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Religious Organizations Crossing Boundaries: The Centrifugal Expansion of U.S.-based Mission Agencies

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Abstract

Religious Organizations Crossing Boundaries: The Centrifugal Expansion of U.S.-based Mission Agencies

By Jared Bok

This dissertation explores the expansion of transnationally centrifugal Protestant Mission Agencies operating out of the U.S. I investigate expansionary behaviors by drawing on a range of theoretical approaches including neoinstitutionalism, organizational ecology, vicarious learning, religious identity, and social movements. Using event history analysis, I investigate rates of initiated engagement in activity sectors and rates of founding new international ministries, focusing on 1970 to 2008 for the former and 1982 to 2007 for the latter.

Concerning activities, heterogeneity between activity sectors determines the extent of influence of external environmental processes, such as density dependence and sector exits, and internal factors, such as size and religious identity. Only sector exits has a consistently negative effect on transition rates, and only in the five sectors where its effects are significant. In addition, I find that declining sectors do not exhibit anticipated ecological density-dependence and vicarious learning effects through sector exits. Religious identity, between Evangelical and non-Evangelicals, plays an important role in rates of initiated engagement but, as with other factors, the direction of its effect depends on the sector.

Rates of founding new international ministries more consistently fit neoinstitutional and ecological expectations. Density has a curvilinear inverted U-shaped effect on founding rates, age has a negative effect, and size a positive one. Vicarious learning from exits has no effect, however, suggesting that founding rates are independent of ministry failures. Internationally, agencies involved in evangelism tend to found ministries in countries with low proportions of Protestants, while agencies involved in relief and development gravitate towards underdeveloped countries. Additionally, agencies tend to move towards rather than away from countries suffering from wars, religious polarization, and government restrictions on religious freedom.

Collectively, these results contribute: 1) empirically to a better understanding of Christian organizations operating transnationally, 2) theoretically by demonstrating the extent to which organizational and environmental processes typically used to explain secular organizational behavior can also be used in studying religious organizations, and 3) practically, by helping agencies situate themselves within the broader picture of Christian missions and by informing political leaders and decision-makers of the international locations where American Christians tend to operate.

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I. INTRODUCTION

The movement of religion has always been a global phenomenon thanks to the widespread geographical diffusion of religious communities along with their respective beliefs and practices. What makes the cross-national movement of religion unprecedented today, however, is its speed and reach (Meyer et al. 2011), in part due to recent technological advancements in transportation and communication. In the last fifty years, the number of international migrants has jumped from 77 to 214 million, only 9% of whom are not religiously affiliated (and even these are not necessarily non-religious) (Pew Research Center 2012:7). The number of mission agencies that are engaged in overseas ministries from the U.S. alone has already hit the 800 mark and is still rising (Evangelism and Missions Information Service 2010:35-36). Religion today is also strongly characterized by its transnational nature: it defies geographical exclusivity. As some scholars have noted, "there are pockets of every religious culture to be found virtually everywhere. Today, large Muslim communities exist in Detroit, and Christian communities are found in China; there are adherents of Tibetan Buddhism in Hollywood, and a large Jewish presence in Argentina" (Meyer et al. 2011:248-249). In order to have an accurate picture of what religion looks like both today and in the years to come, it has become increasingly important for scholars to keep religion's transnational and global dimensions in mind in their research.

As noted above, immigration, often motivated by secular reasons like better anticipated economic prospects, plays an important role in this regard. Scholars of global religion have therefore often focused their research efforts on the movement of religious

people across geographical and political borders (Wuthnow and Offutt 2008). Yet a significant and growing part of the transnational flow of religion happens intentionally, strategically, and organizationally, thanks in part to the mobilization of Protestant mission agencies from the U.S. Over the span of 10 years from 1996 to 2005, for example, the reported amount of financial support raised in the U.S. for overseas Protestant ministries increased from over three billion to almost six billion dollars while the reported total number of people mobilized by Protestant U.S. mission agencies to operate outside of the U.S. almost doubled from approximately 136,000 to 263,000 (Evangelism and Missions Information Service 2010:38). It would be difficult to predict with certainty if these numbers will continue to remain on an upward trend over the next few decades and, indeed, there has already been a slight drop in both funding and personnel from 2005 to 2008. Nevertheless, their current prominence has certainly been notable enough, both in scale and persistence, to warrant further research.

Existing research on the implications of various global processes for how religion looks and operates has generally adopted one of two major approaches (Spickard 2004). The first has focused on more abstract meta-level elements such as attitudes towards religion, the role of religion in an increasingly interconnected global society, and how people understand what "being religious" means (e.g. Beyer 1994; Robertson 1992). The second has explored transnational flows and connections, for instance via technologically modernized forms of communication and increased migration, which have created new and unique forms of religion that straddle national boundaries (e.g. Levitt 2001; McCormick 2012; Vásquez and Marquardt 2003). At the same time, little attention has been given to religious organizations, especially amongst management and organization theorists

(Tracey, Phillips, and Lounsbury 2014). In a review of 21 North American and European academic management journals from 1950 to 2011, for instance, Tracey (2012) identified only 86 articles on religious organizations, many of which focused on churches, which, while the most visible and familiar, are hardly the only form of organized religion. In another similar survey, this time of non-management journals from the 1960s to the present, Hinings and Raynard (2014) found just 66 articles in sociology, political science, and religion journals that focused on religious organizations; again, the majority of this work was on churches and the denominations to which they belonged (e.g. Meyer et al. 2011:242-45; Spickard 2004; Wuthnow 2009; Wuthnow and Offut 2009).

Systematic research on religious organizations, then, remains both underdeveloped and focused primarily on churches and denominations. This latter focus is understandable and unsurprising given that the study of congregations itself has, until recently, been limited by a lack of national representation in sample selection (Chaves 2004). Nevertheless, the rise of what scholars have sometimes called "special purpose groups" or non-denominational "parachurch organizations" (Scheitle 2010; Wuthnow 1988) has prompted some to call for extending the scope of research to organizations that "exist outside formally designated churches" (Hinings and Raynard 2014:174; see also Demerath III et al. 1998:viii-viix).

Given this current state of scholarship, my dissertation contributes to a better understanding of religious organizations by focusing on *centrifugal* mission agencies – that is, agencies that are specifically oriented towards other countries and the people living there – and investigating two important questions pertaining to the transnational activism of such religious organizations: what affects the rates at which Protestant U.S. mission agencies

(1) initiate engagement in different types of ministry activities (or activity sectors), and (2) found new international ministries? Relying on a range of theoretical approaches and the use of the quantitative method of event-history/survival analysis, I highlight a range of religious, organizational, and international factors that influence these decisions. Chapters 4 and 5 describe in greater detail these methods as they are applied to each of the two primary research questions.

By addressing these questions, my research is positioned to offer *empirical*, *theoretical*, and *practical* contributions to the knowledge about the centrifugal activism of religious organizations. *Empirically*, my dissertation expands what we currently know about religious organizations by introducing new data on a specific sector of these organizations, that is, Protestant agencies in the U.S. with overseas ministries. Given the historical expansion of these Protestant mission agencies over time, excluding these agencies from any discussion about how religious organizations operate transnationally would provide a misleading and incomplete picture at best. In fact, a large proportion of these organizations (approximately 85% of the agencies in 2008) do not claim any denominational affiliation and therefore constitute those special purpose groups/parachurch organizations that have hitherto been under-represented in the scholarship on religious organizations.

Theoretically, my dissertation is in a unique position to contribute to the bridging of three kinds of scholarship – religion and identity, organizations and management, and globalization and transnationalism. Religious organizations face many of the same kinds of logistical and environmental pressures that secular organizations face while simultaneously possessing several unique features, for instance their theological

motivations and varying Protestant identities. Research on these organizations therefore has the potential of contributing to the broader discussion of the role of culture in influencing organizational behavior and structure, thus facilitating mutual dialogue and learning between scholars and students of religion and organizational studies (DiMaggio 1998). Furthermore, since the mission agencies I study are intrinsically tied to the broader transnational ebbs and flows of religion by virtue of their role in deliberate "efforts of religions to spread to *new* areas" (Montgomery 1999:2) both culturally and geographically, this focus also provides an important organizational component to studies on globalization and transnationalism.

Practically, in the current global climate, the ways in which the U.S. presents itself to other countries remains highly relevant, not only to policy-makers but also to a civil society that is now increasingly aware of what goes on in other parts of the world, not least through ever-pervasive forms of social media. Already there exists a substantial body of scholarly and popular knowledge about the U.S.' global impact culturally, economically, and militarily. How people in other countries view the U.S. is in part informed by these various ways in which it presents itself on the global stage. But in addition to these influences, the U.S. also has a strong religious side that not only plays a role in influencing international opinion of Americans and the U.S. as a whole but also is subject to the existing international climate that has already been shaped in part by the U.S.' past actions. My dissertation therefore contributes to the practical knowledge people, interest groups, and governments have (and might consequently act upon) with regard to the ways in which the U.S. interacts at the global level.

Given these current ways in which research on Protestant U.S.-based mission agencies is both relevant and pressing, it is worthwhile to first consider how religious forces within the U.S., especially in their organized forms, arrived at the current state of prominence they now enjoy. The remainder of this introductory chapter offers a brief historical account of the growth of centrifugal Protestant mission agencies in and from the U.S.

The History of Centrifugal Religious Organizations in the U.S.

Following the initial phase of Christian missionary efforts in the U.S. that began along the American frontier (Walls 1996:227-228), the earliest overseas missionary work from the U.S., initiated by Congregationalists[1], saw its start at the beginning of the 19th century. The primary challenge at this time was logistical – early missionaries required "a new breed of organization" that had both "sufficient legitimacy with ordinary churchgoers to secure their financial support and their assistance in recruiting personnel" on a voluntary basis as well as the ability to facilitate the realization of mission goals by "a frontline worker thousands of miles away" (Wuthnow 2009:97). The solution to providing this authority and organization, as it turned out, came in the shape of organizational mission boards operating within the hierarchy of the major Protestant denominations. Denominational boards were large, centralized, and structured enough to provide the kind of networks required to promote mission-related causes on a large scale (Ammerman 2005:159; Wuthnow 2009:106) and grew to become the dominant mode of U.S.-based transnational religious

[1] Ammerman (2005:190) describes Congregationalists as "successors to the Puritans and precursors to today's United Church of Christ".

work in the 19th century (Wuthnow 2009:108, 110). In fact, by the time of the U.S. Civil War in the mid-1800s, the majority of Christian denominations were each maintaining their own mission boards (Walls 1996:229).

While these denominational boards had the legitimacy to facilitate the recruitment of missionaries and the raising of funds needed to support them, however, they also operated too slowly for some members of the clergy and lay leadership, prompting the creation of independent nondenominational and interdenominational agencies by the end of the 19th century. Along with the rise of these independent agencies came the proliferation of faith-based nongovernmental organizations (NGOs).[2] In contrast to other 19th-century religious organizations, faith-based NGOs tended to focus more on humanitarian issues of relief, hunger, and poverty, and drew a significant share of their funding from government subsidies and grants (Wuthnow 2009:119). These independent agencies and NGOs have sometimes been collectively referred to as "parachurch organizations" (Willmer et al. 1998; Scheitle 2010) in that they are "beyond or beside the church" and are often understood by religious practitioners to exclude denominations (Scheitle 2010:11).

All these three forms of centrifugal religious organizations – denominational boards, independent agencies, and NGOs – can broadly be classified as what Wuthnow (1988:101) called "special purpose groups" – that is, formal and informal organizations that mobilize their resources towards the achievement of a specific objective or objectives. Unlike the more common conceptualizations of organized religion in the U.S. (i.e.,

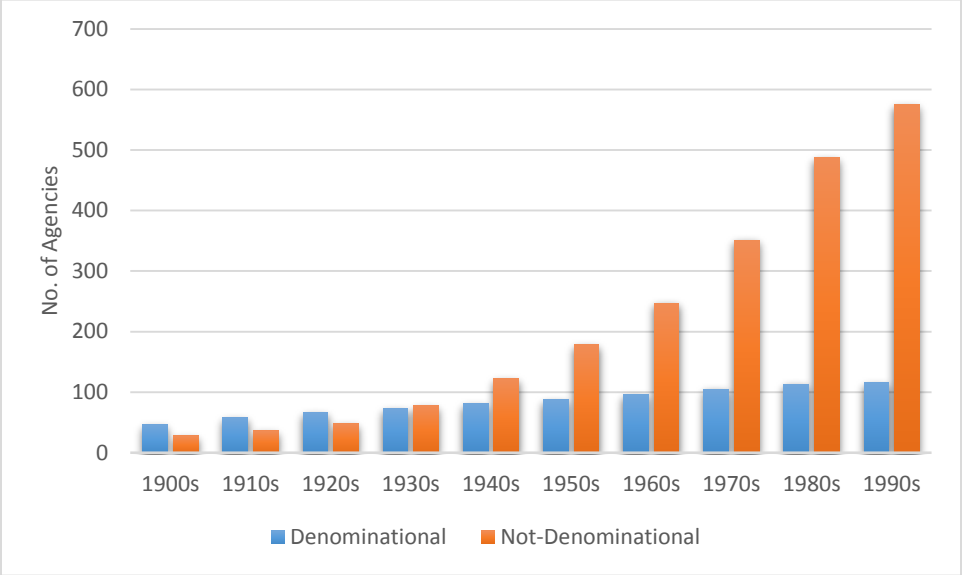
[2] Today, many of these NGOs come in the form of public religious charities that fall under the Internal Revenue Service's (IRS) 501(c)(3) status, which was established in 1954 to categorize tax-exempt nonprofit charitable organizations (Arnsberger et al. 2008). 501(c)(3) organizations include but are not limited to religious public charities. According to the IRS (2015) webpage on charitable organizations, 501(c)(3) organizations "are eligible to receive tax-deductible contributions in accordance with Code section 170" but "must not be organized or operated for the benefit of private interests" and "are restricted in how much political and legislative (*lobbying*) activities they may conduct."

churches and denominations), special purpose groups neither "lead to the creation of religious sects which grow into established churches" nor "produce new or distinct denominations" (1988:101). In fact, their relationship to denominations can be highly varied. In the case of denominational boards, they may be "closely allied with established denominations", drawing their memberships primarily from within their respective denominational boundaries (1988:101, 108), or, in the case of independent agencies and many faith-based NGOs, they may be interdenominational or nondenominational, remaining financially and structurally independent of denominations (Scheitle 2010:11).[3]

It is these latter forms of special purpose groups, which Moreau (2000:38) usefully called "*not-denominational*" in order to include both nondenominational and interdenominational agencies, that have seen the greatest and most rapid rise in the 20th century, especially since World War II (Neill 1990:421; Wuthnow 1988:100-101). Fig. 1.1 below illustrates this rise by comparing the number of not-denominational to denominational U.S. mission agencies over time.

[3] Some may dispute my inclusion of denominational mission boards under the broader conceptualization of special purpose groups. Scheitle (2010:11), for instance, equates special purpose groups with "parachurch organizations", which itself, as discussed earlier, is a concept reserved primarily for organizations that have no denominational affiliation and that are structurally independent of churches (see also Moffett 1989:23; Willmer et al. 1998:13-14, 23-25). However, Wuthnow's (1988:108) own description of special purpose groups, while operationally specific for the practical purpose of obtaining estimations of statistical figures, remains conceptually broad, taking into account that special purpose groups may also be "local chapters of larger organizations within the denomination." For instance, one example he uses to representatively illustrate the earliest special purposes groups is that of the American Board of Commissioners for Foreign Missions (Wuthnow 1988:103) – an agency that was itself Congregational and that set the example for the rise of other 19th century denominational agencies (Wuthnow 2009:98-111). For the purposes of my own research, I consider both Protestant mission agencies that are and are not denominationally affiliated to be special purpose groups by virtue of their set of "limited objectives", that is, their specifically mission-related outreach goals which "do not constitute the main arenas in which the worship and instruction of the church as a corporate body take place" (Wuthnow 1988:108). Nevertheless, for theoretical and empirical reasons that will be discussed in detail in Chapter 3, I preserve the distinction between agencies that retain their denominational status and parachurch agencies that consider themselves to be interdenominational, nondenominational, or, as some in the dissertation data have used to identify themselves, transdenominational.

Fig. 1.1: Number of Denominational vs Not-Denominational Agencies[4]



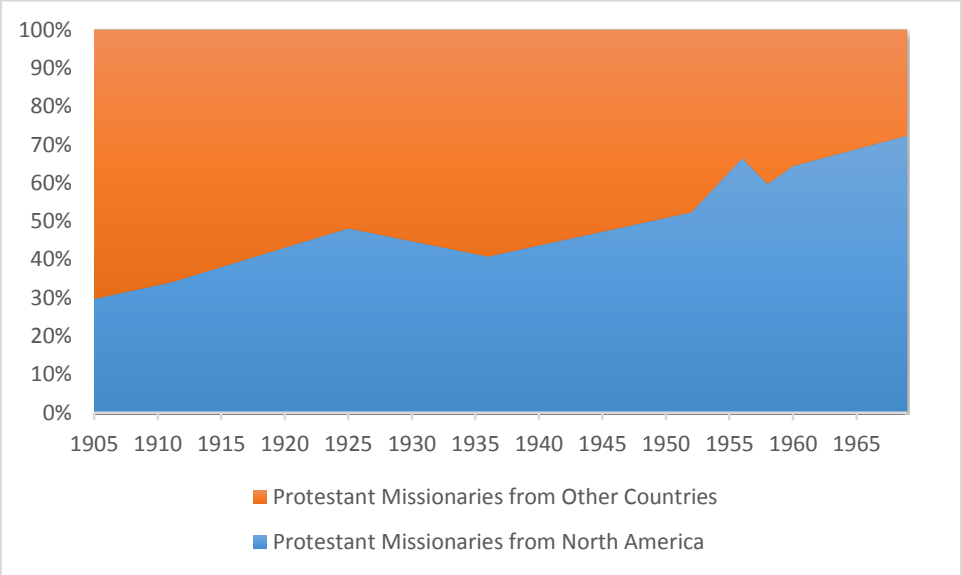
As the graph demonstrates, while denominational agencies with overseas ministries have grown steadily throughout the twentieth century, they provide what is at best a shrinking picture of what centrifugal religious organizations look like, especially in recent decades. The not-denominational agencies, in contrast, have dominated the field of organized missionary activity from the U.S. in the second half of the 20th century and, if the general trend holds, will likely continue to do so into the near future.

The significance of this growth, denominationally and especially not-denominationally, is not only present at the national but also the global level. From the early part till the end of the 19th century, the U.S. was still overshadowed in its contribution of Protestant overseas missionaries by Britain, Germany, and other European countries

[4] Constructed based on statistical figures from Moreau (2004:18). I provide graphs comparing denominational and not-denominational agencies with overseas ministries in Chapter 2 based on my own coding of agencies for the purposes of the dissertation research. While my data overlaps with Moreau's, the figures may not be exactly identical due to different methods of coding. I describe my coding scheme for denominational and not-denominational agencies in Appendix A.

(Walls 1996:226, 235). Following the end of World War I, however, the growth in number of Protestant missionaries worldwide became driven primarily by the mobilization of missionaries from North America, the majority of whom would have come from the U.S. (Missionary Research Library and MARC 1970). By 1952, shortly after the end of World War II, North American missionaries contributed over half of the share of total Protestant missionaries operating outside of their countries of origin (Hogg 1977:368-370). That proportion continued to rise through the 1950s and 60s, finally reaching about 70% (33,290 of approximately 46,000) by 1969 (Pierard 1990:158). Fig. 1.2 illustrates this estimated rise.

Fig. 1.2: Percentage of Protestant Missionaries from North America[5]



This growth was in part due to the overall increase in special purpose groups in general. The increasing professionalization of religious workers, advancements in the technological

[5] Constructed based on statistical figures from Pierard (1990:158).

means of communicating across countries and continents, and the strengthening of an American national identity were all factors contributing to this expansion (Wuthnow 1988:113-117). At the same time, the U.S.' rising prominence as the world's leading economy and industrial nation (Hammond 2000:102; Walls 1996:230), coupled with an increasing post-World War II consciousness amongst lay Christians of the perceived global need for Christ (Beuttler 2008:120) provided both the awareness and the means for mobilizing transnationally at a scale not seen in the previous century.

As far as centrifugal religious activism goes, then, the 20th century has been the century of American missions, especially due to the expanding growth and role of Protestant special purpose groups. Yet despite the prominent transnational role played by these organizations nationally and globally, social scientists who have paid any attention to them have largely included them in their analyses for the purpose of studying non-religious phenomena. Some have been interested in the more politically active of such organizations, particularly the mobilization of the Religious Right (e.g. see Martin 1999), while others have demonstrated an interest in the social services provided by religious special purpose groups and how these services are influenced by legislation and policymaking (e.g. Bartkowski and Regis 2002; Foley et al. 2001). These studies have certainly pointed to the importance of these organizations but do not provide much of a picture of their broader scope and relevance (Scheitle 2010:8). The rest of this dissertation is therefore aimed at filling this gap in the literature.

Chapter 2 describes the data I use in the dissertation, with special focus on the mission agencies themselves, in terms of their religious and organizational characteristics as well as where they go and what they do. An important part of this second chapter,

informed by recent academic work on religious nonprofits, provides an empirical and temporally-stable means of conceptualizing and clustering agency activities using the method of multiple correspondence analysis. The results of this clustering will inform part of the analyses in Chapters 4 and 5. Following this analysis, I end the chapter with a summary of the various sources of international data employed in the dissertation, focusing on the top destinations for mission agencies over the last half-century as illustrative examples of these data.

Chapter 3 focuses on my theoretical framework and hypotheses for the event history models used to investigate both of the dissertation's primary research questions. Chapters 4 and 5 provide and discuss the results for each question, with Chapter 4 focusing on the rates at which agencies initiate engagement in activity sectors and Chapter 5 focusing on the founding rates of new international ministries. Finally, the concluding chapter offers a summary of the results and a discussion of their significance and contribution at the *empirical*, *theoretical*, and *practical* levels identified earlier in this introduction.

II. THE ORGANIZATION OF CENTRIFUGAL RELIGION: CHARACTERSTICS, ACTIVITIES, AND INTERNATIONAL MINISTRIES OF U.S. MISSION AGENCIES

Children of Promise International is an interdenominational 501(c)(3) non-profit organization that was founded in 1973 in Missouri and currently operates out of Ohio. It comes from the Mennonite tradition which, as part of the Anabaptist movement that began in the sixteenth century in Europe, endorses adult (as opposed to infant) baptism based on the reasoning that "only adults could make a decision to follow Jesus Christ and be baptized voluntarily" (Mennonite Church USA 2015). By the denominational forms of classification most commonly and frequently used in social science research on religion today (Pew Research Center 2015; Steensland et al. 2000), this places the agency underneath the broader categorical umbrella of Evangelical Protestantism.

Children of Promise International classifies its ministry activities into three main areas: "Caring for orphans and widows through church-based orphan homes, reaching the unreached with the Gospel of Jesus Christ through church planting, and providing for needy children through feeding and nutrition programs, free schools and higher education opportunities, and family assistance" (Children of Promise International 2015). In 2008, it reported an overseas ministry budget of $994,559 for the five countries in which it was conducting its ministries: Costa Rica, Guatemala, Haiti, Mexico, and Venezuela (Evangelism and Missions Information Service 2010:133).

In many ways, Children of Promise International is a good reflection of what one would expect of the typical centrifugal Protestant mission agency, in terms of when it was founded, its denominational status (or lack thereof in this case), its doctrinal and/or

ecclesiastical tradition, the size of its centrifugal transnational activity, the kinds of ministry activities in its repertoire, and even, to some extent, the countries in which it operates. The remainder of this chapter describes the data used in the dissertation more fully as well as how Children of Promise International fits within this broader picture.

Organizational Data

Mission Handbook: U.S. and Canadian Protestant Ministries Overseas, 1st to 21st Editions

Data about mission agencies' religious organizational characteristics, activities, and international ministries come from twenty-one editions of a catalog on Protestant mission agencies in the U.S. and Canada that has been published since 1953 (Evangelism and Missions Information Service 2000-2008; Missionary Research Library 1953-1966; Missionary Research Library and MARC:1968-1970; Missions Advanced Research and Communication Center [MARC]:1973-1997). Now called the *Mission Handbook: U.S. and Canadian Protestant Ministries Overseas*, its full title has changed ten times from 1953 to 2010 and it has switched publishers three times. Until and including the latest 21st edition which was released in 2010, the Mission Handbook was published by the Evangelism and Missions Information Service (EMIS) at the Billy Graham Center at Wheaton, Illinois; it is now under the ownership of Missio Nexus, which itself was formed from the recent merger of two Evangelical mission associations – the Mission Exchange and CrossGlobal Link. With its current reevaluations and restructuring of the catalog since taking over control of the Mission Handbook, Missio Nexus plans to release the next edition only in

2017. Excluding this anticipated 22nd edition that will come seven years after the last edition, the various other editions of the Mission Handbook consist of organizational data collected by surveys conducted approximately every three to four years on centrifugal Protestant mission agencies that are based in the U.S. and Canada.

It is important to note that the data provided in the Mission Handbook (and any conclusions and inferences drawn from such data) should be taken as "a representative rather than a complete picture of Christians serving cross-culturally and mobilized by North American Protestant agencies" (Moreau 2010:35). This qualification is based on two particular reasons. First, it is plausible that some organizations that conduct ministries abroad or that send Christian staff overseas would not want to be labelled as "mission agencies" in such a publication whether for security, identity, or other reasons. Second, the twenty-one editions, whose data come from organizational surveys conducted from the years 1951 to 2008, contain temporal gaps between each data point. The longest gap (of five years) occurs between the 12th and 13th editions (1979 to 1984). This limitation is especially important when considering foundings, whether in terms of international ministry foundings or initiated engagements into types of activities. Foundings that occur between the times when the organizational surveys were administered will only be reflected if the agency, ministry, and/or activity-type still persists in the next administered survey. This means that any inferences and conclusions from the dissertation study will therefore refer primarily to mid- and long-term changes (defined as lasting at least five years); the dissertation findings will be unable to offer reliable insights into relatively short-lived fluctuations in organizational behavior and structure that last under five years.

With regard to the data themselves, the Mission Handbook provides a range of information for each listed agency, including its year of founding, mission statement, address, denominational orientation (if any), doctrinal and/or ecclesiastical tradition, primary activities (not country-specific), budget for overseas ministries, and countries of operation. Appendix A lists each variable used in the various analyses or discussed in the dissertation and how it was coded from the data provided in the Mission Handbook or from the other international datasets incorporated into the master datasets used in the various analyses.

Since 1968, the information collected from the surveys has been stored in electronic format. However, EMIS had a contractual agreement with the organizations it surveyed not to allow any access to these databases, even for the information that is already published in the physical copies of the catalogs. As a result, in order for the data to be converted into a format suitable for statistical analysis, I created my own electronic dataset from the data available in the hard copy versions of each edition. This process, which was accomplished with the help of four undergraduate research assistants over the duration of four academic semesters and one summer, involved: 1) scanning the relevant pages from each catalog, 2) using the software ABBYY PDF Transformer 3.0 (which has Optical Character Recognition [OCR] functions) to separate and organize the data into four primary but different Microsoft excel datasets, 3) cleaning each dataset for errors that were introduced during the OCR process, 4) coding or recoding each dataset's variables that would be used in the dissertation, and finally 5) merging the datasets into a single agency-level dataset for analyses.

As with other surveys, responses to the survey questions collected and published in the various editions of the Mission Handbook may be subject to varying interpretations of the questions. Cross-agency variation in their interpretation of the survey questions should be less of a problem for this project, however, because much of the data used to obtain the required variables for this study are based on concrete and minimally interpreted questions, for example what year an agency began its ministries in various countries. With regard to questions of income for overseas ministries, a few agencies do appear to have rounded their reported figures but this only happens for agencies with relatively large budgets that extend into the millions of dollars, so the size effect can still be captured, albeit without absolute precision. Questions that do have more potential interpretational problems, for instance agencies' identification of their primary activities, would likely only be an issue in a study that was interested in differentiating specific and very similar activities from one another. In this dissertation project, however, the 143 possible primary activities listed by agencies from the 9th edition of the Mission Handbook onwards were collapsed into nine larger sectors to facilitate analysis and interpretation. Details for this typology of activities will be provided later in this chapter. The practical significance of this typology, however, is that even though there may be minor interpretational differences about activities by agency representatives filling out the Mission Handbook survey, this potential discrepancy will have little effect on the results or interpretations in the dissertation. Thus, for instance, "Evangelism, Mass" and "Evangelism, Student" are both forms of evangelism-type activities and would be considered and discussed as such in the dissertation.

Some agencies may also wish to refrain from reporting their specific activities in certain countries, perhaps for safety reasons. Again, this is less of an issue for this

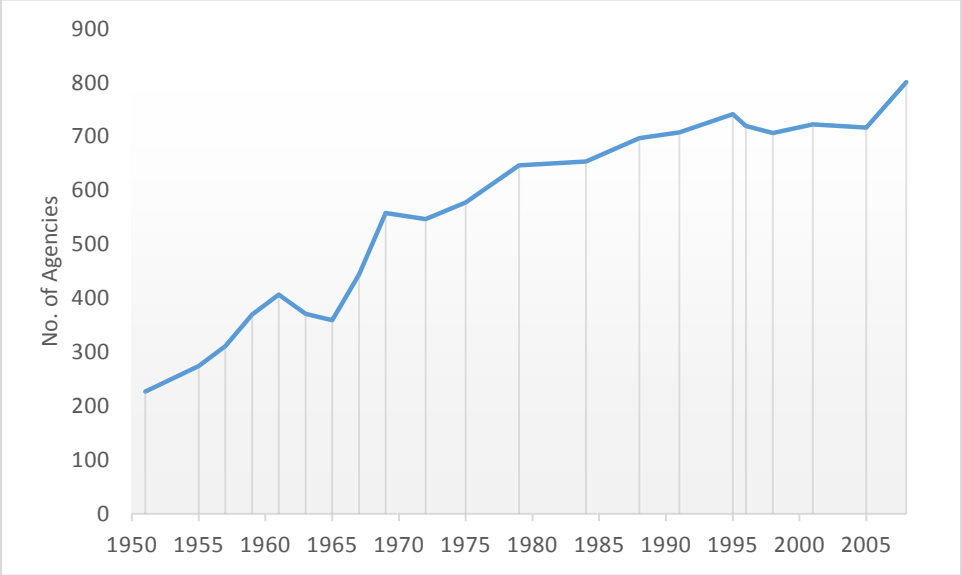
dissertation because, firstly, details on country-specific activities are not being used in this study (e.g., number of short-term and long-term missionaries in a given country, number of citizens from that country employed by the agency, number of personnel who support themselves with work in that country, etc.). Secondly, agencies that have given broad and vague responses to questions about where they have their ministries (e.g. indicating 'Middle East' instead of which specific Middle Eastern country) are a minority in the Mission Handbook and, furthermore, are not always consistent in such obfuscations across editions. As a result it is possible in many cases to infer the specific countries based on data provided in prior and later editions. If such data is unavailable, treating the remaining cases as missing should not affect the overall reliability of the data.

Finally, the concerns that the editors of the catalog have highlighted, namely that of drawing inaccurate conclusions about agencies and their activities within particular countries due to the lack of additional contextual information (Evangelism and Missions Information Service 2010:33) is a problem specifically addressed in this dissertation by incorporating country and organizational field-level variables into the analyses.

Organizational Characteristics

As noted in the previous chapter, religious special purpose groups have been on the rise, especially in the post-World War II era. The data from the Mission Handbook document a part of this rise from 1951 to 2008, as shown in Fig. 2.1 below:

Fig. 2.1: Total Number of Centrifugal Protestant Mission Agencies from the U.S.[6] [7]



The figure above clearly shows the overall climb in the number of Protestant agencies from the U.S. with ministries abroad. Several points should be made, however. First, the slight dip that appears in 1965 was, according to the editors, attributable to: an "accelerated publication schedule, the merger of several agencies, the fact that some agencies requested to be excluded, and the fact that several of the women's societies indicated they should no

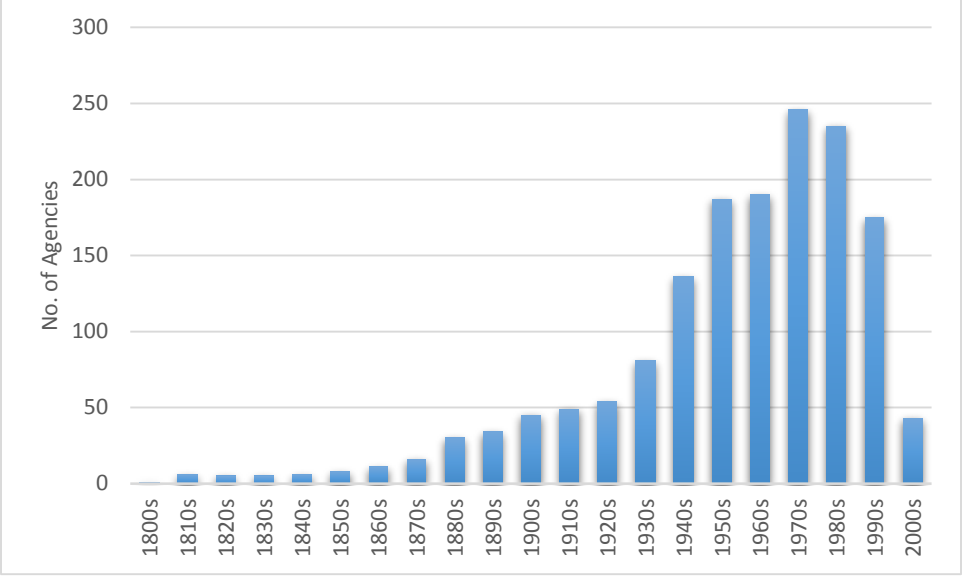
[6] To take into account editions that may have occasionally suffered from missing data on certain agencies, I took the first and last editions in which each agency appeared in the various editions and then interpolated their existence across the years within this time interval. Even so, the numbers in Fig. 2.1 still do not exactly reflect all the agencies in each of the main agency-listing sections in the twenty-one editions of the Mission Handbook. This narrower selection is mainly due to the exclusion of Canadian agencies. In addition, especially in later editions of the Mission Handbook, organizational data was sometimes separated into different sections of the catalog. Occasionally, some of these other sections contained data on organizations that did not appear in the main agency-listing section of the catalog. This explains, for instance, why Moreau (2010:34) reports 800 U.S. agencies for the 2008 survey but Fig. 2.1 actually shows 801 for the year of 2008.

[7] Readers with access to the various editions of the Mission Handbook may also notice that the years in Fig. 2.1 that represent changes in the number of agencies do not correspond exactly to the publication years of each edition. This difference is due to the fact that in Fig. 2.1 as well as the rest of the dissertation, I use the years during which the organizational surveys were administered. In most of the editions, there was a lag of one or more years between the year the survey was administered and the year in which the edition itself was published. Using the data years as opposed to publication years is particularly important in order to synchronize temporal changes in the organizations with changes in country-level variables.

longer be listed because they now function through the general mission board/society of their churches" (Jackson 1966:v). Some of these exclusions have been accounted for due to the interpolations described earlier, but the dip in number persists, likely due to the mergers and the delisting of women's societies. Second, these statistical figures represent a sample, albeit a sizable one, of the actual population of U.S.-based Protestant mission agencies with overseas ministries and the actual total numbers will therefore likely be even higher than what has been represented in Fig. 2.1.

Fig. 2.2 below helps illustrate part of the post-World War II explosion of religious special purpose groups even more clearly by focusing on the years in which any and all the agencies that were listed at least once in the Mission Handbook were founded.

Fig. 2.2: Frequency Distribution of Agency Founding Years (by Decade)



Here, the sudden proliferation of agencies with overseas ministries begins around the 1930s and gains in momentum from the 1940s onward. Interestingly enough, however, there

appears to have been a noticeable plunge in new foundings that becomes especially pronounced after the 1980s. At first glance, this drop, especially in the last decade from 2000 onwards, seems to suggest a decline in the prominence that Protestant mission agencies once held in the decades following World War II. However, such an interpretation would be misleading for two reasons. First, juxtaposing this decline in new foundings in Fig. 2.2 with the absolute rise in number of agencies from Fig. 2.1 suggests more of a possible saturation of the market for Protestant agencies with overseas ministries rather than an actual decline in importance. In other words, the growing total number indicates that agencies are not failing in noticeably large numbers, or if they are then they are also being replaced faster than they are failing. However, the space for expansion of the "industry" of such agencies may be narrowing, very likely due to absolute limitations on funds for overseas ministries. Simply put, Figures 2.1 and 2.2 collectively may suggest the natural outcome and patterns of market dynamics for the founding and failing of firms. This interpretation does not preclude possible social change explanations of levels of interest in overseas missions, but such explanations would require more evidence than what the data can provide.

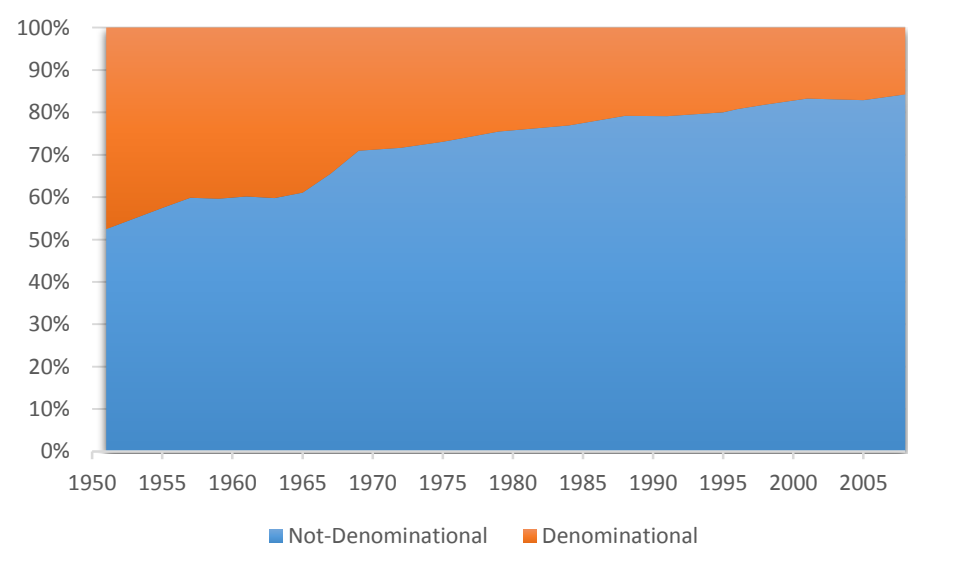
A second albeit minor point to note is that the plunge in the last 2000s time interval is also slightly exaggerated since the last year in which data was provided on these agencies occurs was 2008; it excludes any agencies that may have been founded in the following year. Finally, recalling the gaps between surveys, one final qualification that should be noted as an artifact of the available data is that new agencies may have been founded only to fail prior to the next administration of the survey, thus it is certainly possible that the

population-level plunge in the 2000s time interval, while notable and important, may also be less pronounced than it appears in the data.

Despite these limitations, however, the prominence of centrifugal Protestant agencies in the U.S. remains clear. Founded in the early 1970s when general agency foundings were at their peak, Children of Promise International, the agency described at the beginning of this chapter, is a good example of this trend.

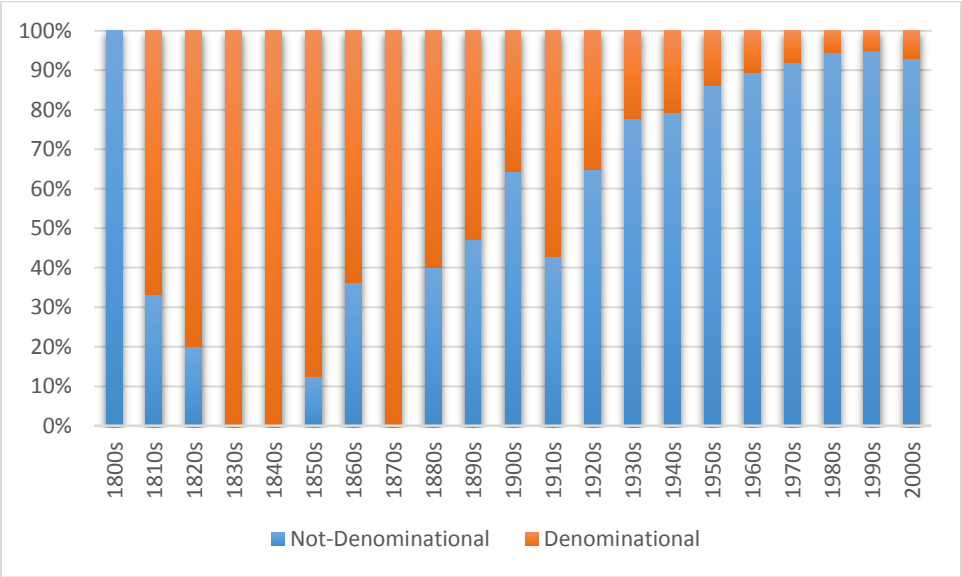
Where does this agency stand with regard to the other important trend concerning denominationalism? As mentioned earlier, Children of Promise International considers itself to be an interdenominational agency. This places the agency firmly within the group of not-denominational agencies that have been enjoying a growing market share in the organizational field of American religious special purpose groups. Fig. 2.3 tracks this change in market share over time.

Fig. 2.3: Percentage of Denominational vs Not-Denominational Agencies



Stratifying the percentage of total agency foundings by denominational and not-denominational status reveals a similar pattern, shown in Fig. 2.4 below:

Fig. 2.4: Percentage of Denominational vs Not-Denominational Foundings

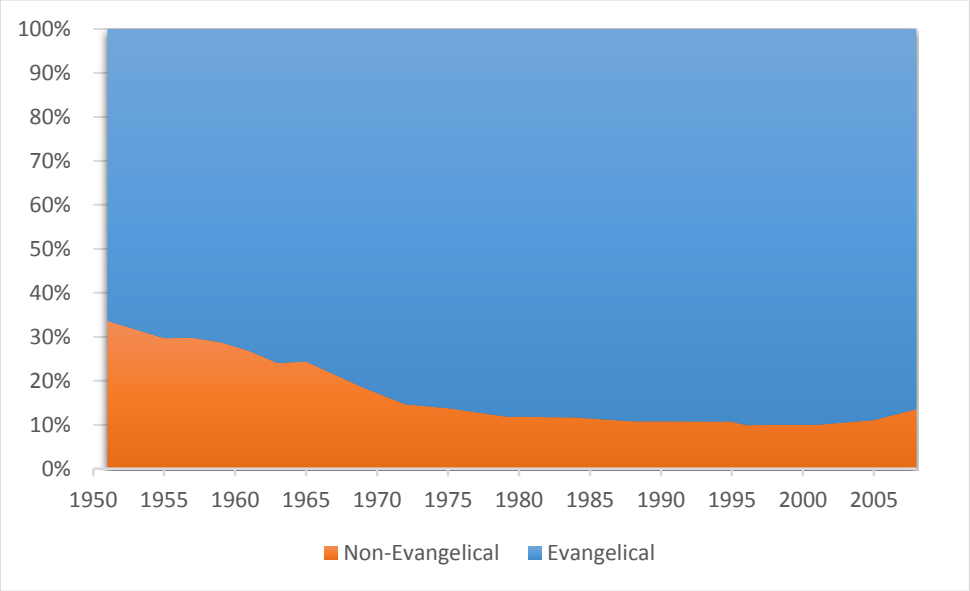


Both Figs. 2.3 and 2.4 provide complementary insights into the state of denominationalism in the U.S., at least with respect to special purpose groups. Denominational boards and agencies that characterize themselves by their denominational affiliation were clearly dominant in the 19th century. However, this dominance was not to last and by the time of World War II and beyond, not-denominational agencies in the U.S. had undisputedly become the more popular means of organizing religion transnationally and, more specifically, centrifugally.

In addition to being on the "winning" side of denominational/not-denominational expansion, Children of Promise International also belongs to the dominant Evangelical side of the ecclesiastical and/or doctrinal divide. As Fig. 2.5 below shows, since 1951, the 1st

edition of the Mission Handbook, the vast majority of centrifugal mission agencies have been Evangelical in tradition. This includes, for example, agencies affiliated with the Southern Baptist Convention, Southern Methodist Church, Missouri and Wisconsin Synods of the Lutheran Church, Presbyterian Church in America (PCA), Cumberland Presbyterian Church, Assemblies of God, the Four Square Gospel, National Association of Congregational Christian Churches, Wesleyan Church, Christian Reformed Church, Seventh-day Adventists, Brethren in Christ, and the independent nondenominational Evangelical tradition more broadly. In contrast to Evangelicalism's enormous market share, agencies that are Mainline Protestant (e.g., those affiliated with the American Baptist Churches U.S.A., United Methodist Church, Evangelical United Brethren, American Lutheran Church, Presbyterian Church (U.S.A.), Episcopal Church, United Church of Christ, Church of the Brethren, Moravian Church, and the "Ecumenical" movement more generally) or Historically Black Protestant (e.g., those affiliated with the National Baptist Convention, Progressive Baptist Convention, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, and Church of God in Christ), comprised less than 35% of the total share at the beginning of the 1950s, which mostly decreased over time.

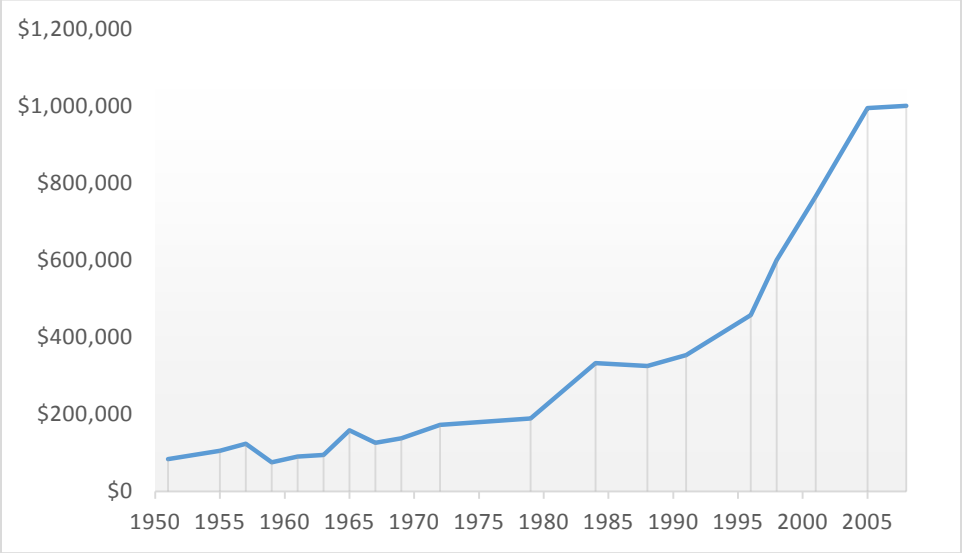
Fig. 2.5: Percentage of Evangelical vs Non-Evangelical Agencies



Though rising slightly in 2008, non-Evangelical agencies continue to occupy what is at best a marginal position out of the entire sample of centrifugal Protestant mission agencies. These overall trends in Evangelical versus non-Evangelical agencies are perhaps not quite so surprising given the overall and progressive decline that Mainline Protestantism has been experiencing in the second half of the twentieth century, especially relative to Evangelical Protestantism (Finke & Stark 2008; Putnam & Campbell 2010:100-106).

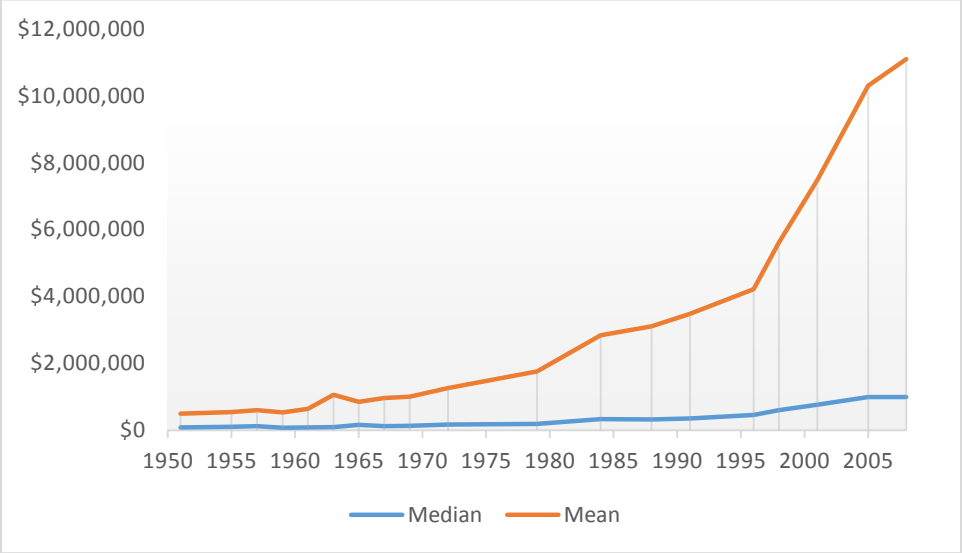
Based on the most recent figures provided for 2008, Children of Promise International also fits the description of the typical centrifugal Protestant agency in terms of the income it sets aside for overseas ministries. Fig. 2.6a below shows the median overseas budgets for overseas ministries. With its reported 2008 budget for overseas ministries of $994,559, Children of Promise International lies almost exactly on the median line for 2008.

Fig. 2.6a: Median Overseas Budgets



The focus on median overseas budgets is due to the highly skewed distribution of incomes caused by agencies with enormous overseas budgets. For instance, in the 1990s, the Foreign Mission Board of the Southern Baptist Convention, the General Council Division of Foreign Missions of the Assemblies of God, and World Vision, Inc. constituted the largest agencies in terms of their overseas spending, with figures exceeding the one-hundred-million mark. In the 2000s, this list of hundred-million-dollar agencies expanded to include Compassion International, Inc., Campus Crusade for Christ, International, the Christian Broadcasting Network, and Medical Assistance Programs (MAP) International as well. Fig. 2.6b indicates the skewness that large agencies (not only the hundred-million-dollar contributors but also the million-dollar ones) introduce into the overall distribution of income for overseas ministries by comparing the median line from Fig. 2.6a with the mean line.

Fig. 2.6b: Median vs Mean Overseas Budgets



The skewness of the distribution of incomes for overseas ministries has several important implications for the dissertation analysis. Firstly, to account for the skewness, I take the natural log of the inflation-adjusted budget/income for overseas ministries in the event-history analyses of Chapters 4 and 5. Secondly, even more so than any other continuous variable, it is especially important that any interpretation of results pertaining to size/budget in those chapters should be made with reference to the median overseas budget.

Together, Fig. 2.6a and b show a clear increase in budgets for overseas ministries over time. Adjusting for inflation to 2009 prices reveals a less striking rise in median (Fig. 2.7a) and mean (Fig. 2.7b). Nevertheless, even after this adjustment, the overall trend of rising overseas budgets remains clear, especially in the last few decades.

