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DISSERTATION

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Graduate School

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RELIGIOUS, CITIZENSHIP, AND MISSION ORIENTATIONS

OF PROTESTANT MISSIONARIES IN EAST AFRICA

DISSERTATION

A dissertation submitted in partial fulfillment
of the requirements for the degree of Doctor of
Philosophy at the University of Kentucky

By

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CHAPTER I

RELIGIOUS AND SECULAR INTERACTION

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Introduction

The study of the interaction of religious and secu-
lar institutions has been the object of a research revival
during the last decade. During this time a number of stud-
ies have appeared which support the hypothesis that partic-
ular religious orientations lead individuals to adopt par-
ticular patterns of attitudes and behavior in the secular
world. Although no cross-national research has been pub-
lished, religion and its interaction with secular atti-
tudes and behavior have been analyzed in the United States
and in the modernizing societies in Africa, the Middle
East, Asia and Latin America.

Studies in the United States have attempted to assess
the relationship between the religious orientations and
such variables as anti-Semitism, social activism and civil
rights involvement, prejudice and missionary orientations,
as well as economic, political and family life patterns.[1]

Although in modernizing societies studies of religion have
discussed some of these same general types of questions,
considerable emphasis has also been given to the implica-
tions of religious beliefs and institutions as factors af-
fecting the modernization process.[2] As in the United
States, the underlying assumption of these studies has
been that religion is one of the salient factors which
shape the nature of society, and, as such, is worthy of
analysis.[3]

These two themes--the interaction of religion and
secular life and the interaction of religion and the mod-
ernization process[4] in developing countries--provide the
analytical framework for the research reported in this
thesis. This project undertakes an analysis of a cross-
national group of Protestant missionaries in order to ex-
plore the relationship between their religious beliefs and
various political and social attitudes and behavior. Fur-
thermore, it is the purpose of this study to examine the
impact of these variables and relationships on the role of
missionaries as modernizing agents.

Religion and Society in the United States

The publication of Gerhard Lenski's book, <u>The Reli-</u>
<u>gious Factor</u>, in 1961, marked the beginning of a renewed
interest in the sociology of religion. In the past dec-
ade, the interaction between religion and society in the
United States has been explored by a number of individuals
in diverse disciplines. The general conclusion which these
studies share indicate that an individual's religious ori-
entation is related to and does influence his orientation
in the secular realm. The parameters of this pattern have
not been fully established, however.

Lenski's primary objective was to examine the conse-
quences of religious belief and practice in contemporary
society. To do this, he studied the relationships between
two religious orientations, which he termed "doctrinal
orthodoxy" and "devotionalism", and the life styles of ur-
ban Americans. His findings confirmed that religion does
influence the secular lives of contemporary Americans.
This supported his conclusion that "...each of the major
religions of the world develops its own distinctive orien-
tation toward all of the major phases of human activity and

thus comes to exercise an influence on the development of other institutional systems of society."[5] Through its impact on individuals, religion influences other institutional systems of the community. Some of the specific consequences which Lenski suggests include the following:

> Depending on the socio-religious group to which a person belongs, the probabilities are increased or decreased that he will enjoy his occupation, indulge in installment buying, save to achieve objectives far in the future, believe in the American Dream, vote Republican, favor the welfare state, take a liberal view on the issue of freedom of speech, oppose racial integration in the schools, migrate to another community, maintain close ties with his family, develop a commitment to the principle of intellectual autonomy, have a large family, complete a given unit of education, or rise in the class system.[6]

A number of studies which focused on specific topics succeeded Lenski's assessment of religious and social interaction. Perhaps the most frequently cited work in this field is that of Charles Y. Glock and Rodney Stark. They argued that persons who held certain traditional Christian religious beliefs--as measured by their Religious Orthodoxy Index--were more likely to be anti-Semitic than were persons who rejected such beliefs.[7] Scholars, as well as religious spokesmen, have criticized the methodology and theology employed by Glock and Stark, but their conclusion is still widely held. Moreover, additional evidence

buttresses their initial contention that orthodoxy is a source of prejudice in contemporary society.

Gary M. Maranell and Kristen Wenzel also explored the relationship between the religious variable and prejudice. Maranell correlated bigotry (anti-Semitic and anti-Negro attitudes), religiosity, and political attitude variables; in his findings, however, the religiosity variables were not highly or positively correlated with bigotry. However, most of the attitudes of political conservatism were significantly and positively correlated with both aspects of bigotry.[8]

The contradictory or inconclusive results of studies, which show a positive link between religious attitudes and prejudice, were considered by Wenzel in her study. She suggested that the differences could be accounted for by the way in which the religious variable was defined. Religiosity is frequently identified with a specific religious orientation or personality variable, most commonly with conservatism, authoritarianism, or fundamentalism.[9] The complexities of the religious variable, including specifically the problem of prejudice, were incorporated in her analysis of the relationship between types of

religious beliefs and clergy' images of developing the African nations' potential for modernization. She stated that a racially prejudicial attitude would tend to strengthen a relationship between conservative religious beliefs and the belief that African states have little potential for development.[10]

The most recent trend in analyzing the relationship between religion and society is in the area of social activism and civil rights involvement by the clergy and laity. Jeffrey K. Hadden and Raymond C. Rymph were among the first to explore the involvment of clergymen in the political controversy of civil rights.[11] Hadden was also involved in a research project concerning campus clergy as a radical force in the contemporary church.[12]

Another study which focused on religious beliefs and political involvement of the clergy was completed by Paul Zehner. In his analysis of Chicago clergymen, Zehner identified three religious groups based on their views of the importance of religious doctrine in the operation of their churches. These categories of religious groups were found to be significantly correlated with political attitudes, behavior, and knowledge. One group believed the clergyman's

duty was to "save souls" and politics was considered un-
important. A second group was willing to participate in
partisan political situations depending on the type of
activity. Zehner characterized the third group as resem-
bling liberals in secular society. They were more know-
ledgeable on political issues, more willing than the other
two groups to participate in partisan political activities,
and more inclined to deviate from their parental political
behavior.[13]

An inquiry into Protestant clergymen's attitudes to-
ward and involvement in the Vietnam issue was recently
completed by Harold E. Quinley; the study was part of a
general survey of social activism among ministers in Cali-
fornia. His data indicate that ministers, surveyed in nine
Protestant denominations, are probably more conservative
politically on many issues than the general population.
However, many clergymen had moved outside their churches
to become directly involved in such political controversy
as the Vietnam debate. By taking public stands on politi-
cal issues, supporting political candidates, organizing
community action groups, and participating in political
protests and demonstrations the ministers had broken with

the churches' traditional positions. Of the ministers who became involved, theological beliefs were related to a consistent pattern between religious liberalism and anti-war attitudes. Quinley concludes:

> All of the relationships presented...are so great as to suggest that the clergy's political attitudes are a part of a highly structured world view. The theological doctrines which divide contemporary Protestant ministers, in other words, are strongly related to their political attitudes.[14]

In general, these studies reveal the nature and extent of much contemporary research on the relationship between the religious orientations and social attitudes and behavior. While the patterns of this interaction have not been fully established, these studies suggest that an individual's religious orientation is related to and influences his orientation towards secular life.

As already noted, however, no studies have attempted to examine this relationship in a cross-national setting. This study represents an effort to bridge this gap. In terms of explaining the relationship between religious orientations and secular attitudes and behavior, a cross-national study has two major advantages. First, there is the opportunity to analyze the religious-secular interaction while controlling for national differences. Second,

one would have the opportunity to analyze the relationship
between religious orientation and two different orienta-
tions--the missionary's home setting as well as his mission
environment. Each of these facets would contribute to a
better understanding of the theoretical relationship be-
tween religious and secular institutions. In addition,
each would contribute to a better understanding of the
implications of Protestant missionaries as religious and
social change agents in developing nations.

Religion and Society in Africa

The interaction between religion and society in the
developing areas has been explored in a limited way since
scholars became interested in economic, social and politi-
cal modernization. The principle reason for studying this
relationship was given by Robert N. Bellah who stated:

> ...Religion, whatever its ultimate orientation, is
> very much bound up with the totality of the social
> process and the concreteness of individual exis-
> tence.... And being so deeply involved in the per-
> sonal and social...religion often has profound im-
> plications for the course of historical development,
> encouraging or inhibiting economic, political and
> social modernization.[15]

Although Bellah's conclusion was based on Asian soci-
eties, it may be no less true for African societies.

However, African societies have recently experienced considerable change within their religious traditions. Traditional religious beliefs and institutions have been modified or replaced completely during the past 100 years by the growth of Christianity as well as Islam. While the Africans' religious belief systems and institutions are still "...bound up with the totality of the social process and the concreteness of individual existence," their religious orientation may reflect an Islamic, a Christian, or an Independent or Separatist tradition. Each tradition has undoubtedly influenced its adherents' views of their society and of their role in that society.[16] This breakdown or modification of traditional society has significant implications for the process of modernization. Karl Deutsch used the term social mobilization to describe the broad aspects of this phenomenon "...in which major clusters of old social, economic, and psychological commitments are eroded and broken and people become available for new patterns of socialization and behavior."[17] If these new religious orientations do influence the Africans' views of society, then the study of them in terms of both the inputs

and the effects would offer new insights into the process
of modernization.

A major catalyst of change in the religious orien-
tation of the African peoples has been the Christian
missionaries. With the coming of missionaries, Africans
were exposed to a variety of mission related activities--
schools, hospitals, and agricultural enterprises. Both
the religious and secular impact of the missionaries is
an important variable for those interested in the moderni-
zation process. The major effects of the missionary fac-
tor can be judged in terms of African lives, as evidenced
in the modernizing attitudes and behavior of individual
Africans. Therefore, the missionary factor as seen from
the missionaries' perspective and the results of this fac-
tor as viewed from the Africans' perspective demand fur-
ther analysis.

As a beginning, this study analyzes the input, or
missionary factor, as evidenced by contemporary Protestant
missionaries in East Africa. It is based on this group's
perceptions of their religious beliefs and political and
social attitudes and behavior. It is presumably these
patterns which the missionaries have traditionally

attempted to inculcate in their capacity as change agents.
From this analysis some general assessment may be made of
the missionaries' role as change agents in both a secular
and religious realm. Their effects on the African peoples'
attitudes and behavior is not assessed in this study. Nevertheless the conclusions of the present study should facilitate the analysis of the effects of the missionary factor in future research.

Protestant Missionaries in East Africa: 1885-1970

The missionary role in East Africa has changed dramatically during the last decade.[18] The "mission churches"
created by the early missionaries evolved into "national
churches" as Kenya and Tanzania moved towards independence.
With the growth of these national churches, an indigenous
religious leadership emerged. The need for foreign missionary evangelists has diminished during the last decade
as the African clergy has assumed the leadership role of
the indigenous national churches. Today, in spite of the
growth of the African leadership, a personnel shortage
exists in the new churches.[19] Expatriate missionaries are
consequently utilized in the same range of tasks which

occupied their time previously: (1) education and training in secondary schools, Bible schools, nurses' training and administrative programs; (2) health and medical services such as doctors, nurses, hospital administrators, pharmacists and laboratory technicians; (3) community development and social welfare tasks; and (4) religious involvement including preaching, various types of religious education and administrative functions.[20]

The first Christian missionary programs in Sub-Saharan Africa date back to Portuguese efforts in the 15th and 16th centuries. It was not until the 19th century, however, that Africa was opened up to large scale mission work. Prior to 1885 and the European partition of Africa, Christian missionaries and the Christian faith had little impact on African life except in changing trade patterns which resulted from the abolition of the overseas slave trade. But after the partition, European colonial expansion stimulated economic and political growth as well as a parallel growth of Christian missions in Africa. This pattern emerged in East Africa with the growth of British power and influence in Kenya and German power and influence in Tanganyika. After 1885 the missionaries' importance increased as they became

another arm of European penetration into East Africa.

During the colonial period, missionaries frequently found themselves functioning as "brokers" between the colonial administration and the Africans whom they served. As a result of their close contact with the Africans, the missionaries often fought to protect African interests from encroachment by the colonial regime and white settlers. At the same time the missionaries were teaching the Africans how to master a new life style. From 1885 to 1960, mission societies developed the educational and health systems on which the present systems are based. They provided economic training and opportunities, along with a new set of religious beliefs to support these religious and social changes. The individual missionary played a key role in these mission programs for he implemented the objectives of the mission societies.

In historical perspective, the missionary in Kenya and Tanzania may be viewed as a change agent who had as his goal the radical transformation of the African people. Although the primary interest lay in changing religious ideas and practices, the missionary effort extended beyond purely religious ideas to impinge on every aspect of the African

converts' lives. The missionaries have played and continue to play an important role as agents of modernization by breaking down a traditional life style and attempting to replace it with new religious and secular orientations.

Estimates of the Christian community in Africa vary greatly and are subject to many discrepancies. One estimate suggested that from twenty to fifty per cent of the population of most Sub-Saharan nations maintains some tie or identity with the Christian faith; a few exceptions to this generalization are found in some predominantly Moslem nations on the western coast.[21] These figures are similar to the Christian communities in East Africa. In Kenya, based on the 1962 national census, over fifty per cent of the population identified themselves as Christians, with almost twice as many Protestants as Roman Catholics.[22] In Tanzania, the Christian community is estimated at twenty-five per cent of the total population with a much larger Roman Catholic community than Protestant.[23] And Christian church membership is said to be growing at the rate of eight to ten per cent annually.[24]

These figures are indicative at best, or deceptive at worst, of the success of Christianity in East Africa. But

for one interested in the modernization process the absolute figures are not of critical importance. The important fact is that the percentage of African Christians in the modern sector of society is disproportionately larger than the non-Christians in that sector. The majority of modernized elites achieved their new status as a result of educational experiences in schools created, manned, and financed by the mission societies. In East Africa, as elsewhere on the continent, the new national leaders achieved their status through mission programs and as a result of the missionary enterprise.

The Impact of the Missionary on African Societies

Anthropologist Paul Bohannon believes that "...it is impossible to overemphasize the influence the (Christian) missionaries...have had in Africa."[25] He argued that their influence was of a cultural nature rather than merely of a theological nature. While the missionaries taught a new theology, they also taught literacy, new ways of expressing the basic theological notions, new moral precepts, and the principles of bureaucracy. But the greatest impact of the missionaries rested on the fact that out of the cultural

havoc brought by colonial exploitations "...it was only the missions that began to rebuild, and gave them (Africans) a chance to rebuild."[26] And more specifically, while the forces impinging on Africa were destructive at all levels in the culture, "...the missionaries are the only people who built below an institutional level...and they are still building."[27]

Bohannon went on to suggest that the penetration of the African culture resulted from the introduction of both material things and ideas by the traders, governmental officials and missionaries. Ideas not purposefully introduced, he suggested, were as potent as the ideas introduced by design.[28] Regarding the importance of ideas, Bohannon stated:

> Missionaries were, probably, the dominant importers of ideas, because their contact with Africans was of a broader social range and because the individual missionaries stayed in one area for much longer periods of time than did other foreigners. Missionaries brought not merely religious ideas; they brought economic and political ideas. And they brought the habits they had learned as children. Moreover, they had a very large role to play in the communications between the governors and the governed...The result was that missionaries very often influenced policy profoundly.[29]

Other attempts to evaluate the impact and the contributions of the missionaries also stressed the importance

of missionaries as carriers of the Christian ethic as well as Western culture into Africa. William Stewart supported Bohannon's contention that in East Africa, at least, missionaries "...may be more important agents of social change than the former colonial government itself."[30] Raymond F. Hopkins, in his analysis of the missionaries' contributions to modernization, made a similar observation. He concluded that it was the missionary in significant measure who shaped the goals and norms manifested in the development of a modern sector of life, the growth of the nationalist movements, and the achievement of independence.[31]

James S. Coleman concluded that missionaries "constituted the vanguard of the forces of acculturation."[32] Further, he suggested that missionaries in Africa were largely responsible for social restratification, religious pluralism and religious toleration, and finally, that they have acted as "one of the most powerful forces furthering the process of secularization...."[33]

Two conclusions may be drawn from the above research. First, evidence exists that the missionaries in Africa, and particularly in East Africa, have been important agents of religious and social change and modernization. Second, the

religious and social ideas, attitudes, and behavior which missionaries brought have disrupted the traditional religious and cultural traditions of the indigenous societies. The African Christian community has adopted, to varying degrees, the missionaries' religious and social attitudes, though little is known as to how thoroughly the traditional milieu has modified those attitudes and beliefs.

The problem remains as to the difference between the impact of missionaries who hold different religious orientations. If Weber's assertion is correct that people who hold particular religious orientations adopt particular patterns of social attitudes and behavior, then one should discover that a missionary who holds a particular religious orientation will have specific attitudes towards his mission work as well as his role in his own society. If the missionaries turn out to have relatively homogenous religious orientations and similar social attitudes, then one can not consider the nature of the missionary impact as being differentiated by their religious orientation.

The role of missionaries as agents of religious and social change and modernization has not been systematically explored. A review of the literature produces only a few

scattered comments on the missionary as a change agent.
And these focus on the contributions and impact of mis-
sionaries and mission societies in Africa. No studies
have described or analyzed the missionary in terms of his
social background, religious beliefs, socio-political ori-
entation or the relationship which these factors may have
on the missionary as a modernizing agent. Bohannon, Cole-
man, Stewart and Hopkins all pointed to the relevant role
which missionaries have played in the process of social
transformation. Their role as modernizing agents, when
coupled with the implications of religion's role as an
intervening variable which may stimulate or inhibit the
process of modernization, suggests that a greater under-
standing of the missionary may shed light on the religious
and social orientations of Africans who have been drawn
into the modern sector by Protestant churches in East Af-
rica. To gain the necessary understanding of Protestant
missionaries, their social attitudes and behavior, the im-
pact of their religious beliefs on their own lives, and
their potential impact in developing nations, a survey re-
search project was undertaken to gather data on these di-
mensions of their lives.

Theoretical and Operational Perspectives

The theoretical perspective for this study draws heavily upon the writings in the Weberian tradition. Max Weber's theory of the role of religion in society has been summarized by Gerhard Lenski:

(1) Weber assumed that every major religious group develops its own distinctive orientation toward all aspects of life, and that these orientations profoundly influence the daily actions of its adherents and hence the institutional structure of society;

(2) Weber also assumed that these orientations were partially independent of the social situation of the group.[34]

In this Weberian model, religion is conceptualized as an independent variable. However, this is not to deny that the secular orientation impinges on one's religious orientation.[35] Weber wanted to balance the economic deterministic views associated with Marxist thought; but more importantly, he was intent upon illustrating how religion as one social institution could influence another social institution. Lenski illustrates this point of multiple causation of social change (all religious and secular institutions) when discussing the interaction of the social system. He suggests that because a social system is made up of

inter-related parts, changes in one part normally affect
other parts. "Thus changes in religious institutions af-
fect political, economic, kinship, and other secular in-
stitutions just as changes in any of the others affect re-
ligious institutions. However, (he continues) no one in-
stitutional system is the sole initiator of social
change...."[36] Religious influence, then, should not be
viewed as a sufficient cause by itself, but only as one of
the causal factors operative in the societal context af-
fecting the process of social change.

Given this general discussion of the presumed rela-
tionship between religion and society, what are the im-
plications of the Weberian postulates for empirical re-
search? The implication of the first is obvious. It sug-
gests that a distinctive secular orientation will be found
for religious groups who hold differing religious orienta-
tions. The second postulate is less obvious. It suggests
that the relationship between distinctive religious and
secular orientations remains basically independent of the
"social situation" of the group. The "social situation"
is defined theoretically as any stimuli which have meaning
to the actor in question, including his previous experiences,

his present condition, and his future expectations.[37]

Therefore, when a distinction is found between individuals'

religious orientations, then one would expect to find re-

lated secular orientations which are not altered by pos-

sible intervening variables which define the social situa-

tion for the religious groups. A diagram of the Weberian

model is presented below.

Figure 1   The Weberian Model: Religion and Society

Independent ————→ Intervening ————→ Dependent

Religious   Social   Secular
Groups   Situation   Orientation
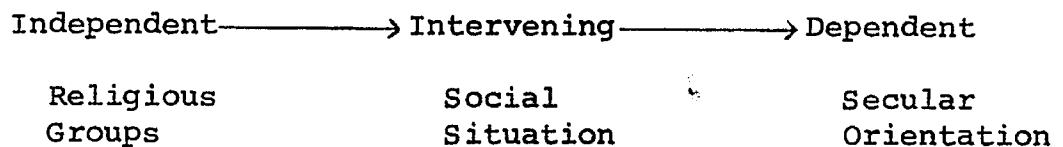
This model is employed to explore the religious and

secular orientations of the Protestant missionary respon-

dents in this research project. The research problem fo-

cuses on (1) describing the nature of the religious, citi-

zenship, and mission orientations and (2) analyzing the re-

lationship between the religious orientation and citizen-

ship and mission orientations. In this analysis, the re-

ligious orientation is an independent variable and the

citizenship and mission orientations dependent variables.

Religious orientation is a conceptual device used in

this project for categorizing the missionary respondents

into dichotomous religious groups. These two groups consist of the highly orthodox religious believers and the less orthodox believers. A full discussion of the measure is included in Chapter Two; it will suffice here to note that Glock and Stark's Religious Orthodoxy Index will be used as the indicator of the independent variable.

The two dependent variables, citizenship and mission orientations, are attempts to operationalize two aspects of the missionaries' secular life. The citizenship orientation is defined as specific dimensions of the missionaries' political attitudes and behavior in their home countries. The measurement of these dimensions is outlined in Chapter Three. The indicators for citizenship orientation which we have used include the following: Political Liberalism-Conservatism Scale; Internationalism-Isolationism Scale; Political Activities Interest Index; and Political Efficacy-Incapability Scale. Finally, the mission orientation is defined as specific dimensions of the missionaries' attitudes and behavior which are relevant to their role in the host African countries where they serve. The measurement of these dimensions is outlined in Chapter Four. The indicators we have used include the following:

Colonial-Accommodative Mission Scale; Attitude Towards

Change Scale; Role Perception; Community Development Par-

ticipation; and Perception of Religious and Secular Advice

Provided Various African Groups.

In addition to the three major variables employed in

the study, there is a need to operationalize the Weberian

notion of the social situation of the religious group. For

the purposes of this study we are concerned with four vari-

ables which serve as indicators of the missionaries' social

situation. These variables include nationality, sex, age,

and length of time overseas. We believe each of these var-

iables summarizes diverse, meaningful experiences of the

respondents, and therefore each provides a valuable indi-

cator of the respondents' social situation. These four

variables will be used to test the extent to which the re-

lationships between the religious orientation and the citi-

zenship and mission orientations hold, independent of these

possible intervening variables. A diagram of the opera-

tional model of the missionary study is presented below.

Figure 2   <u>An Operational Model: The Missionary Study</u>

Independent	Intervening	Dependent
Religious Groups	Social Situation	Secular Orientations
		<u>Citizenship</u>
		Liberalism-Conservatism Internationalism Political Efficacy
Religious Orthodoxy Index	Nationality Sex Roles Age Years Overseas	Political Activities <u>Mission</u>
		Colonial-Accommodative Attitude Towards Change Role Perception Community Participation Perception of Advice

In summary, the theoretical framework and the opera-
tional model outlined above will enable us to test the
major hypothesis which we derived from Weber: one's re-
ligious orientation is related to his secular orientation,
independent of the social situation of the group. The
analysis also permits us to make basic inferences about
the differential impact of these missionaries as modern-
izing agents.

The Research Questions

In an effort to explore the basic research problem, the analysis concentrated on four inter-related questions. These broad inquiries provide the basis for the working hypotheses stated and tested in Chapters Three and Four. Further, the questions provide the outline for Chapters Three, Four and Five.

1. What is the missionaries' religious orientation? Do they embrace the historic tenets of Christianity or do they share a more liberal religious tradition? How are their religious beliefs related to the dimensions of religious orthodoxy? How are these beliefs affected by various demographic characteristics?

2. What is the missionaries' citizenship orientation? How is their religious orientation related to their political attitudes in their home countries? How has the overseas experience influenced their citizenship orientation?

3. What is the missionaries' mission orientation? How is their religious orientation related to their mission orientation? (i.e., their attitudes towards and involvement in African society)? What orientation does the missionary himself hold towards his role as a change agent in

a developing society? Is this role characterized by a

salvational conception of his mission, or is it a this-

worldly approach to social ills?

    4. What implications for the modernization process

can be derived from studying missionaries' religious citi-

zenship and mission orientations? What are the implications

of the missionaries' involvement in East Africa as agents

of socialization and change? Finally, do Protestant mis-

sionaries hold religious beliefs or secular attitudes which

might encourage or impede aspects of economic, political

or social modernization within the African context?

Format of the Study

The study is organized in the following manner. Chap-

ter Two reviews the methodology, describes the demographic

characteristics of the missionary respondents, and discus-

ses the measurement of the religious orientation variable.

Chapter Three discusses the citizenship orientation of the

respondents and the relationship of this orientation to the

religious variable. Chapter Four discusses the mission

orientation and the relationship of this dimension to the

religious variable. Chapter Five discusses the relationship

of the religious orientation to the citizenship and mission

orientations and the implications for the modernization

process which can be drawn from our analysis of these Pro-

testant missionaries.

CHAPTER II

METHODOLOGY AND THE SAMPLE

The ultimate concern of this study is the relationship between the religious orientations and those secular orientations exhibited by our missionary respondents which may impinge upon their activities and impact as change agents in two East African countries. In this chapter we will examine: (1) the sample of respondents from which the data for this study was drawn; (2) the methods and techniques employed to measure the independent variable posited for consideration (i.e., religious orthodoxy); and (3) those characteristics of the missionaries which have been identified as indicators of the "social situation," possible intervening variables.

The Sample and the Survey Instrument

In order to analyze the research problem and to answer the questions posed in the problem statement, a general survey of the religious and secular beliefs, attitudes, activities of a group of Protestant missionaries was undertaken.

The respondents were selected from a cross-national popula-
tion of English-speaking Protestant missionaries in Kenya
and Tanzania. Included were missionaries from the United
States, Canada, Britain, and Australia. The respondents
represent a typical, though not a random, cross section of
English-speaking Protestant missionaries in East Africa.[1]

The criteria for selecting the individual missionary
respondents were determined by our research purposes. The
two major purposes, again, were to analyze the relationship
between the respondents' religious orientations and their
citizenship and mission orientations and to make inferences
about their impact as modernizing agents. Given our inter-
est in a cross-national study, we included only English-
speaking Protestant missionaries to minimize technical dif-
ficulties relating to language and cultural differences.

Two sets of limitations impinged on the final selection
of the respondents included in the study. First, we were
dependent upon the cooperativeness of various mission soci-
eties to furnish mailing lists of their missionaries, and
second, we were further restricted by financial problems.
Both factors contributed to a smaller and less representa-
tive sample than we had planned. These two factors are

discussed below.

