



This material has been provided by Asbury Theological Seminary in good faith of following ethical procedures in its production and end use.

The Copyright law of the united States (title 17, United States code) governs the making of photocopies or other reproductions of copyright material. Under certain condition specified in the law, libraries and archives are authorized to finish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be *“used for any purpose other than private study, scholarship, or research.”* If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of “fair use,” that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

**By using this material, you are consenting to abide by this copyright policy. Any duplication, reproduction, or modification of this material without express written consent from Asbury Theological Seminary and/or the original publisher is prohibited.**

### **Contact**

B.L. Fisher Library  
Asbury Theological Seminary  
204 N. Lexington Ave.  
Wilmore, KY 40390

**B.L. Fisher Library’s Digital Content**  
[place.asburyseminary.edu](http://place.asburyseminary.edu)



**Asbury Theological Seminary**  
205 North Lexington Avenue  
Wilmore, Kentucky 40390

800.2ASBURY  
[asburyseminary.edu](http://asburyseminary.edu)



“Along the Way to the Mission Field:  
Factors Affecting Persistency of Missionary Recruits”

ABSTRACT

The goal of the study is to discern the factors affecting persistency among missionary recruits. The term *persistency* is used in this case as the continued progress of the missionary recruit toward deployment to career missionary service. If missionary recruits are unduly delayed in reaching the field or never reach the field, there is frustration of purpose on various levels. The numbers of career missionaries are failing to keep pace with the population growth rates and the numbers of those who commit to full-time cross-cultural missionary service at conferences like Urbana. The author is puzzled as to the lack of persistency among North American missionary recruits.

The investigation is framed by the following questions:

1. What is the nature and status of pre-field recruitment and candidate development services among select mission agencies in North America?
2. What are the factors that negatively and positively affect persistency among North American missionary recruits?
3. Suspecting motivation to be relevant to these factors, what insight can selected motivation theories provide by way of explanation for the elemental and measurement issues related to the stated persistency problem?

Semi-structured interviews with administrative personnel from seven Wesleyan-Arminian mission agencies (four denominational and three non-denominational) serve to determine trends in recruitment and candidate development programs.

A critical incident survey conducted on-line with recruits and recently deployed missionaries elicits stories from which categories of factors and events are derived using grounded theory practices of content analysis. Numerous graphs portray the results of this analysis.

Using Frederick Herzberg's two-factor (Motivation-Hygiene) theory as the theoretical framework and elements of *missio Dei* theology and the Wesleyan quadrilateral as the theological framework, the author interprets the data relating to issues of divine calling, preparation and progression toward deployment as career missionaries. Missiological implications are drawn from the resultant analysis and an evaluation of the research project is provided for those doing further study in the area of missionary recruitment and development.

ASBURY THEOLOGICAL SEMINARY  
E. Stanley Jones School of World Mission and Evangelism

Doctor of Missiology  
Dissertation Approval Sheet

This dissertation entitled

ALONG THE WAY TO THE MISSION FIELD:  
FACTORS AFFECTING PERSISTENCY OF  
MISSIONARY RECRUITS

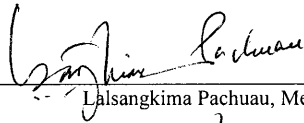
written by

David L. Sherwood

and submitted in partial fulfillment of the  
requirements for the degree of

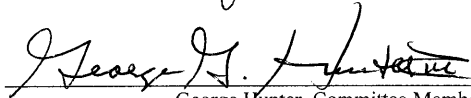
DOCTOR OF MISSIOLOGY

has been read and approved by the undersigned members of the faculty of  
Asbury Theological Seminary



---

Lalsangkima Pachuau, Mentor



---

George Hunter, Committee Member



---

Chris Kiesling, Committee Member

ALONG THE WAY TO THE MISSION FIELD:  
FACTORS AFFECTING PERSISTENCY OF  
MISSIONARY RECRUITS

A Dissertation  
presented to the Faculty of  
The E. Stanley Jones School of World Mission and Evangelism  
at Asbury Theological Seminary

In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Missiology

by  
David L. Sherwood  
November 2009

© 2009

David L. Sherwood

ALL RIGHTS RESERVED

## CONTENTS

LIST OF TABLES . . . . .	v
--------------------------	---

LIST OF APPENDICES . . . . .	viii
------------------------------	------

### Chapter

1. A Problem of Persistency . . . . .	1
Overview of the Chapter . . . . .	1
Background of the Study . . . . .	1
Statement of the Problem . . . . .	3
Research Claims and Questions . . . . .	4
Missional Significance of the Study . . . . .	6
Key Features of Research Design . . . . .	8
Delimitations of the Study . . . . .	11
Limitations of the Study . . . . .	13
Definitions of the Study . . . . .	13
Ethical Consideration . . . . .	16
Organization of the Study. . . . .	16
Summary of the Chapter . . . . .	17
2. Literature Review . . . . .	18
Overview of the Chapter . . . . .	18
Research Questions Restated . . . . .	18
Nature and Status of Pre-Field Service . . . . .	18
Factors Affecting Missionary Recruit Persistence . . . . .	25
Insights from Motivational Theories . . . . .	29



Summary of the Chapter . . . . .	34
3. Theoretical and Theological Framework . . . . .	35
Overview of the Chapter . . . . .	35
Research Questions Restated . . . . .	35
Theoretical Framework . . . . .	35
Theological Framework . . . . .	39
Summary of the Chapter . . . . .	47
4. Data Collection and Analysis . . . . .	48
Overview of the Chapter . . . . .	48
Research Questions Restated . . . . .	48
Data Collection Plan . . . . .	48
Analytic/Interpretive Framework . . . . .	50
Results of Data Collection . . . . .	51
Analysis . . . . .	51
Evaluation of the Fieldwork . . . . .	52
Summary of the Chapter . . . . .	52
5. Data Analysis and Conclusions . . . . .	53
Overview of the Chapter . . . . .	53
Research Questions Restated . . . . .	53
Project Data Analysis . . . . .	53
Project Reports . . . . .	92
Project Evaluation, Recommendations and Conclusion . . . . .	102
Summary of the Chapter . . . . .	108

## TABLES

Table	Page
1. Comparison of Motivation Theories . . . . .	33
2. Herzberg’s Motivators and Hygiene Factors . . . . .	37
3. Global Partners – Appointments to Field Arrivals . . . . .	57
4. Mission Agency Affiliation . . . . .	58
5. Decision for Missionary Service . . . . .	59
6. Age of Calling . . . . .	60
7. Age of Calling Recognition by Local Church . . . . .	60
8. Age of First Contact with Mission Agency . . . . .	61
9. Influencers on Decision for Missionary Service . . . . .	62
10. Family Attitudes Toward Calling . . . . .	63
11. Affects of Spiritual Gifts on Decision for Missionary Service . . . . .	64
12. Spiritual Practices Useful in Preparation for Missionary Service . . . . .	65
13. How Spiritual Practices Affected Preparation for Missionary Service . . . . .	66
14. Formal Training Toward Missionary Service . . . . .	67
15. Financial Support for Missionary Training . . . . .	68
16. Expectations for Repayment of Support for Missionary Training . . . . .	69
17. Affect of Short-Term Missions on Pursuit of Missionary Service . . . . .	70
18. Effects of Personal Finances on Pursuit of Missionary Service . . . . .	70
19. How Ministry Experience Helped Prepare for Missionary Service . . . . .	71
20. How Ministry Experience Hindered Preparation for Missionary Service . . . . .	72
21. Satisfying/Encouraging Events and Factors Affecting Persistency (%) . . . . .	73

22.	Satisfying/Encouraging Events and Factors (Weighted) (%) . . . . .	74
23.	Satisfying/Encouraging Events and Factors (Frequency/Weighted, Bar Graph)	75
24.	Satisfying/Encouraging Events and Factors Among Recruits	76
25.	Satisfying/Encouraging Events and Factors Among New Missionaries . . . . .	76
26.	Satisfying/Encouraging Events and Factors Among <31 Age Bracket . . . . .	77
27.	Satisfying/Encouraging Events and Factors Among 31-45 Age Bracket	78
28.	Satisfying/Encouraging Events and Factors Among 46-60 Age Bracket . . . . .	78
29.	Satisfying/Encouraging Events and Factors Among >60 Age Bracket . . . . .	79
30.	Satisfying/Encouraging Events and Factors Among Single Respondents . . . . .	80
31.	Satisfying/Encouraging Events and Factors Among Married Respondents . . . . .	80
32.	Satisfying/Encouraging Events and Factors Among Divorced Respondents . . . . .	81
33.	Satisfying/Encouraging Events and Factors Among Male Respondents . . . . .	82
34.	Satisfying/Encouraging Events and Factors Among Female Respondents . . . . .	82
35.	Dissatisfying/Discouraging Events and Factors Affecting Persistency (%) . . . . .	83
36.	Dissatisfying/Discouraging Events and Factors (Weighted) (%) . . . . .	84
37.	Dissatisfying/Discouraging Events and Factors (Frequency/Weighted, Bar Graph)	85
38.	Dissatisfying/Discouraging Events and Factors Among Recruits . . . . .	86
39.	Dissatisfying/Discouraging Events and Factors Among New Missionaries	86
40.	Dissatisfying/Discouraging Events and Factors Among <31 Age Bracket . . . . .	87
41.	Dissatisfying/Discouraging Events and Factors Among 31-45 Age Bracket . . . . .	87
42.	Dissatisfying/Discouraging Events and Factors Among 46-60 Age Bracket	88
43.	Dissatisfying/Discouraging Events and Factors Among >60 Age Bracket	88
44.	Dissatisfying/Discouraging Events and Factors Among Single Respondents . . . . .	89

45.	Dissatisfying/Discouraging Events and Factors Among Married Respondents . . .	89
46.	Dissatisfying/Discouraging Events and Factors Among Divorced Respondents . .	90
47.	Dissatisfying/Discouraging Events and Factors Among Male Respondents . . .	91
48.	Dissatisfying/Discouraging Events and Factors Among Female Respondents . . .	91
49.	Events and Factors Affecting Persistency of Missionary Recruits (Satisfying/ Encouraging and Dissatisfying/Discouraging, Frequency/Weighted, Bar Graph)	96
50.	Herzberg's Motivators and Hygiene Factors . . . . .	99

## APPENDICES

Appendix	Page
1. Dissertation Matrix (1.1)	109
2. Agency Participation Form Letter (1.2)	110
3. Nature of Study Disclosure and Informed Consent Form (Agency Personnel) (1.3)	111
4. Nature of Study Disclosure and Informed Consent Form (e-Survey Participants) (1.4)	113
5. Mission Agency Personnel Semi-Structured Interview (4.1)	115
6. Missionary Recruit and Candidate Survey Questionnaire (4.2)	116
7. New Missionary Survey Questionnaire (4.3)	119
8. Semi-Structured Agency Interview / Question 1 (5.1)	123
9. Semi-Structured Agency Interview / Question 2 (5.2)	124
10. Semi-Structured Agency Interview / Question 3 (5.3)	125
11. Semi-Structured Agency Interview / Question 4 (5.4)	126
12. Semi-Structured Agency Interview / Question 5 (5.5)	127
13. Semi-Structured Agency Interview / Question 6 (5.6)	128
14. Semi-Structured Agency Interview / Question 7 (5.7)	129

For  
the glory and kingdom of God,  
with  
thanks to Jen, Lizzy and Madison.

## **CHAPTER ONE**

### **A Problem of Persistency**

#### **Overview of the Chapter**

This chapter outlines the background of the study and research design, and what that means to the missiological community and cause. Furthermore, this chapter addresses the delimitations and limitations of the study, definitions of key terms and concepts used in the writing of this project as well as ethical considerations.

#### **Background of the Study**

At the age of sixteen, James publicly announced his call to ministry. Later that same year, that call was narrowed down considerably to mission in Paraguay. His name and information was forwarded to denominational headquarters and he was enrolled in a program for those with expressed interest in ministry. After a few years, the letters from headquarters stopped and so did the flow of information and encouragement. James was left to wonder if the program was dropped or if his file was handed over to district leaders who oversaw the ordination process. As he progressed toward ordination (attending Bible College, filing annual questionnaires and reports with district leaders), his pastor and district leaders paid little attention to his call to missionary service. After graduation, James was encouraged to serve in pastoral ministry to fulfill the requirements of ordination. He landed a part-time job as a youth pastor and also began working toward a Master's degree in Missions. Once again, his senior pastor and district officials failed to say or ask anything about his calling to mission. Finally James took the initiative to schedule meetings with two officials at denominational headquarters about his desire for missionary service. One wanted to send

him to Africa instead of Paraguay and another conveyed the message that he was unwanted altogether (giving neither explanation nor recommendations for personal growth).

Discouraged, James spoke with his district superintendent, who suggested the path of full-time pastoral ministry to fulfill the requirements of ordination, which would in turn supposedly better qualify him for mission work. Once again, after graduation James followed the advice he had been given and took another pastorate. But a new district superintendent was less concerned with developing the ministry goals of his subordinates and more with filling open posts within the district. After two tough years James was ordained. After two more frustrating years with no encouragement from his superiors, James left the pastorate disappointed and disillusioned. He was still convinced of his call to mission, but had very little desire for the Church or the Word and absolutely no desire for ministry.

