

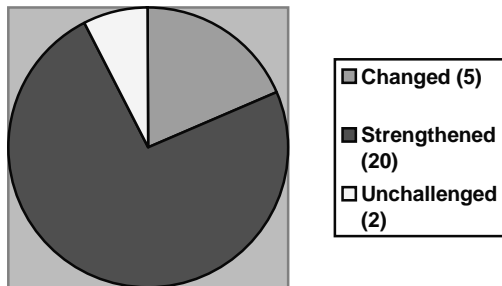
**Portable Politics and Durable Religion:
The Moral Worldviews of American Evangelical Missionaries**

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APPENDIX A:

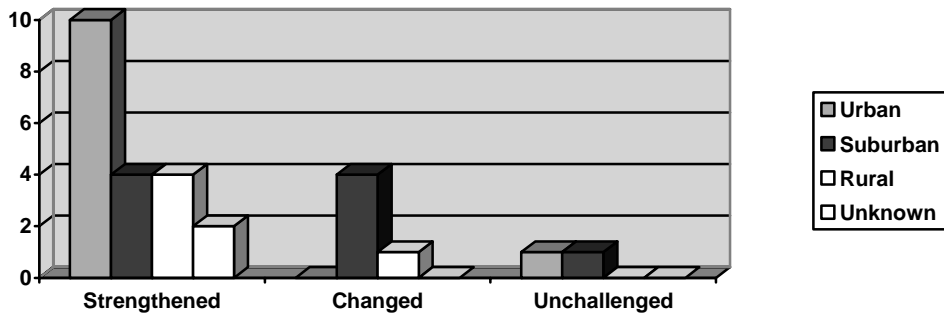
Demographic Analysis of Relevant Sample

This is an analysis of our relevant sample of 27 international missionaries (IMs), it does not include the five IMs for whom we determined we had insufficient data. We have removed these 5 respondents completely from analysis. Our remaining sample includes 20 IMs whose views were strengthened, 5 whose views were changed, and 2 whose views were unchallenged and unchanged.



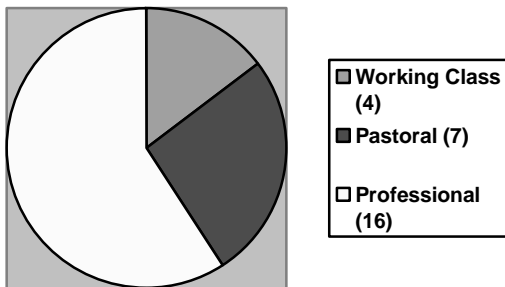
Function of Region of Origin

Participants who changed their views were drawn exclusively from suburban and rural areas. Almost all participants from urban areas (10/11) found their views strengthened by their experiences abroad. None changed their socio-political views. Smith (1998) and Stark (2000) suggest a connection between the location of participants' home churches and the strength of their commitments to their moral worldviews. The plurality inherent in any metropolitan environment naturally creates tension with evangelical worldviews and this was further exacerbated in Seattle and Portland by the tension between supporters of gay rights and local conservative Christians. It follows that participants from urban areas who experience more tension and challenge to their values when home are more likely to solidify and strengthen these values while home thus making them more impervious to change abroad.