In June, 1969, a letter was sent to each American and Canadian mission society listed in the <u>North American Protestant Ministries Overseas Directory</u>[2] which supported either Canadian or American missionaries in Kenya or Tanzania. Letters were also sent to two British mission societies, the United Society for the Propagation of the Gospel and the Church Mission Society, and to the Australian Church Mission Society concerning their interest in the project. The letters of inquiry explained the nature of the proposed study, inquired as to their interest in cooperating in the study and, finally, asked them to provide mailing lists of the missionaries they supported in East Africa. A number of the smaller, sect-type societies indicated an unwillingness to cooperate in the study; the British Church Mission Society was also unwilling to participate due to what they considered the sensitive political content of the survey. After securing financial resources, we selected missionaries from twelve mission societies to receive the survey instrument.[3] This sampling procedure obviously restricts the generalizations which can be drawn from the data, yet we were able to test the major hypothesis and to draw some inferences

about the role of Protestant missionaries in East Africa.

The survey research questionnaire employed to gather data about the missionary respondents was designed to elicit four types of information; (1) their religious beliefs; (2) their attitudes toward various social and political issues; (3) their perceptions of their involvement in their home countries and in East Africa; and (4) demographic data, including age, sex, social class and educational background, theological training, length of time overseas, and nationality. The questionnaire is included in Appendix I. A majority of the indicators which provided the measures of the religious and secular variables were drawn from other survey research projects. A search of the literature produced a number of relevant indices and scales which have been used previously to operationalize many of the variables included in our research design. We chose to borrow tested indicators, adapting them when necessary to satisfy the demands of the missionary respondents, rather than utilize new and untested ones. Discussion of the operational procedures for the variables included in the analysis are outlined in the chapters as they occur in presenting and analyzing data.[4]

A pre-test of the original questionnaire was adminis-
tered to twenty-two Protestant missionaries who were either
on furlough or who had recently terminated service in East
Africa. Each respondent was asked to complete the ques-
tionnaire and evaluate the individual items. Special em-
phasis was placed on clarity of thought for a cross-national
sample and for politically sensitive items which could be
misinterpreted in the African context. On the basis of
these responses, the questionnaire was rewritten, deleting
a number of items and revising others.

The questionnaire packets were mailed in January, 1970,
to missionaries who were either serving or who had recently
terminated service in Kenya and Tanzania. Each packet in-
cluded a marked envelope identifying the respondent and the
international postage coupons for return mailing from East
Africa. A follow-up letter was sent two weeks later as a
reminder to the respondents to complete and return the
questionnaire. Of the 525 questionnaires sent, 331 useable
questionnaires were returned. The return rate was 63 per
cent.

A breakdown of the respondents from the twelve cooper-
ating mission societies is provided in the following table.

TABLE 1

MISSION SOCIETIES REPRESENTED IN THE STUDY

	Universe		Sample		Return Rate %
	N Sent	%	N Return	%	
African Inland Mission	96	18.3	54	16.3	56.2
Church of God	28	5.3	13	3.9	46.4
Church Mission Society	68	13.0	42	11.8	61.8
Independent Board for Presbyterian Foreign Missions	13	2.5	8	2.4	61.5
American Lutherans (LCA/ALC)	99	18.9	58	17.5	58.6
Eastern Mennonite Board	37	7.0	25	7.6	67.6
Mennonite Central Committee	29	5.5	19	5.7	65.5
Pentecostal Assemblies of Canada	28	5.2	25	7.6	89.3
Southern Baptist Mission	59	11.2	41	12.4	69.5
United Church of Canada	10	1.9	7	2.1	70.0
United Society for the Propagation of the Gospel	33	6.3	21	6.3	63.6
World Gospel Mission	25	4.8	18	5.4	72.0
	525		331		62.9%

Included in the table are the total number of question-

naires sent, the number returned and a comparison of sample

to universe for each of the participating societies.

Statistical Analysis

In doing statistical analysis of social science data,

two related questions confront the researcher when attempt-

ing to explain relationships. The first question concerns

the existence of a relationship between two variables.

Once a relationship has been established, the second ques-

tion arises as to the strength of that relationship.

The chi-square test of independence is a commonly

used statistic which enables one to determine whether a

relationship between two variables "is strong enough to be

meaningful, or so trivial that the departure from indepen-

dence might well be due to change."[5] Various strength of

relationship measures exist for data similar to that in

this study. We have chosen to report two types. The first

measure of association employs simple percentage figures;

these are used predominantly throughout the analysis. Sup-

port for the use of percentages is derived from Hubert Bla-

lock who has argued that "it is certainly possible to get

a very good indication of the degree of relationship be-
tween two dichotomized variables by comparing percentages."6

The second measure of association is Kendall's tau,
which is a summary statistic that measures linear associa-
tion between ordinal variables. This statistic further
aids in the interpretation of the reported relationships.

Demographic Characteristics of the Respondents

Demographic characteristics of the missionary re-
spondents provide an aggregate portrait of the missionaries.
What are their personal characteristics? From what type
environment did they come? In what kind of environment do
they find themselves as missionaries? The data are dis-
cussed in percentages and refer to all 331 respondents un-
less otherwise noted.

The missionary respondents came from relatively di-
verse geographic and social backgrounds. Sixty-five per
cent came from the United States. Of this American sample,
54 were reared in the Northeastern part of the country, 81
in the Midwest and Plains states, 50 in the South, and 17
in the West. Canadians made up 15 per cent of the sample,

Australians 12 per cent, and the British accounted for the remaining 8 per cent.

Fifty-one per cent of the missionaries were reared in small, rural communities which had populations of less than 5,000. Fourteen per cent of the sample grew up in towns which had populations from 5,000 to 25,000; 10 per cent in smaller cities which had fewer than 150,000; the remaining 23 per cent were products of cities which had populations of more than 150,000.

The occupational experiences of the respondents' parents also reflected rural backgrounds. Thirty-three per cent listed their fathers' occupations as farmers. Twenty per cent categorized their fathers as blue collar workers, while 37 per cent indicated their fathers' occupations involved white collar work. Included in the above categories were those individuals who described their fathers as combining a full-time occupation with a part-time ministerial role.

Of those who categorized their fathers in white collar occupations, 69 fathers followed a professional occupation (including doctors, lawyers, pharmacists, engineers, journalists, governmental officials, ministers, teachers and

military personnel.) Twenty-nine fathers were businessmen
(including owners, executives, and managers) and the re-
maining 30 were employed in clerical or sales roles. When
asked to designate the social class which they felt best
characterized their parents' life, 41 per cent of the re-
spondents designated their families as middle class while
57 per cent designated their families as working class.

The fathers' educational level provided another as-
pect of the missionaries' social background. Forty-one
per cent of the fathers received an elementary education
or less, 31 per cent received a secondary education or
less, and the remaining 25 per cent had some form of
higher education (this included having attended college,
graduated from college and/or graduate or professional
training).

The itemized personal characteristics reveal that 58
per cent of the missionaries were male; 42 per cent fe-
male. They were all Caucasian. Twenty per cent of the
missionaries were thirty years of age or younger, 37 per
cent were 31-40, 20 per cent were 41-50 and the remaining
17 per cent were 51 years or older. The oldest respondent
was seventy-three and had served in East Africa since 1923.

Considering that 80 per cent of the respondents were over thirty years old, the data on their marital status were somewhat surprising. Only 56 per cent of the missionaries were married while 42 per cent remained single and 2 per cent were widowed.

Data were also collected on the education, training and involvement of the missionaries themselves. Fifty-five per cent reported that they had received graduate or professional training and held terminal degrees. This training was either teacher education or medical at the graduate level or seminary level religious training which led to degree programs. Another 5 per cent reported that they had either attended a seminary or graduate school, but had not received degrees. Nine per cent reported that they had received Bible school training (but had not attended college), while 25 per cent had attended or graduated from college (and perhaps attended a Bible school as well), and the remaining 4 per cent had a high school or vocational-technical education. Of those 154 respondents who reported professional training, 67 were in the medical field (44 nurses, 19 doctors, and 4 pharmacists), 58 held MA's, four held Ph.D.'s, one a CPA license, and 47 held religious

degrees (B.D., Th.B., Th.L., M.R.E., etc.).

Despite the fact that only 14 per cent of the missionaries held religious degrees, 32 per cent were ordained ministers while 64 per cent were not ordained. This latter figure was similar to the total of those who reported no formal theological training. Sixty-three per cent had not attended either a Bible school or a seminary; 17 per cent had attended a Bible school (perhaps in addition to college or professional training) and 19 per cent had attended or graduated from a seminary.

To complete the missionary profile, background characteristics of the missionaries' overseas experiences were also compiled. The missionaries in this study presently serve or recently terminated service in East Africa. Forty-seven per cent were involved in mission programs in Kenya and 53 per cent served in Tanzania (actually mainland Tanzania, usually termed Tanganyika). Fifteen per cent of the missionaries were involved in short term projects, usually of two or three years duration, while 85 per cent reported that they were career missionaries. Thirty-five per cent had served for more than a decade. Twenty-one per cent had served from six to ten years, 29 per cent served from two to

five years, and the remaining 15 per cent had served less than two years.

The respondents were also asked to indicate the geographic setting of the area where they were serving in East Africa. Fifty-four per cent of the respondents were involved in a village or rural setting. Interestingly, it is in rural areas where the East African governments have the greatest difficulty staffing their own facilities. Fourteen per cent of the missionaries were serving in small towns, 18 per cent in regional towns and the remaining 12 per cent were working in or near the capital cities.

With political independence in Africa, an urgent need developed for indigenous peoples to assume the leadership positions in the churches. One result of this has been the need for fewer missionaries to act as evangelists and more to carry out non-religious functions, especially in the fields of education, health, and community development. While many missionaries perform both non-religious and religious functions, the following data indicated that the majority of the missionary respondents perceived their primary roles as involving educational and health services.

Thirty-one per cent of the 331 respondents listed job titles which related to a field of education, 22 per cent worked in the medical and health field, and only 2 per cent were involved in community development work; 28 per cent listed job titles which primarily involved religious activities. The remaining 14 per cent were engaged in supporting roles which facilitated the mission societies' activities, but which did not clearly involve primary responsibility in one of the above areas. These data suggest that the primary role of the missionary is not an exclusive one, and supports the contention that missionaries provide technical skills in addition to whatever religious endeavors they might undertake. While this missionary sample is not a representative sample of all Protestant missionaries in Kenya and Tanzania, it is probably not atypical of these groups' involvement in the fields of education, health, community development and religious activity. The obvious conclusion is that Protestant missionaries provide considerable manpower in these endeavors.

In summary, what are the predominant characteristics of the missionary respondents? First, we found striking differences between the respondents' life styles and the

life styles of their parents. The missionaries' parents are best characterized by their rural, working class and farming backgrounds. Further, they had little formal educational experience. The respondents, however, are well educated and exhibited considerable social mobility over their parents' social status. Second, important information on the missionaries' overseas careers emerged from the study. The vast majority of the respondents indicated that they were engaged in long-term or career service; over one-third had served more than a decade in East Africa. Further, a majority of the respondents worked in rural settings and fifty-five per cent were engaged predominantly in non-religious activities. These data underscore the contention that missionary tenure and location stability enhance the chances of missionaries serving as change agents. Third, the breakdown of the control variables were also included in the discussion of the demographic characteristics. The data indicate that 58 per cent are male, 65 per cent are American, 57 per cent are younger than 40 years old, and 56 per cent have served in East Africa six years or longer.

The preceding discussion presented an aggregate por-
trait of our respondents; we now turn to the key indepen-
dent variable of this study, the respondents' religious
orientations.

Religious Orientation

Numerous approaches have been employed to conceptualize
and measure the religious dimension of an individual's
life.[7] We utilized one dimension of Glock and Stark's
framework[8] which has stimulated a growing body of empirical
and theoretical literature. Their theoretical assumptions,
which undergird our discussion of religious orientation and
the Religious Orthodoxy Index, involve the basic question:
What differences would one expect to find between the less
orthodox or "this-worldly" believers and the highly ortho-
dox or "other-worldly" believers?

We posited that those missionaries whose religious
orientation was less orthodox would hold citizenship and
mission orientations which would differ significantly from
those whose religious orientation was highly orthodox.[9]
This theoretical assumption is also supported by empirical
evidence. Evidence exists which suggests that the highly

orthodox Christians--both laity and clergy--are less con-
cerned with involvement in secular issues than less ortho-
dox Christians; their major concern rests with "saving
souls". It is at this point that persons who are reli-
giously orthodox disagree with those who are less orthodox.
The less orthodox Christians possess a religious orienta-
tion which has traditionally encouraged involvement in the
facets of secular life which concern the quality of human
existence, social ills and injustices, and a desire to
bring human conditions more into conformity with the fun-
damental tenets of Christianity.[10]

Two models are thus derived from these theoretical
assumptions about these two religious orientations. The
one represents a tradition in which the religious concern
was essentially involved in saving one's own soul or in
saving the souls of others. Individuals in this perspec-
tive tended to reject the need to become involved in social
issues and political questions. The second model repre-
sents a tradition which had its origins in the "Social Gos-
pel" movement. In that tradition an individual's religious
concern moved beyond the "salvation" concept into the secu-
lar realm. Individuals who held "this-worldly" views

tended to see a responsibility for Christians to make their religious manifest in contemporary, ethical concerns of life.

To the extent that these models are correct, we would expect (1) to confirm the major hypothesis that the less orthodox and the highly orthodox have distinctive citizenship and mission orientations and (2) that the two groups would have different impacts as change agents in East Africa. Having established the importance of the religious variable for the study, we now turn to the measurement of the Orthodoxy Index.

The Religious Orthodoxy Index, developed by Glock and Stark, has been used in previous studies to measure the less orthodox or "this-worldly" religious orientations. Therefore, we included the Index in our study as the measure of our independent variable--the respondents' religious orientation.

Glock and Stark defined their religious beliefs dimension in terms of acceptance or rejection of the historic doctrines of Christianity. The highly orthodox believers were those who affirmed the historic doctrines of the church, while the less orthodox were those who rejected

those doctrines. The orthodox believer was subsequently defined as one who "...acknowledges a supernatural realm and who conceives of the supernatural in historic terms-- a personal God, a Divine Savior, and a life beyond death."[11]

The Religious Orthodoxy Index thereby assesses the individual respondent in terms of his location from the orthodox position; one either accepts the traditional supernatural tenets of Christianity or locates himself theologically in terms of the extent to which he rejects these beliefs. Figure 3 illustrates the scheme used in the measure.

Figure 3 Measurement of Religious Orthodoxy

<u>Non-Orthodox</u>   <u>Orthodox</u>

Rejection   Acceptance
of Historic /0_____1_____2_____3_____4/ of Historic
Tenets of   Number of Tenets One Accepts.   Tenets of
Christianity   Christianity

Considerable controversy has arisen as to the theological and methodological justification for defining the believer in historic Christian terms which emphasize the supernatural and for measuring the distance <u>from</u> that position rather than <u>to</u> another position. Stark contends that the ultimate test of any index in social science

research is its fruitfulness in accounting for other forms

of behavior. He argues further:

> ...The reason for choosing to define orthodoxy in terms
> of commitment to traditional Christian doctrines stems
> from our (Glock-Stark's) conviction as sociologists
> that the difference between holding or not holding sup-
> ernatural beliefs is a very critical variable affecting
> the way people think and act. It would seem likely
> that the persons who believe in the supernatural will
> define and respond to the world rather differently than
> those who reject the supernatural.[12]

Previous research has shown that those orthodox religious

beliefs traditionally associated with Christianity are

still in force in a significant sector of society and that

these beliefs have a number of social consequences.[13]

The Orthodoxy Index consists of four questions which

asked the respondents to categorize their beliefs about (1)

the existence of a personal God; (2) the divinity of Jesus

Christ; (3) the authenticity of Biblical miracles; and (4)

the literal existence of the Devil. Each respondent re-

ceived a score of one for each item on which he expressed

his certainty of the truth of the orthodox position; he

scored zero for each item on which he acknowledged doubt

or disbelief about the orthodox response.[14] The scores

ranged from a low of zero to a high of four.

The four questions and the per cent response to each item are presented in Table 2. The orthodox response for Questions One and Two is the first answer; for Questions Three and Four, the orthodox response is the "literally true" category. The surprising discovery is that the missionaries are far more orthodox than originally anticipated. Over 90 per cent of the respondents expressed no doubts or disbeliefs about the existence of a personal God and the Divinity of Jesus Christ. More of the respondents had difficulty affirming the literal truth of the existence of the Devil. Although a surprising 84 per cent affirmed the Devil's existence, ninety per cent could agree to the literal truth of Jesus' miracle of walking on water.

The responses to the four items were summed, creating an index score for each respondent. The distribution of the index scores as shown in Table 3, reveals that more than three-fourths of the missionaries expressed no doubts or disbeliefs about the traditional, supernatural tenets of Christianity. For our analysis, we created two dichotomized groups based upon this index. The respondents who scored four (i.e., affirming all the historic tenets) make up our "highly-orthodox"-"other-worldly" category and those

TABLE 2   RELIGIOUS ORTHODOXY INDEX ITEMS

1.   WHICH OF THE FOLLOWING STATEMENTS COMES CLOSEST TO EX-
PRESSING WHAT YOU BELIEVE ABOUT GOD?

Per Cent

90%	*1.	I know that God really exists and I have no doubts about it.
8%	2.	While I have doubts, I feel that I do believe in God.
1%	3.	I find myself believing in God some of the time, but not at other times.
.1%	4.	I don't believe in God, but I do believe in a higher power of some kind.
0%	5.	I don't know whether there is a God and I don't believe there is any way to find out.
0%	6.	I don't believe in God.
-1%	7.	None of the above represents what I believe about God.
100%		(N=331)

2.   WHICH OF THE FOLLOWING STATEMENTS COMES CLOSEST TO EX-
PRESSING WHAT YOU BELIEVE ABOUT JESUS?

91%	*1.	Jesus is the Divine Son of God and I have no doubts about it.
8%	2.	While I have some doubts, I feel basically that Jesus is Divine.
0%	3.	I feel that Jesus was a great man and very holy, but I don't feel Him to be the Son of God any more than all of us are children of God.
1%	4.	I think Jesus was only a man, although an extra-ordinary one.
0%	5.	Frankly, I'm not entirely sure there really was such a person as Jesus.
-1%	6.	None of the above represents what I believe about Jesus.
100%		(N=331)

FOR EACH OF THE RELIGIOUS BELIEFS LISTED BELOW, PLEASE
INDICATE WHETHER YOU PERSONNALLY BELIEVE THEM TO BE:

*LITERALLY TRUE
TRUE IN A SYMBOLIC SENSE
PROBABLY NOT TRUE AT ALL
DEFINITELY NOT TRUE

3.	90%	8%	1%	1%	Jesus walked on the water. (N=326)
4.	84%	12%	2%	2%	The Devil actually exists. (N=324)

*Orthodox response; all others are non-orthodox responses.

who scored less than four (i.e., failing to affirm one or more of the historic tenets) make up our "less-orthodox"- "this-worldly" category. These categories of religious orientation are used throughout the analysis and are discussed as highly orthodox and less orthodox.

TABLE 3   RELIGIOUS ORTHODOXY INDEX SCORES

Low	0	4%	
	1	2	Less Orthodox
	2	5	
	3	11	
High	4	78	Highly Orthodox
		100%	

The justification for the dichotomized categories of religious orthodoxy is based upon two factors.[15] The first is the empirical findings of the survey. A vast majority of respondents was found to be highly orthodox; hence, it would have been impractical to extend the analysis to more than a simple dichotomy between the highly orthodox and the less orthodox. The second is based upon a theoretical assumption. If differences exist between people with more or less of a given characteristic, it seems likely that the most meaningful difference would appear between those who are the most committed and the remainder of the population.

Lenski argues that "...it is when individuals are strongly committed to something that we can best judge the influence of the commitment on their lives."[16] Therefore, we would expect to be able to predict very effectively for the highly orthodox group as they are presumably the most committed.

Validation of the Religious Orthodoxy Index

Theological and methodological criticisms of the Orthodoxy Index have stimulated several efforts to validate the measure. The purpose of the present discussion is to review efforts which have attempted to validate the measure and to present data from this study which lend additional support to these efforts.

The first effort to validate the Orthodoxy Index was undertaken by Glock and Stark; their arguments were originally presented in <u>Christian Beliefs and Anti-Semitism</u> and later in <u>American Piety</u>. In both cases they argued that the Index was a sensitive and valid measure because of the predictability of other religious beliefs not included in the Index.[17] Christian laymen furnished the data used for their analysis. They were also able to show that the Index

worked equally well for Roman Catholics and Protestants;
they showed that when specifically Catholic beliefs such as
papal infallibility were considered, these beliefs added no
precision to the scoring of Roman Catholics on the Index.
That is, Roman Catholics who scored high on the Index ac-
cepted the doctrine of papal infallibility while those who
scored low did not. Thus, they concluded, a single measure
sufficed to classify the religious orientation of both
Catholic and Protestant laymen.[18]

A more recent validation effort resulted from the data
collected by Quinley in his study of California clergymen
from nine major Protestant denominations. Stark, in col-
laboration with Bruce Foster, validated the measure, em-
ploying three approaches in this effort to build a case
for the validity of the Index.

The first approach examined the relationship between
the Orthodoxy Index and other religious beliefs not in-
cluded in the Index. They found again that the Orthodoxy
Index did accurately predict these beliefs.[19] The second
approach sought to discover whether the Orthodoxy Index was
related to a broader aspect of religious outlook. They
discovered that those who scored high on the Index rejected

the idea that the primary mission of the church is "this-worldly"; rather, high scorers were concerned with the rewards of the future life. Conversely, those who scored low on the Index indicated a greater concern that the church implement Christian teaching here and now.[20] The third approach sought to validate the Orthodoxy Index by comparing the Index with the clergy's designation of their own theological positions. These positions included the following categories: Fundamentalist, Conservative, Neo-orthodox, Liberal, and other. Stark and Foster report that there is extraordinary agreement between the characterization of a clergyman's religious perspective on the basis of the Index and his own characterization of himself.[21]

Using data extrapolated from Quinley's study of California clergymen[22] and our missionary study, Table 4 shows the interchangeability of the Orthodoxy Index and self-designated theological positions as measures of religious orientation. Based on Quinley's data, Stark and Foster concluded that the vast majority of clergymen were classified by the Orthodoxy Index in a way fully consistent with their self-conceptions of their own theological positions.

TABLE 4   VALIDATING THE RELIGIOUS ORTHODOXY INDEX

	Less Orthodox		Highly Orthodox	
	Clergy Sample (N=940)	Missionary Respondents (N=72)	Clergy Sample (N=584)	Missionary Respondents (N=252)
Fundamentalist Conservative	16%	23%	85%	88%
Neo-Orthodox Liberal Other	84	77	15	12
	100%	100%	100%	100%

Based on our data, the interchangeability of the Orthodoxy Index and the self-designated theological positions of the missionary respondents is confirmed. The missionary respondents who scored highly orthodox on the Index selected the two conservative theological positions; conversely, those missionaries who scored as less orthodox on the Index selected the liberal theological positions.

The validation of the Orthodoxy Index by Glock, Stark and Foster and the comparison of the data from the missionary respondents to the clergy sample lend considerable support to the contention that the Index is a valid and useful indicator of the religious orientation of both laity and clergy. Therefore, it provides an ideal measure for categorizing our respondents into religious groups based upon

religious beliefs. Having established the religious ori-
entation measure, we can proceed to the comparison of the
demographic characteristics of the less orthodox and highly
orthodox religious groups and analyze the relationship be-
tween the religious orientation of the respondents and
their citizenship and mission orientations.

Demographic Characteristics of the Respondents

This section compares the less orthodox and the highly
orthodox missionaries in terms of the four demographic var-
iables which define the social situation for the respondents
and serve as control variables in Chapters Three and Four.
The four variables discussed include sex, nationality, age,
and length of time which the respondents have spent in East
Africa.

The data in Table 5 indicate that very little dif-
ference exists between the religious orientations of the
missionaries when broken down by sex and nationality. Dif-
ferences were found, however, between the religious orien-
tations of our respondents when compared by age and length
of time overseas.

Women play a number of important roles in mission societies. Research suggests that important differences in the political and social realms exist between men and women due to cultural and social restraints.[23] The sex roles of our respondents became an important variable in order to ascertain what differences exist between the men and women in our study. For the religious variable, the data in Table 5 reveal that women in our study are some-what more likely to be highly orthodox than men, but the percentage difference is small. This suggests that the religious orientation of the respondents is independent of culturally or societally determined sex roles.

Given that the respondents' religious orientations were independent of sex roles, the question remains as to the relationship between nationality and religious orien-tation. Based on previous studies, we had anticipated that a relatively high percentage of the American mission-aries would be highly orthodox, but we had less information on which to base expected findings for the non-American re-spondents as no comparable studies existed. Table 5 shows that as a group the British, Canadian and Australian mis-sionaries are slightly more orthodox than the Americans

TABLE 5   DEMOGRAPHIC CHARACTERISTICS AND RELIGIOUS ORTHODOXY

	Male (N=188)	Female (N=135)
Less Orthodox	25%	18%
Highly Orthodox	75%	82%

$$Tau = .091 \quad (Z = 2.46)$$
$$x^2 = 2.66 \quad (N.S.)$$
$$df = 1$$

	USA (N=211)	Non-USA (N=113)
Less Orthodox	24%	19%
Highly Orthodox	76%	81%

$$Tau = .062 \quad (Z = 1.62)$$
$$x^2 = 1.26 \quad (N.S.)$$
$$df = 1$$

	Younger (N=186)	Older (N=118)
Less Orthodox	30%	10%
Highly Orthodox	70%	90%

$$Tau = .227 \quad (Z = 5.97)$$
$$x^2 = 15.70 \quad (p = .001)$$
$$df = 1$$

	-5 Years (N=143)	+6 Years (N=181)
Less Orthodox	31%	15%
Highly Orthodox	69%	85%

$$Tau = .194 \quad (Z = 5.24)$$
$$x^2 = 12.32 \quad (p = .001)$$
$$df = 1$$

though again the percentage differences are small. This finding suggests that the religious orientation which the missionaries hold is independent of the national setting in which he is raised. Therefore, national differences, as well as sex differences, appear to make little or no difference in our respondents' religious orientations.

Two variables--age and length of time overseas--were importantly related to the respondents' religious orientation and produced very different patterns from those just discussed. Table 5 shows the relationship between age and religious orientation. Dividing the respondents into a younger group (40 and under) and an older group (41 and over), we sought to determine whether one group was more orthodox than the other. We expected, given the available body of research, that we would find a significant difference between age groups with the older group tending to be more orthodox. Data for the missionary respondents support this expectation though the relationship is not particularly strong; 90 per cent of those over forty are highly orthodox while 70 per cent of those forty or under were highly orthodox.