James' story is my story. I am James; but James' story is also the story of an increasing number of missionary recruits who committed to a course of missionary service only to have circumstances and events sideline those commitments while not fully understanding all of the factors that brought about this result (Reynolds 1999:13, 15; Coote 1995:8; Siewert and Valdez 1997:74, 84; Griffiths 1996:91; Coggins 1989:262; Sidey 1989:36-37; Elder 1991:58; Patt 1996:C30). The best of intentions can be swept aside by unwitting pastors and church leaders, by mismanaged mission agencies, by marriage and family, by dropped student programs, by student loans and other debts, and even by unfortunate personal decisions. For any number of reasons, these missionary recruits no longer persist in their calling. Missionary recruits like James continue to stop or be stopped short of the goal of full-time missionary service.



## Statement of the Problem

This study seeks to discern the factors affecting persistency among missionary recruits. If missionary recruits are unduly delayed<sup>1</sup> in reaching the field or never reach the field, there is a frustration of purpose on various levels. Indeed, “the very survival and progress of the missionary effort has rested on the ability of missionary agencies to attract and engage fresh recruits” (Schwab 1970:1). Unfortunately, some of “our keenest, best qualified young people find little in our foreign missionary programs to challenge them to participation. They consequently turn their vocational interests elsewhere” (King 1963:1). The statistics bear this out. In reference to figures reported in the 15<sup>th</sup> edition of the Mission Handbook, Coote reports, “The numerical growth rate of career missionaries over the last twenty-five years has failed to keep pace with the population growth rate in North America, let alone the growth rate in regions of the globe least exposed to the Gospel” (1995:6). Furthermore, based on statistics from the 20<sup>th</sup> edition, the number of full-time North American missionaries (both long-term and middle term)<sup>2</sup> has seen only a 6.7% increase during the 1992-2005 timeframe from 41,128 to 43,899 (Weber & Welliver 2007:12-13, 49) as opposed to a 17.6% increase (from 279,337,000 to 328,539,175) in the North American population over the same period of time (Coutsoukis 2007).

From 1989 to 1991 over 5,000 signed the Caleb Declaration<sup>3</sup>, indicating a commitment to the Great Commission of Matthew 28:18-20. And yet “not many of those are

---

<sup>1</sup> While some recruits are rejected or intentionally delayed until they are qualified, there are some whose rejection or delay is caused by events and factors that seem undue to the recruit and to others familiar with the recruit.

<sup>2</sup> Long-term denotes service commitments of more than four years. Middle-term denotes service commitments of one to four years.

<sup>3</sup> a pledge sponsored by the Caleb Project, asserting that those who sign will devote themselves to making disciples of all nations "wherever and however God leads, giving priority to the peoples currently beyond the reach of the gospel", modeled after Caleb's challenge in Numbers 13:30 to the Israelites to go and possess the promised land (Caleb Resources 2009).

... actually making it to the field” (Elder 1991:57). Additionally, at the Urbana ’96 conference, 2,867 attendees “committed to life work as a missionary” (Reynolds 1999:13). At the Urbana 2000 conference, 5,035 of the 20,241 (15,888 from the United States and Canada) delegates indicated a sense of God’s leading toward a vocation in cross-cultural mission and a commitment to “taking the next steps toward becoming missionaries”; and 9,414 delegates committed to serving cross-culturally for one year or more (urbana.org 2000). The level of these commitments is questionable, however, as only 1,741 delegates indicated a commitment to pursuing formal training for cross-cultural missionary service. At the next Urbana conference in 2003, among the 19,247 in attendance (16,494 from the United States and Canada), 1,948 indicated their intention to serve as cross-cultural missionaries for a period of one to three years and 2,067 indicated the same for three years or more (urbana.org 2003). Among the 22,906 Urbana ’06 registrants, 9,049 committed to vocationally “serve God’s Kingdom purposes globally and/or cross-culturally” and 6,910 committed to global or cross-cultural mission (ranging from short-term to career) service (Hart 2008).

With agencies seeking recruits, and recruits being available in the thousands, one has to wonder why the “bottleneck” in “movement towards active service” (Reynolds 1999:15) continues. Why, indeed, is there a lack of persistency among so many North American missionary recruits? Thus, the problem being researched is: What is the differential effect of the factors affecting the ability of missionary recruits to get to the mission field?<sup>4</sup>

### **Research Claims and Questions**

With that key question in mind, the following questions frame this investigation.

---

<sup>4</sup> See Appendix 1.1.

1. What is the nature and status of pre-field recruitment and candidate development services among select mission agencies in North America?
2. What are the factors that negatively and positively affect persistency among North American missionary recruits?
3. Suspecting motivation to be relevant to these factors, what insight can selected motivation theories provide by way of explanation for the elemental and measurement issues related to the stated persistency problem?

As to the nature and status of pre-field recruitment and candidate development services, my initial research with mission agency administrative personnel seeks to determine the strategies and programs currently implemented in the recruitment, training and development of missionary recruits. Essentially, the agencies are asked who is responsible for various tasks in this arena and what their agency is doing to provide the best possible pre-field services.

Survey questionnaires completed by recruits and new missionaries of participating agencies produce lists of factors, both negative and positive, affecting persistency among North American missionary recruits. These questionnaires ask for events during their status as recruits that have negatively and positively affected the participant's progress toward career missionary service. Analysis of reported events yields categories of factors.

Results of the questionnaire analysis are compared to results reported in selected motivation studies. Categories and rankings of negative and positive factors are compared with those in applicable studies. Motivational theories are then assessed for applicability to analysis of the data related to the stated research problem.

## Missional Significance of the Study

This study is missiologically significant on the following fronts: (1) stewardship of human resources, (2) fulfillment of mission agencies' organizational purposes, (3) recruit fulfillment, and (4) the gap in currently available academic literature.

### Stewardship of Human Resources

God has a mission – to redeem the world. In theological terms, this is referred to as *missio Dei* (Van Engen 1996:27; Bosch 1991:390; Thomas 1995:114). God also has a method (*missio hominum*) – to utilize his highest creation, humanity, in the implementation of that mission (Verkuyl 1978:6; Van Engen 1996:26-27; Bosch 1991:391; Thomas 1995:114-115; Romans 10:13-15a). The church, through its various agencies, is given tasks (*missiones ecclesiarum*) whereby it sends out its members into fields of mission (Bosch 1991:390; Van Engen 1996:27-28; Thomas 1995:114-115).<sup>5</sup> Thus, the church becomes the steward of human resources for God's mission. If these human resources are unduly delayed or detoured from reaching the field of mission to which God has called them, this becomes a stewardship problem. Aiding the persistency of missionary recruits aids in the stewardship of human resources in God's mission.

### Fulfillment of Mission Agencies' Organizational Purposes

Christian mission agencies are “in the business” of recruiting, screening, preparing, sending and supporting those who are called of God to missionary service. Without sufficient numbers of adequately prepared missionaries reaching the field of service, the organizational purposes of mission agencies (the *missiones ecclesiarum*, and in turn, the method of God's mission, the *mission hominum*) are compromised.

---

<sup>5</sup> Theological issues of mission and calling are discussed in further detail in Chapter Three.

Despite arguments like those of Stephen Neill that the age of mission has ended (1990:477) because of the existence of a global church, there is still a need for foreign mission. In fact, the existence of a global church adds a new dimension and even a new direction for foreign mission work. A global church creates a new network of resources and interdependency (Moreau, etal. 2004:285-286). Thus, many of the countries that were formerly on the receiving end of foreign mission work are now referred to as “New Sending Countries” (Ekström 1997: 183; Lewis 1997:77). Because of the new sense of interdependency, even those now referred to as “Old Sending Countries” have an obligation to send more foreign mission workers to aid the implementation of plans developed by indigenous church leaders for further growth of the global church. As Michael Griffiths writes, it “is not just ‘their work’, but ‘our work’, as Christ’s church” (1996:15). It is therefore also missionally significant that Christian mission agencies around the globe fully staff the Christian missionary workforce with qualified candidates.

### Recruit Fulfillment

For those whose call to missionary service has been confirmed and affirmed by the local church, to be unduly delayed or deterred from fulfilling that calling is personally and professionally frustrating, as witnessed in the story of James above. Missional significance is not only found at the levels of the worldwide church or mission organizations (*missiones ecclesiarum*); it is also found on a personal level when a true call of God to an individual is fulfilled (*missio hominum*). Indeed, a personal sense of satisfaction and success is “not to be found in grand and positive results, but in faithfulness to the commissioning Lord” (Allen 2000:15-16). Therefore, we also see missional significance in the faithful fulfillment of a recruit’s calling to missionary service.

## Gap in Currently Available Academic Literature

Much has been written about the selection and training requirements for missionary recruits. Much has also been written about the attrition and retention of missionaries on the field. Yet there remains a significantly large gap in academic literature regarding the attrition and retention of missionary recruits. Few dissertations and scholarly articles address the factors affecting the persistency of our potential future missionaries. This research project seeks to be missionally significant in that it stands in that gap and provides vital information for mission academicians and practitioners alike.

### **Key Features of Research Design**

This study uses a form of non-probability (or *non-random*) sampling known as purposive (or *judgment*) sampling augmented with snowball sampling. Purposive sampling (Rea and Parker 1997:142; Routio 2007; StatPac 2007; Herek 2007) is used when data collection from the entire population is untenable. Rather, it selects a portion of the population based upon the purpose or judgment of the researcher. The use of purposive sampling does not allow for greater generalizations per se, but does provide a “snapshot” that can be combined with those of other like studies for generalizations to a broader population and readership.

Snowball sampling (Rea and Parker 1997:142; Routio 2007; StatPac 2007) is a method of extending the size of the sample within a population by asking initial respondents to refer others to the study. The positive side of this method is a larger sample and a greater saturation of the topic of study. The negative side includes the dangers of overstepping the limits of the proposed population sample, as initial respondents may refer others who do not

meet the criteria, and a greater bias, as initial respondents are likely to refer others who share their experiences and/or opinions. To avoid the pitfall of overstepping the sample limits, respondents are asked to check the participating agency with which they are affiliated. Statistics on the number of those who select the “other” option (or indicate an agency that is not Wesleyan-Arminian in theology) will be noted. The pitfall of greater bias is offset “through the generation of a large sample” and by limiting the depth of each referent chain by the number of referent chains, thus “initiating several discrete chains with fewer links” (Atkinson and Flint 2001).

The figures for sufficient population sample (at least 400) and response (50-100) are based upon Twelker’s observation: “A general rule is that you should collect no less than 50 critical incidents per activity or area, or more than 100” (2003). If the population sample is set at 400, this allows for an achievable response rate of 25% arriving at a figure of 100 responses. Twelker (2003) also suggests keeping a running count of new incidents received, analyzing them as they are received. When the number of incoming incidents dwindles to two or three in a week, it is time to stop receiving reports.

Utilizing a purposive sample of the entire population of missionary recruits, the following mission agencies are invited to participate in the study and to provide study-related information from appropriate personnel, recruits and candidates<sup>6</sup>.

- Brethren In Christ World Missions
- Church of God Ministries Global Missions department
- Evangelical Congregational Church’s Global Ministries Commission
- Global Partners (the missions arm of the Wesleyan Church)
- OMS International
- The Mission Society (formerly The Mission Society for United Methodists)
- World Gospel Mission.

---

<sup>6</sup> See Appendix 1.2

There is also an element of convenience sampling to the design of the study as these agencies are selected primarily because of my familiarity with them and because of personal contacts within their organizations. All of the agencies selected are of a Wesleyan-Arminian theological background and framework, again because of convenience and personal familiarity, but also so that data analysis can be done without reference to basic theological differences in regard to policies, practices, etc.

Four of the organizations are denominational agencies and three are non-denominational (“faith mission”) agencies. This is also a purposive effort to gain a cross-section sample population so as not to exclude either sector. Denominational agencies are included as they have obvious pools of human resources within their denominational churches from which to draw. Non-denominational agencies are included as they draw from the ever-increasing pools of non-denominational churches as well as from denominational churches.

In Phase One of the study, semi-structured interviews with appropriate agency staff members determine each agency’s methods of recruitment, screening, tracking, retention and development, etc. Quantification of recruitment leads versus applications, candidate approvals and field appointments is also valuable information gathered in this phase.

In Phase Two, North American missionary recruits and new missionaries from the aforementioned agencies are contacted via e-mail to request their participation in this agency-sanctioned study. A link is provided to direct them to [www.questionpro.com](http://www.questionpro.com) for the purpose of responding to a questionnaire. Participants who are married are asked to complete individual surveys (rather than complete just one survey as a couple) as each has an individual history and set of life circumstances to recall and to be recorded.



This questionnaire first gathers demographic data whereby participants can be categorized for data analysis with regard to particular groups.

Secondly, the questionnaire follows the general survey pattern of Flanagan's "Critical Incident Technique" (CIT)<sup>7</sup> (Flanagan 1952, 1954; Bradley 1992; Fivars and Fitzpatrick n.d.; Twelker 1993; Lambrecht 1999), asking for factual data (a) related to a positive incident in the participant's pursuit of and progression toward missionary service, and (b) related to a negative incident in that same pursuit. With regard to the incidents reported, the participants are asked what emotions and actions were elicited among the key players by the incident.

