative reaction or criticism that Christian politicians receive. A combined 81.3% of respondents either agree (36.2%) or strongly agree (45.1%) with the statement, while only 6.9% disagree to any extent (4.2% disagree and 2.7% strongly disagree). Another 11.7% remain neutral. This distribution suggests that fear of backlash is not a marginal sentiment but a widely shared perception, implying that many Christians view political engagement as carrying significant reputational or social risk. As a result, this perceived hostility may discourage Christian political participation, reinforce cautious or indirect advocacy, and contribute to a broader hesitation among Christians to take public stances on contentious political issues.

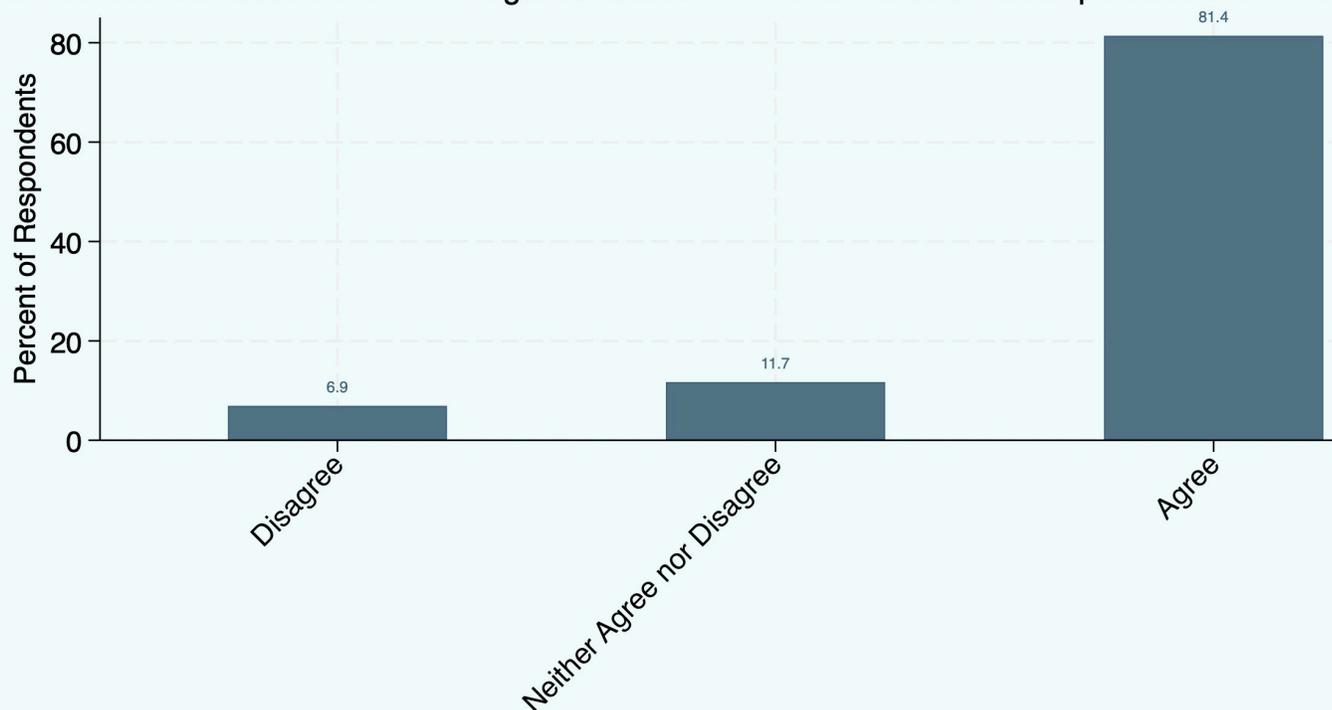
# Christianity in the Public Square

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## Christian Politicians Receive Negative Reactions

### Figure H4

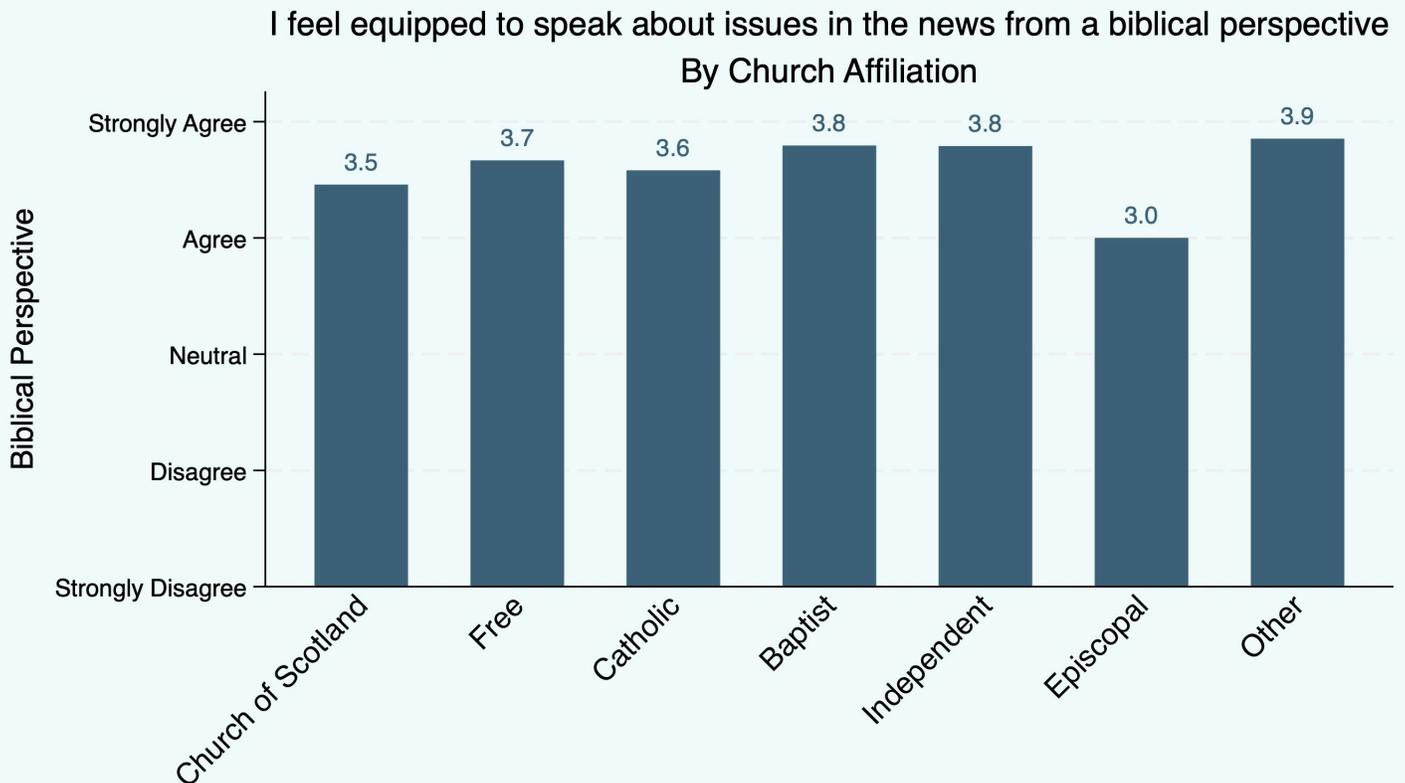
I am concerned about the level of negative reaction or criticism that Christian politicians receive



# Christianity in the Public Square

## Sharing Faith

## Figure H5



The survey also asks the respondent how prepared they feel to talk about issues in the news from a biblical perspective. The respondent was given five answer choices: strongly disagree, disagree, neutral, agree, and strongly agree. Based on the respondents' answers, every denomination, on average, answered that they felt equipped to talk about the news from a biblical perspective. It was found to be statistically significant, and therefore, the difference between the Episcopal church and Baptists is significant.