Table 5 also shows that a similar relationship exists between those respondents who have been overseas a shorter time and those who have been there longer. In this case, we divided the respondents into those serving overseas five years or less and those who have served six years or more. We assumed that those who had served longer would tend to be more orthodox religious believers; this relationship did emerge although again it was not strong. Our anticipated findings were based upon the assumption that the older missionaries would also be the ones who had served overseas six years or more.

The four variables used in the discussion of the demographic characteristics of the less orthodox and highly orthodox religious groups will be employed in Chapters Three and Four. They will be introduced as control variables to aid in interpreting the relationship between the religious variable and various dependent variables. In effect, they define the social situation of the missionary respondents.

This chapter has presented the methodological details concerning the sample, the independent variable, and the intervening variables. We can now proceed to the discussion

of the two major dependent variables and the analysis of

the relationship of the independent and dependent variables.

The next chapter focuses upon the citizenship orientation

and Chapter Four on the mission orientation.

CHAPTER III

CITIZENSHIP ORIENTATION

This chapter will explore the nature of the citizen-
ship orientation of the missionary respondents and analyze
the relationship between this factor and the religious ori-
entation. The analysis focuses on the general hypothesis,
suggested by the theoretical assumptions outlined in Chap-
ter Two, that individuals who are highly orthodox will dif-
fer significantly from those who are less orthodox in terms
of their socio-political attitudes and behavior, or what
we have called their citizenship orientation.

We will test this hypothesis using two attitudinal and
two behavioral measures of the citizenship orientation. In
addition, four control variables, discussed in the last
chapter, will be introduced to ascertain the extent to
which the relationship between the religious and citizenship
orientations is independent of the respondents' social sit-
uation. This analysis will enable us to draw conclusions
about the nature of the missionaries' socio-political at-
titudes and involvement in their home countries and will

lay the foundation for a study of Protestant missionaries as change agents in East Africa.

Hypotheses

The four dimensions of the missionary respondents' citizenship orientation to be examined in this chapter are: (1) the respondents' attitudes towards the role of their governments in the national setting; (2) their attitudes towards their government's role in the international setting; (3) their interest in engaging in actual political activities; and (4) their attitudes towards their political competence to influence their home governments' political decisions. These dimensions will enable us to test the general hypothesis and to explore the Glock and Stark assumption that those who are highly orthodox in their religious orientation are also "other-worldly" oriented as noted in Chapter Two.

Four working hypotheses were formulated for testing. Each was selected because of its importance in defining the respondents' perceptions of their home country, or their home country's role in the international setting. We do not necessarily assume that these attitudes would carry

over to the host countries where the missionaries serve;

this is an important empirical question beyond the scope

of this project. But we do assume that the perceptions or

attitudes which the respondents hold toward their own gov-

ernments provide a basis for efforts for political sociali-

zation which they might undertake. For example, mission-

aries who hold a "conservative" view of governmental ac-

tivity in their home countries will attempt to inculcate,

either in latent or manifest terms, a similar attitude in

the people with whom they come in contact. This reasoning

provides the underlying logic for studying domestic at-

titudes and activities of the respondents, in anticipation

of clues which may be useful in understanding the impact of

missionaries as change agents in East Africa. Each hypoth-

esis is derived from the theoretical perspective outlined

by Glock and Stark; further support for each is found in

the literature noted in Chapter One.

(1) The highly religious orthodox group will hold a
conservative view of governmental activity in the
national setting; the converse will be true for
the less orthodox group.[1]

(2) The highly orthodox religious group will hold an
"isolationist" view of governmental activity in
the international setting; the converse will be
found for the less orthodox group.[2]

(3) The highly orthodox religious group will be less willing to engage in political activities than the less orthodox group.[3]

(4) The highly orthodox religious group will feel politically incapable while the less orthodox will feel politically efficacious.[4]

If all four hypotheses are confirmed, we can conclude that our respondents' religious orientation is related positively to their citizenship orientation. If Hypotheses (1) and (2) are confirmed and Hypotheses (3) and (4) are not, we can conclude that an individual's religious orientation is related to ideological aspects of the citizenship orientation but not to behavioral dimensions. If none of the hypotheses is confirmed, we must conclude that one's citizenship orientation is not influenced by his religious orientation.

Political Liberalism-Conservatism

The Political Liberalism-Conservatism Scale was included in the questionnaire to assess the missionary respondents' attitudes towards the proper role of their governments in the national setting. The Scale measured the respondents' attitudes towards overt government activity in the areas of housing, employment, welfare, and police

powers.[5] Our theoretical perspective suggested that: (1)
a large majority of the missionaries would be politically
conservative; (2) a strong relationship would be found be-
tween the two religious groups and political conservatism-
liberalism; and (3) the control variables would not alter
significantly the basic relationship.

The four items from the Liberalism-Conservatism Scale
are listed in Table 1 and include the percentage totals for
the conservative and liberal responses. These responses
clearly indicate that our missionary respondents were much
less conservative on this political dimension than we had
anticipated, based upon the large percentage of highly
orthodox respondents. Fifty-two per cent held a liberal
attitude towards their government's role in their own na-
tions, while 48 per cent adhered to a more conservative
view. An analysis of the individual questions indicates
that over eight of 10 respondents see a proper role for
their government in assisting citizens with employment op-
portunities, and about seven of 10 see a role for government
in public housing. However, on the welfare and police pow-
er questions, a majority of the respondents gave conserva-
tive responses. Six of 10 gave the conservative view that

crime can only be controlled with the use of greater force

by the police; this may appear to be a paradoxical attitude

TABLE 6   POLITICAL LIBERALISM-CONSERVATISM ITEMS

	Conservative	Liberal	NA
1) The government ought to try to help every citizen who wants to work to get a job.	18%	82%	1%
2) The government should try to give every citizen a chance to live in decent housing.	33	67	1
3) If crime is to be controlled, the police will have to be allowed to use more force in dealing with people.	59	40	1
4) Every able-bodied citizen on welfare should be made to work by my government.	81	18	1
Average	48%	52%	1%

for a Protestant missionary, but it is not inconsistent

with expectations about highly orthodox religious believers.

Finally, over eight of 10 respondents held a conservative,

self-reliant attitude towards their government's role in

social welfare programs; 'nobody should get something for

nothing' was the generally accepted idea. This suggests

that the Protestant ethic of self-reliance and hard work is

very much alive, at least among these missionary respondents.

This description of the respondents' political attitudes leads us into an examination of the relationship between religious orthodoxy and this political dimension as measured by the Political Liberalism-Conservatism Scale. The scale was formed by calculating a total score for each respondent based on the responses to the four questions listed in Table 6. After determining that the four items formed an internally consistent scale,[6] the respondents' scale scores were dichotomized placing low scorers into the liberal category and high scorers into the conservative category. The cutting point between the two groups was determined by the percentage figures for the liberal and conservative groups given in Table 6. On this basis, we sought to place approximately 52 per cent of the respondents into the liberal category and approximately 48 per cent into the conservative category.[7] We then cross-tabulated the two variables to ascertain the nature of the relationship between religious orthodoxy and liberalism-conservatism. If our hypothesis was to be confirmed, we anticipated finding a strong positive association between high religious orthodoxy and political conservatism. Table 7 shows that the direction of the relationship proved to be as

hypothesized; as orthodoxy increased, political conservatism increased. This relationship is further evidenced in that the highly orthodox group held more conservative views of the role of their governments' activities in a national setting than did the less orthodox.

TABLE 7 RELIGIOUS ORTHODOXY AND POLITICAL LIBERALISM-CONSERVATISM

	Political Liberals (N=180)	Political Conservatives (N=144)
Less Orthodox	81%	19%
Highly Orthodox	48%	52%

Tau = .274   (Z = 7.40)

X^2 = 24.36   (p => .001)
df = 1

Although the hypothesis was confirmed in terms of the direction, the strength of the relationship is only moderately strong. However, the table reveals an interesting difference between the less orthodox and the highly orthodox groups. Lenski has suggested that the "most meaningful differences appear between those who are the most committed and the remainder of the population."[8] We have measured our religious variable in this way, but Lenski's assumption

is shown to be untrue for this sample. A meaningful difference does not emerge for the highly orthodox on this political dimension; rather it emerges for the less orthodox. This not only reduces the strength of the relationship, it suggests that those with a less orthodox religious orientation hold a much more distinctive orientation than the highly orthodox. This pattern, first apparent here, is found later as well.

The third part in our analysis was to establish the extent to which control variables alter the relationship found in Table 7. This also provided an opportunity to ascertain under what conditions a more distinctive orientation for the highly orthodox might be found. The four control variables were nationality, sex, age, and length of time overseas.

The Weberian tradition suggests an individual's religious orientation should be significantly related to a distinctive secular orientation while remaining partially independent of that person's social situation.[9] Tables 8-A, B, C, and D provide the data to test the validity of this postulate. First, we found a statistically significant difference between the less orthodox and the highly orthodox

TABLE 8   RELIGIOUS ORTHODOXY AND POLITICAL LIBERALISM-CONSERVATISM

Table 8-A Nationality

| | USA | | Non–USA | |
	Liberals (N=101)	Conservatives (N=114)	Liberals (N=81)	Conservatives (N=34)
Less Orthodox	75%	25%	95%	5%
Highly Orthodox	39%	61%	64%	36%
Tau	.311	(Z = 6.76)	.264	(Z = 4.13)
x^2	20.36	(p = .001)	7.87	(p = .01)
df	1		1	

Table 8-B Sex

| | Male | | Female | |
	Liberals (N=114)	Conservatives (N=78)	Liberals (N=67)	Conservatives (N=68)
Less Orthodox	80%	20%	83%	17%
Highly Orthodox	53%	47%	42%	58%
Tau	.236	(Z = 4.82)	.313	(Z = 5.40)
x^2	10.49	(p = .01)	13.26	(p = .001)
df	1		1	

Table 8-C Age

| | Younger | | Older | |
	Liberals (N=116)	Conservatives (N=70)	Liberals (N=56)	Conservatives (N=62)
Less Orthodox	86%	14%	69%	31%
Highly Orthodox	52%	48%	45%	55%
Tau	.316	(Z = 6.58)	.153	(Z = 2.47)
x^2	18.61	(p = .001)	2.78	(N.S.)
df	1		1	

Table 8-D Years Overseas

| | -5 Years | | +6 Years | |
	Liberals (N=65)	Conservatives (N=58)	Liberals (N=95)	Conservatives (N=86)
Less Orthodox	87%	13%	71%	29%
Highly Orthodox	47%	53%	49%	51%
Tau	.376	(Z = 6.60)	.162	(Z = 3.24)
x^2	20.19	(p = .001)	4.77	(p = .05)
df	1		1	

religious groups while controlling for the social situation

for each relationship, with one exception. For the older

respondents, no significant difference emerged between the

two groups. We may conclude, therefore, that with this ex-

ception, religious orientation is related to this political

dimension even when we control for the elements of the so-

cial situation. Second, while controlling for national

differences, we found that this variable did alter the

basic relationship. Third, we found only slight changes

while controlling for differences related to sex roles,

age, and length of time overseas.

Table 8-A suggests that national differences are im-

portant in clarifying the relationship between religious

orthodoxy and political conservatism for this cross-nation-

al sample. The data show that the non-American respondents

are more politically liberal than their American colleagues,

regardless of the religious orientation each holds. Second,

we find that the highly orthodox American respondents have

a more distinctive secular orientation as measured by the

Political Liberalism-Conservatism Scale, and that the basic

relationship was skewed by the non-Americans. Third, while

the non-American respondents are more liberal than the

Americans, a relatively strong relationship is shown be-
tween the less orthodox and the highly orthodox groups;
only five per cent of the former group scored conservative
responses compared to 36 per cent of the latter group.
Therefore, religious orthodoxy is related to the political
variable for both the American and non-American respondents,
but less strongly for the non-Americans.

Turning to Tables 8-B, C, and D, we note that the un-
derlying relationship between religious orthodoxy and po-
litical liberalism, conservatism is altered only slightly.
For instance, we found that women tended to be somewhat
more politically conservative than men and that the highly
orthodox women were more conservative than highly orthodox
men; the differences were small, however. Another slight
change was found when we controlled for age. The older
missionaries (41 and over) tended to be somewhat more po-
litically conservative than the younger missionaries, though
the differences again were negligible.

Table 8-D introduces the effects of length of time
overseas on the missionaries' political conservatism. We
wanted to ascertain what, if any, influence the overseas
experience had on the respondents. On the one hand, we

reasoned that being away from one's home country might have

a liberalizing effect upon one's political outlook and in-

terests as his horizons broadened; on the other hand, we

thought that it might be possible that being away from

one's home country might have the effect of isolating the

individual, thus contributing to increased political con-

servatism. Our findings indicate that the length of time

overseas produces only slight changes; for the less ortho-

dox we found that those missionaries who had been overseas

longer were somewhat more conservative than those who had

been there a shorter time. But for the highly orthodox we

found that the respondents who had been in East Africa lon-

ger were slightly less conservative than the others.

In summary, data from our respondents suggest three

conclusions. First, there is a moderately strong relation-

ship between religious orthodoxy and political conservatism-

liberalism. Second, we found that the introduction of con-

trol variables altered only slightly the overall relation-

ship between religious orthodoxy and political liberalism-

conservatism; an exception to this generalization was found

for nationality, where the Americans were more conservative

politically than non-Americans. Third, we were able to

confirm the hypothesis that religious orientations are re-
lated to distinctive secular orientations as determined by
this political measure.

Internationalism-Isolationism

The Internationalism-Isolationism Scale was included
in the study to assess the missionary respondents' atti-
tudes towards the role of their national governments in
the international setting.[10] The data from this dimension
of the respondents' citizenship orientation sought to de-
termine which missionaries supported an internationalist
role and which supported an isolationist role for their
governments. The scale distinguished between respondents
who (1) exhibited trust in other nations, interest in co-
operative international behavior and positive affect for
tension reduction by mediation and (2) those who demanded
national strength in lieu of international co-operation,
perceived the international setting as more competitive
than cooperative, and held highly parochial and patriotic
beliefs.

The hypothesis derived from our theoretical framework,
as well as some previous research, suggested three possible

findings: (1) a large majority of the respondents would respond as isolationists, based upon the incidence of a highly orthodox religious orientation; (2) a strong positive relationship would be found between the Religious Orthodoxy variable and the Internationalism-Isolationism Scale, thus confirming the hypothesis; and (3) the control variables would not significantly alter the basic relationship between the above two variables.

The items utilized in the Internationalism-Isolationism Scale are reported below, with the "internationalist" and "isolationist" responses. Contrary to our expected findings, the data show that only 42 per cent support the isolationist position while 57 per cent ascribe to the internationalist position. An analysis of the individual items suggests that the respondents had the greatest difficulty giving internationalist responses to the questions which dealt with national aggressiveness, pacifist military beliefs, and the role of the United Nations as an international police power. The responses to these questions indicate that the missionaries perceived a highly competitive international setting where national strength is a prerequisite for survival. Responses to the other items

TABLE 9   INTERNATIONALISM-ISOLATIONISM ITEMS

	Internationalist	Isolationist	NA
1) There will always be wars be- cause there will always be nations who try to grab more than their share.	25%	74%	1%
2) A person who loves his fellow man should refuse to engage in war, no matter how serious the consequences to his coun- try.	28%	71%	1%
3) The United Nations should be strengthened by giving it control of the armed forces of all member nations.	36%	63%	2%
4) Patriotism and loyalty are the most important require- ments of a good citizen.	61%	37%	1%
5) In the interests of permanent peace each nation should be willing to settle all differ- ences with other nations with- in a world government.	66%	33%	1%
6) Sending needed supplies to other nations will do more to maintain stable international relations than will policies of military strength.	89%	10%	1%
7) Underdeveloped areas should be helped through U.N. agencies like the World Health Organi- zation and UNESCO.	93%	7%	1%
Average	57%	42%	1%

indicated that a majority of respondents adhered to the internationalist position by downgrading the importance of national patriotism and stressing the importance of mediating international disputes within an international context. Finally, nine of 10 respondents viewed economic aid programs as a positive approach towards stabilizing international relations and improving the living standards for peoples in developing areas. On the basis of these responses, we concluded that an internationalist rather than an isolationist outlook best characterized the majority of missionary respondents.

Now that we have established the respondents' attitudes toward the international context in which their national governments function, we can turn to the analysis of the relationship between the religious orientation and this citizenship dimension. The Internationalism-Isolationism Scale was formed by summing the responses to the above seven items.[11] Again, the cutting point was established by dichotomizing the scale scores, placing approximately 57 per cent of the respondents into the international category and 42 per cent into the isolationist category.[12] Then we cross-tabulated the two variables to see what

relationship emerged. We anticipated finding a strong positive association between high religious orthodoxy and isolationism. Table 10 shows that our expected findings did emerge, thus confirming Hypothesis (2): the highly orthodox religious group is much more likely to be isolationist than the less orthodox group, which is overwhelmingly internationalist.

TABLE 10   RELIGIOUS ORTHODOXY AND INTERNATIONALISM-
ISOLATIONISM

Religious Orthodoxy	Internationalists (N=198)	Isolationists (N=118)
Less Orthodox	90%	10%
Highly Orthodox	55%	45%

$$\text{Tau} = .306 \qquad (Z = 11.77)$$

$$x^2 = 29.56 \qquad (p = .001)$$
$$df = 1$$

This overall relationship is interesting in that it provides a similar pattern to the relationship found for Hypothesis (1). Where we had expected that the greatest difference would emerge for the highly orthodox group, we found, in fact, that the less orthodox group had a more distinctive citizenship orientation as indicated by internationalism-isolationism. This orientation is clearly

internationalist. The highly orthodox group, on the other hand, is less likely to hold a distinctive orientation towards this secular dimension. Fifty-five per cent of the highly orthodox responded as internationalists while 45 per cent scored as isolationists; this compares to 90 per cent of the less orthodox group who gave international responses and only 10 per cent who gave isolationist responses. This relationship supports the pattern established earlier: missionaries with a less orthodox religious orientation hold a more distinctive secular orientation than the highly orthodox.

The third step in the analysis was to establish the extent to which control variables altered the basic relationship found in Table 10. In addition to the theoretical consideration of ascertaining the stability of the religious orthodoxy and internationalism-isolationism relationship, the introduction of control variables provided an opportunity to see whether a more distinctive secular orientation might be found for the highly orthodox group.

The partial relationships found in Tables 11-A, B, C, and D illustrate (1) that the basic relationship between religious orthodoxy and internationalism-isolationism is

partially independent of the intervening variables; and

(2) that the introduction of control variables produces

only a slightly more distinctive secular orientation for

some highly orthodox believers.

Three specific findings related to the above conclu-

sions should be noted in the tables. First, a statistical-

ly significant difference was found between the less ortho-

dox and the highly orthodox groups, with the exception of

sex differences as noted in Table 11-B. The data indicate

that 62 per cent of the males and 65 per cent of the fe-

males were categorized as internationalists; but when this

distribution was compared to religious orthodoxy, we found

that the religious variable was more strongly related to

internationalism for males, than for females. In addition,

these findings for the highly orthodox male and female

groups support the interpretation that control variables

only slightly improved the distinctive secular orientation

of those individuals.

Second, while controlling for differences related to

nationality, age, and length of time overseas, we found

only slight changes in the basic relationship; and in each

case, the direction of the relationship was maintained.

TABLE 11   RELIGIOUS ORTHODOXY AND INTERNATIONALISM-ISOLATIONISM

Table 11-A Nationality

	USA Internatlism (N=123)	Isolation (N=83)	Non-USA Internatlism (N=75)	Isolation (N=35)
Less Orthodox	86%	14%	100%	0%
Highly Orthodox	51%	49%	61%	39%
Tau	.311	(Z = 6.62)	.311	(Z = 4.95)
x^2	19.88	(p = .001)	11.41	(p = .001)
df	1		1	

Table 11-B Sex

	Male Internatlism (N=113)	Isolation (N=71)	Female Internatlism (N=75)	Isolation (N=35)
Less Orthodox	96%	4%	79%	21%
Highly Orthodox	50%	50%	62%	38%
Tau	.413	(Z = 8.26)	.142	(Z = 2.40)
x^2	31.38	(p = .001)	2.63	(N.S.)
df	1		1	

Table 11-C Age

	Younger Internatlism (N=120)	Isolation (N=65)	Older Internatlism (N=65)	Isolation (N=46)
Less Orthodox	91%	9%	92%	8%
Highly Orthodox	54%	46%	55%	46%
Tau	.355	(Z = 7.20)	.234	(Z = 3.66)
x^2	23.29	(p = .001)	6.08	(p = .02)
df	1		1	

Table 11-D Years Overseas

	-5 Years Internatlism (N=90)	Isolation (N=52)	+6 Years Internatlism (N=108)	Isolation (N=66)
Less Orthodox	89%	11%	93%	7%
Highly Orthodox	52%	48%	57%	44%
Tau	.351	(Z = 6.20)	.270	(Z = 5.30)
x^2	17.52	(p = .001)	12.65	(p = .001)
df	1		1	

The largest difference was found in Table 11-A. There we found that non-Americans were somewhat more international-ist than Americans; this agrees with our expectations that historically Americans have been more isolationist than the other national groups included in this study. This presumably accounts for differences related to nationality. The highly orthodox categories were again of interest as we attempted to find a more distinctive secular orienta-tion among the American and non-American respondents. The data for the highly orthodox non-American show that a somewhat more distinctive orientation emerges for them, but not for the Americans. Third, while controlling for age and length of time overseas, little difference was found between the younger and older groups or between those who had served a longer versus a shorter period of time. Thus we concluded that these two variables did not influence or alter the relationship between religious orthodoxy and internationalism-isolationism.

In summary, data from this section suggested three conclusions. First, a moderately strong relationship was found between religious orthodoxy and internationalism-isolationism as hypothesized. Second, excepting sex

differences, the introduction of control variables altered only slightly the overall relationship between the religious and citizenship variables. Third, additional support was found for the emergent pattern that the less orthodox religious group has a more distinctive secular orientation than the highly orthodox group.

Interest in Political Activities

The third dimension of the respondents' citizenship orientation focused on their interest in various political activities. Based upon our assumption that missionaries may serve as agents of socio-political change in African societies, we wanted to know about their willingness to engage in somewhat similar roles in their home countries. Participation in political activities provided one measure of their willingness to become involved in their own countries; and to the extent missionaries display a positive or negative attitude toward citizenship involvement, one might expect them to translate secular attitudes into their work with people in East Africa. The missionaries were asked to assess their willingness to engage in the following political activities once they return from overseas

mission work: (1) encourage non-partisan political participation; (2) work for a political party; and (3) run for public office.

Our anticipated findings were confounded by contradictions between our theoretical expectations and existing empirical data. On the one hand, we came to expect that the highly orthodox group would be disinclined to engage in explicitly political activities. This contention is based on the assumption that highly orthodox peoples are less interested in such secular activities. On the other hand, missionaries engage in various leadership activities in the fields of education, health and religion in East Africa. Therefore, if they are personally competent in these overseas leadership tasks, then we might suppose that they would be willing to engage in domestic political activities as an extension of their personal competence. As a result of these contradictory expectations, this question of interest in political activities became an empirical venture to establish some meaningful findings.

In view of the above discussion, we posited three expectations based upon our theoretical perspective: (1) the respondents would show relatively limited interest in

political activities; (2) a strong relationship would emerge between the two religious groups and their willingness to engage in political activities; and (3) this relationship would be partially independent of the variables controlling for the social setting.

The questions, and the related responses, included in the Political Activity Interest Index are set forth in Table 12. The responses to these items indicate that a clear distinction exists between the missionaries' interest in spectator and gladiatorial activities.[13] Approximately two-thirds of the respondents expressed interest in a spectator activity, encouraging non-partisan participation, while the remaining one-third were politically apathetic. The personal cost for involvement in spectator political activities is low both in terms of time and money; Table 12 indicates that as political demands on time and presumably money increase the respondents exhibited less interest in such activities. Looking at the gladiatorial activities, we see that only two of 10 respondents revealed that they would be interested in working for a political party, and about one in 10 indicated an interest in running for public office.

TABLE 12   POLITICAL ACTIVITY INTEREST INDEX ITEMS

	Yes	No	
Talk Non-Partisan Politics	65%	35%	(N=309)
Work for Political Party	20	80	(N=308)
Run for Public Office	13	87	(N=309)

Some difficulty is encountered in interpreting these figures as no comparable data exist for the national populations from which these respondents were drawn.[14]   For our purposes, we compared the differences between the less orthodox and the highly orthodox groups to ascertain what effect religious orientation has on the respondents' interest in political activities.   This provided a test for Hypothesis (3), that the less orthodox will be more interested than the highly orthodox in political activities.

The three items measuring political interest were combined into a trichotomized index.   The first category included those who indicated an unwillingness to engage in any of the three activities--either spectator or gladiatorial.   These were designated the politically apathetic respondents.   The second category included those who were willing to engage in one of the three political activities. The vast majority of this group was willing to encourage

non-partisan political participation, but not engage in either of the gladiatorial activities. These were labelled the political spectators. The third category included those respondents who expressed an interest in two or three activities, including at least one gladiatorial activity. These individuals were termed the political gladiators.

We then analyzed the relationship between the two religious groups and the political apathetics, spectators, and the political apathetics, spectators, and gladiators. The distribution for this relationship is provided in Table 13. These findings enabled us to confirm the hypothesis, at least in terms of direction, that the less orthodox are significantly more interested in political activities than the highly orthodox religious believers. Nevertheless, the strength of the relationship is quite weak, and little difference appeared between the less and highly orthodox groups on their willingness to engage in spectator political activities.

Considerable difference did emerge, however, between the two religious groups when analyzing the apathetic and gladiator type missionaries. Nearly four of 10 highly orthodox respondents expressed disinterest in all three

levels of political activities, compared to only two of 10

less orthodox respondents. Just as the highly orthodox

are more likely to be political apathetics, the less ortho-

dox are more likely to be political gladiators. We inter-

pret these data as support for the hypothesis: respondents

with a less orthodox religious orientation hold a different

citizenship orientation then those who have a highly ortho-

dox orientation.

TABLE 13   RELIGIOUS ORTHODOXY AND POLITICAL ACTIVITY
             INTEREST INDEX

Religious Orthodoxy	No Activities (N=57)	One Activity (N=90)	Two/Three Activities (N=51)
Less Orthodox	20%	46%	34%
Highly Orthodox	32%	45%	23%

Tau = -.125   (Z = 2.60

x^2 = 3.56   (N.S.)*

df = 1

*N.S. will denote a relationship which is not significant
at the .05 level.

Having established the basic relationship, we turned

to the final step in the analysis, the introduction of in-

tervening variables. Tables 14-A, B, C, and D illustrate

that when we control for differences attributable to

citizenship, sex, age, and length of time overseas the less orthodox group expressed more interest in political activities than the highly orthodox. But where we had found a statistically significant difference between the less orthodox and highly orthodox groups for the basic relationship, that statistical difference was eliminated for each of the partial tables. In each table, the chi square test failed to indicate a single statistically significant difference with the exception of those who had served overseas six or more years. The effect of this finding (of no difference and the generally weak relationships in Table 14-A, B, C, and D) is to weaken support for the above hypothesis.