Fig. 2.7a: Median Overseas Budgets (Adjusted for Inflation; 2009 Prices)

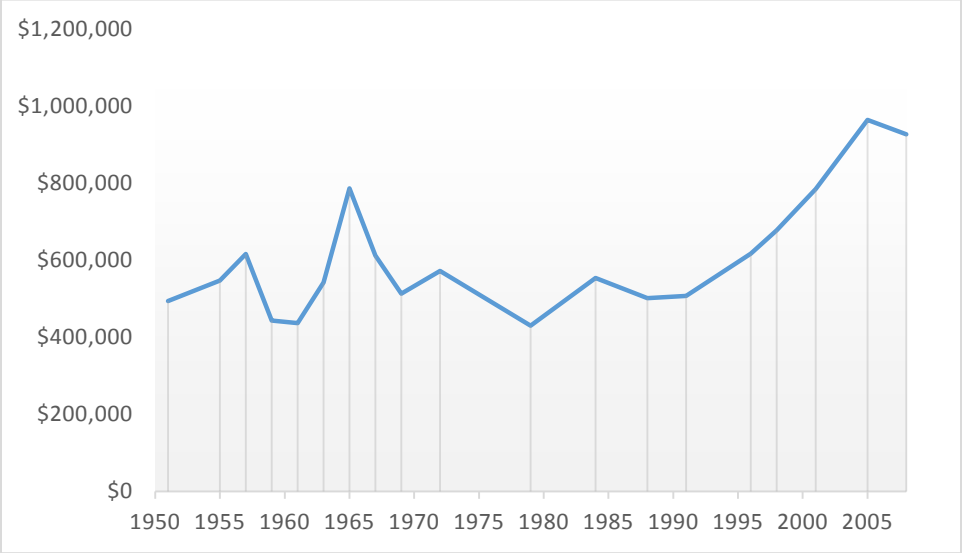
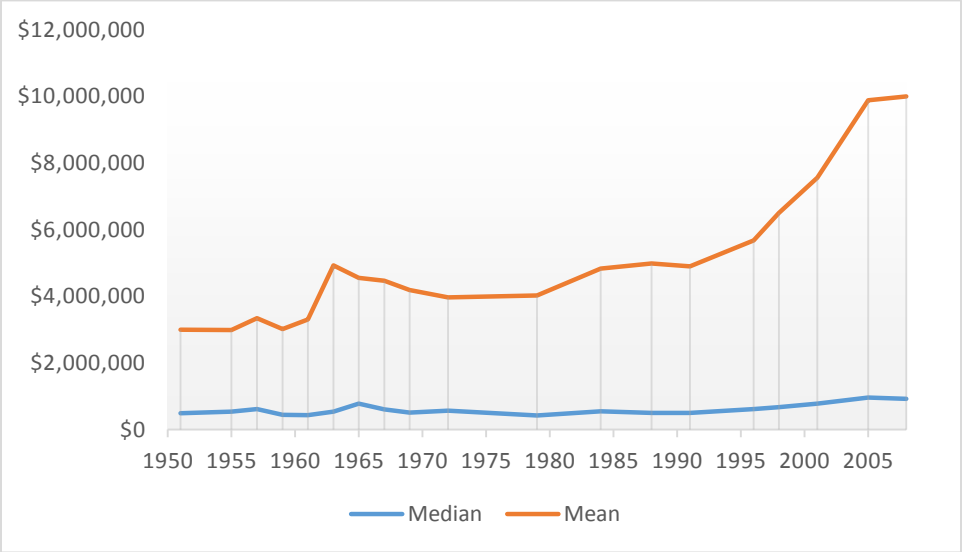


Fig. 2.7b: Median vs Mean Overseas Budgets (Adjusted for Inflation; 2009 Prices)



Organizational Activities

In 2008, Children of Promise International listed four activities as its primary[8] forms of ministry. Listed as "Childcare/Orphanage", "Evangelism, Student", "Funds Transmission", and "Support of National Workers", these activities were just four possible responses out of a total of sixty-six activities that mission agencies in the 21st edition of the Mission Handbook collectively indicated as their primary activities. From 1969 to 2008, however (i.e., the 9th to 21st editions)[9], there were a total of 143 possible options. While it would be qualitatively more interesting to treat Children of Promise International's four listed activities as discrete types of ministries for further analysis, this task becomes significantly and rapidly less manageable for this dissertation's longitudinal study of a large sample. For the purpose of meaningful comparative analysis, it is therefore important to find some means of categorizing the 143 activities into a more compact taxonomy to facilitate analysis and interpretation of results.

The classification of the various forms of "Christian engagement" with the world, in its broadest and most general sense, is itself hardly a new endeavor to Christian theology and missiology. Christian theologian H. Richard Niebuhr, for instance, is well known for his typology of five ways in which Christianity has interpreted and responded to the wider culture: from a "Christ of culture" model (that sees value and legitimacy in secular culture and permits if not encourages Christians to work within society's existing institutions in their efforts to serve others) to a "Christ against culture" model (that sees secular culture as inherently corrupt and sinful and discourages if not prohibits Christians from engaging

[8] "Primary" is the term used in the Mission Handbook survey to designate activities to which the agency dedicates most of its resources.

[9] Information about agencies' primary activities was only provided from the 9th edition (1969) onwards, excluding the 16th (directory) edition, which provided only a listing of agencies and their organization descriptions.

in and being part of secular work) (Niebuhr 1951). Thinking more organizationally, other theologians and scholars of missiology have emphasized the role of the Church not just as community (*koinonia*), but also as servant (*diakonia*) and messenger (*kerygma*) (Elton 2007:148; Hunsberger 1996:16; Nikolajsen 2013; see also Newbigin 1981:18-19, 41-43; 1995:108-111).

Given the disproportionate focus of past scholarship on congregations and denominations as opposed to parachurch organizations and other special purpose groups, the attempt to classify the activities of Christian organizations in more than just theological ways has only occurred within the last decade-and-a-half or so. Perhaps one of the more comprehensive lists to first emerge on the categories of ministerial work was Willmer et al.'s (1998) parachurch taxonomy, which drew its information from the National Association of Evangelicals 1995-1996 Directory, the Evangelical Council for Financial Accountability Member Profile Directory (January 1997), and the National Taxonomy of Exempt Entities (used by the Internal Revenue Service). This taxonomy was comprised of sixteen categories, each containing anywhere from three to twenty-four activities.[10] More than ten years later, in light of Willmer et al.'s (1998:201) own acknowledgment that developments in parachurches over time would necessitate further adjustments and refinements of the taxonomy, Scheitle (2010) offered a more updated and simplified taxonomy that built on Willmer et al.'s (1998) work but also attempted to incorporate a sociological perspective into the analysis. His taxonomy is based on more recent data from 2004, collected from 990 tax return forms for the largest Christian nonprofits. This typology collapses 27 types of activities practiced by religious nonprofits in the U.S. into

[10] For the detailed taxonomy, see Willmer et al. (1998:201-214).

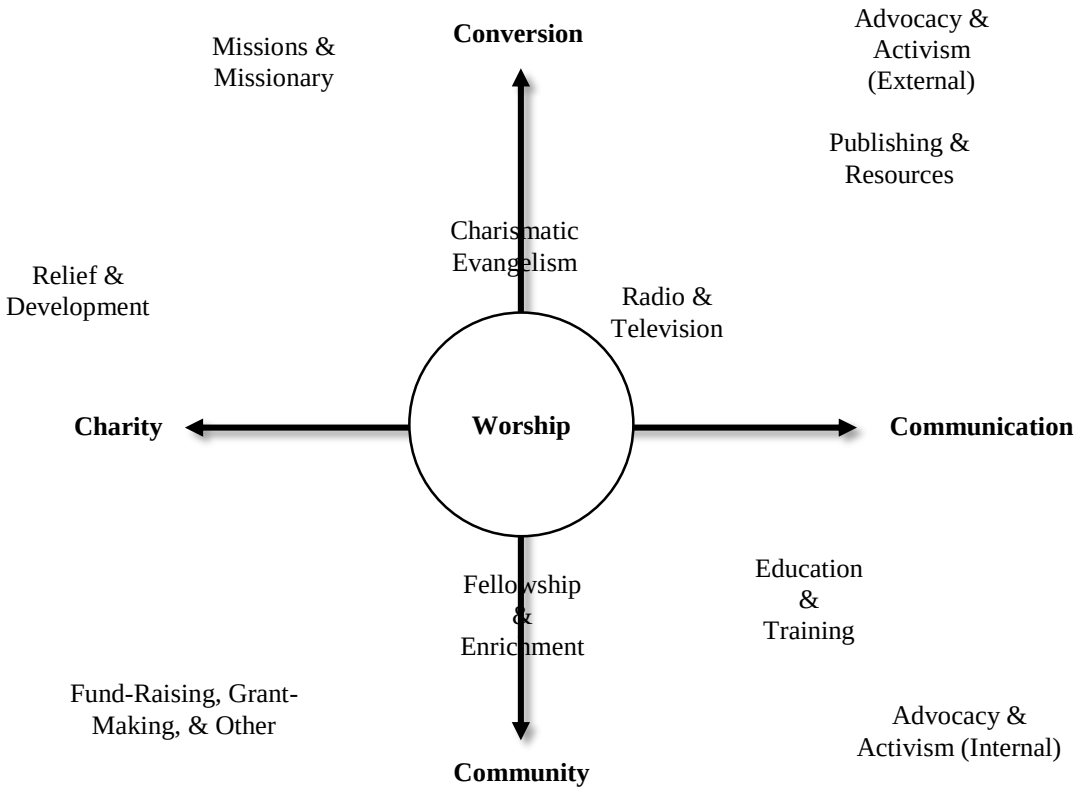
nine sectors: "Charismatic Evangelism", "Relief & Development", "Education & Training", "Publishing & Resources", "Radio & Television", "Missions & Missionary", "Fellowship & Enrichment", "Advocacy & Activism", and "Fund-Raising, Grant-Making", & "Other" (Scheitle 2010:60-61).

"Charismatic Evangelism", as one might expect, refers to activities focused on conversion, but also includes worship-related activities. "Relief & Development" is another fairly intuitive category, encompassing short-term emergency relief-type activities and more long-term economic development-type activities. "Education & Training" activities are oriented towards improving the function and quality of the broader church. "Publishing & Resources" refers to activities that are focused on the utilization of print and other literary media. "Radio & Television" pertains to activities using audio and audiovisual media. The "Missions & Missionary" sector refers to transnationally-oriented activities.[11] "Fellowship & Enrichment" concerns activities that are aimed at providing support for certain social groups, for instance "mothers, prisoners, men, or specific occupations" (Scheitle 2010:61). "Activism & Advocacy" is the sector that refers to activities targeted at addressing social and legal issues. Finally, "Fund-Raising, Grant-Making, & Other" is a catch-all sector for, on the one hand, financial support activities, and, on the other, any other activity that does not fall within the boundaries of the other eight sectors.

[11] Scheitle's overall taxonomy, while conceptually useful as a starting point, begins to break down in utility if applied to agencies that are all transnationally-oriented, as is the case with the centrifugal agencies studied in this dissertation. Using this taxonomy would result in most, though not necessarily all, of the agencies' activities being categorized as "Missions and Missionary". This unidimensional classification would result in the loss of important distinctions between types of international missionary activity. Any application of this taxonomy for the purposes of my own dissertation research therefore requires some adaptation in order to be useful.

Scheitle (2010) argues that these nine sectors correspond to two broad categories of behavior. The first, worship, "includes all the behaviors an individual does to contemplate and experience their faith internally" including "[p]rayer, religious services, scriptural study, private devotionals, and similar behaviors" (Scheitle 2010:40). The second category, outreach, is based on the conviction of religious adherents to "try and shape the world into the vision described by their beliefs" with one or more of the following goals in mind: "conversion, community, communication, and charity" (2010:40). Not only does worship and these four themes/goals overlap with the aforementioned roles of the Church – *koinonia* (worship + community), *diakonia* (charity), and *kerygma* (conversion + communication) – but they also function to conceptualize the nine sectors of activities in terms of their underlying religious goals, as illustrated in Fig. 2.8 below.

Fig. 2.8: Christian Nonprofit Activities on Worship-Outreach Dimensions[12]



In this diagram, communication and charity are considered to be on opposite ends of a spectrum based on the shape the outreach takes, whether in a form that aims to bring about material changes, as in the case of charity, or a more message-oriented form, as in the case of communication (Scheitle 2010:41). Likewise, where conversion is an externally oriented form of outreach, targeted at members outside the group, community is internally focused. Scheitle's typology therefore suggests that the nine major forms of religious nonprofit activities can further be categorized on two dimensions/factors concerning the form of outreach: *direction* (internal or external) and *focus* (material or message). As an illustration of how some of the nine sectors fit into this two-dimensional space, Scheitle (2010:88-9)

[12] Replicated from Scheitle (2010:89).

suggests that organizations in "the Publishing & Resources sector are often conversion focused (e.g., producing religious tracts and Bible translations)" while those in the Relief & Development sector are "mainly oriented toward charity". The "Advocacy & Activism" sector appears in both the top- and bottom-right quadrants since "it consists of a very internally focused subgroup (i.e., those looking to renew or reform a particular denomination or tradition) along with a very externally focused subgroup (i.e., pursuing social and political activism)" (2010:89).

In order to collapse the 143 activities listed in the 9th to 21st editions of the Mission Handbook into more manageable categories for statistical analysis, I therefore performed two main tasks. First, I classified the activities into a version of Scheitle's nine sectors adapted specifically to centrifugal Protestant agencies. Second, I then ran a multiple correspondence analysis (MCA) using a "historical profiles" approach on the agency data with respect to the nine sectors to determine how they might map onto a two-dimensional geometric space, expecting that their empirical clustering would not look exactly like what Scheitle had theorized owing to the fact that, unlike Scheitle's (2010:171-172) study, the agencies in the Mission Handbook: 1) are all Protestant in terms of religious identity rather than from other branches of Christianity, 2) are of varying sizes in terms of their incomes for overseas ministries rather than belonging only to the largest subsector of nonprofits, and (3) all have an international component to their activities, which by extension means that they are therefore all essentially outreach rather than worship focused. Furthermore, Scheitle's typology, while undeniably useful, is a conceptual one. Whether or not Christian organizations are actually more likely to engage in activities that are similar to one another along the axes of this typology or its adapted form remains an empirical question. In the

remainder of this section of the chapter, I answer this question by showing that an adapted and qualified form of Scheitle's typology does in fact have empirical utility beyond its conceptual value when applied to the clustering of mission agency activities.

Nine Sector Classification of Activities

In the first task, I coded the 143 activities as belonging to one of nine possible activity sectors using an adapted version of Scheitle's updated taxonomy. This coding was based on Scheitle's (2010:60-90) description of the nine activity sectors, Scheitle's (2015) most recent coding form, and (in the case of activities with ambiguous names) Moreau's (2010:51) own Mission Handbook classification of activities into "Evangelism & Discipleship", "Mission Agency Support", "Relief & Development", and "Education & Training." Given that all the agencies in my study are outreach-oriented, my adapted taxonomy of activity sectors, by alphabetical order, is as follows:

1. *Activism & Advocacy* now refers only to activities pertaining to the pursuit of social and political activism, excluding those that are trying to "get a denomination or group to return to traditional beliefs and/or practices" (Scheitle 2010:83).
2. *Education & Training* refers specifically to Christian (as opposed to secular or non-religious vocational) education and training, which is in line with Scheitle's (2010:61) own emphasis on activities "that try to improve the quality and functioning of the larger 'church'."
3. *Evangelism*[13] refers to activities explicitly and directly oriented towards preaching and conversion. Recalling Scheitle's (2010:40-41) distinction between worship and outreach behaviors, this category excludes the worship component of Scheitle's

[13] Note the shortening of the sector title by removing the word "Charismatic" to avoid limiting the sector only to the Charismatic movement within Protestantism, which appears to be the particular focus of Scheitle's own conceptualization of the sector.

(2010:60) "Charismatic Evangelism" since the primary purpose of the agencies studied in the dissertation is outreach.

4. *Fellowship & Enrichment* incorporates activities that provide non-evangelism support for specific social groups.

5. *Fund-Raising, Grant-Making, & Other* is a mostly self-explanatory sector that includes activities that are related to raising funds or providing grants and/or fellowships, as well as activities that are listed as "Other" in the Mission Handbook.

6. *Mission-Related Support* is the sector that is most different from Scheitle's taxonomy. Where Schietle's "Missions & Missionary" sector was defined specifically by its transnational dimension, the fact that all the agencies studied in my dissertation are centrifugally-focused to some degree meant either a complete omission of this sector or an adaptation of it. The problem of omission is that there are many centrifugal mission-related activities that do not clearly fit into any of the other eight sectors (for instance, "Mission Conferences" and "Mobilization for Overseas Mission" could be equally applicable to agencies focused on *Evangelism* as well as agencies focused on *Relief and Development*)[14]. In order to minimize erroneous coding due to lack of specific information regarding activities like these, I combined Moreau's (2010:51) "Mission Agency Support" category with Scheitle's "Missions & Missionary" sector into a conceptually and practically useful sector that would retain Scheitle's transnational focus while also referring to a specific brand of activity, namely the supportive (especially logistical) aspect of transnational missions.

7. *Publishing & Resources* covers all activities that primarily involve the use and/or distribution of Christian literary content, especially in the form of print media; this includes not only Bibles but other Christian literature as well.

8. *Radio & Television* is another intuitive sector. As something of a counterpart to *Publishing & Resources*, this sector covers activities that deal with Christian content in audio and visual media.

9. *Relief & Development* activities are humanitarian types of activities. Most if not all of the activities in this sector could theoretically be conducted by secular organizations just as easily as religious ones.

[14] Given the fuzzy nature of this category, some overlap in goals is certainly plausible between this and the other sectors. This was the case even in Scheitle's (2010:76) taxonomy in which he explains that "Many nonprofits in this [Missions and Missionary] sector are hybrids of the Charismatic Evangelism and the Relief & Development sectors." Nevertheless, the goal is to create categories that are as mutually exclusive as possible for the purpose of inter-sector comparison.

Based on these descriptions, the majority of the 143 activities were intuitively classifiable. For details on the reasoning for coding some of the more ambiguous-sounding activity names, see Appendix B.

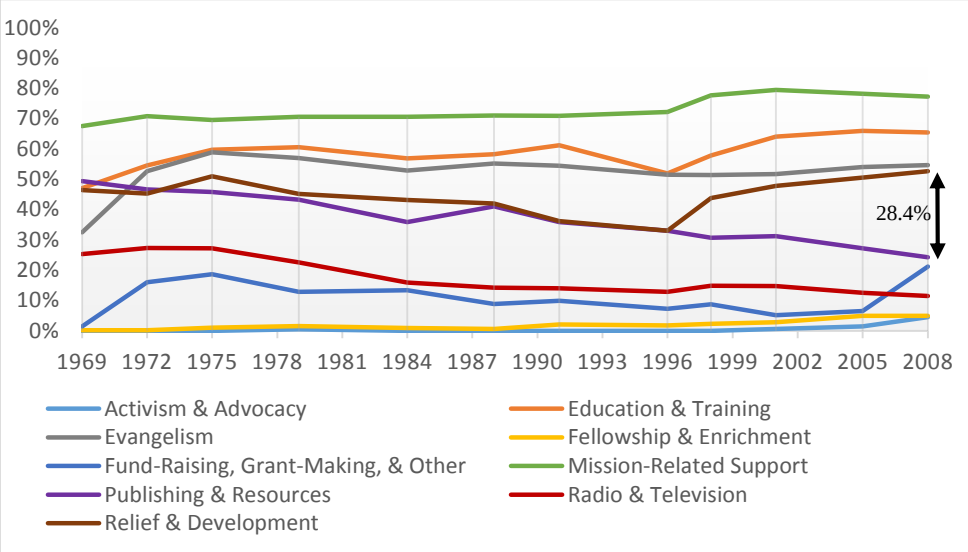
What implications does this typology have for the case of Children of Promise International, described at the beginning of the chapter? As noted at the beginning of the chapter, in 2008, the agency was involved in "Childcare/Orphanage", "Evangelism, Student", "Funds Transmission", and "Support of National Workers". By the classification scheme described above, Children of Promise's 2008 activities would fall under *Relief & Development*, *Evangelism*, *Fund-Raising, Grant-Making, & Other*, and *Mission-Related Support* respectively. Again, Children of Promise International fits the picture of what one would expect of a typical mission agency. Firstly, its involvement in four of the nine activity sectors puts it within one standard deviation (1.10) of the average of 3.16 activity sectors in 2008 and close to the median of 3. Secondly, Children of Promise International has proven itself to be consistent over time in some of these key areas. Since 1988, it has been involved in *Mission-Related Support* (including at first the establishment of local churches and then the support of these churches and of national/local Christian workers) and *Evangelism* (shifting from mass evangelism efforts in 1988 to an emphasis on personal and small groups through the 1990s, and then to student evangelism most recently). From the late 1980s to the early 1990s and more recently in the later part of the 2000s, its childcare/orphanage *Relief & Development* programs have also been among its primary activities.

Its involvement in other sectors has been less consistent. For most of only the 1990s, it was involved in *Publishing & Resources* via the distribution of Christian

literature. Its involvement in other activities sectors were even shorter in duration: its role in *Fund-Raising, Grant-Making, & Other* via the transmission of funds is only reflected in the 2008 data, and it was involved only briefly in the late 1980s in *Education & Training* in terms of providing general Christian education.

What has defined Children of Promise International most consistently and strongly over the years, then, is not its engagement in these more temporary activities and activity sectors but rather its commitment to the wellbeing of children and more specifically orphans (*Relief & Development*), Gospel transmission/proclamation (*Evangelism*), and the support of national churches and Christian workers (*Mission-Related Support*). As Fig. 2.9a below shows, these sectors comprise three of the four of what might be called "core" mission sectors (due to the large percentage of agencies involved in that sector). The only other core sector in which Children of Promise International is not involved, at least in 2008, is *Education & Training*.

Fig. 2.9a: Percentage of Agencies Involved in Each Activity Sector



In contrast to the core, "peripheral" sectors include: *Publishing & Resources*, *Fund-Raising, Grant-Making, & Other*, *Radio & Television*, *Fellowship & Enrichment*, and *Activism & Advocacy*. The gap between core and periphery is clear from 1998 onwards; in 2008, the gap was especially noticeable, with a difference in percentage of 28.4%. In this year, the only peripheral sector in which Children of Promise International was involved was *Fund-Raising, Grant-Making, & Other*.

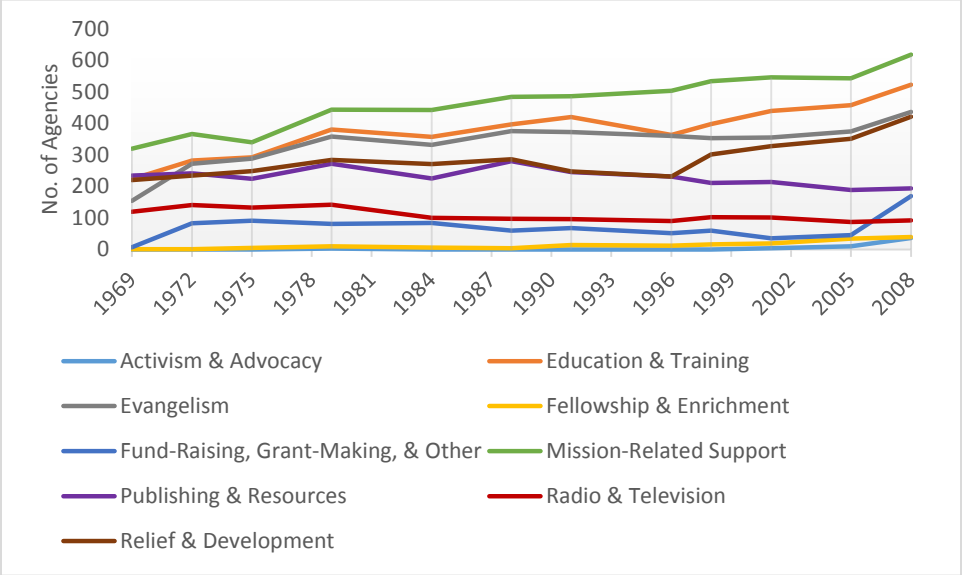
Of course, the extent to which an activity sector might count as core versus peripheral is hardly static. Observing the trends over time, all four core sectors demonstrate net increases in percentage of agencies from 1969 to 2008. However, some deviations are worth mentioning. For instance, *Evangelism*, while mostly constant throughout the years, experienced an initial surge towards the end of the 1960s and in the early 1970s, possibly reflecting the rise of religiosity (as well as religious conservatism) in the U.S. in response to the perceived moral decline of the 1960s (Putnam and Campbell 2010:118-127). In addition, given the possible overlap in overall goals between *Evangelism* and *Mission-Related Support*, as noted in footnote 14, it is plausible that agencies' seemingly low initial involvement in *Evangelism* may not reflect an actual disinterest in evangelism. Rather, this relatively slow start may partially be explained in terms of how agencies chose to present themselves in terms of their primary tasks (e.g., in *Mission-Related Support* activities like building local churches and supporting national Christian workers, as opposed to *Evangelism* activities like child evangelism, mass evangelism, and student evangelism).

The sector of *Relief and Development* also has an interesting trajectory, experiencing a gradual decline from the early 1970s until the mid-1990s when it began climbing again. Considering the historically prominent role of Mainline Protestant groups

in humanitarian and social services (Chaves 2011:84-5) as well as the decline in Mainline Protestantism relative to Evangelical Protestantism (Finke & Stark 2008; Putnam & Campbell 2010:100-106), one might be inclined to connect this decline and consecutive rise in service and humanitarian-oriented activities as sharing an inverse relation to the rise (in the 1970s and 1980s) and then consequent fall (in the 1990s and 2000s) in the public popularity of religious conservatism and Evangelicalism. Whether or not Evangelical status or lack thereof actually affects rates of initiated engagement in *Relief and Development* activities will be covered in Chapter 4.

As for the gradual but persistent decline in the percentage of agencies involved in *Publishing & Resources*, this drop is present not just in terms of market share but also in absolute numbers. As Fig. 2.9b below reveals by the overall absolute decline in numbers of agencies involved in *Publishing & Resources* between 1969 and 2008, even those agencies that were already formerly involved in such activities either have been dropping them from their repertoire of primary activities or have been closing down their agency operations entirely.

Fig. 2.9b: Number of Agencies Involved in Each Activity Sector



This decline is certainly logical in considering the rapid developments in communications technology and increasing availability and reach of electronic forms of media in the second half of the 20th century. Indeed, its counterpart – *Radio & Television* – also experienced a similar albeit less pronounced decline both in terms of market share as well as absolute numbers, likely for the same technology-related reason.

One other noticeable change in percentage of agencies involved in peripheral sectors that should be clarified is the sudden jump from 2005 to 2008 of the *Fund-Raising, Grant-Making, & Other* sector. This sudden increase is attributable not to a spike in agencies involved in fund-raising or grant-making but rather the 96 agencies in 2008 that listed "Other" as one of their primary activities. This means that, compared to the earlier years in the data, *Fund-Raising, Grant-Making, & Other* is becoming an increasingly diversified sector. In the near future, as more surveys are conducted and more data

collected, it may be necessary to think about new conceptual sectors to better categorize activities that are, for now, consolidated into this single sector.

Multiple Correspondence Analysis: Methodology

Is this typology of nine sectors merely symbolic, or does it also have social implications? With the 143 activities collapsed into nine sectors, the next step involved the determination of any statistical clustering of the nine sectors that might correspond, at least analogously, to the theoretical two-dimensional conceptual organization of sectors provided by Scheitle (2010). To test such a grouping of sectors, I employed the Burt method of multiple correspondence analysis (MCA) with adjusted inertias based on what Müller-Schneider (1994) calls the "historic profiles" approach. MCA is a form of descriptive analysis, comparable to principal component analysis (PCA) but for categorical rather than continuous data (Blasius & Greenacre 2006:5). It is especially suited for determining relationships between more than two sets of categorical variables (Greenacre 2006a:41). MCA displays data "in a low-dimensional space, so that proximity in the space indicates similarity of categories and of individuals" (Fox 2010:viii; see also Blasius & Greenacre 2006:4, 27). Due to the comparison of multiple categorical variables, MCA uses the Burt matrix, which is a collection of all the two-way cross-tabulations for the entire set of categorical variables organized into "a square supermatrix of cross-tables" (Blasius & Greenacre 2006:27).

One practical limitation to MCA is that it is typically used on cross-sectional data. Few studies have attempted to apply it longitudinally. Those that have compare and

contrast cross-sectional MCA maps from different time points (Batista-Foguet et al. 2000), use dummy variables to measure temporal changes between two time points (Jones et al. 2011), or employ the "historic profiles" approach which treats one time point as a reference against which other time points can be compared so as to determine the presence and extent of structural social change (Coulangeon 2012).

Comparisons of correspondence maps over multiple cross-sectional time points, however, result in a loss of continuity across that time interval; the dimensions used and interpreted during one point in time may not be the same or mean the same things as the ones used at other time points since they are each constructed from separate data (Müller-Schneider 1994:272). Creating separate dummy variables for each temporal shift in each categorical variable, in turn, also quickly becomes unmanageable for more than two time points as the number of required dummy variables increases exponentially by a factor of 2. For instance, having a single dummy variable at two time points would require the creation of four dummy variables to measure 0 to 0, 0 to 1, 1 to 0, and 1 to 1 "transitions"; including a third time point would mean the creation of eight dummy variables to account for every possible configuration in each observation's trajectory over the three time points, and so on.

Given my interest in clustering the activity sectors so as to create an empirical basis for conceptualizing how these sectors fit together as a comparison to Scheitle's (2010) own theoretical typology, it is important to take into account possible changes over time in the meaning and therefore clustering of the various activity sectors. To this end, using Stata 14.0 for my analyses, I adopted the historic profiles approach first proposed by Müller-Schneider (1994) and more recently applied by Coulangeon (2012). This approach involves

two main steps. The first involves taking one time point (e.g., all the agencies recorded in one particular edition of the Mission Handbook along with their respective engagements, or lack thereof, in the various activity sectors) as a reference and conducting an MCA with variable categories from that year treated as the "active categories". There is understandable justification for starting with the earliest historic profile in the first step, as Coulangeon (2012) does in his study of French cultural practices between 1981 and 2008, since the arrangement of profiles is already temporally ordered for interpretations to be drawn about how the structure of variables at a later time point changes (if at all) from the earlier one. However, this need not always be the case and starting from different time points simply provides "different views of the same structural change" (Müller-Schneider 1994:272). In my own application of MCA, I use 1975 as the reference point since its axes are the most readily interpretable; I discuss the reasoning for this after summarizing the second step below.

The second step involves the inclusion of data from the other time points as supplementary variables. In Stata syntax, variables from these other time points are entered in parentheses using the "supplementary" model option so that they are kept separate from the active variables. Supplementary profiles, as Blasius and Greenacre (2006:31) explain, "have no influence on the geometric orientation of the axes; rather, they support and complement the interpretation of the configuration of active variable categories." Thus, they "neither influence the total inertia[15] nor do they determine the principal axes" of the correspondence maps and, in the case of using different historic profiles, the "geometrical

[15] Inertia refers to the variance or spread of the categories analyzed in the MCA across the principal dimensions/axes (Blasius & Greenacre 2006:12-13; Jones et al. 2011:404). The total inertia, in turn, refers to "the amount that quantifies the total variance in the cross-table" (Blasius & Greenacre 2006:19).

movements of these profiles can be interpreted as a measure of structural change over time" (Müller-Schneider 1998:272).

This inclusion of supplementary variables can potentially create additional complications, however, due to missing values across various years that result in a narrowing of sample size. As with many other kinds of statistical analyses, simply omitting cases with missing values is one option if the effect of their exclusion is minimal (e.g., see Coulangeon 2012:182). A second option is to treat missing values/non-responses as belonging to "passive categories", to avoid the arbitrary exclusion of cases (Le Roux & Rouanet 2010:62). Adopting this second option would mean that each categorical variable would now have an additional category that includes all the missing cases; dummy variables would essentially now each have a third category attached to them.

Either method is not without its limitations. In the first case, excluding missing data becomes much less manageable when using multiple time points, especially with left- and right-truncated data; every time point's variables that are added in supplementary form to the MCA results in a cumulative loss of cases. For instance, consider Children of Promise International, which was founded only in 1973. This agency did not exist in 1969 (9^{th} edition) and 1972 (10^{th} edition). Moreover, data was not collected on this agency until 1988 (14^{th} edition). Thus, even though Children of Promise International could have contributed data points to the MCA from 1988 to 2008, the absence of data on the agency from 1969 (9^{th} edition) to 1984 (13^{th} edition) would exclude it entirely from the analysis. Every other agency like Children of Promise International would produce a similar limitation on the MCA. The second option is also problematic when the missing categories tend to cluster far from the principal axes on an MCA map since this makes interpreting those axes

problematic; any meaningful interpretation would have to take into account the contributions that those missing categories make to the axes (Greenacre 2006b:16).

In my study, including missing cases as passive categories (the latter option) produced the exact problem discussed above, making the axes uninterpretable. I therefore adopted the first approach and excluded missing cases in the final MCA instead. This limits the MCA to analysis of agencies that were active from 1969 to 2008. Although limiting the sample in this way may result in the exclusion of some data, however, the relatively restricted scope of analysis in this case makes sense since, having existed through the entire time period, these agencies and their respective activities offer the best indication of possible structural changes in the clustering and meaning of the various activity sectors. Nevertheless, I also reran my analyses to test the robustness of my results on different subsets of the sample to consider these otherwise excluded data (as I will explain in discussion of my findings).

In the first step of the MCA, I selected seven of the nine activity sectors to be included and used dummy variables for each sector in the analysis. *Fellowship & Enrichment* and *Activism & Advocacy* were excluded because the number of cases of agencies with activities in each sector was consistently small over the entire duration of the data (under 5% of the total number of agencies for every data year), ranging between 0.2% and 4.9% for the former and between 0.0% and 4.5% for the latter over all time points (see Fig. 2.9a).[16] Having limited the number of variables to seven, I then selected 1975 as the reference year[17] because of its usefulness for interpretation based on two main

[16] For these same reasons, I similarly only consider these seven activity sectors in the remaining analyses in this dissertation.

[17] Recall that the actual selection of the year of reference only affects the interpretation of possible structural changes, not the nature of the changes themselves.

justifications: 1) compared to taking any other year as a reference point, the MCA on 1975 produced the highest number of variable categories (and variables themselves) with above-average contribution to the inertia of the MCA axes[18], and 2) MCA on the seven variables and fourteen variable-categories with 1975 as the reference point produced axes with one of the highest cumulative percentages of total inertia (79.71% after adjustment in the full model with all supplementary variables included) as compared to taking any other year as reference.[19]

Multiple Correspondence Analysis: Results for Active Variables from 1975

Table 2.1 below lists the pre and post-adjustment[20] principal inertias (i.e., eigenvalues of the Burt matrix), as well as the percentage of total inertia explained for all possible dimensions/axes. Axis 1 and Axis 2 are both eligible for interpretation since their principal inertias/eigenvalues exceed the average of the total inertia.[21]

[18] The average contribution (in percentage) to the inertia of each MCA axis is calculated by dividing 1 by the number of total categories in all the variables included in the analysis (Rouanet 2006:151) and then multiplying it by 100. Categories providing above-average contributions are used in the interpretation of each respective axis.

[19] See Appendix C for a comparison of categories providing above-average axis contributions as well as cumulative inertias when taking different time points as reference years.

[20] Adjustments to the correspondence analysis are performed by default in Stata to account for how the application of correspondence analyses to the Burt Matrix introduces artificial inflations of the total inertias, leading to artificially low percentages of inertia on the principal axes (Greenacre 2006a:61,68).

[21] Axes/dimensions with eigenvalues that account for more than the average inertia are potential candidates for inclusion into the MCA for interpretation (Blasius & Greenacre 2006:19). This average inertia was calculated by dividing 1 by the number of variables = 1/7 = 0.143 = 14.3% (see Le Roux and Rouanet 2010:46).

Table 2.1: Adjusted and Unadjusted Principal Inertias of Axes/Dimensions in 1975

Dimension	*Principal Inertia (Unadjusted)*	*Percentage Explained (Unadjusted)*	*Principal Inertia (Adjusted)*	*Percentage Explained (Adjusted)*	*Cumulative Percentage Explained (Adjusted)*
Axis 1	0.04807	31.21	0.00794	60.88	60.88
Axis 2	0.03435	22.30	0.00246	18.82	79.71
Axis 3	0.01784	11.58			
Axis 4	0.01647	10.69			
Axis 5	0.01501	9.74			
Axis 6	0.01210	7.86			
Axis 7	0.01020	6.62			

Table 2.2 presents the contributions and coordinates for the fourteen categories from the seven activity sectors (two for each dummy variable) used in the MCA. Those categories whose contributions exceed the average percentage contribution[22] have their contribution percentages shown in bold and were used for interpretation of the axes (Rouanet 2006:151-152; Le Roux and Rouanet 2010:48, 52).

Table 2.2: Coordinates and Contributions of Active Categories in 1975

Variables	*Categories*	*Axis 1 Coordinate*	*Axis 1 Contribution (in %)*	*Axis 2 Coordinate*	*Axis 2 Contribution (in %)*
Education & Training	Eductrain-	-0.138	**10.2**	-0.100	**17.2**
	Eductrain+	0.058	4.3	0.042	**7.3**
Evangelism	Evangelism-	-0.184	**17.9**	-0.013	0.3
	Evangelism+	0.076	**7.4**	0.005	0.1
Fund-Raising, Grant-Making, & Other	Fundother-	0.030	1.3	-0.022	2.3
	Fundother+	-0.135	5.9	0.099	**10.3**

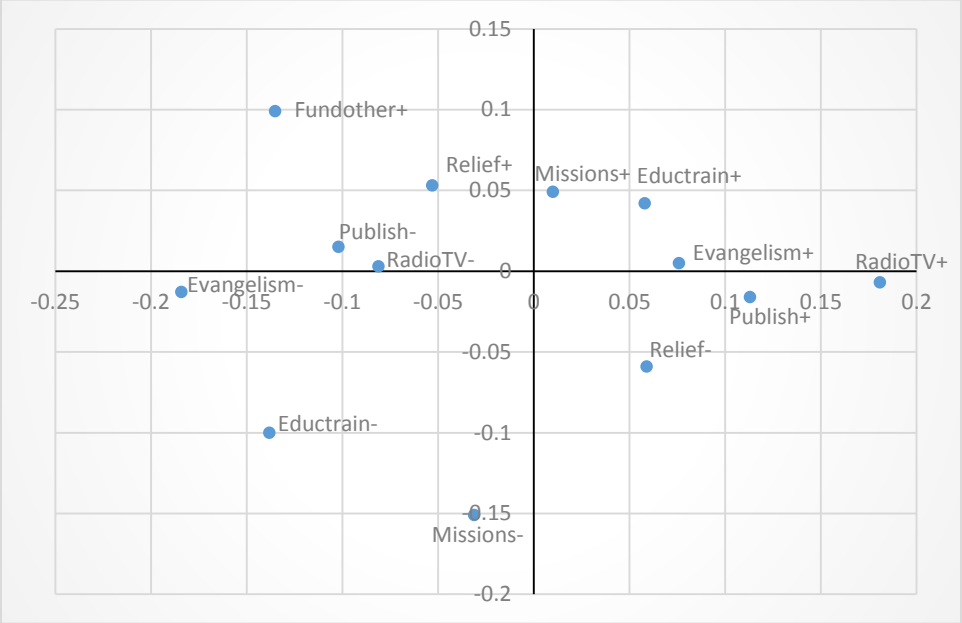
[22] The average percentage contribution was calculated by dividing 1 by the number of categories = 1/14 = 0.071 = 7.1% (see Rouanet 2006:151).

Mission-Related Support	Missions-	-0.031	0.4	-0.151	**32.4**
	Missions+	0.010	0.1	0.049	**10.5**
Publishing & Resources	Publish-	-0.102	**9.8**	0.015	0.7
	Publish+	0.113	**10.9**	-0.016	0.7
Radio & Television	RadioTV-	-0.081	**8.1**	0.003	0.0
	RadioTV+	0.181	**18.1**	-0.007	0.1
Relief & Development	Relief-	0.059	3.0	-0.059	**9.6**
	Relief+	-0.053	2.7	0.053	**8.6**

Figure 2.10 below shows the plot of categories providing above-average contributions to at least one of the two axes selected earlier. Each dummy variable's categories have been abbreviated and have the symbols "+" or "-", corresponding to the coding of "1" or "0" respectively, appended to the end of their labels on the MCA map.[23] Considering these categories, I interpret the horizontal Axis 1 as capturing the extent to which activity sectors involve the propagation of the Christian message (or Gospel) to non-Christian populations for the purposes of conversion. This message is closely analogous to Scheitle's (2010) communication + conversion outreach behavior. Categories on the left side of the axis indicate less emphasis on the transmission of the Gospel than those on the right. Thus, engagement in *Evangelism*, *Publishing & Resources*, and *Radio & Television* fall on the right side of the map while the absence of engagement in those three same sectors as well as in *Education & Training* fall on the left.

[23] *Education & Training* has been abbreviated to "Eductrain", *Fund-Raising, Grant-Making, and Other* to "Fundother", *Mission-Related Support* to "Missions", *Publishing & Resources* to "Publish", *Radio & Television* to "RadioTV", and *Relief and Development* to "Relief". Each dummy category would then either have "-" or "+" added at the end, for example "Evangelism-" and "Evangelism+".

Fig. 2.10: Map of Axis 1 and Axis 2 in 1975



This arrangement makes sense given that *Evangelism* is often explicitly about the proclamation of the Gospel and logically fits the message-oriented theme. Likewise, *Publishing & Resources* and *Radio & Television* are largely if not exclusively about some aspect of the Christian message. *Education & Training*, while not directly about diffusion of the Christian message in outreach efforts (not all ministry-related education or training is necessarily about Christian theology), is nevertheless an important precondition for it. Consequently, absence of engagement in this sector falls on the left side of Axis 1 (along with absence of engagement in the former three sectors).

I interpret the vertical Axis 2 as reflecting the emphasis of the activity sectors on enabling their target populations in tangible, often material, ways, with categories on the upper side of the map indicating greater emphasis on enacting such changes as compared to categories on the lower side. Axis 2 largely reflects the concept of charity-oriented activity goals, as described by Scheitle (2010:40), but also includes a combination of

communication + community as indicated by the inclusion of *Education & Training*. In accordance with this framework, engagement in *Relief & Development*, *Mission-Related Support*, *Fund-Raising, Grant-Making, & Other*, and *Education & Training* are located within the upper half of the map. In contrast, absence of engagement in *Relief & Development*, *Mission-Related Support*, and *Education & Training* fall within the lower half.

The interpretations of the two axes are conceptually comparable to some of Scheitle's (2010) two-dimensions of activity sector goals, which I earlier argued reflect the *direction* (internal and external) and *focus* (message and material) of religious organizational activities. In that typology, the *focus* of activities can be oriented towards either charity or communication while the *direction* of activities can be oriented either towards conversion or community. In my analysis, engagement in *Relief & Development*, *Mission-Related Support*, *Fund-Raising, Grant-Making, & Other*, and *Education & Training* are oriented towards enabling their target populations either by bringing about material, charitable changes (i.e., Scheitle's charity outreach goal) or by equipping them with the skills to serve the Christian community via *Education & Training* (i.e., Scheitle's communication + community goals). As for the sectors that contribute to Axis 1, they reflect the external propagation through the proclamation of the Christian message – sharing the Christian Gospel with the underlying purpose of conversion (i.e., Scheitle's communication + conversion goals). Axes 1 and 2 from the MCA thus divide the sectors from Scheitle's typology into those that fall in the upper-right quadrant and the rest (see Fig. 2.8). Conceptually, these two dimensions can be summarized as encompassing a

proclaiming (the Gospel) versus *enabling* orientation, with sectors that are similarly oriented tending to go together as part of agencies' organizational repertoires.

In order to ensure the stability of this interpretive framework, given the limited sample size, I tested the relative positions of these categories on multiple subsets of the entire dataset – that is, in contrast with the above analysis that used active variables from 1975 and supplementary variables from the other time points between 1969 and 2008, I repeated the process outlined above in stepwise fashion for the following time intervals with additions/subtractions of sets of approximately three or four editions from 1975 for each iteration: 1969-1975 (9^{th} to 11^{th} editions), 1975-1988 (11^{th} to 14^{th} editions), 1975-1998 (11^{th} to 18^{th} editions), and 1975-2008 (11^{th} to 21^{st} editions). In the comparison of the different models, I find that the relative positions of the various categories providing above-average contribution to each respective axis remains stable, as predicted by the analysis of the active variables from 1975 (summarized in Table 2.2). While there is some variation in coordinates, which is to be expected given the different data used, the overall sign, and hence relative positions on the established interpreted axes, remains the same in all categories.[24] Overall, the consistency of the coordinates supports the use of the interpretive framework based on the axes for the MCA with active variables taken from 1975 (see Appendix D for a comparison of the results across sample subsets).

[24] Stability is determined by the fact that over the range of coordinates for each relevant category, from the minimum to maximum, the sign of the coordinates does not change (i.e., in each time interval, the category does not shift to the opposite side of the axis and thus retains the interpretive meaning derived from Fig. 2.10). Just as importantly, the engagement and non-engagement categories of a single sector retain their relative oppositional positions on the MCA map without switching orientations.

With this interpretive framework set up, the next step of the MCA involved analyzing the addition of the supplementary variables from the other time points to the active variables from 1975.

Multiple Correspondence Analysis: Results for Supplementary Variables, 1969-2008

In this section, I include variables from all the other time points as supplementary variables. Figs. 2.11a and 2.11b show the clustering of active (from 1975) and supplementary (from all the other data points between 1969 to 2008) categories for Axis 1 and 2 respectively. Focusing first only on the horizontal Axis 1, which tracks activity sectors by the degree to which they pertain to *proclaiming* the Christian message, Fig. 2.11a shows that the points from each relevant category providing above-average contributions to Axis 1 tend to cluster together horizontally on their respective sides of the MCA map.

Fig. 2.11a: Map of Axis 1 Categories from 1969 to 2008

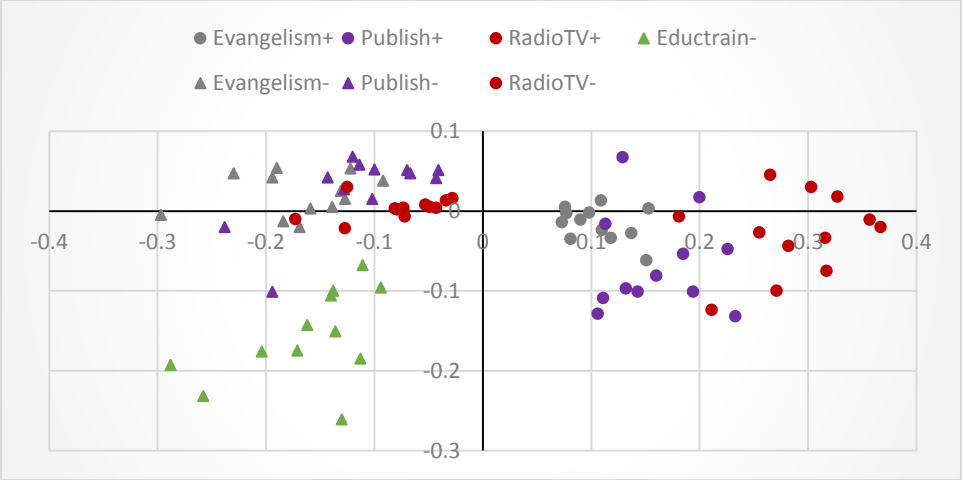
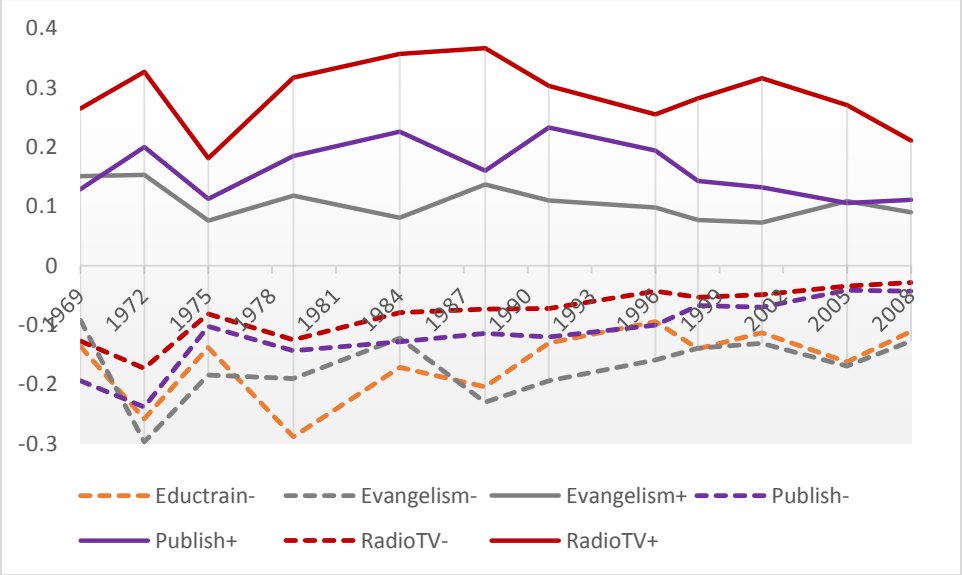


Fig. 2.11b below more clearly shows the overall time-varying changes in coordinates for the categories used in the interpretation for Axis 1. Overall, the categories and their respective variables retain their general *proclaiming*/*non-proclaiming* orientation and corollary classification across the years of analysis, with no change in the sign of their coordinates, no consistently increasing or decreasing time-varying trends in the active engagement of categories, and no switching of relative positions between engagement and non-engagement in a given sector, each of which might be indicative of change in the structure of the activity sectors. The coordinates of non-engagement in sectors like *Publishing & Resources* and *Radio & Television* do appear to be converging on the axis, but this is to be expected given the dwindling interest in these two sectors over time.

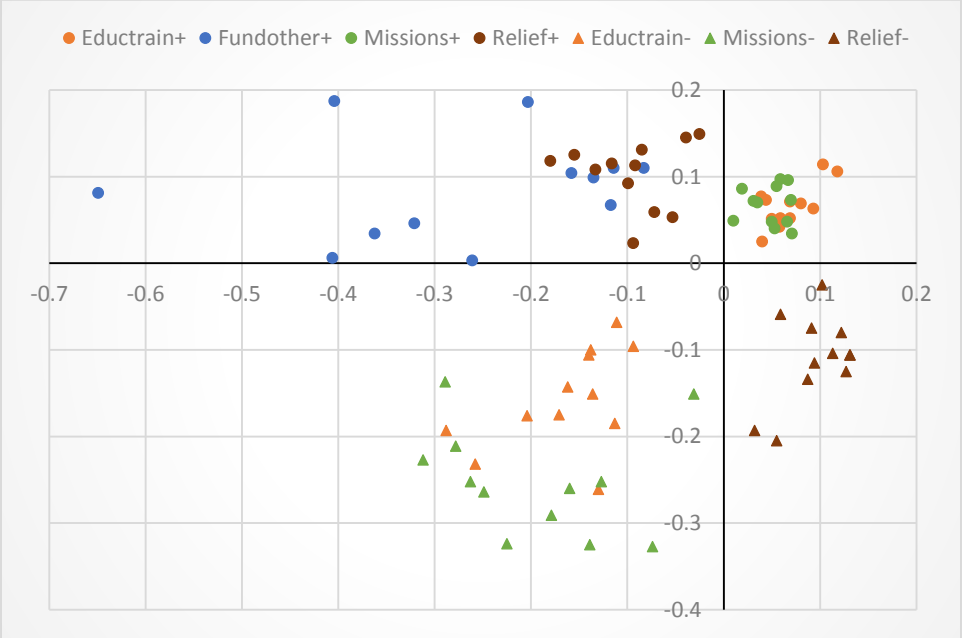
Fig. 2.11b: Changes in Coordinates of Axis 1
Categories with Above-Average Contributions



The MCA map and time-varying coordinate trends for the vertical Axis 2 (Figs. 2.12a and 2.12b respectively), which gauges the emphasis on *enabling*, reveal results that are mostly

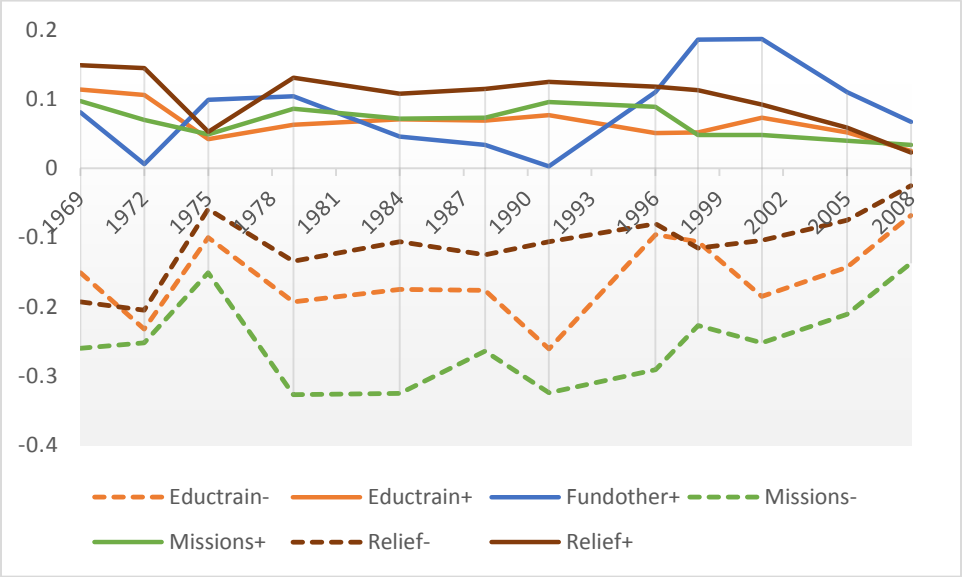
comparable to that of Axis 1. Similarly to Axis 1 categories, Axis 2 categories (in Fig. 2.12a below) consistently remain in their relative (vertical) positions. The only exception is *Fund-Raising, Grant-Making, & Other*, which shows the greatest variation over time, likely due to the wider diversity of meaning inherent in a category that includes not only activities associated with funds, grants, and fellowships, but also the range of miscellaneous activities that get classified as "Other".