Function of Social Class

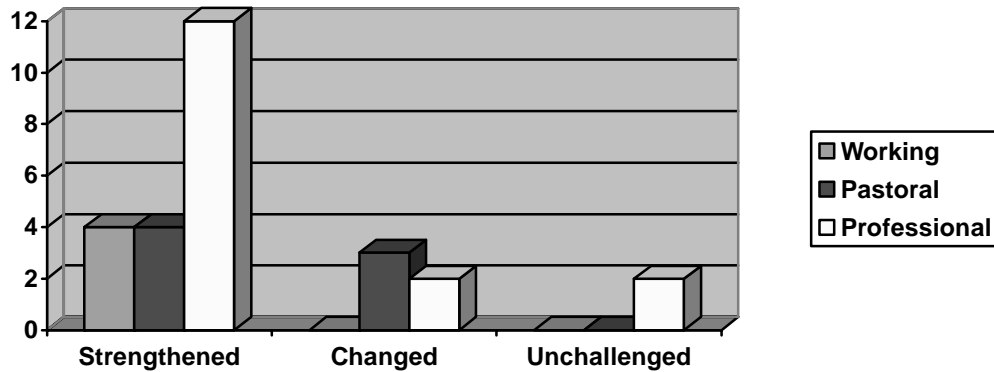
The chart below shows the social classes of our entire relevant sample. We defined class by the participants' current and recent occupations. The occupations of participants are characterized as professional, working class and pastoral. Naturally, *all* of our participants have worked or are working in a pastoral capacity as missionaries. We classified as "pastoral" only those whose career has never expanded beyond pastoral occupations (7). The majority of our participants (16/27) had professional backgrounds working as teachers, engineers, corporate consultants, or social workers either previous or subsequent to their missionary experience. A minority (4/27) of the participants came from working class backgrounds in construction or the military.



The chart below shows how social class corresponds with whether the respondents changed their socio-political views or not. Interestingly, all working class participants found their views strengthened. A number of scholars have indicated that affiliation with the working class tends to be associated with conservative social and political views (Lipset 1960, Gans 1988, Pomper & Wiener 2003, Warren 1976, Zuckerman 2005). However, the majority of participants who had professional class affiliations also found their views strengthened. Interestingly, almost half of those whose only affiliation was with pastoral occupations were disproportionately represented among those who changed their views. One possible explanation, congruent with our findings and Smith (1998), is that these individuals did not experience as much opposition to their beliefs in the workplace as other participants. The moral worldviews of those who had had

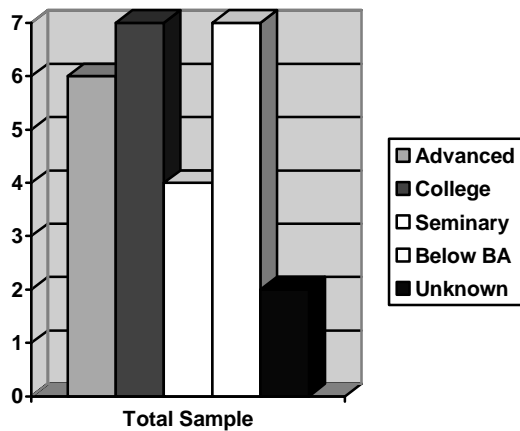
occupations “in the world” had been challenged more and thus proved more resistant to change abroad.

We acknowledge that working class affiliation does share an affinity with conservative socio-political views, and that this affinity likely strengthened the commitment of missionaries from a working class background to those particular views. However, this does not adequately explain why the majority of those who came from professional backgrounds found their views were strengthened, nor why such a large percentage of those from pastoral backgrounds found their views changed. The distribution of those from professional (biased towards reinforcing their views) and pastoral backgrounds (biased towards changing) can be accounted for by our assertion that challenges to moral worldviews strengthen them. Furthermore, although class does have an effect, overall, we feel that religious affiliations and beliefs are the primary determinant of the strength and resiliency of our participants’ moral worldviews. If this does not hold true for the larger population in America, this could reflect the fact that our sample includes only those who held above-average commitments to their faith in the first place. The faith of our respondents, not their social class, is their primary marker of identity.



Function of Education

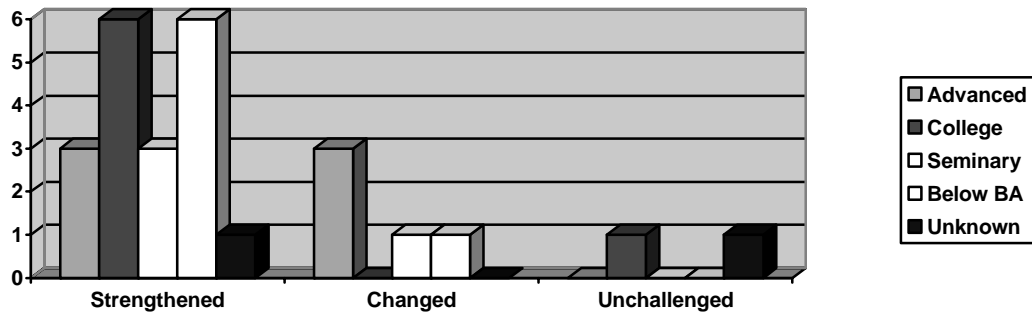
Our total sample was well educated. More than half have a BA or higher, with more than a third with an advanced degree (secular MA/PhD) or an MA from a seminary. Seven have less than a BA, though all of them have at least attended some college or Bible training certificate program.