Despite the finding that the differences between the two religious groups were not statistically significant, but rather weakly related, and because the direction of the relationship remained the same, we believe the trend of the data retains considerable importance. Each partial table indicates that the highly orthodox group is consistently less interested in political activities and the less orthodox group is always more interested. Therefore, we are able to utilize the control variables to aid in clarifying the

TABLE 14   RELIGIOUS ORTHODOXY AND POLITICAL ACTIVITIES INDEX

Table 14-A Nationality

	USA			Non–USA		
	None (N=57)	One (N=90)	2/3 (N=51)	None (N=18)	One (N=40)	2/3 (N=16)
Less Orthodox	20%	46%	34%	25%	50%	25%
Highly Orthodox	32%	45%	23%	51%	36%	13%
Tau	−.125	(Z = 2.60)		−.178	(Z = 2.70)	
x^2	3.563	(N.S.)		4.746	(N.S.)	
df	2			2		

Table 14-B Sex

	Male			Female		
	None (N=48)	One (N=76)	2/3 (N=50)	None (N=57)	One (N=53)	2/3 (N=17)
Less Orthodox	19%	45%	36%	26%	52%	17%
Highly Orthodox	30%	43%	26%	49%	39%	12%
Tau	−.123	(Z = 2.40)		−.151	(Z = 2.52)	
x^2	2.915	(N.S.)		4.408	(N.S.)	
df	2			2		

Table 14-C Age

	Younger			Older		
	None (N=59)	One (N=74)	2/3 (N=43)	None (N=38)	One (N=51)	2/3 (N=21)
Less Orthodox	22%	46%	32%	8%	58%	33%
Highly Orthodox	39%	40%	21%	38%	45%	17%
Tau	−.162	(Z = 3.20)		−.133	(Z = 2.11)	
x^2	4.887	(N.S.)		4.526	(N.S.)	
df	2			2		

Table 14-D Years Overseas

	−5 Years			+6 Years		
	None (N=43)	One (N=55)	2/3 (N=34)	None (N=12)	One (N=75)	2/3 (N=33)
Less Orthodox	26%	44%	30%	15%	52%	33%
Highly Orthodox	36%	40%	24%	41%	43%	17%
Tau	−.107	(Z = 1.80)		−.167	(Z = 3.20)	
x^2	1.551	(N.S.)		7.767	(p = .05)	
df	2			2		

basic relationship. Looking at Table 14-A, we see that the American missionaries are more interested in political activities than their non-American counterparts. Likewise, in Table 14-B, the men are shown to express more political interest than their female counterparts. We also see that the highly orthodox non-American and highly orthodox females exhibit considerable differences from their less orthodox colleagues. Fifty-one per cent of the highly orthodox non-Americans are political apathetics compared to 25 per cent of the less orthodox. For the highly orthodox females, 49 per cent are political apathetics compared to 26 per cent of the less orthodox females.

The differences related to national attributes and sex roles are greater than the differences resultant from either age or length of time overseas, as illustrated in Tables 14-C and D. In the latter two tables, we found that the less orthodox older respondents and those who had served overseas longer were more interested in political activities than other respective groups. While these differences are of interest in terms of clarifying the basic relationship between religious orthodoxy and political activities, it should be stressed that the greatest

differences are discerned between the less orthodox and
the highly orthodox groups. Our conclusion then is that
the relationship between religious orientation and this
dimension of the citizenship orientation reveals a con-
sistent, albeit weak, trend. This trend is evident in
spite of the effect of nationality and sex role differences
which slightly altered the relationship.

In summary, the above analysis lends itself to three
conclusions. First, little interest was found for gladia-
torial political activities though nearly one-half of the
respondents expressed an interest in spectator political
activities. Second, a relatively weak but statistically
significant difference was established between religious
orientations and interest in political activities, sup-
porting Hypothesis (3). Third, the introduction of con-
trol variables revealed that the relationship was rela-
tively independent of the four factors which define the
social situation of the respondents. National differences
and sex role differences intervened, though not altering
the direction of the data. This weakened support for Hy-
pothesis (3).

Political Efficacy, Political Incapability, and Political Alienation

The discussion in the three preceding sections described and analyzed the missionary respondents' attitudes towards their governments' role in national and international settings and their interest in various political activities. We now turn to a discussion of the respondents' feelings about their effectiveness in bringing about political change, thus providing a contrast to their interest in political activities.

To measure this dimension of our respondents' citizenship orientation, we included a Political Efficacy Scale as an indicator of their "feeling that individual political action does have, or can have, an impact upon the political process."[15] Interest in this question arose as an outgrowth of personal experiences while working with Protestant missionaries in East Africa and limited scholarly research.[16] These experiences suggested that many missionaries serving overseas were socially and politically alienated from their own societies. Many, it seemed, were characterized by discontentment with recent social and political changes in their home countries. In addition, personal experiences

suggested that missionaries felt incapable of redirecting or reversing these changes at home.

These feelings of futility, when directed to the respondents political system, amount to political alienation.[17] A recent study suggests that political alienation, which was defined as estrangement from the political system, consists of two distinct elements--political incapability and political discontentment.[18] In the case of political incapability, "the person feels incapable of particpating in social interaction because of the nature of his social environment."[19] Alienation results as the individual realizes that the system prevents him from achieving his goals or expressing his individuality in his social life. Therefore, political alienation resulting from this feeling of political futility can be measured by the inverse of the Political Efficacy Scale, or political incapability. To summarize this discussion, political efficacy is the opposite of political incapability, which, in turn, is one of two dimensions of political alienation. It is this particular dimension of capability and incapability that we have measured in this study and for the purpose of making inferences about the missionaries' political alienation.

We thus have the opportunity to test the hypothesis about the relationship between the religious and political variables, as well as assess political alienation among our respondents.

The theoretical framework for dealing with these problems suggests three findings: (1) a large majority of the respondents would give politically alienated responses by the definition used here; and (2) that a strong negative relationship would be found between the Religious Orthodoxy Index and the Political Efficacy Scale, thus confirming the hypothesis; and (3) the control variables would not significantly alter the basic relationship.

The first step in the analysis is to describe the responses to the political efficacy items. Table 15 reveals, contrary to our expected findings, that two-thirds of the missionaries gave politically efficacious responses. Answering for their home countries, nine of 10 respondents felt that voting did influence governmental activity. Eight of 10 asserted that government and politics were not too complicated to understand and six of 10 believed that people like themselves did influence their governments. Only on the question which assessed the respondents'

feelings of personal impact on domestic politics, did a

majority not give the politically efficacious response,

and this may have reflected their absense from their home

political scene.

TABLE 15 POLITICAL EFFICACY QUESTIONS

	Politically Efficacious	Politically Incapable	NA
1) Voting is one way that people like me can have some sort of say about what our government will do.	91%	9%	1%
2) Politics and government usually seem so complicated that a person like me can't really understand what's going on.	82%	18%	1%
3) People like me have very little say about what the government does.	63%	37%	1%
4) Nothing I have ever done seems to have had any effect upon what happened in politics.	37%	62%	1%
Average	68%	32%	1%

Having established the political efficacy dimension of

the citizenship orientation, we can turn to the analysis of

the relationship between this variable and religious

orthodoxy. The Political Efficacy Scale was formed by summing the responses to the above items.[20] The cutting point was established by dichotomizing the scale scores, placing approximately 68 per cent in the politically efficacious category and 32 per cent into the politically incapable category.[21] We anticipated finding a strong relationship between the highly orthodox group and the politically incapable group. Table 16 shows that our expected relationship did not emerge; we were unable to confirm Hypothesis (4) that the highly orthodox believers were politically incapable and the less orthodox were politically efficacious. Instead, the data indicate that there is no difference between the two religious groups.

TABLE 16   RELIGIOUS ORTHODOXY AND POLITICAL EFFICACY

| | Religious Orthodoxy | |
	Less (N=72)	Highly (N=251)
Politically Efficacious	65%	64%
Politically Incapable	35	36
	100%	100%

$$\text{Tau} = .010 \quad (Z = 0.21)$$

$$x^2 = .031 \quad (\text{N.S.})$$
$$df = 1$$

The distribution of political efficacy scores and the relationship between this variable and religious orthodoxy are two of the most significant findings of this study. First, using the argument relating political incapability to political alienation, we have found evidence to support an interpretation that generally these missionaries are not alienated from their own societies. Our own intuitive impression and the observations of others stand modified, if not corrected. Protestant missionaries, it appears, are highly politically efficacious individuals who believe themselves capable of influencing their political systems; they are not the politically incapable and alienated individuals who we assumed were seeking solace overseas. Second, the relationship illustrated in Table 16 enables us to reject the assumption that Glock and Stark have presented, namely that highly orthodox religious believers have an "other-worldly" secular orientation. Using this measure of political efficacy, we have shown that the highly orthodox were just as likely to be politically efficacious as the less orthodox. We can thus infer that those who felt they could influence their political systems were not solely "other-worldly" oriented.

This finding suggests other hypotheses which could be explored. One concerns the source of their politically efficacious feelings: are these feelings religiously-based, related to some notion of divine guidance, or the result of the missionaries' role as change agents? Do the less orthodox and the highly orthodox groups have different sources of politically efficacious feelings? How is political efficacy related to personal competence or efficacy? Answers to these questions could provide further insight into understanding political efficacy, incapability, and alienation among the respondents.

Finally, we introduced control variables to ascertain whether the basic relationship between religious orthodoxy and political efficacy would be altered. This information is provided in Tables 17-A, B, C, and D. These tables reveal only one statistically significant difference between the two variables when controls for citizenship, sex, age, and length of time overseas were introduced; the original relationship remained constant. Slight percentage differences which are of interest include the following: (1) non-American respondents are slightly less efficacious than their American counterparts; (2) female missionaries

TABLE 17   RELIGIOUS ORTHODOXY AND POLITICAL EFFICACY

Table 17-A Nationality

	USA Capable (N=141)	Incapable (N=70)	Non-USA Capable (N=68)	Incapable (N=45)
Less Orthodox	67%	33%	62%	38%
Highly Orthodox	67%	33%	60%	40%
Tau	.006	(Z = .13)	.017	(Z = .27)
x^2	.01	(N.S.)	.03	(N.S.)
df	1		1	

Table 17-B Sex

	Male Capable (N=136)	Incapable (N=52)	Female Capable (N=72)	Incapable (N=63)
Less Orthodox	74%	27%	50%	50%
Highly Orthodox	72%	28%	54%	46%
Tau	.015	(Z = 0.31)	.031	(Z = 0.53)
x^2	.04	(N.S.)	2.24	(N.S.)
df	1		1	

Table 17-C Age

	Younger Capable (N=118)	Incapable (N=68)	Older Capable (N=78)	Incapable (N=40)
Less Orthodox	63%	38%	85%	15%
Highly Orthodox	64%	36%	64%	36%
Tau	.013	(Z = 0.27)	.138	(Z = 2.23)
x^2	.03	(N.S.)	.69	(N.S.)
df	1		1	

Table 17-D Years Overseas

	-5 Years Capable (N=97)	Incapable (N=51)	+6 Years Capable (N=117)	Incapable (N=64)
Less Orthodox	62%	38%	71%	29%
Highly Orthodox	65%	35%	63%	37%
Tau	.030	(Z = 0.53)	.061	(Z = 1.22)
x^2	.13	(N.S.)	.67	(N.S.)
df	1		1	

are less efficacious than their male colleagues, though the efficacy attitude is not related to their religious orientation; and (3) there are no statistically significant differences between either the two age groups or between the groups based on the length of time which they had been overseas. This last finding suggests that political efficacy is stable over time and unrelated to the proximity of the respondents to their home political systems.

In summary, there are three conclusions which can be drawn from this section. First, we have found that a large percentage of the missionaries who are engaged in socio-political change in East Africa hold politically efficacious feelings toward their own nations. Second, the hypothesis that the highly orthodox group would be less politically efficacious is rejected. We also conclude that the missionaries in our sample have not gone overseas due to a feeling of political alienation from their own societies. Third, we found that the four intervening variables did not alter the basic relationship between respondents' religious orientations and this dimension of their citizenship orientation.

Protestant Missionaries and Their Citizenship Orientation: An Interpretation

The purpose of this chapter has been to explore the nature of the citizenship orientation of the missionary respondents and to analyze the relationship between this factor and the religious orientation. We can now discuss the findings presented above within the context of the two basic research purposes which were stated in Chapter One. The first section will focus on the test of the major hypothesis and the second section will direct attention to the inferences about the respondents' role as change agents.

(1) The Test of the Hypothesis

The findings presented in this section are drawn from the analysis of the four working hypotheses relating religious orthodoxy to specific political variables. These relationships suggest that highly orthodox religious believers possess somewhat different citizenship orientations than the less orthodox group. The highly orthodox are politically more conservative, more isolationist, and less interested in political activities than the less orthodox. However, data from the respondents illustrate that no differences exist between the two religious groups with

reference to political efficacy. Further, we found that these findings were partially independent of the social situation of the missionaries, as defined by nationality, sex, age, and length of time overseas. The exceptions resulted from differences attributed to nationality on Political Liberalism-Conservatism and nationality and sex on the Political Activity Interest Index. This supports the Weberian notion that the relationship between religious and secular orientations is partially independent of the social setting.

Three findings from this chapter are of empirical and theoretical significance. The first concerns the ideological consistency of the religious and secular variables. The religious orthodoxy measure can be interpreted as a measure of religious liberalism and conservatism. The Political Liberalism-Conservative and Internationalism-Isolationism Scales are also measures of liberal-conservative political dimensions. A pattern of interaction of these religious and secular variables suggests that religious and political liberalism (low orthodoxy, political liberalism, and internationalism) and religious and political conservatism (high orthodoxy, political conservatism,

and isolationism) are related, consistent ideological be-
liefs. In short, a liberal is a liberal and a conservative
is a conservative. This finding is an addition to the
body of previous and frequently conflicting research data.

The second finding of import concerns the stability
of the citizenship orientation. We wanted to ascertain
what the effect would be on an individual's citizenship
orientation if he were to remain absent from his country
for a long period of time. Our data support an interpre-
tation that this factor does not substantially affect our
respondents' political attitudes. It would support the
socialization literature that the formation of political
beliefs takes place earlier in life and is not subject to
serious alteration during adulthood. Basically, the cit-
izenship orientation is characterized by stability and is
unaffected by exposure to cross-cultural experiences.

The third finding concerns the differences found
among, rather than between, the less orthodox and the
highly orthodox groups. Lenski argued that one could ex-
pect the most distinctive differences to be found among
the highly orthodox believers on a second variable rather
than among the less orthodox. We have found the opposite

result on two of the four citizenship dimensions--political Liberalism-Conservatism and internationalism-isolationism. This suggests the need for a modification of Lenski's argument. Theoretically, it suggests that on these two ideological dimensions, at least, some factor other than religious orthodoxy or our four control variables has intervened to influence the highly orthodox group, thus confounding Lenski's expectations.

(2) **Inferences about Protestant Missionaries as Change Agents**

This final section of the chapter focuses on the inferences which we can make about these Protestant missionaries as change agents in East Africa. We became interested in the respondents' citizenship orientation because of the presumed importance of basic socio-political attitudes to the missionaries on the mission field. Since many of these individuals occupy positions where they have ample opportunity to influence Africans, the political attitudes which they may reflect, either in latent or manifest terms, are extremely important.

From the data presented in this chapter, we can make specific inferences about dimensions of the respondents' views of their own nations' political systems. The respondents reported that they were primarily politically liberal, internationalist, at least minimally interested in explicit political activities and relatively politically efficacious. It is a hypothetical question as to the missionaries' effectiveness as socializing agents, even if they sought explicitly to inculcate the above political dimensions. But we may infer that to the extent that they do serve as socializing agents they presumably encourage a favorable attitude towards active government involvement in domestic, secular problems, promote active government participation in cooperative international activities, and, perhaps most importantly of all from a democratic perspective, communicate a predisposition for political participation at both attitudinal and behavioral levels. For among these missionaries, a confidence in the individual's ability to exercise some control over the political process seems to be quite pervasive, even though they are not overwhelmingly interested in active political involvement. These findings point out that these respondents fit the

Almond and Verba model of a democratic citizen: the demo-
cratic citizen "is not the active citizen; he is the po-
tentially active citizen."22 He believes he can exercise
influence if it is necessary. Given their political atti-
tudes, these respondents may foster a political model for
African Christians to emulate; and an integral part of that
model is a democratic political culture in which good cit-
izens are politically capable citizens.

In summary, these findings provide a modicum of evi-
dence as to the political attitudes of religious change
agents. Hopefully, this will provide a benchmark for
future research in an African setting to assess the Afri-
can reflection of the missionaries' attitudes. Research
into the African experience vis-a-vis the foreign mission-
ary would provide a much needed and valuable portrait of
the nature of the missionary impact.

Our data enabled us to explore one final dimension of
the interaction between the respondents' orientations: the
assumption made by Glock and Stark that those who are highly
orthodox in their religious orientations are also "other-
worldly" oriented. If this assumption is valid, then the
nature of the missionaries' impact--even the very nature

of the mission strategy--would be different. Hypotheses
(3) and (4) provide the opportunity to explore this as-
sumption. These hypotheses stated that high religious
orthodoxy, or the "other-worldly" orientation, would be
related to low feelings of political efficacy and to dis-
interest in political activities. The data reveal some-
what mixed findings on these two variables. First, politi-
cal efficacy is unrelated to religious orthodoxy, but two-
thirds of the respondents are highly efficacious. Second,
interest in political activities is, at best, only weakly
related to religious orthodoxy. Based on these two meas-
ures, we can conclude that the highly orthodox are little,
if any, more "other-worldly" oriented than the less ortho-
dox group. This finding suggests that the Glock and Stark
assumption needs to be modified; an individual can be high-
ly orthodox and concerned with personal salvation, while
concommitantly sharing a politically concerned attitude
toward his socio-political environment.

CHAPTER IV

MISSION ORIENTATION

This chapter will explore the missionary respondents'
mission orientation and analyze the relationship between
this factor and their religious orientation. Specifically,
we will test the hypothesis that individuals who are highly
orthodox will differ significantly from the less orthodox
in terms of their attitudes towards and involvement in Af-
rican society. We will test this hypothesis using atti-
tudinal and behavioral measures to operationalize the mis-
sion orientation variable. As in the last chapter, four
control variables will be introduced to ascertain the ex-
tent to which the relationship between the religious and
mission orientations is independent of the respondents'
social situations. This analysis, combined with the con-
clusions of Chapter Three, will enable us to make infer-
ences about the nature of the missionaries' impact as change
agents in East Africa.

This chapter focuses upon three aspects of the re-
spondents' mission experiences. The first section discus-
ses the mission context, including the respondents'

motivations for becoming missionaries and their vocational

activities in the mission field. The second section out-

lines the working hypotheses and includes a discussion and

analysis of five dimensions of the mission orientation.

In the third section an interpretation of the findings

and a test of the above hypothesis are discussed.

Mission Context

What motivates an individual to become a missionary?

And once on the mission field, in what vocational activi-

ties does a missionary engage? These two questions are

particularly salient for our analysis, for we assume that

the missionaries' motivations and activities may well alter

the nature of their impact. If one is motivated solely by

religious concerns, the nature of his impact within the

mission environment would differ from the individual who

is motivated solely by humanitarian concerns or from one

who is motivated by a combination of these reasons. The

following discussion explores these two facets of the re-

spondents' mission context.

The first question deals with motivation: "Why does

an individual leave the relative comfort of his home to

journey thousands of miles to involve himself in a cross-cultural experience--religious as well as secular?" To gather data on this question, we included the following open-ended item in the questionnaire:

> "We are interested in why you decided to become a missionary and go to East Africa. Would you explain briefly what important factor or factors influenced your decision?"

The responses were coded into five major categories, three of which were subdivided to include a division between religious and non-religious answers.

The largest single motivating factor listed by the respondents was a "call" from God; this "call" represented their perception of God's will for them. Typical responses included the following: "I definitely felt the Lord spoke to me to come here." "I realized a sense of Call from God to become a missionary in my early teens." "I received a definite call from the Lord to serve Him as a nurse in Africa." "God called me. It's that simple." "Personally, I never wanted to come to Africa, but knowing about the call of God, I agreed."

Many of the respondents who indicated that they were motivated by a "call" also indicated that they had a

perception of need which they believed Africans faced or a desire to serve the social, economic, physical or religious needs of the Africans. Seventy per cent of the respondents acknowledged these perceptions. Of special interest is the breakdown into the religious and non-religious categories. First, one-third of the respondents indicated that they were motivated to serve by their perception or desire to minister to the religious needs of Africans. About one-fourth of the respondents indicated that their motivation to serve resulted from their perception of a non-spiritual need or desire to minister to a non-spiritual need. And 13 per cent gave responses which specified either a general need or desire to serve, but did not designate a religious or non-religious component.

Another important motivating factor resulted from "significant others" who made an impression upon the respondents, frequently at an early age. Often this personal contact was a missionary who had returned from Africa, who spoke of the "need" for additional missionaries to serve there. This interpretation is supported by the respondents' evaluation of the influence of particular individuals upon their decision to go to Africa. Of the 26 per

cent of the respondents who indicated that they had been motivated in their decision by a personal contact, 20 per cent reported a perception of general needs and only one per cent reported specifically non-religious needs.

TABLE 18 MOTIVATION FOR BECOMING A MISSIONARY

Motivation	By Category	Total
Call by God	56%	56%
Perception of Need to Serve		70%
Religious	34%	
Non-Religious	23%	
General	13%	
Influenced by Others Who Stressed		26%
Religious	5%	
Non-Religious	1%	
General	20%	
Perception of Personal Gain		10%
Religious Growth	1%	
Personal Gain/Growth	7%	
General	2%	
Other Factors	2%	2%
		164%*

*Percentages total over 100 per cent due to multiple responses.

Finally, 11 per cent of the respondents reported a motivating factor which evolved from their perception of personal gain for themselves. Interestingly, only one per

cent reported perceived religious growth as a motivating

factor while seven per cent were motivated by a desire for

a cross-national experience, an opportunity to do research

(Ph.D. candidates') and an alternative to military service,

among other reasons.

What can we conclude about the missionary respondents'

motivations for becoming missionaries? A majority of these

Protestants champion the concept of the "calling", by

which the choice and pursuit of a vocation is a means of

glorifying God. In addition to this stress on supernatural

beliefs such as the "call", the respondents' perceptions

of distinct religious and social needs also played an im-

portant role in inducing them to go overseas. This dual

motivation based upon a perception of African needs is

aptly put by one respondent" "I...decided to become a

-missionary because of the marked contrast between the

needs in other places in the world and those in the soci-

ety in which I was living." Third, it appears that early

religious experiences--the socialization of religious be-

liefs and roles--are important in leading one to choose

missionary service. The majority of the respondents were

raised in families and churches which inculcated the

importance of a divine call and frequently exposed them
to information regarding the needs of the Africans in the
mission field. We conclude then, that becoming a mission-
ary to Africa was, for the majority of respondents, a log-
ical outgrowth of their pre-adult religious socialization
experiences.

Data in Table 18 suggest that while many respondents
were motivated by both religious and secular concerns, the
majority stressed religious factors as motivating sources.
We see an interesting contrast when we turn to the mission-
aries' vocational activities in the mission field. A ma-
jority of respondents indicated their primary motivation
as being religious--to serve religious needs because of a
religious commitment--but a minority of respondents re-
ported that their primary vocational activity was essen-
tially religiously-oriented.

Table 19 shows the reported amount of time spent by
the missionaries in various religious and secular activi-
ties. These data indicate that a majority of respondents
devote a greater portion of their time to essentially non-
religious tasks than to religious tasks. This finding is
commensurate with the strategy of many mission organizations

which have called for the growth of national church leader-
ship to propagate the Gospel, leaving expatriate mission-
aries in religious advisory positions and social activities
in the fields of education and health.

Looking at the data in Table 19, we see that 35 per
cent of the respondents were primarily engaged in religious
activities, 31 per cent in non-religious educational activi-
ties, and 23 per cent in health services, and nine per cent
in other activities. Data in the right-hand column are im-
portant in considering the total impact of these mission-
aries in East Africa. Adding together the respondents'
primary and secondary vocational activities, we see that
religious activities were mentioned in the top three cate-
gories by 79 per cent, whereas educational, health, agri-
cultural or community development activities ranked in the
top three by 94 per cent. These data lend considerable
support to our original assumption that Protestant mission-
aries serve in both secular and religious roles, thus serv-
ing as potential change agents in both areas.

The major conclusion which emerged from the preceding
discussion of the mission context focuses upon the contrast
between the motivation and vocational activities of the

TABLE 19   VOCATIONAL ACTIVITIES IN WHICH RESPONDENTS ENGAGED

	Most Time* Devoted to (N=331)	Total Significant Time Devoted to (N=331)
Religious		
Pastoring	12%	23%
Religious Education	6	22
Bible College Teaching	7	15
Church Administration	10	19
Educational		
Educational Activities (Non-Religious only)	31	54
Health		
Nursing	14	14
Medical Doctors	6	6
Medical Technicians	2	2
Hospital Administration	1	3
Miscellaneous		
Skilled Trades	6	9
Agricultural Work	2	2
Community Development	-1	4
No Answer	2	2
	100%	175%

*The respondents were asked to indicate the tasks requiring the greatest portion of their time. These were ranked first, second, third, depending upon time allocated. The "most time" category represents only the first task and "total significant" combines all three rankings.

respondents. Where the motivations were derived largely from religious factors and stressed a desire to serve re-ligious needs, the majority of respondents were found to devote the largest portion of their vocational activities

to essentially non-religious tasks. This suggests that
the missionaries' motivation and involvement are apparently
not in complete accord. For the missionary, he resolves
this difference by "moonlighting" at religious tasks in
his free time. For our analysis, these findings suggest
that the missionary does devote an important amount of
time to the activities directly related to secular, as op-
posed to religious, change. He thus performs a dual role,
one in the secular realm and another in the religious
realm. The remainder of this chapter is devoted to ex-
ploring the respondents' perception of the African and his
society and the respondents' evaluation of his role in
changing that society.