Thirdly, with regard to these incidents, the participants are also asked to reflect upon the preceding factors and the outcome of the interaction(s) within the described incident.

Fourthly, participants are asked to rate (using a Likert scale) the significance of these incidents with regard to their progression toward the mission field.

Fifthly, in an effort to increase the number of respondents, the questionnaire asks participants for referrals within their agency's network, using a referral or snowball sampling method (Rea and Parker 1997:142; Routio 2007; StatPac 2007). Those who are referred to the study are then invited via email to participate under the same terms (see Ethical Consideration, p. 16) as participants contacted by a cooperating agency

### **Delimitations of the Study**

The primary research population to be surveyed will be North American missionary recruits and candidates among Wesleyan Arminian mission agencies. The focus on missionary recruits and candidates, as opposed to missionaries on the field, is deliberate. Various studies, not the least of which is the ReMAP (Reducing Missionary Attrition

---

<sup>7</sup> The application of the Critical Incident Technique is discussed in further detail in Chapter Four.

Project) (Taylor 1997:xiv-xv), have been done on the issues of attrition and retention of missionaries on the field. However, the attrition and retention literature has a large gap in reference to recruits and candidates.

The secondary population sample in this study is that of missionaries (from the same agencies) who have been on the field for a period of less than two years. The purpose of surveying this population is twofold:

- to further saturate the data through expansion of the survey sample, and
- to compare the data gathered among recruits and candidates with that of those who have the added characteristic of persistence (having reached the field of service).

Missionaries with this level of field experience are able to think critically about their experience(s), yet are not too far removed from their recruit and candidate phase so as to impair their recollection of the requested critical incidents or to refer to outdated practices.

It should also be noted here that the population sample being surveyed in this manner is limited to missionary recruits and new missionaries because the efficacy of this type of data collection is enhanced by reliance upon recent memory, as noted by Wiegmann and von Thaden:

The process of recalling an event is limited by the capacity of Short Term Memory (STM), where only the most recently attended-to information is directly reachable. A portion of the contents of STM however, is often instantiated in Long Term Memory (LTM) before it is lost from STM. It is this portion that can, at a later date, be retrieved from LTM. What is recalled and how well it is remembered depends on a variety of factors including the period between when the information is acquired and when it is recalled. In general, the longer the delay between knowledge encoding and retrieval, the poorer recall tends to be (2001:2).

The selection of those from North America is also deliberate, as a matter of convenience sampling. The vast majority of mission agencies are headquartered in and do most of their recruiting in North America (Myers 1997:43).

### **Limitations of the Study**

Use of a purposive sample does eliminate the direct generalization of collected data and analysis thereof to the broader population. However, as stated above, it does provide a “snapshot” of the selected sample which can be linked with those “snapshots” of similar studies among other samples of the same population and thus provide a “panoramic” view of the greater population and generalizations to a broader readership. Furthermore, to add depth to the “snapshot” of my selected sample, I am augmenting the purposive sampling with snowball sampling. This insures a greater saturation of the data to be collected within the selected population sample.

### **Definitions of the Study**

The term *persistence* is used in scientific fields to connote the continued use of or participation in something (Suhre, etal. 2007; Editorial 2007; Yang 2001:38). Patients who continue to use a particular medicine or continue to participate in a recovery program demonstrate persistence. Similarly, the term is used in the field of sales referring to the continued use and purchase by a client or customer of the goods and/or services offered by a particular company. For example, among insurance salespersons, “persistence is calculated as the proportion of investors who continue to pay regular premiums to their life and pension policies, or who do not surrender their single premium policy” (Financial Services Authority 2005). There is a dual recognition in this concept: the onus upon the customer for continued use and purchase of the product, and yet the weight of responsibility also upon the seller to provide adequate opportunities for sales and service in order to retain the interest of the customer.

There is also a dual recognition as this term is applied to missionary recruits and mission agencies. Recruits are responsible for continued pursuit of missionary service, and at the same time other influential parties (local church, mission agency, theological education institution, family, etc.) are responsible to provide adequate opportunities for growth in order to retain the interest of the recruit.

For the purposes of this dissertation, *missionary recruit* refers to those who have been identified by a mission agency as having received a calling of God for missionary service. A missionary recruit has not necessarily chosen a mission agency or field of service, but has simply made public a call to or interest in missionary service. At this initial stage, recruits might also be called *inquirers* or *prospects*. That initial call or interest has, in turn, been made known to a mission agency, be it a denominational or faith mission agency, in order for that person to qualify as a missionary recruit. The person identified as a missionary recruit is considered such until such a time as he or she arrives on the appointed field or there is some form of attrition (decision against missionary service, deemed ineligible by agency, decision to serve with another agency or ministry, etc.). While agencies may have various terms for each stage or categories of status (*recruits, applicants, candidates, appointees, missionary trainees*, etc.) and some authors differentiate between recruits, candidates, etc., this study includes all under the term *recruit*.

While there are missionaries for many causes outside the church as well as within the church, for the purposes of this dissertation the term *missionary* is used in its colloquial understanding as someone working in a foreign culture with the purpose of making disciples of Jesus Christ and thus expanding the church through various occupational means and methods (Matthew 28:19; Hulbert 1979:92; Jones and Jones 1995:13).

*Calling* to missionary service, as the phrase is used in this dissertation, is the divinely initiated compulsion to devote one's life to God in the role of Christian missionary. Issues and definitions of calling to missionary vocation are extremely variant, but are briefly addressed in this study. Opinions on calling range from those like Ion Keith-Falconer (Speer 1909:190), Alistair Brown (Brown 1997:104) and James Gilmour (Gilmour 1895:42-43), who say everyone is called to (and thus, no one is exempt from) missionary service to those like J. Herbert Kane (Kane 1978:41) who shy from the very idea of vocational calling. However, the calling to missionary service comes in many forms, some clearer than others, and is nevertheless real and to be confirmed and affirmed by the local church (Moreau, et al. 2004:160-171; Hall 2004:12; Stamoolis 2002:8-11). Os Guinness explains,

*Our primary calling as followers of Christ is by him, to him, and for him. First and foremost we are called to Someone (God) ... Our secondary calling, considering who God is as sovereign, is that everyone, everywhere, and in everything should think, speak, live, and act entirely for him. We can therefore properly say as a matter of secondary calling that we are called to homemaking or to the practice of law or to art history (1998:31).<sup>8</sup>*

*Motivation* refers that which compels people to movement. According to Shah and Shah (2007), "Motivation is a general term applied to the entire class of drives, desires, needs, wishes and similar forces" Furthermore, Arkes and Garske define the study of motivation as "the investigation of influences on the arousal, strength, and direction of behavior" (1997:3). And where do these influences come from? "The source(s) of motivation can be categorized as either extrinsic (outside the person) or intrinsic (internal to the person) (Huitt 2001).

Yet, as Christians, we must also consider the spiritual dimensions of motivation (Gen 3:16; Ps. 37:4; 143:6; Acts 1:8; 2:1-4; 16:6; Rom. 7:15-23; Gal. 5:16-17, 22-25). According

---

<sup>8</sup> A more in-depth discussion of theological issues related to calling to missionary service appears in Chapter Three.

to John Finch (Malony 1980:138-143), a doctrine of spirit (or *imago dei*) and a psychological perspective on the spirit dimension of humanity are in agreement insofar as the spirit is seen to be both self-transcendent and “incapable of objectivization” Additionally, researchers are finding a “generally beneficial impact that these [religious and spiritual] concerns have on psychological, physical, and interpersonal functioning” (Emmons 1999:5)

That being said, for the purpose of this study, I proffer the following working definition of *motivation*:

The collection of physiological, psychological-cognitive, socio-cultural and spiritual factors, both extrinsic and intrinsic, which convene to arouse action or at least a decision for inaction.

### **Ethical Consideration**

I recognize the sensitivity of organizational records and personal information as well as the need for anonymity among participants. With these factors in mind I prepared the following forms for distribution to the appropriate persons: Agency Participation Form Letter, Nature of Study Disclosure and Informed Consent Form (Agency Personnel) (with an anonymity / confidentiality waiver option), and Nature of Study Disclosure and Informed Consent Form (e-Survey Participants).<sup>9</sup>

### **Organization of the Study**

This dissertation project flows from the study of the problem outlined in the first chapter. The following chapter provides a survey of relevant literature pertaining to the stated problem. The third chapter addresses the theoretical and theological framework with regard to existing theories and research studies. Chapter Four details the project plan for data collection, data analysis, and data reporting. The fifth and final chapter reports the findings

---

<sup>9</sup> See Appendices 1.3 – 1.4.

of the project and demonstrates how those findings answer the key research questions of the project and how they meet the stated missiological implications.

### **Summary of the Chapter**

The phrase “too valuable to lose” does not just apply to missionaries on the field. It also applies to recruits. They also have a divinely initiated call to or interest in missionary service. Helping them achieve that goal is important to the stewardship of human resources in God’s mission, the fulfillment of the organizational purposes of Christian mission agencies and to the personal and professional fulfillment of the recruit. A study of the factors that influence persistency among missionary recruits will provide mission agencies and sending churches with valuable information for their efforts to increase persistency among their recruits.

The following chapter seeks to provide answers from available pertinent literature to the research questions stated earlier in this chapter.

## **CHAPTER TWO**

### **Literature Review**

#### **Overview of the Chapter**

Retention and development issues among career missionaries are well documented. Applicable principles like those learned from these studies are also needed in the pre-field stages. This chapter reviews available literature pertinent to the discussion of persistency among North American missionary recruits. The outline of the chapter follows the pattern established by the project's research questions.

#### **Research Questions Restated**

The research questions of this research project are as follows:

1. What is the nature and status of pre-field recruitment and candidate development services among select mission agencies in North America?
2. What are the factors that negatively and positively affect persistency among North American missionary recruits?
3. Suspecting motivation to be relevant to these factors, what insight can selected motivation theories provide by way of explanation for the elemental and measurement issues related to the stated persistency problem?

#### **Nature and Status of Pre-Field Services**

In 1994, the World Evangelical Fellowship Mission Commission (WEF/MC) began a research venture called ReMAP (Reducing Missionary Attrition Project) for the following three-fold purpose:

- To identify the core causes of undesirable long-term (career) missionary attrition and to determine the extent and nature of the problem
- To explore solutions to the problem
- To deliver products and services to mission agencies and churches worldwide that will help reduce undesirable attrition (Taylor 1997:xiii).



The bulk of the ReMAP report is found in an invaluable book aptly titled Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition. The problem of missionary attrition treated by ReMAP is that which “occurs when missionaries, because of mismanagement, unrealistic expectations, systemic abuse, personal failure, or other personal reasons, leave the field before the mission or church feels that they should” (Taylor 1997:18).

In 2002, the Mission Commission of the World Evangelical Alliance (WEA-MC) initiated a second project called “Retaining Missionaries, Agency Practices” or ReMAP II (Lim 2004). As the name indicates, the focus of this second study was retention (as opposed to attrition) of missionaries and the agency practices best serving that goal. Reports from this study are available at the WEA web-site.

In response to the problems of attrition highlighted by ReMAP and the need for better retention practices highlighted by ReMAP II, along with other studies and writings like those of Bailey and Jackson (1965), Ferguson (1983), Williams (1983), Cobbs (1985), Dodds and Dodds (1997), Powell and Bowers (1999), Schubert (1999), Dean (2001), O’Donnell (1992, 2002), and Bloecher (2003a, 2003b) most mission agencies now provide for the retention and development of their missionaries through a member care department. These departments oversee the physical and emotional care of those on the field, recognizing that they are indeed too valuable to lose.

Many of the reasons for missionary attrition, even more than 70 % according to one report, can be attributed to inadequate procedures and processes in the pre-field selection and training stages (Lewis 1997:77, 81; Taylor 1997:357; Platt 1997:196; Dipple 1997:217). William Taylor records some general thoughts sent to him by Jonathan Lewis about the research on missionary attrition issues:

Research has to flow out of research ... “Failure” on the field may reflect poor decisions or choices which go back to pre-field days. We have found, for example, that high levels of expenditure on pastoral care (over 30%) apparently don’t help reduce attrition, since this fact was associated with missions that actually had higher attrition rates. Is this because poor screening or pre-field training practices make it more necessary for pastoral attention when problems arise ...? ... That kind of ... “research” is what is going to produce results that help lower attrition (1997:357-358).

It is “that kind of research” of pre-field practices with regard to persistency factors among missionary recruits that I find greatly lacking in the current literature and that this study seeks to accomplish.

Despite the early findings of the ReMAP study, particularly that the international missionary agency community had done a “relatively good job” in the area of mobilizing and selecting recruits (Taylor 1997:5), Lydia Reynolds reports, “At the 1996 Urbana, 15,857 students made commitments ranging from yielding to Christ’s Lordship to full-time mission work. In Urbana’s 50-year history, this number has never been matched. Yet statistics show a decreasing percentage of students are actually following through and making it to the mission field” (1999:13). This fact, along with the REMAP conclusions calling for more attention to pre-field processes, suggest the application of the “too valuable to lose” mentality needs to be expanded to include those in the pre-field stages, from recruitment to selection to development.