Fig. 2.12a: Map of Axis 2 Categories from 1969 to 2008



As with Axis 1, Fig. 2.12b below shows that the categories and their respective variables retain their general *enabling*/*non-enabling* orientation and corollary classification across the years of analysis with no change in the sign of their coordinates and no switching of relative oppositional positions between engagement and non-engagement in a given sector.

Fig. 2.12b: Changes in Coordinates of Axis 2
Categories with Above-Average Contributions



Recent years, especially since 2002, seem to demonstrate a growing convergence towards the axis between engagement and non-engagement in a given sector, suggesting possible decreasing difference in organizational repertoires between agencies of both types, but given fluctuations in the overall trends since 1969, it is unclear if such decreasing gaps will persist. For the purposes of the dissertation, the oppositional relative positions on either side of Axis 2 between engagement versus non-engagement in these sectors over the duration of the available data justifies the application of the general *enabling* orientation of these sectors to the dissertation's analyses in Chapters 4 and 5. However, once more recent data is made available and can confirm whether or not these trends from Fig. 2.12b are persistent, future research should examine the possibility of structural changes in these sectors in greater detail, especially by including other agency characteristics as supplementary categories to help contextualize the observed changes.

Summary

The categories providing above-average contributions to the two interpretive MCA axes (the first reflecting the focus of the corresponding activity sectors on *proclaiming* the Christian message and the second indicating the focus of the corresponding activity sectors on *enabling* target populations) have remained relatively stable over time. Overall, the clustering of activity sectors along these two dimensions thus provides a useful picture of the ways in which mission agencies tend to organize their means of transnational activism. This clustering will prove particularly informative by identifying potential control variables for inclusion in the event-history analyses of Chapters 4 and 5.

What can this interpretive framework tell us about Children of Promise International, the running example used in this chapter? Based on the results of the MCA, Children of Promise International appears to be somewhat diversified in its activities. Given its engagement in *Evangelism, Fund-Raising, Grant-Making, & Other*, *Mission-Related Support*, and *Relief & Development*, Children of Promise International is clearly involved in both *proclaiming* and *enabling* activity sectors, with a greater emphasis on the latter. And like other agencies, it is not alone in the fact that it is engaged in multiple *enabling* sectors.

While this empirically grounded conceptualization of activity sectors helps provide a better overall look at how these sectors tend to go together within mission agencies' organizational repertoires of activities, the questions of when and how agencies like Children of Promise International become engaged in these various sectors over time remains unanswered. Chapter 4 will examine these questions in greater detail.

International Data

The international data was taken and merged from a number of different sources. The foremost source is the Mission Handbook itself, which indicates where and when agencies were operating in different countries. The remaining sources include: the Religious Characteristics of States Dataset, the Human Development Index, the Correlates of War (COW) Project, and the Cingranelli-Richards (CIRI) Human Rights Data Project. These datasets and their relevant measures and variables will be discussed in this section, particularly with respect to the top five most "popular" destinations for mission agencies' international ministries.

Mission Handbook: U.S. and Canadian Protestant Ministries Overseas, 1st to 21st Editions

For the agencies that reported the countries in which they conducted their ministries, each edition of the *Mission Handbook* provides data on the countries in which the agencies are or are not operating as well as the founding years for each international ministry. Recalling the focus of this dissertation on mid- to long-term changes, I counted agency presence in any given country only if it lasted for a duration of at least five years. If no founding years were provided for a particular agency's international ministry, I treated the actual founding year as subject to interval censoring. Unlike left- or right-censoring, interval censoring occurs when an event is only known to have occurred within a certain time interval; this ambiguity arises particularly for research subjects that are not continually under

observation (Sun 2006:5), as is the case with international ministries with no founding years. For instance, if an agency was not active in a given country in 1979 (12th edition) but then indicated that it was present in that country during the next agency survey in 1984 (13th edition), there is a possibility that it may have initiated engagement in that country anywhere between 1980 to 1984, assuming its official founding year was not reported. Since such intervals in the data are generally narrow and do not overlap between agencies (as the surveys were administered to the agencies at the same time), single midpoint imputation was a suitable and sufficient method to account for interval-censoring (see Sun 2006:35-37). Using this method, the time of an interval-censored event was taken to be the midpoint of the interval in which the event was known to have occurred.

Even with the imputations described above, rare cases of missing data for certain agencies in some of the data years (less than 0.03% of the entire dataset) may introduce gaps larger than the five-year cutoff criterion used to identify mid- to long-term international ministries. In such instances, I estimated the status of the international ministries in those years to be in accordance with the entrances, exits, and ongoing presence or absence of agencies in the various countries as reflected in the rest of the data, particularly in the time periods before and after the year in which the data were missing.

Taking into account these corrections for interval-censored data, a frequency count of the number of agencies active in each country over the entire duration of the data, from 1951 to 2008, reveals that the five countries with the total highest count of agencies operating within them are, in descending order: Mexico, India, Philippines, Japan, and Brazil. The ordering of the five countries has not remained static, however. Indeed, not all of these countries were able to consistently maintain their position among the top five

during the duration of the data. Figs. 2.13a and b illustrate the change in popularity of each of the five countries first in terms of number of agencies active in each country and then in terms of the percentage of total agencies in that year present in each country.

Fig. 2.13a: Number of Agencies Active in the Top Five Countries

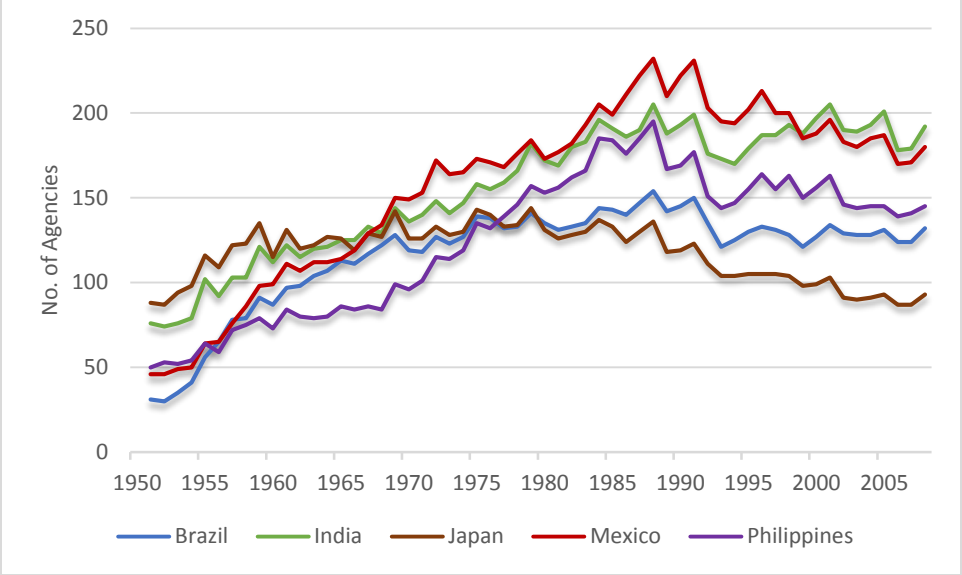
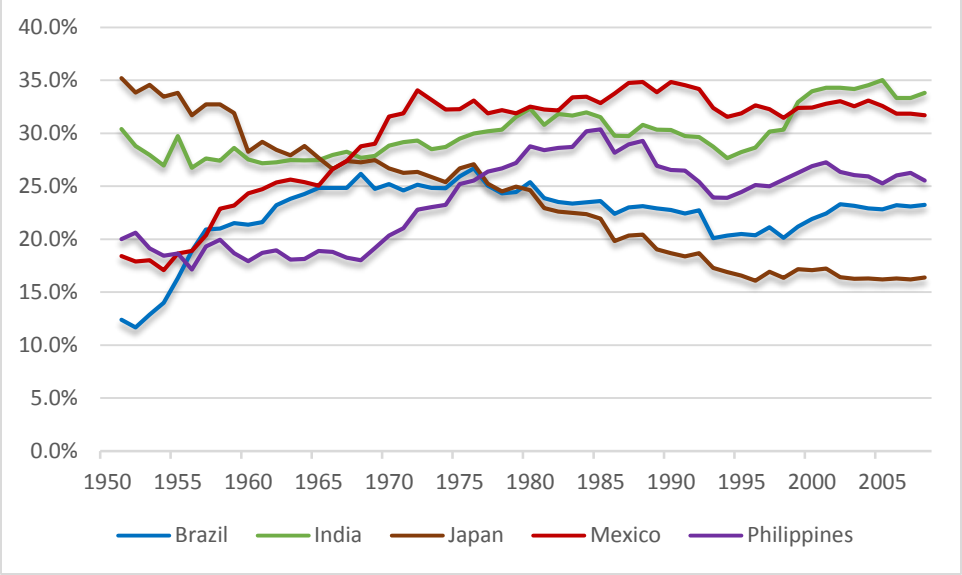


Fig. 2.13b: Percentage of Agencies Active in the Top Five Countries



As the figures show, some of these countries, although having had the most number of agencies maintaining international ministries in them over the course of the entire study period, have nevertheless experienced changes in fortunes over time. Japan in particular, which was the most popular destination for mission agencies almost immediately after the end of World War II, dropped to the least popular of the top five by 2008. Indeed, focusing only on the rankings in 2008 rather than the total overall rankings reveals that Japan dropped well out of the range of the top 10 countries in that year to be ranked 14th. Its dwindling status as a top destination for the founding of new international ministries is telling, and is illustrated in this chapter's agency example, Children of Promise International, which, though operating only in Mexico as of 2008, was at some point during the rest of its inclusion in the data engaged in international ministries in all the other top countries but Japan.

Religious Characteristics of States (RCS) Dataset

The Religious Characteristics Dataset (Brown and James 2015) is an international dataset about country-level religious demographics that was recently made available on the Association of Religion Data Archives website. It is comprised of state-year data from 202 state and 22 non-state entities from 1900 to 2010, with some entries going as far back as 1800. In the creation of the dataset, the principal investigators, Brown and James (2015), tested multiple random samples from this dataset against the following sources – the CIA World Factbook, the Kettani article series, the World Churches Handbook, and the World

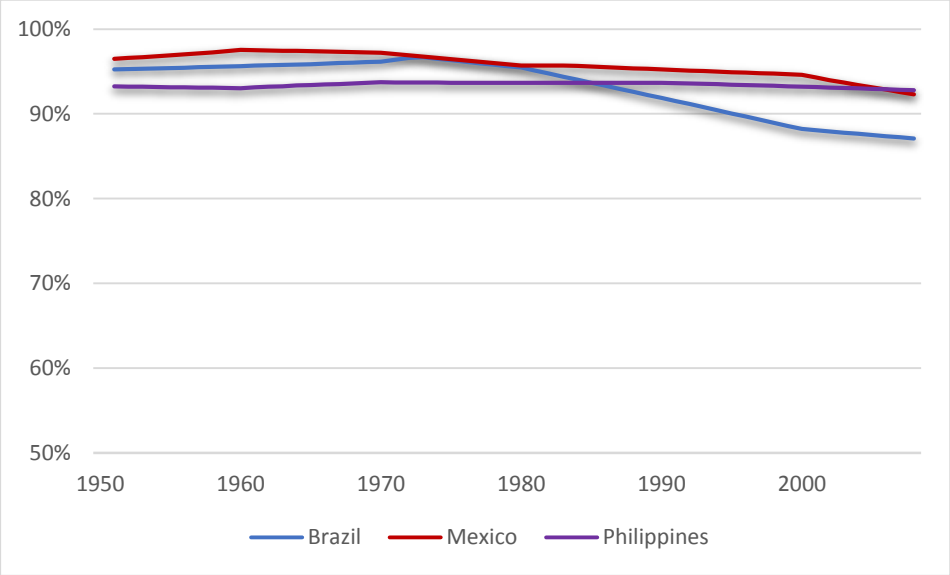
Christian Encyclopedia – with an intercoder reliability rate of 85% or higher in each of the four tests. Population estimates from 1950 to 2010 were derived from the United Nations Statistics Division – the same data source employed by the World Christian Encyclopedia/World Religion Database. Population estimates prior to 1950 were obtained from the Statesman's Yearbook (The Statesman's Yearbook 1864-2014), the World Religion Database (Johnson and Grim 2013), and the Maddison Project (Bolt and van Zanden 2013).

The decision to use this source of data for international religious demographics, despite its newness and the fact that it has not yet been featured in major publications in top tier academic journals, was based on two primary criteria: 1) the RCS provides a wide range of years for its religious demographics estimations; 2) more importantly, it employs as its primary form of interpolation increment by percentage to account for how "states' populations often rise along exponential curves" as opposed to the simpler but more problematic linear interpolation, which was used "only when the state acquires or loses territory but the territorial change does not affect the population of that religion" (Brown 2015). In other words, under such circumstances, the overall population of the country increases but has little to do with the natural growth of the existing religious population.

In comparing the most popular destinations for mission agencies' international ministries, some interesting but distinct patterns appear. Three of the five countries – Brazil, Mexico, and the Philippines – are Catholic-majority countries. The Catholic market share in Brazil has been on the decline over time, beginning at 91.8% in 1951 but dropping to 66.5% by 2008. In comparison, although the market share has fluctuated in the Philippines and fallen in Mexico, in both cases it has remained at or above 80.0% from

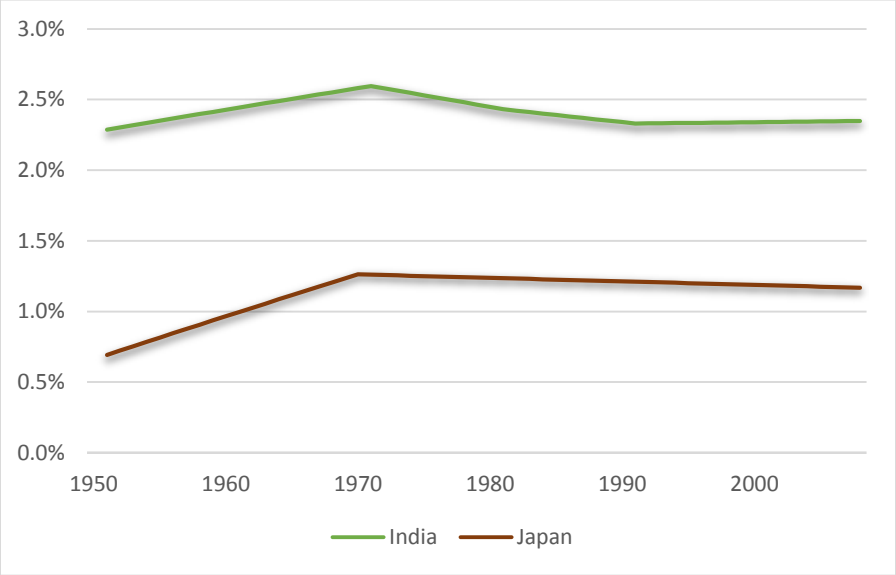
1951 to 2008. A sizable portion of the decline in Brazil's Catholic market share has been due to the rise of Protestantism, including Pentecostalism, but also from the more modest but nevertheless rising percentage of the not-religious, including Atheists and Agnostics. Comparing the percentage of Christians in general (including Catholics and Protestants) across the three countries consequently diminishes, albeit without negating, the difference between Brazil and the other two countries, as Fig. 2.14a shows below.

Fig. 2.14a: Percent Christian in Brazil, Mexico, and the Philippines



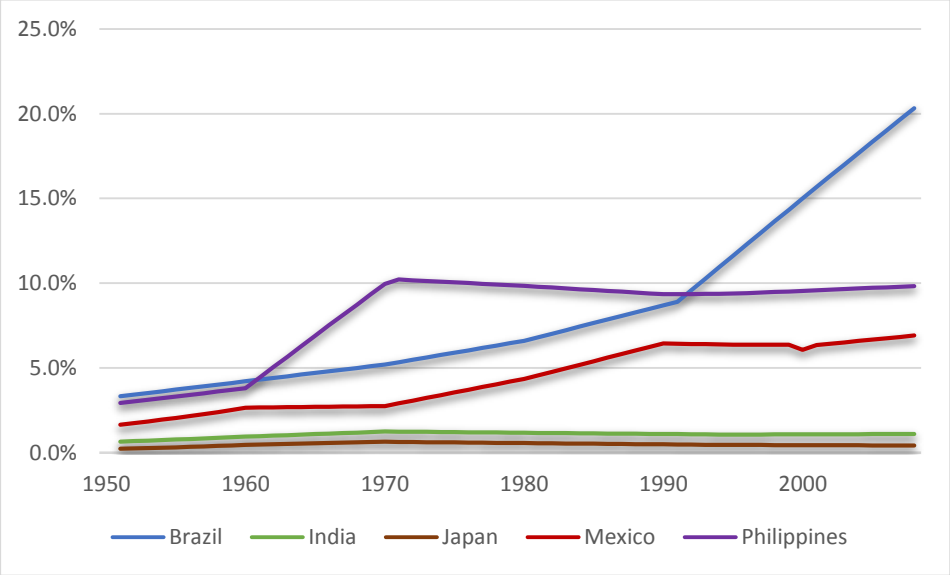
In contrast to these three, the remaining two countries – India and Japan – are Hindu and Buddhist majority countries respectively, with negligible changes in the already small percentage of Christians from 1951 to 2008 (between 2.3% and 2.6% for India and 0.7% and 1.3% for Japan), as shown in Fig. 2.14b below.

Fig. 2.14b: Percent Christian in India & Japan



A comparison of the percentage of Protestants, however, reveals more similarities across the five countries, with Brazil being the outlier since the 1990s due to the rise of Protestantism. Fig. 2.15 below illustrates these percentages. Each of the remaining four countries have small minority Protestant populations, even for those like Mexico and the Philippines that saw notable increases in the percentage of Protestants since the early 1950s.

Fig. 2.15: Percent Protestant in the Top Five Countries

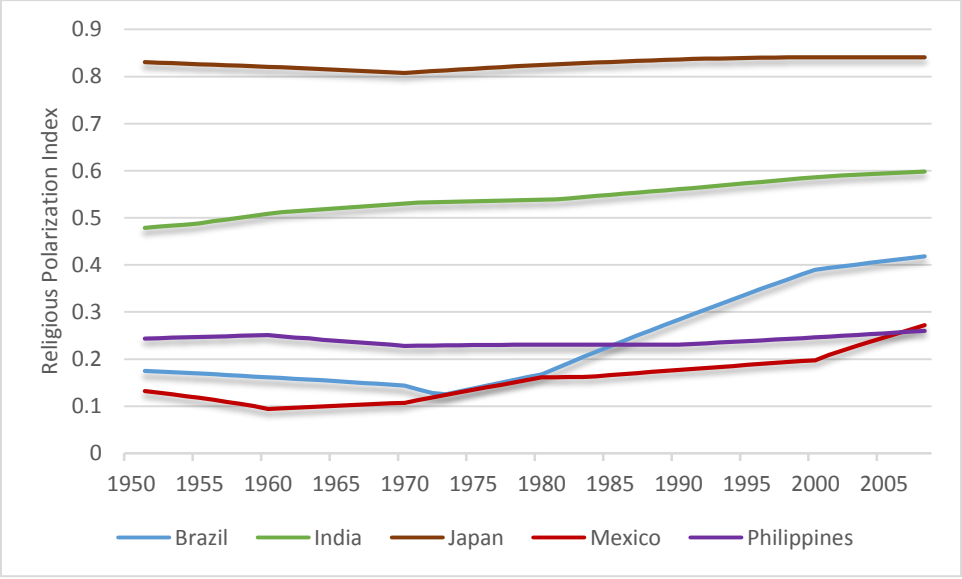


A comparison of these trends with the changes in percentage of agencies maintaining ministries in each of these five countries (Fig. 2.13b) shows little in the way of noticeable patterns. While each country experienced a rise in the number of agencies from the early 1950s until around 1990, there was no general corresponding pattern of increasing market share for Protestantism. For instance, Brazil's surge in its number of agencies in the 1950s was long before the much more striking growth of Protestantism in the 1990s and 2000s. Japan, the country that has experienced the greatest reduction in international Protestant American ministries out of all the five countries, has maintained both a relatively stable percentage of Protestants and, more broadly, Christians. If mission agencies were indeed making a difference in converting non-Christian members of the population, it was evidently not noticeable at a national level.

The top five countries can also be compared in terms of their potential for religious conflict using the religious polarization index (Montalvo and Reynal-Querol 2003). This

index, a measure explained in greater detail in the "Social Movements" section of the next chapter, gauges the degree of potential religious conflict in a country on a scale of 0 to 1, based on how closely the proportions of the country's religious groups follow a bimodal distribution. The assertion underlying the religious polarization index, briefly summarized here but covered in greater detail in Chapter 3, is that a country faces the greatest potential for religious conflict when it is polarized between two equally sized religious groups, each occupying 50% of the population. Under such "ideal"-typical conditions, the polarization index would equal 1, indicating the greatest latent conflict involving religious groups. Fig. 2.16 below shows the religious polarization index scores for each of the top five countries from 1951 to 2008:

Fig. 2.16: Religious Polarization in the Top Five Countries



As the figure shows, the countries with large (Christian) majority religious populations – Brazil, Mexico, and the Philippines – score lower on the index. India has a majority Hindu

population but also a sizable Muslim minority population. Japan has a Buddhist majority population but the market share of Buddhism is notably smaller than Hinduism in India or Christianity in Brazil, Mexico, and the Philippines. In Japan, the main contenders for the market share of the religious population include Buddhists, Shintoists, and a slowly but steadily growing proportion of those who do not identify with any particular religious tradition. At first glance, the notion that Japan has the greatest potential for conflict related to religion, in comparison, say, with India, seems surprising, especially since Japan is often considered to be a largely culturally homogenous country. As Pye (2003) explains, however, Japan has actually had a long history of internal tensions and even today bears a strong factionalism in both political and religious forms, not least with regard to the controversial issue of revering those who died during the Second World War.

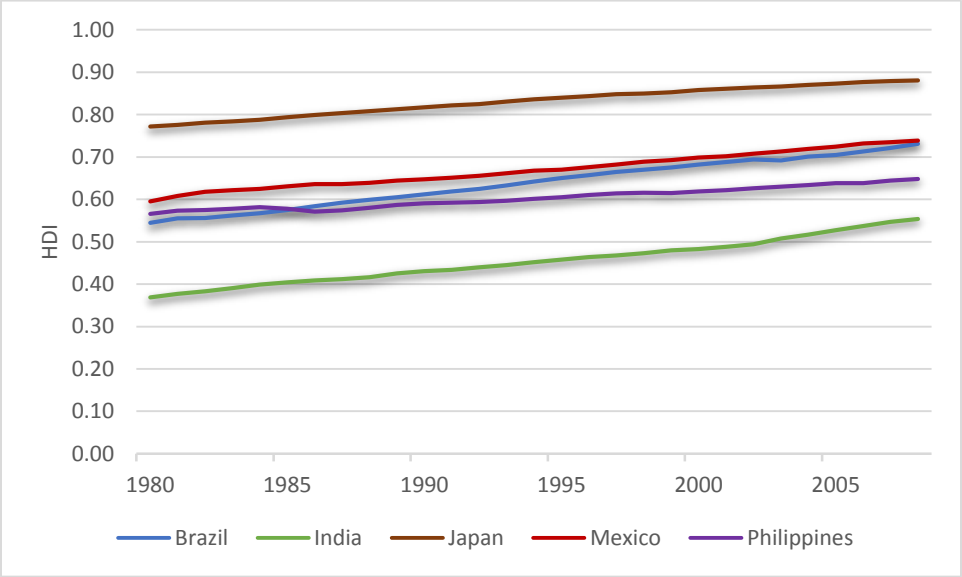
With regard to the potential for religious conflict, then, the top five destinations for mission agencies' international ministries bear no clear commonalities. Three of the five countries have low scores on the religious polarization index while the remaining two, India and especially Japan, score much higher. Isolating how religious polarization may or may not impact the founding of international ministries in these countries thus requires more complex statistical analyses with controls for other potentially confounding variables.

Human Development Index (HDI)

The United Nations' Human Development Index is a measure designed to determine a country's development beyond economic measures alone. It summarizes in a single index the "measure of average achievement in key dimensions of human development: a long

and healthy life, being knowledgeable and hav[ing] a decent standard of living" (United Nations Development Programme 2016). Its indicators include life expectancy at birth, mean years of schooling as well as expected years of schooling, and GNI per capita. Longitudinal data for the HDI from 1980 to 2013 were obtained upon request from the United Nations Development Programme website (United Nations Development Programme 2016). Fig. 2.17 below shows changes in HDI among the top five countries for international ministries to the extent of data availability (i.e., from 1980 to 2008), revealing that while all these five countries have experienced steady improvements in HDI from 1980, there remains a clear gap between Japan, India, and the remaining three countries.

Fig. 2.17: HDI in the Top Five Countries



The Correlates of War (COW) Project

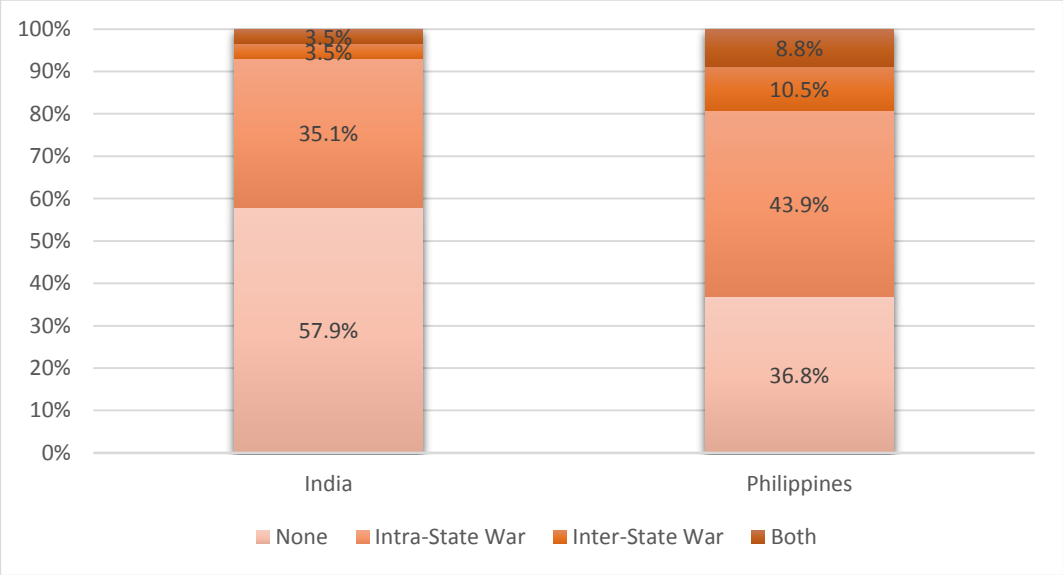
In order to obtain data about armed conflict within the countries in which agencies might wish to found international ministries, I relied on datasets from the Correlates of War (COW) Project (Sarkees and Wayman 2010). The inter-state, intra-state, and non-state *COW* datasets have tracked international wars since the early 1800s to the mid-2000s (with some variations depending on the type of conflict). These datasets have a history of being featured (and sometimes compared against when new international conflict datasets emerge) in international relations journals such as *International Interactions* (e.g., Rosa 2014), *International Studies Quarterly* (e.g., Lacina, Gleditsch, and Russett 2006; Sarkees, Wayman, and Singer 2003), and the *Journal of Peace Research* (e.g., Gleditsch, et. Al 2002; Shirkey 2012).

In version 4 of the data, which I use in this dissertation, international wars are comprised of wars that "take place between/among states, between/among state(s) and a non-state entity, and within states" (Sarkees 2016a:1; see also Sarkees 2016b; Sarkees 2016c). In order for a war to be classified as such, a given conflict must "involve sustained combat, involving organized armed forces, resulting in a minimum of 1,000 battle-related combatant fatalities within a twelve month period." In order for comparable figures between inter-, intra-, and non-state wars to be obtained and matched as much as possible against the existing agency data, I compare armed conflicts across the various countries from 1951 (the first year in which agency data is available) to 2007 (the last year in which inter-state war data is available).

Although none of the top five countries experienced any non-state wars during that time period, the diversity between them is more pronounced with regard to inter- and intra-state wars. Three of the five – Brazil, Japan, and Mexico – experience no wars of any of

the three types from 1951 to 2007. India and the Philippines also differ from each other, with the latter experiencing either inter-state or intra-state wars in 36 of the 57 years represented (63.2%) as compared to the comparatively lower number of 24 out of 57 years (42.1%) in the case of India, as shown in Fig. 2.18 below. However, in neither case are there clear time-varying trends in terms of the presence or absence of wars (see Appendix E for yearly changes by country).

Fig. 2.18: Inter- and Intra-State Wars in India and the Philippines, 1951 to 2007



The Cingranelli-Richards (CIRI) Human Rights Data Project

The Cingranelli-Richards dataset was created to gauge governmental respect for fifteen internationally recognized types of human rights (Cingranelli, Richards, and Clay 2014b). The most recent version of the dataset covers 202 countries annually from 1981 to 2011. This dataset has been featured in research papers published in top-tier journals like the

American Journal of Sociology (e.g., Cole 2012), American Sociological Review (e.g., Cole 2013; 2015), and American Political Science Review (e.g., Hill and Jones 2014).

The key variable of interest from CIRI is its measure for the freedom of religion in a given country, coded as 0 for severe and widespread government restrictions, 1 for moderate restrictions, and 2 for absence of restrictions. Restrictions include, for example: prohibitions against proselytization by citizens, restrictions on clergy from freely participating in politics (including "advocating partisan political views"), physical violence and arrests by the government of religious authorities or officials, restrictions on conversions to minority religions or forced conversions by government officials, the existence of laws that apply only to religious minorities, restrictions on access to and the building of places of worship especially by minority religions, the imposition of religious beliefs through the enactment of public laws, etc. (Cingranelli, Richards, and Clay 2014a:31-32). One noteworthy point of particular importance for this study is that restrictions on foreign missionaries' activities was not considered to be a restriction of religious freedom. The restrictions reflected in the CIRI dataset therefore more accurately reflect governmental restrictions on residents of the country rather than foreign missionaries (Cingranelli, Richards, and Clay 2014a:32), although it is possible that missionaries and mission agencies may face constraints in their activities because of the former.

For this particular measure, in addition to the U.S. State Department's Country Reports on Human Rights Practices, the CIRI dataset also relied particularly on the U.S. State Departments International Religious Freedom Reports (IRFs). The latter is based on information from a wide range of sources including reports on human rights, local survey

data, journalist accounts, local government reports, and so on, all of which are systematically collected and reported in a standardized format, thus reducing the risk of biases from various local political agendas and vested interests (Grim and Finke 2006:10; Grim et al. 2006:4125). The representatives collecting the data are also trained in information gathering and reside in the country of their report, but they do not represent long-term residents or the local governments. They therefore "reflect a positive balance between nearness and remoteness" by having "increased access and awareness of the country's situation without being fully immersed in the culture and politics of the country" (Grim and Finke 2006:10).

Given the reliance of the CIRI dataset on the IRFs for the construction of the freedom of religion variable (see Cingranelli, Richards, and Clay 2014a:34-39), those skeptical of the U.S. State's objectivity in assessing conditions (e.g., pertaining to religion) in other countries might similarly be wary of the reliability of measures derived from the IRFs. As some have argued, despite increasing awareness of the significance and role of religion in national and international conflicts, the U.S. government's previous misinterpretations (or lack of interpretations) of this role have "sometimes led to failure to anticipate conflict or has actually been counterproductive to policy goals. It has kept officials from properly engaging influential leaders, interfered with the provision of effective development assistance, and at times harmed American national security" (Danan et al. 2007:2). This has led some to question the U.S. state's readiness to take seriously "religion's role in global affairs" (Dilulio Jr. 2007).

In addressing the issue of reliability, Grim and Finke's (2006:11) review of the 2003 report showed "remarkably little evidence of [politically motivated] editing that

would fatally bias the data." Additionally, in a more recent assessment, Grim and Wike (2010) found that scores taken from the social regulation of religion (SRI) index – an index developed earlier in Grim and Finke's (2006) article based on the IRF reports – were strongly and significantly correlated with similar measures used in the Pew Forum on Religion & Public Life's 10-country Survey (2006) and the Pew Global Attitudes Survey (2006), and were fairly strongly and significantly correlated with the SRI scores used in Wave 4 of the World Values Survey (1994-2004). The writers further proposed that since the IRF reports are "prepared by multiple experts and in-country embassy staff who draw on a variety of sources," they may actually be more representative of actual public opinion data, particularly on matters of religious intolerance, compared to other data sources like the Hudson Institute's own SRI scores, which, in each country, are based on interviews with "a single country expert who has a less expansive purview" (Grim and Wike 2010:120). This does not discount that some biases may still exist in the IRF reports, but these reports ultimately remain the best and most extensive summary of data on country-level religious freedom and religious conflicts (Grim and Finke 2006:11; Grim et al. 2006:4121).

As with most of the measures discussed in this section on the international data, the top five countries once again prove to differ noticeably from one another on account of the level of government restrictions on religion, as summarized in Fig. 2.19 below.

Fig. 2.19: Government Restrictions on Religion in the Top Five Countries, 1981 to 2008

Japan scored the highest with practically non-existent restrictions from 1981 to 2008, with the Philippines and Brazil tying at second place. India fluctuated the most between no, moderate, and severe and widespread restrictions from 1981 to 2008, with no noticeable trends in one direction or the other. Mexico's government consistently exhibited some level of governmental restrictions but fewer years when the government enacted severe and widespread restrictions as compared to India. Its fluctuations between no restrictions and moderate restrictions began occurring from 1995 to 2008 (see Appendix F for yearly changes by country).

Summary

Aside from all five countries having small minority Protestant populations (with Brazil as the exception in recent years), the descriptive statistics for the top five destinations for

international ministries of centrifugal Protestant U.S.-based mission agencies have generally shown little in the way of potential patterns that might influence if not the entry then at least the presence of agencies in these various countries. Only Japan has been in a constant state of decline in terms of the number of international ministries since 1951. Three of the five countries are predominantly Catholic, one is Hindu, and the other Buddhist. Japan is clearly ahead of the others with respect to HDI, with India on the lower end of the scale and the remaining three countries lying in between the two. Both the Philippines and India have suffered their share of inter- and/or intra-state wars, with the Philippines experiencing more years of such armed conflict than India. The other three countries, in contrast, were spared, at least from armed conflict of this nature. The Mexican government consistently restricted religious freedom to a moderate or severe extent over the years, while the Indian government was less restrictive in duration but more restrictive in intensity.

If nothing else, these initial comparisons set the stage for a complex interplay between international factors and organizational ones when it comes to international ministries and how mission agencies choose to start them (or not). In the next chapter, I discuss numerous theoretical approaches introduced by scholars to explain the behaviors of organizations and how they respond to their environments. I then apply these theories specifically to my study of centrifugal religious organizations and formulate the hypotheses addressing both of the dissertation's primary research questions.

III. CENTRIFUGAL FORCES: A THEORETICAL FRAMEWORK OF ORGANIZATIONAL, RELIGIOUS, AND INTERNATIONAL-LEVEL FACTORS UNDERLYING AGENCY DECISION-MAKING PROCESSES

Chapter 2 highlighted several notable trends amongst Protestant U.S.-based mission agencies with centrifugal agendas: the number of agencies has grown in size in the second half of the 20th century, although the rate of founding has slowed as organized missions have moved into the 21st century; this field of missions has become increasingly dominated by non-denominational and Evangelical agencies; and agencies have more than kept up with the times in terms of their rising budgets for overseas ministries, especially amongst the largest and wealthiest agencies. In addition, over time, from 1969 to 2008, the kinds of activities in which agencies have been engaged have tended to cluster together on the basis of the degree to which they are oriented towards *proclaiming* the Christian Gospel or *enabling* their target audiences, whether to better perform in their capacity as Christians or simply to improve their current lives in physical, spiritual, or social ways. This chapter examines how some of these various characteristics influence the rates at which agencies initiate engagement into new activity sectors and how, combined with differences in the organizational and international environments, they affect rates of founding new international ministries. To this end, I explore a range of research on organizations, organizational fields, religions, and social movements, adapting them specifically to the topic of centrifugal mission agencies and the decisions they make about where to go and what to do.

For ease of constructing and organizing testable hypotheses on mission agency behavior and decision-making, I have divided the remainder of the chapter into the broad theoretical approaches. This division of sections was made for practical purposes only and does not in any way suggest that any one approach is conceptually exclusive or independent from any of the others.

Neoinstitutionalism

New Institutional or Neoinstitutional theory is a theoretical perspective that saw its formal beginnings in the 1970s and rose to prominence to become one of the dominant approaches in organizational and management theory. Broadly defined, institutions are conventions that influence and structure the way we think and, consequently, behave (Berger and Luckmann 1967; DiMaggio 1997; Douglas 1986). An institution can be as small and simple as a cultural gesture embedded with meaning, like a handshake, or it can be as large and encompassing as the notion that every human being has specific rights and privileges, some of which are universal, others of which are specific to the country to which that person belongs. At the organizational level at which neoinstitutionalism applies, institutions may include widely adopted and bureaucratized practices like maintaining a human resource department or, in the case of religious organizations like congregations, maintaining or at least contributing to ministry programs locally and internationally. Whatever the level at which they operate, as institutions become established or "institutionalized", they "gradually acquire the moral and ontological status of taken-for-

granted facts, which, in turn, shape future interactions and negotiations" (Barley and Tolbert 1997:94).

A key tenet to organizational neoinstitutional theory, based on early works by scholars like Bourdieu (1971), DiMaggio and Powell (1983), Meyer and Rowan (1977), and Silverman (1971), is the emphasis on the importance and relevance of the organizational environment. These "fields" are comprised of "organizations that, in aggregate constitute a recognized area of institutional life: key suppliers, resource and product consumers, regulatory agencies, and other organizations that produce similar services or products", including not only organizations that compete with one another or organizations that interact but "the totality of relevant actors" (DiMaggio and Powell 1983:148; see also DiMaggio 1979:1463). More recent contributions have further extended the concept to include not only organizations in established markets but also those that are centered around important issues and debates, for example environmental concerns that involve both chemical manufacturers and environmentalists (Hoffman 1999:352; Scott 2008:184-185). Applied to centrifugal mission agencies, the mission agency field includes not only agencies that actually send missionaries, but also: those that specialize in radio broadcasts and television programming or those that provide counseling or logistical services for missionaries; independent non-denominational agencies as well as denominational boards; those that prioritize evangelism and conversion as well as those that provide relief and development services for impoverished communities; those that specialize in only one kind of ministry versus those that generalize and cover a multitude of activities.

Within their respective fields, organizations have to appear legitimate so as to gain or maintain access to much needed resources, win the support of constituents, obtain access to desired markets, and insure themselves against having their activities challenged by others (Ashforth and Gibbs 1990; Brown 1998; Scott 2008:59). A decrease or removal of legitimacy may result in a "loss of customers, clients, and market value that causes an organization to cease operations in its current form, relinquish its existing organizational identity, and lose the ability to self-govern" (Hamilton 2006:329). For example, Edelman's (1990) research on the diffusion of non-union grievance procedures among work organizations in the San Francisco Bay Area showed that organizations that were closer in proximity to the public sphere (e.g., federal administrative agencies, as compared to private organizations) and, hence, more vulnerable to normative pressures of the organizational environment, were more likely to adopt due process measures in their organizational governance.

The pressure organizations face to establish and maintain this legitimacy may vary based on their output or goals. Organizations that produce "vaguely defined outputs" (Bridges and Nelson 2001:169) or ambiguous goals and preferences (March 1981:227-228) may face stronger pressures to appear legitimate (DiMaggio and Powell 1983:154-155). In the case of mission agencies, then, this need for legitimacy will likely be particularly pronounced, especially for those that are focused on activities associated with ministry activities like evangelism; not only are conversions of target audiences long-term processes with few tangible measures to quantify that process, but missionaries and missiologists themselves can sometimes have conflicting ideas of what constitutes authentic conversion (Bok 2014).

One important way in which organizations establish their legitimacy is by conforming to established dominant models in the field that instruct them on how they should look and behave. In the neoinstitutional literature, these models are also sometimes referred to as "myths" – highly rationalized and institutionalized "prescriptions that identify various social purposes as technical ones and specify in a rulelike way the appropriate means to pursue these technical purposes rationally" (Meyer and Rowan 1977:343-344). Organizations that succeed in adopting these institutionalized myths will tend to end up looking similar to one another, thus becoming "isomorphic". Various studies have explored and observed these patterns (and the factors that facilitate or hinder them) among organizations of various types, from health-related organizations like home health agencies (Clarke and Estes 1992) and hospitals (Goodrick and Salancik 1996) to business and financial firms (Galaskiewicz and Wasserman 1989; Haveman 1993a) to educational institutions like public schools (Rowan 1982) and colleges (Dey, Milem, and Berger 1997). More recently, scholars have applied theories of neoinstitutional isomorphism to other countries besides the U.S., for instance in the selection of branch locations among banks in Tokyo (Greve 2000), the development strategies adopted by local governments in China (Chien 2008), and international rates of adoption of ISO 9000 quality certification (Guler, Guillén, and Macpherson 2002).

Organizational isomorphism does not occur automatically or in all cases. Indeed, organizational fields in their nascent stages exhibit a sizable amount of diversity. As they become more firmly established and "organizations in the same line of business are structured into an actual field", however, they begin to exhibit "an inexorable push towards homogenization" in terms of both "organizational forms and practices" (DiMaggio and

Powell 1983:148). This observation is based on how the institutionalization of myths (although DiMaggio and Powell themselves do not use this term and refer more simply to the adoption of "strategies") is a gradual process that only occurs over time. As the field develops and the number of organizations increase, organizations are better able to form societies or associations that can "define, explain, and codify" some organizational form or other and defend it from being questioned by others (Hannan and Carroll 1992:41). At the same time, their common appearance in terms of what they offer "collectively signal[s] an identifiable product (or organizational) category," further legitimizing it (Bruggeman et al. 2012:1452).

Based on this theoretical framework of institutional isomorphism, U.S.-based Protestant mission agencies also operate within their own unique organizational fields and subfields, and consequently face similar isomorphic pressures within those fields. While involvement in different ministry activity sectors may primarily be a matter of calling and hence religious identity and ideology, agencies also need to establish their legitimacy in order to maintain or gain access to resources required to accomplish their goals. Partly also because goals are not always easily assessed and are, furthermore, varied depending on the activity sector, agencies will be pressured to follow the example of other agencies in the field rather than attempt to play the role of trailblazer. In order to build and maintain their legitimacy as well as to address potential concerns from their funders and supporters, agencies may therefore wish to be involved in activity sectors in which the number of operating agencies (or the "density") is already high or increasing. This reflects, in other words, the establishment and development of the field that DiMaggio and Powell

(1983:148) suggest are prerequisites for isomorphism, and is reflected in the following hypothesis:

$H_{1.1a\text{-}1}$: The density of agencies engaging in a given activity sector has a positive effect on the rate at which agencies initiate engagement in that sector. [25]

Just as the growing perceived legitimacy of certain activity sectors may encourage other existing agencies to engage in activities related to such sectors, so the growing perceived legitimacy of a geographical mission field/country may encourage existing agencies to found new international ministries in that field/country. According to the same isomorphic logic, mission agencies will likely tend to found ministries in countries where the density is increasing rather than begin operations in lands untried and untested by other established agencies. The corollary hypothesis as applied to international ministry foundings is therefore as follows:

$H_{1.1b}$: The density of agencies in a given country has a positive effect on the rate at which agencies found new ministries in that country.

In addition to these primary propositions, since neoinstitutionalism revolves so centrally around the concept of the organizational field, changes in the number of organizations constituting the field will affect the rate and extent of isomorphism. This suggests that it may be possible for saturation in the field to dampen isomorphism; that is, there may come a point in the process of field-level isomorphism when the rate at which organizations adopt a certain form or practice begins to taper off and even decline as institutionalization

[25] As will be described later in $H_{1.1a\text{-}2}$, however, density may have a negative effect on transition rates under certain conditions.

achieves a stable and established state (De Freitas and Guimarães 2007; Lawrence, Winn, and Jennings 2001). Scholarship on such patterns of organizational institutionalization has been more thoroughly elaborated upon by ecological theories, informed as they are by their focus on study of organizational diversity (Singh and Lumsden 1990). Nevertheless since these theories have a direct bearing on institutional isomorphism vis-à-vis concerns of legitimacy, a proper discussion is warranted in this section.

According to these ecological theories, when an industry is in its infant stages, "each additional firm helps to demonstrate the viability and improve the legitimacy of the industry", thereby attracting "resources for founding more firms" (Dobbin and Dowd 1997:511). However, due to limited resources in that industry, as the density increases and competition for such resources grows in intensity, the environment will eventually reach its "carrying capacity" – "the maximum number of firms that can be supported" (1997:511). Mathematically, this implies an inflexion point in the consequently non-monotonic relationship between density and founding rates. As Hannan and Carroll (1992:44) explain, "At low density, the marginal effect of density is positive—growth in density increases the founding rate. But at some level of density… the relationship changes sign. Above the turning point, the marginal effect of density on the rate is negative—further growth in density depresses the founding rate." In this relationship, legitimacy increases at a decreasing rate while competition increases at an increasing rate such that the "legitimation process dominates at low density, and the competition process dominates at high density" (1992:44), thus producing an inverted-U-shaped relationship between density and foundings (Carroll and Hannan 2000:214-228; Haveman 1993a). Numerous studies have successfully applied this theory of non-monotonic density-dependent

founding rates to the study of organizations in a range of fields, including labor unions in the U.S. (Hannan and Freeman 1992), wineries and breweries in Germany and the U.S. (Carroll and Swaminathan 1991; Carroll et al. 1993), the newspaper industry in Argentina, Ireland, and the U.S. (Carroll and Hannan 1989), and worker cooperatives in Atlantic Canada (Staber 1989) (for a list of studies on the effects of non-monotonic density-dependence on organizational mortality rates, see Carroll and Hannan 2000:218-219; Singh & Lumsden 1990).

Though designed with the founding and mortality of organizations in mind, this theory of "density-dependence" also applies to changes within existing organizations at the population level, for instance in terms of organizational entry into new markets. "The decision of an existing firm to enter a new domain", Haveman (1993a:594) argues, "is similar to the decision of an entrepreneur to found a new venture. In both cases, information must be gathered on the nature of potential new markets, and resources must be procured and deployed for the fledgling enterprise." With regard to mission agencies, then, the density of agencies in a given activity sector or country will also likely have an inverted-U-shaped effect on the rate at which agencies enter these markets, whether in the form of new initiated involvements into that sector or the founding of new international ministries in that country. In these cases, agencies that are already in existence make expansionary decisions based on their perception of the amount of viable space for new foundings, which itself is tied to considerations of both legitimacy and competition.

This density-dependence dynamic assumes, of course, that a given organizational field can be traced from its beginnings or at least early stages (when density is low) to its maturity (when density is high). Given the dissertation's primary focus on organizations

and their centrifugal decisions rather than organizational environments themselves, however, such assumptions are unlikely to hold in many cases since the various sectors were not tracked from their inception. Moreover, cross-sector comparisons within a fixed temporal frame of reference also mean that the various sectors will be at various stages of growth or decline at any one point in time. For instance, if each of the sectors defined in the Chapter 2 were to be treated as separate organizational fields or at least subfields, as I do in Chapter 4, it is unsurprising that at any single point in time, these various fields will likely differ in the extent of their density-dependent maturity. Sectors that have already reached their carrying capacity will be in the phase of density-dependence that is dominated by competition processes and will be past the point of exhibiting the inverted-U-shaped dynamic between founding rates and density. Based on the notable differences in density between the sectors, as reflected in Figs. 2.9a and b, it is plausible that the larger core sectors (*Evangelism*, *Education & Training*, *Mission-Related Support*, *Relief & Development*) will be more likely to have reached carrying capacity. I therefore offer a qualification of hypothesis $H_{1.1a\text{-}1}$:

$H_{1.1a\text{-}2}$: The density of agencies engaging in core activity sectors has a <u>negative</u> effect on the rate at which agencies initiate engagement in those sectors.[26]

Taken together, $H_{1.1a}$ provides a comprehensive summarized hypothesis of both $H_{1.1a\text{-}1}$ and $H_{1.1a\text{-}2}$:

[26] Note, from Fig. 2.9a, that *Publishing & Resources* was once a core sector. Given its current status as a peripheral sector and, more importantly, its progressive decline in importance among mission agencies since 1969, I expect that density effects will affect rates of initiated engagement into the sector in the same way as other peripheral sectors.

$H_{1.1a}$: The density of agencies engaging in peripheral activity sectors has a positive effect on the rate at which agencies initiate engagement in those sectors while the density of agencies engaging in core activity sectors has a negative effect on the rate at which agencies initiate engagement in those sectors.

By the same logic, it is only meaningful to test non-monotonic inverted U-shaped effects of density on rates of initiating engagement for sectors that can be tracked from when they were dominated by legitimacy concerns leading up to an anticipated inflexion point indicating the field's carrying capacity. For fields that are already mature and developed, the inclusion of non-monotonic density effects will be more likely to introduce unwanted noise into the analysis. Consequently, although the following hypotheses are generalized, I perform tests for non-monotonic density dependence only for rates of initiated engagement in peripheral sectors, which are relatively smaller and are most likely to experience both kinds of density dependence. In contrast, with international ministries that begin shortly after World War II, there is little reason to expect saturation in the international missions field due to the recent disruptions caused by the conflict. The generalized form of the hypotheses for both initiated engagement in sectors and foundings of international ministries are as follows:

$H_{1.2a}$: The density of agencies operating in a given sector has an inverted-U-shaped relationship with the rate at which agencies initiate engagement in that sector.

$H_{1.2b}$: The density of agencies in a given country has an inverted-U-shaped relationship with the rate of founding of new ministries in that country.