Hypotheses

The four dimensions of the missionary respondents'
mission orientation to be examined in this chapter are:
(1) the respondents' attitude toward increasing the Afri-
can's role in determining the future form and leadership
patterns of Christianity in Africa; (2) their attitudes
toward change and their role concept as missionaries; (3)
their willingness to participate in community development

activities while on the mission field; and (4) their evaluation of their religious and social impact with various African groups. As in Chapter Three, these dimensions will enable us to test the general hypothesis relating the respondents' religious orientation to their secular orientation. Five working hypotheses were formulated for testing:

(1) The highly orthodox religious group will hold mission attitudes characterized by a colonial orientation while the less orthodox group will hold mission attitudes characterized by an accommodative orientation.[1]

(2) The highly orthodox religious group will tend to be more rigid and less change oriented while the less orthodox group will be more flexible and more change oriented.[2]

(3) The highly orthodox religious group, to the extent that they are change oriented, will be more interested in producing religious change among Africans exclusive of secular change, while the less orthodox will be more interested in producing religious and secular changes among Africans.[3]

(4) The highly orthodox religious group will tend to engage in community development activities less frequently than the less orthodox.[4]

(5) The highly orthodox religious group will perceive that they have greater spiritual impact among Africans than the less orthodox who will perceive greater balance between their secular and spiritual impact among the same African groups.[5]

If all five hypotheses are confirmed, we can conclude that our respondents' religious orientation is related to

their mission orientation. For the hypotheses which are not confirmed, we can conclude that variables other than religious orientation are the important ones in determining the respondents' mission orientation. Then we must look to alternative hypotheses for explanations for the resultant findings.

Mission Orientation

The attitude of the respondents toward the Africans' greater role in religious activities provided an opportunity to assess the Protestant missionaries' attitudes toward the African and his society. During the past decade the concept of the Protestant missionary and his role in developing areas has undergone considerable change. This change has been concommitant with the growth of national churches throughout Africa. Stress has been placed upon Africans assuming a more responsible and active role in determining the future form of Christianity. More progressive groups have encouraged African Christians to participate in adapting the religion to indigenous social patterns.

The missionaries' impact, either in a strictly religious or a broader social sense, is assumed to be dependent upon their role in the spread of Christianity--whether that role should be responsible and active or menial and passive. It is precisely the support or non-support of this role of the indigenous Africans for greater self-determination in their religious life that distinguishes the accommodative missionary attitudes from the colonial missionary attitudes.

In order to study this dimension of the respondents' mission orientation, we included a Colonial-Accommodative Scale in the questionnaire. This scale assesses the respondents' belief about the role of Africans in adapting Christianity to an African cultural setting.[6] Briefly, the colonial attitude is characterized by a disregard of native traditions, stress on conformity to the missionaries' culture, and less self-determination for the Africans; conversely, the accommodative attitude is characterized by a respect for native traditions, stress on mutual adaptation by the missionary and African and greater self-determination for the Africans in adapting Christianity to indigenous cultures.

Our theoretical framework from Glock and Stark suggested three findings: (1) a large majority of the missionaries would hold a colonial attitude due to the large number of highly orthodox respondents; (2) a strong positive relationship would emerge between the Religious Orthodoxy Index and the Colonial-Accommodative Missionary Scale, thus confirming the hypothesis; and (3) the control variables would not significantly alter the basic relationship.

The items utilized in the Colonial-Accommodative Missionary Scale are reported below, with the colonial and accommodative responses dichotomized. Our expected findings, based upon the theoretical perspective which suggested a strong tie between highly orthodox religious beliefs and a colonial attitude, did not emerge. The data illustrate that only 35 per cent of the respondents hold a colonial missionary attitude on all items, while 63 per cent hold an accommodative attitude. An analysis of the individual items suggests that the respondents had the greatest difficulty giving the accommodative response to questions dealing with adapting Christianity to traditional customs. Eight of 10 believed that traditional marriage

customs should be "corrected" and seven of 10 felt the church could not adapt traditional ceremonies into meaningful religious activities. These two responses suggest that missionaries generally do not want an adaptation of Christianity into a more indigenous form, but rather they want the Africans to change their social customs to accommodate Christianity. On two other questions a majority of the respondents failed to give the accommodative response. Over five of 10 respondents felt the historic, mission-founded churches should enter into a common fellowship with African independent religious groups, and five of 10 respondents felt that the most important task of the church was spiritual, even to the exclusion of educational or social work.

TABLE 20 COLONIAL-ACCOMMODATIVE SCALE ITEMS

	COLONIAL	ACCOMMODATIVE	NA
1. Liturgical change should be directed and developed by the indigenous people themselves.	10%	89%	2%
2. Anthropology, linguistics, etc., are not necessary for missionary preparation. What is necessary is common sense and faith.	13%	84%	3%

TABLE 20 CONTINUED

	COLONIAL	ACCOMMODATIVE	NA
3. The church has a moral right to challenge the state, if necessary, on methods used to achieve the ends of national well-being.	15%	84%	1%
4. The traditional music in East Africa should be replaced rather than developed for liturgical services.	17%	82%	2%
5. The church in East Africa should cooperate with the government.	19%	80%	1%
6. The church in East Africa should operate pilot projects which minister to the needs of the poor, aged, mentally ill, to family discord and to social welfare projects which the government is unable to provide at this time.	19%	79%	1%
7. The historic churches must enter into fellowship with the independent churches and sects in East African countries.	54%	44%	2%
8. The most important task of the church in East Africa today is preaching the Word of God even to the exclusion of becoming involved in educational and/or social work.	56%	43%	2%

TABLE 20 CONTINUED

	COLONIAL	ACCOMMODATIVE	NA
9. The churches have little to gain by participating in ceremonies still meaningful to traditional life, such as libations, initiation rites, etc.	71%	29%	-1%
10. Old marriage traditions must be corrected and laws, endorsed both by church and state, instituted in East Africa.	80%	19%	1%
Average	35%	63%	1%

On the other six questions a rather sizeable majority gave accommodative responses. For instance, nine of 10 felt that liturgical change should be directed by Africans and eight of 10 believed that traditional music should be developed for liturgical purposes. Likewise, more than eight in 10 believed that missionary service today necessitates training in such fields as anthropology and linguistics rather than just common sense and faith. And finally, eight of 10 believed that the church should cooperate with the governments in East Africa, especially in the area of social welfare services, but slightly more expressed the belief that the church had a moral right to become involved in politics to the extent of challenging

the state's methods to achieve certain policy issues.

These responses, while indicating that the respon-
dents were considerably more accommodative than colonial
in their outlook on their mission activities, also indi-
cate some interesting aspects for possible social changes.
These missionaries see an important role for African
leadership and music in future liturgical changes and in
a secular context they appear to support a vital role for
the African churches in cooperating with the African
governments, especially in the realm of social welfare
projects, as well as serving as a watchdog over political
programs. If these beliefs are inculcated in the African
clergy and converts to any extent they would provide a
definite framework for social change and political action.

Having established the respondents' attitudes toward
the role of indigenous Africans in the growth of national
churches, we can turn to the analysis of the relationship
between the religious orientation and this mission dimen-
sion. The Colonial-Accommodative Missionary Scale was
formed by summing the responses to the above ten items.[7]
The cutting point was established by dichotomizing the
scale scores, placing approximately 35 per cent of the

respondents into the colonial category and 65 per cent into the accommodative category.[8] We then cross-tabulated the two variables to see what relationships emerged. Drawing on the findings of a previous study, we expected to find a strong positive association between high religious orthodoxy and colonial attitudes. Table 21 shows that our expected findings did emerge, thus confirming the hypothesis: the highly orthodox religious group is more likely to be colonial in its outlook than the less orthodox group, which is overwhelmingly accommodative.

TABLE 21   RELIGIOUS ORTHODOXY AND MISSIONARY ATTITUDES

Religious Orthodoxy	Accommodative (N=170)	Colonial (N=130)
Less Orthodox	89%	11%
Highly Orthodox	47%	53%

$$\text{Tau} = .350 \quad (Z = 8.97)$$

$$x^2 = 37.478 \quad (p = .001)$$
$$df = 1$$

In addition to confirming the hypothesis, this relationship suggests two important observations. First, it is apparent that the two religious groups do differ significantly in terms of their attitudes toward what is

the proper role for Africans to play in the development

of national Christian churches. The less orthodox clear-

ly favor an active role for Africans and African churches

in national life. The implications for this attitude on

social change are clear. We would expect Africans who

are influenced by the less orthodox missionaries to as-

sume a more aggressive leadership role and manifest a

desire for the church to become actively involved in the

spiritual and social life of their countries. For the

highly orthodox group, the interpretation is less clear.

There are a considerable number--47 per cent--who share

the accommodative attitude with the less orthodox. This

group apparently shares their concern and need to involve

Africans and African churches in active, responsible roles

and, presumably, have the same impact as the less ortho-

dox.

The second observation drawn from the above rela-

tionship concerns a more theoretical point. As with a

number of the relationships in the previous chapter,

where we had expected that the greatest differences would

emerge for the highly orthodox group, we found that the

less orthodox group had a more distinctive mission

orientation as indicated by the Colonial-Accommodative
Scale. Fifty-three per cent of the highly orthodox re-
sponded as colonialists while 47 per cent gave an accom-
modative response; this compares to 89 per cent of the
less orthodox group who gave accommodative responses and
11 per cent who gave colonialist responses. This rela-
tionship again supports the established pattern--that
missionaries with a less orthodox religious orientation
had a more distinctive secular orientation than their
highly orthodox colleagues.

The third step in the analysis was to establish the
extent to which control variables altered the basic re-
lationship found in Table 21. These data, illustrated
in Tables 22-A, B, C, and D provide additional support
for the Weberian postulate that an individual's reli-
gious and secular orientations are, at least, partially
independent of that person's social situation. Four
points should be noted in this regard.

First, a statistically significant difference was
found in each partial table between the less orthodox and
the highly orthodox religious groups while controlling
for the social setting, with the exception found in Table

TABLE 22   RELIGIOUS ORTHODOXY AND ACCOMMODATIVE-COLONIAL SCALE

Table 22-A Nationality

	USA Accommodative (N=123)	USA Colonial (N=72)	Non-USA Accommodative (N=47)	Non-USA Colonial (N=58)
Less Orthodox	86%	14%	91%	10%
Highly Orthodox	55%	45%	33%	67%
Tau	.28	(Z = 6.34)	.46	(Z = 7.30)
x^2	15.17	(p = .001)	22.19	(p = .001)
df	1		1	

Table 22-B Sex

	Male Accommodative (N=103)	Male Colonial (N=71)	Female Accommodative (N=66)	Female Colonial (N=59)
Less Orthodox	87%	13%	87%	13%
Highly Orthodox	49%	51%	45%	55%
Tau	.35	(Z = 6.39)	.34	(Z = 5.38)
x^2	20.96	(p = .001)	14.35	(p = .001)
df	1		1	

Table 22-C Age

	Younger Accommodative (N=110)	Younger Colonial (N=69)	Older Accommodative (N=49)	Older Colonial (N=54)
Less Orthodox	91%	9%	67%	33%
Highly Orthodox	48%	52%	45%	55%
Tau	.40	(Z = 7.46)	.14	(Z = 2.20)
x^2	29.08	(p = .001)	1.99	(N.S.)
df	1		1	

Table 22-D Years Overseas

	-5 Years Accommodative (N=85)	-5 Years Colonial (N=52)	+6 Years Accommodative (N=85)	+6 Years Colonial (N=78)
Less Orthodox	96%	4%	74%	26%
Highly Orthodox	46%	54%	48%	52%
Tau	.47	(Z = 8.78)	.20	(Z = 3.63)
x^2	30.72	(p = .001)	6.24	(p = .02)
df	1		1	

22-C.   There we found the chi-square value was too low

to allow us to conclude that a statistically significant

difference existed between the two variables.   The direc-

tion of the relationship remained constant for each re-

lationship.

Second, the data in Table 22-A reveal that nation-

ality intervenes in the basic relationship between the

highly orthodox Americans and non-Americans, but not for

the less orthodox.   For the highly orthodox Americans,

45 per cent hold a colonial mission attitude, but 67 per

cent of the non-Americans hold the same attitude.   There-

fore, religious orthodoxy is somewhat less strongly re-

lated to these mission attitudes for the Americans than

for the non-Americans.   We can conclude that the American

missionary respondents are more accommodative in their

attitudes while the non-Americans are more colonial.

Third, Table 22-B illustrates that the sex differ-

ences introduced between the two religious groups did

not alter the basic relationship.   However, women are

slightly more colonial than men in their mission attitudes.

Finally, a common pattern is found in Tables 22-C and D

where age and length of time overseas are introduced into

the analysis. In comparing the effect of age, we found a difference for the less orthodox but not for the highly orthodox; there, the younger less orthodox are much less likely to hold a colonial attitude than the older missionaries. When we sought to ascertain the effect of length of time spent overseas on the respondents' mission attitudes, we found a significant difference for the less orthodox but not for the highly orthodox. The less orthodox who had served in East Africa for five years or less were less likely to hold a colonial attitude than the less orthodox who had served longer.

In summary, data from our respondents suggest three conclusions concerning the relationship between religious orthodoxy and mission outlook. First, there is a moderately strong relationship between religious orthodoxy and colonial-accommodative mission attitudes. Second, we found that the introduction of control variables altered only slightly the overall relationship between the two variables; an exception to this generalization was found for national differences, where the Americans tended to be more accommodative regardless of religious orientation than the non-Americans. Third, we were able

to confirm the hypothesis that religious orientations are related to distinctive secular attitudes as determined by this measure of mission orientation.

The Missionaries' Attitudes Toward Change and Their Role Perceptions

The first objective of this chapter has been to sketch the mission context in which the respondents work. The second has been to establish the missionaries' perceptions of Africans and the roles which the latter should play in developing an indigenous Christian religion. An underlying assumption of the discussion has been that the missionary is a change agent and is interested in generating various religious and social changes among the people with whom he comes in contact.

To test this assumption and to explore the missionaries' perceptions of the dimensions of African life which they believe they are changing, we included two change orientation measures in the questionnaire.[9] The first measure assesses the individual missionary's attitude toward change and the second the missionary's role concept--his perception of his activities in promoting religious and secular change. The attitude toward change

has been previously associated with various dimensions

of personal conservatism.[10] When we undertook the study,

we were confronted with two conflicting arguments re-

garding expected findings. Theoretically, we expected

to find that opposition to change would be related to

the highly orthodox believers and that a more favorable

attitude toward change would be related to the less

orthodox. This argument was based upon the assumptions

that the highly orthodox religious believers are more

conservative generally, more suspicious of change, and

consequently would prefer a rigidly structured world so

as to minimize risk-taking and to maximize established

authority. Support for this assumption was found in the

previous chapter where a relationship was found between

the religious and political dimensions of conservatism.

The logic of the theoretical argument appears to

be sound. However, from a practical viewpoint, the

argument is not commensurate with our underlying assump-

tion that missionaries are change oriented by virtue of

their occupational roles. An argument based upon this

last assumption suggested that missionaries would of

necessity be change oriented. As a result of these

contradictory arguments, the question of the respondents' attitude toward change and the relationship of that attitude to their religious orientation took on an important empirical meaning.

Basing our expected findings upon the theoretical perspective, we posited the following: (1) a majority of the respondents would hold a negative attitude toward change, given the large majority of highly orthodox believers; (2) a strong relationship would be found between the highly orthodox and general unfavorable attitude toward change, thus confirming the hypothesis, and (3) the control variables which define the social setting would not significantly alter the basic relationship between the respondents' religious orientation and their attitudes toward change.

TABLE 23 ATTITUDE TOWARD CHANGE ITEMS

		Unopposed	Opposed	NA
1.	It's better to stick to what you have than to be trying new things you really don't know about.	81%	18%	1%
2.	If you try to change things very much, you usually make them worse.	89%	10%	1%

TABLE 23 CONTINUED

	Unopposed	Opposed	NA
3. I'd want to know that something would really work before I'd be willing to take a chance on it.	75%	24%	1%
Average	82%	17%	1%

The first step in the analysis is to describe the response pattern to the individual items included in the scale. These items reveal, contrary to our theoretical expectations, that a large majority of respondents are highly change oriented. Based on the scale items, nine of 10 missionaries disagreed that efforts to change things usually makes them worse; eight of 10 disagreed that one should stick to what he has rather than trying new and untried ideas. And over seven of 10 respondents were willing to try new things without knowing whether they would really work or not. These responses indicate that the missionaries are favorably disposed toward change and are not characterized by rigid opposition to change per se as our theoretical perspective suggested. Because this scale measures attitude toward change generally, we are only able to

ascertain that the missionary respondents generally are
favorably oriented toward change; the type of change,
whether religious or secular, will be discussed after
the test of the hypothesis relating religious orthodoxy
to attitudes toward change.

The hypothesis was tested by comparing the less
and highly orthodox religious groups and their favorable
or unfavorable attitudes toward change. This change
scale was formed by summing the responses to the in-
dividual scale scores;[11] since such a large number of
respondents were favorably oriented toward change, for
purposes of statistical analysis, we found it necessary
to decrease the number of respondents in the change
oriented group and increase the number of respondents
in the less change oriented group. But rather than
using the averages as done elsewhere, we separated the
lower scoring respondents from the higher scoring ones,
based on the arbitrary criterion of requiring no less
than one-third of the sample in a dichotomized category.
This cutting procedure enabled us to more clearly ana-
lyze the relationship between the less and highly ortho-
dox groups and those holding an attitude more favorable

toward change. So, rather than having approximately 82 per cent in the change-oriented category, we have 65 per cent, with the remainder being placed in the less-change oriented category.[12]

We anticipated finding a strong relationship between the highly orthodox group and those less favorably oriented toward change. The table below shows that our expected relationship did not emerge; we were unable to confirm the hypothesis stated above, that the highly orthodox believers would be less favorably oriented toward change than the less orthodox. Rather, the data indicate that there was no important difference between the two religious groups.

TABLE 24   RELIGIOUS ORTHODOXY AND ATTITUDE TOWARD CHANGE

Religious Orthodoxy	Change (N=207)	Less-Change (N=112)
Less Orthodox	68%	32%
Highly Orthodox	64%	36%

$$Tau = .036 \quad (Z = .97$$

$$x^2 = .41 \quad (N.S.)$$
$$df = 1$$

For the missionary respondents, it appears that their religious orientation is not related to their attitude toward change. In other words, regardless of religious orientation, a large percentage of the respondents are favorably disposed to change. Therefore, we may conclude that those individuals either possessed or quickly acquired and retained a favorable attitude toward change. This finding provides support for the assumption that the missionaries are definitely change oriented, based on the fact that they possess flexible personalities and a willingness to attempt new ideas to achieve their goals

The third step in the analysis was to ascertain whether the basic relationship between religious orthodoxy and change orientation would be altered when control variables were introduced. Tables 25-A, B, C, and D provide a summary of these partial relationships. The data indicate that no significant differences emerged between the two variables when controlling for nationality, sex, age, or length of time overseas. However, interesting percentage differences regarding the strength of the relationships include the following: (1) less orthodox non-Americans are slightly more change oriented than their less orthodox American

TABLE 25   RELIGIOUS ORTHODOXY AND CHANGE ORIENTATION

Table 25-A Nationality

	USA		Non-USA	
	Change (N=138)	Non-Change (N=71)	Change (N=69)	Non-Change (N=41)
Less Orthodox	65%	35%	75%	25%
Highly Orthodox	66%	34%	60%	40%
Tau	−.008	(Z = .170)	.120	(Z = 1.85)
x^2	.01	(N.S.)	1.58	(N.S.)
df	1		1	

Table 25-B Sex

	Male		Female	
	Change (N=124)	Non-Change (N=60)	Change (N=82)	Non-Change (N=52)
Less Orthodox	65%	35%	75%	25%
Highly Orthodox	68%	32%	58%	42%
Tau	−.036	(Z = .72)	.132	(Z = 2.27)
x^2	.23	(N.S.)	2.35	(N.S.)
df	1		1	

Table 25-C Age

	Younger		Older	
	Change (N=120)	Non-Change (N=64)	Change (N=76)	Non-Change (N=40)
Less Orthodox	71%	29%	62%	39%
Highly Orthodox	63%	37%	66%	34%
Tau	.078	(Z = 1.56)	−.030	(Z = .48
x^2	1.12	(N.S.)	.10	(N.S.)
df	1		1	

Table 25-D Years Overseas

	-5 Years		+6 Years	
	Change (N=96)	Non-Change (N=45)	Change (N=111)	Non-Change (N=67)
Less Orthodox	71%	30%	64%	36%
Highly Orthodox	67%	33%	62%	38%
Tau	.034	(Z = .60)	.017	(Z = .34)
x^2	.17		.05	
df	1		1	

colleagues, but highly orthodox non-Americans are slightly less change oriented than their American counterparts; (2) less orthodox females are also more change oriented than males with a similar religious orientation, but the highly orthodox females are less change oriented than the same group of males; (3) the older respondents (41 and over) hold similarly favorable attitudes toward change, more favorable in fact than the younger highly orthodox respondents, but less favorable than the younger less orthodox; and (4) the less orthodox are slightly more change oriented than the highly orthodox, regardless of length of time overseas. We are able to conclude, therefore, that the nature of the relationship between the religious and mission orientations was not altered by, and remained independent of, the variables defining the respondents' social situation.

The preceding analysis leads us to the second question regarding the missionaries' change orientation. Given that they are highly change oriented, with what type of change--religious or secular--do the respondents perceive they are involved? This question necessitates some evaluation of the role perception which the missionaries hold about themselves. To measure this dimension, we asked the respondents

to elaborate upon their evaluation of their most important

mission activity.

Preliminary efforts to code these open-ended responses

revealed that the respondents consistently referred to ac-

tivities which denoted their efforts to change various

facets of African society. Their responses were categorized

into seven dimensions, and later collapsed into four cate-

gories. The first consists of those individual respondents

who did not indicate any change dimension in their responses.

The second category includes those who responded that their

most important activity centered on promoting or directing

religious or spiritual change and those who indicated that

they engaged in some activity which, while not directly

related to change, was supportive of spiritual or reli-

gious change. The third category includes those who in-

dicated that their most important activity centered on

promoting or directing social or secular change as well as

those who believed that they engaged in a role supportive

of social or non-religious change. The final category in-

cluded those who expressed that their most important ac-

tivity involved both spiritual and secular changes within

the African context, or that their activities were supportive

of such change. The responses for each of these categories

are listed below.

TABLE 26   ROLE ORIENTATIONS OF PROTESTANT MISSIONARIES

(N=316)

No Change	4%
Spiritual/Religious	49%
Social/Secular	17%
Spiritual/Social	29%
	100%

These responses show that nearly one-half of the re-

spondents' role orientation embraces a belief that their

most important activity is related to religious change. In

other words, the purpose of these East African missionaries

is primarily to effect changes in the religious lives of

the Africans with whom they come in contact. The role per-

ception which embodies both religious and secular changes

accounted for the second largest response. Nearly three of

10 missionaries reportedly perceive that their primary mis-

sion activity involves religious as well as secular changes.

Missionary teachers frequently cited this orientation as the

one which characterized themselves. Another 17 per cent

specifically noted social or secular changes as representing

their most important mission activity. Only four per cent

gave responses which did not denote some change orienta-
tion.

These data indicate additional support for the assump-
tion that missionaries as a group are highly change orien-
ted, as noted in the Attitude Toward Change Scale. Not
only are they favorably disposed to general change, but we
were able to analyze the specific role perception which
they express about their own behavior on the mission field.
While nearly 50 per cent are primarily concerned with reli-
gious changes, we should not overlook the fact that 46 per
cent are either primarily or secondarily concerned with
social changes in the African environment. We may conclude
then that the impetus for religious and social or secular
changes surrounds the missionary's role concept. Whether
the impetus is religious or secular, the pressure remains
high for changes in the African belief system and social
structure.[13]

We can now examine the relationship between the reli-
gious orthodoxy variables and the role perception variable.
Here we expected to find that the highly orthodox would
hold a role concept which stressed religious changes while
the less orthodox would hold a role perception which

stressed secular change or a combination of religious and secular changes. These expectations are based on the theoretical perspective which suggests the "this-worldly"/ "other-worldly" dichotomy for the less orthodox and highly orthodox. As shown in Table 27, the data provide only limited support for this hypothesis.

TABLE 27   RELIGIOUS ORTHODOXY AND ROLE ORIENTATION

Religious Orthodoxy	No Change (N=13)	Religious Change (N=154)	Secular Change (N=57)	Both (N=92)
Less Orthodox	4%	31%	35%	30%
Highly Orthodox	4%	54%	13%	29%

$$Tau = .12 \qquad (Z = 3.00)$$
$$x^2 = 20.62 \qquad (p = .001)$$
$$df = 3$$

First, there is no difference between those who indicated no change orientation for the less and highly orthodox groups. For those indicating religious change roles, 31 per cent of the less orthodox missionaries supported this orientation compared to 54 per cent of the highly orthodox. Likewise, 35 per cent of the less orthodox believers stressed their role in secular change while only 13 per cent

of the highly orthodox held similar roles. And finally, there was no difference between the two religious groups for the role which stressed both religious and secular changes.

In summary, we can draw four conclusions regarding the missionary respondents' attitudes toward change and their role orientations. First, while a large percentage of the missionaries indicated a favorable attitude toward change, there was no relationship between the religious orientation and this dimension of their mission orientation. Thus we rejected the hypothesis and concluded that religious orthodoxy was not related to a favorable or unfavorable attitude toward change. Second, we found that the introduction of control variables did not significantly alter the overall relationship between religious orthodoxy and the dependent variable. Third, we found that the less orthodox believers were more likely than the highly orthodox to hold a role concept which stressed religious change. There was no difference, however, between the two religious groups for those missionaries who indicated a "no change" or both secular and religious change role orientation. Fourth, we should keep in mind that nearly as many respondents indicated that their role orientation involved some important

dimension of secular change as religious change exclusively;
these figures are 43 per cent compared to 49 per cent. An
interpretation of the possible impact suggested by these
figures is included in the last section of this chapter.

Participation in Community Development Activities

The fourth dimension of the respondents' mission ori-
entation focuses upon their participation in secular com-
munity development activities. Our interest in this dimen-
sion was founded on the assumption that participation in
these activities would enhance the potential impact of mis-
sionaries as secular or social change agents. We did not
assume, however, that either the motivation or impact would
be purely in secular terms. Such participation may be mo-
tivated by religious rather than social concerns. But the
fact that some missionaries would, presumably, be more in-
terested in participating in secular community activities
suggests that they may have a greater impact in the secular
context due to the nature of their activities.

To assess this dimension, we asked the respondents
about their participation in secular community development
organizations. The theoretical perspective suggested that

the highly orthodox and the less orthodox would differ in terms of their participation. Therefore, on the basis of the theoretical assumptions outlined in Chapter Two, we posited three findings: (1) because of the large percentage of highly orthodox believers, we anticipated that the respondents would exhibit limited interest in community development activities; (2) a strong relationship would emerge between the two religious groups and their respective participation in community development activities; and (3) this relationship would be partially independent of the variables controlling for the respondents' social situation.

Looking first at the participation by missionaries in community development organizations, 63 per cent of the respondents reported that they did not belong to any community development organizations, 22 per cent reportedly belonged to one, 10 per cent to two, and five per cent to three or more. These data substantiate our first expected finding--missionaries have a relatively limited interest in such activities. Participation in such secular activities presumably is not utilized to a great extent in these Protestants' mission strategy for religious and/or secular purposes.