### Recruitment

Recruitment is a subset of mobilization. Winter, et al, suggest that “mobilization refers to any process by which God’s people are awakened and kept moving and growing until they find their place for strategic involvement in the task of completing world evangelization” (1996:C6). Recruitment is that part of mobilization that draws people to active missionary service. It is important to note that recruitment, as a subset of

mobilization, is a process in which those who respond are “kept moving and growing until they find their place for strategic involvement”

The recruitment process can take several years, particularly among the many fresh recruits who are teenagers or in their early twenties. Both Troutman (1969:14) and Winter, et al (1996:C8), report that the average time between a decision for career missionary service and departure for the field is approximately seven years. Estimates for when most new missionaries actually reach the field are between the ages of 26 and 30 (Schwab 1970:52; Griffiths 1996:90). This raises an important question: “What does the recruit do during this long intervening period? There seems to be no easy answer to this. Those missions which are able to assimilate and involve students early often win out in the ‘recruitment competition’” (Schwab 1970:52).

In reference to a *Psychology Today* reader poll in which “most stated that external rewards – money and status – were not motivational, but psychological satisfactions were” (Senter 1980:38), Shadbolt comments, “For the missionary recruiter these findings are indeed heartening; personal growth, a sense of being worthwhile, and a feeling of accomplishment must rank highly as part of the reward of missionary service. We do not have much to offer in the way of money or status” (1994:14). Similarly, Schwab (1970:40) reports that missions recruiters often discuss with their prospects things like placement opportunities, long range planning, training and continuing education rather than the perks of salary, benefits and housing.

For all of the effort given to and necessary in recruitment of prospective missionaries, Rodolfo Girón points out the fact that “career missionary commitment cannot be achieved

through simple recruitment in conferences, seminars, or training centers ... It takes a process to produce a career missionary. It takes time” (1997:25).

### Selection

Lists of qualifications or characteristics to look for among prospective missionaries abound. Among the more common listings are emotional stability, spiritual maturity, biblical intelligence, ministry experience, interpersonal skills, leadership aptitude, and adaptability (Collins 1986:20-22; Diekhoff, et al. 1991; Dodds and Dodds 1997; Harley 1995:59-67; Hoke and Taylor 1999:26-27; Mulholland 2001: 56-57; Ponraj 1997; Smith and Works 1992:21; Van Rheen 2000; Wickstrom 1999:221-222; Williams 1983:19, 20).

Based upon over 10,000 interviews with potential missionaries, LeRoy Johnston suggests three basic questions to investigate when considering a recruit’s beliefs and motivations for becoming a missionary:

1. Why do you want to go overseas?
2. Can you execute the responsibilities which are expected of you when you are in an overseas position?
3. How will you prepare, in order to accomplish the ministry to which God has called you? (1983:5-8).

Johnston explores issues related to the first general question above, because motivation can be generated by good and bad reasons (1983:6). The first consideration is related to a definite call: “Look for that inner-fixed persuasion that missions is God’s call for that individual, and he/she can do nothing other than heed that call” (1983:6). Secondly, the calling needs to be affirmed by responsible leadership who know the strengths and weaknesses of the prospective missionary. The third consideration is that of biblical support: “God gives particular passages or [portions] of Scripture to substantiate the work He is presently doing in the life of the believer” (1983:6). Fourth is the consideration of practical

life experiences, particularly with regard to Christian ministry, seeking indications that present ministry experience will transfer to effectiveness in overseas ministry (1983:6).

Pre-field diagnostics processes usually evaluate recruits in the areas of demographics, psychological/personality inventories, personal histories and vocational assessments (Ferguson 1983:27-28; Schubert 1999:88-90; Schubert and Gantner 1996:126-127). Britt concludes that

... the history of one's behavior, past responses, and experiences tends to be the best predictor of the future. God's call and motivation are important, but in the ambiguity and stress of another culture, past experience and events tends to shape how an individual will respond. Consequently, a combination of God's call, motivation, and past experience must be used in selection (1988:104-105).

However, as Ferguson points out, "pre-field candidate diagnostic processes are generally related to preventive strategies" (1983:27). This points to a greater focus on the "weeding" process than on the "feeding" process among missionary recruits.

### Development

Marjorie Collins makes this important observation with regard to missionary recruits and candidates:

The life of a missionary does not begin when one reaches the foreign field. The truth of the matter is, crossing an ocean or a continent has never changed a person overnight ... The missionary candidate himself [or herself] is basically the same when he [she] walks up the ramp of the plane in the homeland and when he [she] walks down the ramp on foreign soil (1986:25-26).

The following list of development issues from the classic You Can So Get There From Here (Missions Advanced Research and Communication Center 1979:7) shares many points of commonality with those of others (Pocock 1985:411-412; Hoke and Taylor 1999:22-23; Lum 1984:55-63; Collins 1986:32-36; Moreau, etal. 2004:173-202):

- Stage One: Personal Preparation  
1. Personal Spiritual Discipleship

2. Church Support
3. Basic Education
4. Exposure to Other Cultures
- Stage Two: Sending Agency Linkup
5. On-the-Job Experience at Home
6. Advanced Training
7. Agency Contact and Candidacy
8. Assignment Search
9. Language and Cultural Learning
- Stage Three: Missionary Status
10. Apprenticeship/Internship
11. Senior Missionary
12. On-Going Education

These lists are very helpful in preparing many recruits and candidates for effective service on the field.

Program recommendations for missionary recruits range from mentorship in the local church (Griffiths 1996:92) to graduated programs of skill acquisition and/or formal education (Sheffield and Bellous 2003; Elkins 1988:116; Girón 1997; Brynjolfson n.d.) to extensive theological and missiological training (Pocock 1985:409; Ferris 1990, 1995).

The International Mission Board of the Southern Baptist Convention has perhaps one of the better plans for personnel development. Throughout four phases of missionary status (exploration, orientation, entry and leadership), the program addresses seven dimensions of life and ministry (disciple, servant leader, team player, cross-cultural witness, church planting, mobilizer and family member) (Broucek 2003:18-19).

However, just as Diekhoff, et al. point out that there is no one missionary personality profile (1991:184-185), Pocock writes, “The missionary enterprise is very complex. There isn’t one best way to get prepared” (1985:410).

Furthermore, while these models are quite comprehensive, even if a little idealistic, and definitely accomplish the task of drawing attention to the development of missionary

recruits, there is a missing element. The prospective missionary is brought through various necessary elements of training. However, there is little to no attention paid to the real-life factors (e.g. – marriage and family issues, student loan debt, discouraging ministry experiences, etc.) affecting the prospective missionaries themselves. What is more, other than initially expressing a call to missionary work, the recruit is given little voice in the overall (and sometimes overwhelming) process.

To give a voice to the recruit is to empower that prospective missionary in fulfilling the personal call of God for service. “When leaders empower their followers they affect them in two ways. They can inspire them directly or facilitate their performance in a way that motivates them to do more” (Howard 1998:206). Thus, what is needed is a determination of the factors that motivate the prospective missionary to persist and proceed through the maze of obstacles, applications and training processes to reach the field of service. Drawing those factors from the stories of recruits will give recruits a voice in the development of programs to help them persist in their journey toward deployment.

### **Factors Affecting Missionary Recruit Persistence**

As stated in the first chapter, a missionary recruit has been “identified by a mission agency as having received a calling of God for missionary service”. Thus, the path to career missionary service can be said to “officially” begin with a divine call to or divinely initiated interest in mission. That call or interest then becomes one of the factors that positively affect persistency. Having a strong sense of calling that is rooted in love and devotion to God can overcome discouragement. Collins writes,

What is a valid basis for missionary service? There is but one. It is your love and devotion to God Whom you serve which results in faithful obedience to His commands. Any other ‘call’ is inadequate ... unless you can honestly go forth

because of your love for and obedience to Jesus Christ, your efforts will be thwarted at every turn, and you will find yourself trying to fight spiritual battles in your own strength (1986:15).

While the path to missionary service may “officially” begin with a sense of calling or an interest in mission, there are also preceding factors that must be taken into consideration. Among the thinly scattered studies related to this matter (Bigler 2005:53-61; Shea 1994:32; McDonough and Peterson 1990:20), results indicate that the factors with the largest influence on decisions for career missionary service are personal prayer and inner confirmation, short-term mission projects, church mission programs, encounters and/or relationships with missionaries, and mission conferences. Bigler concludes,

Retired missionaries, as well as career missionaries ... wonder if the younger generations will have the same **motivating influences** as the generations preceding them. The church needs to access the ways they educate children and young people, and make strategic efforts to guarantee that they are given exposure to the factors that have been used by God in the past, as well as to provide new opportunities to serve Him (2005:69, emphasis mine).

ReMAP II determined a list of forty organizational factors that contribute to longevity of missionary service. While their study applied to missionaries on the field, these same factors may also affect persistency among recruits and candidates. It for this reason that I list the categories of these factors here:

- Candidate Screening – including issues of clear calling, agreement with agency’s doctrinal statement, knowledge of and commitment to agency’s principles, demonstration of mature Christian character, good character references, pastor’s endorsement, blessing of family, local ministry experience, physical examination, psychological assessment, marital contentment, potential for financial support, and firm prayer support.
- Education – demonstrating a correlation between the higher education and higher retention rates.
- Pre-field Training – including Bible School training, formal missiological training, and practical pre-field training.
- Pastoral Care – pastoral member care and preventative member care, annual vacation, risk and contingency planning, and home church involvement.



- Spiritual Values – culture of prayer, experience in spiritual warfare, maintenance and growth of spiritual life, and prayer support of home staff.
- Orientation and Continuous Training – ongoing language and cultural training, and ongoing training in areas of gifts and skills.
- Ministry – commitment to ministry, not being overloaded in work, opportunities for ministry of spouse, regular evaluation and improvement of ministry, leadership development among people served, and leading people to become followers of Christ.
- Finances – adequate financial support, effective use of project finances, and transparency of financial records.
- Home Office – effective pre-field screening, regular prayer support, re-entry arrangements, and formal debriefing during home assignment (Bloecher 2003a:2-4).

Any number of factors can derail a missionary recruit from the track toward a career as a missionary. In these early stages,

so many are the hurdles put in their way, they begin to wonder whether they will ever get out ... Some will have unreasonable expectations as to how quickly they can be prepared for overseas work ... Some who at one stage seem committed to go are deflected by other career possibilities or by potential life partners who do not share their goals. They themselves may experience a change of interest and focus ... Missionary societies at first seem so welcoming, and ‘come hither’, but once interest is shown, start asking all manner of complicated personal questions, suggesting further training possibilities, and they may seem to take far too long to make up their minds. They require medical examinations and even psychological testing, and their procedures often seem tiresomely cumbersome to the uninitiated (Griffiths 1996:91).

Personal debt, including school debt incurred during preparation for missionary service, has been noted as a common factor that negatively affects missionary recruit persistence (Coggins 1989:262; Harris 2002:40). Sidey reports,

A follow-up mailing that asked 300 of the [Urbana ‘87] conference’s 18,700 participants what obstacles they faced in reaching the mission field found that nearly one-third cited concern over finances ... About half of those, or 15 percent overall, specifically mentioned debt ... The result is that many potential missionaries must delay the start of their service ... But while the delay can produce more mature candidates for the field, it can also hinder them from arriving at all. Again, no statistics are available, but conventional wisdom among missions recruiters holds that the longer it takes after graduation to get a potential missionary into service, the less likely the prospect will make it to the field, especially when marriage and children enter the picture (1989:36-37).

This leads us to another hindering factor, romance and marriage. While this need not be a hindrance, some who commit to missionary service get sidetracked by romantic relationships with or even marriage to people with no interest in mission. The addition of children and other family responsibilities also can also cause plans for missionary service to be delayed or even dismissed altogether (Elder 1991:58).

Besides these distractions, a Caleb Project study lists four other hindrances: lack of giftedness (visionary leadership), lack of wholeness (having “some deep wounds in their life”), assumed spirituality (assuming pastoral support and personal commitment), and short-sighted goals (agencies believing initial commitments would carry prospects through to active service) (Elder 1991:58).

Yet another hurdle for recruits to overcome is the expectation to raise financial support for their term of service. Patt reports that “the average first-term missionary going to the field in the 1990s finds that it takes over 30 months to raise their support” (1996:C30). For those who take longer than the average 30 months, this can be a discouraging process.

Caleb Project’s Tim Elder writes, “Initially, you can challenge people with a global focus ... but once you get down to committed to do something, people need much more people specific, facilitative, direct and personal approaches (1991:59). Griffiths says, “People need experienced Christian counsel and encouragement during this time” (1996:92). When that Christian counsel and encouragement are provided, the potential missionary recruit becomes even more “*motivated* to consider overseas service as a live option for his [or her] life – overseas service with a particular agency” (Schwab 1970:6, emphasis mine). Furthermore, Schwab (1970:133) and Johnston (1983:6) also suggest that motivational factors are key issues to study among potential missionaries.

## Insights from Motivational Theories

The repeated appearance of the words *motives* and *motivation* in the literature about pre-field recruitment and development programs and on-field member care practices leads me to believe that motivational theories will provide insights into issues of missionary recruit persistency. The following overview of relevant theories narrows the field to the theory(ies) applicable to this research topic. Before I delve into the literature of motivational theories, allow me to reiterate the working definition of *motivation* given in Chapter One:

The collection of physiological, psychological-cognitive, socio-cultural and spiritual factors, both extrinsic and intrinsic, which convene to arouse action or at least a decision for inaction.