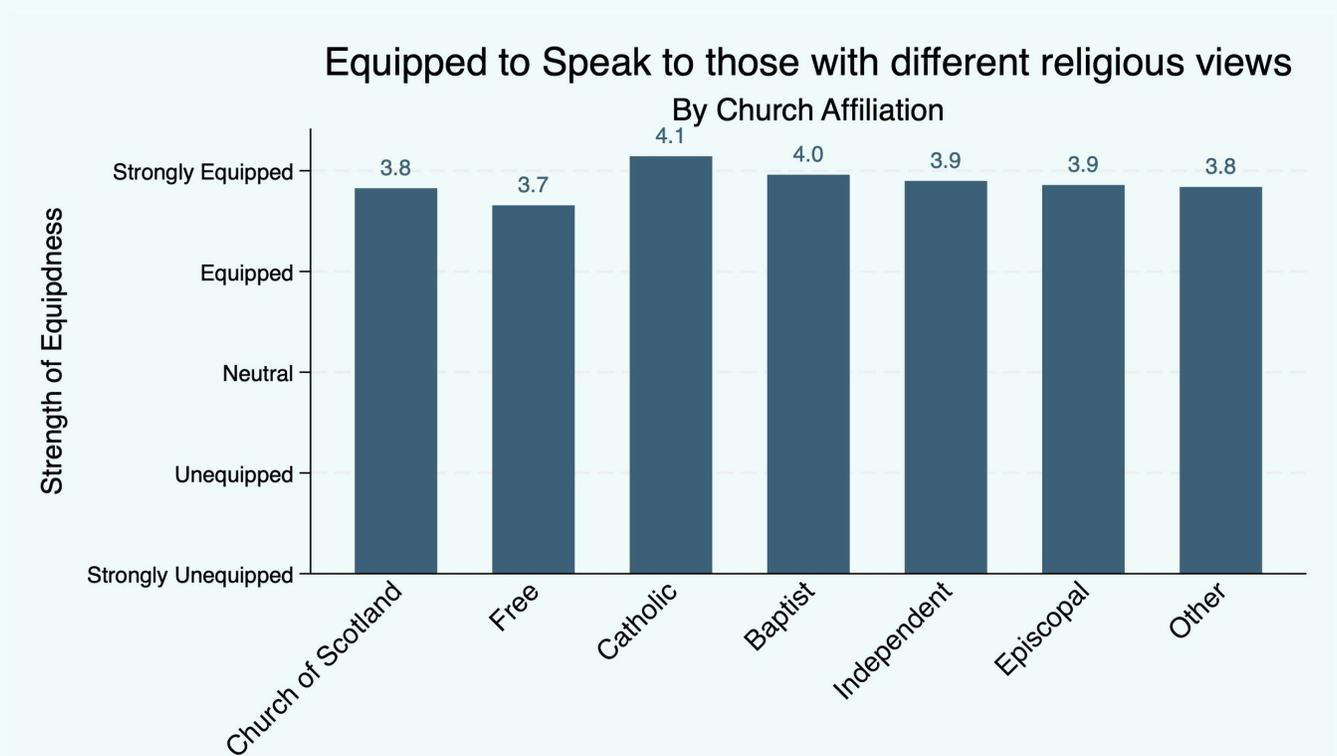
One notable finding from this graph is that most Christians believe they are biblically equipped to speak on public and cultural issues, suggesting that many do not view their faith as merely private or symbolic. Baptists and Independents stand at the peak, with the Church of Scotland and the Episcopal falling behind the pack. These numbers, however, are still very high across the board—suggesting Christians overall feel very strongly equipped despite social secularization.

# Christianity in the Public Square

## Sharing Faith

Furthermore, this data indicates that, on average, a Baptist church is preparing its churchgoers more for conversations or biblical knowledge to solidify their worldview. Or it could be said that this is a strength of the Baptist, independent, and other churches. If one is searching for a new church home, these members find that they are confident to speak on current issues from a biblical perspective. While speaking on the news is important, the Christian call is also to interact with those who oppose, are enemies to, or are unaware of the Gospel. The survey respondents were also asked to answer their perceived confidence level in their ability to speak to others with different religious views.

**Figure H6**



# Christianity in the Public Square

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## Sharing Faith

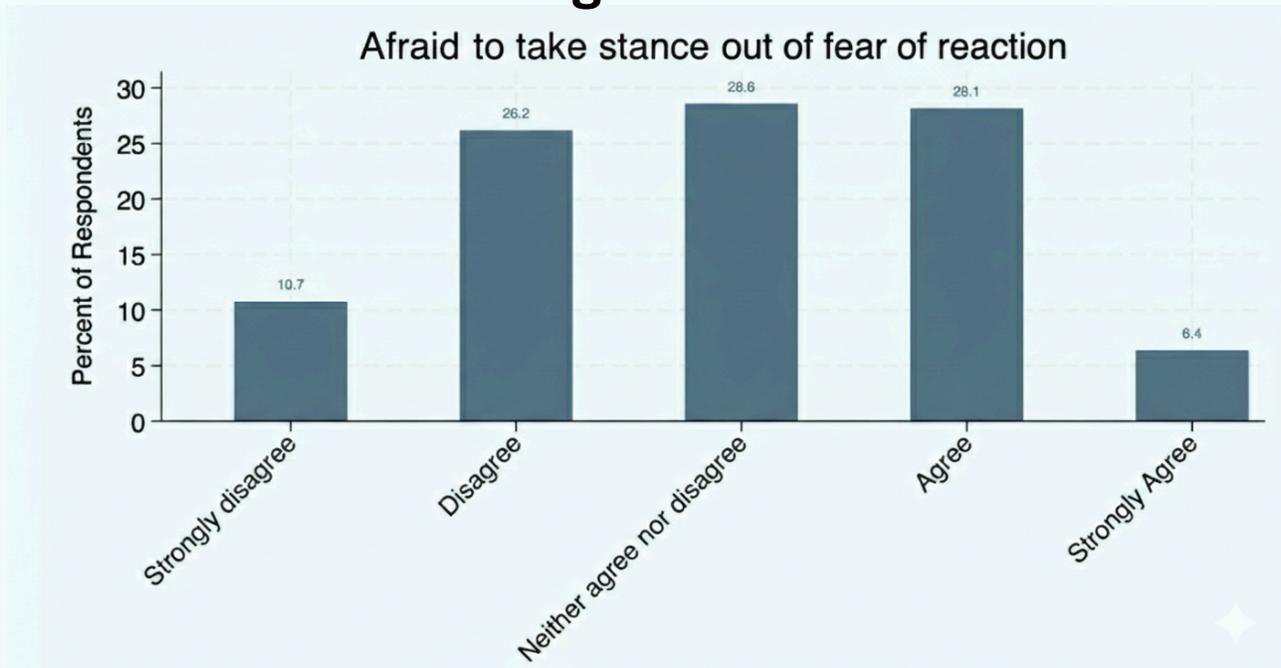
Catholics report the strongest confidence (4.1), followed closely by Baptists (4.0). Independents and Episcopalians both score 3.9, while the Church of Scotland and “Other” traditions each sit at 3.8. The Free Church reports the lowest score at 3.7, even though this still indicates a strong sense of preparedness rather than uncertainty or discomfort. Overall, the data suggest a broad consistency across denominations, with only marginal variation between groups.

The implications of this trend are significant for Scotland’s evolving public square. Despite growing secularization and political tension surrounding religion, Christians appear to feel confident and capable of engaging in interfaith or cross-worldview dialogue, rather than withdrawing from public life. This suggests that Christian communities may be increasingly willing to participate in civic debate, cultural discussion, and political discourse—especially as many perceive their values to be challenged or sidelined. The relatively uniform strength across affiliations also implies that this confidence is not limited to one theological tradition, but reflects a wider Christian posture of engagement, potentially shaping how religious perspectives emerge in the lead-up to major elections and broader cultural disputes.