The second step in the analysis was to test the hypothesis concerning the relationship between this indicator and the religious variable. To accomplish this, we cross-tabulated the two religious groups with those who were or were not members of community development organizations. The distribution of this relationship is presented in the table below. These data indicate that there is no significant difference between the two religious groups and their participation in secular community development activities. Thirty-five per cent of the less orthodox group and 38 per cent of the highly orthodox group were members of such organizations. Thus we were not able to confirm our hypothesis that the highly orthodox group's participation rate would be less than the less orthodox group's participation in secular community development activities.

TABLE 28 RELIGIOUS ORTHODOXY AND COMMUNITY DEVELOPMENT PARTICIPATION

| | Participation | |
Religious Orthodoxy	Non-Member (N=199)	Member (N=117)
Less Orthodox	65%	35%
Highly Orthodox	62%	38%

$$Tau = .020 \quad (Z = .42$$
$$x^2 = .13 \quad (N.S.)$$
$$df = 1$$

Having established that there is no relationship be-
tween the two religious groups on this behavioral measure,
we turned to the final step in the analysis--the introduc-
tion of control variables. Tables 29-A, B, C and D illus-
trate that slight differences do emerge which suggest that
the control variables do intervene in the basic relation-
ship. First, the intervening effect of citizenship is
mixed, but clearly the less orthodox Americans and the
highly orthodox non-Americans participate in community de-
velopment organizations more than their respective counter-
parts. Second, male, less orthodox missionaries partici-
pate more frequently than do female, less orthodox mission-
aries. Third, it appears that the length of time overseas
influences participation in community development activities;
those respondents who have served in East Africa longer tend
to participate more than those who have served a shorter
time. This is especially true for the less orthodox be-
lievers, where those who have been there longer have the
highest participation rate and those who have been there
less than five years have the lowest participation rate.
No important difference was found between the two age
groups.

TABLE 29   RELIGIOUS ORTHODOXY AND COMMUNITY DEVELOPMENT PARTICIPA-
TION

Table 29-A Nationality

	USA		Non-USA	
	Non-Member (N=132)	Member (N=75)	Non-Member (N=67)	Member (N=42)
Less Orthodox	60%	40%	76%	24%
Highly Orthodox	65%	35%	58%	42%
Tau	-.044	(Z = .92)	.148	(Z = 2.28)
x^2	.41	(N.S.)	2.38	(N.S.)
df	1		1	

Table 29-B Sex

	Male		Female	
	Non-Member (N=111)	Member (N=72)	Non-Member (N=88)	Member (N=75)
Less Orthodox	58%	42%	78%	22%
Highly Orthodox	62%	39%	64%	36%
Tau	-.028	(Z = .56)	.113	(Z = 2.13)
x^2	.15	(N.S.)	1.69	(N.S.)
df	1		1	

Table 29-C Age

	Younger		Older	
	Non-Member (N=120)	Member (N=62)	Non-Member (N=79)	Member (N=55)
Less Orthodox	65%	35%	67%	33%
Highly Orthodox	66%	34%	57%	43%
Tau	-.007	(Z = .14)	.061	(Z = 1.05)
$\underline{x}^2$	.01	(N.S.)	.44	(N.S.)
df	1		1	

Table 29-D Years Overseas

	-5 Years		+6 Years	
	Non-Member (N=95)	Member (N=44)	Non-Member (N=104)	Member (N=73)
Less Orthodox	75%	25%	48%	52%
Highly Orthodox	65%	35%	61%	39%
Tau	.097	(Z = 1.70)	-.091	(Z = 1.78)
x^2	1.32	(N.S.)	1.48	(N.S.)
df	1		1	

In summary the above analysis suggests the following conclusions. First, the missionaries did show only limited interest in secular community development activities; more than six of 10 indicated that they did not participate in such activities. Second, the most important finding was the absence of a difference between the two religious groups and their participation in this type of secular activity. Thus, we were unable to confirm the hypothesis. Third, the introduction of control variables revealed that the relationship between the religious variable and participation rates in community development activities was altered by nationality, sex, and length of time overseas.

Perceptions on Effecting Religious and Secular Change

The final dimension of the respondents' mission orientation focuses upon their perceived opportunity to influence Africans' religious and secular lives. This question has particular empirical interest given our findings discussed above that the majority of the respondents were motivated by religious concerns to go to East Africa, but that they were more actively involved in secular activities than religious. Our original assumption was that the

missionary's perception of his opportunity to influence would be importantly related to his actual impact as a change agent. And as we could not measure actual impact without analyzing the African with whom a missionary has contact, we decided upon a perceptual indicator. Such information would help us to gain a better understanding of their perceived role as change agents. It would also enable us to test the hypothesis that the highly orthodox would perceive that they exert greater influence in the religious context while the less orthodox would perceive that they have greater influence as secular change agents.

To assess the missionaries' perceptions of their relative influence in the religious and secular settings, we asked them about their contact with six African groups. The two questions stated:

> "Have individuals in any of the following groups sought out your advice on spiritual or religious matters during the last year? How often would you say?"

> "Have individuals in any of the following groups sought out your advice on community development or social services (education, health, agriculture, and related matters) during the last year? How often would you say?"

They were asked to respond in terms of the following ordinal

categories? "No, never;" "Seldom;" "From time to time;" or "Frequently." We assumed that the respondents' perceptions of the amount of advice which they offered served as an indicator of their perceived influence as religious and secular change agents. The responses to the two series of questions were dichotomized for analytical purposes. We sought to separate those who perceived that they provided substantial religious or secular advice for each group from those who did not. Therefore, we placed those who fell into the "Never" or "Seldom" categories into one group and those who provided advice either "From Time to Time" or "Frequently" into a second group.

Based upon the theoretical framework we expected to find that: (1) in general, the missionary respondents would perceive that they provided more religious than secular advice to various African groups, and (2) the highly orthodox would perceive that they provide significantly more religious advice than the less orthodox, while the latter group would perceive themselves providing more secular advice.[14]

The figures in Table 30 indicate that with only two exceptions the missionaries reported that they gave more religious advice to each African group than they did secular

TABLE 30   PROTESTANT MISSIONARIES GIVING SOCIAL AND
RELIGIOUS ADVICE TO AFRICAN GROUPS

	Never/Seldom Gave Advice		Time-to-Time/or Frequently Gave Advice	
	Religious	Social	Religious	Social
Urban Peoples	76%	84%	24%	16%
Rural Peoples	62	66	38	34
Students	36	54	64	46
Church Leaders	52	61	48	39
Local Government Officials	91	86	9	14
National Government Officials	97	96	3	4

advice.   The two exceptions involved governmental elites.
There we found that the respondents perceived that they
provided more advice on secular questions than religious,
though the differences were very slight.   For the other
African groups we found several interesting comparisons of
the respondents' perceived religious and secular influence.

First, looking at the amount of religious advice pro-
vided, we see that the missionaries perceived that their
greatest opportunity to influence was among students and
church leaders.   Sixty-four per cent reported that they gave

religious advice to students while 48 per cent reportedly gave such advice to church leaders. The comparison between rural and urban African groups revealed that more of the missionaries perceived that they had a slightly greater opportunity to influence the religious lives of rural peoples than of urban peoples; however, the opportunity to influence through contact with various Africans is perceived by a smaller percentage of the total respondents. Finally, we found that few missionaries perceived themselves in a position to provide religious advice to African governmental elites.

Second, several important differences emerged between the missionaries who provided religious, as compared to secular, advice. We found that a larger number of missionaries provided religious advice to students than secular advice; for the other groups, we found only slight differences. Comparing the figures for the amount of religious and secular advice to students, 64 per cent of the respondents reportedly gave religious advice while 46 per cent reportedly gave secular advice. Forty-eight per cent of the respondents provided substantial religious advice to church leaders and 39 per cent provided substantial secular

advice; 38 per cent provided religious advice to rural
groups and 34 per cent provided secular advice; and 24 per
cent offered religious advice to urban elites while 16 per
cent tendered secular advice. Among local governmental
elites, nine per cent of the respondents provided religious
advice and 14 per cent provided secular advice. For nation-
al elites the figures are even smaller; only three per cent
of the missionaries offered religious advice to Africans in
this group, while four per cent offered substantial secular
advice.

From these data we infer that the respondents perceive
that their opportunity to provide advice presumably influ-
ences the religious likes of the Africans somewhat more
than their secular lives. However, the missionaries' per-
ceptions also suggest that they believe that they have
nearly as much opportunity to influence the secular context
of the Africans' lives as the religious context. And while
we need to be cautious in our inferences because perceived
influence is not necessarily the same as actual influence,
the data provide additional support for the assumption that
missionaries do see themselves as both religious and secu-
lar change agents.

We then tested the hypothesis using the data presented in Tables 31 and 32. This analysis compares the less and highly orthodox groups' religious orientations with whether they provided more or less religious or secular advice to each of the six African groups. Only limited support for this hypothesis is derived from the data and, because of the mixed findings, we have accepted the null hypothesis. We found a significant difference between the two religious groups and the religious advice provided to various African groups; Table 31 illustrates that the highly orthodox did provide significantly more religious advice to urban groups, rural groups, and church leaders than did the less orthodox believers. In each of the other tables, however, the data indicate that there is no significant difference between the two religious groups and the religious and secular advice they offer to these African groups. It is of interest, however, that the highly orthodox missionaries perceived, though not always at a significantly different level, that they rendered more religious advice to each African group which we considered. In addition, when analyzing secular advice provided by the missionaries, we found only two instances where the less orthodox gave more secular advice

TABLE 31   RELIGIOUS ORTHODOXY AND RELIGIOUS ADVICE TO AFRICAN GROUPS

Urban Groups		None (N=214)	Some (N=77)	
	Less Orthodox	84%	16%	Tau = .125 (Z = 2.80)
	Highly Orthodox	71%	30%	X^2 = 4.5 (p = .05) df = 1

Rural Groups		None (N=175)	Some (N=124)	
	Less Orthodox	75%	25%	Tau = .181 (Z = 4.10)
	Highly Orthodox	54%	46%	X^2 = 9.84 (p = .02) df = 1

Students		None (N=102)	Some (N=206)	
	Less Orthodox	38%	62%	Tau = .057 (Z = 1.80)
	Highly Orthodox	32%	68%	X^2 = 1.01 (N.S.) df = 1

Church Leaders		None (N=149)	Some (N=157)	
	Less Orthodox	67%	33%	Tau = .194 (Z = 6.30)
	Highly Orthodox	44%	56%	X^2 = 11.52 (p = .001) df = 1

Local Govt. Officials		None (N=273)	Some (N=27)	
	Less Orthodox	96%	4%	Tau = .087 (Z = 2.80)
	Highly Orthodox	90%	10%	X^2 = 2.26 (N.S.) df = 1

Natl. Govt. Officials		None (N=288)	Some (N=9)	
	Less Orthodox	99%	2%	Tau = .050 (Z = 1.14)
	Highly Orthodox	96%	4%	X^2 = .73 (N.S.) df = 1

TABLE 32   RELIGIOUS ORTHODOXY AND SOCIAL ADVICE TO AFRICAN GROUPS

Urban Groups		None (N=233)	Some (N=51)	
	Less Orthodox	82%	18%	Tau = .003 (Z = .07)
	Highly Orthodox	82%	18%	x^2 = .003 (N.S.) df = 1

Rural Groups		None (N=189)	Some (N=110)	
	Less Orthodox	62%	39%	Tau = .018 (Z = .41)
	Highly Orthodox	64%	36%	x^2 = .10 (N.S.) df = 1

Students		None (N=151)	Some (N=153)	
	Less Orthodox	47%	53%	Tau =-.028 (Z = .90)
	Highly Orthodox	50%	50%	x^2 = .23 (N.S.) df = 1

Church Leaders		None (N=176)	Some (N=127)	
	Less Orthodox	67%	33%	Tau = .095 (Z = 3.10)
	Highly Orthodox	56%	44%	x^2 = 2.76 (N.S.) df = 1

Local Govt. Officials		None (N=254)	Some (N=46)	
	Less Orthodox	88%	12%	Tau = .047 (Z = 1.50)
	Highly Orthodox	84%	16%	x^2 = .67 (N.S.) df = 1

Natl. Govt. Officials		None (N=275)	Some (N=14)	
	Less Orthodox	94%	6%	Tau =-.031 (Z = .71)
	Highly Orthodox	95%	5%	x^2 = .28 (N.S.) df = 1

than the highly orthodox. Therefore, while these data in-
dicate that the highly orthodox respondents perceive that
they have slightly more influence based on the amount of
advice given, we believe the evidence is insufficient to
confirm the hypothesis. Rather we are impressed with the
support given the null hypothesis that no difference would
exist between the two groups. Hence, the data do not sup-
port the theoretical framework which posited that signifi-
cant differences would be found between the two religious
groups, and our own assumption that the less orthodox would
perceive they had greater influence in the secular context
and the highly orthodox would perceive that they had great-
er influence in the religious context. The import of this
finding for our study will be explored in the following
section.

In summary, three findings should be noted from this
discussion. First, we found, as anticipated, that the mis-
sionaries perceived that they did, in fact, provide more
religious than secular advice to the various African groups
with whom they had contact. Second, while the missionaries
generally gave more spiritual than secular advice, we found
that the difference between the number of missionaries giving

spiritual advice differed only slightly from the number giving secular advice. And for two African groups, the local and national government officials, the respondents indicated that they gave more secular than religious advice. Third, we failed to confirm the hypothesis that a difference would be found between the two religious groups and the type of advice which they gave to the various groups. The data suggest that there is a consistent pattern in which the highly orthodox give more religious advice, but the pattern does not always reflect a statistical difference. Further, the pattern between the two religious groups and the number of respondents giving secular advice reflects a mixed pattern where no consistent differences were established. Clearly the religious orientation has little influence on the amount of perceived advice which the respondents provide for various African groups.

An Interpretation

This chapter has explored the nature of the missionary respondents' mission orientation and has analyzed the relationship between this factor and the religious orientation. We can now turn to the discussion of the findings presented

above within the context of the two basic research questions
set forth in Chapter One. The first section will focus on
the test of the hypothesis and the second will direct at-
tention to the question of the respondents' roles as change
agents.

(1) The Test of the Hypothesis

In contrast to the data in Chapter Three which pro-
vided support for the major hypothesis relating the reli-
gious variable to the citizenship variable, the findings
in this chapter suggest that the religious orientation of
the missionaries is not importantly related to their mission
orientation and activities. Of the five working hypotheses,
only one was accepted; the other four tests indicated that
there was no significant difference between the religious
groups and their mission orientation. These findings led
us to reject the general hypothesis that individuals who
are highly orthodox differ significantly from the less orth-
odox in terms of their attitudes and involvement in African
society.

The only working hypothesis which was supported by our
data related the respondents' religious beliefs to their
colonial-accommodative mission attitude. It is of interest

that this was an attitudinal variable, while the other de-
pendent variables were either behavioral measures or the
respondents' perceptions of their behavior in the overseas
mission context. This finding suggests that the respondents'
mission attitudes may not be influenced in the same way as
their behavior on the mission field. Likewise, it appears
that the environment in which the missionaries work may be
a major determinant of their mission behavior. While we
have not located these specific variables, we do know that
with the exception of participation in community development
activities our control variables of nationality, sex, age,
and length of time overseas did not play an important role
in determining mission behavior. This finding also provided
additional support for the Weberian postulate that the re-
lationship between religious and secular orientations is at
least partially independent of the respondents' social set-
ting.

In addition to the above observations, four other
findings are of empirical and theoretical importance. First,
as we noted in the preceding chapter, a pattern of ideologi-
cal consistency emerged between religious and secular dimen-
sions of conservatism-liberalism. A similar pattern was

ascertained with the colonial-accommodative mission variable where the colonial response denoted a conservative position and the accommodative response indicated a liberal position. The interaction of these variables suggests that religious and secular conservatism-liberalism are positively associated among the respondents.

Second, the relationship between religious orthodoxy and the colonial-accommodative attitude illustrated another pattern which had emerged previously. This pattern was the difference within, rather than between, the less and highly orthodox groups. Lenski argued that the most distinctive difference should be expected for the highly orthodox believers due to the intensity with which they hold their religious and secular perspectives. We found, however, that the distinctive orientation was again more common for the less orthodox than for the highly orthodox. This provides additional support for the argument that some variable other than religious orthodoxy influences highly orthodox respondents on various secular attitudes and behavioral questions.

A third finding also has theoretical import. The failure of our data to support the Glock and Stark proposition indicates the need to re-evaluate the theoretical

assumptions which posited a difference in the secular dimensions of an individual's life based upon his religious orientation. One of the most important findings and contributions of this study was to collect empirical data which would validate the Glock and Stark model. Because our data produced contradictory findings, some alternative explanations need to be suggested to indicate why religious orthodoxy predicts relatively well for the citizenship but not for the mission orientation. Two such explanations are suggested in the following chapter.

Finally, the data reported above permit us to explore one final dimension of the theoretical framework. Specifically, this is Glock and Stark's assumption that the highly orthodox are "other-worldly" oriented and the less orthodox are "this-worldly" oriented. We found no differences in the working hypotheses discussed above which support this assumption. Based upon these mission variables, we can conclude that the highly orthodox do not differ significantly from the less orthodox. These data again suggest that an individual can be highly orthodox and concerned with personal salvation while concommitantly sharing a concerned attitude and engaging in secular activities which manifest his concern

for the physical as well as the spiritual needs of the
Africans.

(2) Inferences About Protestant Missionaries as Change
     Agents

The potential impact of Protestant missionaries as

change agents is closely related to the theoretical relation-

ship discussed above. Theoretically, we expected to dif-

ferentiate the respondents' citizenship and mission orienta-

tions by the religious variable. In effect we would isolate

a cluster of citizenship and mission variables which were

strongly associated with the less orthodox respondents and

a similar cluster associated with the highly orthodox.

These clusters would have delineated specific profiles for

each religious group and from these profiles we would have

been able to make basic inferences about the respondents'

potential impact in the African context. Data supported the

link between the religious and citizenship orientations, but

did not confirm the linkage between the religious and mission

orientations. We thus conclude that since we were unable to

connect the religious to both the citizenship and mission

orientations, we are unprepared to argue that the potential

impact of our respondents is differentiated by their religious

beliefs. Clearly, there are independent or intervening variables which are more important in determining the impact of missionaries within the African context.

Despite the fact that we cannot differentiate the potential impact of missionaries as change agents by their religious orientation, the data presented in this chapter, as well as Chapter Three, present an interesting portrait of their attitudes and involvement. These data indicate that the missionaries are confident or their ability to initiate and direct both religious and social change among Africans and are actively involved in doing so.

We found that 94 per cent of the respondents were actively involved in such vocational activities as education, health, and agricultural or community development, with the majority being involved in educational endeavors. While these respondents apparently devote a greater portion of their time to secular activities, an interesting similarity is found by comparing figures on religious activities. We found that 79 per cent of the missionaries are also actively involved in religious endeavors.

Two other measures reported in this chapter indicate that the respondents are highly change-oriented in both the

religious and secular realms. Based upon an attitudinal measure of change orientation, 82 per cent of the respondents were categorized as highly change oriented. The role perception measure added further support; only four per cent indicated no change orientation while the other missionary respondents were evenly divided between those who thought their most important contribution lay in the area of religious change and those who perceived their contribution either in secular change or a balance between secular and religious change.

Final support for our conclusion that missionaries are important change agents, even though their impact is not differentiated by religious orientation, is derived from the missionaries' perception of groups with whom they have the greatest contact. They perceived that their greatest influence was among rural groups as opposed to urban groups, and with the African clergy and students as opposed to governmental elites. It is an interesting contrast that while the missionaries reported that they devote somewhat great amounts of time to non-religious activities, they also believe themselves to have slightly greater religious influence among the groups cited above. Clearly, the respondents

see themselves as change agents within the African con-
text.

These data indicate that this change role which the
missionaries hold is neither a strongly salvational, "other-
worldly" type nor a secular, "this-worldly" approach. Rather
there appears to be a balance between those missionaries who
are solely salvation-oriented and those who are more secu-
lar-oriented. Further, the data suggest that those who may
have tended to be more "other-worldly" directed, were in-
volved in occupational roles which necessarily prevented
them from being singularly concerned with salvation and re-
ligious questions. This finding offers an important critique
of the theoretical basis of this research, as well as a grow-
ing body of literature which has employed the same theoreti-
cal framework.

In summary, these findings failed to support the major
hypothesis that an individual's religious orientation sig-
nificantly influences his secular orientation as reflected
in the mission orientation. Instead, we found considerable
evidence which indicates that religious beliefs are not re-
lated to the specific criteria utilized to operationalize
our variable, mission orientation. This finding is in sharp

contrast to the evidence presented in Chapter Three.   In

the following chapter these conclusions will be considered

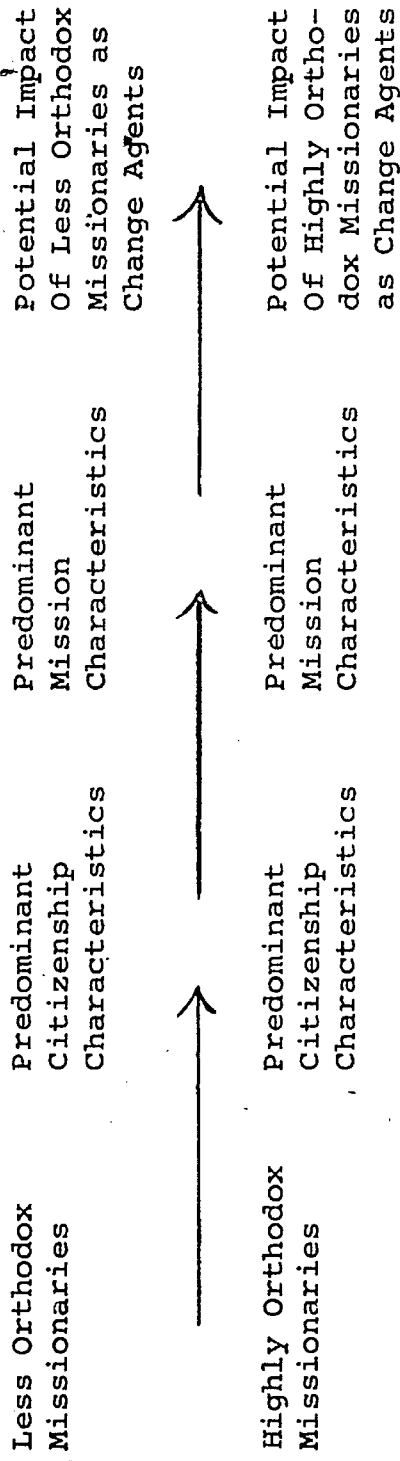and two alternative explanations posited.

CHAPTER V

SUMMARY AND CONCLUSIONS

This cross-national study of Protestant missionaries
was undertaken to explore the relationship between reli-
gious and secular orientations. The independent variable
was defined in terms of religious orthodoxy and the depen-
dent variable was measured by various indices focusing on
the respondents' citizenship and mission attitudes and in-
volvement. On the basis of our analysis of the relation-
ship between religious and secular attitudes we hoped to
define a profile which would permit us to make inferences
about the differential impact of missionaries as change
agents in the African society.

The model which guided this research effort is pre-
sented in Figure 4 below. In general, this model suggests
that the highly orthodox and the less orthodox respondents
would hold distinctive citizenship and mission orientations.
Specifically, we anticipated that the highly orthodox would
be more politically conservative, less politically effica-
cious, less interested in political activities, and more
isolationist in their view of international politics.

Figure 4[1]

Missionary Profiles: Religious, Citizenship, and Mission Orientations

	Predominant Citizenship Characteristics	Predominant Mission Characteristics	Potential Impact Of Less Orthodox Missionaries as Change Agents
Less Orthodox Missionaries			

	Predominant Citizenship Characteristics	Predominant Mission Characteristics	Potential Impact Of Highly Ortho-dox Missionaries as Change Agents
Highly Orthodox Missionaries			

Further, we expected that this same group would be more
colonial in their response to African leadership and cul-
ture, less change oriented and more interested in soul-
saving religious activities, and would participate less
frequently in non-religious community development activi-
ties. We expected that the less orthodox would hold in-
verse citizenship and mission orientations to those of the
highly orthodox.

Basic to our argument was the Glock and Stark propo-
sition that less orthodox religious groups are "this-
worldly" oriented while highly orthodox groups are "other-
worldly" oriented. According to them, each group holds a
different perspective of the secular world, a perspective
firmly shaped by each individual's religious orientation.
In the "this-worldly" tradition individuals have tended to
involve themselves in social and political issues whereas
those individuals in the "other-worldly" tradition have
tended to reject such involvement for a religiously ascetic
existence.

These theoretical expectations were not wholly sup-
ported by our data. On the one hand, we were able to link
the respondents' religious and citizenship orientations.

The single exception to this pattern was the strong political efficaciousness manifested by a majority of the respondents regardless of orthodoxy. On the other hand, we were unable to establish a consistent relationship between religious and mission orientations. Although we did find a relationship between religious orthodoxy and the colonial-accommodative scale, we found no relationship between orthodoxy and the other mission orientation indices (i.e., change orientation, role orientation, community development activities, and advisor activities).

Therefore, the Glock and Stark proposition that behavior and attitudes are determined by religious orthodoxy is not confirmed by these data from Protestant missionaries. This contradiction between theory and data presents a serious problem with reference to answering the second major question of interest to this thesis. On the one hand, if we reject the Glock and Stark argument that religious orientation and secular attitudes and behavior are consistently related, then we cannot infer anything about the differences in the potential impact of highly and less orthodox Protestant missionaries. Since orthodoxy in this study does not predict mission attitudes and behavior, we must assume that

it is not the predictor of basic attitudes and behavior that Glock and Stark have suggested. If this is the case, then we must conclude that religious orthodoxy may be unrelated to attitudes towards change and change related behavior on the mission field. On the other hand, if we disregard the theory and look to our data, then we would conclude that the missionaries are potential change agents, at least in the sense that most are strongly change oriented in religious and secular activities.

There is really no satisfactory way to resolve this conflict between theory and data. However, since we are relatively confident that our data are accurate, we concluded that missionaries are potential change agents in the African context regardless of the respondents' religious orientation. But such a conclusion raises serious questions about the adequacy of the Glock and Stark theory for explaining attitudes and behavior of Protestant missionaries in East Africa. Are there any reasons which we can suggest that will account for this inadequacy? One possible reason which the critics of Glock and Stark have suggested is the problem of conceptualization and measurement of religious orthodoxy. As noted at the beginning of the study, con-

siderable controversy continues to exist between the
theologians and social scientists regarding the concep-
tualization of this concept and its measurement by the
Glock and Stark Religious Orthodoxy Index. It might be
argued that the deviant findings of their study are a
function of these problems of conceptualization and
measurement. However, while theologians might disagree
with social scientists on the nature of religious ortho-
doxy, the validation of the Orthodoxy Index from a
social science perspective has been sufficiently demon-
strated. There seems to be no reason to expect that the
findings reported in this study were seriously affected
by the kinds of problems raised by theologians, given
the definition prescribed by Glock and Stark.