There is no doubt that biological instincts have an affect on human behavior. Yet, instincts (physiological factors) alone cannot account for all human behavior because of our capacity to learn, adapt and choose (psychological-cognitive factors). “The question is not whether a behavior is motivated by innate or learned factors. Instead, there are two questions: ‘How?’ and ‘How much?’ (Arkes and Garske 1977:19). Thus begins the investigation into the process(es) of human motivation.

### Behaviorist Theory

Also referred to as stimulus-response theories, key proponents are Hull and Spence as well as Skinner. Heavily influenced by the work in classical conditioning by Pavlov and the early behavioristic viewpoint of Watson, Hull and Spence “focused on the relations between observable stimuli and responses, but ... also hypothesized unobservable processes and states – like ‘drive’ -- ... These constructs are termed ‘intervening variables’ because they are assumed (not observed) to exist *between* a stimulus and a response” (Arkes and Garske 1977:112). Skinner, however, “thinks it is counterproductive to posit intervening variables to

help ‘explain’ behavior” (Arkes and Garske 1977:113) as it does not meet the scientific criteria of radical empiricism. While providing many important foundational concepts to the study of motivation such as *drive*, *stimulus*, *approach* and *avoidance*, behaviorist theories tend to be overly mechanistic and thus do not account for the moral and spiritual elements that affect human behavior. For this reason, this theoretical framework is not applied to the project at hand.

### Psychoanalytic Theory

Founded by the voluminous writings of Sigmund Freud, psychoanalytic theory asserts that “people’s behavior is determined by a complex interaction between their unconscious drives and the environment” (Deci 1975:3). This theory consists of six hypotheses:

1. The Topographic Hypothesis – All stimuli pass in a loop through three layered systems (Conscious, Preconscious and Unconscious) to progress to a response or to regress to abnormal states or fantasy.
2. The Dynamic Hypothesis – Psychological forces and counterforces create an intrapsychic conflict on an unconscious level.
3. The Economic Hypothesis – The amount and distribution of psychic energy determines the resolution of intrapsychic conflict.
4. The Genetic Hypothesis – Influences of significant experiences (psychological genetics) shape a person’s psyche throughout three stages of psychosexual development.
5. The Structural Hypothesis – Psychological functioning is explained as the interactions of the *id* (the reservoir of instinctual drives and psychic energy), the *ego* (the negotiating arena for pressures from various behavior determinants), and the *superego* (the reservoir of internalized values, goals and expectations).
6. The Adaptive Hypothesis – All psychological functioning includes continual interaction with and adaptation to environmental influences (Arkes and Garske 1977:50-63).

While this theory accounts for the many structural, developmental and environmental factors that induce human behavior, it is limited in that it boils down to a drive- or tension-reduction theory. Thus, the spiritual and cognitive nature of humanity is largely discounted.

Application of this theory to this project is dismissed on the grounds of these theoretical shortcomings.

### Affective-Arousal Theory

Theories like D. C. McClelland's three needs (achievement, power and affiliation) theory posit that affect (emotion) precedes and directs behavior. Here, "behavior is motivated when some cue reintegrates an affective situation. The person experiences affect when a cue is presented, and he then engages in the behavior in anticipation of a recurrence of an affective state previously experienced" (Deci 1975:14). Using the Thematic Apperception Test (TAT) developed by Henry Murray to determine the measure of a person's need for achievement, McClelland and his associates were able to determine tendencies to achieve success, tendencies to avoid failure, and tendencies due to extrinsic factors. The resultant theory is expressed in the equation  $T_r = T_s + T_{af} + T_{ext}$  (where  $T_r$  is resultant achievement motivation,  $T_s$  is tendency to achieve success,  $T_{af}$  is tendency to avoid failure, and  $T_{ext}$  is motivation due to extrinsic factors) (Arkes and Garske 1977:208). While there is value in determining a person's motivational tendencies, application of this type of theory is rejected as it is suitable for captive audiences but not for participants in an optional survey, because it does not account for the "slacker factor" of non-responders.

### Cognitive Theory

Psychologists in this tradition focus on thought processes and examine the way that people reach their decisions. "This approach views humans as striving to satisfy their needs by setting goals and choosing behavior that they believe will allow them to achieve these goals" (Deci 1975:16). One example of this genre of motivation theory is Festinger's cognitive dissonance theory, which "states that when there is a discrepancy between two


beliefs, two actions, or between a belief and an action, we will act to resolve conflict and discrepancies” (Huit 2001). Another example is Heider’s attribution theory, which claims personal attributions (to ability, luck, effort, or task difficulty) are used to explain successes and failures (Deci 1975: 241-242; Arkes and Garske 1977:252-255; Huit 2001). Yet another example of cognitive theory is Vroom’s expectancy theory for “deciding among behavioral options”, choosing “the option with the greatest motivation forces” (QuickMBA 2004). Expectancy theory is illustrated by the equation  $MF = E \times I \times V$ , where MF is motivational force, E is expectancy (“the belief that output from the individual and the success of the situation are linked”), I is instrumentality (“the belief that the success of the situation is linked to the expected outcome of the situation”), and V is valence (“the importance individual places upon the expected outcome of a situation”) (Droar 2003; Scholl 2002; QuickMBA 2004). While not all motivation and behavior is cognitive, what we can learn from the cognitive theorists is that cognitive volition can override affective arousal indulgence, as is evidenced by our adherence to cultural values, norms and mores. Cognitive theories approximate the nature of this study, and there certainly is value in measuring motivational forces to overcome conflict and failures, but do not point to the specific goal of this study.

### Humanistic Theory

With roots in existential philosophy, humanistic theory places “great emphasis on personal experience claiming that the real meaning of behavior lies in the person’s phenomenology ... The primacy of experience follows from the assumption of free will. If one is able to make free choices, then these choices will be based on his perceptions of himself and his environment” (Deci 1975:17-18). The most well-known of humanistic

theories is Maslow's hierarchy of need, positing five graduated levels of need: physiological, safety, social, esteem and self actualization (Maslow 1970; Arkes & Garske 1977:100; Deci 1975:82-83; Madsen 1974:296-302; Chapman 2007; Norwood 2006; Huitt 2001). Similarly, Alderfer developed a three-tiered theory of needs: existence, relatedness and growth (often referred to as the ERG theory) (Clark 2007; Fredericks 1999; Huitt 2001). Applying needs-based theories to work force situations, Herzberg developed a two factor theory of motivational needs and hygiene needs (Clark 2007; Fredericks 1999; Huitt 2001; Herzberg 2003:45-46; Herzberg 1973:94-95; Herzberg, etal 1987; Herzberg, etal 1993; Chapman 2006; Tutor2u 2006; Gawel 1999). When these three humanistic theories are plotted adjacent to one another (see diagram below), it becomes clear that each refers to two dimensions of needs and that Herzberg's theory more accurately reflects these dimensions:

TABLE 1

Comparison of Motivation Theories				
	<u>Herzberg</u>	<u>Maslow</u>	<u>Alderfer</u>	
Higher Order Needs	Motivation	Self-Actualization	Growth	Intrinsic Motivation
		Esteem		Relatedness
	Social	Existence		
	Hygiene		Safety	
Lower Order Needs		Physiological		Extrinsic Motivation

(Fredericks 1999)

Whereas Herzberg's theory reflects the two dimensions of humanistic motivation theories and allows for instinctive as well as cognitive motivations, physiological as well as psychological, tangible as well as socio-cultural and spiritual, and can readily accommodate

analysis of factors obtained through survey methods, this is the motivational theory I choose to apply as a theoretical framework to this research project.

### **Summary of the Chapter**

Retention and development issues among missionaries on the field are critical and have been well-researched. It is now being realized that an application of those principles to recruits is also necessary. The proposed study of factors affecting persistency among missionary recruits is one effort to fill the void in this segment of available literature. For that reason this chapter provides an examination of the relevant literature with regard to pre-field service to North American missionary recruits, factors that affect their persistency and applicability of motivational theories to the research project at hand.

Chapter Three provides an in-depth examination of the theoretical and theological framework that shapes and undergirds this project.



## **CHAPTER THREE**

### **Theoretical and Theological Framework**

#### **Overview of the Chapter**

This chapter explores the theoretical and theological foundations of this dissertation project. The issues discussed include the selected theory of motivation and theological perspectives on the concept of a divine call to missionary service.

#### **Research Questions Restated**

The research questions of this research project are as follows:

1. What is the nature and status of pre-field recruitment and candidate development services among select mission agencies in North America?
2. What are the factors that negatively and positively affect persistency among North American missionary recruits?
3. Suspecting motivation to be relevant to these factors, what insight can selected motivation theories provide by way of explanation for the elemental and measurement issues related to the stated persistency problem?

#### **Theoretical Framework**

As discussed in the previous chapter, the theoretical framework selected for this dissertation is Frederick Herzberg's two-factor theory of motivation.

According to Herzberg, "The surest and least circumlocuted way of getting someone to do something is to administer a kick in the pants – to give what might be called the KITA", but as Herzberg concludes, "KITA does not lead to motivation, but to movement" (2003:4). In short, Herzberg believed the most effective motivation comes from within.

Frederick Herzberg also believed that previous studies in motivation and job attitudes were found to be lacking. As to motivational studies available at the time, he concluded that the theories of self-actualization or self-realization as proposed by theorists such as Jung,

Adler, Sullivan, Rogers, Goldstein, Maslow and Gardner, fail to define in adequate terms such concepts and the relevant factors that are necessary to further research (Herzberg 1973:76). As for job satisfaction studies, even the “attempts at a precise definition have failed to provide a meaning to job satisfaction with any scientific rigor” (Herzberg 1987:1). Moreover, he saw that most previous studies in the area of job attitudes rarely included information on what created the attitudes or on their effects, and that there was a need for an investigation in which attitudes, their contributing factors and their resultant effects would be studied together (Herzberg, etal. 1993:11).

Herzberg sought to answer the question of motivation (“What do workers want from their jobs?”) among the workforce (American first and other nations’ later), utilizing the CIT developed by John Flanagan to determine both positive and negative events, the participant’s feelings about and the resultant effects of the named events (Herzberg, etal. 1993:xiii, 28; Herzberg 1973:91; Herzberg, etal. 1987:220; Herzberg 2003:7; Grigaliunas and Herzberg 1971:73; Hackman 1969:20; Palmer 2004; Gawel 1999; Tutor2u). His study concluded that factors that demotivate and factors that motivate operate on two separate continuums. In other words,

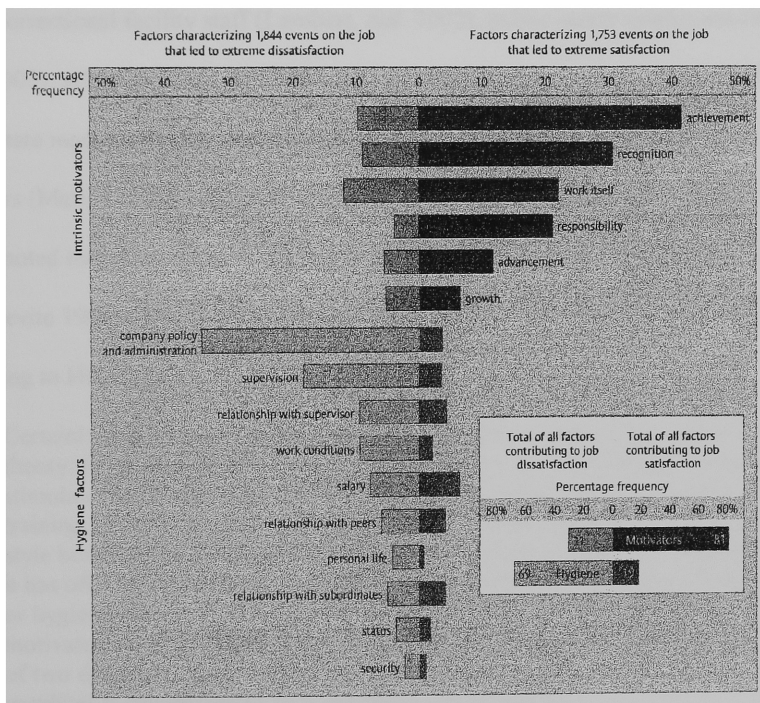
the factors involved in producing job satisfaction were *separate* and *distinct* from the factors that led to job dissatisfaction ... Thus, the opposite of job satisfaction would not be job dissatisfaction, but rather *no* job satisfaction; similarly, the opposite of job dissatisfaction is *no* job dissatisfaction, not satisfaction with one’s job (Herzberg 1973:95)

The satisfier factors Herzberg called *motivator* factors and the dissatisfiers *hygiene* factors (Herzberg 1973:94). Those factors more often named as motivator factors were (in descending order of frequency) achievement, recognition, work itself, responsibility and advancement. Those factors more often named as hygiene factors were (also in descending

order of frequency) company policy, supervision-technical, salary, interpersonal relations-  
 supervision, and working conditions (Herzberg, etal. 1973:81). Gawel summarizes them this  
 way: “The satisfiers relate to what a person does while the dissatisfiers related to the situation  
 in which the person does what he or she does” (1999).