# Christianity in the Public Square

## Sharing Faith

**Figure H7**



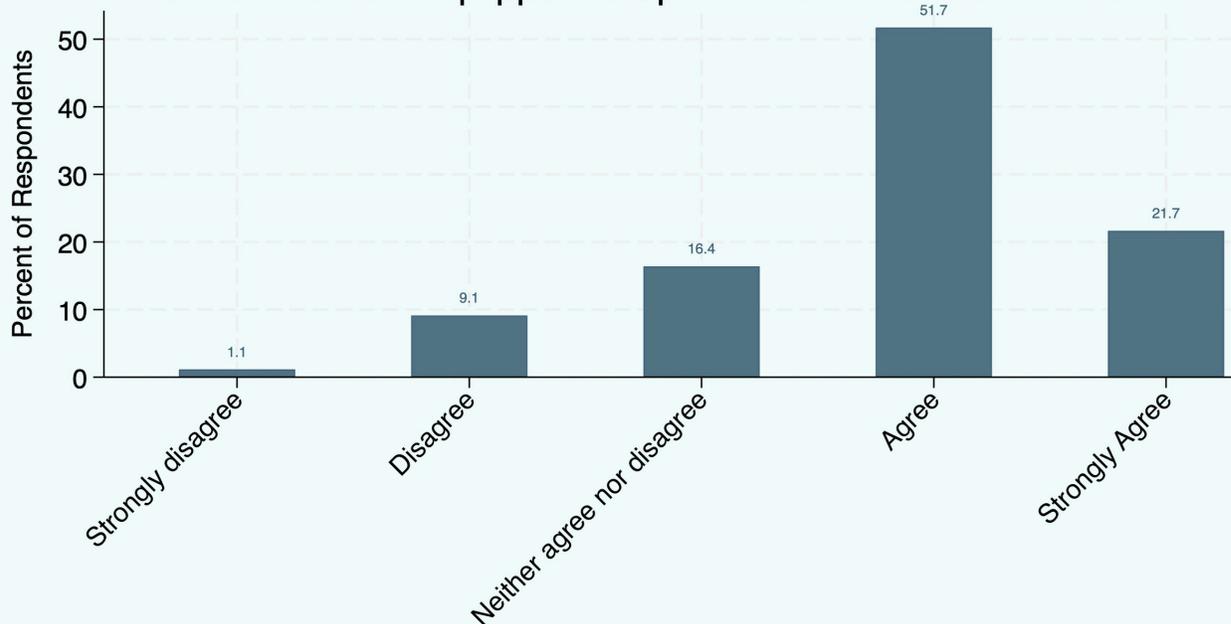
The data above suggests that Christians are relatively dispersed in how strongly they fear taking public stances on controversial issues due to potential negative reactions. While some respondents clearly feel pressure to remain silent or avoid conflict in today's cultural climate, many others report only moderate concern, indicating that hesitation is present but not overwhelming. This dispersion points to a community that is not uniformly intimidated, but instead divided between those who feel constrained by social backlash and those who remain confident in expressing their views. Overall, the trend implies that fear exists as a real factor shaping Christian engagement, but it does not rise to an extreme level across the population.

# Christianity in the Public Square

## Sharing Faith

## Figure H8

Christians Feel Equipped to Speak about Their Faith in Public



Response to 'I feel adequately equipped to speak about my faith with those who hold different religious or secular views'

Christians largely feel equipped to speak about their faith in a public setting. Over 73% agree with the statement. But those who do not agree or are neutral are still a considerable 27%. On the surface, this reflects a relatively strong sense of religious literacy, conviction, and willingness to engage in Scotland's public square. It also implies that many Christians do not view faith as merely private, but as something that can and should be communicated in broader cultural and civic conversations. In a political climate where religious perspectives are often treated as outdated or controversial, this level of confidence indicates that Christians may be more prepared for engagement than many secular assumptions would suggest.

# Christianity in the Public Square

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## Sharing Faith

This finding was much more interesting in the lack of difference we see between denominations. While the findings are still statistically significant, the results are not varied enough to make an impact on the outcome. On average, all of the respondents believe that they can speak to others with differing religious views. In comparison to the confidence these same Christians find in speaking on current news, it appears Christians in Scotland are far more confident in their abilities to speak with a different religion than with a current event. This is significant in the church, as the church is called to serve the community it is in. This might be an area where churches can improve in teaching from a biblical perspective. Church health only scratches the surface of Christians' public life in Scotland. However, it does provide key insights into the Scottish Christian world. Not only were these questions helpful in better understanding church dynamics, but they also provided insight into what churches are discussing. In summary, the main findings to take from this section would be: Christians in Scotland are engaged, they feel equipped to speak about their faith, and there are some key statistically significant differences between the Church of Scotland and the Free Church. Throughout the survey results, it was a common occurrence to find Christians responding that they are actively engaged in their church and prayer life. This should serve as an encouragement to not only Christians in Scotland but around the world. While this research was unable to find a more direct correlation between this engagement and feeling equipped to speak, there was a positive response to feeling equipped to speak on one's faith, not only to people of other religions but also about current news in Scotland. This can also serve as an encouragement to Christians.

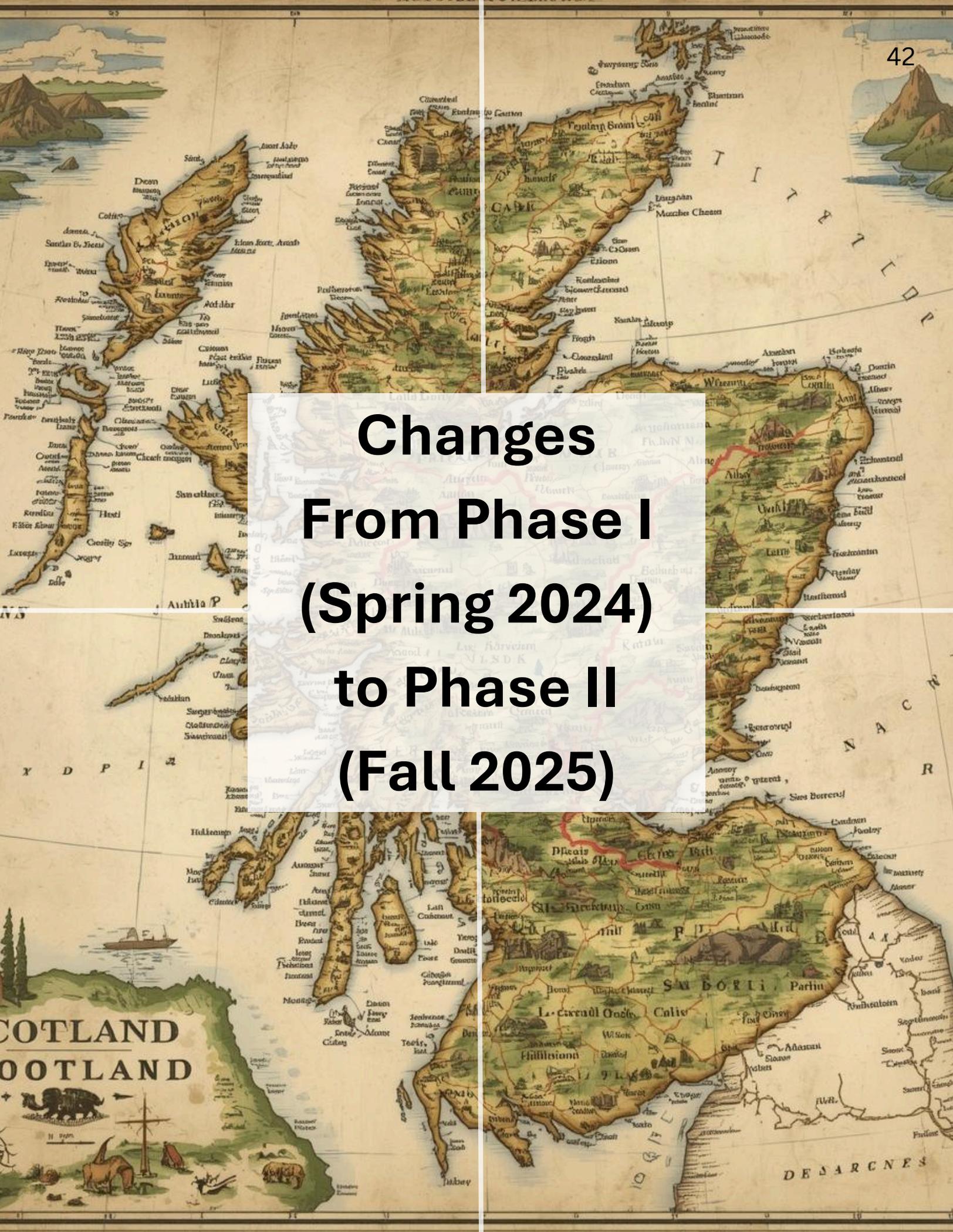
# Christianity in the Public Square

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## Conclusion

It might even be of special encouragement to the ministers who find it their full-time job to shepherd these respondents' Christian faith. While these two points are positive and encouraging, the statistical difference observed between the Church of Scotland and the Free Church is where this research study falls short. Furthermore, it might be of great concern or just common knowledge that this gap exists between these two denominations. Specifically, around respondents' engagement in their respective congregations. While this gap is not necessarily explained in this survey, it might be an area for further research. Overall, it should be known that church health in Scotland is in a positive place, and while only a minority of the population, Scottish Christians self-report remarkably high spiritual vitality in regard to church attendance, prayer, and feeling confident to share their faith with others.

There are consistent trends across churches and political affiliations. Yet despite this broad alignment, the data also reveals a notable undercurrent of uncertainty, with many respondents registering high margins of “Don't Know” or expressing hesitation when asked about political engagement and public issues. This suggests that while Christians may feel personally equipped to speak from a biblical or moral standpoint, many remain unsure how their beliefs translate into practical political action or policy positions in Scotland's increasingly contested public square. As the upcoming election approaches, this uncertainty is significant—not only because it reflects confusion about political direction, but because it highlights a community that is simultaneously concerned, attentive, and still searching for clarity on how to respond.