The chart below shows how education corresponds to how our respondents reacted to their experiences abroad. Advanced degrees seem to correspond disproportionately to those who changed their views abroad. Of the entire number who changed, just over half held an advanced degree. Of those who held advanced degrees, fifty percent changed their socio-political views; a much higher percentage than the nineteen percent who changed of the total sample.

This would seem to contradict our theory. Our theory would have predicted that those who exposed themselves to more diversity through advanced education would, like those who experienced more diversity in the work place be more likely to fortify their worldviews in response to this challenge. In the case of college degrees this is obviously true, all of those participants who achieved a B.A. or B.S. found their views strengthened. Most of these respondents attended secular universities where they would have encountered diversity. This portion of the data fits our theory.

The distribution of those with advanced degrees is even more interesting. As noted, half of them found their views changed, and half of them found their views strengthened. Without exception those who had their views strengthened attended secular universities (University of Texas, Texas A & M University, and Bentley College in Boston). Similarly *all* of those that changed their views attended Christian schools for their advanced study (George Fox University, Biola University, and Wheaton College Graduate School). As we saw earlier in examining the class backgrounds of our participants, exposure to diversity solidifies the socio-political views of our participants rather than weakening them. Thus, counter-intuitively, those who stay within the conservative Christian tradition either in their schooling or in their work place are more liable to change when confronted by diversity abroad. The moral worldviews of those who have already confronted diversity at home are more impervious to change by comparison.



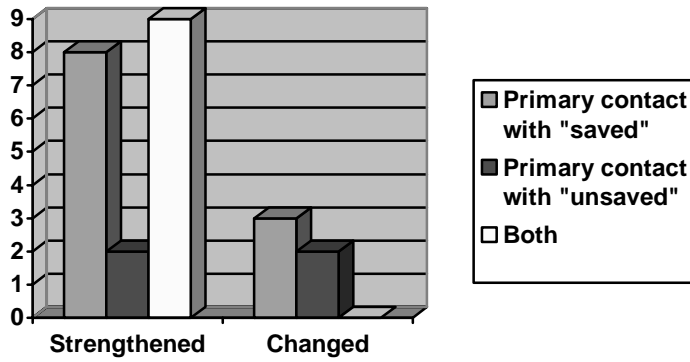
Function of Denomination

Our respondents come from a broad variety of evangelical denominations and non-denominational churches; evangelical nondenominational churches: 10; charismatic denominations: 8; traditional evangelical denominations: Baptist: 4; Missionary Alliance: 2; one each from Disciples of Christ and Nazarene churches; one from a mainline Protestant church, Presbyterian Church USA. Many of them have been involved in multiple churches of multiple denominations. Few of them are sponsored by any one denomination (5/27). Many are involved in interdenominational organizations (10/27), such as Food for the Hungry International, or the Wycliffe Bible Translators. Many operate independently of any organization whatsoever (12/27). The data does not indicate that there is any correspondence between denominational affiliation and whether or not they changed their views abroad.