Subsequent studies by Herzberg generally reaffirmed his initial findings, as  
 demonstrated by the following diagram:

TABLE 2  
 Herzberg’s Motivators and Hygiene Factors



(Herzberg 2003:6)

Working with a modified version of Herzberg’s two-factor theory, Ray Hackman  
 (1969:29) writes, “the basic problem appears to be one of discovering how to channel a

man's [or woman's] energy in the direction of useful work. The clues to solving this problem may very well be contained in the data collected by Herzberg." Upon review of Herzberg's findings as well as those of his own, Hackman (1969:127) concludes, "Eliminating the job conditions that produce dissatisfaction will end the dissatisfaction but will have little or no motivational significance for the man [or woman] involved". Thus, Hackman's analysis generally supports that of Herzberg.

Herzberg's theory of motivation has also been tested and validated in varying degrees in numerous fields: travel (Crompton 2003), contract personnel (Tamosaitis and Schwenker 2002), correctional facility staff (Lambert, etal. 2002), public sector employees (Wright and Davis 2003), school psychologists (Worrell, etal. 2006), quality improvement (Utley, etal. 1997), state mental hospital employees (O'Neal 2001), education (Wallace 1999), tourism managers (Martin, etal. 2006), and real estate sales force (Roseberg, etal. 1981). It should also be noted that others have established study findings to the contrary (Hinton 1968; Tutor 1986; Levite 1988). Nevertheless, the bulk of evidence supports the work of Herzberg.<sup>10</sup>

According to Herzberg,

Certainly motivation-hygiene theory has fulfilled several of the criteria for a useful theory: (1) it is perhaps the most heuristic theory in industrial psychology since it has stimulated so much research; (2) it has offered useful applications (a) in selection and training, activity therapy and job enrichment for the motivators and (b) in cafeteria-style benefits, flexitime, and simplified salary administration for the hygienes; and (3) it has offered a parsimonious explanation for both the conforming, determined, Adam or hygiene nature of mankind *and* the transforming, determiner, Abraham or motivator nature ... Motivation-hygiene theory explains human nature as a paradox of two dynamics ... moving in opposite directions, pain-avoiding and growth seeking: *mankind is determined to be a determiner* (1993:xvii).

For those familiar with the social sciences, Herzberg's two-factor theory of motivation is reminiscent of Mowrer's two-factor theory of learning:

---

<sup>10</sup> The list of fields and studies referenced, both pro and con, are by no means intended to be exhaustive, but are given as examples only.

On the basis of the original Hullian reinforcement theory of learning ... Mowrer's theory postulates *two kinds of reinforcement*: 1) '*incremental*' reinforcement (= drive *induction*), which is determined by *punishment* and results in '*fear-learning*', and 2) '*decremental*' reinforcement (= drive *reduction*), which is determined by *reward* and results in '*hope-learning*' (Madsen 1974:382).

Following in the giant footsteps of Frederick Herzberg, whose two-factor theory of motivation sought to answer the question of motivation among the workforce (Herzberg, et al. 1993:xiii; Herzberg 1973:91; Herzberg, et al. 1987:220; Herzberg 2003:7; Hackman 1969:20; Palmer 2004; Gawel 1999), I attempt to apply that same theory of motivation to the question of motivation among North American missionary recruits. In doing so, the operative line of study informs and shapes the research methods used in this dissertation.

### **Theological Framework**

Just as motivational theories are mental constructs devised for understanding human behavior, theologies are mental constructs devised for understanding divine-human interaction. In addition to the concept of motivation, this dissertation is rooted in the concept that missionary recruits sense a divine call, leading or interest toward missionary service. For this reason, I explore a theological framework of divine calling at this point as a means to understanding how recruits receive such a calling. The concept of a divine call to missionary service is an assumption that rests in a theological understanding of the *missio Dei*, *missiones ecclesiarum* and *missio hominum*.

#### **Missio Dei**

Bosch discusses the origin of the use of *missio dei* to describe the theological basis for mission. He follows the lines of thought of the world missionary conferences from the 1910 Edinburgh meeting to that of Mexico City in 1963. Of importance to this study is the assessment of E. Stanley Jones that the 1938 Tambaram meeting had erred by using the

church as the starting point for mission rather than the kingdom of God. They had, however, recognized the innate relationship between the church and mission. The 1952 Willingen meeting followed that line of thought and the trinitarian concept of *missio Dei* gained traction (Bosch 1991:370). The theological construct of the sending movement from Father to Son to Holy Spirit was expanded to the sending of the church into the world. Mission was no longer seen just as something the church does, but a part of God's nature, and "to participate in mission is to participate in the movement of God's love toward people, since God is a fountain of sending love (Bosch 1991:390). In short, "the God of the Bible is a missionary God, a God who *sends*" (Potter 1981:71).

Bosch defines *Missio Dei* (God's mission) as

God's self-revelation as the One who loves the world, God's involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate. *Missio Dei* enunciates the good news that God is a God-for-people" (1991:10).

Van Engen concurs: "The *missio Dei*, which is singular, is pure in its motivation, means, and goals, for it derives from the nature of God" (1996:27). Furthermore, "God's decision to use human agency (*missio hominum*) and God's willingness to work by means of the missions of the churches (*missiones ecclesiarum*) are secondary to, and derivative from, God's mission" (1996:151).

As this relates to the divine call upon an individual's life, we can see that such a calling is an invitation to participate in the *missio Dei*, the mission that flows from the divine "fountain of sending love" (Bosch 1991:390, 392). This concept is born out in John 20:21, when Jesus appeared to his disciples after his resurrection and commissioned them, "Peace be with you! As the Father has sent me, I am sending you"

### Missiones Ecclesiarum

Following the advances of the *Missio Dei* concept at the Willingen and Mexico City meetings, Bates points to John Stott's statement at the 1976 Pan African Christian Leadership Assembly in Nairobi, Kenya as an example of the advancement of the concept of *Missiones Ecclesiarum*: "God is a missionary God; the Bible is a missionary book; the Christ of the Bible is a missionary Christ; and His Church is a missionary Church" (1977:213). If God is by his very nature missional, the church is by its very nature also missional. Goodall writes that mission is woven into the structure, life and purpose of the Church, that it is not just another duty of the Church but a critical part of what makes the Church the Church (1953:241).

Bosch defines *missiones ecclesiae* as "the missionary ventures of the church ... [which] refer to particular forms, related to specific times, places, or needs, of participation in the *missio Dei*" (1991:10). He further explains the term:

For the *missiones ecclesiae* (the missionary activities of the church) the *missio Dei* has important consequences. "Mission", singular, remains primary; "missions", in the plural, constitutes a derivative ... our missionary activities are only authentic insofar as they reflect participation in the mission of God ... The primary purpose of the *missiones ecclesiae* can therefore not simply be the planting of churches or the saving of souls; rather, it has to be service to the *missio Dei*, representing God in and over against the world, pointing to God, holding up the God-child before the eyes of the world in a ceaseless celebration of the Feast of Epiphany (Bosch 1991:391).

Van Engen argues for the plural form of the phrase "because of the multiplicity of the activities of the churches, the lack of unity among them, and the mixture of centripetal (gathering) activities with centrifugal (sending) activities" (1996:28).

As noted above in the discussion of *Missio Dei*, the *missiones ecclesiarum* must be secondary and subservient to the *Missio Dei* from whence it emanates. Potter writes of the

church's role, "The church as the people of God is not the centre and goal of mission, but the means and instrument ... As Christ took the form and structure proper to God's purpose, so the church must adapt its forms and structures to God's mission" (Potter 1981:73).

With respect to the issue of an individual's divine calling to missionary service, because mission is at the heart of the church's purpose, "the task of selecting just those people who should be sent as cross-cultural emissaries is a very critical question for the church" (Bates 1977:213). Shenk encourages every local congregation to be proactive toward mission, fostering an environment in which people can hear and respond to the Holy Spirit, praying that God would call missionaries from within their own congregation (1994:168-169). Likewise, Borthwick calls for prioritizing and increasing the activity of local church mission committees, including issuing calls to missionary service as directed by the Holy Spirit, pointing to the call of Paul and Barnabas in Acts 13 as an example (2005: 277).

Local churches, denominations and mission agencies need to work cooperatively and responsibly in the selection, training and sending of missionary personnel. It is imperative that they remain mindful that the responsibility of sending out members for cross-cultural missionary service bears the weight of not only the *missio ecclesiarum*, but also those of the underlying *Missio Dei* as well as the attending *missio hominum*.

### Missio Hominum

If we follow Bosch's logic, "To participate in mission is to participate in the movement of God's love toward people, since God is a fountain of sending love" (Bosch 1991:390), the response of the church being sent by the Holy Spirit is to then send out its members into the world. This idea of the church's sending role was challenged by



Hoekendijk's "emphasis on the secular calling and role of Christianity" (Bosch 1991:382; Van Engen 1996:130) in the 1950s and early 1960s. However, the church's role was reaffirmed by the International Congress on World Evangelization (ICWE) at Lausanne in 1974, where "the motivation for mission was understood to lie in the Trinitarian nature of God's character and, by extension, in the nature of the church" (Van Engen 1996:138). Thus, the church remains the sending entity for individuals engaged in the work of the Great Commission. Furthermore, just as the *missiones ecclesiarum* are secondary and subservient to the *Missio Dei*, the *missio hominum* are subservient to the *missiones ecclesiarum* (Allen 2000:45).

Van Engen defines *missio hominum* as God's "mission as it occurs among humans and utilizes human instrumentality" (1996:27). As a human endeavor in service to the *missiones ecclesiarum* and thereby to the *Missio Dei*, "the *missio hominum* is simultaneously just and sinful, related to fallen humanity, and always mixed as to its motivations, means, and goals" (Van Engen 1996:27-28). If the church is missional by its very nature because God is missional by his very nature, it follows that the members of the church (flawed as they may be) ought also to be missional in nature.

The *missio hominum* relates to a personal divine calling in that through our awareness of, affinity for and allegiance to the *Missio Dei* and *missiones ecclesiarum*, united with our gifts and experiences, we discover our personal role in the *missio hominum*. As men and women align their wills with the will of God, the *Missio Dei* then becomes activated as the *missio hominum*.

The term *call* or *calling* within the Christian context refers to that which God is asking us to accept. Often this is linked to a task, job, role, or action related to church activities ... A call gives us a vision and a sense of purpose and often helps us to

understand why we have received the gifts and been through the experiences that we have” (Preston 2001:67).

In the conceptualizing of divine calling, “we must distinguish between God’s calling us to salvation (that is ‘the called out ones’ or the *ecclesia*) and his calling us to vocation and vision. In the first we are called to know him, but in the second, we are called to service” (Andrews and Schubert 2004:38). Similarly, Voelkel writes, “God’s basic call is to know and serve Him – the place is secondary (Voelkel 2008). This view gives a more tempered perspective than those of Speers and Howard:

There is a general obligation resting upon Christians to see that the Gospel of Jesus Christ is preached to the world ... This whole business of asking for special calls to missionary work does violence to the Bible. There is the command, “Go ye into all the world and preach the gospel to every creature.” We say, “That means other people.” There is the promise, “Come unto Me all ye that labor and are heavy laden and I will give you rest.” We say, “That means me.” ... By what right do we draw this line of distinction between the obligations of Christianity and its privileges? (Speers 2006).

Howard, following the lead of Friesen (1980), writes,

I see no warrant for what we often mean by God’s calling: a strong, clear and unalterable sense of God’s leading. Rather ... the whole idea of serving on the mission field or any other ministry, is best talked about in terms of: 1) gifting and qualifications, 2) obedience, 3) desire, and 4) faith ... I suggest that a calling is not the best way to talk or think about our approach to missions (or any other ministry). Instead, it might be better to talk about what we are gifted to do, what we truly want to do and what is the biblical thing to do” (Howard 2003:464-465).

This approach, however, treats God as impersonal and not desirous of a personal relationship and conversation with his followers.

Allen provides a broad perspective on God’s calling and how a call to missionary service is integrated. According to Allen, the biblical construct of God’s calling involves: 1) “personal communication that seeks to move the hearer” (2000:7), 2) change “from something to something else” (2000:9), 3) “a new mission” (2000:11) or activity, and 4)

leaving self-centered comfort for other-oriented service (2000:11). Looking at biblical examples of calling, she concludes that “success was not to be found in grand and positive results, but in faithfulness to the commissioning Lord” (2000:16). Allen further concludes

God’s calling has more to do with who we are and the character we exhibit in our actions than it has to do with career or location. Nonetheless, there is a call to service that we are equipped to fulfill through the Holy Spirit’s gifting. The purpose of this is to **build the church** and bring it to maturity (2000:45 emphasis mine).<sup>11</sup>

Bates contends that the two biblical principles for the selection of missionaries are the call and the doctrine of gifts, and that a gifts assessment should be ahead of any call (1977:214). Conversely, Guinness writes, “The emphasis on giftedness (spiritual and natural) leads toward selfishness rather than stewardship” (1998:47). He suggests three levels of calling: corporate (“that part of our life-response to God that we undertake in common with all other followers of Christ”), individual (“that part of our life-response to God that we make as unique individuals”) and special (“those tasks and missions laid on individuals through a direct, specific, supernatural communication from God”) (1998:49). Sills poignantly summarizes the nature of these “special” callings, particularly the call to missionary service:

We should understand the missionary call as a combination of all of these aspects: an awareness of the needs and commands, a passionate concern for the lost, a commitment to God, the Spirit’s gifting, and your church’s affirmation, blessing, and commissioning. In addition, one must include another essential aspect of the missionary call: an indescribable yearning that motivates beyond all understanding (2008:29)

The call to missionary service is but one of these “special” callings. Based in the recognition of and submission to the *Missio Dei*, deriving from and subservient to the *missiones ecclesiarum*, these “special” callings are a vital part of the *missio hominum*. The call to missionary service becomes a driving force that propels God’s people around the

---

<sup>11</sup> Here again we see the essence of the *missio hominum* is subservient to the *missiones ecclesiarum*.

world in service to the *Missio Dei* and in cooperation with various other forms of the *missiones ecclesiarum*.