**Changes  
From Phase I  
(Spring 2024)  
to Phase II  
(Fall 2025)**

**COTLAND  
OOTLAND**



# From Phase I to Phase II

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## Introduction

Logos Scotland conducted a similar survey in 2024, trying to answer many of the same questions. “Phase I” will refer to the survey previously conducted,<sup>1</sup> and “Phase II” will refer to data from the most recent survey found in the entirety of this report. Phase I focused more heavily on the disadvantages Christians face in society, while Phase II focused on fertility trends and the general health of the church—both, however, included political trends. This section will seek to compare data from the two surveys, namely, between church attendance, speaking about one’s own faith, and political affiliation trends.

<sup>1</sup> Data shown from Phase I is rounded to the whole percent

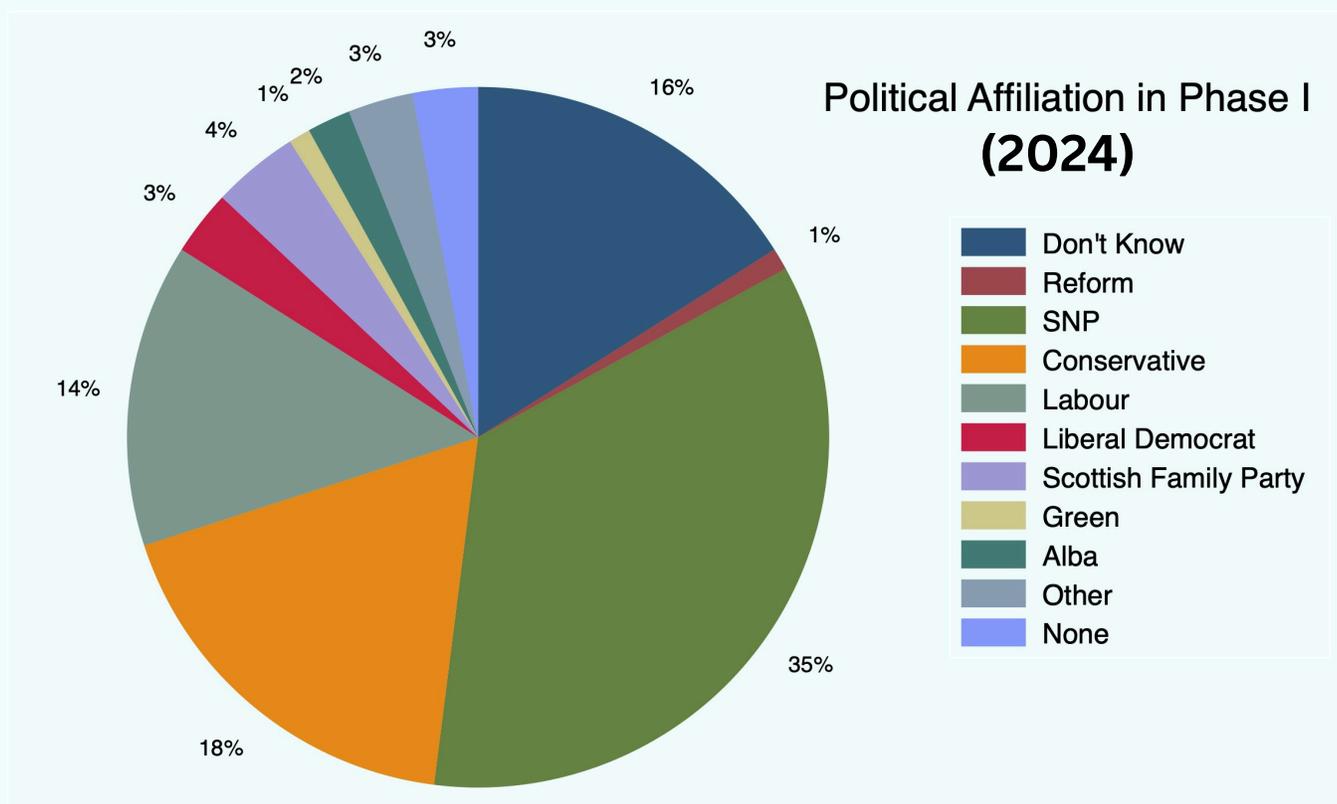
# From Phase I to Phase II

## Political Affiliation

As expected from *Figure P1* and the larger *Political Affiliation* section, dramatic shifts can be seen from *Figure F1*. based on *Figure F1*. Most notable is the large plurality of the Scottish National Party and the Conservatives, making up over 50% of the affiliations. Also notable is the very small amount of Reform and “Don't Know” choices. *Figure F2* shows a side-by-side comparison of the Phase I and Phase II voting affiliation results.

*Figure F3* shows a table that directly compares political party identification across Phase I and Phase II, illustrating notable shifts in respondent affiliation over time.

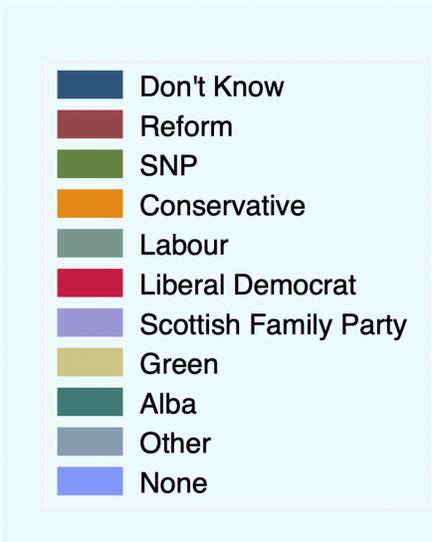
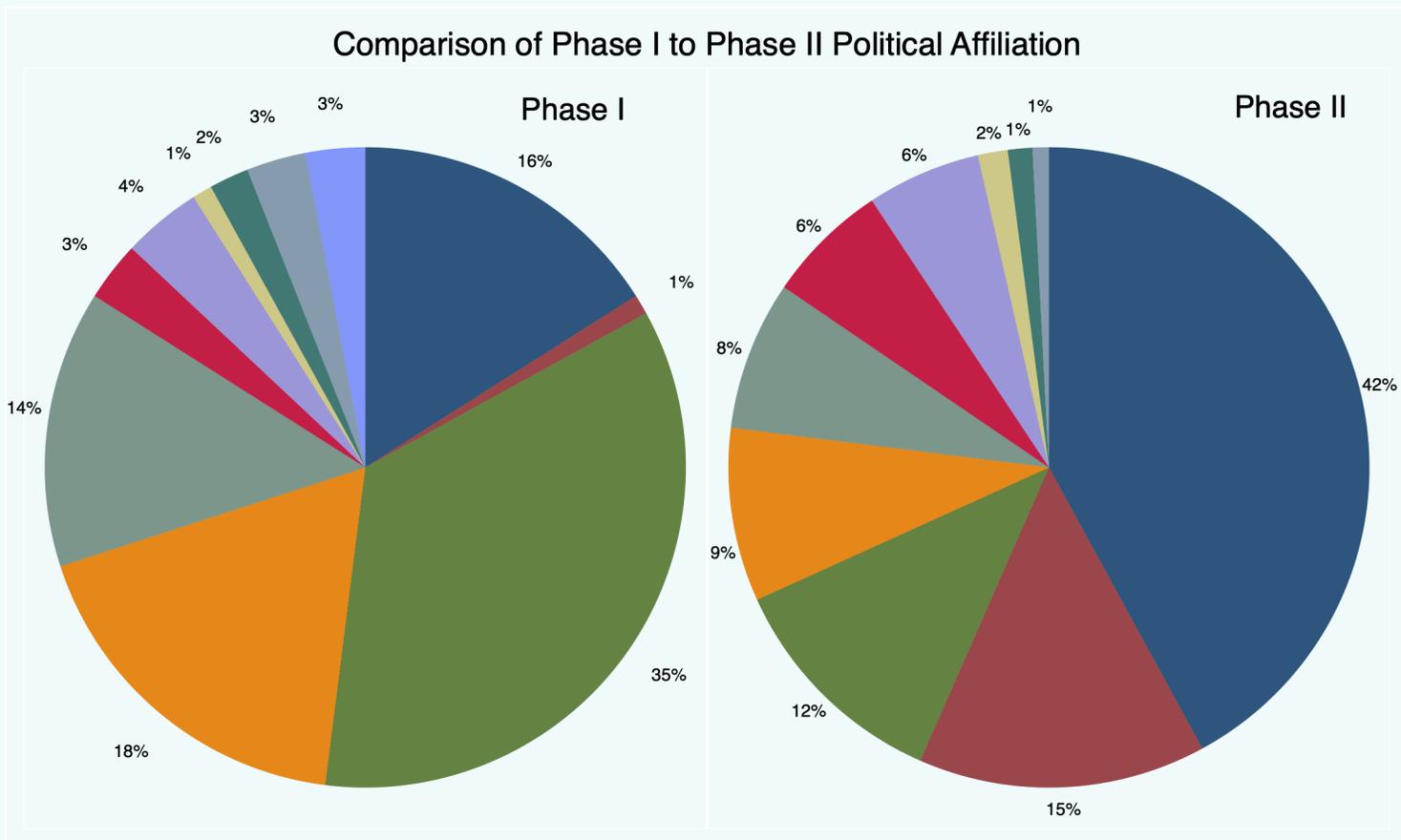
**Figure F1**