In this section, I have discussed institutional isomorphism and density-dependence. It is noteworthy, however, that theories of isomorphism have not gone unchallenged. Non-

monotonic density dependence is one form of qualification, but such qualifications exist even amongst proponents of neoinstitutionalism. Meyer and Rowan's (1977:356) approach to isomorphism adds that organizations, faced with tensions between being efficient and adhering to ceremonial forms and rules, actually often practice a form of "decoupling" in which they "tend to be similar in formal structure—reflecting their common institutional origins—but may show much diversity in actual practice." In addition, organizations may adopt the same kinds of strategies and forms but, in order to stand out and create unique identities for themselves, may use these strategies and forms in different ways (Pederson and Dobbin 2006). Alternatively, the mechanisms through which isomorphism comes about may also differ by country and thus constrain how effectively myths diffuse and how readily organizations adopt them (Leiter 2008). Isomorphism, in other words, is not guaranteed and other factors play a role in determining the extent to which an organization adopts the strategies and forms of other organizations in the field. The following sections will outline these other factors.

In closing, Table 1 provides a summary of the variables used in this section along with their abbreviated variable names in parentheses.

Table 3.1: Neoinstitutionalism Hypotheses

Hypotheses	***Independent Variable(s)***	***Dependent Variable***
$H_{1.1a}$	Density of agencies in a given activity sector (dens[*activity sector*])	Rate of agency initiations into sector (r_{act})
$H_{1.1b}$	Density of agencies with ministries in a given country (density)	Rate of founding of international ministries (r_{ctry})
$H_{1.2a}$	Squared density of agencies active in a given activity sector (dens[*activity sector*]2)	Rate of agency initiations into sector (r_{act})
$H_{1.2b}$	Squared density of agencies with ministries in a given country (density2)	Rate of founding of international ministries (r_{ctry})

Vicarious Learning

Many research studies on organizations have emphasized the importance of interorganizational ties in influencing organizational structure, behavior, or capabilities (e.g., Chou and Russell 2006; DiMaggio 1998; Koschatzky 1999; Powell 1990; Soule et al. 2013). Indeed, neoinstitutional theories on isomorphism within organizational fields arguably presuppose the existence of such ties that link together different organizations in a field. Likewise, analyses that focus on or take into account the importance and influence of people or groups in structurally equivalent positions also complement neoinstitutional theories (DiMaggio 1998:18-19; Johnson 1986). For instance, two churches of varying denominations in the same city may be more aware of each other because they are of comparable size than they are of smaller churches in their respective denominations (Stout and Cormode 1998:68).

Organizations, then, have more opportunities to learn from other organizations with whom they share a connection. However, this connection does not necessarily have to be based on direct interactions between organizations or members of organizations. Scholars interested in informational flows between organizations have highlighted the practice of "vicarious learning", in which organizations acquire second-hand knowledge and information about the "strategies, administrative practices, and especially technologies… of other organizations" (Huber 1991:96). A given organizational environment is filled with a plethora of potential sources of learning, however, and drawing from them all and would not only be time consuming but also involve a significant amount of risk and uncertainty

(Baum, Li, and Usher 2000:768-769). As a result, in order to improve the learning process, organizations "simplify natural experience by inhibiting learning in one part of an organization in order to make learning more effective in another part" (Levinthal and March 1993:97). Consequently, organizations are likely to pay more attention to other organizations that are geographically proximate to them or structurally similar, for instance those that produce the same kind of product, share the same market(s), or employ the same technologies (Baum, Li, and Usher 2000:769; Kim and Miner 2007:693; Mitsuhashi 2011:838).

Applying these theoretical arguments to the dissertation, I expect that centrifugal Protestant mission agencies based in the U.S. will pay more attention to other centrifugal agencies in the U.S. since publicly available information is easier to obtain about those organizations than those established in other countries and because those organizations are likely to face similar environmental dynamics (e.g., national organizational standards and rules that apply to mission agencies in the U.S.) as compared to other types of religious organizations like congregations.

Research that has focused on how different bases for imitation can mediate vicarious learning is particularly instructive for drawing hypotheses on the learning behaviors of mission agencies. Haunschild and Miner (1997) have argued that there are three potential bases for imitation – frequency, trait, and outcome-based imitation. Frequency-based imitation largely reflects the institutionalization of the field covered earlier by neoinstitutional theories, in that "organizations tend to imitate actions that have been taken by large numbers of other organizations" (1997:474). Trait-based imitation can be likened to the simplified learning from geographically proximate or organizationally

similar organizations, as discussed above. Outcome-based imitation occurs when organizational practices or structures are perceived to produce positive outcomes. Alternatively, even the failures of organizations can provide an "alerting effect for other members of an industry or organizational community", allowing organizations to avoid the actions of such organizations (Miner et al. 1996:241). Organizations, then, can learn vicariously from both the successes and failures of other organizations (Kalnins, Swaminathan, and Mitchell 2006).

Applied to the focus of the dissertation, mission agencies will be more likely to learn from the successes and failures of other agencies with regard to engaging in seemingly viable and successful types of ministerial activities and in setting up and sustaining ministries in foreign countries. Given the ambiguity of organizational goals and outputs, as described in the previous section, however, as well as the difficulty of comparing such goals and outputs across activity sectors even in cases where they do exist, I propose that mission agencies will be more sensitive to failures than successes, with failures characterized by agency exits either from activity sectors or from countries in which they once maintained international ministries. These exits, I suggest, are reflective of the contagion effects of what Greve (1995) calls "strategy abandonment", in that organizations are not failing but are abandoning one strategy, often in favor of another. In the face of uncertainty in the playing field, organizations "learn from the experience of others by imitating their visible actions… leading to contagion of strategy abandonment" (1995:447-448). Sizable exits from an activity sector or a country vicariously signal the lack of feasibility of operating in that sector or country, thereby discouraging new entries, as reflected in the following hypotheses:

$H_{2.1a}$: *The number of exits from a given activity sector has a negative effect on the rate at which agencies initiate engagement in that sector.*

$H_{2.1b}$: *The number of exits from a given country has a negative effect on the rate at which agencies found new ministries in that country.*

As with the previous section on neoinstitutionalism, the following table provides a summary of the hypotheses in this subsection:

Table 3.2: Vicarious Learning Hypotheses

Hypotheses	***Independent Variable(s)***	***Dependent Variable***
$H_{2.1a}$	Total exits from a given activity sector (exitact)	Rate of agency initiations into sector (r_{act})
$H_{2.1b}$	Total exits from a given country (exitctry)	Rate of founding of international ministries (r_{ctry})

Organizational Ecology

In similar ways to neoinstitutionalism, organizational ecology is also particular to the influences of the broader environment in which organizations are embedded. Focused especially on "ecological" aspects of organizations like mortality and birth rates (Betton and Dess 1985:751; DiMaggio 1998), proponents of organizational ecology argue that the propensity and ability of organizations to adapt to changes in the environment depends on their "structural inertia", in that "some aspects of structure can be changed only slowly and at considerable cost" (Hannan and Freeman 1984:155). Social and economic conditions that influence an organization's founding influence this inertia, creating "a lasting effect

upon its structure and operation—sometimes spanning decades of existence" (Carroll and Hannan 2000:6).

These inertial pressures apply especially to fundamental "core" attributes of an organization that inform both its identity and how resources are distributed within it (Hannan 1998:147; Hannan and Freeman 1984:156; Hannan, Pólos, and Carroll 2007:232-234). These core components are its "*goals*", "*forms of authority* within the organization", "*core technology*, especially as encoded in capital investment, infrastructure, and the skills of members", and "*marketing strategy*" which includes "the kinds of clients (or audiences) to which the organization orients its production and the ways in which it attracts resources from the environment" (Hannan and Freeman 1984:156).

There is strong reason to suggest that agencies' centrifugal activities and ministries are in fact reflective of these core components. Where agencies choose to conduct their ministries and in what kind of activities they engage are clearly tied to their religious *goals*. Where these agencies choose to operate could also be linked with their *forms of authority*, in that hierarchical religious structures may dictate these agencies' goals in the first place. The types of activities in which agencies are engaged are further intrinsically tied to their *core technologies*; without the experience, infrastructure, and relevant knowledge, it would be hard to imagine a mission agency initiating engagement in new activity sectors without any logistical difficulties. Finally, the types of activities and locations of ministries are also linked with *marketing strategies*, especially with regard to these agencies' "customers"; an agency that is informed by a perceived calling to a certain group of people within a country or to the country itself would logically wish to conduct its ministries there. Furthermore, based on their respective religious (in this case Protestant) traditions, some agencies may

emphasize one activity sector over another, for example Evangelical agencies emphasizing *Evangelism* as one of their *marketing strategies*. At the same time, an agency's "customers" also include its supporters and funders, and the agency has to choose countries and activities that will resonate with the mission-related interests of these very supporters and funders.

One of the more frequently cited factors associated with structural inertia is age. Beginning with and building on Stinchcombe's (1965) early claims about how the influences of the society outside of organizations are especially influential amongst new organizations, ecological theorists have argued that organizations from older cohorts will be more resistant to structural transformation (Barnett and Carroll 1995:221; Hannan 2005:59; Hannan and Freeman 1984:157). This inertia, also termed a "liability of senescence or obsolescence", builds with age, producing "both mismatches with social and technical environments and slowed response to opportunities and constraints in the environment" (Hannan et al. 1998:297-298). Unlike neoinstitutional theories, however, the focus here is less on concerns for legitimacy and more on characteristics inherent in the internal structure of an organization. From the ecological perspective, organizations are "imprinted" by external events that transpired during their early developmental stages and as these organizations age, they may therefore become "locked in" to "the strategies and structures adopted during their early years" (Barron, West, and Hannan 1994:387). Alternatively or simultaneously, organizations' structural configurations also become increasingly established with age (Chou and Russell 2006:36). As the "rules, routines, and structures" they accumulate over time attain increased durability, their ability to respond to later changes in the environment become dampened (Barron, West, and Hannan

1994:387). These age-related structural inertial effects have been demonstrated in several studies on organizational change, for example changes in the frequency of publication amongst Finish newspaper organizations (Amburgey, Kelly, and Barnett 1993), changes in the product line in wineries (Delacroix and Swaminathan 1991), and shifts from market to state-dependence amongst American state bar associations (Halliday, Powell, and Granfors 1993). Applied to centrifugal mission agencies, the structural inertia caused by age will be expected to make agencies increasingly reluctant to initiate engagement in new activity sectors or enter new countries, thus resulting in rates of such initiations and foundings that decrease with age.

Scholars have also identified other age-related patterns that may exist, for instance the "liability of newness", according to which younger organizations are less efficient and more liable to fail. This liability arises because they have less accumulated experience about organizational roles and how they are interrelated, relations of trust that have not yet developed, fewer established relationships with customers (Stinchcombe 1965), and lower reliability and accountability (Barron et al. 1994:384; Hannan and Freeman 1984:157). With respect to organizational innovation, Cohen and Levinthal (1990:135-136) also argue that the accumulation of prior knowledge, as is the case with older organizations, facilitates "the assimilation and exploitation of new knowledge" if the two kinds of knowledge are closely related, thus facilitating innovation amongst older organizations.

However, the theory about the liability of newness has been challenged on several fronts. As Sørensen and Stuart (2000:87) clarify and show with respect to patenting behavior in the biotechnology and semiconductor industries, although older organizations may be more capable of innovating, they are also "more likely to exploit their established

innovative domains than to move into new fields of innovative activity… Moreover, if older organizations are slow in changing because of inertia, they will be unhurried in moving beyond prior areas of innovation." In other words, while organizations may theoretically experience a liability of newness with regard to organizational innovation, they also experience a liability of senescence with regard to innovating in *new* markets. A more important critique has come from Barron, West, and Hannan (1994) who point out that older organizations also tend to be larger, and variations in size are actually what explains the observed liability of newness. Once size is controlled, age becomes a handicap rather than a boon for organizations, leading, for instance, to higher rates of organizational mortality.

With respect to centrifugal mission agencies, the liability of newness is therefore unlikely to apply for three main reasons: firstly, the assumption underlying the liability of newness concerning the accumulation of prior knowledge is already accounted for as one of the control variables when analyzing initiated engagements into activity sectors in which agencies were already involved at some point in the past; secondly, even if older agencies are better able and more likely to innovate, they will do so by developing the technologies applicable to their existing activities rather than by "innovatively" expanding their repertoires by incorporating new sectors; finally, this dissertation takes size into consideration, as will be discussed at the end of this section.

A third possible organizational effect of age is known as the "liability of adolescence". This argument proposes that new organizations begin with a stock of assets that reduces the risk of mortality. This risk grows as the stock depletes until a point in time when the organization is able "to establish business connections, to get the technical and

administrative structure running, and to distinguish between systematic and random components of performance" (Brüderl and Schüssler 1990:533; see also Fichman and Levinthal 1991; Mens, Hannan, and Pólos 2011). Applied to organizational change, and shown specifically with regard to generalist-to-specialist changes in day care centers in Metropolitan Toronto, for example, organizations in the early stages of their life course with a stock of assets to sustain themselves will be less likely to change their core organizational features (Baum 1990). During their time of "adolescence", as the stock of endowments become "sunk costs", organizational "decision-makers take stock of the desirability of continuing the organization and maintaining the identity embodied in its configuration of core features", thus increasing the propensity to change (1990:166). If beyond this point the organizations survive with their core features unchanged, their identities becoming established amongst stakeholders, with identity-specific assets (whether in terms of resources or even "positive belief" and "psychological commitment" towards the organizational identity) developing in concert (1990:166). In other words, structural inertia concerning what the organization "should" look like begins playing a more dominant role at this later stage in an organization's life course.

While this pattern of organizational change is theoretically possible for mission agencies, I argue that it is unlikely because of the nature of these agencies as "special purpose groups". Founded with specific goals and objectives in mind and informed specifically by their religious orientation and identity, centrifugal Protestant mission agencies should not be experimenting with their identity as contingent on asset availability. This does not imply that religious special purpose groups will not change, but only that considerations for enacting internal change, contingent on the availability of a stock of

assets, should not apply to religious organizations to the same extent as their secular counterparts. Thus, while I leave room for a liability of adolescence to be explored amongst mission agencies, the explanation that most suitably applies to hypothesizing about the decision-making processes in these agencies will be informed primarily by the theory about the liability of senescence. Framed as such, I expect that age will therefore have a negative inertial effect on initiating engagement in new activity sectors. Inertia will also likely dampen agency willingness to found new international ministries, although the factors influencing inertia in this case arise less from an internal structural incompatibility with adopting new kinds of activities and more from an anticipation of structural "additions" that might have to be added in order to account for and address the contextual, and especially cultural, challenges unique to each individual country. Overall, age-related inertial effects on initiating engagement in new activity sectors and founding new international ministries can be summarized as follows:

$H_{3.1a}$: *Age has a negative effect on the rate at which agencies initiate engagement in new activity sectors.*

$H_{3.1b}$: *Age has a negative effect on the rate at which agencies found new international ministries.*

The second ecological factor linked with inertia, as identified earlier, is the size of an organization. One argument posits that as organizations grow in size, they become less flexible and develop a higher degree of structural inertia (Delacroix and Swaminathan 1991; Hannan and Freeman 1984). Larger operations have more complex internal structures and expanded scopes of activity, making "control and coordination" increasingly

difficult and creating a need for better standardization and formalization of organizational procedures (Haveman 1993b:24). This process produces rigidity in organizational structure and activities, making change more difficult.

In contrast, a second argument argues for a completely opposite relationship between size and structural change. According to this argument, larger organizations are also more visible in the field in which they operate, "presumably increasing the possibility that they will be subject to external pressure for conformity to established models of organization" (Schneiberg and Clemens 2006:204), thus making them even more susceptible to the very isomorphic pressures described in neoinstitutional theories. Other scholars have also argued that larger organizations have more resources, experience better economies of scale, and increased differentiation and specialization, all of which makes the adoption of new kinds of changes, practices, and innovations more viable (Chou and Russell 2006:37; Cudanov, Jasko, and Savoiu 2010:30; Moch and Morse 1977:717). In fact, this was what Chou and Russell (2006) found with regard to the propensity of congregations of varying size to adopt new contemporary styles of worship.

In light of how mission agencies, unlike other kinds of organizations, have the unique quality of being theologically motivated with a "calling" to create and sustain their respective ministries, I anticipate that the advantages of resources, economies of scale, specialization, and so on that are afforded by increased size (operationalized in the dissertation by agencies' budgets for overseas ministries) will outweigh its structurally constraining effects. With the increased capacity for specialization that comes with larger size and more resources, for instance, it is likely that mission agencies will be better able, not to mention willing, to organize specialized departments or groups that cater to different

types of ministerial activities (similar to how congregations may have different specialized groups catered to planning worship services, leading home bible study groups, carrying out specific local ministries, etc.). The above arguments in favor of the positive effect size has on organizational change, at least amongst mission agencies, suggests that, independent of density-dependent environmental pressures:

$H_{3.2a}$: Size has a positive effect on the rate at which agencies initiate engagement in new activity sectors.

$H_{3.2b}$: Size has a positive effect on the rate at which agencies found new international ministries.

Below is the table for this section's hypotheses:

Table 3.3: Organizational Ecology Hypotheses

Hypotheses	*Independent Variable(s)*	*Dependent Variable*
$H_{3.1a}$	Age of agency (age)	Rate of agency initiations into sector (r_{act})
$H_{3.1b}$		Rate of founding of international ministries (r_{ctry})
$H_{3.2a}$	Size/Natural log of agency's overseas budget (lnincome)[27]	Rate of agency initiations into sector (r_{act})
$H_{3.2b}$		Rate of founding of international ministries (r_{ctry})

[27] In the dissertation, income/budget for overseas ministries was used as a proxy for size. While total annual income would have been a more common proxy, figures for total income were only provided in the Mission Handbooks up to 1988 (14th edition). Nevertheless, given the centrifugal nature of both the agencies and the majority of their activities studied in the dissertation, an emphasis on income figures for overseas ministries is not only relevant but may even be more advantageous as a measure of size since it is this portion of an agency's income that is explicitly dedicated to the kinds of international operations that constitute the focus of the dissertation. In other words, it is an agency's given budget for overseas ministries that will more directly affect its degree of structural inertia for those very ministries as opposed to a more general measure of total income for international *and* national ministries. To account for the skewness of income, I use the natural log of the inflation-adjusted budget for overseas ministries in the analyses in Chapters 4 and 5.

Religious Identity

The emergence of any sort of organization, formal or informal, requires that its constituent members share "systems of meaning" that enable them to coordinate their actions and allow "day-to-day activities to become routinized or taken for granted" (Smircich 1983:160). Different theoretical approaches have made varying cases for how this meaning is constructed. In their comparison of organizational cultural and neoinstitutional approaches, Pederson and Dobbin (2006:897-8) argue that although the latter often deals with how meaning is constructed *across* organizations (e.g., DiMaggio & Powell 1983; Meyer & Rowan 1977) and the former focuses on meaning *within* organizations (e.g., Martin 1992; Pettigrew 1979), the two are not as divergent as they may first seem. An organization, Pederson and Dobbin (2006:904) suggest, "must make claims to being a recognizable member of a genus, and species, but it must also make claims to being a distinct member." Organizational characteristics, in other words, are influenced simultaneously not only by external but also internal factors. Indeed, in considering factors that affect intra-denominational conflicts and change, Kniss and Chaves (1995:179) argue that while conflicts are often tied to organizations' connections to larger external social movements, such "movements are always filtered through the organizational and theological characteristics of a religious group". Thus not only might organizational characteristics like age and size matter but also the religious makeup of each agency. "Cultural linkages" between organizations like religious identity (Strang and Meyer 1993) may therefore prompt organizations to be aware of but to ultimately reject new kinds of organizational

practices, whether those practices be setting up a new international ministry or initiating engagement in an activity sector.

When thinking of internal cultural aspects of organizational structure, it is useful to consider the work of Sewell Jr. (1992) who describes structure as being comprised of both schemas – which Kniss and Chaves (1995:182) clarify as "rules, shared knowledge, and generalizable procedures that are transposable across time and space" – and resources, both human and non-human. Schemas and resources are expectedly interrelated and mutually reinforce each other: "schemas are the effects of resources, just as resources are the effects of schemas" (Sewell Jr. 1992:13). For example, in religious congregations, liturgy is a structure that "embodies schemas such as cosmologies, beliefs about relationships between humans and the divine, and rules about relations between individuals"; it is also comprised of both nonhuman resources like altars and sacred texts as well as human resources like congregants and "the clergy's ability to preside or administer sacraments due to special knowledge or legitimacy" (Kniss and Chaves 1995:182). The presence, accumulation, and use of these resources serve to validate the very schemas that justify the need for such resources in the first place. Their use, in other words, makes those very schemas seem natural and real.

Just as the schemas of liturgies will likely differ by denomination, so the schemas that describe to an agency its mission are also likely dependent on an agency's denominational makeup. However, with the plethora of existing denominations in the U.S., many of which may have branched off from other existing denominations, there will likely be sizable overlap between groups of denominations. To that extent, it is important to look beyond denominations when considering the issue of cultural schemas. As Steensland et

al. (2000:293) have pointed out, denominations are "part of larger religious traditions with well-elaborated sets of creeds, teachings, rituals, and authority structures." Employing their measure for classification of denominations into historically meaningful categories, then, means separating denominations into Evangelical, Mainline, and Historically Black Protestant traditions.

Far from being merely a theoretical formulation, this typology has proven its utility in a multitude of studies that have examined similarities and differences across these very traditions (e.g., Desmond et al. 2010, Evans 2002, Pew Research Center 2008, Pew Research Center 2015, Schwadel 2013, Woodberry et al. 2012, Wuthnow 2009, etc.). Chaves' (2011) recent study of trends in the General Social Survey over the previous four decades and in the National Congregations Study, conducted in 1998 and 2006-7, is especially instructive for the purposes of identifying how traditions have been historically tied to types of ministerial activity. In the study, Chaves (2011:84-5) observes that while Mainline denominations "are the inheritors of a religious tradition, perhaps reaching its peak in the Social Gospel movement at the beginning of the twentieth century, encouraging wide-ranging institutional engagement between religious organizations and the world", Evangelical Protestant denominations, in contrast, are "the inheritors of a religious tradition that discouraged such institutional engagement in favor of evangelism and an emphasis on individual morality rather than social reform or social service."

The extent to which this may still be true is, perhaps, more complicated empirically. In a national survey initiated by Smith (1998:36-7), Evangelicals were found to be the most likely group to express strong commitment in improving America "spiritually, morally, and socially, to get involved with the world, [and] to evangelize, disciple, and transform

it." This finding would certainly seem to suggest that Evangelicals are far more socially active than expected, at least to the extent that their intentions reflect actual activism. Deeper probing, however, showed that 91% of Evangelicals (as well as Fundamentalists) considered converting people to Jesus Christ as "Very important" in changing society as compared with 76% of Mainline Protestants. Furthermore, the degree to which one can be socially active is likely heavily facilitated or constrained by locality and logistics. In practice, would Evangelicals be quite as socially active when it comes to international hunger and relief efforts? Where limited resources, country-level factors, and other exigencies present themselves, it may well be that Evangelicals will choose to focus on activities which they deem most pressing, which by current indications point to evangelism and conversions.

To illustrate this international dimension, Wuthnow's (2009:141) recent 2005 study proves particularly illuminating, showing that Mainline Protestants (84%) were found to be more likely than Evangelical Protestants (68%) or members of Black Protestant denominations (62%) to indicate that their congregations had raised money for "an overseas hunger or relief program" in the previous year. In contrast, Evangelicals (84%) were more likely than Mainline Protestants (73%) and especially Black Protestants (41%) to indicate that their congregations supported missionaries internationally. Granted, these responses were about congregants' perceptions about their respective congregations' level of centrifugal activity as opposed to that of mission agencies specifically. Nevertheless, this cultural and ideological view about mission-related work should also extend similarly to mission agencies that come from the same broader Protestant tradition.

These observations suggest that, compared to Mainline and Historically Black Protestant agencies, Evangelical mission agencies will be more likely to favor engaging in ministry activities that are associated with *Evangelism* and, to a lesser extent, other sectors associated with *proclaiming* of the Christian message as established in Chapter 2, namely *Publishing & Resources* and *Radio & Television*. Conversely, compared to Mainline Protestant agencies, Evangelical agencies will be less favorable towards *Relief & Development* and, to a lesser extent, other activity sectors that are also less associated with *proclaiming* the Gospel more associated with *enabling* their target audiences, namely *Fund-Raising, Grant-Making, & Other* and *Mission-Related Support*. *Education & Training*, although more associated with *enabling* than *proclaiming* goals, nevertheless may be a pre-condition for *proclaiming* types of activities (as suggested in Chapter 2), and it is therefore unlikely that there will be any notable differences between Evangelical and non-Evangelical agencies in this sector.

Because the number of agencies in the dissertation data that were coded as Historically Black Protestant were so low, Mainline Protestant and Historically Black Protestant agencies were pooled together into a non-Evangelical category (see additional coding notes for the "evan" variable in Appendix A). Due to the small number of Historically Black Protestant agencies, however, I nevertheless expect that the overall Mainline Protestant effect should persist for the overall non-Evangelical category. Taken together, these observations inform the following hypothesis:

H_4: *Compared to non-Evangelical agencies, Evangelical agencies have a higher rate of initiating engagement in* Evangelism, Publishing & Resources, *and* Radio & Television, *a lower rate of initiating engagement in* Fund-Raising, Grant-Making, & Other, Mission-Related Support, *and* Relief & Development, *and no difference in the rate of initiating engagement in* Education & Training.

At first glance, one might also expect that Evangelical agencies will also be more likely than non-Evangelical ones to expand overseas. Evangelicalism, after all, is often characterized by its emphasis on the so-called "Great Commission", drawn from the Biblical verses of Matthew 28:19-20 as a general call to the followers of Jesus to "make disciples of all nations" (Hoon 2013:63; Miller and Stanczak 2009:335). Yet while this may apply as a general difference between Evangelicals and non-Evangelicals, I expect it to have less predictive value when applied to centrifugal mission agencies which, regardless of tradition, are already by definition oriented towards overseas outreach and expansion. While I still control for Evangelical identity in the analyses of rates of founding new international ministries (see the section on control variables towards the end of this chapter), I do not expect any significant differences between Evangelical and non-Evangelical agencies because both are already centrifugal in nature.

Table 3.4 provides the summary of the hypothesis and variable for this subsection:

Table 3.4: Religious Identity Hypotheses

Hypotheses	***Independent Variable(s)***	***Dependent Variable***
H_4	Evangelical status of agency (evan)	Rate of agency initiations into sector (r_{act})

Social Movements

Social movement theory has long emphasized how political opportunity structures can serve to enable or constrain the shape and prospective successes of social movements (Meyer 2004:126). These structures, as defined by one of the major supporters of the theory, Sidney Tarrow (1994:18), refer to "consistent – but not necessarily formal, permanent or national – dimensions of the political environment which either encourage or discourage people from using collective action." They therefore function like resources except that these resources are external to the group or social movement. Kitschelt's (1986:58) definition is more detailed, comprising "specific configurations of resources, institutional arrangements and historical precedents for social mobilization, which facilitate the development of protest movements in some instances and constrain them in others." These early definitions contributed to the development of social movement theory by emphasizing external conditions and structures (factors from the outside) that influence social movements and their successes or failures (Arzheimer and Carter 2006:422; Wahlström and Peterson 2006:364).

While useful in social movement research, the concept of political opportunity structures has remained surprisingly nebulous and scholars have often added their own criteria to the definition, including structural, organizational, cultural, and material elements over and above political ones (Hooghe 2005:978). As Tarrow (1988:430) pointed out much earlier, "Political opportunity may be discerned along so many directions and in so many ways that it is less a variable than a cluster of variables". This overly broad approach to conceptualizing political opportunity structures has raised repeated and continuing concerns over how to operationalize the term, and Gamson and Meyer (1996:275) have warned that the concept is at risk of becoming "an all-encompassing fudge

factor for all the conditions and circumstances that form the context for collective action. Used to explain so much, it may ultimately explain nothing at all."

In attempting to avoid the kind of overly broad and inclusive definition of political opportunity structures, some scholars have sought to turn the emphasis away from objective political conditions to perceptions of those conditions. Thus, for instance, Berwari and Ambrosio (2008:894) argue that one of the most important characteristics of political opportunity structures is actually "not their objective structural components, but the perceptions of political opportunities by those who lead or are likely to lead a social movement." Likewise, in a later revision of his earlier work, Tarrow (1998:76-7) himself refers only to the concept of political opportunity rather than political opportunity structures.

Building on this more bottom-up approach that emphasizes the agency of social movements and how they understand and perceive opportunities, I argue that mission agencies motivated to enact social change centrifugally take into account perceived opportunities when making decisions about whether or not to initiate engagement in new activity sectors and to start new international ministries. Although not political in the traditional sense of the word, these perceived opportunities do reflect prospective openings for mission agencies to expand the scope, reach, and potential influence of Christianity and/or the Christian worldview. In maintaining these interests and priorities, mission agencies are unlikely to initiate new types of activities or even found ministries in new countries in the absence of foreknowledge about the conditions in those countries. Recent empirical research on firm divestment of foreign investments has supported this expectation that the environments of host countries matter for organizational decision-

making (Berry 2013; Soule, Swaminathan, and Tihanyi 2013). Factors like the host countries' level of political stability and economic growth affect such decisions. Despite the fact that these studies focus on business firms with a different set of goals than mission agencies and divestment rather than investment into a country, the established importance of host country environments nevertheless remains.

Richelieu and Korai's (2012) research on the expansion of religious organizations in Côte d'Ivoire proves useful in this regard. In interviews with staff and leaders from Western Evangelical organizations in Côte d'Ivoire, the writers find that respondents cited four main reasons that had motivated them in choosing Côte d'Ivoire as their mission field, which the writers categorize as: *structural*, *strategic*, *political*, and *competitive* factors. *Structurally*, Côte d'Ivoire was selected based on the evaluation that an insufficient proportion of the population had heard the Gospel. Similarly, then, centrifugal Protestant mission agencies in the U.S., informed specifically by their Christian identity and calling to the rest of "the World", will likely wish to select new countries for their ministry expansion that do not already have substantial Protestant populations, perceiving in them an ideal opportunity for the diffusion of the Gospel. These opportunities will, furthermore, be especially attractive for agencies that are currently engaged in *Evangelism*. Conversely, if the country has a high percentage of Protestant Christians, the expected effect will be reversed. These expectations are reflected in the following two hypotheses:

$H_{5.1}$: *The percentage of Protestant Christians in a country has a <u>negative</u> effect on the rate at which agencies found new ministries in that country.*

$H_{5.2}$: *Engagement in* Evangelism *will further decrease the effect of the percentage of Protestant Christians in a country on the rate at which agencies found new ministries in that country.*

Just as the percentage of Protestants in a country is of relevance to agencies but may be of particular interest to agencies involved in *Evangelism* activities, I also expect that perceived need for humanitarian aid and service will inspire a similar response amongst mission agencies, especially those involved in *Relief & Development* activities. In contrast with secular multinational forms that see high levels of development as a sign of better market opportunities (Berry 2013:247-248), however, such mission agencies will be drawn to countries with low rather than high levels of development, especially places with low levels of life expectancy, years of schooling, and gross national income, perceiving in them the opportunities to address issues of physical destitution and under-development.

$H_{5.3}$: *The level of development of a country has a negative effect on the rate at which agencies found new ministries in that country.*

$H_{5.4}$: *Engagement in* Relief & Development *activities will further decrease the effect of the level of development in a country on the rate at which agencies found new ministries in that country.*

Strategically, according to Richelieu and Korai's (2012:149) estimates, since over 25% of the population of Côte d'Ivoire (relative to other neighboring countries in the West African Economic and Monetary Union [WAEMU]) is made up of foreign workers, the leaders of the Evangelical organizations in the study believed that starting ministry operations in Côte d'Ivoire would enable them to "maximize… efficiency in transmitting the Gospel directly to the high proportion of foreign populations living in Côte d'Ivoire, who in turn, once converted,… [would] spread the evangelization to their respective home countries." While

this may be an important consideration to include in qualitative studies of mission activity in specific countries, data on the immigrant labor force varies widely by country, and, in the case of this dissertation, it was not possible to obtain systematic figures over the same time period for such rates. For practical reasons, I was therefore unable to test strategic decision-making processes pertaining to the presence of foreign workers in a given country.

The third reason given by the organizations in Richelieu and Korai's (2012) study was with regard to *political* stability. Where political instability elevates the perceived risk of profit-making for multinational firms due to potential (and sometimes violent) disruptions in firms' activities, instability for mission agencies makes mission-related efforts more difficult as well as more dangerous, especially when this instability comes in the form of armed conflict and violence. This reasoning reflects general claims in the international business literature about the negative effects of political hazards on foreign direct investment (Henisz 2000:334; Henisz and Delios 2001).

I interpret political stability for religious organizations as having two dimensions in particular: security/safety and freedom of religion. The former depends on the degree of conflict in the country, part of which is directly measurable in the form of inter-state wars between countries, intra-state wars occurring within national borders (including civil wars), and non-state wars between actors of non-state geopolitical units or nonterritorial entities (Sarkees 2016a; 2016b; 2016c). Another form of conflict that is less direct but just as, if not more, pertinent to the international ministries of centrifugal agencies is that of interreligious conflict. In recent years, scholars studying economic development created a 0-to-1 religious polarization index to gauge the degree of "latent conflict among religious groups inside a country" (Montalvo and Reynal-Querol 2003:202), given as:

$$POL_i = 1 - \sum_{j=1}^{J}\left(\frac{0.5-\pi_{ij}}{0.5}\right)^2\pi_{ij} \quad (1)$$

where π_{ij} is the proportion of the total religious adherents in country *i* who are affiliated with religion *j*. The formula for the index is based on the argument that conflict is likely to be highest when the underlying distribution of social characteristics, in this case the "market share" of a country's various religious groups, is bimodal (Esteban and Ray 1999). The closer a country is to bimodality between two religious groups, the higher the latent religious conflict since religious groups will be more likely to see other groups that are relatively close to their own size as threats (Montalvo and Reynal-Querol 2003:202-203). For this reason, then, Montalvo and Reynal-Querol argue that the religious polarization index is more useful as a measure of potential religious conflict than the other common measure of religious diversity: the fragmentation (or "fractionalization") index; while fractionalization has been demonstrated to predict economic growth, it has not been as successful in predicting civil wars or other types of conflicts (Montalvo and Reynal-Querol 2005a; 2005b). A number of studies have demonstrated the efficacy of the (religious) polarization index by demonstrating its negative effects on economic development (Montalvo and Reynal-Querol 2003; 2005a), and positive effects on the incidence of civil wars (Montalvo and Reynal-Querol 2005b) and income inequality (Dincer and Hotard 2011).

Finally, concerns about freedom, particularly religious freedom, are in turn determined by the degree of government restrictions on the freedom of religious practices. The absence of such restrictions in a given country means higher levels of religious

freedom, which should encourage the founding of new ministries in that country since opportunities for unrestricted and unregulated access to the target population is higher. Such negative effects of restrictions are analogous to the ways in which host-country regulations might be perceived as unfavorable by business firms hoping to expand internationally. In both cases, government regulations constrain the smooth execution of prospective international organizational operations. With secular organizations like retailers, these regulations may make a direct impact, for instance if they impose restrictions on foreign investment (Huang and Sternquist 2007). In the case of mission agencies, regulations make an indirect impact by putting the constraints on the target audience itself.

Wars, polarization, and restrictions on religious freedom all present potential obstacles and disruptions to the operations of mission agencies' international ministries, leading to the formulation of the following hypotheses:

$H_{5.5}$: *The presence of war in a given country has a negative effect on the rate at which agencies found new ministries in that country.*

$H_{5.6}$: *The degree of religious polarization in a given country has a negative effect on the rate at which agencies found new ministries in that country.*

$H_{5.7}$: *The level of government restrictions on religious freedom in a given country has a negative effect on the rate at which agencies found new ministries in that country.*

The final reason provided in Richelieu & Korai (2012:150)'s study was low competition from other Christian organizations. This last factor overlaps with the literature on carrying capacity density-dependence that was already discussed at the beginning of this chapter and is already taken into account in $H_{1.2b}$.

Organizational competition can, of course, come from different sources. In the Côte d'Ivoire study, this competition arose from other African organizations. My dissertation does not include international data on the numbers of such local (or at least regional) organizations but is able to take into account competition from the other U.S.-based agencies. In some ways, this level of competition from U.S. agencies is of greater importance, at least in the decision-making process of founding new ministries, since information about such organizations and the places they go (previous editions of the Mission Handbook being one such source of information) are much more readily available and accessible to other U.S.-based agencies.

This section has covered a range of different international factors that create push/pull pressures on agencies' propensities to found new international ministries. I argue that these factors correspond to perceived political and non-political opportunities or constraints that agencies consider in making decisions about where to go. Table 3.5 provides the summary of the hypotheses and variables in this section:

Table 3.5: Social Movements Hypotheses

Hypotheses	***Independent Variable(s)***	***Dependent Variable***
$H_{5.1}$	Proportion of Protestant Christians (protexpt)	Rate of founding of international ministries (r_{ctry})
$H_{5.2}$	Proportion of Protestant Christians (protexpt); Engagement in *Evangelism* (dEvangelism)	
$H_{5.3}$	Levels of health, education, and standard of living (HDI)	
$H_{5.4}$	Levels of health, education, and standard of living (HDI); Engagement in *Relief & Development* (dRelief)	
$H_{5.5}$	Presence of inter-state, intra-state, or non-state conflicts (war)	
$H_{5.6}$	Degree of religious polarization (relpol)	

$H_{5.7}$	Government Restrictions on Religious Freedom (relfre0; relfre1; relfre2)

As a quick reference to all the hypotheses and their respective variables, see Appendix E for the comprehensive table incorporating all the hypotheses and variables from Tables 3.1 through 3.5.

Control Variables

In addition to the reasons discussed above, several other potentially influential factors should be considered. As the interpretations from the MCAs in the previous chapter suggested, involvement in activity sectors appears to cluster around sectors that are focused on the *proclaiming* or *enabling* dimensions of centrifugal Christian activism. The groupings of activities according to these two dimensions suggest that agencies initiating engagement in new activity sectors will similarly tend to favor sectors that have the same or similar underlying *proclaiming* or *enabling* goals and disfavor or remain ambivalent towards those that have a different focus. Activities that have the same orientation in either regard likely pose fewer structural challenges to mission agencies due to their similarities with what the agencies are already doing. For example, it is likely much easier for an agency involved in *Evangelism* to begin publishing and/or distributing Bibles in the *Publishing & Resources* sector since the use of Bibles and evangelism tend to go hand-in-hand anyway. In contrast, an agency that has been focusing on *Radio & Television* programming will likely face added challenges in trying to engage in new activities that

require bringing about actual *enabling Mission-Related Support* changes, for example the building of local churches.

Recalling the MCA maps from Fig. 2.10, 2.11a, and 2.12a in the previous chapter, *Evangelism, Publishing & Resources*, and *Radio & Television* activities will therefore have expected positive effects on rates of initiated engagement in one of these three sectors on account of their mutual *proclaiming* focus. Similarly, the same positive patterns are likely between activities from *Education & Training, Fund-Raising, Grant-Making, & Other*, *Mission-Related Support*, and *Relief & Development* sectors. Given that lack of engagement in *Education & Training* also mattered in relation to engagement in the other *proclaiming* sectors in the MCAs from Chapter 2, its absence is counter-productive to engagement in the other *proclaiming* sectors, as Figs. 2.11a and b suggest. Involvement in this sector will therefore likely provide some positive effect on initiating engagement in the other *proclaiming* sectors as well. Likewise, the effects of engagement in other *proclaiming* sectors should also provide some positive effect on initiating engagement in *Education & Training*.

Applied to the founding of international ministries, both engagement in either *proclaiming* or *enabling* sectors should encourage foundings simply because both kinds of goals are primarily oriented towards centrifugal outreach. Consequently, agencies involved in such activity sectors should experience higher founding rates in general. In theory, this means that agencies engaged in all seven sectors will likely experience cumulative founding/transition rate advantages from each of those sectors.

In addition to other activity sectors, an agency's denominational status may also partially explain rates of initiation into new activity sectors. In his study of religious nonprofits, Scheitle (2010:44-49) has observed that denominations tend to be

> generalists when it comes to activities but specialists when it comes to audience… They try to provide a wide range of outreach services, such as publishing, education, and relief and development, while at the same time relying on a specific support and customer base (i.e., the individual and congregational members of the denomination).

This observation applies less to non-denominational Protestant agencies which tend not to be "as committed to identity based outreach" (Scheitle 2010:46). Although denominational Protestant agencies have been relegated to a shrinking minority compared to not-denominational agencies, as shown in Figs. 2.3 and 2.4 in Chapter 2, denominational boards still do exist and some of them, like the Foreign Mission Board of the Southern Baptist Convention, are still amongst the biggest and most active of centrifugal agencies. For these agencies, their generalist approach to faith-based activism will likely be reflected in a relatively stronger willingness to initiate engagement in new activity sectors and found new international ministries as compared to not-denominational agencies.

Thirdly, while both Evangelical and non-Evangelical agencies are special purpose groups with the goal of engaging transnationally and should thus have little difference between them, I nevertheless control for Evangelical status to account for any added heterogeneity not covered in the existing literature or in the theoretical framework of this chapter.

Fourthly, it is possible for agencies to be engaged in a given sector only to either cease operations in that sector or dedicate far fewer resources to it (causing it to no longer

retain its "primary activity" status in the agencies' respective repertoires). However, with the kinds of knowledge, familiarity, and dispositions that the agency has already accumulated and developed due to past experiences engaging in activities within that sector (what might be likened to an "embodied cultural capital" [Bourdieu 1979] of organizations), reinitiating engagement should be relatively easier than if the agency were starting activities in that sector for the first time. Thus, past sector experience will count favorably in rates of re-initiation of engagement in activity sectors. While this pattern should likewise apply to the re-founding of international ministries amongst agencies that have already spent years in a given country, the analyses in Chapter 5 focus on first entries/foundings following the end of World War II, and thus do not consider reentries or the consequent experience accumulated following prior entries.

Finally, it is worthwhile to include controls for time to take into account possible fixed effects of additional historical events (i.e., dummy variables for each year of the study) as well as left-censoring. In the case of controls for time, historically-specific events that are not tied to variability across the other existing independent variables may help account for some of the unexplained heterogeneity. Left-censored organizations also may also experience unobserved events in their life course that predates the start of the study period and should be accounted for in analyses using the entire sample of organizations. The type of left-censoring depends on the analysis. For Chapter 4's analyses, activity data is available only from 1969 onwards with 1969 as a reference point and analysis beginning in 1970, so left-censoring includes agencies founded before 1970. For Chapter 5's analyses, a merging of the agency dataset as well as international datasets leads to varying availability of data on the independent variables by time period. Consequently, three

different types of models are tested, each of which employs a different left-censoring variable. Left-censoring for agencies founded before 1952 is suitable for a model utilizing only non-activity organizational and organizational-field variables; left-censoring for agencies founded before 1969 is suitable for a model with all the organizational and organizational-environmental variables; left-censoring for agencies founded before 1982 is suitable for the full model that includes all organizational, organizational-environmental, and international variables.

Table 3.6 summarizes all these control variables.

Table 3.6: Control Variables

Control Variable(s)	***Dependent Variable***
Dummy variables for each activity sector (d[*sector*])	Rate of agency initiations into sector (r_{act}) & rate of founding of international ministries (r_{ctry})
Denominational status of agency (denom)	Rate of agency initiations into sector (r_{act}) & rate of founding of international ministries (r_{ctry})
Evangelical identity of agency (evan)	Rate of founding of international ministries (r_{ctry})
Prior experience: Sum of previous durations in which agency was engaged in a given activity sector (sumduract)	Rate of agency initiations into sector (r_{act})
Dummy variables for fixed effects for each calendar year of the study (i.[*year*])	Rate of agency initiations into sector (r_{act}) & rate of founding of international ministries (r_{ctry})
Dummy variable for left-censoring among organizations founded before 1952 (cen52)	Rate of founding of international ministries (r_{ctry})
Dummy variable for left-censoring among organizations founded before 1969 (cen69)	Rate of founding of international ministries (r_{ctry})
Dummy variable for left-censoring among organizations founded before 1970 (cen70)	Rate of agency initiations into sector (r_{act})

Dummy variable for left-censoring among organizations founded before 1982 (cen82)	Rate of founding of international ministries (r_{ctry})

This chapter has covered the range of literatures utilized for addressing both primary research questions in the dissertation. Appendices H and I provide visual summaries of the variables discussed in this chapter pertaining to rates of initiations of engagement into new activity sectors (Appendix H) and rates of founding of new international ministries (Appendix I). The next two chapters test these various hypotheses.

IV. EXPANDING CHRISTIAN REPERTOIRES: HOW PROTESTANT MISSION AGENCIES INITIATE ENGAGEMENT INTO NEW ACTIVITY SECTORS

This chapter begins to pull back the curtain on the hitherto understudied and obscured patterns of behaviors amongst centrifugal Protestant agencies. Specifically, I test the hypotheses pertaining to the first primary research question posited in the dissertation, namely what affects the rates at which Protestant U.S.-based mission agencies with foreign ministries initiate engagement into activity sectors in which they are not already primarily involved. Given the range of possible activity sectors from which agencies can select in order to expand their organizational repertoires, this chapter adopts a broad perspective of the diverse field of ministry activities by highlighting comparisons *across sectors* and treating each as its own subfield. The major subsidiary question here is whether or not and to what extent the hypotheses discussed in the previous chapter apply to the various ministry activity sectors. It investigates, in other words, the extent of heterogeneity across the different dependent variables.

Prior to the discussion of the results and answers to these questions, however, I will first set the stage for this process by establishing the method used to get these answers and providing basic information about the data used for this same purpose. In the next section, I discuss the event-history methodology and data descriptives.

Setting the Stage: Event-History Methodology and Descriptives

Event-History Data

Studying the rates at which a certain event occurs, whether the initiation of involvement into various activity sectors or the founding of new international ministries, requires the use of specific statistical methods. The primary method employed in the dissertation is event-history analysis, which is the longitudinal study of time until events of a specified kind (e.g., initiating engagement into various activity sectors or founding new international ministries) occur. For this type of research question, event-history analysis provides several advantages over more common statistical methods and forms of data used in the social sciences. Firstly, they are able to include study subjects that may experience censoring (e.g., that may have experienced events prior to or after, rather than during, the duration of the study) and which might therefore otherwise be excluded completely in standard multiple regressions, resulting in loss of information and potential bias (Allison 1984:9-10). Secondly, event-history analysis also allows for the inclusion of time-varying covariates that fall outside of the scope of cross-sectional regressions (Blossfeld, Golsch, & Rohwer 2007:5-7). Finally, because they are sensitive to intervals of time during which observations are in one particular state or other (e.g., engagement or non-engagement in an activity sector), the data employed in event-history analysis generally provide the most complete information for analyses compared to cross-sectional or panel data (Blossfeld, Golsch, & Rohwer 2007:5, 19).

These advantages also mean that event-history data are more complex compared to cross-sectional data in that they require information about the origin and destination state as well as the starting and ending times for each observation record when an agency is “at

risk" of experiencing an event (see Blossfeld, Golsch, & Rohwer 2007:42). In the case of the analyses in this chapter, each unit of analysis, measured in agency-years, refers to an interval during which an agency is not involved in that sector and is therefore at risk of initiating engagement. At the end of each interval, the agency in question therefore either continues to remain at risk, in that it does not initiate engagement in that sector and is considered right-censored, or it does initiate engagement in the sector and is considered to have experienced an event.

Due to this specific formatting requirement, existing longitudinal data to be used in event-history analysis need to be formatted and managed first into a general event-history form and then more specifically into a risk set for each respective type of event/dependent variable being studied – that is, a set of observations corresponding to agencies that had yet to enter a given activity since 1969 and were therefore at risk of an event. Since this chapter describes the study of rates of initiated engagement across several activity sectors, each of which has its own unique respective number of records during which each agency was at risk, the final event-history data for each analysis ends up looking somewhat different; while the maximum possible duration until an event occurs remains fixed since the data on agency activities are provided only from 1969 to 2008, the number of relevant subjects/agencies, and hence number of observation records, as well as the total analysis time during which the various agencies were at risk will vary.

In capturing transitions in the data, the general event-history dataset for initiated engagements into activity sectors includes all agencies with measurable transitions (i.e., at least two time entries in the data) from 1970 to 2008, with 1969 taken as the first reference point for determining transitions. The figures below illustrate the breakdown of events per

activity sector first in terms of the total number of agencies that were at risk of an event at least once during the duration of the study in Fig. 4.1a and then as a percentage of all these agencies in Fig. 4.1b (i.e., excluding agencies that were active in the sector during the entire course of the study and were consequently never at risk of initiating engagement). In these diagrams, events are multi-episodic in nature, meaning that more than one event is possible per agency over the entire observation period. It is possible, in other words, for agencies to temporarily disengage from a particular activity sector like *Education & Training* only to resume engagement at later date.[28] Hence, both Figs. 4.1a and 4.1b differentiate between agencies based on their total number of events experienced during the analysis time of the study.

[28] While it may be more useful to focus on when agencies experience an event/initiated engagement in a given sector for the first time (i.e., adopting a single rather than multi-episodic approach) either since the agency was first founded or since a specific historical moment in time occurred, such a first-event analysis was inadvisable for the study in this chapter for two reasons. First, focusing on only non-left-censored agencies would have resulted in a loss of too many observations. Second, focusing on first events from a specific historical point in time was similarly not feasible given that, unlike data on the founding of international ministries that began shortly after World-War II, data on activities began only in 1969, which would have been an arbitrary starting point for a single-episodic analysis.