As this research project is limited in scope to Wesleyan-Arminian mission agencies, it is also imperative to understand those theological underpinnings that relate to a call to mission. Within the Wesleyan quadrilateral, Scripture holds the place of prime authority. Yet also within this quadrilateral, the lenses through which Scripture is interpreted are tradition, reason, and experience. “Wesley was always concerned about allowing the witness of the Holy Spirit to have free reign in the hearts and minds of believers. This divine presence represents chiefly the experiential dimension of his thought” (Thorsen 2005:155). The filling and abiding presence of the Holy Spirit became essential to Wesley’s theology of a deeper work of grace. This secondary work of grace, effected upon a filling of the Holy Spirit, and the attending presence of the Holy Spirit in a believer’s heart and life not only purifies from past sin but also influences the desires and decisions of the believer as well as empowers him or her for works of ministry and service (Dawson 1904:50-51). Furthermore, “The belief in a deeper work of grace also helps define the believer's sense of calling coming from and being confirmed by a relationship with Christ and filling of the Holy Spirit for empowerment” (Coleman 2009).

For Wesley, an encounter with the Holy Spirit reveals a confrontation of God’s will and personal will, a confrontation that could only be resolved by reverting to the authority of Scripture.

Here he found God’s will revealed in Christ’s ministry of suffering service. Christ’s ministry of service becomes the pattern and goal of the Christian life for all who would accept God’s gift of grace ... Faith’s assurance of justification becomes a call to show forth that forgiveness which man [or woman] has received toward others (Score 1964:viii).

It was in Wesley's "Methodist" meetings that believers were encouraged to reach out to others as a result of their growth in the likeness of Christ through works of "piety and mercy" (Wood 1978:179; Lancaster 2003).

Within this rubric of Wesleyan-Arminian theology, the foundation and influence of Scripture and personal interaction with the Holy Spirit within the community of the committed believers are key elements to promote the fulfillment of the Great Commission both locally and globally. Here again, we see Scripture revealing God's will and mission (*Missio Dei*), being proclaimed in the church (as part of the *missiones ecclesiarum*), and the church sending out its members to share the gospel in word and deed (*missio hominum*).

### **Summary of the Chapter**

The theoretical framework of this research project is Frederick Herzberg's two-factor theory, that there are two distinct sets of motivational factors that satisfy (motivators) or dissatisfy (hygiene issues) those involved in work, in this case missionary recruits. The theological framework is an understanding of a divine call to missionary service rooted in the theological constructs of *Missio Dei*, *missiones ecclesiarum*, and *missio hominum*. Together these frameworks under gird the research for the factors that affect the persistency of missionary recruits as well as explaining why the recruits sense a divine call upon their lives for missionary service. The following chapter addresses plans and issues related to data collection and data analysis.

## **CHAPTER FOUR**

### **Data Collection and Analysis**

#### **Overview of the Chapter**

This chapter addresses the vehicular issues of the dissertation project. The discussion centers on my plan for data collection and data analysis.

#### **Research Questions Restated**

The research questions of this research project are as follows:

1. What is the nature and status of pre-field recruitment and candidate development services among select mission agencies in North America?
2. What are the factors that negatively and positively affect persistency among North American missionary recruits?
3. Suspecting motivation to be relevant to these factors, what insight can selected motivation theories provide by way of explanation for the elemental and measurement issues related to the stated persistency problem?

#### **Data Collection Plan**

Using Frederick Herzberg's theoretical framework, I also make use of his modified version of John Flanagan's Critical Incident Technique (CIT) for data collection and analysis. Also following Herzberg's lead, I choose to incorporate an element of Grounded Theory, allowing the categories of factors to arise from the analysis of the data rather than influencing the participants' responses with a pre-determined set of factors from which to select (Herzberg, et al, 1993:6-7, 15; Robson 2002:190-191; Leedy and Ormrod 2005:140).

For the collection of programmatic and statistical data from mission agencies in this dissertation project, I interview mission agency recruitment department personnel. Such personnel are selected for this preliminary phase because of their intimate knowledge of the structure and workings of the agency as well as their personal knowledge of the recruits and

candidates. As great care has been “taken to be as objective as possible in specifying the general aim” (Twelker 2003) of the study, these semi-structured interviews<sup>12</sup> explore each agency’s recruitment policies and procedures with regard to recruitment methods and practices, tracking systems and issues, selection processes, as well as any retention and development strategies and programs in place. Statistical data is also gathered from the last ten years regarding annual quantities and ratios of recruitment leads, applications, candidate approvals, field appointments and field arrivals.

Once this preliminary information is gathered, a three-phase modified CIT data collection plan begins. The first phase involves contacting agency referred recruits and candidates for the purpose of soliciting information via a questionnaire survey. This initial contact via e-mail (or if necessary via traditional postal service) is preceded by or accompanied by a letter of introduction from the referring mission agency. Recruits and candidates are directed to a webpage on [www.questionpro.com](http://www.questionpro.com) where they are asked to read and agree to the terms of the Nature of Study Disclosure and Informed Consent Form<sup>13</sup> before continuing to the questionnaire.<sup>14</sup> The questionnaire includes a section for demographic data whereby I make comparisons based upon various demographic units.

Similarly, in the second phase, new missionaries are also directed to a webpage on [www.questionpro.com](http://www.questionpro.com) and asked to read and agree to the terms of the Nature of Study Disclosure and Informed Consent Form<sup>15</sup> before continuing to their questionnaire.<sup>16</sup>

The third phase consists of contacting those referred to the study by recruits and new

---

<sup>12</sup> See Appendix 4.1.

<sup>13</sup> See Appendix 1.3.

<sup>14</sup> See Appendix 4.2.

<sup>15</sup> See Appendix 1.4.

<sup>16</sup> See Appendix 4.3.

missionaries, and directing them to the appropriate forms and surveys on

[www.questionpro.com](http://www.questionpro.com).

### **Analytic/Interpretive Framework**

Data is analyzed using an integration of the CIT and Grounded Theory analytic processes as outlined below. The primary element in these analytic frameworks is content analysis. Thus, I begin analysis of the first round of surveys (recruits) with open coding, whereby

“the data are divided into segments and then scrutinized for commonalities that reflect categories or themes. After the data are categorized, they are further examined for *properties* – specific attributes or subcategories – that characterize each category. In general, open coding is a process of reducing the data to a small set of themes that appear to describe the phenomenon under investigation” (Leedy and Ormrod 2005:141).

Data from the second round of surveys (new missionaries) is then analyzed in a second round of open coding, taking into account the categories arising from the first round of surveys. “Subsequent data collection is aimed at *saturating* the categories – in essence, learning as much about them as possible – and finding any disconfirming evidence that may suggest revisions in the categories or in the interrelationships among them.” (Leedy and Ormrod 2005:140-141).

Categories of data determined from open coding and the reported preceding factors, emotions observed, resultant actions and ratings of significance is further analyzed through the process of axial coding. “Whereas open coding fractures the data into concepts and categories, axial coding puts those data back together in new ways by making *connections* between a category and its sub-categories” (Pandit 1996).



At this point, I discuss the findings of the axial coding process with selected mission agency administrators to confer with and gain the impressions of practitioners. Their expertise in the field is invaluable in evaluating the analytic results.

The results of this study are compared with the results of Herzberg's research and his Two-Factor Theory. Not only are Herzberg's categories of motivational factors (both motivators and demotivators) compared to those found in my research, but also the premise of two parallel continuums of motivational factors is examined.

Additional analysis of the data is provided along the lines of demographic categories. While this data analysis is not the primary focus of this research project, it is no doubt valuable information to be interpreted by practitioners and perhaps by further researchers.

### **Results of Data Collection**

The data is culled for (a) demographic categories (e.g. – age brackets, male vs. female, single vs. married vs. divorced), (b) incident themes, (c) recurring reports of contributing factors, emotions and actions associated with incidents, as well as (d) categorical divisions and rankings among incidents by significance.

### **Analysis**

Using the previously discussed analytical framework, I determine and separate motivator factors as well as hygiene factors for North American missionary recruits. Analysis is also provided as to the significance of these factors. The resultant analysis is presented so as to be beneficial to mission agency administrators and practitioners in their efforts to increase persistency among missionary recruits.

### **Evaluation of the Fieldwork**

By designing a transparent process of data collection and analysis, the authenticity, analytical validity and replication viability of the fieldwork involved in this dissertation project is fully affirmed. Issues of greater difficulty that arise during the implementation are addressed with suggestions for future replications and applications of research of this nature.

### **Summary of the Chapter**

In this chapter I explain my plan for data collection and data analysis. I also address issues related to the evaluation of field research integrity and the plan for bringing attention to implementation difficulties for future researchers. The fifth and final chapter reports the findings of the project and demonstrates how those findings answer the key research questions of the project and how they meet the stated missiological implications.

## **CHAPTER FIVE**

### **Data Analysis and Conclusions**

#### **Overview of the Chapter**

The data collected for this research project is analyzed and reported in this final chapter. Findings and conclusions are also presented here.

#### **Research Questions Restated**

The research questions of this research project are as follows:

1. What is the nature and status of pre-field recruitment and candidate development services among select mission agencies in North America?
2. What are the factors that negatively and positively affect persistency among North American missionary recruits?
3. Suspecting motivation to be relevant to these factors, what insight can selected motivation theories provide by way of explanation for the elemental and measurement issues related to the stated persistency problem?

#### **Project Data Analysis**

The following material is an assessment of the data collected with regard to each of the research questions listed above.

##### **Nature and Status of Pre-Field Services**

Interviews of recruitment and/or candidate development personnel at each of the participating mission agencies revealed a wide range of roles and responsibilities taken by the agencies. Those interviewed and their respective agencies were: Mike Holland, Mobilization Coordinator at Brethren In Christ World Missions; Kathi Sellers, Recruitment and Member Care Specialist at Global Missions of Church of God Ministries; Pat Strain, Deputy Director of Missionary Care at Global Ministries Commission of the Evangelical Congregational Church; Jon Steppe, Director of Mobilization at Global Partners; Joan

Kitterman, Vice President of Human Resources at OMS International; Richard Coleman, Director of Mobilization and Candidacy at The Mission Society; and Tim Rickel, Vice President of Communications, and Todd Eckhardt, Director of World Connection Department at World Gospel Mission.

When asked, “What policies and procedures guide your agency’s recruitment program?”<sup>17</sup>, the agencies generally concurred on three things: that God is the one who calls or recruits while the agency mobilizes; that missionaries also share the responsibility of mobilization; and that agency personnel walk recruits through the process from application to deployment. They also differed in three areas: stable written philosophies and policies versus fluid unwritten processes; sophisticated screening versus a facilitative coaching mode of operation; and mission being driven by a world-wide evangelistic message versus viewing mission from the perspective of a holistic-ministry cross-cultural vocation.<sup>18</sup>

In response to the question, “What recruitment methods and practices are used by your agency?”<sup>19</sup>, the agencies generally agreed in the following ways: missionaries used as mobilizers while they are also on deputation ministry; agency websites with information and initial interest forms available; campus ministries; local church connections and relationships; and reduced recruitment efforts at conferences like Urbana (deemed to be much less effective in recruitment than in years past). Ways in which they disagreed are: a denominational “feeder” system versus a system of regional mobilizers developing relationships with a cross-section of denominational and non-denominational churches; internal system recruitment versus external referrals from affiliated organizations; reliance on

---

<sup>17</sup> See Appendix 5.1.

<sup>18</sup> Areas of dissimilarities spoken of in terms of “versus” reflect a general emphasis or trend of one strategy, practice, or issue over another rather than an exclusive selection of one instead of the other.

<sup>19</sup> See Appendix 5.2.

traditional church / camp meeting / campus recruitment versus non-traditional targeted media recruitment.

Agency personnel were then asked, “What tracking system(s) does your agency have in place for recruits”?<sup>20</sup> Areas of congruity were: in-house tracking systems for the progression from initial interest forms to field deployment; systems (computerized in some cases) track recruits and donors and allow limited file sharing between departments; and regularly scheduled contacts with recruits. Areas of incongruity were: computerized software versus manual files; web page hits tracked for recruits’ points of interest versus recruits reporting semi-annually to the agency board or panel; multiple personnel contacts versus consistent solo personnel contact.