# From Phase I to Phase II

## Political Affiliation

Figure F2



# From Phase I to Phase II

## Political Affiliation

**Figure F3**

Political Party	Phase I	Phase II	Change +/-
Don't Know	16%	42%	26%
Scottish National Party	35%	12%	-23%
Reform	1%	15%	14%
Conservative	18%	9%	-9%
Labour	12%	8%	-4%
Liberal Democrat	3%	6%	3%
Scottish Family Party	4%	6%	2%
Green	1%	2%	1%
Alba	3%	1%	-2%
Other	3%	1%	-2%

# From Phase I to Phase II

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## Political Affiliation

The most pronounced change is observed in the “Don't Know” category, which rises substantially from 16% in Phase I to 42% in Phase II. This represents the largest shift in the table and suggests a marked increase in political uncertainty or disengagement among respondents during Phase II. This trend may reflect broader volatility in the political environment or declining confidence in existing party options.

Among individual parties, the Scottish National Party (SNP) experiences the largest decline, falling from 35% in Phase I to 12% in Phase II. This sharp reduction indicates a significant erosion of support relative to other parties and accounts for much of the redistribution observed across the table. Similarly, Conservative and Labour support both decline modestly, decreasing by 9% and 4% respectively, reinforcing a broader pattern of weakening attachment to major parties.

In contrast, Reform shows a notable increase, rising from 1% in Phase I to 15% in Phase II. While still smaller in absolute terms than the major parties, this growth suggests that a subset of respondents may be shifting toward alternative or protest-oriented options. Smaller parties such as the Liberal Democrats, Scottish Family Party, and Green Party exhibit only marginal changes.

Finally, minor fluctuations among Alba and Other categories are present but remain substantively small, suggesting limited impact on the overall distribution.

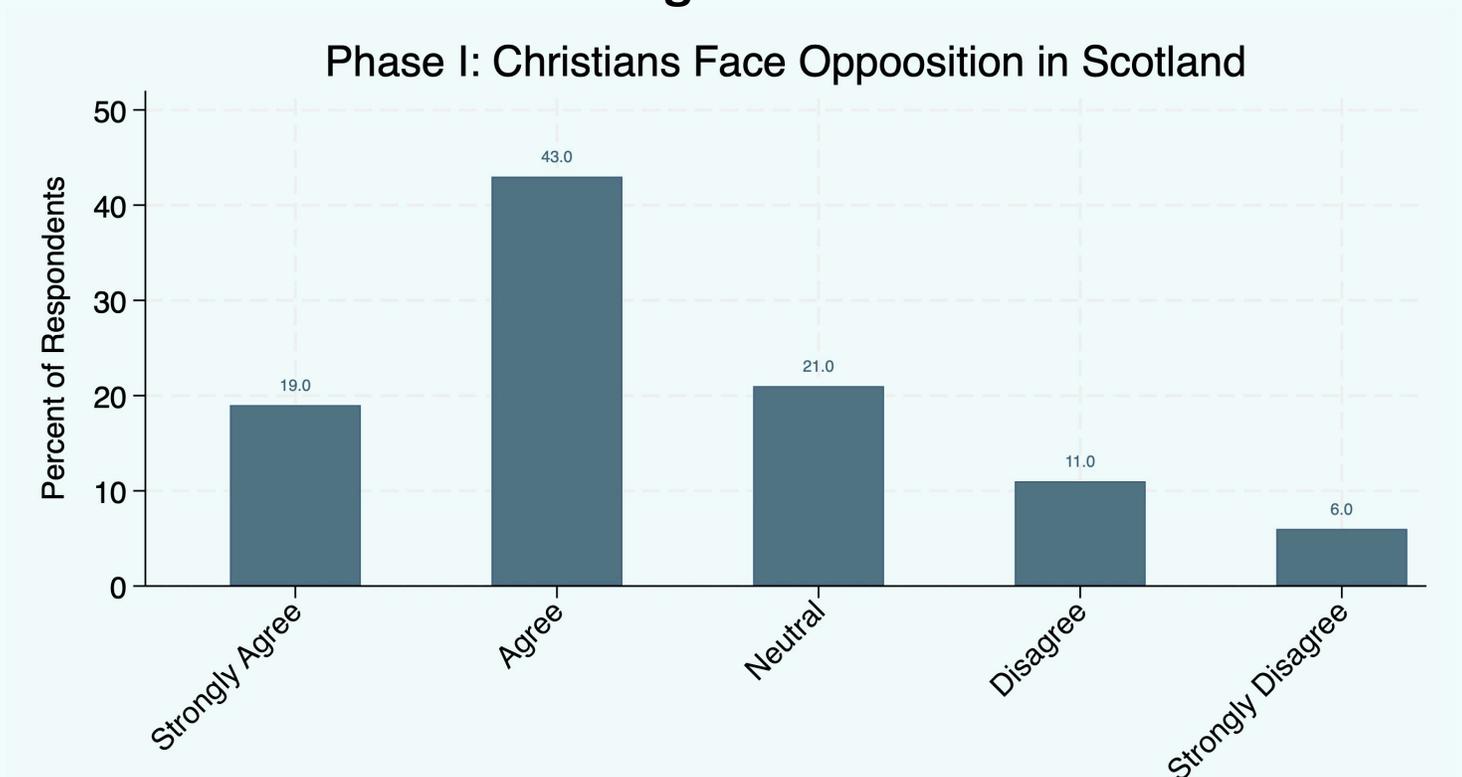
Taken together, the table highlights a clear movement away from established party identification toward uncertainty and, to a lesser extent, non-traditional parties. While some shifts are modest, the magnitude and consistency of the increase in political indecision distinguish Phase II as a period of heightened volatility compared to Phase I.

# From Phase I to Phase II

## Christian Perception of Government

Figure F4 illustrates that public sentiment regarding the challenges faced by Christians in the region has largely been unchanged from Phase I to Phase II. The data shows a clear leaning toward agreement with the premise: 62% of respondents fall into the "Strongly Agree" (19%) or "Agree" (43%) categories, making "Agree" the single most common response. In contrast, only 17% of participants expressed disagreement, with a small minority of 6% strongly disagreeing. A significant portion of the sample, 21%, remained neutral. When comparing these findings to Phase II, the results remain remarkably consistent, mirroring this distribution almost exactly. Both phases suggest a stable consensus among the majority of respondents that Christians do indeed encounter opposition in Scotland, with the data points for agreement, neutrality, and disagreement showing negligible variance between the two stages of the study.