Assuming the utility of the Religious Orthodoxy
Index it would appear that in order for the Glock and
Stark theory to provide reliable explanations, two
additional variables would have to be considered in
the African context. In the first place, it may be
necessary to consider the impact of 'professionalism'
on missionaries' attitudes and behavior and in the
second place we may need to assess the influence of the

'mission setting' on these attitudes and behavior.

Professionalism refers to the wide range of experiences which dictate the proper role of missionaries in a foreign society. It is hypothesized in this paper that this role, which we assume is learned prior to actual involvement in any given mission environment, may significantly affect the behavior of missionaries in Africa and possibly other parts of the world. In some cases, missionaries are rigorously trained for overseas service; in other cases such training is not provided. Hence, it is likely that expectations regarding the proper role of missionaries are derived, at least in part, from interaction with various individuals including returning missionaries, other religious leaders, and parents among others. In this process of interaction we posit that the prospective volunteer learns that the missionary engages in both religious and secular activities in order to spread Christianity, propagate the faith and transmit Western cultural values. As one commentator has noted, the principle object of mission activity "is simply to make God known wherever He was previously unknown."[2] The same author observes that in addition to this evangelistic task, the missionary's purpose is to

provide educational, medical and agricultural assistance.[3]
During his pre-service socialization, therefore, the missionary learns that he will be expected to engage in change oriented religious and secular activities and it seems quite possible that this socialization experience is a more important determinant of his later mission behavior than his religious orthodoxy.[4]

The second intervening variable which we believe affects missionaries' attitudes and behavior is a situational variable which we have labeled the "mission setting." This refers to the wide range of idiosyncratic and societal constraints which are indigenous to the East African people, their society, and their governments. We posit that these constraints provide both opportunities and limitations for the religious and secular change activities of the missionaries. Two examples serve to illustrate how the mission setting could intervene or alter the relationship between respondents' religious and mission orientations. First, something within this context apparently causes the respondents to be change oriented in religious as well as secular concerns. Second, within the overseas context missionaries apparently have greater opportunity to maintain

contacts with some social groupings (students, pastors, rural people) than with others (government officials, urban people). Each example suggests that structural characteristics of the mission setting as derived from cultural differences and government policy could minimize the presumed impact of the religious variable. In short, the professionalism variable suggests the proper modes of mission attitudes and behavior, while the mission setting provides the parameters within which missionaries can perform their roles.

Further study will be necessary to determine whether the two variables posited above do in fact intervene in the relationship between religious orthodoxy and mission impact. One approach which could usefully be undertaken would be an analysis of African clergy and lay Christians. One would want to ascertain whether, and to what extent, their religious beliefs are associated with their secular attitudes and behavior. If the same religious and secular variables were studied as those used in this project, then it would be possible to compare these patterns of missionary attitudes and behavior with African patterns of religious and secular interaction.

Another study which might be undertaken to investigate the impact of these variables in the African setting would be an evaluation of the Africans' perception of the missionaries' influence upon their lives. Such research would help to determine whether missionaries inculcate specific socio-political attitudes and behavior during the course of their involvement with Africans in the mission setting. A further advantage of such a project would be the collection of additional information necessary to elucidate the relationship between the religious beliefs and secular orientations of African Christians today.

These research possibilities reflect only a limited scope of the total needs in the area of religious and secular interaction. It is hoped that this modest beginning has served to clarify the basic understanding of the impact of religion on the role of missionaries as change agents in an African setting. We further hope that the questions raised in this study will be of value in analyzing the broader relationship between religions and secular interaction.

BACKNOTES

CHAPTER 1

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<u>Contemporary Changes in Traditional Societies</u> (Urbana:
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[3]Levi, "Religion and Political Development," p. 71.

[4]The concepts "social change" and "modernization" are
frequently used in the literature which discusses develop-
ing areas, but little agreement is found on their meaning.
Both concepts will be utilized in this study to refer to
the process of social transformation. In order to clarify
the connotations of these two terms, I have adopted the
definitions which Everett Rogers has employed. His defini-
tions are particularly useful because they clarify both the
<u>process of change</u> and the <u>unit of analysis</u>.

> <u>Social change</u> is the process by which alterna-
> tion occurs in the structure of a social system. The
> three steps involved in social change are (1) <u>inven-
> tion</u>, the process by which these new ideas are com-
> municated throughout a social system; and

(3) <u>consequence</u>, the sum of the changes occurring within the system as a result of the adoption or rejection of innovations.

There are two categories or types of social change: (1) <u>immanent change</u>, which occurs when invention takes place within a given social system with little or no external influence; and (2) <u>contact change</u>, which is introduced from sources external to the social system under analysis. Further, there are two types of contact change: (A) <u>selective contact change</u>, which occurs when outsiders unintentially or spontaneously communicate a new idea to members of a social system, who in turn select those ideas they wish to adopt; and (B) <u>directed contact change</u>, which is caused by outsiders who, on their own or as representatives of programs of planned change, seek to introduce new ideas in order to achieve definite programs.

<u>Modernization</u> is the process by which individuals change from a traditional way of life to a more complex, technologically advanced and rapidly changing style of life. Modernization is not identical to Europeanization or Westernization; it is not necessarily always"good" for all members of less developed countries, nor should it be operationalized as a single variable or dimension.

Modernization should be viewed as a process involving the interaction of many factors, so that more than one aspect of an individual's behavior must be measured in order to determine his status on the modernization continuum. Variables such as level of living, aspirations, literacy and education, political participation, cosmopolitism, and communication are all factors determining modernization.

Everett Rogers, <u>The Modernization of Peasant Societies</u> (New York: Free Press, 1969), p. 17-18 and 15.

[5]Lenski, <u>The Religious Factor</u>, p. 357.

[6] Ibid., p. 320.

[7] Glock and Stark, Christian Beliefs and Anti-Semitism, p. 165-171.

[8] Gary M. Maranell, "An Examination of Some Religious and Political Attitude Correlates of Bigotry," Social Forces, XLV (1967), p. 356.

[9] Kristen Wenzel, "Influence of Religious Beliefs on Images of Modernization and Missionary Attitudes toward Black Africa," p. 4-5.

[10] Kristen Wenzel, Clergymen's Attitudes Toward Black Africa: The Role of Religious Beliefs in Shaping Them (Washington: Center for the Applied Research in the Apostalate, 1971), p. 28.

[11] Hadden and Rymph, "Social Structure and Civil Rights Involvement," p. 51-61.

[12] Hadden, The Campus Clergy.

[13] Zehner, "Some Religious Beliefs and Political Behaviors of Clergymen," Chapters 3, 4, and 5.

[14] Quinley, "The Protestant Clergy and the War in Viet Nam," p. 46.

[15] Robert N. Bellah (ed.). Religion and Progress in Modern Asia (New York: Free Press, 1965), p. ix.

[16] No empirical research has explored the relationship between the various (Islamic, Christian, Separatist, or Animist) religious traditions and their adherents' world views. A comparable study of these groups would add

valuable information to the present understanding of the theoretical concerns of religious traditions in society, as well as on the process of social transformation.

[17] Karl W. Deutsch, "Social Mobilization and Political Development," American Political Science Review, LV (1961), p. 494.

[18] Historical studies which detail the involvement of missionaries in Africa include: J.F.A. Ajayi, Christian Missions in Nigeria. 1841-1891: The Making of a New Elite (Evanston: Northwestern University Press, 1965); E.A. Ayandele, The Mission Impact on Nigeria, 1842-1914: A Political and Social Analysis (London: Longmans, 1964); Charles P. Grove, The Planting of Christianity in Africa (4 vols., London: Longmans, 1948-1952); Roland Oliver, The Missionary Factor in East Africa (London: Longmans, 1952); and Kenneth S. Latourette, Christianity in a Revolutionary Age: The Twentieth Century Outside Europe (7 vols., New York: Harper and Row, 1962), V.

[19] While the total number of missionary personnel is gradually declining, this does not necessarily suggest that the growth of national churches has produced less interest on the part of churches in developed areas for continued assistance. The World Council of Churches and individual churches have argued for the need to aid in the spiritual and secular development of all modernizing areas. An analysis of the social service programs of the World Council of Churches supports this view. From 1962 to 1967 a survey of development efforts showed that (1) project lists increased; (2) more emphasis was placed on self-help and development as opposed to charity projects; (3) less emphasis was directed toward service to primarily Christian groups; and (4) there was a decided trend toward more projects in Latin America and Asia, along with fewer for Sub-Saharan Africa which had previously received greater attention. R.D.N. Dickinson, "Do Church Sponsored Projects Assist Development?", Social Research, XXXVII (1970), p. 75-76. See also R.D.N. Dickinson, "Toward a New Focus for Churches' Development Projects," Ecumenical Review, XXII (1970), p. 210-221 and Absolom L. Vilakazi, "Non-Governmental Agencies and Their Role in

Development in Africa: A Case Study," <u>African Studies Review</u>, XIII (1970), p. 193-201.

[20] The importance of these activities for African development was underscored by President Julius Nyerere of Tanzania when he invited missionaries to assume a major role in the government's nation-building program of social services in the 1966 Five-Year Development Plan. U.S. Army Handbook, <u>Tanzania</u> (1968), p. 179. See also <u>Time</u>, "Missionaries: Christ for a Changing World," XCVII (February 22, 1971), p. 90-91.

[21] Latourette, <u>Christianity in a Revolutionary Age</u>, V, p. 498.

[22] U.S. Army Handbook, <u>Kenya</u> (Washington: U.S. Government Printing Office, 1967), p. 270.

[23] _____, <u>Tanzania</u> (Washington: U.S. Government Printing Office, 1968), p. 185 and Latourette, <u>Christianity in a Revolutionary Age</u>, V, p. 468. In a MARCO, Ltd. Survey in 1964, 38 per cent of the Tanzanians interviewed claimed to be Christian.

[24] Lloyd W. Swantz, <u>Church, Mission, and State Relations in Pre- and Post Independent Tanzania (1955-1964)</u> (Syracuse: The Program of East African Studies, no date), p. 14.

[25] Paul Bohannan, <u>African Outline</u> (London: Penguin Books, 1963), p. 216.

[26] <u>Ibid.</u>, p. 215.

[27] <u>Ibid.</u>, p. 32.

[28] <u>Ibid.</u>, p. 31.

[29] <u>Ibid.</u>, p. 31-32.

[30] Stewart, _et.al._, _Traditional Societies_, p. 83.

[31] Hopkins, "Missionaries and Socio-Political Change," p. 555 ff.

[32] Coleman, "Politics of Sub-Saharan Africa," p. 278.

[33] _Ibid._, p. 284.

[34] Lenski, _The Religious Factor_, p. 8.

[35] In addition to the Weberian model where religion is an independent variable, there are two other alternative explanations for determining the interaction of religious and societal variables. Durkheim's model holds that religion is a dependent variable which is conditioned by the economic and social conditions of the milieu. From this viewpoint and the Weberian position, religious and secular forces are part of a system of causality. The difference is in the assumed influence of the two models.

A third explanation holds that religion is a correlate or predictor variable which may be independent at one time and dependent at another. In other words, an individual's religion could influence his personality orientation which would influence the role he plays in the social system. Or, the role which the individual plays in the social system could shape the value system he espouses and thus affect the religious orientation he professes. The interest in this explanation is in predicting from one's religious orientation rather than generalizing about causality.

For a discussion of the origins of religious differences see: Andrew Greeley, "The Origins of Religious Differences," _Journal for the Scientific Study of Religion_, II (1963), p. 21 ff.

[36]Lenski, <u>The Religious Factor</u>, p. 27-28; see also Martin Lipset, <u>Political Man</u>, p. 58-62.

[37]Julius Gould and William Kold (eds.), <u>A Dictionary of the Social Sciences</u> (New York: Free Press, 1964), p. 667.

CHAPTER 2

[1]No statistical data have been compiled which indicate either the number of expatriate missionaries serving in East Africa or the specific mission societies supporting missionaries there. Therefore, it is impossible to ascertain the parameters of the population necessary for a random and representative sample. The groups included in the sample are thought to be typical of the Protestant mission societies in East Africa and consequently serve our research purposes. Purposive and incidental sampling procedures are discussed in J. P. Guilford, <u>Fundamental Statistics in Psychology and Education</u> (New York: McGraw-Hill, Inc., 1965), p. 141-142.

[2]Missionary Research Library, <u>North American Protestant Ministries Overseas Directory</u> (Waco, Texas: Word Books, 1968).

[3]The research design called for including all missionaries from each cooperating mission society from the United States and Canada and from the Australian Church Mission Society and the British United Society for the Propagation of the Gospel. A research grant was generously funded by the Graduate School at the University of Kentucky to carry out the design, based upon postage rates quoted by postal officials in Lexington, Kentucky. The questionnaire packets were then assembled and addressed for mailing. However, when the packets were taken to the post office, the officials decided the originally quoted price was incorrect. They finally decided that the correct postage was 40 per cent above their initial price.

I was then forced to cut down on the number of respondents in the study. My solution was to include respondents from the twelve missionary societies listed in the text. These societies were chosen for the following reasons: (1) the individual missionaries were supported by societies which have substantial programs in operation in East Africa; (2) they were thought to possess a diversity of theological beliefs ranging from conservative to liberal; and (3) they provided a sufficiently large cross-national representation to enable us to analyze the effect of national differences between the American and non-American respondents.

[4]A brief note will suffice in this chapter to indicate the general procedures for indexing and scaling techniques. For indices, such as the Religious Orthodoxy Index, the respondents were asked to respond to a series of questions. Each question had a "correct" and a number of "incorrect" answers; the "correct" answers were summed, creating an aggregate index score for the particular variable. The attitude scales, however, have no "correct" or "incorrect" responses. Rather the respondents were given a series of attitudinal statements to which they indicated agreement or disagreement, and the intensity with which they held these feelings. These items are commonly referred to as Likert-type scale questions. For each series of items which formed a scale, we summed the individual responses giving each respondent a total scale score. We then subjected these scale items to an item analysis to determine whether each item contributed to the over all measure of the attitude continuum. In practice, this meant that if a person's response to several items classified him as a "high" scorer, then his response on each individual item should also fall into the "high" category. Only those items which consistently discriminated between "high" and "low" scales were included in the final scales. For a discussion of this technique, see William Goode and Paul Hatt, Methods in Social Research (New York: McGraw-Hill, Inc., 1952), p. 275-276. Another advantage of this measure of internal consistency is that it may be interpreted as evidence of construct validity for the scales. This rationale is developed in Lee J. Cronbach and P.E. Meehl, "Construct Validity in Psychological Tests," Psychological Bulletin, No. 52 (1955), p. 281-302 and also in Goode and

Hatt, Methods in Social Research, p. 237. In addition to
the measure of internal consistency, the previous use of
each of the scales provides supplemental support for the
validity of the scales.

[5] William Buchanan, Understanding Political Variables
(New York: Charles Scribner and Sons, 1969), p. 113.

[6] Hubert Blalock, Social Statistics (New York: McGraw-
Hill, 1960), p. 228.

[7] Charles Y. Glock and Rodney Stark, American Piety:
The Nature of Religious Commitment (Berkeley and Los
Angeles: University of California Press, 1968); Morton B.
King, "Measuring the Religious Variable: Nine Proposed Di-
mensions," Journal for the Scientific Study of Religion, IX
(1967); Morton B. King and Richard A. Hunt, "Measuring the
Religious Variable: Amended Findings," Journal for the
Scientific Study of Religion, XI (1969); Benton Johnson,
"Theology and the Position of Pastors on Public Issues,"
American Sociological Review, XXXII (1967); and Gerhard
Lenski, The Religious Factor: A Sociologist's Inquiry
(New York: Anchor Doubleday Books, 1963).

[8] Charles Y. Glock and Rodney Stark divide their multi-
dimensional framework into the five following dimensions:
(1) religious beliefs, which include one's theological out-
look and his acknowledging the truth of basic tenets;
(2) religious practices, which include acts of public wor-
ship and private devotion; (3) religious experiences, which
include expectations of some subjective knowledge of
reality; (4) religious knowledge, which includes expecta-
tions of a minimum amount of information about the basic
tenets of the faith; and (5) the consequences of religios-
ity, which include the effects of religious beliefs, prac-
tices, experiences and knowledge in an adherent's day-to-
day life. From this analytical framework, only two of the
dimensions were of interest for our study. The first was
the religious beliefs dimension and the other was the con-
sequences of religiosity, especially as religious beliefs
affect the adherent's daily life. Charles Y. Glock and

Rodney Stark, <u>American Piety: The Nature of Religious Commitment</u> (Berkeley and Los Angeles: University of California Press, 1968), p. 14-16.

[9]This assumption is suggested by many authors, but is stated most explicitly in Glock's and Stark's empirical research. See Rodney Stark and Bruce Foster, "In Defense of Orthodoxy: Notes on the Validity of an Index," <u>Social Forces</u>, XLVIII (1970), p. 383 ff.

[10]Lenski, <u>The Religious Factor</u>, p. 24-25 and Paul Zehner, "Some Religious Beliefs and Political Behavior of Clergymen from Nine Denominations in Chicago" (unpublished Ph.D. Dissertation, Northwestern University, 1967).

[11]Glock and Stark, <u>American Piety</u>, p. 22.

[12]Stark and Foster, "In Defense of Orthodoxy," p. 386.

[13]For a particularly interesting discussion of one aspect of this, see Glock and Stark, <u>Christian Beliefs and Anti-Semitism</u> (New York: Harper and Row, 1965), Chapter 10.

[14]Glock and Stark, <u>American Piety</u>, p. 57-64.

[15]Previous studies which have employed the Orthodoxy Index have not dichotomized the responses as in our study. Their samples were sufficiently large and varied that data could be reported for each of five categories. For one empirical comparison, see Table 4 in the text.

[16]Lenski, <u>The Religious Factor</u>, p. 57.

[17]Glock and Stark, <u>Christian Beliefs and Anti-Semitism</u>, p. 14-15.

[18]Glock and Stark, <u>American Piety</u>, p. 61.

[19]Stark and Foster, "In Defense of Orthodoxy," p. 388-389.

[20]Ibid., p. 389.

[21]Ibid., p. 391-392.

[22]Ibid., p. 391.

[23]Fred Greenstein, Children and Politics (New Haven: Yale University Press, 1965); Angus Campbell, et. al., The American Voter (New York: John Wiley and Sons, 1960); and Gabriel Almond and Sidney Verba, The Civic Culture (Princeton: Princeton University Press, 1963).

CHAPTER 3

[1]Benton Johnson, "Theology and the Positions of Pastors on Public Issues," American Sociological Review, XXXII (1967), p. 433 ff.; and Charles Y. Glock and Rodney Stark, Religion and Society in Tension (Chicago: Rand McNally, 1965), p. 224.

[2]Harold E. Quinley, "The Protestant Clergy and the War in Vietnam: Belief Patterns and Social Activities within the Ministerial Profession," Public Opinion Quarterly, XXXIV (1970), p. 43-52; Gary M. Maranoll, "An Examination of Some Religious and Political Attitude Correlates of Bigotry," Social Forces, XLV (1967), p. 356; and Daniel R. Lutzker, "Internationalism as a Predictor of Cooperative Behavior," Journal of Conflict Resolution, IV (1960), p. 426-430.

[3]Paul Zehner, "Some Religious Beliefs and Political Behaviors of Clergymen from Nine Denominations in Chicago" (unpublished Ph.D. Dissertation, Northwestern University, 1967), p. 88-111.

[4]
G. McLeod Bryan, "Religious Developments in Africa," in John H. Hallowell (ed.), <u>Development for What</u>? (Durham: Duke University Press, 1964); and Zehner, "Some Religious Beliefs and Political Behaviors of Clergymen," p. 88-111.

[5]
The source of the Political Conservatism-Liberalism Scale was: Douglas St. Angelo and James W. Dyson, "Personality and Political Orientation," <u>Midwest Journal of Political Science</u>, XII (1968), p. 213.

[6]
The scaling procedure used on this and the other attitudinal scales is an item analysis technique based on selecting items which yield an internally consistent scale. The problem in attitude scale construction is to find items which will consistently separate those respondents who are "lows" from the "highs". The consistent or discriminating items are found by comparing the respondents scoring in the lowest quartile and those in the highest quartile and subjecting these scores to a "t" test. For each scale item used in this study, the "t" value is significant at or above the .001 level.

The "t" values for the Political Conservatism-Liberalism Scale items are: 1) 7.444; 2) 13.557; (3) 18.339; 4) 7.343.

[7]
The reason the attitudinal variables were dichotomized, rather than trichotomized, was due to the marginal totals. Because we wanted to use various control variables, and because the respondents were predominantly highly orthodox, we would not have had sufficiently large cells to interpret the impact of the control variables for the less orthodox group. Once the decision was made to dichotomize the scales, we were faced with a decision about determining the cutting point. The procedure we adopted was based on the average response rate to the individual scale items. We attempted to cut the scale scores so that the respondents would be divided into groups which corresponded to the average response pattern on the individual items.

However, coding procedures for scale scores allowed us only to approximate the exact percentage of respondents whom we categorized into one of the two scale positions. Each respondent was given a total scale score. As a number of respondents' scores were clustered on one particular value, this made it impossible to cut the scale scores so that the exact number of "liberals" or "conservatives" were placed into their "proper" category. It should be remembered that cutting points designate a relative location on an attitude continuum rather than an absolute location.

Based upon the average of "conservative" and "liberal" responses to the scale items, we sought to place 48 per cent of the respondents into the "conservative" category and 52 per cent into the "liberal" category. The closest approximation to this percentage distribution was 44 and 56 per cent in the respective categories.

[8] Gerhard Lenski, The Religious Factor (New York: Anchor Doubleday, 1963), p. 57.

[9] Ibid., p. 8.

[10] The source of the Internationalism-Isolationism Scale was: Daniel Lutzker, "Internationalism as a Predictor of Cooperative Behavior," Journal of Conflict Resolution, IV (1960) p. 426-430.

[11] The "t" values for the Internationalism-Isolationism Scale items are: 1) 7.306; 2) 12.260; 3) 13.880; 4) 11.601; 5) 16.291; 6) 8.771; 7) 7.931.

[12] The closest approximation to the 57 and 42 per cent distribution of "internationalists" and "isolationists" was 63 and 37 per cent respectively.

[13] Lester Milbrath, Political Participation: How and Why Do People Get Involved in Politics? (Chicago: Rand McNally, 1965), p. 18.

[14]It should be noted that the missionary respondents express greater interest in political activities than the actual rates of participation by Americans for comparable activities. See Milbrath, _Political Participation_, p. 19. The difference between "interest" and "actual participation" in political activities may be accounted for by the difference between an attitudinal and a behavioral measure. People may express a strong interest in political participation, but some would not actually engage in such activities. We feel our data do not provide evidence that missionaries are more interested in political activities than comparable national groups, though they may be.

[15]The source of the Political Efficacy Scale was: Angus Campbell, Gerald Gurin, and Warren Miller, _The Voter Decides_ (Evanston: Row Peterson & Co., 1954) p. 187-189.

[16]Albert Bacdayan, Department of Anthropology, University of Kentucky, has explored this question and had shared his observations in correspondence and personal discussions.

[17]Any discussion of political alienation raises numerous theoretical and conceptual problems. Sources which support the interpretation in our analysis include: Marvin E. Olsen, "Two Categories of Political Alienation," _Social Forces_, XLVII (1969), p. 288-299; Joel D. Aberbach, "Alienation and Political Behavior," _American Political Science Review_, LXIII (1969), p. 86-99; and John P. Robinson and Phillip R. Shaver, _Measures of Social Psychological Attitudes_, Appendix B (Ann Arbor: Institute of Social Research, University of Michigan, 1969), p. 161-210.

For another interpretation, see the following: Allen Schick, "Alienation and Politics," a paper presented at the American Political Science Association meeting, 1964; Melvin Seeman, "On the Meaning of Alienation." _American Sociological Review_, XXIV (1959), p. 783 791; Kendall L. Baker, "Political Alienation and the German Youth," _Comparative Politics_, III (1970), p. 117-130; and Kenneth Keniston, _The Uncommitted: Alienated Youth in American_

Society (New York: Harcourt, Brace and World, Inc., 1965).

[18]Olsen, "Political Alienation," p. 292. We do not include in our discussion Olsen's second element of political alienation which stems from political discontentment. The items for this scale were not included in our survey and our failure to discuss this second dimension is not meant to minimize its importance or relevance.

[19]Ibid., p. 291.

[20]The "t" values for the Political Efficacy Scale items are: 1) 11.035; 2) 21.792; 3) 7.042; 4) 20.994.

[21]The closest approximation to the 68 and 32 per cent distribution of "politically efficacious" and "politically incapable" respondents was 64 and 36 per cent respectively.

[22]Gabriel Almond and Sidney Verba, The Civic Culture (Princeton: Princeton University Press, 1963), p. 481.

CHAPTER 4

[1] Kristen Wenzel, Clergymen's Attitudes Toward Black Africa (Washington: Center for Applied Research in the Apostolate, 1971), p. 78 ff.

[2]Harmon Zeigler, The Political World of the High School Teacher (Eugene, Oregon: The Center for the Advanced Study of Educational Administration, 1966), p. 14-16.

[3]This hypothesis, as well as those on participation in community development activities and perception of religious secular impact, is derived from the theoretical framework and from personal experiences with missionaries in East Africa. Both the theory and experience suggested important differences between the two religious groups. For one study

which considers the direction ᵉ change generally, see
John Barnabas, "Review Article: The Role of Christians in
Development," <u>International Review of Missions</u>, LVIII
(1969), p. 457 ff. .

[4]Several studies consider this hypothesis in general
terms, but lack consensus on the determinants of such
activities. For instance, see articles by G.M. Setiloane,
R.M. Somasckhar, and John H. Bryant in <u>International Re-
view of Missions</u>, LIX (1970), for general discussion. See
also M. Searle Bates, "What Do Missionaries Really Do?"
<u>Union Seminar Quarterly Review</u>, XV (1968), p. 40. The
latter stresses the activist role missionaries have
played in secular activities and conflict on the mission
field.

[5]Erasto Mugu, "The Impact of Western Christian
Leadership on the Development of Leadership Groups in
East Africa" (unpublished Ph.D. dissertation, New School
for Social Research, 1967), p. 227 ff.

[6]The source of the Colonial-Accommodative Scale was:
Wenzel, <u>Clergymen's Attitudes Toward Black Africa</u>, p. 61-
64.

[7]The "t" values for the Colonial-Accommodative Scale
items are: 1) 5.735; 2) 7.521; 3) 5.583; 4) 8.561;
5) 4.261; 6) 10.893; 7) 12.051; 8) 11.582; 9) 17.060;
and 10) 6.273.