Fig. 4.1a: Number of Agencies with Initiated Engagements by Event Number

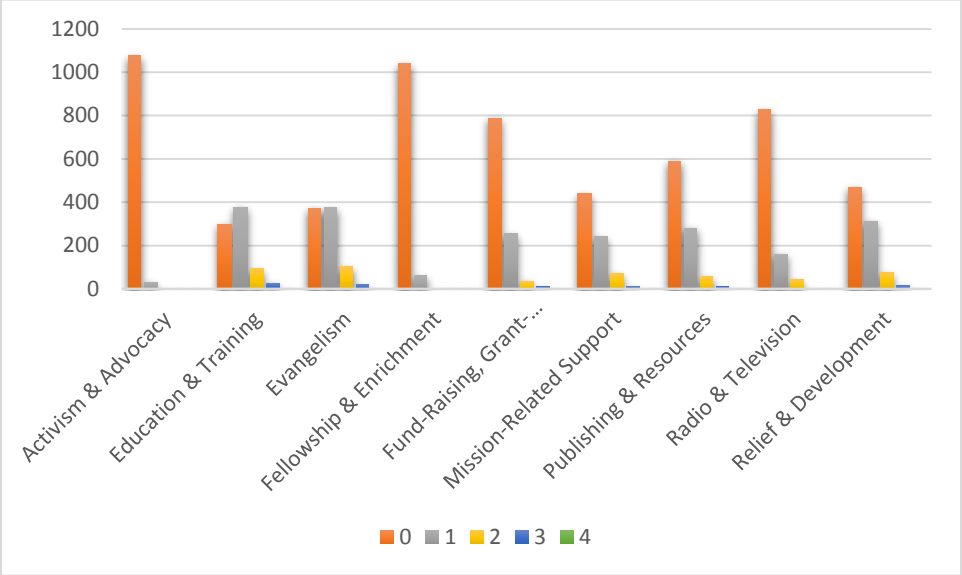
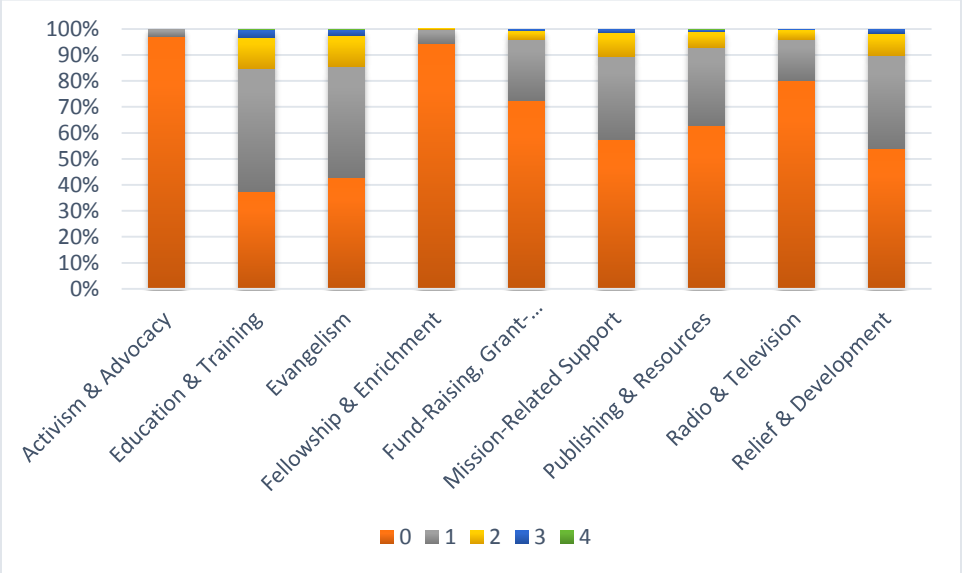


Fig. 4.1b: Percentage of Agencies with Initiated Engagements by Event Number



Several observations are clear from the graphs above. Firstly, agencies that were at risk at least once during the duration period of the study rarely initiated engagement in *Activism & Advocacy* and *Fellowship & Enrichment*, which makes sense given the low proportion

and number of agencies that were engaged in these sectors in general (see Figs. 2.9a and b in Chapter 2). Hence, just as these sectors were excluded from the multiple correspondence analyses in Chapter 2 due to the small number of cases, they were similarly excluded from this chapter's event-history analyses. Secondly, very few agencies experienced more than one event over the course of the analysis time of study, as indicated by the small numbers and percentages of agencies with two or more events; in other words, agencies were unlikely to initiate engagement in a sector, disengage at a later time, and then reengage one or more times after that. Finally, as illustrated in Fig. 4.1b, the percentage of agencies that experienced events was predictably least with respect to peripheral sectors (e.g., less than 30% for *Fund-Raising, Grant-Making, & Other* and *Radio & Television*) and greatest amongst core sectors (e.g., above 50% for *Education & Training* and *Evangelism*).

As is the case with any longitudinal study of the occurrence of events, Figs. 4.1a and b do not suggest that agencies-at-risk that did not experience an event in a given sector during the duration of the study are destined to remain disengaged from the sector throughout their entire life course. In fact, it is an advantage of event-history analysis that, in contrast with multiple regressions on lengths of time until an event occurs, these right-censored cases are able to provide useful data precisely because they have yet to experience an event. Event-history models are able to incorporate and account for these longitudinally "incomplete" cases to provide a more accurate analysis of transition/hazard rates.

In order to run the event-history analyses for each of the seven activity sectors with a sufficient numbers of events (i.e., excluding *Activism & Advocacy* and *Fellowship & Enrichment*), I made one other main consideration concerning interval-censored data. In the analysis of initiated engagements in activity sectors, the exact starting year of the

agency's involvement in a given activity sector is not provided. For instance, in a similar manner to missing and unknown founding years for international ministries as described in Chapter 2, if an agency was not active in a certain sector like *Relief & Development* in 1979 (12th edition) but then indicated that it was engaged in that sector during the next survey in 1984 (13th edition), there is a possibility that it may have initiated engagement in that sector anywhere from 1980 to 1984. As with the international ministries, since such intervals in the data are narrow and do not overlap (as the surveys were administered to the agencies at the same time), single midpoint imputation would be a suitable method for accounting for interval-censoring (see Sun 2006:35-37). Using this method, the time of an interval-censored event would be taken as the midpoint of the interval in which the event was known to have occurred. However, because data on the other organizational variables, besides engagement or disengagement in sectors, are similarly dependent on the survey year of the respective editions, using single imputation in this way to obtain better estimates for the time of the event would artificially constrain all the other variables to the imputed midpoint between two consecutive editions. Either option presents limitations to the study. Running the analyses without imputing the time-until-event creates overestimations in the duration and hence underestimations of the transition rates, while including such imputations likely overestimates the values of all other variables like overseas budget. To account for this less-than-ideal situation, I therefore ran my analyses first without single imputation and focused on these results since they produce overestimations in only one variable, and then compared my results to a second set of analyses with single imputations.

For the former case, a comparison of the event histories between the various activity sectors is provided in Table 4.1. The "Subjects" column indicates the number of agencies

that were at risk of an event at least during some duration of their time in the study. The "No. of records" column indicates the number of observations in the dataset corresponding to the number of subjects/agencies (from the first column) multiplied by the number of time sequences per agency. With each record describing a certain interval of time, the "Total analysis time at risk" column thus gives the total number of analysis years in which the various agencies were at risk of an event over the duration of the study period. This number will be greater amongst activity sectors in which only a few agencies-at-risk experienced events, since the duration of time-at-risk will be relatively higher than in other sectors. The "Events" column presents the total number of multi-episodic events that occurred over the analysis time provided in the fourth column. Table 4.2 provides the breakdown of the events by their multi-episodic sequence number.[29]

Table 4.1: Data Summary for Event-History Analysis of Seven Activity Sectors

Activity Sector	***Subjects***	***No. of Records***	***Total analysis time at risk***	***Events***
Education & Training	787	2,522	9,158	652
Evangelism	861	2,923	10,591	650
Fund-Raising, Grant-Making, & Other	1,101	5,654	20,550	357
Mission-Related Support	555	1,626	5,979	466
Publishing & Resources	924	3,893	14,073	432
Radio & Television	1,042	5,124	18,658	250

[29] Note that the number of events here (e.g., 652 for *Education & Training*) exceeds the sum of agencies with one or more events in Fig. 4.1a (e.g., 498 for *Education Training*). This difference occurs because Fig. 4.1a counts each agency only once whereas Tables 4.1 and 4.2 take into account every time an agency experiences an event. Thus, if an agency experienced four events during the course of the study, it would be counted only once in Fig. 4.1a whereas in the multi-episodic event-history analysis, it would be counted four times.

Relief & Development	856	3,444	12,546	505

Table 4.2: Initiated Engagements in Each Activity Sector by Sequence Number, 1970-2008

Event No.	***Eductra-in***	***Evange-lism***	***Fundot-her***	***Missio-ns***	***Publish***	***Radio-TV***	***Relief***
1	501	502	304	373	351	205	402
2	122	124	44	82	67	43	89
3	28	22	9	11	11	2	14
4	1	2	0	0	3	0	0
Total events	652	650	357	466	432	250	505

Aside from the difference in number of records available for inclusion in the analyses, summary statistics for the covariates (both independent and control variables) across the analyses for the seven activity sectors exhibit few notable differences, and the differences that do exist mainly concern agency densities between sectors (see Appendix J for the full tables of summary statistics for variables from each of the seven activity sectors). As explained in Chapter 2, such density differences depend on whether the sectors belong to the core or periphery. As for comparisons between variables within each activity sector analysis, the only problem with collinearity occurred between density and calendar years (see Appendix K for correlation matrices for each activity sector). All other correlations had coefficients that were below 0.6. To account for the high correlation between calendar years and density, I excluded controls for the fixed effects of time in the analyses of rates

of initiated engagements in activity sectors (though I was able to include such controls when analyzing founding rates of international ministries in Chapter 5).

Event-History Models

While improvements in statistical software have increasingly allowed researchers to take into account censoring while using linear regressions, event-history analysis provides a further advantage over using such regressions to analyze longitudinal data, namely that of providing numerous modeling options depending on variations in the distribution of time-to-event (Cleves et al. 2010:2). Depending on the instantaneous risk of an event, the time till events occur will vary: thus, for instance, if the instantaneous risk is expected to be constant over time, time-to-event will follow an exponential distribution. If, in contrast, the risk varies over different periods of time, then time-to-event will likely follow several different distributions over different periods. In taking into account the possibility for such varying distributions, the event-history analyses used for both primary research questions in the dissertation rely on piecewise constant exponential hazard rate models. Piecewise models are particularly flexible tools of analysis that make allowances for how the transition rate may not be constant but, instead, may change across different time intervals (Blossfeld, Golsch, & Rohwer 2007:116). In such models, the time axis is divided into separate consecutive intervals with the assumption that transition rates are constant within each interval but may differ between them. The general model for the transition rate with timepieces defined by the split points $\tau_1, \tau_2, \ldots, \tau_m$, is as follows:

$$r_k(t) = \exp\{\bar{\alpha}_m^{(k)} + \beta^{(k)} B^{(k)}\} \quad \text{if } \tau_1 < t \leq \tau_{m+1} \qquad (2)$$

where $r_k(t)$ is "the *propensity* to change the state, from origin *j* to destination *k*, at *t*" (Blossfeld, Golsch, & Rohwer 2007:33), $\bar{\alpha}_m^{(k)}$ is the constant coefficient corresponding to the *m*th time period, $B^{(k)}$ is the row vector of covariates, and $\beta^{(k)}$ is the vector of coefficients, assumed not to vary across timepieces, that correspond to the respective covariates.

In each model, I use age as the time variable and divide the duration of analysis into eight timepieces, the first six with an interval of 15 years each, the seventh with an interval of 30 years, and the final interval including agencies beyond 120 years of age. The unequal interval lengths between timepieces, in particular for the seventh and eighth timepiece, help account for the diminished number of events amongst older agencies due to the rarity of having agencies that are of such an age in the data in the first place.

Table 4.3 below summarizes the variables corresponding to each hypothesis tested in this chapter's analyses, their predicted direction of effects, and the relevant controls.

Table 4.3: Independent Variables and Controls for Initiated Engagements into Activity Sectors

Hypothesis	***Variable***	***Abbreviated Name***	***Predicted Direction***
$H_{1.1a}$	Density	*dens[sector]*	+ / -
$H_{1.2a}$	Density-squared	*dens[sector]2*	-
$H_{2.1a}$	Exits	*exitact*	-
$H_{3.1a}$	Age	*tp1-tp8*	-
$H_{3.2a}$	Size	*lnincome*	+

H_4	Evangelical	*evan*	+ / -
Controls	Activity Sector: *Education & Training*	*dEductrain*	
	Activity Sector: *Evangelism*	*dEvangelism*	
	Activity Sector: *Fund-Raising, Grant-Making, & Other*	*dFundother*	
	Activity Sector: *Mission-Related Support*	*dMissions*	
	Activity Sector: *Publishing & Resources*	*dPublish*	
	Activity Sector: *Radio & Television*	*dRadioTV*	
	Activity Sector: *Relief & Development*	*dRelief*	
	Denominational	*denom*	
	Prior Experience	*sumduract*	
	Left-Censored	*cen70*	

Based on the table above, the specific models for the transition rate of founding new international ministries are as follows:

Peripheral sectors

$$r_n(t) = \exp\{\alpha_1 tp1 + \alpha_2 tp2 + \alpha_3 tp3 + \alpha_4 tp4 + \beta_1 lnincome + \beta_2 evan + \beta_3 dens_n + \beta_4 dens_n^2 + \beta_5 exitact + \beta_6 D + \beta_7 denom + \beta_8 sumduract + \beta_9 cen70\} \quad \text{if } \tau 1 < t \leq \tau 8 \qquad (3)$$

Core sectors

$$r_p(t) = \exp\{\alpha_1 tp1 + \alpha_2 tp2 + \alpha_3 tp3 + \alpha_4 tp4 + \beta_1 lnincome + \beta_2 evan + \beta_3 dens_p + \beta_5 exitact + \beta_6 D + \beta_7 denom + \beta_8 sumduract + \beta_9 cen70\} \quad \text{if } \tau 1 < t \leq \tau 8 \qquad (4)$$

In each model, $r_n(t)$ and $r_p(t)$ are, respectively, the transition rates at time *t* for initiating engagement into a given peripheral activity sector indicated by destination state *n* and a given core activity sector indicated by destination state *p*, *tp1* through *tp8* are the eight

timepieces, the α coefficients correspond to the timepieces, the β coefficients correspond to the covariates (both independent variables and controls), and D is the vector of dummy variables for all the activity sectors other than the one corresponding to destination state n for equation (3) and destination state p for equation (4).

Using the "stpiece" wrapper in Stata 14.0 to estimate piecewise-constant exponential hazard rate models, the remainder of this chapter focuses on the analyses of the transition rates at which centrifugal U.S-based Protestant mission agencies initiate engagement into the various activity sectors. In the next section, I offer an *across-sector* comparison of the results for the seven sectors followed by a discussion and interpretation of the results.

Pulling Back the Curtain: Event-History Results and Discussion

Results: Independent Variables

Table 4.4 below shows the full model results of the event-history analyses of transition rates for each of the activity sectors on the non-imputed dataset, with interpretations and discussion of the results to follow.

Table 4.4: Transition Rates for Initiating Engagement into Activity Sectors (by Sector)[30] [31]

	Eductrain	*Evangelism*	*Fundother*	*Missions*	*Publish*[32]	*RadioTV*[33]	*Relief*
Organizational-Level							
Age							
0-15	-0.150	-0.289	-6.693***	0.979	-5.657***	-9.783***	-2.858***
16-30	0.086	-0.046	-6.406***	1.227	-5.765***	-9.185***	-2.896***
31-45	0.222	-0.010	-6.567***	1.177	-5.879***	-9.405***	-3.046***
46-60	0.186	0.123	-6.510***	0.939	-5.841***	-9.606***	-3.082***
61-75	0.132	0.113	-6.860***	1.276	-5.505***	-9.664***	-2.723***
76-90	0.247	0.167	-6.764***	1.499+	-5.596***	-9.240***	-3.024***
91-120	0.199	0.037	-6.847***	1.596*	-5.889***	-9.541***	-3.255***
>120	0.231	0.002	-6.445***	1.733*	-5.924***	-9.107***	-3.102***
Size	0.008	-0.003	-0.026	-0.030	-0.078**	0.066+	0.046+
Evangelical	-0.006	0.527***	-0.365*	0.284+	0.391*	0.740*	-0.021
Organizational Field-Level							
Density	-0.005***	-0.009***	0.075***	-0.006***	0.008***	0.031***	0.000
Density^2 / 1000	-	-	-0.280***	-	-	-	-
Exits	-0.021***	-0.008**	-0.015***	-0.023***	0.006	-0.004	-0.027***
Controls							
Sector Engagement							
dEductrain	-	0.362***	-0.548***	0.223*	0.158	0.291+	0.323**
dEvangelism	0.219*	-	-0.044	0.221*	0.407***	0.287+	0.099
dFundother	-0.245+	-0.141	-	0.291*	-0.140	0.081	0.469**
dMissions	0.239*	0.398***	0.102	-	0.183	-0.026	0.352**
dPublish	0.045	0.070	-0.411**	-0.002	-	0.581***	-0.062
dRadioTV	0.329**	0.284**	-0.181	0.013	0.563***	-	0.068
dRelief	0.219*	0.132	0.126	0.266*	0.053	-0.344*	-
Denominational	0.263*	0.222*	-0.106	0.053	-0.028	-0.258	0.135
Prior Experience (years)	0.026***	0.035***	0.071***	0.028**	0.036***	0.095***	0.049***
Left-censored	-0.575***	-0.430**	-0.021	-0.458**	0.157	-0.379	-0.324*
No. of events	586	599	323	416	398	224	464
N	2396	2798	5683	1607	3852	5156	3342
$\chi 2$	3578.71	3949.33	4482.54	2470.38	4355.12	3570.22	4172.64
df	21	21	22	21	21	21	21

+ Statistically significant at the .1 level
* Statistically significant at the .05 level
** Statistically significant at the .01 level
*** Statistically significant at the .001 level

[30] For the full table with standard errors, see Appendix L.

[31] With respect to the independent variables, the results in Table 4.4 are replicable in direction and significance in all but one case when using the imputed dataset to account for interval-censoring. This difference, concerning the effects of Evangelical identification on the transition rate for *Mission-Related Support*, will be highlighted at the relevant point in the discussion section. Detailed output results from rerunning the model using this single-imputed dataset are provided in Appendix M.

[32] Density-squared effects were not-significant and obscured direct density effects for this sector. Consequently, the model for this sector was run again without the addition of the density-squared variable. The corresponding results are shown in this table.

[33] See footnote above.

For three of the four core sectors – *Education & Training*, *Evangelism*, and *Mission-Related Support* – the age timepiece coefficients are either not significant (in the case of the first two sectors) or have only limited significance for the last timepieces (in the case of the third sector). In contrast, the coefficients are significant for all the peripheral sectors and the remaining core sector, *Relief & Development*. Figs. 4.2a, b, and c below plot the predicted piecewise constant exponential transition rates first for all four sectors with significant coefficients, then for the three sectors with smaller rates, then finally for *Radio & Television* alone, which has the smallest predicted rates:

Fig. 4.2a: Piecewise Constant Exponential Rate for *Fund-Raising, Grant-Making, & Other*, *Publishing & Resources*, *Radio & Television*, and *Relief & Development*

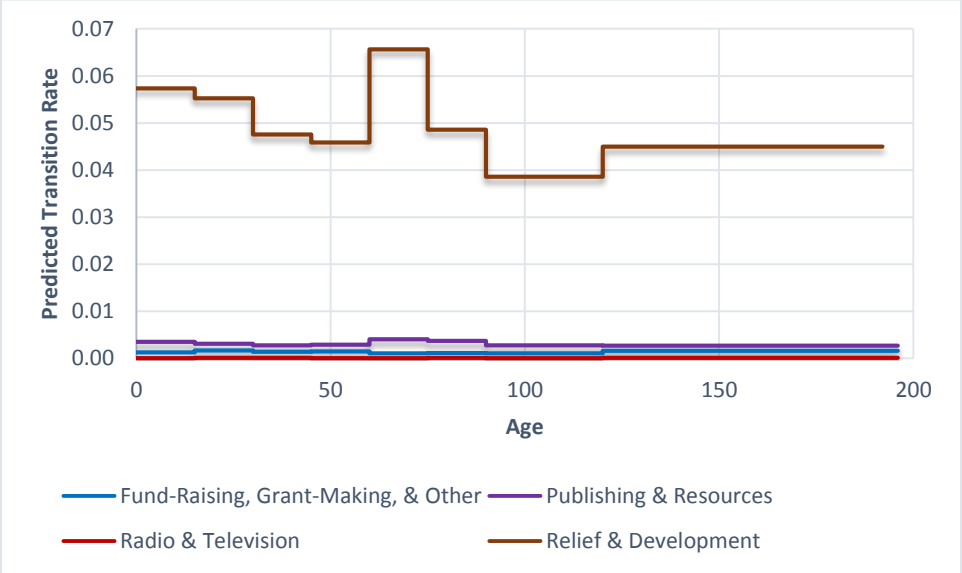


Fig. 4.2b: Piecewise Constant Exponential Rate for *Fund-Raising, Grant-Making, & Other*, *Publishing & Resources*, and *Radio & Television*

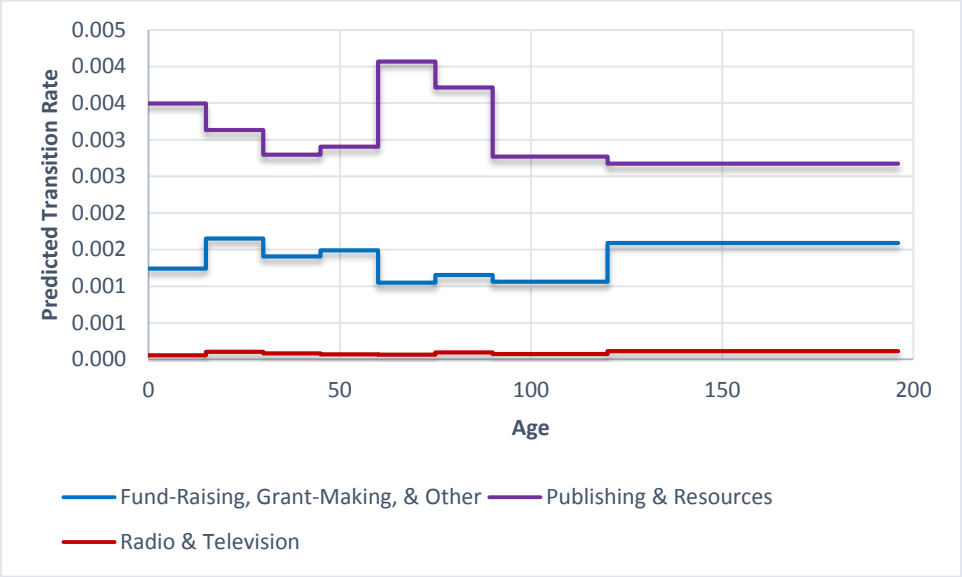
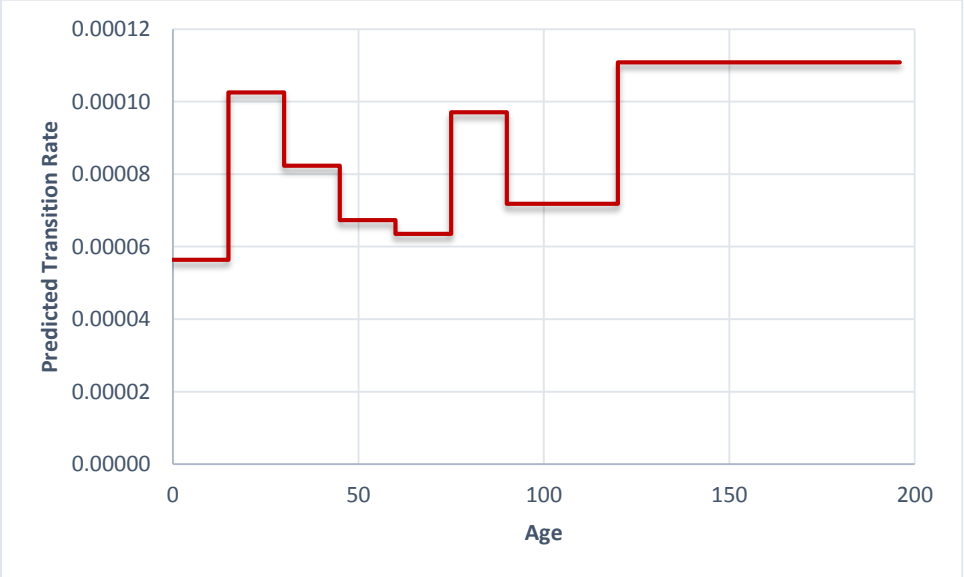


Fig. 4.2c: Piecewise Constant Exponential Rate for *Radio & Television*



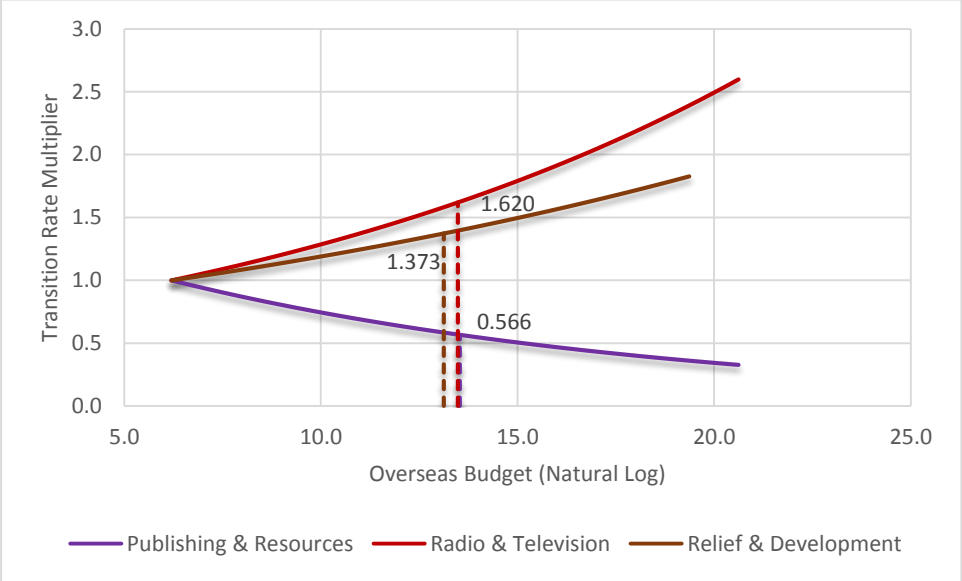
As the figures show, there is little in the way of clear interpretable age-varying trends in transition rates. *Publishing & Resources* and *Relief & Development* seem to have declining

rates for the first 45 and 60 years respectively, but both experience spikes in the transition rates in the next timepiece, making it difficult and inadvisable to make generalized statements about the effects of age. What can be inferred, however, is that predicted average transition rates, controlling for other variables, differ substantially between these sectors across all timepieces, with *Relief & Development* clearly exhibiting the highest rates and *Radio & Television* having the lowest.

Budget for overseas ministries as a marker of organizational size also has a limited effect across the sectors, increasing transition rates only for *Publishing & Resources*, and, with marginal significance, *Radio & Television* and *Relief & Development*. As shown in Fig. 4.3 below based on their respective coefficients, as official agency overseas budgets increase from the minimum inflation-adjusted value (of approximately $500 for each sector) to the median (of approximately $752,200, $716,000, and $501,000 respectively, converted from their natural logarithmic forms), the transition rate decreases by 43.4%, increases by 62.0% and increases by 37.3% respectively.[34]

[34] This percentage difference in transition rate between the median and minimum due to a change in only one independent variable is given as $\Delta\hat{r} = [\exp(\hat{\alpha}_j)]^{A_{j(med)}} / \exp(\hat{\alpha}_j)^{A_{j(min)}} - 1] * 100\%$, where A_j represents independent variable j, $\hat{\alpha}_j$ is the estimated coefficient for variable A_j, $A_{j(med)}$ is the value of A_j at the median, and $A_{j(min)}$ is the value of A_j at its minimum point. Thus, in the case of overseas budget for *Radio & Television*, for example, the effect is given as $[\exp(.066)^{13.481} / \exp(.066)^{6.197} - 1]*100\% = 62.0\%$ (the answer is calculated using the full unrounded values of the coefficients and may not be exactly equal to the mathematical expression provided here).

Fig. 4.3: Changes in Transition Rates due to (Natural Log of) Overseas Budget



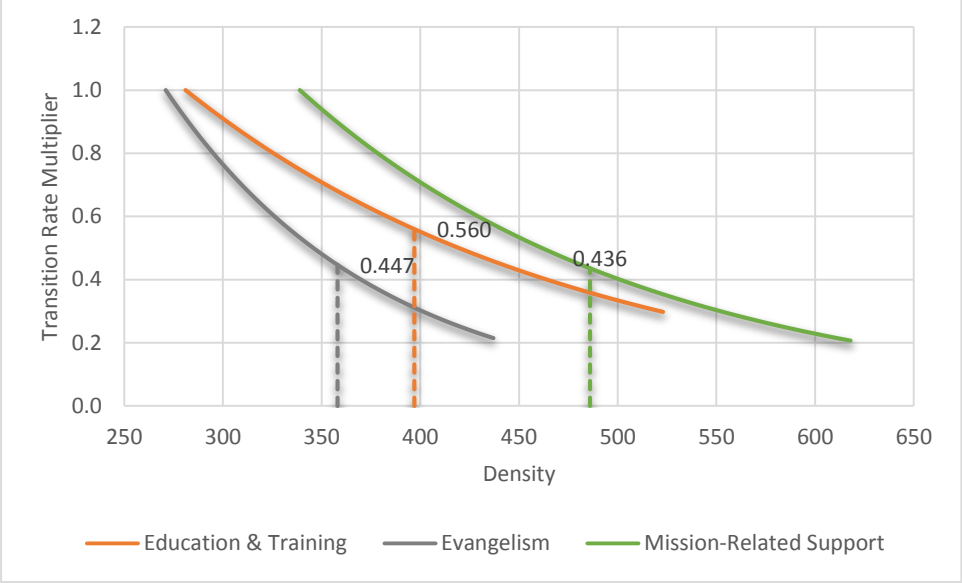
Evangelical status has significant effects on transition rates in the positive direction for *Evangelism*, *Mission-Related Support* (marginally significant), *Publishing & Resources*, and *Radio & Television*, and in the negative direction for *Fund-Raising, Grant-Making, & Other*. The largest effect appears to be for *Radio & Television*, in which Evangelical agencies have a 109.5% higher transition rate than non-Evangelical agencies, as compared to *Evangelism*, in which Evangelical agencies have a still-substantial but relatively smaller advantage in transition rate over non-Evangelical agencies of 69.3%.[35] Evangelical agencies initiating engagements in the *Mission-Related Support* and *Publishing & Resources* sectors each have relatively lower advantages of 32.8% and 47.9% respectively, although the effects of the former lose significance when the same model is run for the single-imputed version of the dataset (see Appendix M). For *Fund-Raising, Grant-Making,*

[35] The percentage difference uses a similar formula as before, $\Delta\hat{r} = [\exp(\hat{\alpha}_j)]\text{^}A_{j(med)} / \exp(\hat{\alpha}_j)\text{^}A_{j(min)} - 1] * 100$, except that, in this case, $A_{j(min)} = 0$ and the value of 1 is substituted for $A_{j(med)}$.

& Other, Evangelical agencies have a transition rate that is 30.6% less than non-Evangelical agencies.

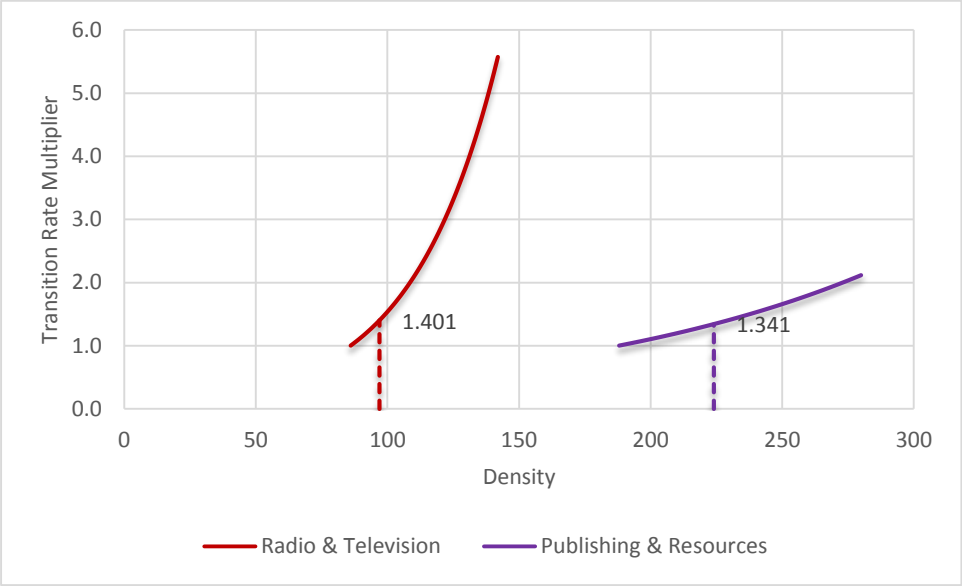
Except in the case of *Relief & Development*, density effects are present for all remaining sectors. However, the direction of the effects vary, with the three core, mature sectors of *Education & Training*, *Evangelism*, and *Mission-Related Support* experiencing reduced transition rates with increasing density and the converse happening for the peripheral sectors. Fig. 4.4a shows how the transition rate declines in each of the three core sectors as density increases. For *Education & Training*, *Evangelism*, and *Mission-Related Support* respectively, as density increases from the minimum value (281, 271, and 339 agencies) to the median (397, 358, and 486 agencies), the transition rate decreases comparably by 44.0%, 55.3%, and 56.4% respectively.

Fig. 4.4a: Decreases in Transition Rates due to Density



Legitimacy-dominant effects of density are also present but for the peripheral and declining sectors of *Publishing & Resources* and *Radio & Television*. In these two sectors, as density increases from the minimum value (188 and 86 agencies) to the median (224 and 97 agencies), the transition rate increases by 34.1% and 40.1% respectively. As Fig. 4.4b below shows, legitimacy effects are comparable between both sectors approaching the median (although the risk of an event increases sharply from the median to the maximum density for *Radio & Television* as compared to *Publishing & Resources*). Recall, however, that density in each sector has historically been declining over time. So even though additional agencies involved in the sector boost the sector's legitimacy and encourage other agencies to be involved, the decline in density in both sectors produces the inverse of that pattern, resulting in an actual reduction in rates of initiated engagements.

Fig. 4.4b: Increases in Transition Rates due to Density



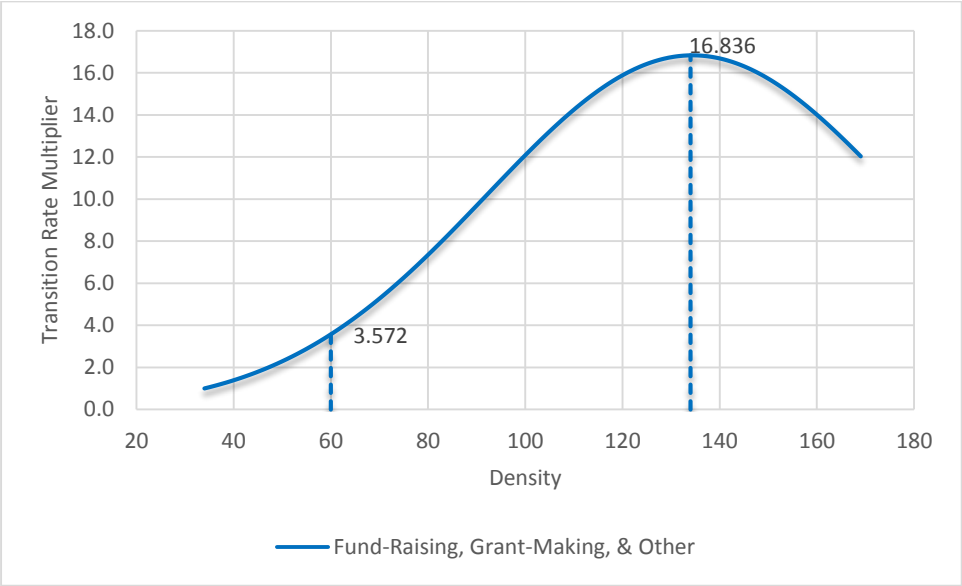
Given the relatively low densities across time in the peripheral sectors, I ran additional models for *Fund-Raising, Grant-Making, & Other*, *Publishing & Resources*, and *Radio & Television*, each with an added density-squared variable, under the assumption that each was small enough to be able to detect both legitimacy and competition effects. However, the effect of this added variable is significant only for *Fund-Raising, Grant-Making, & Other*, which was still in its relatively early stages of growth compared to other sectors during the duration of the study. The coefficient for density-squared is negative in this case, lending support to the theory of organizational fields reaching and then exceeding carrying capacities, thus exhibiting the expected inverted U-shaped pattern between density and transition rates.

Considering the effects of both the density and density-squared variables in this sector reveals that as density increases from the minimum of 34 agencies to the median of 60 agencies, the transition rate increases by 257.2% as shown in Fig. 4.4c below, suggesting that due to its smallness in size, every additional agency engaged in the sector provides a large boost in its legitimacy, thus providing strong encouragement for other agencies to get involved. An inflexion point occurs at approximately 134 agencies[36], after which every additional agency engaged in the sector decreases the transition rate. However, even past this point of carrying capacity, the transition rate multiplier does not drop below one, meaning that over the entire duration of the study from 1970 to 2008, the rates at

[36] The inflexion point for the effects of density and density-squared is given as the value of B_3 when the derivative of the natural log of the transition rate is equal to zero, and is given as $d\hat{r} / dB_3 = d(\beta_3 B_3 + \beta_4 B_3^2) / dB_3 = \beta_3 + 2\beta_4 B_3 = 0$, where β_3 and β_4 are the coefficients for density and density-squared respectively, B_3 is density, and $B_3^2 \equiv B_4$ is density-squared. Based on the coefficients from Table 4.4, this expression is given by: $0.07531 + 2*(-.00028)B_3 = 0$, which simplifies to $B_3 = 134.38 \approx 134$ (the answer is calculated using the full unrounded values of the coefficients and may not be exactly equal to the mathematical expression provided here).

which agencies initiated engagement into *Fund-Raising, Grant-Making, & Other* never fell below what they were when the sector was its smallest.

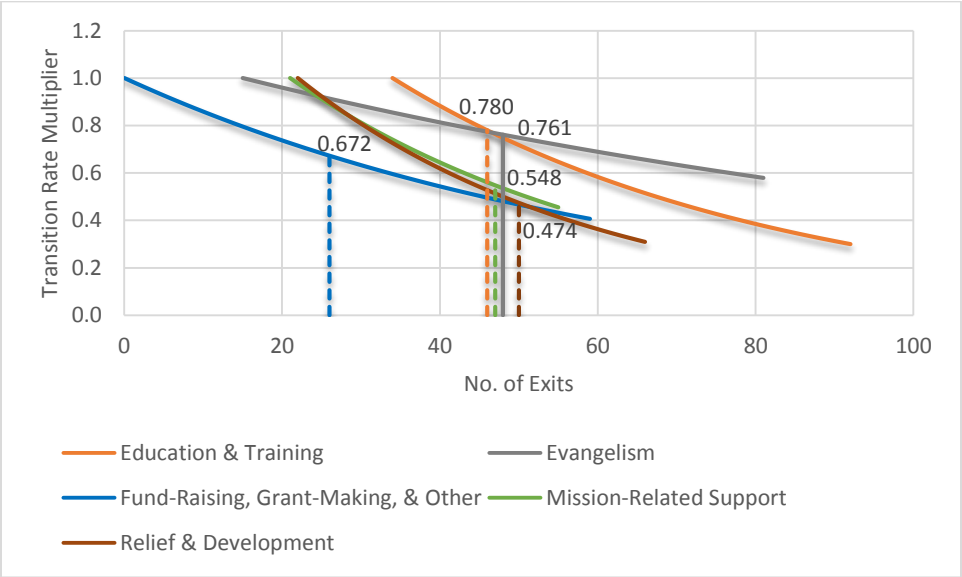
Fig. 4.4c: Changes in Transition Rates due to Density



The effect of exits as an indicator of vicarious learning effects is mostly consistent across all the sectors with the exception of *Publishing & Resources* and *Radio & Television*, for which it is not significant. The effects of exits on transition rates for the other sectors (*Education & Training*, *Evangelism*, *Fund-Raising, Grant-Making, & Other*, *Mission-Related Support*, and *Relief & Development*) are all negative, as shown in Fig. 4.5 below. For each of these sectors, as the number of exits increases from the minimum value (34, 15, 0, 21, and 22 agencies) to the median (46, 48, 26, 47, and 50 agencies), the transition rate decreases by 22.0%, 23.9%, 32.8%, 45.2% and 52.6% respectively. In addition, as the number of exits approaches the median, there is a noticeable difference between the relatively larger transition rates in the first three sectors (*Education & Training*,

Evangelism, and *Fund-Raising, Grant-Making, & Other*) and the relatively smaller rates in the last two sectors (*Mission-Related Support*, and *Relief & Development*).

Fig. 4.5: Decreases in Transition Rates due to Sector Exits



Results: Controls

With regard to the control variables, involvements in the various other sectors, where significant, mostly affect the transition rate in the expected directions for each respective sector. The few exceptions, for example the negative effect of engagement in *Fund-Raising, Grant-Making, & Other* on the transition rate for *Education & Training* and vice versa, suggest that there may be additional heterogeneity within sectors of the same *proclaiming* or *enabling* orientations identified in Chapter 2. Thus, although both *Education & Training* and *Fund-Raising, Grant-Making, & Other* are sectors with *enabling* types of activities (the first by preparing future Christian leaders and members

and the second by providing funds for various Christian activities), the two sectors may be structurally different enough to explain why involvement in one discourages initiated engagement into the other.

In addition, the degree to which engagement in other sectors matter varies. The transition rate for *Education & Training*, for instance, depends largely on the controls; five of the six dummy variables for engagement in other sectors are significant in their effects and in the directions predicted except for *Fund-Raising, Grant-Making, & Other* (which, itself, is only marginally significant). In addition, at the same time that these control variables have their respective effects on the transition rate, only density and exits (out of all the independent variables) have comparably significant effects. In contrast to this sector, the transition rate for *Fund-Raising, Grant-Making, & Other* and *Publishing & Resources* is significantly influenced by engagement in only two other sectors: *Education & Training* and *Publishing & Resources* in the case of the former and *Evangelism* and *Radio & Television* in the case of the latter.

The generalist nature of denominational agencies, only matters for *Education & Training* and *Evangelism*. Denominational agencies have a 30.1% and 24.8% higher rate of initiating engagement in each of these sectors respectively as compared to not-denominational agencies. Prior experience in a sector has the most consistent significant positive effect on reinitiating engagement across all sectors as compared to any other independent or control variable. Since the median number of years of prior experience in each other sector lies at 0 except for *Mission-Related Support*, a comparison of the changes in transition rates from the median to the maximum (using the minimum value of 0 for *Mission-Related Support* for the purpose of cross-sector comparisons) shows that the

sectors vary in their transition rate multipliers, with *Fund-Raising, Grant-Making, & Other* and *Relief & Development* experiencing higher rates than the four sectors below them (as shown in Fig. 4.6a) and *Radio & Television* bearing the most striking difference compared to all the remaining six sectors, with past experience having a much stronger effect on transition rates (as shown in Fig. 4.6b).

Fig. 4.6a: Increases in Transition Rates due to Prior Experience (excluding *Radio & Television*)

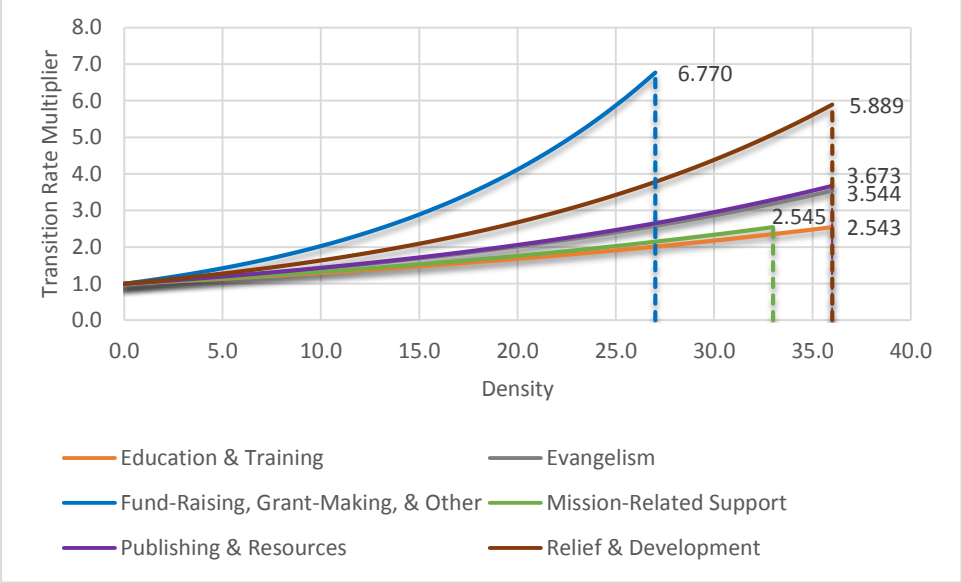
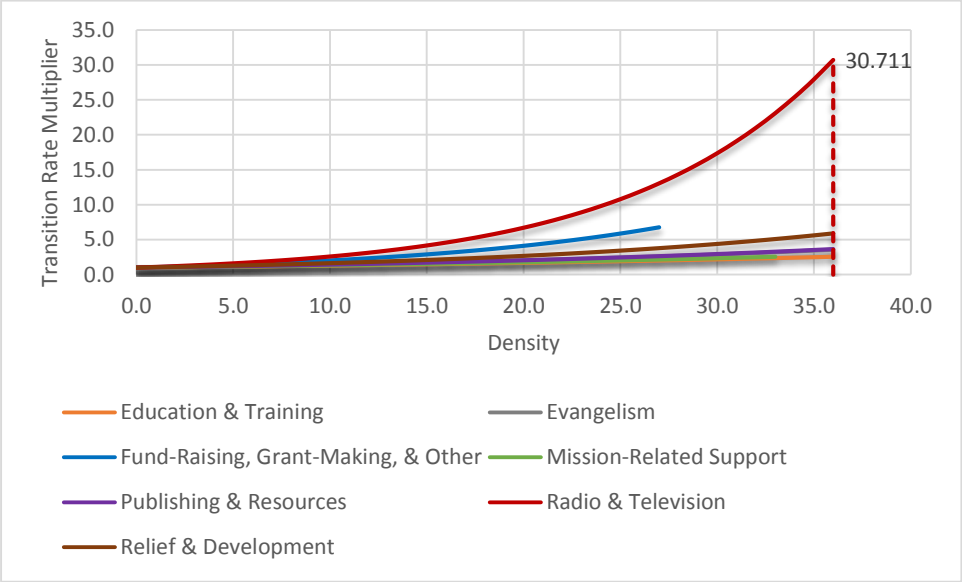


Fig. 4.6b: Increases in Transition Rates due to Prior Experience (including *Radio & Television*)



Finally, left-censored agencies (i.e., agencies that were founded before 1970) also tend to have transition rates that are lower than those founded in or after 1970 except for *Fund-Raising, Grant-Making, & Other*, *Publishing & Resources*, and *Radio & Television*.

Discussion

Table 4.5 below summarizes the results of the various event-history analyses in relation to the hypotheses posed in Chapter 3, with "+" or "-" entries reflecting the direction of significant (including marginally significant) coefficients, blanks representing non-significance, grey boxes highlighting sectors that are inapplicable to a given hypothesis, green boxes indicating results that correspond to the expectations postulated in the hypotheses, and red boxes indicating results that directly contradict the hypotheses. Note that some of the boxes for age have both positive and negative signs since age timepieces

in these sectors, though significant, did not change in monotonically or non-monotonically patterned ways, as shown earlier in Table 4.4.

Table 4.5: Summary of Hypotheses and Results

Hypothesis	***Education & Training***	***Evangeli-sm***	***Fund-Raising, Grant-Making, & Other***	***Mission-Related Support***	***Publishing & Resources***	***Radio & TV***	***Relief & Developm-ent***
$H_{1.1a}$: Density	-	-	+	-	+	+	
$H_{1.2a}$: Density-Squared			-				
$H_{2.1a}$: Vicarious Learning	-	-	-	-			-
$H_{3.1a}$: Age			+ / -		+ / -	+ / -	+ / -
$H_{3.2a}$: Size					-	+	+
H_4: Religious Tradition		+	-	+	+	+	

Density proves to have anticipated effects in all sectors but *Relief & Development*, with the direction of its effects varying depending on the maturity of the sector. In three of the four core sectors that are already mature and established (i.e., *Education & Training*, *Evangelism*, and *Mission-Related Support*), the effect of density on transition rates is negative, demonstrating competition effects as agencies compete for limited resources, discouraging the entry of other agencies into the sector in the process. In contrast, for peripheral sectors that are relatively small but growing (i.e., *Fund-Raising, Grant-Making, & Other*) or that are in decline (i.e., *Publishing & Resources* and *Radio & Television*), the role of legitimacy, including its absence, is highly influential, resulting in a direct positive

effect of density on transition rates. As the number of agencies in the sector increases, the legitimacy of the sector grows, encouraging even more agencies to jump on the bandwagon, thus producing a higher transition rate. Conversely, if the number of agencies in the sector decreases, as is the case with *Publishing & Resources* and *Radio & Television*, the legitimacy of the sector is undermined, producing a corresponding decrease in the transition rate.

Compared to the rest of the sectors, *Relief & Development* seems like an outlier at first glance. Like *Education & Training*, *Evangelism*, and *Mission-Related Support*, it is also a mature core sector, yet density has no significant effect on the rate of agencies' initiated engagements in the sector. In order to investigate this seemingly density-independent characteristic of the sector in greater depth, I ran an additional model with only the timepieces and density added and found the effect of density to be positive and significant, as predicted. This significance was lost, however, once the other organizational field-level variable (number of exits) was added to the model, suggesting that density has only an indirect effect on transition rates in *Relief & Development* (for a comparison of these models with the full model from Table 4.4, see Appendix N). More precisely, the *ways in which density changes* (i.e., exits) in this sector are more important than the overall environmental changes in density. Further investigation also showed that entries into and exits out of the sector are somewhat highly correlated (with a correlation coefficient of -.738), suggesting that agencies do in fact learn from other agencies in the organizational field but, and perhaps more importantly, they may be doing so by being sensitive to dynamic movements both out of *and* into the sector, rather than just its organizational density.

Fund-Raising, Grant-Making, & Other also exhibits characteristics of a sector that has grown up to and then past its saturation point, thus resulting in an inverted U-shaped shift from increasing to decreasing transition rates as density rises. However, the median density level of 60 agencies is still far below the carrying capacity of the sector (at 134 agencies), suggesting that, at the central measure of tendency for density, the *Fund-Raising, Grant-Making, & Other* sector still had plenty of space to grow before competition-dominant effects began to take place. In contrast, the two other peripheral sectors, *Publishing & Resources* and *Radio & Television*, do not share the same inverted U-shaped density-dependence. I suggest that this may be due to the unique condition affecting both sectors, namely that in comparison with all the other five sectors, these two sectors are in a state of "historical entropy", not simply with regard to transition rates that decline with decreasing density but, more importantly, with respect to the overall temporal decline in the vitality of each sector, as evidenced by the dwindling agency numbers reflected in Fig. 2.9b in Chapter 2. If accurate, this reasoning implies that non-monotonic density-dependence patterns typically employed in ecological studies of organizations may not be appropriate for conceptualizing and studying organizational fields that are traceable only during their years of historical decline. In other words, it may make little sense to investigate a retroactive pattern of curvilinear density-dependence on fields in entropy, in terms of a reverse transition from competition-dominant density-dependence to legitimacy-dominant density-dependence.

In sum, then, the evidence provides strong but qualified support for neoinstitutional and ecological theories about the organizational environment as encapsulated in the two processes described in $H_{1.1a}$. Evidence for $H_{1.2a}$ with respect to carrying capacities is more

limited but this may be because of the potentially confounding role of historical entropy in *Publishing & Resources* and *Radio & Television*, ensuring that these sectors are unlikely to ever again be in a position where saturation effects produce a directional change in transition rates.

The number of exits, as mentioned earlier, plays an important role in *Relief & Development*. However, vicarious learning effects about exits are also present in all the other sectors except, once again, *Publishing & Resources* and *Radio & Television*, thus providing generally strong support for $H_{2.1a}$. It is no coincidence that the two exceptions are the sectors experiencing historical entropy. As with density-dependence, this unique condition may make the two entropic sectors special cases. As sectors that are already understood and perhaps even accepted by other agencies to be in decline, exits from the sector are unsurprising and there may be little to learn from vicariously.

As for the sectors experiencing significant exit effects, it is interesting to note that the two sectors with the highest transition rates and with the smallest drop in such rates from the minimum to the median – *Education & Training* and *Evangelism* – are also the two sectors with the most ambiguity in how their product effectiveness might be assessed. Where outputs are difficult to assess, the kind of signaling that sector exits might otherwise produce becomes muted and mitigated. Similarly, though for a different reason, the sector with the third highest transition rates at the median – *Fund-Raising, Grant-Making, & Other* – also suffers from ambiguity but because of the presence of the "Other" activities that remain limited in their classifiability.