**Figure F4**



# Acknowledgements

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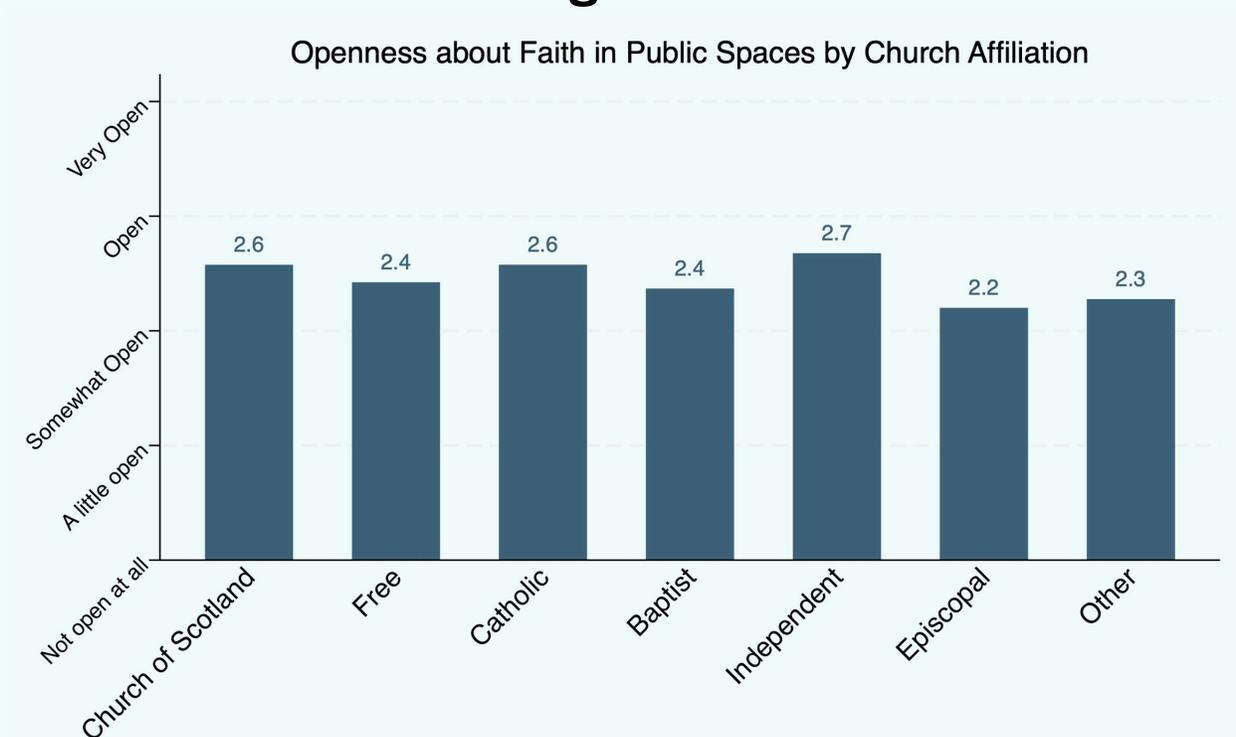
This report is sponsored by Logos Scotland and made possible through coordination with Verity Research Labs at Wheaton College. Logos Scotland provided strategic guidance and institutional backing throughout the research process, while Verity Research Labs contributed methodological and analytical support. The authors are grateful for both parties' collaboration and assistance. All interpretations and conclusions expressed in this report remain those of the authors alone.