Function of Contact with “Saved” Locals

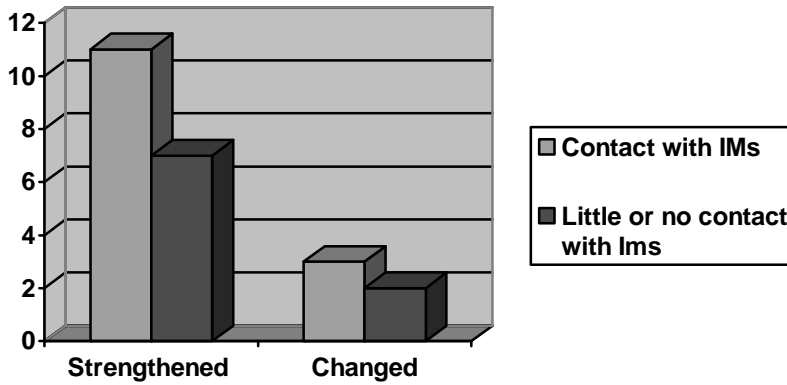
The distribution of our respondents could be a function of what kind of contacts they had with locals in their mission. Those missionaries whose primary point of contact was with non-Christian locals could more easily dismiss the opinions of those locals because they are not yet saved. On the other hand, those who had high levels of contact with “saved” locals might be more likely to listen to the divergent socio-political opinions of those locals because the views of “saved” locals would appear more credible. That is saved locals would be able to make an argument for change in the idiom of a Christian world view which a missionary would find more persuasive.

The chart below indicates that although this theory is logically plausible, our data does not support it. All but 2 of the respondents who strengthened their positions had significant contact with saved locals. Of those who changed their views nearly half had contact only with the unsaved.



Function of Contact with “like-minded IMs”

Socio-political views might be a function of IMs contact with other IMs who reinforce their views. The chart below shows that our data does not support this thesis either. Both respondents who did and did not have contact with other IMs appear equally among both those who strengthened and changed their socio-political views.



APPENDIX B:

TABLE 1.
Descriptive Statistics

	%	(n)		%	(n)
Sex			State		
Male	51.90	(14)	OR	40.70	(11)
Female	48.10	(13)	WA	59.30	(16)
Class			Contact with IMs		
Working	14.80	(4)	No/little	36.30	(9)
Pastoral Only	25.90	(7)	Yes	64.00	(16)
Professional	59.30	(16)			
Socio-Political Views			Primary Contact with Locals		
Unchallenged	7.40	(2)	Non-believers	16.70	(4)
Changed	18.50	(5)	Believers	45.80	(11)
Strengthened	74.10	(20)	Both	37.50	(9)
Education			Region of Origin		
Below BA	28.00	(7)	Urban	44.00	(11)
Seminary Degree	20.00	(5)	Suburban	36.00	(9)
Secular BA/BS	28.00	(7)	Rural	20.00	(5)
Advanced	24.00	(6)			
Years Abroad			Missionary Church Affiliations		
0-4	40.70	(11)	Charismatic	29.63	(8)
5-10	29.60	(8)	Non-denominational	37.04	(10)
11-19	11.10	(3)	Mainline Protestant	3.70	(1)
20+	18.50	(5)	Traditional Evangelical	29.63	(8)

N = 27

Note: Percentages under or over 100% due to rounding error. N's which do not total 27 are due to missing cases.

Variable definitions for choice variables: Region of origin = region where IMs' home church was located; Contact with IMs = whether IMs had contact with other IMs during their missions; Contact with Locals = whether IMs had contact primarily with non-believers, believers, or both.

TABLE 2
Fisher's Exact Test Results for Socio-Political View on Selected Variables

Variables	
Sex	2.057
Education	6.891
Class	0.512
Region of Origin	6.475*
Contact IMs	1.005
Contact Locals	4.645*
Years Abroad	5.868**

* p <= 0.10 ** p <= 0.05

Note: Variable definitions for choice variables: Socio-Political View = whether IMs socio-political views were changed, strengthened, or remained the same/unchallenged; Education = received less than a BA, graduated from seminary, received a BA, or received an advanced degree; Class = lower class or middle/upper class; Region of origin = region where IMs' home church was located, coded as urban, suburban, or rural; Contact IMs = whether IMs had contact with other IMs during their missions, coded as no/little or yes; Contact Locals = whether IMs had contact primarily with non-believers, believers, or both; Years abroad = short missions (0-4 years) and long missions (5+ years).

Comments: Fisher's exact tests are used for smaller sample sizes when the counts in the cells of the contingency tables are less than five. Fisher's exact tests are interpreted the same as normal significance tests. Thus, whether IMs' socio-political views were changed, strengthened, or remained the same depended on their region of origin, contact with locals, and how many years they spent abroad.