Shifting from the external environment to the internal structure of organizations, there are significant timepiece coefficients for only four of the seven sectors: *Fund-Raising,*

Grant-Making, & Other, *Publishing & Resources*, *Radio & Television* and *Relief & Development*. However, the lack of clear age-varying trends between timepieces limits the kind of inferences that can be made to two: first of all, these four sectors tend to have relatively low average transition rates in general when controlling for other variables. This is unsurprising for the first three sectors which are peripheral and, thus, unlikely to experience high rates of initiated engagement anyway. For *Relief & Development*, this result seems more surprising given its core status. However, as seen in Fig. 4.2a, it still has the highest predicted average transition rate compared to the other three sectors. This points to the second inference, which draws from Fig. 4.2a to suggest that amongst these four sectors, *Relief & Development*, as a core sector, will tend to have a higher average baseline rate of transition regardless of age and controlling for other variables – an observation that fits with the sector's location relative to the other sectors in Figs. 2.9a and b from Chapter 2: below all the core sectors but still separate from and above the peripheral sectors.

Radio & Television has the lowest predicted average transition rate of all the sectors, but this may be partly because, out of all the peripheral sectors, its activities likely require the most embodied cultural capital, to use Bourdieusian terminology, especially concerning television programming, for instance with regard to the various specialized roles involved in the production process, connections with local film and television distributors, familiarity with the pool of potential actors to be cast, etc. These findings therefore ultimately provide little support in favor of $H_{3.1a}$. The negative effects posited by the theory of structural inertia and the liability of senescence (Barnett and Carroll 1995; Hannan; 2005; Hannan and Freeman 1984) do not easily lend themselves to explaining transition rates in the seven activity sectors, but neither, it seems, do the effects posited by

the liability of adolescence (Brüderl and Schüssler 1990; Fichman and Levinthal 1991; Mens, Hannan, and Pólos 2011) and the liability of newness (Stinchcombe 1965; Barron et al. 1994; Hannan and Freeman 1984). How old an agency becomes has little direct bearing on its propensity to include new types of activities in its organizational repertoire.

The positive, albeit marginally significant, effects of size on transition rates are relevant only for sectors that appear to require the highest levels of technical expertise and/or equipment, whether in the form of audiovisual skills and equipment to create and produce Christian content in the case of *Radio & Television*, or specialized skills and physical materials required in various humanitarian efforts, as is the case with *Relief & Development*. For these sectors, agencies with larger overseas budgets are able to afford the costs involved in purchasing and maintaining the required equipment or in developing the relevant skills required to carry out the needed tasks. In contrast, *Education & Training* and *Evangelism* are both sectors that tend to require more theological than technical knowledge and training. Likewise, *Mission-Related Support* may require relatively high levels of coordination and organization but the expertise in this sector tends more towards the logistical than technical. *Fund-Raising, Grant-Making, & Other*, while involving the movement of funds which might require expertise in international finance, also includes a large and ambiguous sector of "Other" activities that may not be quite as specialized.

Compared to all these sectors, the size of the overseas budget does have a clear significant effect on transition rates for the *Publishing & Resources* sector but in the negative direction, such that better funded agencies are less rather than more likely to initiate engagement in the sector. As the sector that stands to be the most readily altered by advances in technology, especially due to developments in electronic communications

technologies, larger agencies may see *Publishing & Resources* as a sector that can increasingly be handled by smaller specialized agencies. As the major players who are in a position to make the greatest influence in the broader field of missions, larger agencies may be inclined to put their substantial resources to use in sectors where there is greatest popular (Christian) interest. While agencies may not necessarily wish for an important sector to decline into complete obsolescence, the largest of the agencies may simply be more concerned with using their financial muscle to make the greatest impact in areas that are deemed by their leaders, supporters, or the broader Christian culture to be of the most immediate importance. Overall, then, the evidence for the effects of financial size, with respect to overseas ministries, is limited, providing only minimal and qualified support for $H_{3.2a}$.

The effects of Evangelical status is as predicted in most of the sectors. As expected, Evangelical agencies are more likely than non-Evangelical agencies to initiate engagement in *Evangelism*, *Publishing & Resources*, and *Radio & Television* and are, in contrast, less likely to initiate engagement in *Fund-Raising, Grant-Making, & Other*. Also as predicted, there are no significant differences between Evangelical and non-Evangelical agencies in *Education & Training*. What is interesting in the comparison of coefficients between *Evangelism* and *Radio & Television*, however, is that the positive effect of Evangelical identity on rates of transition is stronger for *Radio & Television* than *Evangelism*. Rather than suggest that Evangelical agencies are less inclined towards *Evangelism* than *Radio & Television*, however, these results reveal that *Radio & Television* is a sector particularly *misaligned* with non-Evangelical goals, as reflected by the wider gap between the two types of agencies. Conversely, while Evangelical agencies are indeed significantly more likely

to initiate engagement in *Evangelism* than non-Evangelical agencies, this gap is not as wide, meaning that the sector is not as far removed from non-Evangelical goals as is *Radio & Television*.

There are also two notable exceptions to the otherwise generally affirming effects of Evangelical identity, namely with regard to *Relief & Development* and *Mission-Related Support*. Rates of initiating engagement in the former are seemingly unaffected by Evangelical status, suggesting that Evangelical mission agencies are not in fact significantly more averse to humanitarian types of activism as compared to non-Evangelical agencies, despite the sector's *enabling* orientation. Although the coefficient for Evangelical identity is negative as predicted, there is no statistical significance. *Mission-Related Support*, on the other hand, experiences higher transition rates among Evangelical agencies, although the effect is only marginally significant and even loses significance in the single-imputed version of the dataset. Although an *enabling* rather than *proclaiming* sector, I suggest, in line with the potential overlap between the two sectors identified in Chapter 2, that this positive, albeit marginally or even non-significant, relationship between transition rates for this sector and Evangelical identity might be explained by the fact that some of the prominent activities in the *Mission-Related Support* sector, like church construction, church planting, mission conferences, short-term missionary support teams, and short-term programs coordination, are *enabling* activities that are oriented towards underlying *proclaiming* goals. Given problems with significance in both versions of the models run on the non-imputed and imputed datasets, however, such reasoning should be treated as tentative.

On the whole, the above findings for Evangelical status provide mostly strong support for H_4, with logical but tentative explanations offered for the sectors in which the results do not fit the overarching general theory concerning religio-cultural identity.

Concerning the control variables, three points are worth mentioning. Firstly, initiated engagement in the activity sectors varies in the extent of influence from involvement in other sectors. Where *Education & Training* is influenced by engagement in five of the six other sectors, *Fund-Raising, Grant-Making, & Other* and *Publishing & Resources* are each influenced by engagement in only two other sectors. This diversity between sectors suggests that the meaning attributed to the various sectors by organizational decision-makers to different sectors is not identical: some sectors are treated as being complementary (or antithetical in the case of sector dummies with negative coefficients) to other agency activities while, in contrast, other sectors are treated as being largely independent of these other activities, deriving more of their meaning from other organizational and environmental sources.

Secondly, denominationalism only seems to matter for the sectors with the least concrete forms of output – *Education & Training* and *Evangelism* – suggesting that, controlling for other variables, these relatively ambiguous sectors are favored more by denominational generalist agencies that have little to fear from such ambiguity given their breadth of interests. Thirdly, *Radio & Television* is the most strongly affected by prior experience in the sector. Of course, this difference is observed only at the maximum rather than median level. Given that the median value is 0, this putatively strong effect should be interpreted with caution as it applies to a few observations on a highly skewed distribution of years of prior experience. Tentatively, however, one might still conclude that the

supposedly high influence of past experience could point to a combination of the fact that it is a sector in decline, thus making it relatively less attractive to agencies not already well-versed in its inner workings, and, in addition to that, is also technically-demanding, thus placing added value on prior experience independent of budget size.

Conclusion

Considering the broader picture, this study – on the rates at which centrifugal Protestant U.S.-based mission agencies initiate engagement into various activity sectors – has provided several important contributions to our knowledge of such religious organizations. First of all, neoinstitutional, ecological, and religious identity theories mostly, though not completely, provide strong predictions on the expansionary behaviors of agencies with respect to their involvement in various activity sectors. Secondly, and just as importantly, there is also a fair amount of diversity across the sectors. Thus, *Education & Training* is a sector that is closely tied to engagement in other sectors; almost all the dummy variables for engagement in other sectors have significant effects. In contrast, *Fund-Raising, Grant-Making, & Other* and *Publishing & Resources* are each only weakly tied to engagement in other sectors.

In short, then, religio-cultural and organizational field-level factors do play important roles in the decisions these agencies make about how best to carry out their respective ministries, but there is also diversity across activity sectors, and the extent to which the predicted factors matter depends highly on the type of activity under consideration. Future research on religious organizations, and cultural organizations more

broadly, should therefore take this heterogeneity into account. While it is important to be aware of internal, cultural, and environmental characteristics of the organizations being studied, it is just as important to think about the nature of the dependent variable of interest. What organizations "produce" in line with their respective goals and identities changes the dynamics of the playing field just as much as the internal and external configurations of these organizations.

Like most other studies, this one has limitations which are mainly rooted in the data. Studying initiated engagements into activity sectors is, to some extent, a matter of interpretation, given that, unlike the founding of new international ministries, these sector "foundings" are not generally recorded, quantified, or reported by mission agencies in any official capacity. This limitation is further compounded by the lack of yearly data. In this study, I have tried to mitigate the overestimations of durations until initiated engagements occur (and hence underestimations of transition rates) by running two sets of models, one with and another without the use of single imputations to account for interval-censoring. As it turns out, the results from the first set are almost fully replicable in the second set of models, indicating their robustness.

The second limitation is related to the first, in that the lack of yearly data makes it impossible to include yearly lags of certain variables like density and exits. That both these variables still prove highly predictive of transition rates demonstrates the utility of the neoinstitutional and vicarious learning approaches associated with the variables. Nevertheless, being able to include lagged versions of these variables into the analyses would likely have further improved the fit of the models.

A final limitation of the data is the starting year when activity data was first provided. Beginning the study in 1970 (with 1969 as the starting reference point) is somewhat arbitrary from a conceptual standpoint since there was no identifiable historical landmark that occurred on or just prior to that year. I have addressed this limitation by performing a multi-episodic approach since first events cannot be accurately identified except for newly founded agencies. However, even this approach partly undermines the *sumduract* variable, which measures years of prior experience, since the count for such experience begins with 1970 itself and not the year when the older agencies were first founded. In other words, the variable measures not general years of prior experience but experience gained during the study period of 1970-2008. That the results are still significant and in the direction predicted across all the models in the non-imputed dataset demonstrates their general reliability, but there is certainly a loss in precision due to the inability of including all years of prior experience for agencies founded before 1970. Fortunately, both this and the aforementioned kinds of data limitations are for the most part negated in the following study of the founding rates of international ministries in Chapter 5 due to the provision of founding years for such ministries as well as the focus on first events post-World War II.

The results of this study have suggested that the effects of organizational and organizational field-level effects are partly contingent on the nature of the dependent variable. Even a factor like density, which is largely influential across sectors, differs in its direction of impact depending on the state of the organizational field, specifically concerning whether the field is already mature and therefore susceptible to strong competition effects or not. The next chapter further tests this notion about the contingency

of organizational and field-level factors with a different dependent variable: the founding of new international ministries. Specifically, it examines the extent to which these sets of independent variables play a role once the heterogeneity inherent in country-specific contexts is introduced.

V. THE GLOBAL EXPANSION OF CENTRIFUGAL RELIGIOUS ORGANIZATIONS: HOW PROTESTANT MISSION AGENCIES FOUND NEW INTERNATIONAL MINISTRIES

In this final substantive chapter, I test the hypotheses pertaining to the second primary research question posited in the dissertation, that is: what affects the rates at which Protestant U.S.-based mission agencies with foreign ministries found new international ministries (or, essentially, enter into countries in which they were not already operating) for the first time post-World War II? In contrast to the previous chapter, there is only one dependent variable here, namely the entry into new countries. Building on the conclusions of the previous chapter, the major subsidiary question here is whether or not and to what extent organizational and organizational-field effects apply in influencing transition rates once international contextual factors and social movement behaviors are accounted for. In the next section, prior to discussing the results and answers to the questions posed above, I discuss the event-history methodology and descriptives used for this chapter's analyses.

Setting the Stage: Event-History Methodology and Descriptives

Event-History Data

Analyses in this chapter employ agency-country-year units of analyses in order to determine the rates of founding of international ministries based on the duration until an agency first enters a given country since 1951. Due to varying availability of data on different independent variables (data on most of the agency-level variables are present from 1951, agency activities from 1969, and international variables, like HDI and religious

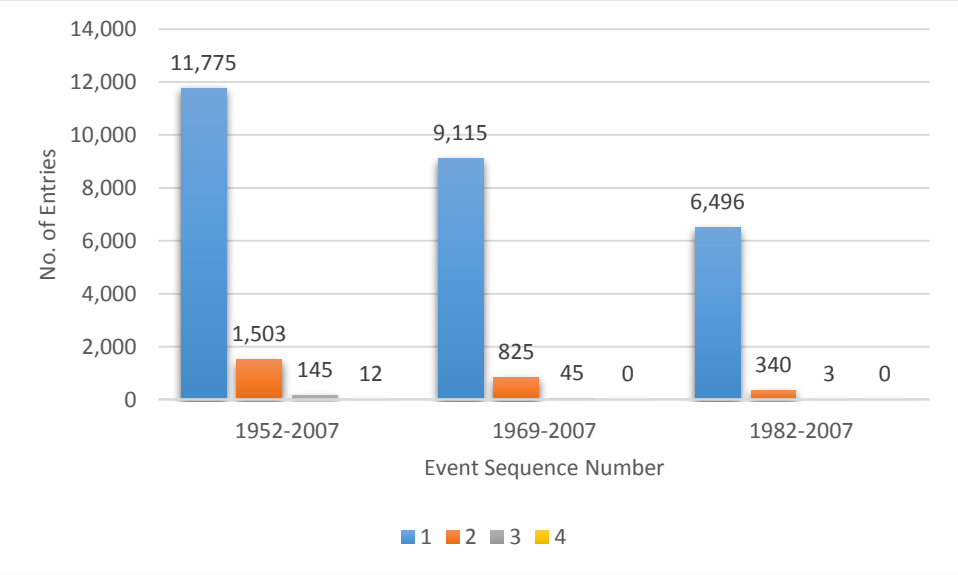
freedom, from the early 1980s), I run models on three subsets of the total sample corresponding to the availability of data for the variables described above (i.e., 1952 to 2007, 1969 to 2007, and 1982 to 2007), with 1951 taken as the initial reference point in order to determine transitions at the start of the study period for when founding years were not provided.[37] In the smallest subset (from 1982 to 2007), I run stepwise models both to determine the robustness of results across these models but also to compare them against similar models run on the larger subsets with fewer available independent variables.

In order to set up the dataset for event history analysis, two steps needed to be taken to create a risk set – i.e., a set of observations corresponding to agencies that had yet to enter a given country since 1951 and were therefore at risk of a post-World War II event. First, beginning from the year 1952, I excluded observations corresponding to agencies that had entries prior to the start of the subset's study period. As an illustration comparing two Baptist agencies that founded ministries in Bangladesh, for example: International Partnership Ministries, Inc., a not-denominational Evangelical Baptist agency founded in 1982, entered Bangladesh in 2004 and would be classified along with all its corresponding observations as having no prior entries in the third sample subset from 1982 to 2007 since its first entry is in 2004 itself (it would not have existed in the other two sample subsets). On the other hand, the Association of Baptists for World Evangelism (ABWE, Inc.), a denominational Evangelical Baptist agency founded in 1927, entered Bangladesh in 1954 and would be classified as having had prior entries in the second and third sample subsets (1969-2007 and 1982-2007) but not in the first (1952-2007).

[37] While 1951 does not occur immediately after the end of World War II, it allows for a buffer period following the official end of the War for agencies to have reconsolidated their efforts and resumed their centrifugal ministries once again following the prolonged disruptions caused by the War.

Removing such observations still left agencies that may have experienced multiple entries during the study period of each sample itself. Fig. 5.1 shows the breakdown of entries by sequence number and reveals that the vast majority of the entries that occur in each sample subset are first entries. In contrast to the previous study in Chapter 4, in which left-truncated data since the end of World War II necessitated the use of a multi-episodic approach, the analyses in this chapter focus on first entries since 1951.

Fig. 5.1: No. of Entries per Sequence Number (by Sample Subset)



The second step in creating the risk set was therefore to exclude observations corresponding to agencies that were no longer at risk of a first entry into a given country post-World War II because they were either present in the country or had already entered and then exited the country at some point during the study period. Making the appropriate adjustments resulted in a final risk set corresponding to each sample subset, summarized in Table 5.1 below.

Table 5.1: Data Summary for Rates of Founding New International Ministries

Sample Subset	*Subjects*	*No. of Records*	*Total analysis time at risk*	*Entries/Events*
1952-2007	218,155	3,911,144	3,911,144	11,775
1969-2007	192,865	3,038,880	3,038,880	9,115
1982-2007	156,708	2,071,097	2,071,097	6,496

In the table, "Subjects" refers to the number of agency-countries that were at risk of an event at least during some duration of their time in the study. The "No. of records" column provides the number of observation records in the dataset corresponding to the number of agency-countries (from the first column) multiplied by the number of time sequences per agency. The "Total analysis time at risk" column gives the total number of analysis years in which the various agencies were at risk of an event over the duration of the study period. Note that in contrast with Chapter 4, the total analysis time at risk here is equal to the number of records because precise founding years are provided for the majority of newly founded international ministries, meaning that each observation can be made to correspond to one year for each agency-country. The "Events" column presents the total number of first entries that occurred over the analysis time.

Aside from the difference in number of records included in the analyses, summary statistics for the covariates across the analyses for each sample subset reveals a few differences between sample subsets, but most of these differences have already been discussed in Chapter 2 and arise simply because the larger samples include observations corresponding to agencies that existed during the earlier periods of the study (see Appendix O for the full tables of summary statistics for variables employed in the analyses for each

sample). For example, the mean value for Evangelical status (i.e., proportion of observations corresponding to agencies that are Evangelical in identity) rises from the 1952-2007 subset to the 1982-2007 subset because the proportion of Evangelical agencies has been growing since the 1950s relative to non-Evangelical agencies (see Fig. 2.5 in Chapter 2). The same trends apply, albeit in the opposite direction, to the falling mean/proportion for denominational status, engagement in *Publishing & Resources,* and engagement in *Radio & Television*. Finally, mean and median density increases from the larger 1952-2007 to the more constrained 1982-2007 subset, likely reflecting the general growth of the field of mission agencies globally or at least across many countries.

As for comparisons between variables within each activity sector analysis, there is little multi-collinearity, with only the coefficient between two of the dummy variables for religious freedom exceeding 0.6 (see Appendix P for the full correlation matrix). All other correlation coefficients fall below 0.6.

Event-History Models

The analyses of rates of entry into countries (i.e., rates of founding new international ministries) adopt the same general model for the transition rate with timepieces defined by the split points $\tau_1, \tau_2, \ldots, \tau_m$, as in Chapter 4:

$$r_k(t) = \exp\{\bar{\alpha}_m^{(k)} + \beta^{(k)} B^{(k)}\} \qquad \text{if } \tau_1 < t \leq \tau_{m+1} \qquad (5)$$

As before, $r_k(t)$ is "the *propensity* to change the state, from origin *j* to destination *k*, at *t*" (Blossfeld, Golsch, & Rohwer 2007:33), $\bar{\alpha}_m^k$ is the constant coefficient corresponding to the *m*th time period, $B^{(k)}$ is the row vector of covariates, both independent and control variables, and $\beta^{(k)}$ is the vector of coefficients, assumed not to vary across timepieces, that corresponds to the respective covariates.

As with the previous chapter, in each model I use age as the time variable and divide the duration of analysis into eight timepieces, the first six with an interval of 15 years, the seventh with an interval of 30 years, and the final interval including agencies beyond 120 years of age. Once again, the unequal interval lengths between timepieces, in particular for the seventh and eighth timepiece, helps account for the diminished number of events amongst older agencies due to the rarity of having agencies that are of such an age in the data in the first place.

Table 5.2 below summarizes the variables corresponding to each hypothesis tested in this chapter's analyses, their predicted direction of effects, and the relevant controls. Due to the availability of yearly data for the international-level variables, I am able to lag environmental variables (including organizational density and exits in each country) by one year to take into account response time between changes in the environment and decision-making processes by the agency in question. The only environmental variables not lagged are those measuring wars and religious polarization. Unlike the other environmental variables, both these variables measure direct or latent conflicts which might have immediate impacts on safety or security. Given also that conflict due to wars or inter-religious polarization will likely be the most immediately accessible forms of

information accessible to agencies in their decision-making due to media coverage, I use the non-lagged versions of both the "war" and "relpol" variables.

Table 5.2: Independent Variables and Controls for Foundings of New International Ministries[38]

Hypothesis	***Sample Subset***	***Variable***	***Abbreviated Name***	***Predicted Direction***
$H_{1.1b}$	1982-2007; 1969-2007; 1952-2007	Density (lagged)	*l.density*	+
$H_{1.2b}$	1982-2007; 1969-2007; 1952-2007	Density squared (lagged)	*l.density2*	-
$H_{2.1b}$	1982-2007; 1969-2007; 1952-2007	Exits (lagged)	*l.exitctry*	-
$H_{3.1b}$	1982-2007; 1969-2007; 1952-2007	Age	*tp1-tp8*	-
$H_{3.2b}$	1982-2007; 1969-2007; 1952-2007	Size	*lnincome*	+
$H_{5.1}$	1982-2007	Percent Protestant (lagged)	*l.protexpt*	-
$H_{5.2}$	1982-2007	Interaction: Percent Protestant (lagged) & engagement in *Evangelism*	*l.protexpt * dEvangelism*	-
$H_{5.3}$	1982-2007	HDI (lagged)	*l.HDI*	-
$H_{5.4}$	1982-2007	Interaction: HDI (lagged) & engagement in *Relief & Development*	*l.HDI * dRelief*	-
$H_{5.5}$	1982-2007	War	*war*	-
$H_{5.6}$	1982-2007	Religious polarization	*relpol*	-
$H_{5.7}$	1982-2007	Religious freedom (lagged)	*l.relfre0; l.relfre1 (excluded: l.relfre2)*	-

[38] Variables with the prefix "l." indicate a one-year lag in the variable.

	1982-2007; 1969-2007; 1952-2007	Evangelical	*evan*
	1982-2007; 1969-2007; 1952-2007	Denominational	*denom*
	1982-2007; 1969-2007; 1952-2007	Left-Censored	*cen52; cen69; cen82*
	1982-2007; 1969-2007; 1952-2007	Calendar Year Fixed Effects	*i.[year]*
	1982-2007; 1969-2007	Activity Sector: *Education & Training*	*dEductrain*
Controls	1982-2007; 1969-2007	Activity Sector: *Evangelism*	*dEvangelism*
	1982-2007; 1969-2007	Activity Sector: *Fund-Raising, Grant-Making, & Other*	*dFundother*
	1982-2007; 1969-2007	Activity Sector: *Mission-Related Support*	*dMissions*
	1982-2007; 1969-2007	Activity Sector: *Publishing & Resources*	*dPublish*
	1982-2007; 1969-2007	Activity Sector: *Radio & Television*	*dRadioTV*
	1982-2007; 1969-2007	Activity Sector: *Relief & Development*	*dRelief*

Based on the table above, the specific models for the transition rate for founding new international ministries are as follows:

<u>1982-2007</u>

$$r_q(t) = \exp\{\alpha_1 tp1 + \alpha_2 tp2 + \alpha_3 tp3 + \alpha_4 tp4 + \alpha_5 tp5 + \alpha_6 tp6 + \alpha_7 tp7 + \alpha_8 tp8 + \beta_1 lnincome + \beta_2 l.dens + \beta_3 l.dens2 + \beta_4 l.exitctry + \beta_5 l.protexpt + \beta_6 l.HDI + \beta_7 war + \beta_8 relpol + \beta_9 l.relfre0 + \beta_{10} l.relfre1 + \beta_{11} dEvangelism*l.protexpt + \beta_{12} dRelief*l.HDI + \beta_{13} evan + \beta_{14} denom + \beta_{15} cen82 + \beta_{16} dEductrain + \beta_{17} dEvangelism + \beta_{18} dFundother + \beta_{19} dMissions + \beta_{20} dPublish + \beta_{21} dRadioTV + \beta_{22} dRelief + B_I i.[year]\} \quad \text{if } \tau_1 < t \leq \tau_8 \quad (6)$$

1982-2007; 1969-2007

$$r_q(t) = \exp\{\alpha_1 tp1 + \alpha_2 tp2 + \alpha_3 tp3 + \alpha_4 tp4 + \alpha_5 tp5 + \alpha_6 tp6 + \alpha_7 tp7 + \alpha_8 tp8 + \beta_1 lnincome + \beta_2 l.dens + \beta_3 l.dens2 + \beta_4 l.exitctry + \beta_{13} evan + \beta_{14} denom + \beta_{15} cen69 + \beta_{16} dEductrain + \beta_{17} dEvangelism + \beta_{18} dFundother + \beta_{19} dMissions + \beta_{20} dPublish + \beta_{21} dRadioTV + \beta_{22} dRelief + B_I i.[year]\} \quad \text{if } \tau_1 < t \leq \tau_8 \quad (7)$$

1982-2007; 1969-2007; 1952-2007

$$r_q(t) = \exp\{\alpha_1 tp1 + \alpha_2 tp2 + \alpha_3 tp3 + \alpha_4 tp4 + \alpha_5 tp5 + \alpha_6 tp6 + \alpha_7 tp7 + \alpha_8 tp8 + \beta_1 lnincome + \beta_2 l.dens + \beta_3 l.dens2 + \beta_4 l.exitctry + \beta_{13} evan + \beta_{14} denom + \beta_{15} cen52 + \beta_{I} i.[year]\} \quad \text{if } \tau_1 < t \leq \tau_8 \quad (8)$$

In each model, $r_q(t)$ is the transition rate at time t for entering a country indicated by destination state q, *tp1* through *tp8* are the eight timepieces, the α coefficients are for the timepieces, the β coefficients are for the covariates, including both independent and control variables, and β_I is the vector of coefficients corresponding to the collection of calendar year fixed effects, *I*, as a subset of the row vector of covariates.

Using the "stpiece" wrapper in Stata 14.0 to estimate piecewise-constant exponential hazard rate models, the remainder of this chapter focuses on the results and discussion of the transition rates at which centrifugal U.S-based Protestant mission agencies found new post-World War II international ministries, as well as the factors influencing these rates. In the next section, I focus on stepwise models from the 1982-2007 sample and then compare these models both to one another as well as to the corresponding models from the other two sample subsets.

Pulling Back the Curtain: Event-History Results and Discussion

Results: Independent Variables

Table 5.3 below summarizes the results for the models used in the 1982-2007 sample subset as well as the reduced models for the 1969-2007 and 1952-2007 subsets, with interpretations and discussion of the results to follow. Results in this section will focus primarily on the full model 3 from the 1982-2007 sample with comparisons to the other models.

Table 5.3: Transition Rates for Founding New International Ministries[39]

	1982-2007 (1)	***1982-2007 (2)***	***1982-2007 (3)***	***1952-2007 (4)***	***1969-2007 (5)***
Organizational-Level					
Age					
0-15	-13.972***	-14.955***	-14.844***	-14.185***	-14.998***
16-30	-14.135***	-15.111***	-15.003***	-14.334***	-15.072***
31-45	-14.303***	-15.288***	-15.178***	-14.570***	-15.321***
46-60	-14.179***	-15.240***	-15.139***	-14.627***	-15.313***
61-75	-14.290***	-15.357***	-15.285***	-14.804***	-15.398***
76-90	-14.368***	-15.439***	-15.341***	-14.900***	-15.612***
91-120	-14.432***	-15.505***	-15.368***	-14.817***	-15.492***
>120	-14.363***	-15.456***	-15.246***	-14.522***	-15.397***
Size	0.476***	0.522***	0.509***	0.473***	0.524***
Organizational Field-Level					
Density (lagged)	0.035***	0.036***	0.033***	0.044***	0.040***
Density2 (lagged) / 1000	-0.118***	-0.118***	-0.106***	-0.165***	-0.145***
Exits (lagged)	-0.002	-0.002	0.004	-0.008	-0.009
International-Level					
% Protestant (lagged)	-	-	-0.002	-	-
HDI (lagged)	-	-	0.337*	-	-
War	-	-	0.131**	-	-
Religious Polarization	-	-	0.240***	-	-
Religious Freedom (lagged) (Excluded: No Restrictions)					

[39] For the full table with standard errors included, see Appendix Q.

Severe Restrictions	-	-	0.075+	-	-
Moderate Restrictions	-	-	0.072+	-	-
Controls					
Evangelical	0.051	-0.092+	-0.101+	0.168***	0.034
Denominational	0.318***	0.221***	0.213***	0.173***	0.218***
Left-Censored	0.043	0.082	0.083	0.252***	0.025
Sector Engagement					
Education & Training	-	0.104**	0.121**	-	0.009
Evangelism	-	0.187***	0.218***	-	0.152***
Fund-Raising, Grant-Making, & Other	-	0.220***	0.246***	-	0.229***
Mission-Related Support	-	0.483***	0.466***	-	0.390***
Publishing & Resources	-	0.099**	0.092**	-	0.033
Radio & Television	-	-0.093*	-0.078+	-	-0.128***
Relief & Development	-	-0.299***	0.660***	-	-0.286***
Interactions					
Evangelism x % Protestant (lagged)	-	-	-0.004*	-	-
Relief & Development x HDI (lagged)	-	-	-1.636***	-	-
No. of events	5,023	5,009	4,174	8,911	6,972
No. of observations	1,913,212	1,909,269	1,338,926	3,496,049	2,732,174
Wald $\chi 2$	142838.07	140614.09	111570.33	252023.10	195982.52
df	40	47	55	70	60

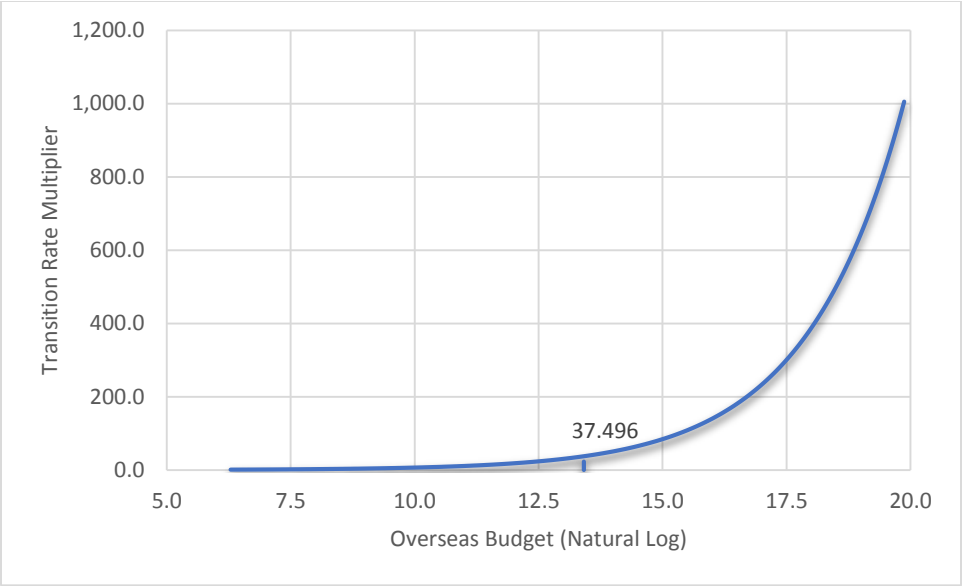
+ Statistically significant at the .1 level
* Statistically significant at the .05 level
** Statistically significant at the .01 level
*** Statistically significant at the .001 level
Dummy variables for calendar year not shown in the table

Based on the 1982-2007 sample, aside from the third and last timepiece in each case, all three models exhibit generally monotonic declines in transition rates with age. Moreover, the coefficient for the last timepiece tp8 (>120 years) for each model should not be taken as conclusive given that the interval spans a wide range of agency ages from 121 to 193 years. In comparison, both models 4 and 5, corresponding to the 1952-2007 and 1969-2007 sample subsets, demonstrate comparatively similar monotonically declining rates by age, although the outlying increase occurs over the last two timepieces, tp7 (91-120 years) and tp8 (>120 years), instead of just tp8 (>120 years).

Size, measured in terms of the overseas budget, has an expectedly strong and important impact on transition rates. As shown in Fig. 5.2 below, as overseas budgets increase from the minimum inflation-adjusted value (of approximately $500) to the median

(of approximately $668,000, converted from the natural logarithmic median budget for overseas ministries), the transition rate increases by over 36 times.[40] In comparison to model 3, both models 4 and 5 demonstrate similarly positive effects of size.

Fig. 5.2: Changes in Transition Rates due to (Natural Log of) Overseas Budget



Turning to the organizational-environmental variables, vicarious learning effects via number of exits has no significant effect in any of the three models. It is possible that exits might have a curvilinear rather than direct effect on entries, since at low levels, exits might actually signal the freeing of resources for new entrants to the field to appropriate (Delacroix and Carroll 1983). To account for this possibility, I reran model 3 with a squared

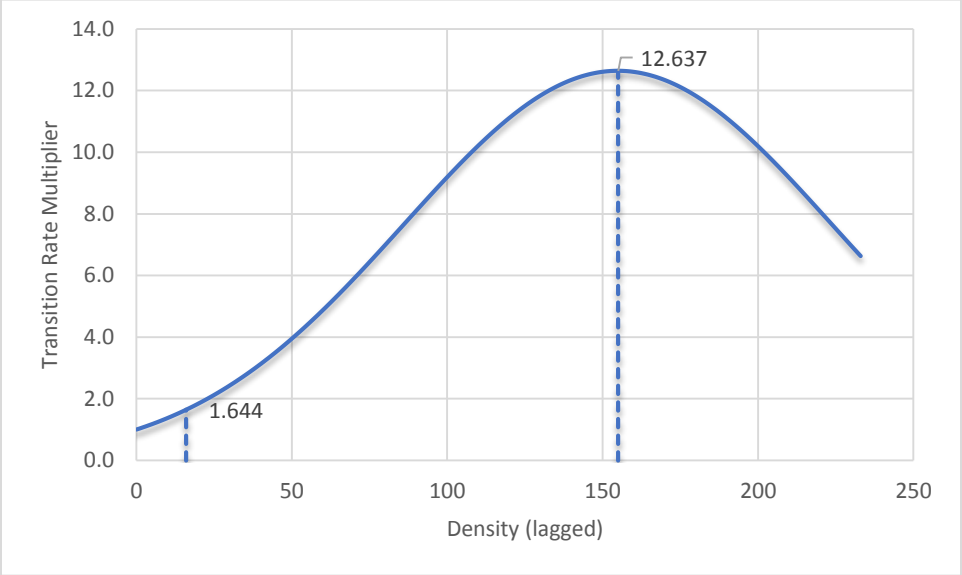
[40] As with the analyses in the previous chapter, the difference in transition rate between the median and minimum due to a change in only one independent variable is given as $\Delta\hat{r} = [\exp(\hat{\beta}_j)]^{B_{j(med)}} / \exp(\hat{\beta}_j)^{B_{j(min)}} - 1] * 100\%$, where B_j represents independent variable j, $\hat{\beta}_j$ is the estimated coefficient for variable B_j, $B_{j(med)}$ is the value of B_j at the median, and $B_{j(min)}$ is the value of B_j at its minimum point. Thus, in this case, for example, the effect is given as $[\exp(^{0.509})^{13.412} / \exp(^{0.509})^{6.289} - 1]*100\% = 3649.6\%$ (this answer is calculated using the full unrounded values of the coefficients and may not be exactly equal to the mathematical expression provided here).

term for lagged exits, but neither the squared nor the unsquared term were significant and the former was consequently dropped from consideration.

In contrast to the lack of significance for vicarious learning, density and density-squared have their predicted effects across all three models, providing strong evidence for an inverted U-shaped pattern of density-dependent transition rates. Considering the effects of both (lagged) density and (lagged) density-squared reveals that as country-level agency density increases from the minimum of 0 to the median of 16 agencies, the transition rate increases by 64.4% as shown in Fig. 5.3 below. An inflexion point occurs at approximately 155 agencies[41], after which every additional increase in density reduces the transition rate. This inverted U-shaped pattern, observed in model 3 as well as models 1 and 2, is similarly observed for models 4 and 5 from the other sample subsets as well. However, out of all the possible countries, in only four of the top-five – Brazil, the Philippines, India, and Mexico – does density ever exceed 155 at any point over the entire time period of the study, meaning that the vast majority of countries with rising densities experienced consistently rising transition rates from 1982 to 2007, and carrying capacity was rarely ever reached in practice. Furthermore, since the transition rate multiplier never drops below one during the duration of the study, even for the four most popular countries, this means that founding rates never declined below the point when the missions field in each of those countries was at its smallest.

[41] The inflexion point for the effects of density and density-squared is given as the value of B_2 when the derivative of the natural log of the transition rate is equal to zero, as reflected in the formula: $d\hat{r} / dB_2 = d(\beta_2 B_2 + \beta_3 B_2^2) / dB_2 = \beta_2 + 2\beta_3 B_2 = 0$, where β_2 and β_3 are the coefficients for density and density-squared respectively, B_2 is density, and $B_2^2 \equiv B_3$ is density-squared. Based on the results in Table 5.3, this expression is given by: $0.03276 + 2*(-0.00011)B_2 = 0$, which simplifies to $B_2 = 154.88 \approx 155$ (this answer is calculated using the full unrounded values of the coefficients and may not be exactly equal to the mathematical expression provided here).

Fig. 5.3: Changes in Transition Rates Due to Density (Lagged)

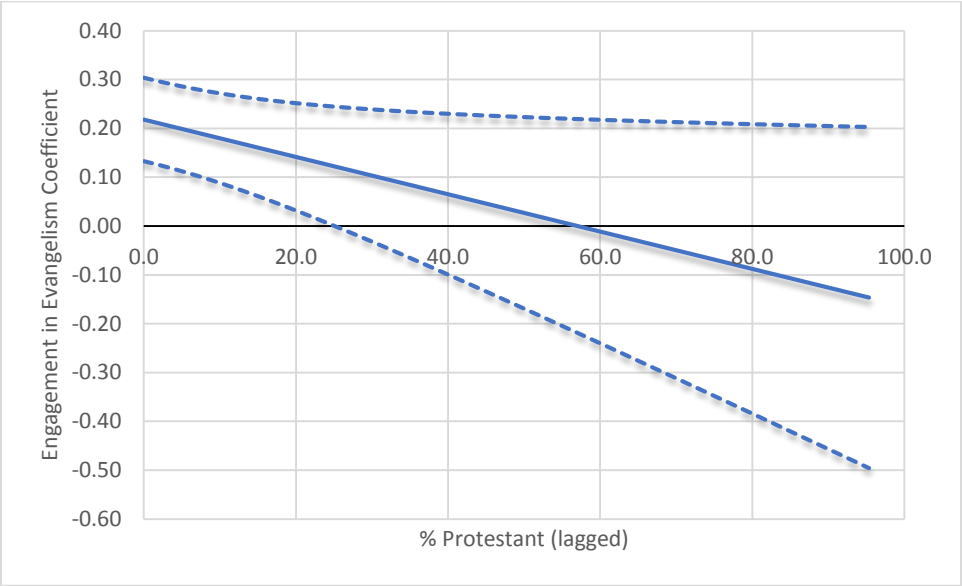


The percentage of Protestants in a country has no direct significant effect on transition rates, but operates indirectly when interacted with engagement in *Evangelism*. More accurately, engagement in *Evangelism* has an impact on transition rates that is conditioned over a range of values of percent Protestant. In order to test the significance of its impact, I calculated test statistics and confidence intervals based on the standard errors for the combination of coefficients corresponding to the overall impact of engagement in Evangelism. These standard errors were derived using the formula discussed by Friedrich (1982) and used by Dobbin and Dowd (2000) in their study of the role of antitrust laws in influencing the business model of railroad acquisitions.[42] Plotting the effects of engagement in *Evangelism* on the transition rate, given percent Protestant, reveals that such

[42] Applied to the conditional effect of engagement in *Evangelism*, the standard errors are given as: Standard error $(\beta_{17} + \beta_{11})dEvangelism$ = [var(β_{17}) + $l.protexpt^2$*var(β_{11}) + 2$l.protexpt$*cov(β_{17}, β_{11})]$^{1/2}$, where var is the variance, cov is the covariance, and B_{17} and B_{11} are the coefficients for *dEvangelism* and *dEvangelism* * *l.protexpt* respectively, as taken from equation (6).

effects are only positive and significant (at the .05 level) at Protestant percentages that are lower than 26%, as shown in Fig. 5.4 below.

Fig. 5.4: Coefficient of Engagement in *Evangelism* Given % Protestant (Lagged)

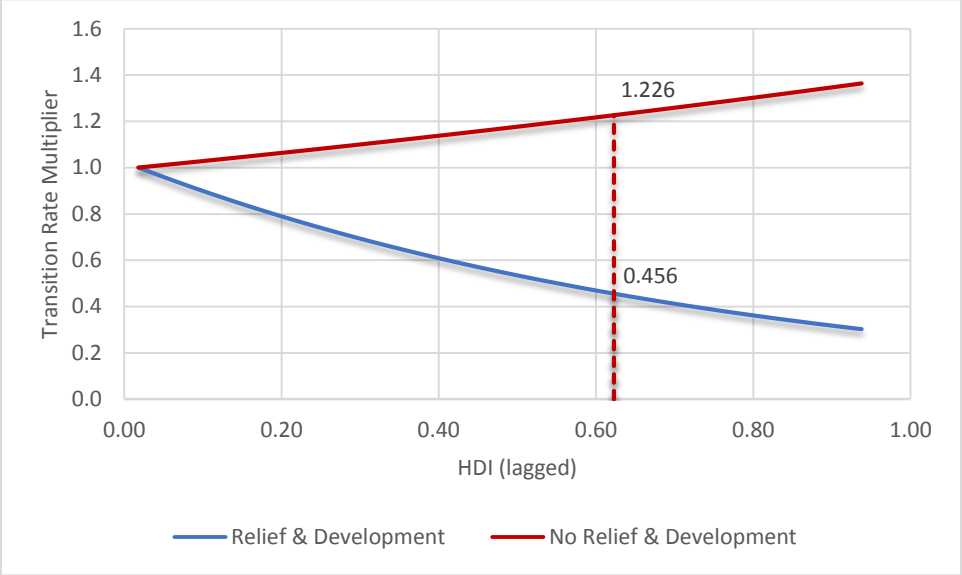


The effects of HDI, as shown in Table 5.3, are a combination of the direct effects of HDI (lagged) and engagement in *Relief & Development*, as well as the effect of the interaction between both variables, all of which are significant. Fig. 5.5 below therefore shows the combined effects of HDI (lagged) as conditioned by engagement in *Relief & Development*.[43] From the minimum (lagged) HDI of 0.018 to the median (lagged) HDI of 0.623, transition rates increase almost linearly by 22.6% among agencies not engaged in *Relief & Development* but decrease by 54.4% for those that are. This difference can be explained by the fact that the direct effect of engagement in *Relief & Development* is

[43] The formula for these combined effects is given as $\Delta\hat{r} = \exp(0.337l.HDI + 0.660dRelief - 1.636l.HDI*dRelief)$, where *dRelief* = 1 for engagement in *Relief & Development* and 0 for non-engagement in *Relief & Development*.

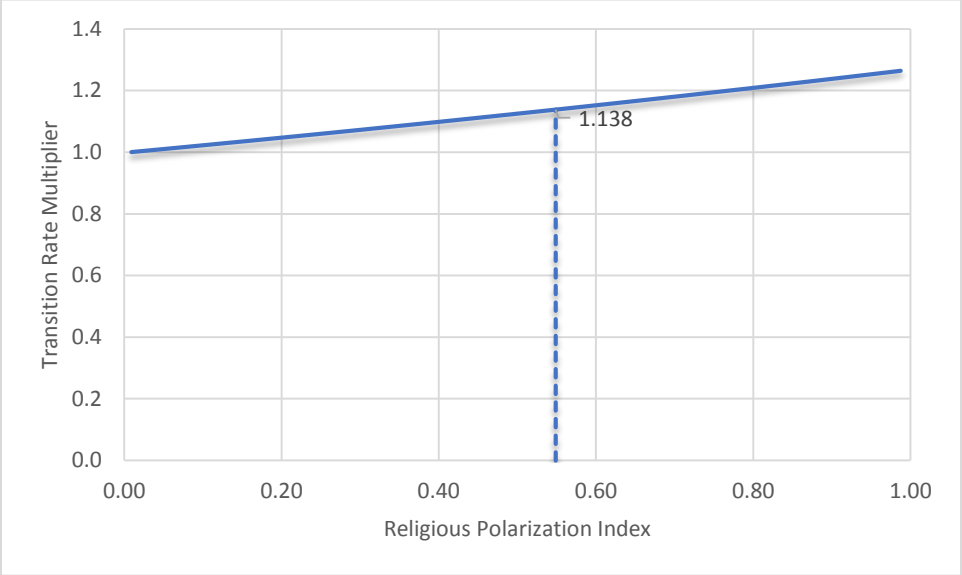
positive whereas the effect of the interaction between engagement in *Relief & Development* and country HDI levels is negative.

Fig. 5.5: Changes in Transition Rates due to HDI (Lagged) Conditioned by Engagement in *Relief & Development*



The variables for country stability prove to be the most counter-intuitive, at least as far as their effect was hypothesized in Chapter 3. The presence of war, religious polarization, and government restrictions on the freedom of religion all predict higher transition rates. For the dummy variables, the presence of armed conflicts in a given country increases the rate by 14.1%, while moderate and severe government restrictions on the freedom of religion increase the rate by 7.4% and 7.8% respectively (although these latter effects are only marginally significant). Finally, as polarization increases from the minimum value of 0.01 to the median of 0.55, the transition rate increases in an almost linear fashion by 13.8%, as shown in Fig. 5.6 below.

Fig. 5.6: Changes in Transition Rate due to Religious Polarization



In each of these three cases, then, the absence of stability, either due to conflicts of different types or government restrictions on the freedom of religion, produces moderate increases in the transition rate.

Results: Controls

With regard to the control variables, Evangelical identity has a marginally significant negative effect in models 2 and 3. In comparison, model 4 reveals some seemingly contradictory results, in that the effect of Evangelical identity is significantly positive. Further investigation by dividing the effects of Evangelical identity by decade, however, reveals that the gap between Evangelical and non-Evangelical agencies with respect to founding new international ministries is particularly pronounced only in the 1980s and 2000s based on the high coefficients for the interactions between Evangelical identity and

decade dummies for those two decades.[44] This explains why model 4, based on the 1952-2007 sample subset, is able to pick up a significant positive effect of Evangelical identity that is otherwise absent in the other models (either by the direction of the effect or significance).

Denominational agencies have a 23.8% higher transition rate than non-denominational agencies in model 3, and the general positive effect is similarly reflected across all five models. Left-censoring only matters in model 4 and appears to be explained away by the inclusion of dummy variables for engagement in activity sectors. Engagement in any sector, in turn, has significant effects on the transition rate, although *Radio & Television* is the only sector with negative (marginally significant) effects. The only main difference between models 2 and 3, on the one hand, and model 5, on the other, pertaining to engagement in activity sectors, is the lack of significance in the latter model for engagement in *Education & Training* and *Publishing & Resources*. Finally, the effects of calendar year dummies have varying direction and significance by year with no noticeable trend or pattern in either regard.

Discussion

Table 5.4 below summarizes the results from model 3 in relation to the hypotheses posed in Chapter 3, with "+" or "-" entries reflecting the direction of significant (including marginally significant) coefficients, blanks representing non-significance, green boxes

[44] See Appendix R for a comparison of models for the 1952-2007 sample subset with decade fixed effects and interactions between decade fixed effects and Evangelical identity.

indicating results that correspond to the expectations postulated in the dissertation's hypotheses, and red boxes indicating results that directly contradict the hypotheses.

Table 5.4: Summary of Hypotheses and Results

Hypothesis	***Founding New International Ministries***
$H_{1.1b}$: Density	+
$H_{1.2b}$: Density-Squared	-
$H_{2.1b}$: Vicarious Learning	
$H_{3.1b}$: Age	-
$H_{3.2b}$: Size	+
$H_{5.1}$: Country Protestants	
$H_{5.2}$: Country Protestants & *Evangelism*	-
$H_{5.3}$: Country Development	+
$H_{5.4}$: Country Development & *Relief & Development*	-
$H_{5.5}$: Stability (War)	+
$H_{5.6}$: Stability (Religious Polarization)	+
$H_{5.7}$: Stability (Religious Freedom Restrictions)	+

Density and density-squared prove to have anticipated effects. As the number of agencies in a given country increases, the legitimacy of the sector grows, encouraging even more agencies to found new ministries there (i.e., enter the country), thus producing higher transition rates. Carrying capacity tends to be reached at around 155 agencies, resulting in decreasing transition rates as density grows past that point. However, only four of the most popular countries for international ministries ever reach such a point during the course of the study, suggesting that while the evidence provides support for theories about the organizational environment as encapsulated in the two processes described in $H_{1.1b}$ and $H_{1.2b}$, it is empirically more useful to infer that the vast majority of countries have consistently experienced transition rates that increased with rising densities from 1982 to 2007. If trends were to hold into the future, then the most popular destinations for

international ministries may indeed experience continued decreasing entries, but that remains an empirical question verifiable only when such data becomes available.

Vicarious learning from exits, interestingly enough, does not seem to occur with regard to the founding of new international ministries. The lack of significance across all five models once controls, including calendar year fixed effects, are included, suggests that in contrast to initiating engagement into (most) activity sectors, centrifugal mission agencies do not see the failures/exits of other agencies from their respective countries of operation as signals to avoid those countries. I suggest that there may be a difference between adopting a cautionary approach to starting activities in a seemingly flailing sector (given agencies are still able to engage in other sectors instead) and avoiding a country altogether (thereby ignoring a potential prospective target audience). Where the first concerns decision-making processes about *how* to best engage in ministry work, the latter concerns the arguably more consequential issue of *whom* to reach (and, implicitly, whom not to reach). If this distinction is accurate, then exits from a country do not caution agencies away from that country since that would be contradictory to centrifugal outreach goals in the first place.

Turning from the external to internal dimensions of mission agencies, age and size effects both have their anticipated outcomes. In general this suggests that older agencies also become more structurally inert and therefore less willing to start new international ministries in countries in which they are not already operating. Thus, with regard to the founding of international ministries, this study's findings strongly corroborate those of scholars who have made arguments in line with the liability of obsolescence/senescence theory about age-dependence (e.g., Amburgey, Kelly, and Barnett 1993; Barron, West, and

Hannan 1994; Delacroix and Swaminathan 1991; Halliday, Powell, and Granfors 1993) and supports $H_{3.1b}$. In contrast to the effects of age, size, as measured by organizational resources dedicated to overseas operations, predictably has a strong directly positive impact on founding new international ministries due to the availability of resources for such foundings. Thus, the evidence also strongly supports $H_{3.2b}$.

At the broader level, the support for the hypotheses pertaining to internal organizational and organizational-field level factors remains even after taking into account controls and the international-level context, thus demonstrating the consistent utility of neoinstitutional and ecological theories in explaining the behavior of religious organizations, at least with respect to international expansionary decision-making processes. Vicarious learning remains the exception here, but this does not mean that agencies do not learn vicariously from fellow U.S.-based centrifugal agencies, only that they do not make their decisions based on vicariously learning from the country-level failures/exits of other agencies.