# Appendix

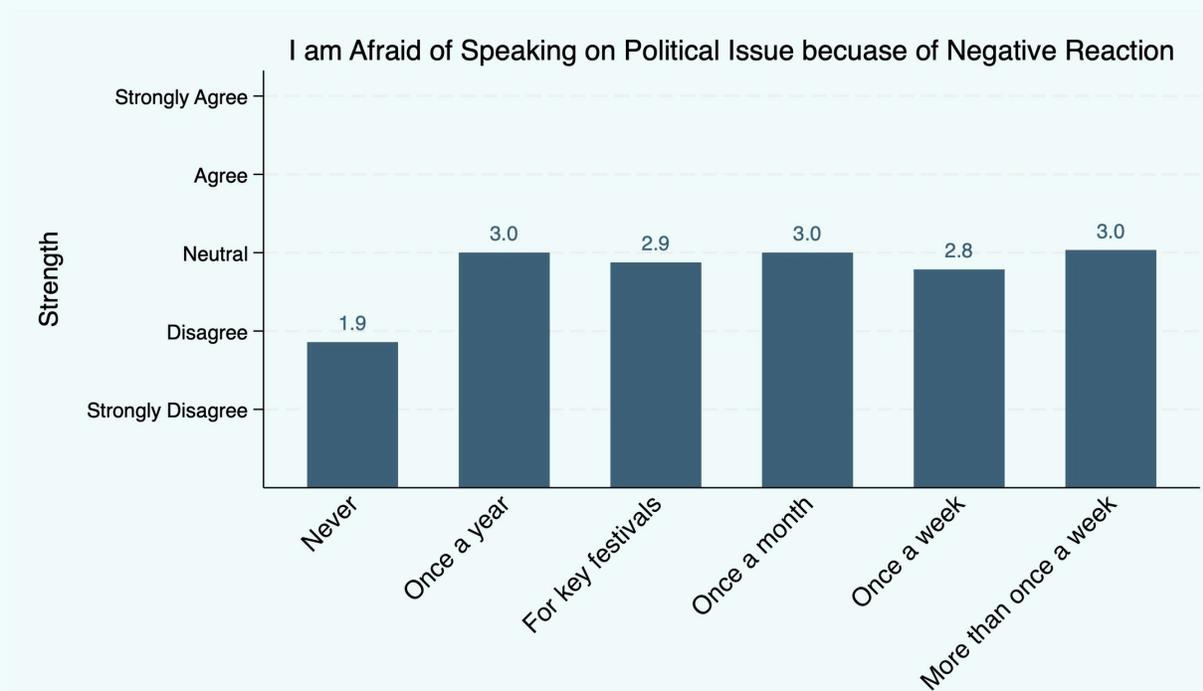


# Public Square Engagement

## Figure A1



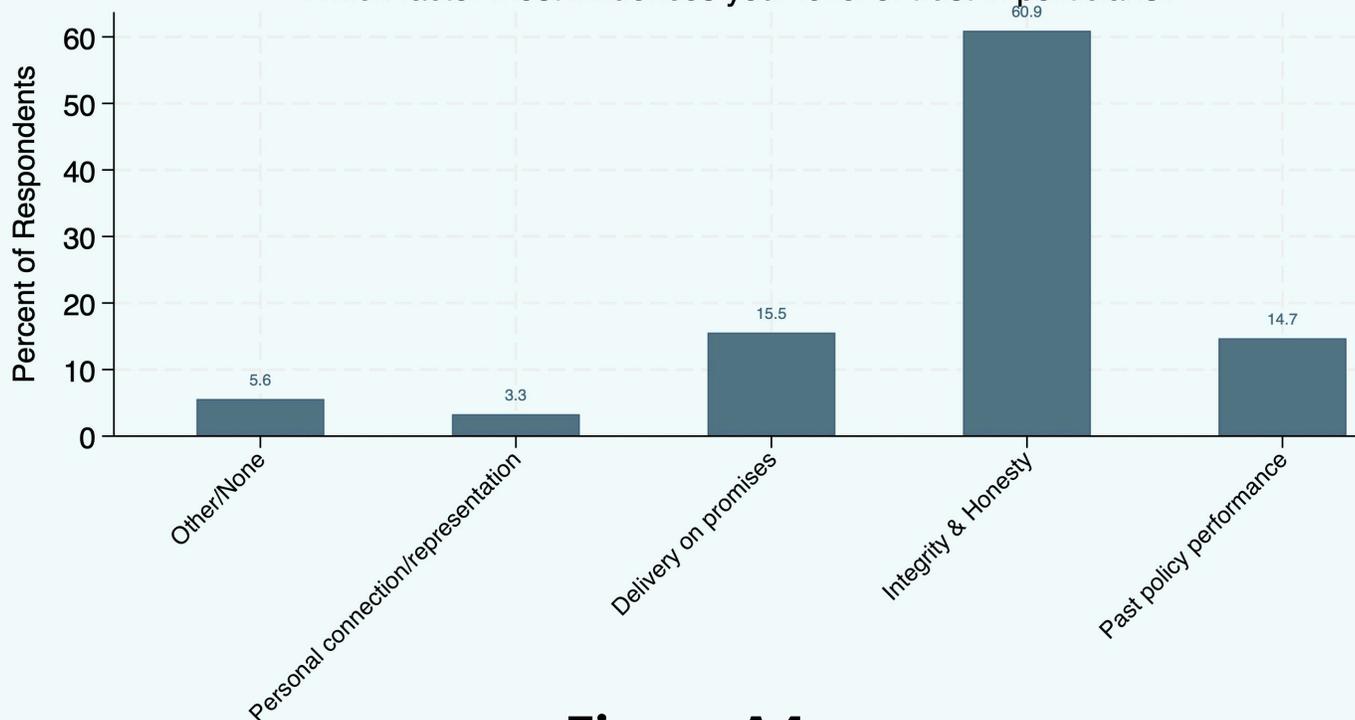
## Figure A2



# Appendix

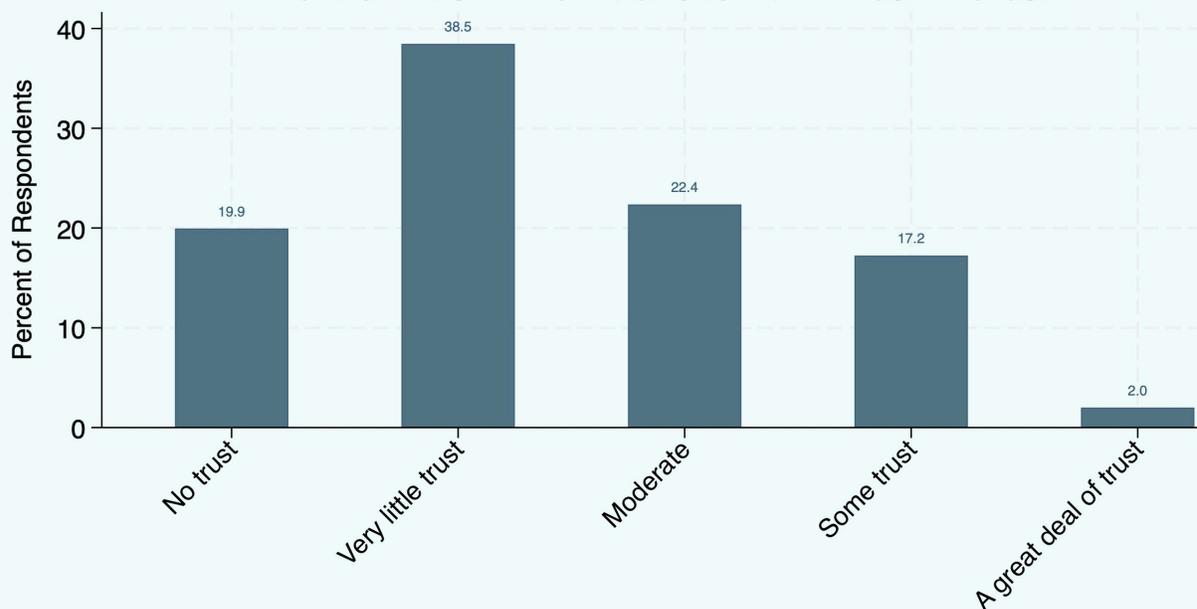
## Figure A3

Which factor most influences your level of trust in politicians?



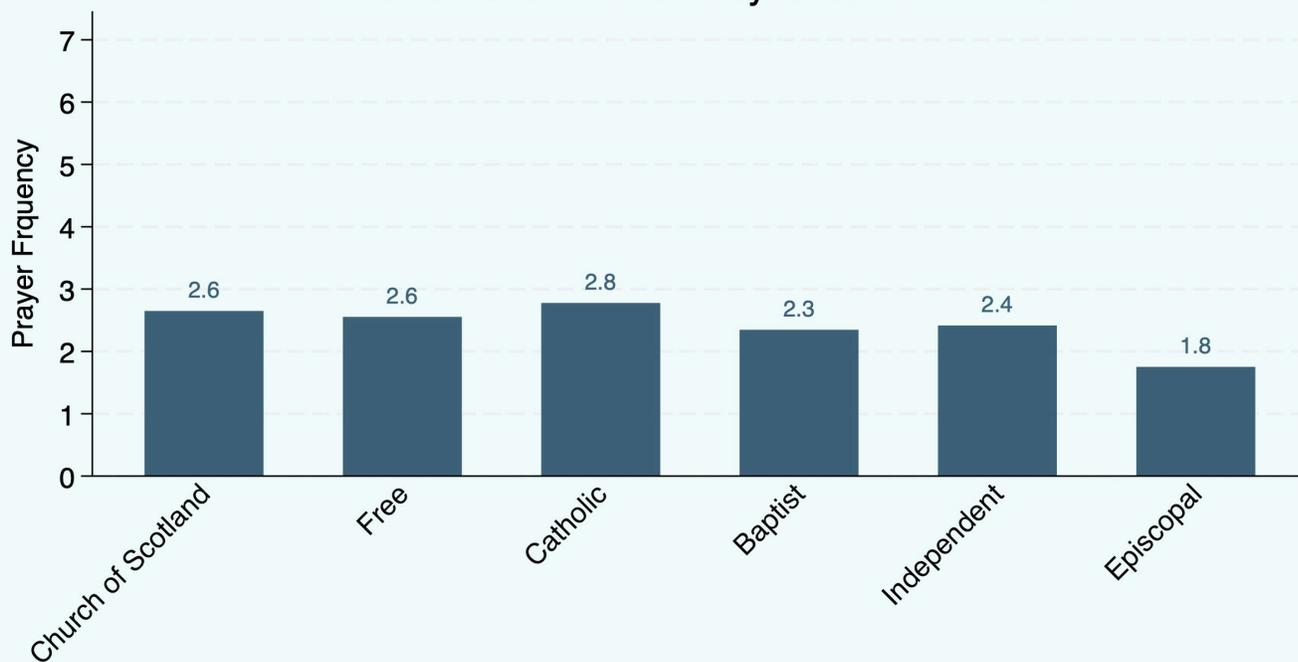
## Figure A4

Extent of Trust in Politicians to Act in Best Interest?