[8]The closest approximation to the 35 and 65 per cent
distribution of "colonial" and "accommodative" response
patterns was 43 and 57 per cent respectively.

[9]The source of the Attitude Toward Change Scale was:
Zeigler, <u>The Political World of the High School Teacher</u>,
p. 14-15. The role perception measure was adapted from
the role orientation concept employed by John C. Wahlke
and his associates. See John C. Wahlke, <u>et.al.</u>, <u>The Leg-
islative System</u> (New York: Wiley and Sons, 1962). We

employed a different role scheme than that commonly associated with the studies of legislative bodies, however.

[10]Zeigler, The Political World of the High School Teacher, p. 14; Paul Zehner, "Some Religious Beliefs and POlitical Behaviors of Clergymen from Nine Denominations in Chicago" (unpublished Ph.D. dissertation, Northwestern University, 1967), p. 147; and Milton Rokeach, The Open and Closed Mind (New York: Basic Books, Inc., 1960), p. 10, 183, and 289.

[11]The "t" values for the Attitude Toward Change Scale items are: 1) 11.728; 2) 9.084; 3) 12.390.

[12]The arbitrary manipulation of data can lead one to distorted and spurious relationships. To ensure that our cutting procedure did not lead us to incorrect conclusions, we trichotomized the Attitude Toward Change Scale to ascertain whether we had obsfuscated some relationship. We found that even when trichotomized, no relationship was found between the religious groups and their attitude toward change. Thus we felt justified in dichotomizing the data for analysis so that we could have reasonable large cells when controlling for the social situation.

[13]We have not introduced control variables into the relationship between religious orthodoxy and the respondents' role perception because of small cell sizes. The sizes are directly related to the way in which the data is cut. On this dependent variable, we divided the responses into four categories rather than the dichotomized categories used elsewhere. This had the effect of spreading out the data to make further analysis impractical.

[14]We have not introduced control variables into the relationships between religious orthodoxy and respondents' perception of giving advice to Africans. The skewed nature of the responses made it impractical to attempt further analysis.

CHAPTER 5

[1]It is important to note that this study did not measure, nor attempt to measure, the missionary respondents' impact as change agents. We did develop indicators of salient dimensions of the religious, citizenship, and mission orientations which we assumed would influence the nature of the missionaries' impact. From these three dimensions, we sought to make inferences about potential impact on the mission field.

[2]C. G. Baeta (ed.), Christianity in Tropical Africa (London: Oxford University Press, 1968), p. 13.

[3]Ibid., p. 13.

[4]For an excellent review of the sociological aspects of mission activities and strategies see: David R. Heise, "Prefatory Findings in the Sociology of Missions," Journal for the Scientific Study of Religion, VI (1967), p. 49-58.

APPENDIX I

COVER LETTER*

Dear Missionary:

Several years ago while teaching in a mission school in
East Africa, I developed an interest in the contributions
which missionaries have made toward social change in Africa.
Now that I have had an opportunity to explore that interest
further, it has become apparent that the role of missions in
developing societies has either been largely ignored or
largely misunderstood by scholars. I believe it is fair to
state that an anti-religious bias accounts for this fact.

As a result of these observations, I am undertaking a
study of Protestant missionaries to analyze their religious
and social involvement in Africa. Both lay and ordained
missionaries from societies in Australia, Britain, Canada,
and the United States are included in the study. Approxi-
mately 500 missionaries in the field, on furlough, or who
have recently terminated service will receive this question-
naire.

I invite you to participate in this research project.
The enclosed questionnaire asks a number of questions about
your religious beliefs and activities and social attitudes
and behavior. Your answers will provide the information for
a better understanding of the Christian missionary's con-
tribution in Africa. The research is being directed by pro-
fessors in the departments of sociology, economics, and the
School of Diplomacy, and will be the basis for a Ph.D. dis-
sertation.

Your mission society has cooperated in this project by
supplying names and addresses of missionaries like yourself
whom they support. Various mission society officials have
offered encouragement by suggesting the need for such a
study, and by expressing an interest in the research find-
ings. You and your mission society will receive a copy of

the research for your assistance and cooperation. Your answers will, of course, remain completely anonymous, and your responses will never by linked with your name.

Having lived overseas, you can appreciate the problems involved in getting prompt returns on mailings to participants overseas. If you will complete the questionnaire as soon as possible--preferably within three or four days--it may be possible to complete the project by May. A self-addressed envelope and international postage coupons (which can be exchanged for the correct East African postage) are enclosed in the packet. General instructions for completing the questionnaire are provided on the reverse side of this page.

Thank you for your help. Your contribution toward assessing the missionaries' role in developing areas should have significance for missions and sociologists alike. I hope you enjoy filling out the questionnaire.

Sincerely yours,

Kenyon N. Griffin

KNG:lg

GENERAL INSTRUCTIONS

HOW MUCH TIME TO SPEND?

(1) I suggest you pace yourself to finish in one hour. Fifty missionary colleagues have already completed a similar, though longer questionnaire in that time. (Some finished in 40 minutes; one took two hours.)

ANSWER ALL THE QUESTIONS!

(2) It is important to answer each question.

(3) Most can be answered by circling a numbered response. Please use the response which is closest to your own view. Some questions allow a "None of these represents..." or an "Uncertain" response.

(4) A few questions require you to write out answers; your thoughtful comments briefly stated will be extremely valuable for this research.

(5) There are no "right" or "wrong" answers to any of these questions. Your frank opinion is desired though.

(6) If you are on furlough, please answer the questions as if you were in the field.

RETURNING THE QUESTIONNAIRE.

(7) Postage costs are extremely high. In order to economize, the questionnaire has been designed so that you indicate your responses in the margin with the exception of page 13.

PLEASE RETURN ONLY THE MARGINS PLUS THE LAST SHEET!!!!

(8) When you finish, please tear out pages 1 to 12. You will find the left margin is perforated to assist in this task.

(9) Please return, in the self-addressed envelope, only the margins where your answers are recorded and page 13.

(10) Enclosed are 3 international postage coupons which you can exchange for a ½ oz. air mail stamp at any East African post office. These coupons are found on page 13. Thank you.

SURVEY INSTRUMENT

RELIGIOSITY: THE FOLLOWING QUESTIONS EXPLORE DIFFERENT
AREAS OF RELIGIOUS BELIEF, RELIGIOUS DOCTRINES AND
THEOLOGICAL POSITIONS.

1. Which of the following statements comes <u>closest</u> to ex-
    pressing what you believe about God? (Please circle
    only one.)

    1 I know God really exists and I have no doubts about it.
    2 While I have doubts, I feel that I do believe in God.
    3 I find myself believing in God some of the time, but
       not at other times.
    4 I don't believe in a personal God, but I do believe
       in a higher power of some kind.
    5 I don't know whether there is a God and I don't be-
       lieve there is any way to find out.
    6 I don't believe in God.
    7 None of the above represents what I believe about God.

2. Which of the following statements comes <u>closest</u> to ex-
    pressing what you believe about Jesus? (Please circle
    only one.)

    1 Jesus is the Divine Son of God and I have no doubts
       about it.
    2 While I have some doubts, I feel basically that Jesus
       is Divine.
    3 I feel that Jesus was a great man and very holy, but
       I don't feel Him to be the Son of God any more than
       all of us are children of God.
    4 I think Jesus was only a man, although an extra-
       ordinary one.
    5 Frankly, I'm not entirely sure there really was such a
       person as Jesus.
    6 None of the above represents what I believe about Jesus.

3. Which of the following theological positions do you
   feel closest to?

1 SECULAR
2 EXISTENTIAL
3 NEO-LIBERAL
4 NEO-ORTHODOX
5 CONSERVATIVE EVANGELICAL
6 FUNDAMENTALIST
7 I do not feel close to any of these theological
   positions.

For each of the religious beliefs listed below, would you
please indicate whether you personally believe them to be:

```
┌────── LITERALLY TRUE
│  ┌─── TRUE IN A SYMBOLIC SENSE
│  │  ┌ PROBABLY NOT TRUE AT ALL
│  │  │ DEFINITELY NOT TRUE
│  │  │ │
```

1	2	3	4	4.	There is life beyond death.
1	2	3	4	5.	Jesus was born of a virgin.
1	2	3	4	6.	The Devil actually exists.
1	2	3	4	7.	Jesus walked on the water.
1	2	3	4	8.	Man cannot help doing evil.
1	2	3	4	9.	A child is born into the world already guilty of sin.

Please read each of the items listed below and decide
whether you think these groups face barriers for salvation:

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┌────── PROBABLY PREVENTS SALVATION
│  ┌─── DEFINITELY PREVENTS SALVATION
│  │  ┌ PROBABLY HAS NO INFLUENCE ON SALVATION
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1	2	3	10.	Being of the Roman Catholic faith.
1	2	3	11.	Being of the Islamic faith.
1	2	3	12.	Being of the Jewish faith.
1	2	3	13.	Being completely ignorant of Jesus.

COMMON CONCERNS

The items below are attitude statements evaluating your feelings about different aspects of contemporary life. There are no "right" or "wrong" answers. Each statement expresses a general view of a problem or issue. For each statement, indicate the position which most nearly represents your own view by circling the appropriate response. The responses are designated after each statement by abbreviations of the five choices. The responses and abbreviations are shown below.

SD	D	UNC	A	SA
STRONGLY DISAGREE	DISAGREE	UNCERTAIN UNDECIDED	AGREE	STRONGLY AGREE

(These responses are not included after each question due to space considerations.)

14. Christians should be more concerned with the qualities of human experience commonly called secular rather than with manifestations of religion in creeds and church institutional structures.

15. If man would only treat his brother as Christ taught, social ills would take care of themselves.

16. It is not as important to worry about life after death as about what one can do in this life.

17. It would be better if the church were to place less emphasis on individual sanctification and more on bringing human conditions into conformity with Christian.

18. A Christian's secular and religious concerns are so closely intertwined that it is difficult to separate the two.

19. Christian missionaries should devote less time to the fight against "poverty, ignorance, and disease"; rather they should devote their time and energies to spreading the "spiritual gospel".

20. Although one is stronger than the other, there is part of me which believes in religion and part of me which does not.

21. I would say that the best thing is to be proper in behavior and not really loosen up in social situations.

22. It is best not to ever let others see how you really feel about something.
23. A person should be forward and speak his mind in all social situations.
24. It is best to bring up children by continually telling them what they should and should not do.
25. People like me in my home country have very little to say about what the government does.
26. Voting is one way that people like me in my home country can have some sort of say about what our government will do.
27. Politics and government usually seem so complicated that a person like me in my home country can't really understand what's going on.
28. Nothing I have ever done while in my home country seems to have had any effect upon what happened in politics there.
29. The government in my home country should try to give every citizen there a chance to live in decent housing.
30. Every able-bodied citizen on welfare should be made to work by the government in my home country.
31. The government in my home country ought to try to help every citizen who wants to work to get a job.
32. If crime is to be controlled in my home country, the police will have to be allowed to use more force than is now allowed in dealing with people there.
33. It's better to stick to what you have than to be trying new things you really don't know about.
34. If you try to change things very much, you usually make them worse.
35. I'd want to know that something would really work before I'd be willing to take a chance on it.
36. Too many people in the world today are spending their money on unnecessary things, instead of saving or investing it for the future.
37. What people really need is a return to the simple virtues of individual initiative and self-reliance.
38. Thrift, frugality, and industriousness are the most important traits a man should develop.
39. A man can't be respected unless he's worked hard for some important goal.
40. Obedience and respect for authority are the most important virtues children should learn.

41. What youth needs most is strict discipline, rugged determination, and the will to work and fight for family and country.
42. People should take care of themselves more instead of always asking the government to help them out.
43. There will always be wars because, for one thing, there will always be nations who ruthlessly try to grab more than their share.
44. Sending food and badly needed supplies to other nations will do more to maintain stable international relations than will policies of increasing a nation's military strength.
45. Underdeveloped areas should be helped through U. N. agencies like the World Health Organization and UNESCO.
46. The United Nations should be strengthened by giving it control of the armed forces of all the member nations.
47. A person who loves his fellow man should refuse to engage in any war, no matter how serious the consequences to his country may be.
48. In the interest of permanent peace, each nation should be willing to settle absolutely all differences with other nations within the framework of a world government.
49. Patriotism and loyalty are the first and most important requirements of a good citizen.
50. The historic churches must enter into fellowship with the independent churches and sects in East African countries.
51. The traditional music in East Africa should be replaced rather than developed for liturgical services.
52. The church in East Africa should cooperate with the government.
53. The church in East Africa should operate pilot projects which minister to the needs of the poor, aged, mentally ill, to family discord, and to social welfare projects which the governments are unable to provide at this time.
54. The church has a moral right to challenge the state, if necessary, on methods used to achieve the ends of national well-being.
55. The most important task of the church in East Africa today is preaching the Word of God even to the exclusion of becoming involved in educational and/or social work.

56. Old marriage traditions must be corrected and laws, endorsed both by church and state, instituted in East Africa.

57. Anthropology, linguistics, etc., are not necessary for missionary preparation. What is necessary is common sense and faith.

58. The churches have little to gain by participating in in ceremonies still meaningful to traditional life, such as libations, initiation rites, etc.

59. Liturgical change should be directed and developed by the indigenous people themselves.

PERSONAL INFORMATION: WE WOULD LIKE TO HAVE SOME INFORMATION ABOUT YOURSELF AND YOUR FAMILY. PLEASE BE AS ACCURATE AS POSSIBLE AND PLEASE COMPLETE ALL QUESTIONS.

M   F   60. What is your sex? (Please circle one.)
W   B   O   61. What is your race? (Please circle abbreviation of White, Black, Oriental.)
_____   62. What is your age? (Please write in blank.)
            63. What is your marital status? (Please circle.)
    1 - - - - - Single
    2 - - - - - Married
    3 - - - - - Widowed, Separated or Divorced
_____   64. Where did you grow up as a child? (Please
_____   write in state or province and country.)
         , 65. Which of the following best describes where
                 you lived during most of the time while you
                 were growing up? (Please circle one.)
    1 - - - - - On a farm or in rural community (up to 5,000
                 population).
    2 - - - - - In a small or medium size town (5,000 to
                 25,000).
    3 - - - - - In a moderate size city (25,000 to 150,000).
    4 - - - - - In a large city or suburb (more than 150,000).
_____   66. With what mission society are you affiliated?
                 (Please answer in margin.)
_____   67. With what religious denomination are you
                 affiliated? (Please answer in margin.)

68. What educational level have you attained?
    (Please circle one.)
1 - - - - - Secondary, high school graduate or less.
2 - - - - - Technical training (formal or informal).
3 - - - - - Some college or university.
4 - - - - - College or university graduate.
5 - - - - - Bible College Training.
6 - - - - - Some seminary training or graduate school
    training.
7 - - - - - Professional or graduate degree.
    Please specify (M.D., R.N., D.D.S., B.D.,
    Th.D., M.A., Ph.D., etc.)

69. What educational level did your father attain?
    (Please circle one.)
1 - - - - - Elementary education or less.
2 - - - - - Secondary, high school or less.
3 - - - - - College, university or less.
4 - - - - - Graduate school or professional training.
5 - - - - - Not applicable/don't know.

70. What was your father's occupation when you
    were growing up? (Please write in your answer.)

71. Much is said about social class these days.
    Which of the following groups best describes
    your parents during the time when you were
    growing up?
1 - - - - - Upper class.
2 - - - - - Middle class.
3 - - - - - Working class.
4 - - - - - Lower class.

72. In which country are you now serving?
1 - - - - - Kenya.
2 - - - - - Tanzania.

73. Are you serving as a special or short term
    missionary, or as a regular term missionary?
1 - - - - - Special-short term.
2 - - - - - Regular-long term.

74. For some, service as an overseas missionary is
    comparatively short term service. Others,
    however, see it as a lifetime work. How much
    longer do you plan to remain in East Africa as
    a missionary?
1 - - - - - Less than two years.
2 - - - - - 2 to 5 years.
3 - - - - - As long as there is need.

75. How many years have you served as a missionary in East Africa?

1- - - - - Less than two years.
2- - - - - 2 to 5 years.
3- - - - - 6 to 10 years.
4- - - - - 11 years or more.

76. Which of the following best describes the location where you are now serving?

1- - - - - Village or rural area.
2- - - - - Small town.
3- - - - - Regional town.
4- - - - - In or close to capital city.

77. People overseas are so actively involved in many functions that it is frequently difficult for them to follow events in their home countries closely. How often are you able to follow social, economic and political events in your home country? (Include radio, TV, and news publications.)

1- - - - - Frequently (every day).
2- - - - - From time to time (several days each week).
3- - - - - Seldom (once a week).
4- - - - - Don't follow events there (less than once a week).

78. Do you regularly read newspapers, news magazines, or other news publications from your home country or other overseas countries?

1- - - - - No.
2- - - - - Yes.

_____ If YES, please specify by title the ones you
_____ read most regularly, and are your most impor-
_____ news sources.

79. Generally speaking, do you identify yourself with one particular political party in your home country, or do you shift around, or are you an independent?

1- - - - - Identify with political party.
2- - - - - Shift around.
3- - - - - Independent.
4- - - - - No political identity.

_____ 80. The names of major political parties partici-
code   pating in the last general or presidential
             elections in Australia, Britain, Canada, and
             the United States are given below. Please
             select the party with which you identify most
             closely, then write the code number in the
             blank at the left.

Australia	Britain	Canada	United States
01 Australian	11 Conservative	21 Liberal	31 Democratic
02 Country Party	12 Labour Party	22 Progressive-Conservative	32 Republican
03 Liberal Party	13 Liberal Party	23 Other Party	33 American Independent Party
04 Other Party	14 Other Party		34 Other Party

81. How important do you consider the outcome of
    this last election to be for your home country?
1- - - - - Very important.
2- - - - - Somewhat important.
3- - - - - Of very little importance.

When you return to your home country you will have, by virtue
of your overseas experience, a much broader view of world
problems than most of your fellow countrymen. We want to ask
several questions about how you plan to use this experience.

82. Would you consider running for elected public
    office?
1- - - - - Yes
2- - - - - No

83. Would you consider working for a political
    party?
1- - - - - Yes
2- - - - - No

84. Would you talk to groups of people regarding
    their political participation, like encouraging
    them to vote, as long as it is a non-partisan
    way?
1- - - - - Yes
2- - - - - No

MISSION ORIENTATION: THE ITEMS BELOW ASK ABOUT WHAT YOU DO AS A CHRISTIAN MISSIONARY. THIS INFORMATION WILL GIVE A BROAD VIEW OF MISSIONARY INVOLVEMENT AS WELL AS YOUR OWN PERSPECTIVE OF "MISSION".

85. Are you an ordained minister?
1-----Yes
2-----No

86. Do you have a specific job title in your mission organization?
1-----Yes
2-----No

87. What has your work actually been during your mission assignment? Please <u>rank</u> the tasks below in order of total time spent. You may either write in the code number of the appropriate categories <u>or</u> write in other categories which better describe your work in the blanks at the left.

_____ 1
_____ 2
_____ 3

01 Administrator (for mission activities).
02 Agriculturist.
03 Bible School Teacher.
04 Community Development Worker.
05 Medical Doctor (M.D., D.D.S., etc.).
06 Medical Technician.
07 Nurse.
08 Religious Education Worker.
09 Pastor/Evangelist
10 Teacher (including educational administrator).
11 Skilled Technician (builder, etc.).
12 Social Worker.

WE ARE INTERESTED IN YOUR INVOLVEMENT IN COMMUNITY DEVELOPMENT ORGANIZATIONS IN EAST AFRICA. THE QUESTIONS BELOW ASK IF YOU ARE AND IF YOU WOULD BECOME INVOLVED UNDER DIFFERENT CIRCUMSTANCES.

88. Do you participate actively in any voluntary organizations (either religious or secular) which have as one of their major purposes community development or community improvement?
1-----No
_____ 2-----Yes   If YES, how many?

89. Would you hold a position of leadership in an organization involved in community development, if asked by the people in the organization?

1- - - - - No
2- - - - - Yes
3- - - - - Depends
4- - - - - Don't know

90. Would you help organize, or perhaps even take the initiative in organizing a community development organization?

1- - - - - No
2- - - - - Yes
3- - - - - Depends
4- - - - - Don't know

91. Would you encourage the East African people with whom you come in contact to participate in a community development organization?

1- - - - - No
2- - - - - Yes
3- - - - - Depends
4- - - - - Don't know

92. Do you follow newspaper and radio accounts of the social, economic and governmental affairs in the East African country where you serve? How often would you say you follow them?

1- - - - - Every day
2- - - - - Several days a week
3- - - - - Once a week
4- - - - - Less than once a week

93. Please list the East African newspapers and news magazines which you read regularly.

It is generally assumed that the missionary's task is to work himself out of a job. In this capacity he can become a resource person for those people with whom he may come in contact. Two general questions below explore this capacity with six different groups. You are asked to respond to how often you have provided advice to each of the various groups for each question.

Have individuals in any of the following groups sought out your advice on spiritual or religious matters during the last year? How often would you say?

```
┌─────────── FREQUENTLY
│ ┌───────── FROM TIME TO TIME
│ │ ┌─────── SELDOM
│ │ │ ┌───── NO, NEVER
```

1 2 3 4   94. Urban, non-farm peoples.
1 2 3 4   95. Rural, farm peoples.
1 2 3 4   96. Students.
1 2 3 4   97. Church leaders.
1 2 3 4   98. Local government officials.
1 2 3 4   99. National government officials.

Have individuals in any of the following groups sought out your advice on community development or social services (education, health, agriculture, and related matters) during the last year? How often would you say?

```
┌─────────── FREQUENTLY
│ ┌───────── FROM TIME TO TIME
│ │ ┌─────── SELDOM
│ │ │ ┌───── NO, NEVER
```

1 2 3 4   100. Urban, non-farm peoples.
1 2 3 4   101. Rural, farm peoples.
1 2 3 4   102. Students.
1 2 3 4   103. Church leaders.
1 2 3 4   104. Local government officials.
1 2 3 4   105. National government officials.

106. As a missionary you are engaged in many activities which are undoubtedly important to you and to the people with whom you work. (1) Please tell us what you feel is the most important activity in which you participate as a missionary. (2) Please explain briefly why this activity is important to you.
Most important activity?
Why is activity important?

107. We are interested in why you decided to become a missionary and go to East Africa. Would you please explain what factors influenced your decision?

FOLLOW-UP LETTER

Dear Missionary:

Several weeks ago I sent you a questionnaire which explored various aspects of your religious beliefs, social concerns, and mission involvement. This questionnaire was sent to approximately 500 American, Australian, British, and Canadian missionaries who either are serving or who have served recently with various cooperating Protestant groups in East Africa.

The purpose of the research is to gather information which will provide a basis for understanding the role of Christian missionaries in the process of social change. There is special concern with the religious and social beliefs which the individual brings to the mission field, and in the ways in which he finds expression for these beliefs.

I am writing now to express my appreciation to you for completing and returning the answer sheets. In the event that you have not yet found time to complete the task, I would like to encourage you to do so at your earliest convenience.

The importance of this research is supported by a statement made by a mission official regarding the role of missions and social change: "Christian missions were in the development game long, long before anyone else was thinking about it." Rather than assessing the historical contribution of missions, this study approaches the question by asking the individual missionaries to participate in a contemporary assessment of their role in social change.

When the information has been summarized, I will send you a copy of the report. Thank you again for your assistance. Best wishes in your work.

Sincerely yours,

Kenyon N. Griffin

KNG:lg

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BIOGRAPHICAL SKETCH

Kenyon N. Griffin was born in Natoma, Kansas in 1939.
He attended elementary school in Stockton, Kansas, second-
ary school in Hays, Kansas and in 1961 received a B. A.
degree in history from Fort Hays Kansas State College.
Upon graduation, he went to East Africa where he served as
an Education Officer in Tanzania until January, 1964.
From 1964 to 1966 he was a social science teacher at Garden
City (Kansas) High School. During the following academic
year, 1966-1967, he completed requirements for a master's
degree in political science at Kansas State University.
In August, 1967 he enrolled at the University of Kentucky
in the Patterson School of Diplomacy and International
Commerce. He terminated full-time graduate study in Aug-
ust, 1970 and accepted a teaching position in the Depart-
ment of Political Science at the University of Wyoming.

ABSTRACT OF DISSERTATION

RELIGIOUS, CITIZENSHIP, AND MISSION ORIENTATIONS

OF PROTESTANT MISSIONARIES IN EAST AFRICA

This cross-national study of Protestant missionaries
was undertaken in order to explore the relationship between
religious and secular orientations. The independent vari-
able was defined as religious orthodoxy, and the dependent
variable was measured by various indices focusing on the
respondents' citizenship and mission attitudes and involve-
ment. On the basis of our analysis of the relationship be-
tween religious and secular attitudes and behavior, we
hoped to define a profile of religious and secular attri-
butes which would permit us to make inferences about the
differential impact of missionaries as change agents in
African society.

The model which guided this research effort posited
that the highly orthodox and the less orthodox religious
believers would hold distinctive citizenship and mission
orientations. Specifically, we anticipated finding that
the highly orthodox would be more politically conservative,

less politically efficacious, less interested in political activities, and more isolationist in their international outlook. Further, we expected that this group would be more colonial in their response to African leadership and culture, less change oriented and more interested in soul-saving religious activities, and would participate less frequently in non-religious community development activities. We expected that the less orthodox group would hold inverse citizenship and mission orientations to those of the highly orthodox.

Basic to our discussion was the Glock and Stark proposition that less orthodox religious groups are "this-worldly" oriented, while highly orthodox groups are "other-worldly" oriented. According to this approach, it is the individual's religious orientation which shapes his perspective of the secular world. In the "this-worldly" orientation individuals have tended to involve themselves in social and political issues, whereas those in the "other-worldly" orientation tended to reject such involvement for a more religiously ascetic existence.

These theoretical expectations were not wholly supported by the data in our study. On the one hand, we were able to link the respondents' religious and citizenship orientations. The single exception to this pattern was the strong political efficaciousness manifested by a majority of the respondents, regardless of religious orthodoxy. However, we were unable to establish a consistent relationship between religious and mission orientations. Although we did find a relationship between religious orthodoxy and the colonial-accommodative mission scale, we found no relationship between orthodoxy and the other mission indices (i.e., change orientation, role orientation, community development activities, and advisor activities).

Therefore, the Glock and Stark proposition that religious orthodoxy is the decisive determinant in shaping attitudes and behavior was not wholly confirmed by our data. This conclusion raises serious questions about the adequacy of the Glock and Stark framework for explaining secular attitudes and involvement of Protestant missionaries. Despite the failure to clearly differentiate the missionaries' citizenship and mission orientations by

religious group, the data did illustrate the strong change

orientation of the respondents in both religious and sec-

ular activities.

Kenyon N. Griffin
_____

_6-12-72_
_____
(Date)

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