At the international-level, the results are more mixed. Contrary to initial expectations, the percentage of Protestant Christians in a country has little direct effect on such international expansionary decisions. However, this absence of a significant effect is attributable to how it is conditioned by what an agency is doing. Given the range of possible activity types, agencies that are involved specifically in *Evangelism* are attracted to countries with large "unreached" populations (i.e., countries with low percentages of Protestants) but are uninterested in entering countries that are already mostly Protestant. Thus, while there is little evidence to support $H_{5.1}$, the anticipated negative effect of the interaction between percent Protestant and engagement in *Evangelism* in $H_{5.2}$ is supported,

and this combination of evidence for the latter but not the former is itself illuminating with respect to how mission agencies process information about their potential audiences, especially concerning Protestant demographics.

As with the percentage of Protestants, a country's level of development also has partially unanticipated but equally revealing effects. Development encourages rather than discourages the founding of new international ministries, which is in direct opposition to the predictions in $H_{5.3}$, but this effect is more understandable once the evidence in support for the interaction between development and engagement in *Relief & Development* in $H_{5.4}$ is taken into consideration. Agencies engaged in *Relief & Development* efforts are in fact attracted to underdeveloped countries, seeing in them opportunities to make a humanitarian difference by starting new ministries there. By implication, this means that agencies that are not engaged in *Relief & Development* have comparatively less interest in countries experiencing low levels of development, suggesting that such agencies may see underdevelopment not as an opportunity but a handicap. What remains unclear at this stage, however, is whether this handicap pertains to the ability of the agency to cater to the perceived needs of the target audience in that country or to the agency personnel's own prospects for living and/or operating in such a country. In other words, the evidence against $H_{5.3}$ but for $H_{5.4}$ makes room for further questions about the internally or externally-oriented motivations that may be at play in agencies' decision-making processes about international expansion.

Based on the evidence in opposition to $H_{5.5}$, $H_{5.6}$, and $H_{5.7}$, however, there is some indication that Protestant mission agencies are unlikely to make expansionary decisions based primarily on self-interested motivations. Government restrictions on religious

freedom, religious polarization, and armed conflict due to different types of wars all encourage moderately higher rates at which international ministries are founded. Contrary to expectations that a country's lack of stability would discourage agency entries by functioning in the same way as political hazards for foreign investment (Henisz 2000:334; Henisz and Delios 2001), the results suggest that the opposite is true. Agencies are encouraged to found new ministries in such countries, meaning that they are likely treating markers of instability not as disincentives (as might be the case for the prospective expansion of business firms seeking to tap into international product markets) but rather, in line with social movement theory, as perceived opportunities for making a difference via the setting up of new international ministries. Indeed, these "opportunistic" behaviors of mission agencies may reflect their comparability to what Carroll, Delacroix, and Goodstein (1988:366) call "*r*-strategists", in that they are risk-takers "attracted by the large profits available during periods of uncertainty", as opposed to the "*K*-strategists" that "rely on huge capital investments to compete on the basis of price and quality" and that therefore benefit more from political stability. The key difference here is that, for mission agencies, "large profits" take the form of perceived political and non-political opportunities to enact social change.

Concerning the control variables, three points are worth nothing. Firstly, denominational agencies bring their generalist approach to decision-making about international expansion. Such agencies have greater incentive to expand their breadth of global coverage as compared to not-denominational agencies. Secondly, Evangelical agencies appear to be less likely than non-Evangelical ones to found new international ministries in a given country. In other words, amongst religious organizations that are

already characterized by their orientation towards conducting their ministries centrifugally, it is the non-Evangelical, particularly Mainline, agencies that are expanding widely. Ironically, then, once other factors are controlled (especially the type of ministry activities), Evangelical agencies that are, in theory, more focused on the Biblical concept of the Great Commission and the discipling of all nations (Hoon 2013:63; Miller and Stanczak 2009:335), are more likely to end up fishing in smaller pools than casting their nets in wider oceans.

Finally, engagement in each activity sector except *Radio & Television* coincides with higher transition rates, attesting to the transnationally centrifugal nature of these various sectors. *Radio & Television* has an opposite effect, possibly because although some activities in the sector, especially those pertaining to radio programming and distribution, might still require the setting up and maintenance of local operations in the country to which such programming is targeted, others, especially television programming, may be increasingly distributed remotely due to recent technological developments. Indeed, in one of the top five most popular destinations for mission agencies, India, there has already been strong indication of such remote reach. In his study of televangelism in India, James (2010:105) found that 85% of Christian television programs in India originate from Western countries, including the U.S., the U.K., and Australia, with only 10% originating locally and the remainder from Asian and other countries. If *Radio & Television* does indeed tend to lend itself increasingly to remote operations, then, independent of other factors, agencies engaged in *Radio & Television*-type activities may see little reason in expanding their global reach through founding new international ministries.

Conclusion

This study of the rates at which centrifugal Protestant U.S.-based mission agencies found new post-World War II international ministries provides several new insights not only into the decision-making processes of religious organizations but also how the study of such organizations fits into the broader scholarship on organizations and management as well as studies on transnationalism. First of all, despite their uniquely religious character, the mission agencies in this chapter's analyses prove to be just as susceptible to internal and external organizational factors identified and repeatedly tested in the substantial extant literature on neoinstitutionalism and organizational ecology. These patterns of organizational behavior prove to be persistent even in the face of country-level heterogeneity. In this regard then, religious organizations, at least of the centrifugal sort, are analogous to their secular counterparts.

Country-level heterogeneity does matter as well, however. As one might expect, mission agencies do not blindly enter into new countries. Rather, decisions to found new ministries in such countries occur in response to perceived needs there, and this is where a striking difference emerges between religious organizations like these mission agencies and profit-motivated firms. For the most part, mission agencies are not looking for an easy time "in the field" of mission work. They go to places that are beset by armed conflict, vulnerable to interreligious strife, and constrained by government restrictions on how people choose their religious beliefs and practice their religious traditions.

In addition, as indicated by the conclusions of the previous chapter's results, the diversity of ministry work as exhibited in the various activity sectors is also important,

although in this case as independent rather than dependent variables. Agencies engaged in specific kinds of activities, in particular those pertaining to proselytization and humanitarian efforts, determine which and to what extent country-level conditions matter to these agencies. These patterns imply that the global mission field may be comprised of "international niches" that are more attractive to some types of religious organizations than others. If trends hold, we should expect not a blanket expansion of Protestantism any time in the near future but, rather, selective and pointed entries, with certain types of agencies going to some places and not others.

Decisions about international expansion get made based on a mixture of factors. Structurally, agencies are influenced both from within, by their organizational make-up, and from the outside, by what other agencies are doing. But these organizations also exercise their agency (no pun intended) by picking the places where the perceived need is greatest. In addition to specific theoretical findings, then, the results of this study show that centrifugal mission agencies not only enter a pre-existing *organizational* field of missions when they are first founded but they are, at the same time, constituent actors of the field, shaping it by their decisions and behaviors, which themselves are conditioned by the state of the *global* missions field.

Of course, in addition to religious, organizational, and internal factors, decisions may also be influenced by other factors not covered in this dissertation. One important assumption implicit in the method chosen for this study is the notion that decisions to found a new international ministry in a specific country are independent of similar decisions to found international ministries in other countries or even decisions *not* to found international ministries in other countries. In practice, this may not always or necessarily be the case,

and future research into the study of centrifugal religious organizations could focus on a narrower subset of the population in order to draw on the advantages of qualitative methods, especially in depth interviews, to provide greater insight into the decisions that *do not* get made.

Another limitation, as with the study in the previous chapter, is, of course, rooted in the nature of the data. The results that have been drawn from the study here required the use of imputational methods to account for there only being twenty-one original time points in the organizational data pertaining to certain variables like overseas budget. Furthermore, agencies that are discovered only in later surveys will have existed for several years without providing any contributions to the data in the earlier surveys. Unfortunately, nothing much can be done about this lack of data for this particular time period. The Mission Handbook is already arguably the best and most consistent source of data on centrifugally-oriented religious organizations and a sizable number of these organizations no longer exist, meaning that retrospective research to collect further data on some of them remains impossible. Hopefully, with control over the survey and the Mission Handbook having recently changed hands, and current efforts in place to revise the survey and the process of data collection, more systematic and complete data will be available for the purpose of conducting future studies with greater precision.

Despite limitations in the data, this study nevertheless provides one of the first detailed accounts of the U.S. population of centrifugal Protestant mission agencies over the last half-century. While the inclusion of many of these organizations overlaps with new and upcoming studies on religious nonprofits in the U.S., this dissertation's particular study provides a unique look at those that are essentially transnational in character. In considering

this study's wider importance, in the next and final chapter I reflect on the implications of this and the previous chapter's findings with regard to three areas: empirical knowledge about a type of organization hitherto understudied even in the research on religious organizations, theoretical development in the scholarship on organizations and organizational culture, and proposed practical application not only within the circles of Christian mission agencies but also among political leaders and policy makers.

VI. CONCLUSION

Open Door Baptist Missions is an independent, nondenominational agency from the Baptist tradition, founded in 1990 and operating in 2008 with an overseas ministry budget of $1,000,000. With its emphasis on fulfilling the Great Commission as well as on the "infallible and authoritative" nature of the Old and New Testaments as "the very Word of God" (Open Door Baptist Missions 1999), Open Door Baptist Missions fits the classification of an Evangelical agency. In 2008, it reported international ministries in Cameroon, France, Ghana, Haiti, Japan, Lithuania, Peru, Puerto Rico, South Africa, Spain, Taiwan, Uganda, the United Kingdom, and the regions of Asia and the Middle East more broadly. True to some of its goals, including that of "planting local churches, assisting with Bible institutes and seminaries,… helping to train those who will be the leaders of the future", and its overall concern with the "implementation of our Lord's Great Commission" (1999), Open Door Baptist Missions reported four primary activities in 2008: church establishing/planting, church/school education, theological education, and personal and small group evangelism. These fall within the broader activity sectors of *Education & Training*, *Evangelism*, and *Mission-Related Support* (in previous editions, it had reported the distribution of literature as one of its primary activities, also in line with its goal of "disseminating Bibles and Christian literature" [1999], but its engagement in this sector lapsed sometime between 2005 and 2008). During the entire duration in which it was included in the Mission Handbook, from 1998 to 2008, it was consistently engaged in all these three sectors, meaning that its initiated engagement in them had to have occurred during its early existence, less than eight years since its founding.

Someone with an interest in Protestant mission agencies and the work they do overseas may be curious as to whether the things Open Door Baptist Missions does and the places in which it operates is typical for the average mission agency operating out of the U.S. Thanks to the creation of the dataset for such centrifugal agencies and the statistical analyses employed to identify what determines how and how fast mission agencies initiate engagement into activity sectors and found new international ministries, there are *empirical*, *theoretical*, and *practical* insights about mission agencies like Open Door Baptist Missions that scholars can now access with greater confidence.

Empirically, the research conducted in this dissertation allows for three kinds of conclusions. Firstly, thanks to the data now readily accessible, we know that an agency like Open Door Baptist Missions is not uncommon when compared to the rest of the population of mission agencies: it is Evangelical, not-denominational, was founded immediately after the peak period during which agency foundings were at their highest (i.e., the 1970s and 1980s), has a 2008 budget for overseas ministries that falls exactly on the median line, is engaged in three sectors, which fits both the median (of 3) and mean (of 3.16) for that year, and, excluding the U.S. territory of Puerto Rico, maintains ministries in twelve countries, which falls just under the 2008 mean of 12.47 (though above the median of 5).

Secondly, we know that Open Door Baptist Mission's early adoption of activities in the *Education & Training*, *Evangelism*, and *Mission-Related Support* sectors fits a broader pattern across the mission agencies studied in the dissertation. As an Evangelical agency, it is hardly surprising that *Evangelism* was and is a part of its repertoire of activities. Furthermore, we also know that whatever the order in which it initiated engagement in each of these sectors, its involvement in one likely helped set it down the

path to initiate engagement in the others. In addition, while this study has suggested that Open Door Baptist Mission's propensity to get involved in these sectors should have been discouraged by the presence of other agencies already engaged in them (since each sector was already in a state of saturation beyond its carrying capacity) as well as the disengagement of other agencies from each sector, we also know that these influences would have been small in size compared to the factors in favor of initiating engagement mentioned above. Furthermore, in the early 1990s when Open Door Baptist Mission first initiated engagement in the three sectors, there was actually a decrease in the number of exits over time in *Mission-Related Support* as well as in density in *Education & Training* and *Evangelism* during this same duration. In other words, there were strong factors in favor of early engagement in these sectors with limited conditions discouraging such engagement.

Thirdly, we can similarly make sense of some of Open Door Baptist Mission's decisions to found new international ministries by looking at the broader empirical picture. Surveying its range of international ministries over time, Open Door Baptist Mission's entry into Japan seems strange, having occurred only very recently in 2008 with no indication as to whether or not this ministry will last into the mid- to long-term (indeed, having occurred in 2008, it would not even have been included in the analyses of international ministry foundings in Chapter 5). In contrast, it entered another of the top-five most popular destinations for mission agencies, India, in 1995, soon after the agency's own founding, and stayed there still shortly after 2005.

Given these two countries' overall popularity among mission agencies in general, as indicated in Chapter 2, why would an agency like Open Door Baptist Missions found a

ministry in India and not Japan during its early years? In fact, if it were going to found a ministry in Japan at all, one might have expected it to be earlier rather than later when its popularity among agencies was already strongly on the decline. From the dissertation's study results, we know that Japan had several factors in its favor in and around 1995. It clearly had a much higher level of development than India judging by HDI scores that exceeded 0.80 in the early 1990s, as compared to India's score that was in the 0.40s during that same time period. This should have encouraged an agency that had little interest in *Relief & Development* efforts to begin operations there. In addition, based on the religious polarization index, Japan scored higher. At the same time however, there were several factors making India a more attractive place at the time: although the "market" for agencies in India had exceeded the carrying capacity in contrast with Japan, competition-dominant effects had not yet begun to make a sizable impact and, consequently, India was likely still seen as a very viable and legitimate missions field for the entry of more agencies. Japan may have had a lower percentage of Protestants compared to India in 1995, which should theoretically have been more attractive to Evangelical agencies, but the difference between Japan and India in 1995 was negligible, falling below 2% in both cases. Finally, India may have also been perceived as being in greater need of Christian activism given that, on the one hand, the country had been experiencing persistent internal armed conflicts year after year, and, on the other, the government had also persistently been moderately or severely restricting the freedom of religious practice, in contrast to Japan where no such conflict or restrictions were in place.

Explaining individual cases in light of the bigger picture is always tricky and admittedly selective, and the example of Open Door Baptist Missions functions here only

as a stylized rather than generalized example of how a centrifugal Protestant mission agency based in the U.S. operates. The purpose here is not to demonstrate that every agency's decisions can be accurately diagnosed by the findings presented in this dissertation but only that, as one of many, Open Door Baptist Mission's decisions to be engaged in some activities or to start and maintain some ministries may be understood as part of a broader population of similar agencies. In other words, empirically, this study specifically allows us to consider agencies like Open Door Baptist Missions not as individual and isolated organizations operating solely out of a unique internal logic of their own but, rather, as part of a broader whole that collectively behaves in somewhat predictable ways.

Theoretically, by pulling back from the scrutiny over illustrative examples like Open Door Baptist Missions to the more abstract level, this study has provided some important insights into the role of religion and culture in organizational decision-making behaviors. For one, this dissertation has highlighted the importance of considering heterogeneity in the dependent variable, specifically concerning the various types of activities in which an agency could be engaged. Some activities might be relatively more capital intensive (e.g., *Radio & Television* and *Relief & Development*) while others might be more theologically-driven and therefore more ambiguous in measuring and in evaluating the successes of their outputs (e.g., *Education & Training* and *Evangelism*). Such differences condition the extent to which other organizational and environmental factors matter in an agency's decision to become involved in one activity sector or another.

At the same time, while directionality and degree of effect may vary on account of this sector diversity, it is difficult to deny that some factors have widespread applicability

across sectors, especially religious identity, density, vicarious learning effects, and prior experiences. Thus, even as this study has highlighted the role of heterogeneity, it also reinforces theoretical claims about the consistent influences of certain environmental and religio-cultural factors. Especially informative is the generally strong and widespread role that an Evangelical or non-Evangelical identity plays in initiating engagement into one sector or another. The role of this identity has important implications for organizational studies. While secular organizations may not be directly comparable to mission agencies, many of them will have analogous choices to make, perhaps not about prospective ministry activities but certainly with respect to potential product or service lines to adopt or not. Even in the face of legitimacy and competition pressures from the environment, organizational culture, ethos, vision, and tradition may influence some of this process. When established as a defining marker of religious organizations of a certain identity or other, such cultural characteristics may contribute to an Evangelical or Mainline Protestant "institutional logic" – that is, "a set of material practices and symbolic constructions" which make up the logic's "organizing principles and which is available to organizations and individuals to elaborate" (Friedland and Alford 1991:248; see also Stout and Cormode 1998).

Finally, methodological limitations can sometimes have their uses in constructing and refining theory, and this dissertation's limitations, specifically concerning the inability to track activity sectors from their beginning to their end, have provided insights into when some theories may be more or less applicable. As the analyses of sectors experiencing historical entropy have shown, some factors that should have otherwise mattered apparently do not. Vicariously learning from the failures of other agencies to maintain

engagement in sectors like *Publishing & Resources* and *Radio & Television* seems to carry little weight when the general environment already recognizes these sectors to be in decline. If data on these sectors had been available from their respective inceptions, this lack of significant effects, which is itself instructive, may have been compensated for and effectively "drowned out" by the period when vicarious learning from exits still played an active role. Barron, West, and Hannan (1994:386) have suggested, at least with regard to age effects, that "heavy left-truncation" of the population being studied "introduces substantial noise into analyses". I suggest, on the one hand, that this noise applies not only to age but also to vicarious learning concerning exits, but, on the other, that such truncation may sometimes sensitize scholars to life-course-specific variations in a given organizational population. Based on this observation, and taking a cue from Delacroix and Carroll's (1983) study of the curvilinear effects of newspaper deaths on newspaper births, future research on vicarious learning when applied to populations that can be tracked from their inception to their demise should therefore similarly consider non-monotonic effects of vicarious learning from exits/organizational deaths, or at least life-course-varying contingent effects of exits that exist in the early but not final years.

Also derived from the same data limitations on the above two sectors is the observation that non-monotonic effects of density that may exist with respect to market entries (Haveman 1993a), may not actually be discernible in markets that are already in a declining spiral. This suggests that the inverted-U dynamic of density-dependence may make sense only when considering a historically ordered transition from low to high densities rather than from high to low densities. While there can be a shift from legitimacy dominance to competition dominance, it may be less feasible to expect a conversely

ordered sequential shift from competition dominance to legitimacy dominance as populations shrink and head towards their demise.

Practically, the uses of this dissertation's results are more problematic to identify. While the humanitarian work of centrifugal Christian organizations, when it does receive coverage, is more often lauded in the media and public opinion, the same cannot be said of proselytization. An established history of postcolonial thought in Western countries has resulted in everything from ambivalence and skepticism to cynicism and outright hostility concerning the issue of conversion to Christianity (e.g., see De Witte 2010; Groisman 2009). Indeed, this issue facing specifically Christian groups engaged in transnational activism was what prompted Wuthnow (2009:241-244) to identify tensions inherent in balancing service and spirituality as one of the five main challenges that American Christianity will likely continue to face in the future with respect to its global aspirations.

In light of the existence of divergent attitudes towards Christian influence overseas, to say nothing of attitudes about the role of Christianity within the U.S. itself, I present two practical but ironically potentially conflicting advantages of this dissertation's findings. From one perspective, mission agencies themselves can benefit from learning more about the organizational field of missions since it allows for greater synchronization of their efforts. So long as these agencies see their work as complementary to that conducted by other agencies, such knowledge and awareness can aid in more efficient decision-making, for instance by providing services that will likely remain underprovided by other agencies. Alternatively, if nothing else, the findings of this dissertation should give agencies and those who staff them a better sense of where their own respective contributions fit into the larger picture of Christian missions. For instance, members of such agencies may find it

encouraging that, overall, they have tended to be drawn to places beset by conflict and oppression rather than cowed and repelled by them.

From another perspective, research of the sort provided by this dissertation should give state leaders and policymakers a better sense of where, when, and why U.S.-based agencies – run by, led by, and for the most part staffed by Americans – go to other countries. Where matters of state funding are of concern, it should aid in determining how best to disburse federal funding to Christian organizations (where applicable) for purposes that are in accordance with the goals of the state. Where matters of security are at stake, the knowledge about where agencies go, especially that they tend to be attracted to places that are less politically and religiously stable, could be an important tool with which decision-makers can better adopt the appropriate preemptive cautionary measures to protect American lives.

At the same time, interested parties, whether within or outside of the government, would also have a better sense of the role of centrifugal American Christianity when considering the global face that the U.S. presents to those outside of the U.S. As the world continues to change due to globalization and other new challenges emerge, having an important part of the religious component of the puzzle will allow for more complete and informed discussions about international and global social changes.

The research conducted for this dissertation has provided much in the way of empirical, theoretical, and practical knowledge, but it still only offers a piece of the picture concerning centrifugal U.S.-based Protestant mission agencies. Much more could be learned based on the data created for use in this dissertation or in concert with other data. For instance, this dissertation has focused almost exclusively on entries and foundings but

has said little about exits and failures aside from treating them as independent variables. Research on such exits would be of even greater practical use to agencies since it would give a sense of the factors contributing to failure – knowledge which would undoubtedly be of interest to those hoping to avoid a similar fate. At the same time, such research would also serve to contribute theoretically to existing studies on the market survival of multinational organizations in the international business literature (e.g., Barkema, Bell, and Pennings 1996; Mitchell, Shaver, and Yeung 1992; Shaver, Mitchell, and Yeung 1997).

At the same time, these past chapters have also offered a methodical but also admittedly clinical approach in understanding these organizations, presenting their patterns of decision-making as seemingly automatic processes without focusing as much on the reasons agency decision-makers themselves might give for what they do and where they go. Qualitative work in the form of in-depth interviews or content analyses of official agency goals and visions could provide the much needed dimension of meaning-making that in the current analyses has remained, at best, implicit and indirect.

Finally, it would also be interesting to compare the findings here with analyses of another population of religious organizations. Quantitatively, this might be achieved with a comparison of the U.S. sample with the Canadian sample of Protestant agencies with overseas ministries, since the latter sample is also included in the Mission Handbook. As a smaller population of centrifugally-oriented organizations, it would be interesting to determine if agencies across the border choose to imitate their relatively more established U.S. counterparts or carve out their own territory and spearhead their own initiatives. And while systematic data on similar organizations from other non-Christian religious traditions may not be as readily available or accessible, qualitative work could provide an initial step

in unpacking that black box. Informed by current findings and the existence of this new dataset, these are all questions I am considering among others for future research.

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Appendix A: Data and Variables

Variable	*Description*	*Additional Coding Notes*
ID	Numerical identification number manually assigned to each agency	
newID	Numerical identification number assigned for each unique agency-country combination	
year	Year of observation	• In the analyses of initiating engagement into new activity sectors, each observation corresponds to an agency-year. In the analyses of entering new countries (i.e., founding new international ministries), each observation corresponds to an agency-country-year.
founded	Year in which agency was founded	• Agencies sometimes reported different founding years across the various editions of the Mission Handbook. For the purposes of consistency, I used the founding year provided in the most recent edition in which the agency appeared. • If this most recently provided founding year was written as having occurred before 1900, I performed online searches to verify the founding year in the catalog with that provided on the agency's website (if it existed) as well as to check if the year was actually the year in which the denomination (if applicable) was founded rather than the agency itself. In the latter case, I referred to and used the founding year(s) provided for that agency in earlier editions of the catalog. • In a small minority of cases, the most recently provided founded year occurred later than the data year of the survey administered by the then-publishers of the catalog. The difference between the data year and founding year was generally 1 or 2 years at most. In such instances, I considered the

		agency to have been operating in that data year and changed the founding year accordingly. A corresponding adjustment for this minority of cases had to be made for the variable "age", described below. • If the difference between the data year and founding year exceeded 2 years, I considered that entry to have been an error either on the part of the publishers or the agency representatives who took the survey and, consequently, used the earlier founding year provided in the previous edition in which the agency appeared.
cen52	Dummy variable: 0 = agency founded on or after 1952 1 = agency founded before 1952	
cen69	Dummy variable: 0 = agency founded on or after 1969 1 = agency founded before 1969	
cen70	Dummy variable: 0 = agency founded on or after 1970 1 = agency founded before 1970	
cen82	Dummy variable: 0 = agency founded on or after 1982 1 = agency founded before 1982	
age	$= year - founded$	• In the few cases when the year was less than the reported founding year, I manually coded the age as "0" instead of "-1" or "-2" to account for the possibility that the agency was operating and transnationally active in this early stage of its existence despite not being formally established yet.
tp1	$0 < age \leq 15$	
tp2	$15 < age \leq 30$	
tp3	$30 < age \leq 45$	
tp4	$45 < age \leq 60$	
tp5	$60 < age \leq 75$	
tp6	$75 < age \leq 90$	
tp7	$90 < age \leq 120$	
tp8	$age > 120$	
denom	Dummy variable: 0 = Not-denominational 1 = Denominational	• Agencies were coded either as denominational (1) or not-denominational (0) based on how

		they described themselves in the most recent edition of the catalog in which they appeared. Self-identifications of "nondenominational", "interdenominational", and "transdenominational" were all coded 0.
evan	Dummy variable: 0 = Non-Evangelical 1 = Evangelical	• Agencies had the option of identifying themselves as Evangelical in the Mission Handbook surveys. However, there were occasional discrepancies across the editions, in which the same agency would identify itself as Evangelical in one edition but not another, possibly due to the existence of mutually exclusive categories. To maintain consistency within agencies, I considered several sources of information in order to determine if the agency should be coded as Evangelical or not: o Did the agency consider itself to be Evangelical in more than one of the surveys? o Is its self-identified ecclesiastical/doctrinal tradition considered to be Evangelical in existing literature on classifying religious bodies as Evangelical, Mainline Protestant, or Black Protestant (see Pew Research Center 2015; Steensland et al. 2000)? o Where the above sources of information are unavailable, does the agency describe itself as Evangelical on its website (if it has one)? o Is the agency a member of Evangelical associations like the National Association of Evangelicals (NAE) or the Evangelical Fellowship of Mission

		Agencies (EFMA), which was later renamed as The Mission Exchange? • Within the Non-Evangelical category, I also coded agencies as either Mainline Protestant or Historically Black Protestant, in line with the categories used by the Pew Research Center (2015) and Steensland et al. (2000). However, agencies belonging to the Historically Black Protestant tradition were too small in number to treat as an analytically separate group. • If agencies could not be clearly identified as Evangelical, Mainline Protestant, or Historically Black Protestant, they were coded as missing.
income	Budget/income for overseas ministries (including gifts)	• The decision to include gifts-in-kind in the "income" variable by default was based on the phrasing of the survey question from the 14th to 15th and 17th to 21st editions. In these editions, figures for the reported income for overseas ministries explicitly included gifts-in-kind, typically in the form of commodities donated for overseas activities. • The 16th edition was only a directory listing rather than a complete catalog. As a result, no financial figures were provided for this edition. • For the 10th, 12th and 13th edition, gifts were explicitly separated into a separate entry in the survey. For the purpose of consistency, I therefore included any reported gifts into the total income for overseas ministries when calculating the "income" variable. • The survey for the 11th edition had an option only for overseas expenditure rather than income for overseas ministries. Instead of treating these data points as substitutes for overseas income,

		which might have introduced systematic errors into the dataset, I coded the "income" variable for 1975 as missing. • In the 9th edition, there was no separate survey question for gifts. Therefore, the reported figures for income for overseas ministries were assumed to include gifts. • From the 1st to the 8th edition, no information of the actual survey questions was provided. It is therefore assumed that the survey question asking about income for overseas ministries was phrased in the same way as the 9th edition (the first edition when the actual survey questions were provided as an appendix in the catalog).
dincome	$= \frac{income}{Implicit\ Price\ Deflator} * 100$	• This variable was taken from the "income" variable above and adjusted for inflation to 2009 prices. The implicit price deflator index was obtained from the U.S. Department of Commerce's Bureau of Economic Analysis (2015). • Following this calculation of inflation-adjusted income for overseas ministries, I then used Stata's "ipolate" command with the "epolate" option to extrapolate income figures both for missing values as well as for the data years of 1975 (11th edition) and 1995 (16th edition) when no figures for the "income" variable were available. The minority of cases in which extrapolated income falls below 0 were recoded as 0.01.
lnincome	$= \ln(dincome)$	
d[sector]	Dummy Variable: 0 = Agency has 0 activities in the activity sector 1 = Agency has at least 1 activity in the activity sector	• In total, there are seven dummy variables for each of the seven relevant activity sectors: *Education & Training*, *Evangelism*, *Fund-Raising, Grant-Making, & Other*, *Mission-Related Support*, *Publishing & Resources*, *Radio & Television*, and *Relief & Development*.

dens[sector]	Total number of agencies engaged in >= 1 activity in the activity sector for that year excluding present agency if agency was also engaged in the sector	• In total, there are seven density variables for each of the seven activity sectors.
density	Total number of agencies with ministries in the country excluding present agency if agency was also present in the country	
dens[sector]2	$= dens[sector] * dens[sector]$	• In total, there are three density-squared variables for the relevant activity sectors that were small enough for quadratic effects to be tested: *Fund-Raising, Grant-Making, & Other*, *Publishing & Resources*, and *Radio & Television*. • In the analyses, the final variable dens[*sector*]2 is divided by 1000 to facilitate interpretation of coefficients.
density2	$= density * density$	• In the analyses, the final variable density2 is divided by 1000 to facilitate interpretation of coefficients.
exitact	Total number of exits from a given activity sector.	
exitctry	Total number of exits from a given country.	
protexpt	Percent Protestant Christians	
HDI	Human Development Index	• As with income for overseas ministries, a minority of cases had missing HDI values. Considering that HDI generally increases linearly over time across countries, I use the similar imputational method of extrapolation using Stata's "ipolate" command with the "epolate" option.
war	Dummy variable: 0 = None 1 = Interstate, intrastate, or non-state war	• Wars in the COW dataset are defined as: "sustained combat, involving organized armed forces, resulting in a minimum of 1,000 battle-related fatalities… within a twelve month period" (Sarkees 2010:1)
relpol	$POL_i = 1 - \sum_{j=1}^{J} (\frac{0.5 - \pi_{ij}}{0.5})^2 \pi_{ij}$	• π_{ij} is the proportion of the total religious adherents in country *i* who are affiliated with religion *j*
relfre0	Dummy variable:	

	0 = Absent or moderate government restrictions on freedom of religion 1 = Severe and widespread government restrictions on freedom of religion	
relfre1	Dummy variable: 0 = Absent or severe and widespread government restrictions on freedom of religion 1 = Moderate government restrictions on freedom of religion	• For full description of coding scheme, see (Cingranelli, Richards, & Clay 2014a:31-39)
relfre2	Dummy variable: 0 = Moderate or severe and widespread government restrictions on freedom of religion 1 = Practically absent government restrictions on freedom of religion	
sumduract	Total number of years agency was engaged in a given sector since 1969	
dec50s	Dummy variables of fixed effects for calendar time: 0 = Observation does not occur in that decade. 1 = Observation occurs in that decade	
dec60s		
dec70s		
dec80s		
dec90s		
dec00s		

Appendix B: Categorization of 143 Agency Activities into 9 Sectors

Sector	*Activity Name*
1. Activism & Advocacy	Citizen Lobbies
	Justice & Related
	Supports Higher Education
	Trafficking/Slavery Issues
2. Education & Training	Apologetics
	Bible Correspondence Courses
	Bible Memorization
	Bible Reading
	Bible School Literature
	Bible Teaching
	Camping Programs
	Christian Family Life Education
	Correspondence Courses
	Education, Church/School
	Education, Extension
	Education, General Christian
	Education, Missionary (Certificate/Degree)
	Education, Theological
	Education, Theological By Extension
	Encouraging Bible Reading
	International Summer School
	Leadership Development
	Linguistics[45]
	Literacy[46]
	Short-Term Youth Training
	Summer Camps
	Teacher Training
	Teaching
	Training
	Training, Other

[45] Linguistics is a training activity associated with Bible translation and cross-cultural missionary training, hence its inclusion under *Education & Training*. Moreau (2010:51) classifies the activity as an "Evangelism & Discipleship" activity rather than "Education & Training." My decision to include it under my adapted *Education & Training* sector is based on the fundamentally educational/skill-based nature of Linguistics, even though it may be a form of training conducted in anticipation of the propagation of the Gospel.

[46] Like Linguistics, Literacy involves language training with the purpose of evangelism. Under the same logic, I also consider it to fall within the *Education & Training* sector of activities.

3. Evangelism[47]	Deaf, Blind Ministry Discipleship Evangelism Evangelism, Child Evangelism, Mass Evangelism, Personal & Small Group Evangelism, Saturation Evangelism, Student Evangelism, Youth Evangelism/Church Growth Workshops Overseas Handicapped Ministry Ministry To Servicemen Ministry To The Handicapped Postal Evangelism Prison Evangelism Sports Evangelism Sports Program Ministry Strategies For Evangelism Student Evangelism Supplies Ministerial Staff When Needed Urban Ministry Youth Ministry Programs
4. Fellowship & Enrichment	Disability Assistance Programs Drug Rehabilitation Member Care Psychological Counseling
5. Fund-Raising, Grant-Making, & Other	Business As Mission Fellowships Fund Raising Funds Transmission Other Scholarships
6. Mission-Related Support	Association Of Missions Aviation Services Christian Communication Church Construction Or Financing Church Establishing/Planting Church Extension Communications

[47] This sector includes several "Ministry" activities targeted at specific social groups like "Ministry to Servicemen", "Ministry to the Handicapped", "Sports Program Ministry", "Urban Ministry", and "Youth Ministry Programs". These activities were considered *Evangelism* rather than *Fellowship & Enrichment* activities specifically because of their ministry focus.

	Counseling Of Prospective Missionary Candidates
	Developing Ethnic Art Researchers[48]
	Evaluation Of Mission Efforts
	Furloughed Missionary Support[49]
	Information Service (Mission Related)[50]
	Internship Ministries[51]
	Lay Missionaries
	Mission Conferences
	Mission Strategy Development
	Missionary Newsletter Service
	Missionary Orientation & Training
	Mobilization For Overseas Mission
	Partnership Development
	Pastoral Support[52]
	Purchasing Services
	Recruiting
	Reference Board
	Research (Mission Related)
	Schools For Missionary Children
	Services For Other Agencies
	Serving Missionaries
	Serving Other Churches
	Short-Term Missionary Support Teams
	Short-Term Programs Coordination
	Support Of Missionaries
	Support Of National Church Or National Ministries
	Support Of National Workers
	Tentmaking & Related
	Training National Workers
	Training/Orientation, Missionary
	Transfers Material Goods To Missionaries
	Workshops For Nationals

[48] This entry only appears once in 1979 (12th edition) by an agency that is involved in "developing ethnic art researchers for mission strategy" as well as "missionary education, orientation and training" (Missions Advanced Research and Communication Center 1979:283). It is therefore considered to be an activity designed for the purpose of providing practical support for overseas missions.

[49] This activity is a combination of two activities: "Furlough Housing" and "Furloughed Missionary Support".

[50] This activity is a combination of two activities: "Information Coordination" and "Information Service".

[51] Only one agency indicated having this activity (in the 12th edition based on 1979 survey data). The agency's description in the catalog described "Recruitment" and "Internship Ministries" together, suggesting that both activities were about providing practical support for overseas missions by bolstering and expanding missionary numbers, hence this activity's inclusion under *Mission-Related Support*.

[52] Only one agency indicated having this activity in 1979 (12th edition). Comparing its 11th and 13th edition activities, "Pastoral Support" appears to have been substituted for "Support of National Workers", the latter of which is considered to be a *Mission-Related Support* activity. "Pastoral Support" was therefore classified under the *Mission-Related Support* sector as well.

7. Publishing & Resources	Bible Distribution Bible Publication Book Production, Writing And Publishing Braille Publications Literature Distribution Literature Production Scripture Booklet Distribution Translation Translation, Bible Translation, Other
8. Radio & Television	Audio Recording/Distribution Broadcasting, Radio and/or TV Cassette Ministry Recording Recording And Distribution Video/Film Production/Distribution
9. Relief & Development	Adoption Programs Agricultural Programs Aid and/or Relief Child Welfare Childcare/Orphanage Children At Risk Children's Programs Community Development Computer/Data Processing Services Development Of Human Resources Education In Health And Community Development Education, Medical And Nursing Education, Secular HIV/AIDS Industrial Training Management Consulting/Training Medical Supplies Medicine Medicine, Dental And/Or Public Health Refugee Resettlement Relief And/Or Rehabilitation Self-Help Projects Social Work Supplying Equipment Technical Assistance TESOL

Appendix C: Comparison of Data Years as Reference Points for MCA

Edition Year	*No. of Agencies*	*% Cumulative Inertia*[53]	*Breakdown of % Inertia by Axis*	*No. of Variables with Categories Providing Above-Average Contributions*[54]
1969	188	77.98	77.98	6 (11)
1972		88.46	88.46	6 (10)
1975		79.71	60.88+18.82	7 (14)
1979		55.56	37.04+18.52	6 (12)
1984		63.21	41.70+21.51	7 (12)
1988		79.11	52.67+26.44	7 (12)
1991		70.78	44.42+26.36	6 (11)
1996		61.54	61.54	6 (12)
1998		52.07	52.07	7 (10)
2001		62.03	44.44+17.59	6 (11)
2005		66.80	51.75+15.05	7 (13)
2008		48.28	28.97+19.31	7 (11)

[53] Only the cumulative percentages of adjusted principal inertias are presented (i.e., for all the axes/dimensions whose eigenvalues provided above-average contributions to the explained inertia).

[54] The figures in this column represent the number of variables as well as categories (in parentheses) that provide above-average contributions for at least one of the two axes that explained the largest percentage of inertia. The maximum number of variables with categories providing above-average contributions to their respective axis inertias is seven and the maximum number of categories possible is fourteen per axis (0 and 1 for each dummy variable) for a total of twenty-eight for two axes.

Appendix D: Comparison of MCA Coordinates for Different Time-Interval Models

Table D.1: Number of Observations for MCA using Different Time Intervals

Time Interval	*Number of Agencies*
1969-2008	188
1969-1975	340
1975-1988	381
1975-1998	281
1975-2008	238

Table D.2a: Comparison of 1975 Axis 1 Coordinates Across Different Time Intervals[55]

Category	*1969-2008*	*1969-1975*	*1975-1988*	*1975-1998*	*1975-2008*	*Min*	*Max*
Evangelism-	-0.184	-0.158	-0.167	-0.158	-0.172	-0.184	-0.158
Evangelism+	0.076	0.088	0.103	0.083	0.095	0.076	0.103
Eductrain-	-0.138	-0.113	-0.126	-0.103	-0.125	-0.138	-0.113
Publish-	-0.102	-0.104	-0.099	-0.096	-0.098	-0.101	-0.096
Publish+	0.113	0.117	0.103	0.107	0.109	0.103	0.117
RadioTV-	-0.081	-0.071	-0.068	-0.073	-0.085	-0.085	-0.068
RadioTV+	0.181	0.184	0.175	0.172	0.197	0.172	0.197

Table D.2b: Comparison of 1975 Axis 2 Coordinates across Different Time Intervals[56]

Category	*1969-2008*	*1969-1975*	*1975-1988*	*1975-1998*	*1975-2008*	*Min*	*Max*
Relief-	-0.059	-0.060	-0.069	-0.052	-0.048	-0.069	-0.048
Relief+	0.053	0.059	0.066	0.047	0.042	0.042	0.066
Eductrain-	-0.100	-0.078	-0.067	-0.091	-0.091	-0.100	-0.067
Eductrain+	0.042	0.039	0.042	0.048	0.046	0.039	0.048
Missions-	-0.151	-0.101	-0.112	-0.137	-0.136	-0.151	-0.101
Missions+	0.049	0.037	0.044	0.046	0.048	0.037	0.049
Fundother+	0.099	0.030	0.011	0.059	0.073	0.011	0.099

[55] For the purpose of comparison, the figures in this table are provided only for the categories that provided above-average contributions to the axis in the full MCA model with active variables derived from 1975 and supplemental categories included.

[56] See footnote above.

Appendix E: Wars in Top 5 International Ministry Countries, 1951-2007

Years	*Brazil*	*India*	*Japan*	*Mexico*	*Philippines*
1951	0	0	0	0	3
1952	0	0	0	0	3
1953	0	0	0	0	3
1954	0	0	0	0	1
1955	0	0	0	0	0
1956	0	0	0	0	0
1957	0	0	0	0	0
1958	0	0	0	0	0
1959	0	0	0	0	0
1960	0	0	0	0	0
1961	0	0	0	0	0
1962	0	2	0	0	0
1963	0	0	0	0	0
1964	0	0	0	0	0
1965	0	2	0	0	0
1966	0	0	0	0	2
1967	0	0	0	0	2
1968	0	0	0	0	2
1969	0	0	0	0	2
1970	0	1	0	0	2
1971	0	3	0	0	2
1972	0	0	0	0	3
1973	0	0	0	0	3
1974	0	0	0	0	1
1975	0	0	0	0	1
1976	0	0	0	0	1
1977	0	0	0	0	1
1978	0	0	0	0	1
1979	0	0	0	0	1
1980	0	0	0	0	1
1981	0	0	0	0	1
1982	0	0	0	0	1
1983	0	0	0	0	1
1984	0	1	0	0	1
1985	0	0	0	0	1
1986	0	0	0	0	1
1987	0	1	0	0	1
1988	0	1	0	0	1
1989	0	1	0	0	1
1990	0	1	0	0	1
1991	0	1	0	0	1
1992	0	1	0	0	1
1993	0	1	0	0	0
1994	0	1	0	0	0
1995	0	1	0	0	0
1996	0	1	0	0	0
1997	0	1	0	0	0
1998	0	1	0	0	0
1999	0	3	0	0	0
2000	0	1	0	0	1
2001	0	1	0	0	1
2002	0	1	0	0	0
2003	0	1	0	0	1
2004	0	1	0	0	0
2005	0	1	0	0	1
2006	0	0	0	0	1
2007	0	0	0	0	0

0 = No War; 1 = Intra-State War; 2 = Inter-State War; 3 = Intra-State and Inter-State War

Appendix F: Religious Freedom in Top 5 International Ministry Countries, 1981 to 2008

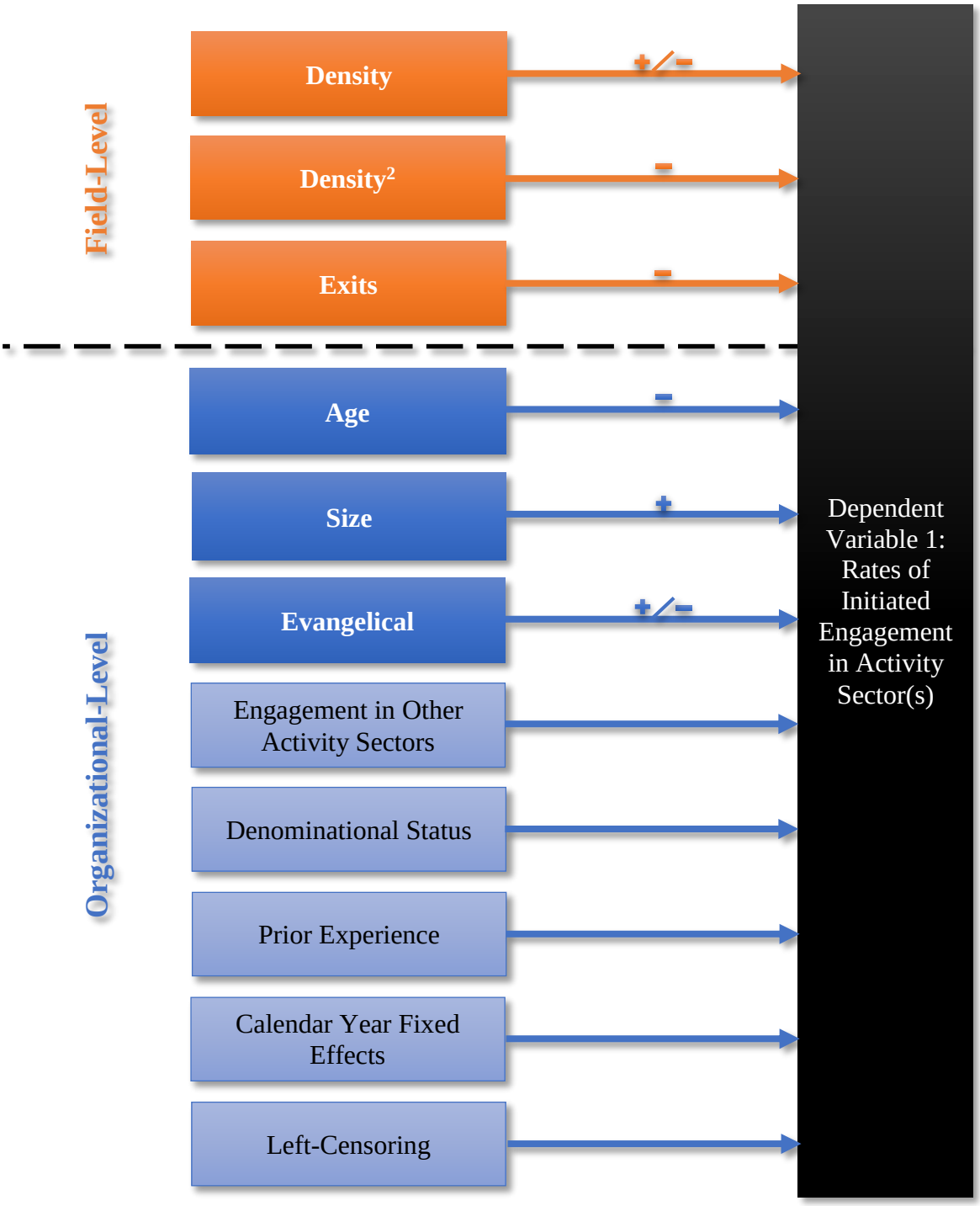
Year	*Brazil*	*India*	*Japan*	*Mexico*	*Philippines*
1981	2	2	2	1	1
1982	1	1	2	1	2
1983	2	2	2	1	2
1984	2	0	2	1	2
1985	2	1	2	1	2
1986	2	2	2	1	2
1987	2	2	2	1	2
1988	2	1	2	1	2
1989	2	0	2	1	2
1990	2	1	2	1	2
1991	2	2	2	1	2
1992	2	1	2	1	2
1993	2	0	2	1	2
1994	2	1	2	1	2
1995	2	1	2	0	2
1996	2	2	2	1	2
1997	2	2	2	0	2
1998	2	2	2	1	2
1999	2	2	2	1	2
2000	2	0	2	1	2
2001	2	0	2	1	2
2002	2	0	2	0	2
2003	2	0	2	0	2
2004	2	1	2	0	2
2005	2	0	2	0	2
2006	2	1	2	1	2
2007	2	1	2	1	1
2008	0	1	2	1	2

0 = Severe and Widespread Restrictions
1 = Moderate Restrictions
2 = Practically Absent Restrictions

Appendix G: Hypotheses and Variables

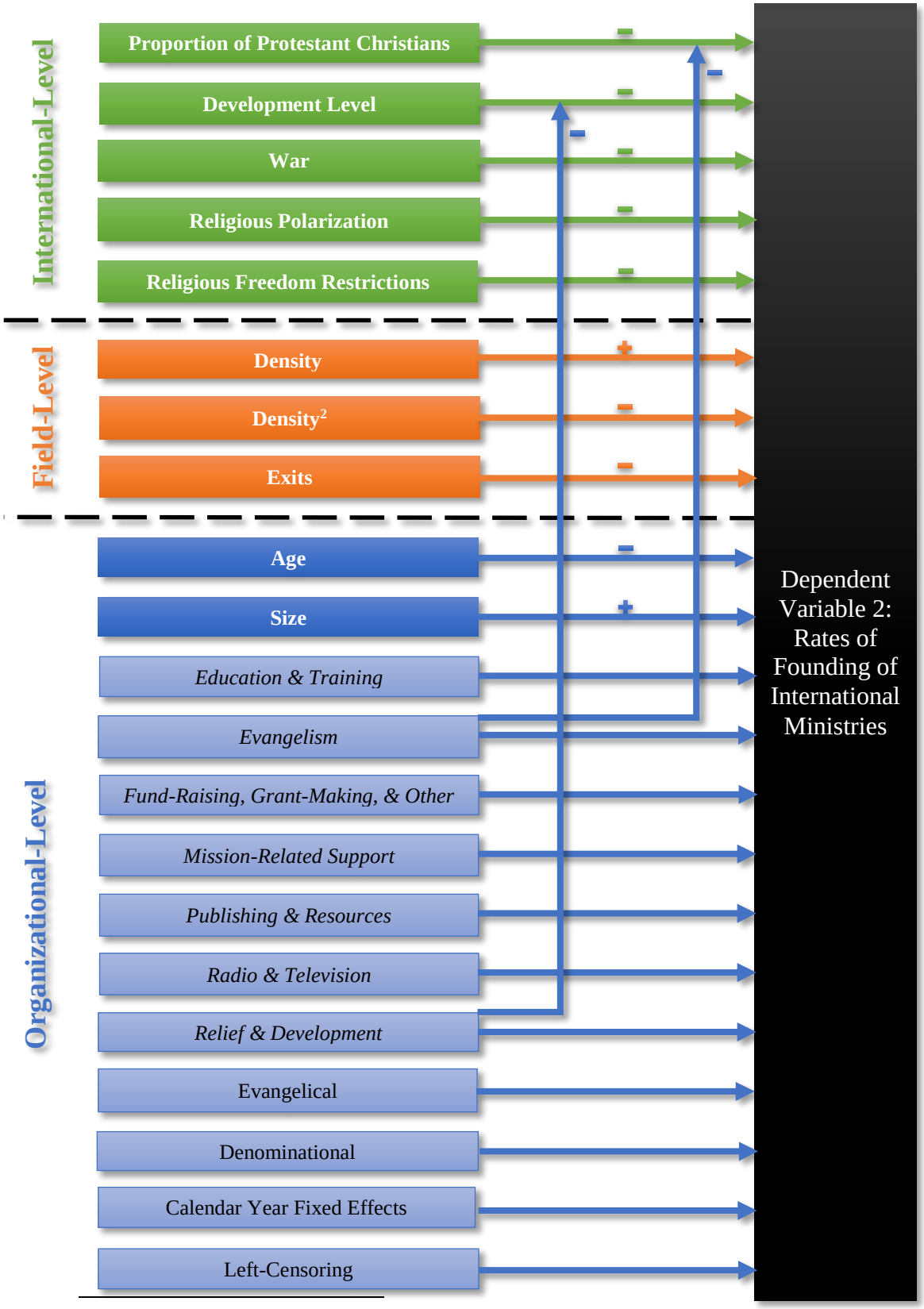
Hypothesis	*Independent Variable (s)*	*Dependent Variable*
$H_{1.1a}$	dens[*sector*]	r_{act}
$H_{1.1b}$	density	r_{ctry}
$H_{1.2a}$	dens[*sector*]^2	r_{act}
$H_{1.2b}$	density2	r_{ctry}
$H_{2.1a}$	exitact	r_{act}
$H_{2.1b}$	exitctry	r_{ctry}
$H_{3.1a}$	age	r_{act}
$H_{3.1b}$	age	r_{ctry}
$H_{3.2a}$	lnincome	r_{act}
$H_{3.2b}$	lnincome	r_{ctry}
H_{4}	evan	r_{act}
$H_{5.1}$	protexpt	r_{ctry}
$H_{5.2}$	protexpt; dEvangelism	r_{ctry}
$H_{5.3}$	HDI	r_{ctry}
$H_{5.4}$	HDI; dRelief	r_{ctry}
$H_{5.5}$	war	r_{ctry}
$H_{5.6}$	relpol	r_{ctry}
$H_{5.7}$	relfre0; relfre1; relfre2	r_{ctry}

Appendix H: Initiated Engagement in Activity Sector(s)[57] Causal Diagrams



[57] Control variables are indicated by their lighter colored boxes and black font.