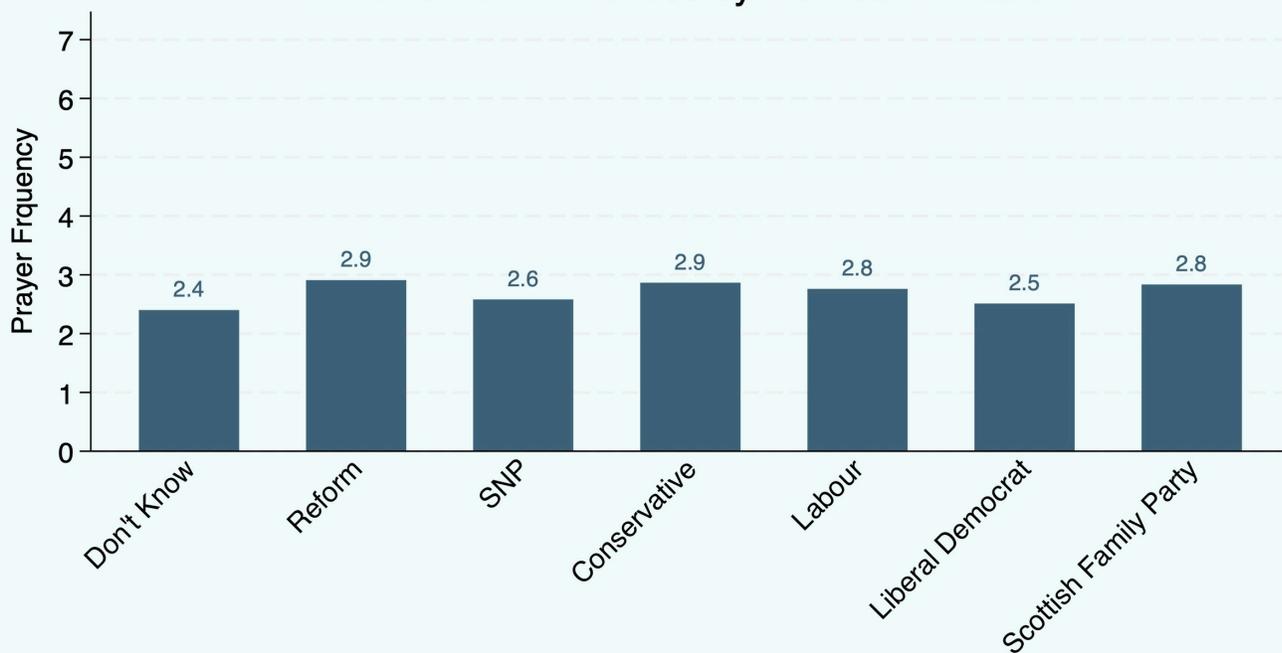
# Appendix

**Figure A5**  
Involvement in Politics by Church Affiliation



Scale ranges from 0-7

**Figure A6**  
Involvement in Politics by Political Affiliation

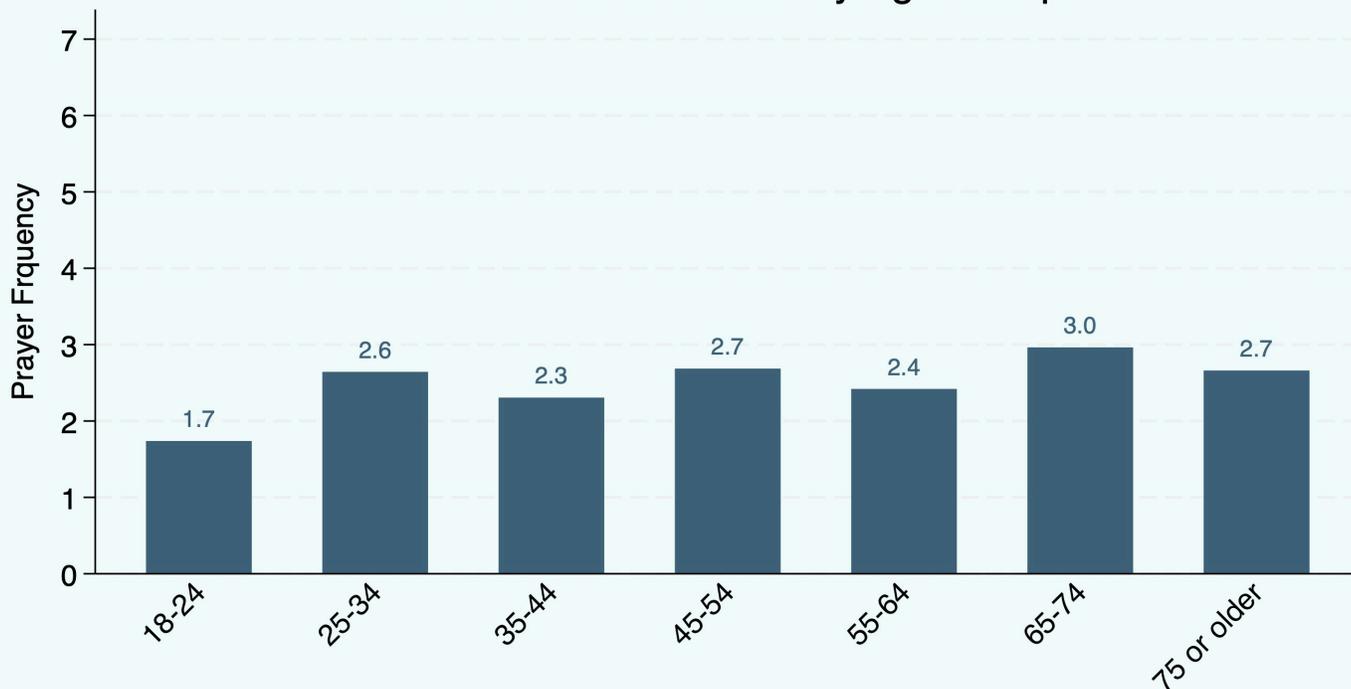


Scale ranges from 0-7

# Appendix

## Figure A7

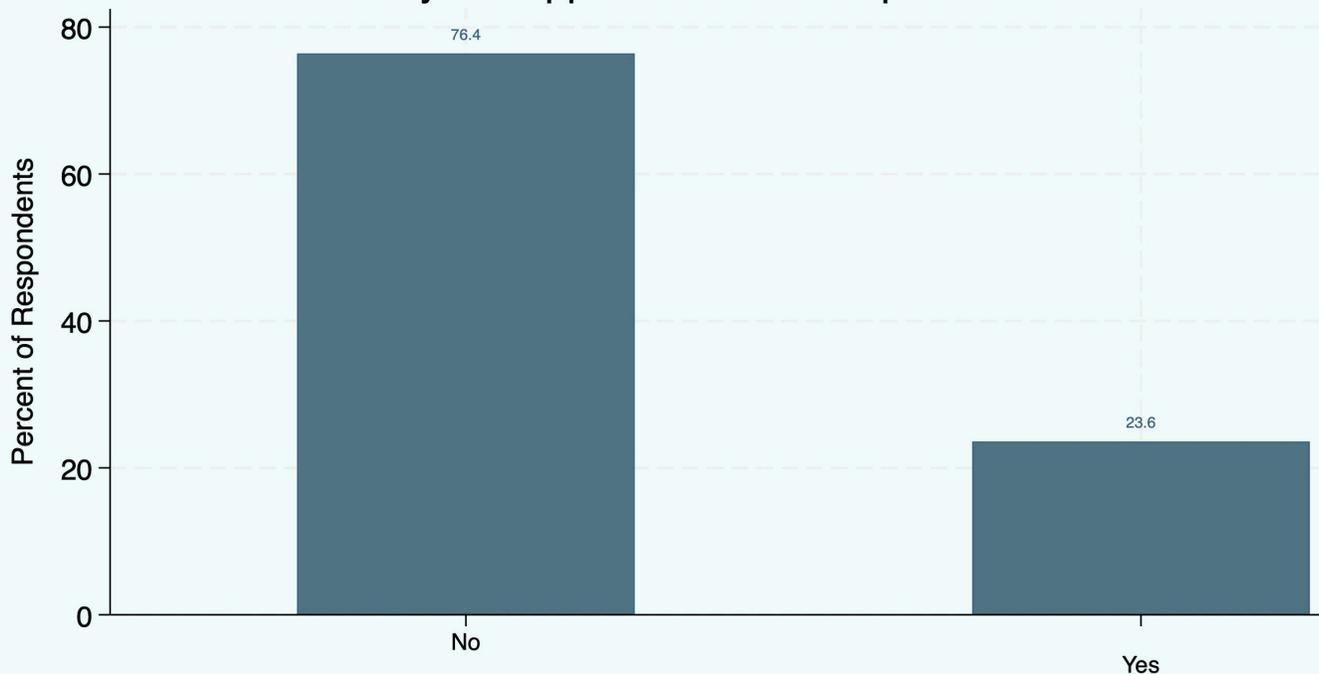
Involvement in Politics by Age Group



Scale ranges from 0-7

## Figure A8

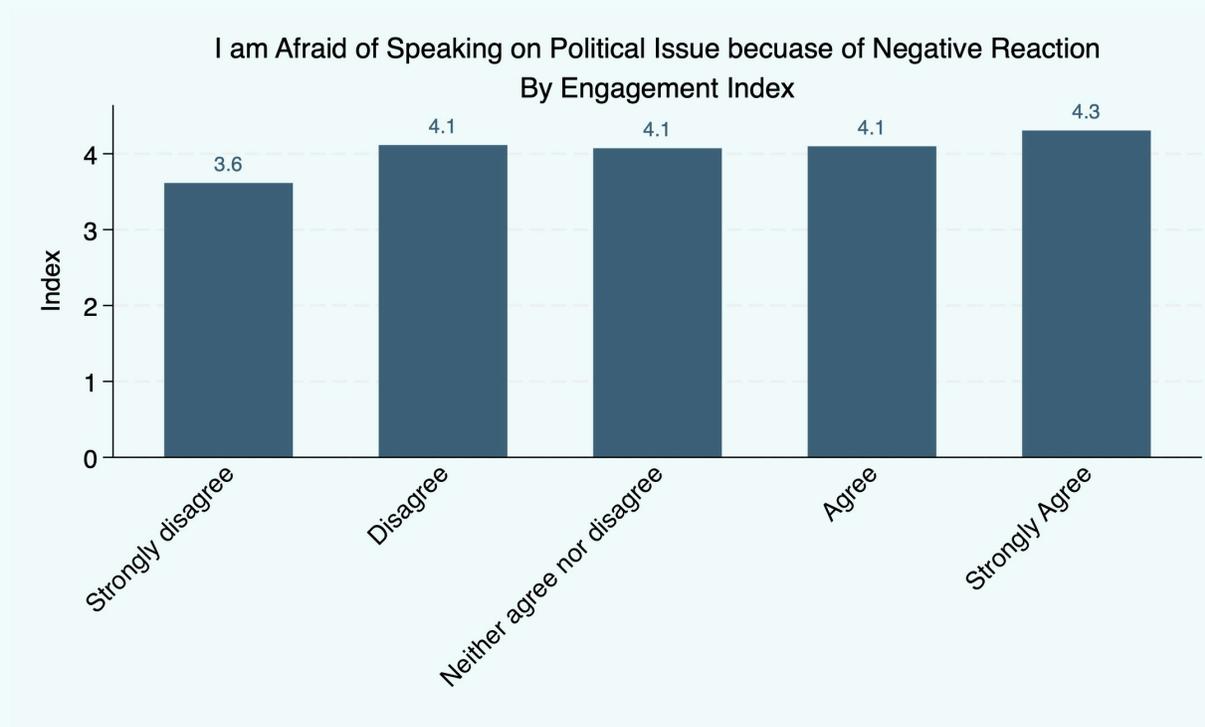
Do you Support Scottish Independence?



Of those that responded 'Don't Know' or 'None' for Political Affiliation

# Appendix

## Figure A9



## Figure A10