Appendix I: Founding of New International Ministries[58] Causal Diagrams



[58] Control variables are indicated by their lighter colored boxes and black font.

Appendix J: Summary Statistics for Initiated Activity Sector Engagements

Table J.1: Summary Statistics for *Education & Training*

Variable	***Obs***	***Mean***	***Std. Dev.***	***Min***	***Median***	***Max***
age	2,522	38.239	30.840	2	29	192
lnincome	2,099	13.300	2.075	6.197	13.105	20.617
evan	2,474	0.878	0.327	0	-	1
densEductrain	2,522	396.193	64.361	281	397	523
exitact	2,522	47.454	16.266	34	46	92
dEvangelism	2,522	0.471	0.499	0	-	1
dFundother	2,522	0.148	0.355	0	-	1
dMissions	2,522	0.684	0.465	0	-	1
dPublish	2,522	0.368	0.482	0	-	1
dRadioTV	2,522	0.177	0.382	0	-	1
dRelief	2,522	0.426	0.495	0	-	1
denom	2,522	0.141	0.348	0	-	1
sumduract	2,522	3.741	6.404	0	0	36
cen70	2,522	0.662	0.473	0	-	1
year	2,522	1991.606	11.218	1972	1991	2008

Table J.2: Summary Statistics for *Evangelism*

Variable	***Obs***	***Mean***	***Std. Dev.***	***Min***	***Median***	***Max***
age	2,923	41.116	34.090	3	31	196
lnincome	2,450	13.489	2.096	6.197	13.305	19.666
evan	2,881	0.846	0.361	0	-	1
densEvangelism	2,923	355.676	42.556	271	358	437
exitact	2,923	49.025	16.111	15	48	81
dEductrain	2,923	0.549	0.498	0	-	1
dFundother	2,923	0.127	0.333	0	-	1
dMissions	2,923	0.689	0.463	0	-	1
dPublish	2,923	0.339	0.474	0	-	1
dRadioTV	2,923	0.149	0.356	0	-	1
dRelief	2,923	0.474	0.499	0	-	1
denom	2,923	0.198	0.398	0	-	1
sumduract	2,923	3.445	6.274	0	0	36
cen70	2,923	0.666	0.472	0	-	1
year	2,923	1991.968	11.521	1972	1996	2008

Table J.3: Summary Statistics for *Fund-Raising, Grant-Making, & Other*

Variable	***Obs***	***Mean***	***Std. Dev.***	***Min***	***Median***	***Max***
age	5,654	45.318	35.403	2	34	196
lnincome	4,950	13.681	2.060	6.197	13.555	19.666
evan	5,601	0.894	0.308	0	-	1
densFundother	5,654	75.015	37.125	34	60	169
exitact	5,654	23.759	13.998	0	26	59
dEductrain	5,654	0.631	0.483	0	-	1
dEvangelism	5,654	0.562	0.496	0	-	1
dMissions	5,654	0.743	0.437	0	-	1
dPublish	5,654	0.365	0.481	0	-	1
dRadioTV	5,654	0.174	0.379	0	-	1
dRelief	5,654	0.447	0.497	0	-	1
denom	5,654	0.224	0.417	0	-	1
sumduract	5,654	0.957	2.801	0	0	27
cen70	5,654	0.687	0.464	0	-	1
year	5,654	1992.561	11.200	1972	1996	2008

Table J.4: Summary Statistics for *Mission-Related Support*

Variable	***Obs***	***Mean***	***Std. Dev.***	***Min***	***Median***	***Max***
age	1,626	38.731	28.239	2	32	196
lnincome	1,392	13.429	2.270	6.222	13.209	20.617
evan	1,601	0.851	0.356	0	-	1
densMissions	1,626	486.044	73.982	339	486	618
exitact	1,626	43.073	10.347	21	47	55
dEductrain	1,626	0.536	0.499	0	-	1
dEvangelism	1,626	0.472	0.499	0	-	1
dFundother	1,626	0.129	0.335	0	-	1
dPublish	1,626	0.419	0.494	0	-	1
dRadioTV	1,626	0.233	0.423	0	-	1
dRelief	1,626	0.407	0.491	0	-	1
denom	1,626	0.118	0.323	0	-	1
sumduract	1,626	4.413	6.150	0	3	33
cen70	1,626	0.706	0.456	0	-	1
year	1,626	1990.986	11.096	1972	1991	2008

Table J.5: Summary Statistics for *Publishing & Resources*

Variable	***Obs***	***Mean***	***Std. Dev.***	***Min***	***Median***	***Max***
age	3,893	43.558	35.287	3	33	196
lnincome	3,355	13.707	2.050	6.197	13.531	20.617
evan	3,855	0.868	0.339	0	-	1
densPublish	3,893	226.056	28.401	188	224	280
exitact	3,893	47.443	10.974	32	49	65
dEductrain	3,893	0.614	0.487	0	-	1
dEvangelism	3,893	0.533	0.499	0	-	1
dFundother	3,893	0.122	0.327	0	-	1
dMissions	3,893	0.761	0.427	0	-	1
dRadioTV	3,893	0.127	0.333	0	-	1
dRelief	3,893	0.500	0.500	0	-	1
denom	3,893	0.218	0.413	0	-	1
sumduract	3,893	3.154	5.618	0	0	36
cen70	3,893	0.649	0.477	0	-	1
year	3,893	1993.600	10.832	1972	1996	2008

Table J.6: Summary Statistics for *Radio & Television*

Variable	***Obs***	***Mean***	***Std. Dev.***	***Min***	***Median***	***Max***
age	5,124	44.783	35.939	2	34	196
lnincome	4,482	13.616	2.044	6.197	13.481	20.617
evan	5,078	0.877	0.329	0	-	1
densRadioTV	5,124	103.581	17.679	86	97	142
exitact	5,124	26.319	11.642	9	25	49
dEductrain	5,124	0.610	0.488	0	-	1
dEvangelism	5,124	0.531	0.499	0	-	1
dFundother	5,124	0.117	0.321	0	-	1
dMissions	5,124	0.754	0.431	0	-	1
dPublish	5,124	0.327	0.469	0	-	1
dRelief	5,124	0.469	0.499	0	-	1
denom	5,124	0.234	0.424	0	-	1
sumduract	5,124	1.611	4.115	0	0	36
cen70	5,124	0.670	0.470	0	-	1
year	5,124	1993.005	10.921	1972	1996	2008

Table J.7: Summary Statistics for *Relief & Development*

Variable	***Obs***	***Mean***	***Std. Dev.***	***Min***	***Median***	***Max***
age	3,444	41.973	31.803	3	33	192
lnincome	2,908	13.260	1.975	6.197	13.124	19.368
evan	3,406	0.913	0.281	0	-	1
densRelief	3,444	294.366	54.943	230	286	421
exitact	3,444	46.224	13.299	22	50	66
dEductrain	3,444	0.595	0.491	0	-	1
dEvangelism	3,444	0.564	0.496	0	-	1
dFundother	3,444	0.104	0.305	0	-	1
dMissions	3,444	0.722	0.448	0	-	1
dPublish	3,444	0.425	0.494	0	-	1
dRadioTV	3,444	0.205	0.404	0	-	1
denom	3,444	0.184	0.387	0	-	1
sumduract	3,444	2.927	5.655	0	0	36
cen70	3,444	0.687	0.464	0	-	1
year	3,444	1992.440	10.784	1972	1996	2008

Appendix K: Correlation Tables for Initiated Activity Sector Engagements

Table K.1: Correlations for *Education & Training*

Eductrain (N=2,083)	*age*	*lincome*	*evan*	*densEd-uctrain*	*exitact*	*dEvang-elism*	*dFundo-ther*
age	1.000						
lnincome	0.176	1.000					
evan	-0.157	-0.039	1.000				
densEductrain	0.060	0.075	0.018	1.000			
exitact	-0.036	-0.018	0.018	-0.140	1.000		
dEvangelism	0.056	-0.052	0.161	-0.015	-0.039	1.000	
dFundother	0.010	-0.017	-0.070	0.014	-0.036	-0.088	1.000
dMissions	0.000	-0.037	0.065	0.096	-0.043	0.083	-0.002
dPublish	0.096	-0.114	0.059	-0.068	-0.013	0.072	-0.098
dRadioTV	-0.050	-0.041	0.045	-0.066	-0.026	0.086	-0.091
dRelief	-0.069	0.205	-0.057	0.075	-0.065	-0.085	-0.005
denom	0.358	-0.017	-0.185	-0.064	-0.017	0.022	0.014
sumduract	0.379	0.068	0.030	0.303	-0.042	0.080	-0.034
cen70	0.518	0.115	-0.046	-0.307	-0.052	0.027	0.039
year	0.050	0.072	0.023	0.878	0.032	-0.027	-0.027

Eductrain (N=2,083)	*dMiss-ions*	*dPubli-sh*	*dRadi-oTV*	*dRelief*	*denom*	*sumdu-ract*	*cen70*	*year*
age								
lnincome								
evan								
densEductrain								
exitact								
dEvangelism								
dFundother								
dMissions	1.000							
dPublish	-0.113	1.000						
dRadioTV	-0.084	0.107	1.000					
dRelief	0.037	-0.232	-0.165	1.000				
denom	0.103	0.011	-0.099	-0.014	1.000			
sumduract	0.073	0.017	-0.008	-0.050	0.197	1.000		
cen70	-0.103	0.099	0.057	-0.111	0.158	0.222	1.000	
year	0.108	-0.078	-0.072	0.056	-0.085	0.358	-0.376	1.000

Table K.2: Correlations for *Evangelism*

Evangelism (N=2,433)	*age*	*lincome*	*evan*	*densEv-angelism*	*exitact*	*dEduct-rain*	*dFundo-ther*
age	1.000						
lnincome	0.283	1.000					
evan	-0.236	-0.087	1.000				
densEvangelism	0.044	0.059	0.045	1.000			
exitact	-0.011	0.028	-0.006	0.382	1.000		
dEductrain	0.106	0.042	0.034	0.019	-0.012	1.000	
dFundother	-0.009	-0.017	-0.101	-0.027	-0.022	-0.113	1.000
dMissions	0.101	-0.002	0.092	0.014	-0.016	0.083	-0.029
dPublish	0.036	-0.055	0.125	-0.103	-0.080	0.022	-0.078
dRadioTV	-0.010	-0.013	0.081	-0.109	-0.072	0.044	-0.056
dRelief	0.099	0.229	-0.110	0.003	-0.008	0.034	-0.043
denom	0.494	0.094	-0.188	-0.105	-0.050	0.150	-0.049
sumduract	0.343	0.158	0.103	0.296	0.086	0.153	-0.048
cen70	0.507	0.199	-0.120	-0.278	-0.129	0.027	0.056
year	0.038	0.069	0.066	0.803	0.329	0.024	-0.073

Evangelism (N=2,433)	*dMissi-ons*	*dPubli-sh*	*dRadi-oTV*	*dRelief*	*denom*	*sumdu-ract*	*cen70*	*year*
age								
lnincome								
evan								
densEvangelism								
exitact								
dEductrain								
dFundother								
dMissions	1.000							
dPublish	-0.061	1.000						
dRadioTV	-0.005	0.152	1.000					
dRelief	0.024	-0.215	-0.113	1.000				
denom	0.143	0.016	-0.044	0.115	1.000			
sumduract	0.189	-0.020	0.030	0.028	0.104	1.000		
cen70	-0.045	0.103	0.054	0.022	0.242	0.209	1.000	
year	0.047	-0.107	-0.101	0.009	-0.147	0.337	-0.378	1.000

Table K.3: Correlations for *Fund-Raising, Grant-Making, & Other*

Fundother (N=4,928)	*age*	*lnincome*	*evan*	*densFu-ndother*	*exitact*	*dEduct-rain*	*dEvang-elism*
age	1.000						
lnincome	0.322	1.000					
evan	-0.204	-0.067	1.000				
densFundother	0.029	0.029	-0.007	1.000			
exitact	-0.008	-0.020	0.008	-0.122	1.000		
dEductrain	0.157	0.122	0.021	0.028	0.019	1.000	
dEvangelism	0.084	0.056	0.130	0.015	0.022	0.113	1.000
dMissions	0.137	0.056	0.054	0.005	-0.030	0.108	0.134
dPublish	0.009	-0.054	0.084	-0.023	0.058	-0.017	0.021
dRadioTV	-0.016	0.022	0.066	0.012	0.024	0.009	0.063
dRelief	0.098	0.209	-0.104	0.045	-0.016	0.030	-0.073
denom	0.518	0.156	-0.228	0.008	0.032	0.174	0.050
sumduract	0.098	0.039	-0.080	0.002	-0.060	-0.045	-0.064
cen70	0.533	0.212	-0.057	0.013	0.131	0.077	0.083
year	0.026	0.049	0.036	0.068	-0.278	-0.005	-0.057

Fundother (N=4,928)	*dMissi-ons*	*dPubli-sh*	*dRadi-oTV*	*dRelief*	*denom*	*sumdu-ract*	*cen70*	*year*
age								
lnincome								
evan								
densFundother								
exitact								
dEductrain								
dEvangelism								
dMissions	1.000							
dPublish	-0.073	1.000						
dRadioTV	-0.083	0.142	1.000					
dRelief	0.041	-0.168	-0.094	1.000				
denom	0.163	-0.020	-0.083	0.098	1.000			
sumduract	-0.009	-0.039	-0.031	0.074	0.019	1.000		
cen70	0.002	0.120	0.087	-0.012	0.278	0.086	1.000	
year	0.056	-0.163	-0.134	0.014	-0.131	0.175	-0.372	1.000

Table K.4: Correlations for *Mission-Related Support*

Missions (N=1,379)	*age*	*lnincome*	*evan*	*densMi-ssions*	*exitact*	*dEduct-rain*	*dEvang-elism*
age	1.000						
lnincome	0.246	1.000					
evan	-0.231	-0.057	1.000				
densMissions	0.021	0.107	0.047	1.000			
exitact	-0.009	-0.056	-0.023	-0.575	1.000		
dEductrain	0.011	-0.009	0.031	0.043	-0.049	1.000	
dEvangelism	0.010	-0.040	0.209	-0.077	0.033	0.079	1.000
dFundother	-0.009	-0.043	-0.110	-0.027	0.053	-0.017	-0.065
dPublish	0.062	-0.170	0.117	-0.089	0.064	-0.027	0.024
dRadioTV	-0.061	-0.018	0.075	-0.040	-0.006	0.022	0.154
dRelief	-0.016	0.246	-0.096	0.050	-0.059	0.024	-0.140
denom	0.251	0.070	-0.259	-0.166	0.084	0.107	-0.037
sumduract	0.254	0.141	0.007	0.374	-0.225	0.057	-0.041
cen70	0.489	0.111	-0.100	-0.381	0.271	-0.026	0.000
year	0.027	0.122	0.040	0.958	-0.577	0.037	-0.086

Missions (N=1,379)	*dFund-other*	*dPubli-sh*	*dRadi-oTV*	*dRelief*	*denom*	*sumdu-ract*	*cen70*	*year*
age								
lnincome								
evan								
densMissions								
exitact								
dEductrain								
dEvangelism								
dFundother	1.000							
dPublish	-0.120	1.000						
dRadioTV	-0.093	0.138	1.000					
dRelief	0.066	-0.364	-0.212	1.000				
denom	-0.026	-0.017	-0.074	0.087	1.000			
sumduract	0.101	-0.062	-0.077	0.099	-0.026	1.000		
cen70	0.079	0.119	0.012	-0.052	0.195	0.116	1.000	
year	-0.044	-0.104	-0.036	0.060	-0.175	0.376	-0.401	1.000

Table K.5: Correlations for *Publishing & Resources*

Publishing (N=3,340)	*age*	*lnincome*	*evan*	*densPu-blish*	*exitact*	*dEduct-rain*	*dEvang-elism*
age	1.000						
lnincome	0.327	1.000					
evan	-0.212	-0.086	1.000				
densPublish	-0.046	-0.083	-0.043	1.000			
exitact	-0.005	-0.040	-0.051	0.013	1.000		
dEductrain	0.181	0.080	0.003	-0.033	-0.001	1.000	
dEvangelism	0.082	0.042	0.169	-0.012	-0.007	0.118	1.000
dFundother	-0.042	-0.031	-0.083	0.010	0.042	-0.146	-0.108
dMissions	0.121	-0.019	0.087	-0.054	-0.049	0.070	0.124
dRadioTV	-0.043	-0.011	0.077	0.035	0.043	-0.016	0.064
dRelief	0.103	0.215	-0.141	-0.043	-0.009	-0.035	-0.106
denom	0.577	0.148	-0.235	0.060	0.063	0.169	0.067
sumduract	0.370	0.195	0.089	-0.155	-0.128	0.153	0.160
cen70	0.551	0.215	-0.081	0.236	0.171	0.058	0.056
year	0.060	0.098	0.078	-0.706	-0.429	0.046	0.008

Publishing (N=3,340)	*dFund-other*	*dMissi-ons*	*dRadi-oTV*	*dRelief*	*denom*	*sumdu-ract*	*cen70*	*year*
age								
lnincome								
evan								
densPublish								
exitact								
dEductrain								
dEvangelism								
dFundother	1.000							
dMissions	-0.072	1.000						
dRadioTV	-0.042	-0.062	1.000					
dRelief	-0.018	-0.074	-0.117	1.000				
denom	-0.058	0.137	-0.107	0.061	1.000			
sumduract	-0.077	0.126	0.062	-0.044	0.181	1.000		
cen70	0.035	-0.008	0.055	-0.006	0.301	0.265	1.000	
year	-0.068	0.077	-0.083	0.026	-0.085	0.245	-0.355	1.000

Table K.6: Correlations for *Radio & Television*

RadioTV (N=4,466)	*age*	*lnincome*	*evan*	*densRa-dioTV*	*exitact*	*dEduct-rain*	*dEvang-elism*
age	1.000						
lnincome	0.292	1.000					
evan	-0.197	-0.068	1.000				
densRadioTV	-0.033	-0.060	-0.063	1.000			
exitact	-0.013	-0.043	-0.058	0.401	1.000		
dEductrain	0.130	0.096	0.017	-0.023	-0.003	1.000	
dEvangelism	0.082	0.038	0.147	0.020	0.012	0.125	1.000
dFundother	-0.038	-0.038	-0.080	0.069	0.021	-0.143	-0.090
dMissions	0.106	0.052	0.073	-0.046	-0.060	0.099	0.157
dPublish	0.000	-0.089	0.085	0.101	0.075	-0.029	0.024
dRelief	0.069	0.217	-0.115	0.020	-0.005	0.022	-0.068
denom	0.519	0.137	-0.213	0.082	0.084	0.168	0.070
sumduract	0.268	0.125	0.096	-0.157	-0.124	0.099	0.113
cen70	0.545	0.193	-0.093	0.299	0.253	0.051	0.053
year	0.045	0.094	0.070	-0.800	-0.634	0.039	-0.019

RadioTV (N=4,466)	*dFund-other*	*dMissi-ons*	*dPubli-sh*	*dRelief*	*denom*	*sumdu-ract*	*cen70*	*year*
age								
lnincome								
evan								
densRadioTV								
exitact								
dEductrain								
dEvangelism								
dFundother	1.000							
dMissions	-0.045	1.000						
dPublish	-0.060	-0.057	1.000					
dRelief	0.001	0.004	-0.175	1.000				
denom	-0.044	0.157	-0.014	0.060	1.000			
sumduract	-0.067	0.129	0.035	-0.072	0.064	1.000		
cen70	0.017	-0.036	0.103	-0.026	0.286	0.205	1.000	
year	-0.047	0.087	-0.136	0.032	-0.106	0.172	-0.355	1.000

Table K.7: Correlations for *Relief & Development*

Relief (N=2,893)	*age*	*lnincome*	*evan*	*densRel-ief*	*exitact*	*dEduct-rain*	*dEvang-elism*
age	1.000						
lnincome	0.242	1.000					
evan	-0.083	0.075	1.000				
densRelief	0.087	0.071	0.023	1.000			
exitact	0.015	-0.032	-0.018	-0.240	1.000		
dEductrain	0.026	0.127	0.064	0.085	0.014	1.000	
dEvangelism	0.086	0.089	0.120	-0.005	0.030	0.081	1.000
dFundother	-0.016	-0.030	-0.080	-0.002	0.035	-0.144	-0.122
dMissions	0.085	0.102	0.072	0.089	-0.058	0.096	0.095
dPublish	0.057	0.003	0.004	-0.112	0.039	-0.064	-0.023
dRadioTV	-0.048	0.066	0.019	-0.046	-0.019	-0.006	0.039
denom	0.378	0.054	-0.134	-0.023	0.025	0.094	0.061
sumduract	0.383	0.174	0.017	0.155	-0.052	0.132	0.036
cen70	0.533	0.202	-0.039	-0.219	0.096	-0.025	0.072
year	0.098	0.065	0.050	0.703	-0.159	0.058	-0.018

Relief (N=2,893)	*dFund-other*	*dMissi-ons*	*dPubli-sh*	*dRadi-oTV*	*denom*	*sumdu-ract*	*cen70*	*year*
age								
lnincome								
evan								
densRelief								
exitact								
dEductrain								
dEvangelism								
dFundother	1.000							
dMissions	-0.012	1.000						
dPublish	-0.074	-0.187	1.000					
dRadioTV	-0.031	-0.149	0.108	1.000				
denom	-0.010	0.163	-0.021	-0.113	1.000			
sumduract	-0.041	0.165	-0.112	-0.080	0.266	1.000		
cen70	0.018	-0.036	0.120	0.059	0.188	0.181	1.000	
year	-0.077	0.105	-0.127	-0.109	-0.041	0.253	-0.357	1.000

Appendix L: Event History Models for Initiating Engagement in Activity Sectors

	Eductrain	*Evangelism*	*Fundother*	*Missions*	*Publish*	*RadioTV*	*Relief*
Organizational-Level							
Age							
0-15	-0.150 (0.494)	-0.289 (0.574)	-6.693*** (0.694)	0.979 (0.713)	-5.657*** (0.716)	-9.783*** (0.749)	-2.858*** (0.511)
16-30	0.086 (0.509)	-0.046 (0.587)	-6.406*** (0.679)	1.227 (0.719)	-5.765*** (0.701)	-9.185*** (0.736)	-2.896*** (0.528)
31-45	0.222 (0.548)	-0.010 (0.62)	-6.567*** (0.682)	1.177 (0.758)	-5.879*** (0.703)	-9.405*** (0.743)	-3.046*** (0.565)
46-60	0.186 (0.559)	0.123 (0.622)	-6.510*** (0.683)	0.939 (0.772)	-5.841*** (0.706)	-9.606*** (0.769)	-3.082*** (0.583)
61-75	0.132 (0.573)	0.113 (0.635)	-6.860*** (0.718)	1.276 (0.776)	-5.505*** (0.718)	-9.664*** (0.797)	-2.723*** (0.592)
76-90	0.247 (0.575)	0.167 (0.635)	-6.764*** (0.732)	1.499+ (0.767)	-5.596*** (0.737)	-9.240*** (0.796)	-3.024*** (0.608)
91-120	0.199 (0.583)	0.037 (0.647)	-6.847*** (0.717)	1.596* (0.785)	-5.889*** (0.741)	-9.541*** (0.798)	-3.255*** (0.622)
>120	0.231 (0.598)	0.002 (0.666)	-6.445*** (0.732)	1.733* (0.858)	-5.924*** (0.762)	-9.107*** (0.815)	-3.102*** (0.633)
Size	0.008 (0.021)	-0.003 (0.022)	-0.026 (0.029)	-0.030 (0.024)	-0.078** (0.028)	0.066+ (0.037)	0.046+ (0.026)
Evangelical	-0.006 (0.132)	0.527*** (0.147)	-0.365* (0.162)	0.284+ (0.162)	0.391* (0.197)	0.74* (0.323)	-0.021 (0.176)
Organizational Field-Level							
Density	-0.005*** (0.001)	-0.009*** (0.001)	0.075*** (0.012)	-0.006*** (0.001)	0.008*** (0.002)	0.031*** (0.004)	0.000 (0.001)
Density^2 / 1000	-	-	-0.280*** (0.052)	-	-	-	-
Exits	-0.021*** (0.003)	-0.008** (0.003)	-0.015*** (0.004)	-0.023*** (0.006)	0.006 (0.005)	-0.004 (0.007)	-0.027*** (0.004)
Controls							
Sector Engagement							
dEductrain	-	0.362*** (0.094)	-0.548*** (0.116)	0.223* (0.103)	0.158 (0.113)	0.292+ (0.154)	0.323** (0.107)
dEvangelism	0.219* (0.087)	-	-0.044 (0.117)	0.221* (0.103)	0.407*** (0.112)	0.287+ (0.146)	0.099 (0.099)
dFundother	-0.245+ (0.131)	-0.141 (0.144)	-	0.291* (0.140)	-0.140 (0.177)	0.080 (0.227)	0.469** (0.140)
dMissions	0.239* (0.097)	0.398*** (0.107)	0.102 (0.133)	-	0.183 (0.131)	-0.025 (0.170)	0.352** (0.129)
dPublish	0.045 (0.089)	0.070 (0.088)	-0.411** (0.13)	-0.002 (0.109)	-	0.581*** (0.138)	-0.062 (0.099)
dRadioTV	0.329** (0.103)	0.284** (0.102)	-0.181 (0.165)	0.013 (0.125)	0.563*** (0.124)	-	0.068 (0.123)
dRelief	0.219* (0.088)	0.132 (0.086)	0.126 (0.118)	0.266* (0.108)	0.053 (0.104)	-0.344* (0.143)	-
Denominational	0.263* (0.121)	0.222* (0.112)	-0.106 (0.165)	0.053 (0.160)	-0.028 (0.144)	-0.266 (0.196)	0.135 (0.126)
Prior Experience (years)	0.026*** (0.007)	0.035*** (0.007)	0.071*** (0.013)	0.028** (0.009)	0.036*** (0.009)	0.095*** (0.012)	0.049*** (0.007)

Appendix L: Event History Models for Initiating Engagement in Activity Sectors (continued)

	Eductrain	***Evangeli-sm***	***Fundoth-er***	***Missions***	***Publish***	***RadioTV***	***Relief***
Left-censored	-0.575*** (-0.140)	-0.430** (0.140)	-0.021 (0.190)	-0.458** (0.170)	0.157 (0.178)	-0.378 (0.241)	-0.324* (0.158)
No. of events	586	599	323	416	398	224	464
N	2396	2798	5683	1607	3852	5156	3342
χ2	3578.71	3949.33	4482.54	2470.38	4355.12	3570.22	4172.64
df	21	21	22	21	21	21	21

+ Statistically significant at the .1 level
* Statistically significant at the .05 level
** Statistically significant at the .01 level
*** Statistically significant at the .001
Standard errors in parentheses

Appendix M: Event History Models for Initiating Engagement in Activity Sectors (Single-Imputed Data)

	Eductrain	*Evangelism*	*Fundother*	*Missions*	*Publish*	*RadioTV*	*Relief*
Organizational-Level							
Age							
0-15	-0.272 (0.498)	0.065 (0.568)	-6.259*** (0.688)	1.207+ (0.712)	-5.316*** (0.716)	-9.646*** (0.746)	-3.255*** (0.509)
16-30	-0.264 (0.517)	0.206 (0.584)	-6.383*** (0.679)	1.224+ (0.723)	-5.496*** (0.702)	-9.212*** (0.737)	-3.492*** (0.527)
31-45	-0.221 (0.556)	0.116 (0.618)	-6.546*** (0.679)	1.114 (0.76)	-5.619*** (0.704)	-9.521*** (0.745)	-3.699*** (0.564)
46-60	-0.283 (0.567)	0.310 (0.619)	-6.525*** (0.682)	0.909 (0.773)	-5.791*** (0.706)	-9.745*** (0.771)	-3.698*** (0.581)
61-75	-0.505 (0.581)	0.312 (0.633)	-7.018*** (0.722)	1.188 (0.777)	-5.415*** (0.721)	-9.858*** (0.801)	-3.513*** (0.594)
76-90	-0.205 (0.581)	0.349 (0.634)	-6.792*** (0.732)	1.558* (0.767)	-5.345*** (0.737)	-9.226*** (0.79)	-3.674*** (0.602)
91-120	-0.212 (0.59)	0.271 (0.642)	-6.840*** (0.715)	1.374+ (0.793)	-5.717*** (0.74)	-9.747*** (0.806)	-3.918*** (0.62)
>120	-0.180 (0.605)	0.119 (0.664)	-6.543*** (0.734)	1.769* (0.852)	-5.843*** (0.764)	-9.173*** (0.814)	-3.787*** (0.637)
Size	0.016 (0.021)	0.009 (0.022)	-0.016 (0.029)	-0.027 (0.024)	-0.072* (0.028)	0.075* (0.037)	0.059* (0.026)
Evangelical	-0.025 (0.132)	0.584*** (0.148)	-0.383* (0.162)	0.265 (0.162)	0.403* (0.197)	0.761* (0.323)	-0.039 (0.176)
Organizational Field-Level							
Density	-0.005*** (0.001)	-0.010*** (0.001)	0.067*** (0.012)	-0.006*** (0.001)	0.007** (0.002)	0.029*** (0.004)	0.000 (0.001)
Density^2 / 1000	-	-	-0.237*** (0.052)	-	-	-	-
Exits	-0.021*** (0.003)	-0.011*** (0.003)	-0.016*** (0.004)	-0.028*** (0.006)	0.004 (0.005)	-0.005 (0.007)	-0.026*** (0.004)
Controls							
Sector Engagement							
dEductrain	-	0.419*** (0.094)	-0.566*** (0.116)	0.242* (0.103)	0.171 (0.112)	0.300+ (0.154)	0.351** (0.107)
dEvangelism	0.269** (0.087)	-	-0.022 (0.117)	0.276** (0.104)	0.433*** (0.112)	0.302* (0.147)	0.146 (0.099)
dFundother	-0.298* (0.131)	-0.189 (0.144)	-	0.288* (0.139)	-0.161 (0.176)	0.079 (0.227)	0.442** (0.140)
dMissions	0.265** (0.098)	0.449*** (0.107)	0.104 (0.133)	-	0.186 (0.131)	-0.004 (0.169)	0.377** (0.129)
dPublish	0.065 (0.089)	0.075 (0.088)	-0.423** (0.13)	0.008 (0.109)	-	0.600*** (0.138)	-0.058 (0.099)
dRadioTV	0.366*** (0.103)	0.341** (0.102)	-0.188 (0.165)	0.000 (0.125)	0.584*** (0.124)	-	0.049 (0.123)
dRelief	0.248** (0.088)	0.160+ (0.087)	0.110 (0.119)	0.330** (0.109)	0.053 (0.104)	-0.356* (0.143)	-
Denominational	0.376** (0.121)	0.265* (0.112)	-0.092 (0.165)	0.104 (0.158)	0.015 (0.144)	-0.265 (0.196)	0.149 (0.127)
Prior Experience (years)	0.011 (0.008)	0.024** (0.008)	0.055*** (0.014)	0.010 (0.010)	0.024* (0.010)	0.088*** (0.013)	0.040*** (0.008)

Appendix M: Event History Models for Initiating Engagement in Activity Sectors (Single-Imputed Data) (continued)

	Eductrain	*Evangeli-sm*	*Fundoth-er*	*Missions*	*Publish*	*RadioTv*	*Relief*
Left-censored	-0.350* (0.138)	-0.322* (0.138)	0.227 (0.188)	-0.248 (0.171)	0.311+ (0.176)	-0.203 (0.240)	-0.156 (0.156)
No. of events	586	599	323	416	398	224	464
N	2400	2813	5680	1608	3882	5179	3359
χ2	3472.87	3822.19	4451.11	2429.54	4394.39	3620.42	4183.55
df	21	21	22	21	21	21	21

+ Statistically significant at the .1 level
* Statistically significant at the .05 level
** Statistically significant at the .01 level
*** Statistically significant at the .001
Standard errors in parentheses

Appendix N: Event History Models for Initiating Engagement in *Relief & Development*

	1	*2*	*3*
Organizational-Level			
Age			
0-15	-3.878*** (0.245)	-2.155*** (0.330)	-2.851*** (0.511)
16-30	-3.861*** (0.245)	-2.110*** (0.332)	-2.889*** (0.528)
31-45	-4.103*** (0.254)	-2.328*** (0.341)	-3.038*** (0.565)
46-60	-4.081*** (0.268)	-2.336*** (0.348)	-3.071*** (0.583)
61-75	-3.806*** (0.280)	-2.018*** (0.361)	-2.711*** (0.592)
76-90	-3.913*** (0.310)	-2.164*** (0.382)	-3.007*** (0.608)
91-120	-3.715*** (0.308)	-1.949*** (0.382)	-3.238*** (0.622)
>120	-3.721*** (0.329)	-1.940*** (0.399)	-3.079*** (0.633)
Overseas Budget (natural log)	-	-	0.046+ (0.026)
Evangelical	-	-	-0.026 (0.176)
Organizational Field-Level			
Density	0.002** (0.001)	0.001 (0.001)	0.000 (0.001)
Exits	-	-0.030*** (0.003)	-0.027*** (0.004)
Controls			
Sector Engagement			
Education & Training	-	-	0.325** (0.107)
Evangelism	-	-	0.101 (0.099)
Fund-Raising, Grant-Making, & Other	-	-	0.469** (0.140)
Mission-Related Support	-	-	0.354** (0.129)
Publishing & Resources	-	-	-0.062 (0.099)
Radio & Television	-	-	0.066 (0.123)
Denominational	-	-	0.110 (0.127)
Prior Experience (years)	-	-	0.049*** (0.007)
Left-censored	-	-	-0.323* (0.158)
No. of events	505	505	464
N	3,984	3,984	3,342
$\chi 2$	5174.01	5026.98	4173.44
df	9	10	21

+ Statistically significant at the .1 level
* Statistically significant at the .05 level
** Statistically significant at the .01 level
*** Statistically significant at the .001
Standard errors in parentheses

Appendix O: Summary Statistics for Founding New International Ministries

Table O.1: Summary Statistics for *1952-2007*

Variable	***Obs***	***Mean***	***Std. Dev.***	***Min***	***Median***	***Max***
age	3,969,501	44.043	34.011	1	34	193
lnincome	3,745,041	13.474	1.901	6.289	13.366	19.927
density	3,969,501	22.699	29.074	0	12	233
exitctry	3,969,501	1.073	2.099	0	0	27
evan	3,894,299	0.869	0.337	0	-	1
denom	3,967,578	0.289	0.453	0	-	1
cen52	3,969,501	0.586	0.493	0	-	1
year	3,969,501	1982.313	14.966	1952	1984	2007

Table O.2: Summary Statistics for *1969-2007*

Variable	***Obs***	***Mean***	***Std. Dev.***	***Min***	***Median***	***Max***
age	3,069,091	43.913	34.257	1	34	193
lnincome	2,912,307	13.501	1.905	6.289	13.385	19.875
density	3,069,091	25.451	30.528	0	14	233
exitctry	3,069,091	1.140	2.267	0	0	22
evan	3,043,713	0.895	0.306	0	-	1
denom	3,067,168	0.256	0.436	0	-	1
cen69	3,069,091	0.726	0.446	0	-	1
year	3,069,091	1988.242	10.936	1969	1988	2007
dEductrain	3,020,905	0.669	0.471	0	-	1
dEvangelism	3,020,905	0.617	0.486	0	-	1
dFundother	3,020,905	0.101	0.301	0	-	1
dMissions	3,020,905	0.769	0.422	0	-	1
dPublish	3,020,905	0.375	0.484	0	-	1
dRadioTV	3,020,905	0.174	0.379	0	-	1
dRelief	3,020,905	0.479	0.500	0	-	1

Table O.3: Summary Statistics for *1982-2007*

Variable	***Obs***	***Mean***	***Std. Dev.***	***Min***	***Median***	***Max***
age	2,083,441	44.116	34.669	1	34	193
lnincome	2,005,326	13.524	1.886	6.289	13.412	19.875
density	2,083,441	27.669	31.632	0	16	233
exitctry	2,083,441	1.104	2.201	0	0	22
evan	2,077,903	0.909	0.288	0	-	1
denom	2,081,518	0.224	0.417	0	-	1
cen82	2,083,441	0.837	0.369	0	-	1
year	2,083,441	1994.215	7.325	1982	1994	2007
dEductrain	2,077,334	0.667	0.471	0	-	1
dEvangelism	2,077,334	0.612	0.487	0	-	1
dFundother	2,077,334	0.088	0.283	0	-	1
dMissions	2,077,334	0.783	0.412	0	-	1
dPublish	2,077,334	0.336	0.473	0	-	1
dRadioTV	2,077,334	0.139	0.346	0	-	1
dRelief	2,077,334	0.464	0.499	0	-	1
protexpt	1,807,394	14.096	21.092	0.008	3.890	95.294
HDI	1,689,713	0.600	0.175	0.032	0.629	0.938
war	2,035,691	0.102	0.302	0	-	1
relpol	1,807,394	0.525	0.278	0.009	0.549	0.988
relfre0	1,833,510	0.211	0.408	0	-	1
relfre1	1,833,510	0.239	0.427	0	-	1
relfre2	1,833,510	0.550	0.497	0	-	1

Appendix P: Correlation Tables for Founding New International Ministries (by Sample)

Table P.1: Correlations for *1952-2007*[59]

N=3,553,674	*age*	*lnincome*	*l.density*	*l.exitctry*	*evan*	*denom*	*cen52*
age	1.000						
lnincome	0.271	1.000					
l.density	-0.025	-0.040	1.000				
l.exitctry	-0.005	-0.014	0.281	1.000			
evan	-0.198	-0.087	0.042	0.013	1.000		
denom	0.496	0.136	-0.065	-0.020	-0.243	1.000	
cen52	0.592	0.182	-0.123	-0.038	-0.156	0.371	1.000
year	-0.006	0.049	0.234	0.075	0.157	-0.199	-0.436

Table P.2: Correlations for *1969-2007*[60]

N=2,761,965	*age*	*lnincome*	*l.density*	*l.exitctry*	*evan*	*denom*	*cen69*	*year*
age	1.000							
lnincome	0.264	1.000						
l.density	-0.029	-0.054	1.000					
l.exitctry	-0.007	-0.018	0.270	1.000				
evan	-0.197	-0.080	0.015	0.002	1.000			
denom	0.533	0.145	-0.042	-0.010	-0.240	1.000		
cen69	0.505	0.158	-0.077	-0.011	-0.079	0.287	1.000	
year	0.000	0.036	0.138	0.021	0.078	-0.141	-0.394	1.000
dEductrain	0.149	0.125	-0.010	-0.005	-0.008	0.150	0.087	-0.009
dEvangelism	0.068	0.012	-0.005	-0.006	0.142	0.009	0.052	-0.012
dFundother	-0.059	-0.073	-0.006	-0.004	-0.090	-0.020	-0.010	-0.055
dMissions	0.160	0.063	-0.001	-0.007	0.047	0.164	0.013	0.074
dPublish	-0.015	-0.062	-0.020	-0.003	0.100	-0.005	0.076	-0.156
dRadioTV	0.005	0.065	-0.023	-0.013	0.096	-0.087	0.116	-0.150
dRelief	0.106	0.212	-0.011	-0.008	-0.132	0.081	-0.006	0.003

N=2,761,965	*dEductrain*	*dEvangeli-sm*	*dFundoth-er*	*dMissions*	*dPublish*	*dRadioTV*	*dRelief*
age							
lnincome							
l.density							
l.exitctry							
evan							
denom							
cen69							
year							
dEductrain	1.000						
dEvangelism	0.075	1.000					
dFundother	-0.139	-0.080	1.000				
dMissions	0.095	0.123	-0.027	1.000			
dPublish	0.013	0.052	-0.055	-0.021	1.000		
dRadioTV	0.013	0.053	-0.049	-0.064	0.174	1.000	
dRelief	0.023	-0.106	-0.005	0.001	-0.149	-0.094	1.000

[59] Variables with the prefix "l." indicate a one-year lag.
[60] See previous footnote.

Table P.3: Correlations for *1982-2007*[61]

N= 1,349,376	*age*	*lnincome*	*l.density*	*l.exitctry*	*evan*	*denom*	*cen69*
age	1.000						
lnincome	0.236	1.000					
l.density	-0.032	-0.065	1.000				
l.exitctry	-0.006	-0.025	0.261	1.000			
evan	-0.183	-0.057	0.002	-0.009	1.000		
denom	0.555	0.119	-0.026	0.007	-0.252	1.000	
cen69	0.397	0.144	-0.024	0.033	-0.065	0.163	1.000
year	0.003	0.054	0.011	-0.143	0.052	-0.093	-0.276
dEductrain	0.154	0.105	-0.009	-0.003	-0.015	0.149	0.033
dEvangelism	0.062	0.006	-0.004	-0.004	0.120	0.013	0.010
dFundother	-0.052	-0.054	0.002	0.006	-0.057	-0.004	-0.026
dMissions	0.152	0.036	-0.008	-0.015	0.040	0.159	-0.033
dPublish	-0.019	-0.089	0.006	0.014	0.074	-0.012	0.084
dRadioTV	0.009	0.035	-0.002	0.006	0.078	-0.114	0.111
dRelief	0.057	0.213	-0.010	-0.008	-0.118	0.040	-0.057
l.protexpt	0.002	0.007	0.022	0.024	0.003	0.000	-0.003
l.HDI	0.002	0.009	0.026	-0.019	0.006	-0.016	-0.059
war	-0.008	-0.016	0.112	0.055	-0.004	0.006	0.025
relpol	-0.005	-0.001	0.105	0.041	0.005	-0.009	-0.014
l.relfre0	0.003	0.004	-0.118	-0.042	-0.002	0.002	0.005
l.relfre1	0.001	0.000	0.018	-0.013	-0.001	-0.002	-0.004
l.relfre2	-0.003	-0.003	0.081	0.046	0.002	0.000	0.000

N= 1,349,376	*year*	*dEductrain*	*dEvangeli-sm*	*dFundoth-er*	*dPublish*	*dRadi-oTV*	*dRelief*
age							
lnincome							
l.density							
l.exitctry							
evan							
denom							
cen69							
year	1.000						
dEductrain	0.013	1.000					
dEvangelism	0.003	0.050	1.000				
dFundother	-0.007	-0.149	-0.065	1.000			
dMissions	0.091	0.081	0.116	-0.048			
dPublish	-0.095	-0.027	0.014	-0.064	1.000		
dRadioTV	-0.047	-0.033	0.022	-0.059	0.123	1.000	
dRelief	0.100	-0.010	-0.127	0.001	-0.210	-0.132	1.000
l.protexpt	0.001	0.001	-0.001	0.001	-0.001	-0.001	0.004
l.HDI	0.203	-0.003	-0.011	0.003	-0.023	-0.019	0.028
war	-0.101	-0.003	0.002	-0.005	0.013	0.006	-0.018
relpol	0.046	-0.002	0.000	-0.001	-0.006	-0.002	0.004
l.relfre0	0.002	0.004	0.002	0.002	-0.001	0.001	0.002
l.relfre1	0.017	0.002	-0.001	0.003	-0.002	0.001	0.003
l.relfre2	-0.016	-0.006	-0.001	-0.004	0.002	-0.001	-0.004

[61] See previous footnote.

N=1,349,376	*l.protexpt*	*l.HDI*	*war*	*relpol*	*l.relfre0*	*l.relfre1*	*l.relfre2*
age							
lnincome							
l.density							
l.exitctry							
evan							
denom							
cen69							
year							
dEductrain							
dEvangelism							
dFundother							
dMissions							
dPublish							
dRadioTV							
dRelief							
l.protexpt	1.000						
l.HDI	0.156	1.000					
war	-0.059	-0.206	1.000				
relpol	0.054	-0.019	0.008	1.000			
l.relfre0	-0.245	-0.080	0.094	-0.117	1.000		
l.relfre1	-0.142	0.007	0.008	-0.028	-0.306	1.000	
l.relfre2	0.325	0.060	-0.084	0.121	-0.554	-0.623	1.000

Appendix Q: Event History Models for Founding New International Ministries

	1982-2007 *(1)*	*1982-2007* *(2)*	*1982-2007* *(3)*	*1952-2007* *(4)*	*1969-2007* *(5)*
Organizational-Level					
Age					
0-15	-13.972*** (0.174)	-14.955*** (0.187)	-14.844*** (0.224)	-14.185*** (0.221)	-14.998*** (0.175)
16-30	-14.135*** (0.182)	-15.111*** (0.194)	-15.003*** (0.231)	-14.334*** (0.223)	-15.072*** (0.178)
31-45	-14.303*** (0.186)	-15.288*** (0.198)	-15.178*** (0.235)	-14.570*** (0.226)	-15.321*** (0.186)
46-60	-14.179*** (0.189)	-15.240*** (0.202)	-15.139*** (0.239)	-14.627*** (0.229)	-15.313*** (0.190)
61-75	-14.290*** (0.193)	-15.357*** (0.207)	-15.285*** (0.245)	-14.804*** (0.230)	-15.398*** (0.192)
76-90	-14.368*** (0.193)	-15.439*** (0.207)	-15.341*** (0.244)	-14.900*** (0.232)	-15.612*** (0.193)
91-120	-14.432*** (0.193)	-15.505*** (0.207)	-15.368*** (0.245)	-14.817*** (0.232)	-15.492*** (0.194)
>120	-14.363*** (0.198)	-15.456*** (0.213)	-15.246*** (0.249)	-14.522*** (0.233)	-15.397*** (0.197)
Size	0.476*** (0.008)	0.522*** (0.008)	0.509*** (0.009)	0.473*** (0.006)	0.524*** (0.007)
Organizational Field-Level					
Density (lagged)	0.035*** (0.001)	0.036*** (0.001)	0.033*** (0.001)	0.044*** (0.001)	0.040*** (0.001)
Density2 (lagged) / 1000	-0.118*** (0.005)	-0.118*** (0.005)	-0.106*** (0.006)	-0.165*** (0.005)	-0.145*** (0.005)
Exits (lagged)	-0.002 (0.009)	-0.002 (0.009)	0.004 (0.009)	-0.008 (0.008)	-0.009 (0.008)
International-Level					
% Protestant (lagged)	-	-	-0.002 (0.001)	-	-
HDI (lagged)	-	-	0.337* (0.133)	-	-
War	-	-	0.131** (0.044)	-	-
Religious Polarization	-	-	0.240*** (0.062)	-	-
Religious Freedom (lagged) (Excluded: No Restrictions)					
Severe Restrictions	-	-	0.075+ (0.043)	-	-
Moderate Restrictions	-	-	0.072+ (0.037)	-	-
Controls					
Evangelical	0.051 (0.048)	-0.092+ (0.050)	-0.101+ (0.054)	0.168*** (0.033)	0.034 (0.041)
Denominational	0.318*** (0.038)	0.221*** (0.039)	0.213*** (0.043)	0.173*** (0.027)	0.218*** (0.032)
Left-Censored	0.043 (0.062)	0.082 (0.062)	0.083 (0.067)	0.252*** (0.036)	0.025 (0.047)

Appendix Q: Event History Models for Founding New International Ministries (continued)

	1982-2007 (1)	*1982-2007 (2)*	*1982-2007 (3)*	*1952-2007 (4)*	*1969-2007 (5)*
Sector Engagement					
Education & Training	-	0.104** (0.034)	0.121** (0.037)	-	0.009 (0.028)
Evangelism	-	0.187*** (0.031)	0.218*** (0.044)	-	0.152*** (0.027)
Fund-Raising, Grant-Making, & Other	-	0.220*** (0.054)	0.246*** (0.059)	-	0.229*** (0.042)
Mission-Related Support	-	0.483*** (0.042)	0.466*** (0.046)	-	0.390*** (0.034)
Publishing & Resources	-	0.099** (0.031)	0.092** (0.034)	-	0.033 (0.026)
Radio & Television	-	-0.093* (0.043)	-0.078+ (0.047)	-	-0.128*** (0.034)
Relief & Development	-	-0.299*** (0.031)	0.660*** (0.111)	-	-0.286*** (0.026)
Interactions					
Evangelism x % Protestant (lagged)	-	-	-0.004* (0.002)	-	-
Relief & Development x HDI (lagged)	-	-	-1.636*** (0.182)	-	-
No. of events	5,023	5,009	4,174	8,911	6,972
No. of observations	1,913,212	1,909,269	1,338,926	3,496,049	2,731,174
Wald $\chi 2$	142838.07	140614.09	111570.33	252023.10	195982.52
df	40	47	55	70	60

+ Statistically significant at the .1 level
* Statistically significant at the .05 level
** Statistically significant at the .01 level
*** Statistically significant at the .001
Dummy variables for calendar year not shown in the table
Standard errors in parentheses

Appendix R: Event History Models for Founding New International Ministries with Decade Fixed Effects

	4[62]	*4.1*	*4.2*
Organizational-Level			
Age			
0-15	-14.185***(0.221)	-13.245***(0.104)	-13.431***(0.121)
16-30	-14.334***(0.223)	-13.401***(0.107)	-13.587***(0.124)
31-45	-14.570***(0.226)	-13.645***(0.114)	-13.838***(0.130)
46-60	-14.627***(0.229)	-13.678***(0.119)	-13.858***(0.134)
61-75	-14.804***(0.230)	-13.865***(0.120)	-14.054***(0.136)
76-90	-14.900***(0.232)	-13.972***(0.125)	-14.154***(0.139)
91-120	-14.817***(0.232)	-13.873***(0.124)	-14.053***(0.138)
>120	-14.522***(0.233)	-13.581***(0.126)	-13.765***(0.141)
Size	0.473***(0.006)	0.473***(0.006)	0.473***(0.006)
Organizational Field-Level			
Density (lagged)	0.044***(0.001)	0.045***(0.001)	0.045***(0.001)
Density2 (lagged) / 1000	-0.165***(0.005)	-0.167***(0.005)	-0.167***(0.005)
Exits (lagged)	-0.008(0.008)	-0.048***(0.005)	-0.048***(0.005)
Controls			
Evangelical	0.168***(0.033)	0.169***(0.033)	0.423***(0.092)
Denominational	0.173***(0.027)	0.169***(0.027)	0.169***(0.027)
Left-Censored	0.252***(0.036)	0.235***(0.036)	0.228***(0.036)
Decade Fixed Effects (Excluded: 1950s)			
1960s	-	-0.386***(0.051)	-0.213*(0.098)
1970s	-	-0.439***(0.049)	-0.347**(0.100)
1980s	-	-0.551***(0.050)	-0.129(0.097)
1990s	-	-0.530***(0.051)	-0.583***(0.112)
2000s	-	-0.819***(0.056)	-0.427***(0.129)
Interactions			
Evangelical x 1960s	-	-	-0.246*(0.114)
Evangelical x 1970s	-	-	-0.152(0.114)
Evangelical x 1980s	-	-	-0.541***(0.110)
Evangelical x 1990s	-	-	-0.004(0.122)
Evangelical x 2000s	-	-	-0.494***(0.129)
No. of events	8,911	8,911	8,911
N	3,496,049	3,496,049	3,496,049
$\chi 2$	252023.10	260961.27	260773.57
df	70	20	25

+ Statistically significant at the .1 level
* Statistically significant at the .05 level
** Statistically significant at the .01 level
*** Statistically significant at the .001
Standard errors in parentheses

[62] Dummy variables for calendar year not shown for model 4.