The next question for agency personnel was, “What issues/problems does your agency have with tracking recruits”?<sup>21</sup> The common responses were unresponsive and slow responding recruits as well as computer software adaptations and systems management issues. Differences among responses were computerized status tracking versus manual tracking via multiple forms and recruit location tracking via social networks versus via mail, phone and e-mail.

When asked, “What criteria are used by your agency for candidate selection?”,<sup>22</sup> concurring responses were application review, references, Christian testimony, doctrinal/theological agreement, psychological profile, and cross-cultural adaptability or flexibility. Differing responses were a stringent screening and testing process versus a fluid and relational process, denominational membership versus basic doctrinal and theological

---

<sup>20</sup> See Appendix 5.3.

<sup>21</sup> See Appendix 5.4.

<sup>22</sup> See Appendix 5.5.

agreement accompanying a personal testimony, and clinical psychological testing versus personal profile testing.

Agency personnel were then asked, “What is your agency’s theological and/or biblical view of a ‘call to mission’?”<sup>23</sup> The participating agencies generally agreed that the great commission is a general call for all Christians to participate in God’s mission and to share and live out the gospel. They also agreed that a call to any specific ministry such as cross-cultural mission also comes from God and may come in a variety of ways. They generally disagreed on the expectation of recruits to articulate a definite calling versus the freedom for recruits to explore and define their calling. Another disagreement was conceptualizing the call to mission as a work or movement of the Holy Spirit versus an intrinsic selection among God-given options.

“What strategies and/or programs does your agency use for the retention and development of recruits?”<sup>24</sup> was the final question asked of agency personnel during the interview. Continued contact from agency personnel and/or retired missionaries, as well as in-house development and/or support groups were the congruent answers. Answers differed in the areas of consistent solo contact versus expanding multiple contacts, mentor relationships versus peer groups, formal meetings at agency headquarters versus informal directed conversations, and focusing primarily on future missionary life issues versus addressing current fundraising budget issues.

None of the agencies were able to provide full statistics on the number of recruits leads, applications, candidate approvals, field appointments and field arrivals over the previous ten year span. Among the various reasons for this lack of statistical data are new

---

<sup>23</sup> See Appendix 5.6.

<sup>24</sup> See Appendix 5.7.

computer software without input (electronic or manual) from previous systems, some of these statistics are not kept by certain agencies, records of these statistics have not been kept that long, restructuring of departments and agency practices have redefined the processes from recruitment to deployment, and the fact that tracking of statistics is not as high a priority for funds as the actual deployment of missionaries and field ministries. Global Partners was able to provide the number of appointments, field arrivals and terminations over the ten year period spanning 1999 to 2008 as demonstrated in the following spreadsheet (Steppe 2008).

TABLE 3

Global Partners – Appointments to Field Arrivals

Year	Appointments		Field Arrival		Terminated 2 yr or less	
	Units	People	Units	People	Units	People
1999	11	20	?	?	0	0
2000	4	7	7	13	0	0
2001	13	23	5	8	3	5
2002	8	15	8	14	0	0
2003	12	18	11	20	1	1
2004	18	29	3	5	7	11
2005	9	13	12	20	2	2
2006	8	12	10	17	1	1
2007	12	21	8	12	1	2
2008	8	14	5	7	0	0

Using the “units” (denoting single persons and/or married couples) figures, and the reported one-year expected time frame for raising support, the rate of appointments to field arrivals and the rate of appointments to termination can be calculated. For example, the number of units arriving on the field in 2000 (7) is divided by the number of units appointed in 1999 (11), yielding a successful appointment to field arrival rate of approximately 64%. Using this formula, the approximate successful appointment to field arrival rates over the reported ten

year span are 64%, 125%, 62%, 138%, 25%, 67%, 111%, 100%, and 42%.<sup>25</sup> The average approximate successful appointment to field arrivals rate over this ten year span is 82%. While this appears to be a good rate of success, this figure is based upon the number of units appointed after the agency’s screening process applied to all applicants. This figure reflects neither a recruitment lead to field arrival rate nor an application to field arrival rate.

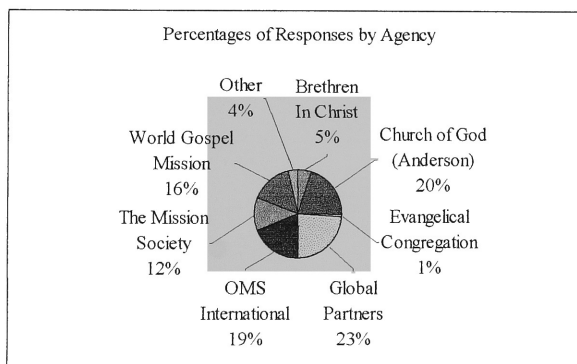
Factors Affecting Persistency

The missionary recruit persistency survey yielded usable responses from 83 participants, 44 male (53%) and 39 female (47%).

Of the 82 responses to the question of marital status, 27 reported as single (33%), 50 reported as married (61%), and 5 reported as divorced (6%).

The 83 participants reported their mission agency affiliation as follows: Brethren in Christ, 4; Church of God (Anderson), 17; Evangelical Congregation, 1; Global Partners, 19; OMS International, 16; The Mission Society, 10; World Gospel Mission, 13; and Other, 3.

TABLE 4  
Mission Agency Affiliation

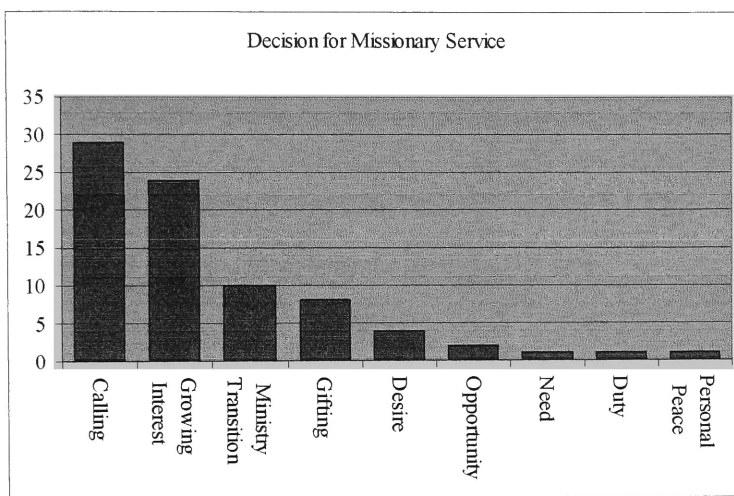


<sup>25</sup> The statistical anomaly of percentages more than 100% is due to calculations based on the estimated average time (one year) it takes for Global Partners appointees to become fully funded and be deployed. Percentages of more than 100% reflect instances when appointees took more than one year to be deployed.



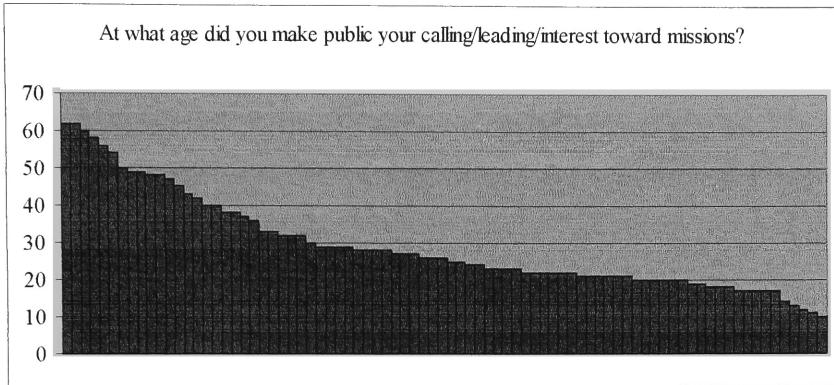
With 80 responses to the question of how the participant decided to become a missionary, 29 sensed some type of calling, 24 developed a growing interest, ten transitioned from another form of ministry, eight felt their gifting matched missionary service, four had an internal desire, two experienced doors of opportunity opening, one responded to a perceived need, one felt it is the Christian's duty, and one only found a sense of personal peace in a decision for missionary service.

TABLE 5



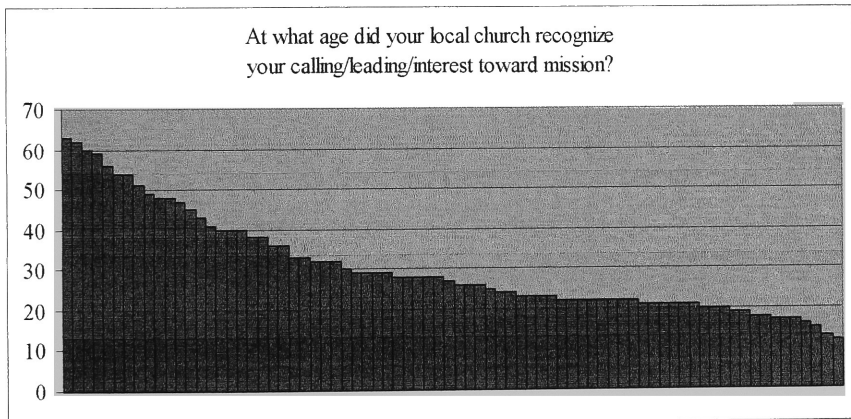
With 82 participants responding, the mean age at which the recruit made public his or her calling was 29.1 years, while the median was 25.5 years.

TABLE 6



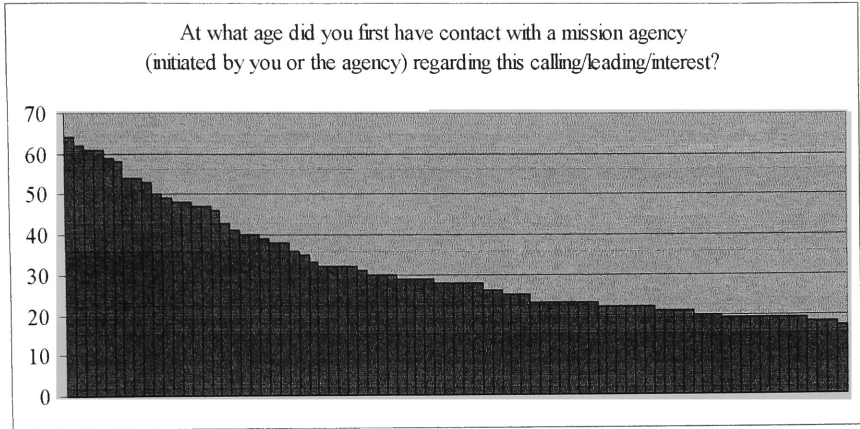
Among 76 responses to the question, the mean age at which that calling was recognized by the local church is 30.4, while the median age is 26.5.

TABLE 7



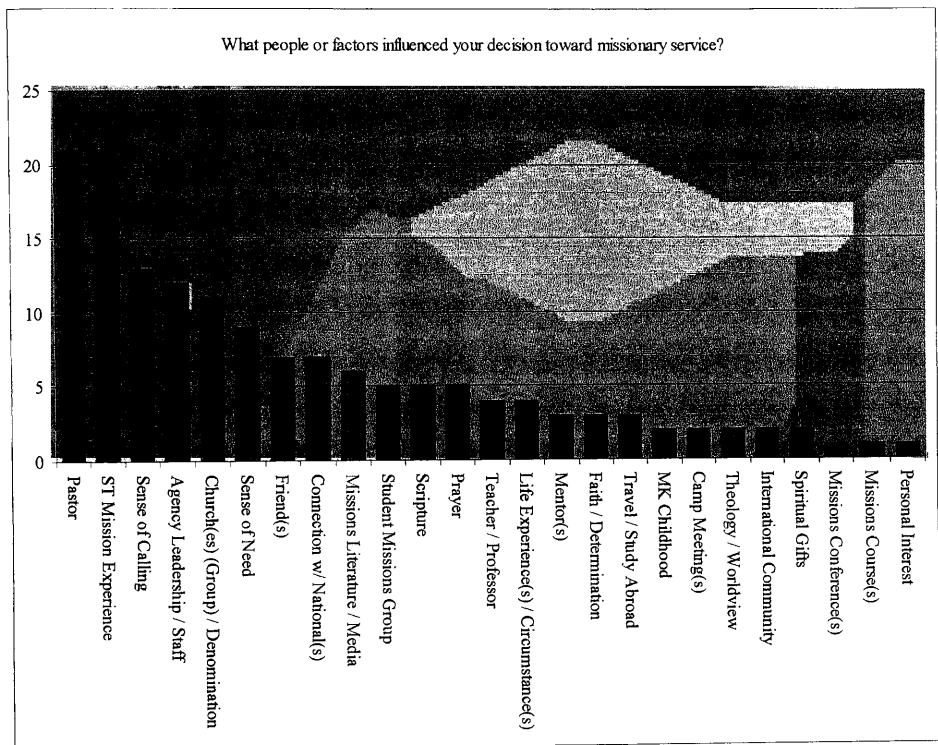
With 81 responses, the mean age at which the respondents first contacted or were contacted by a mission agency with regard to that calling is 31.5 and the median age is 28.

TABLE 8



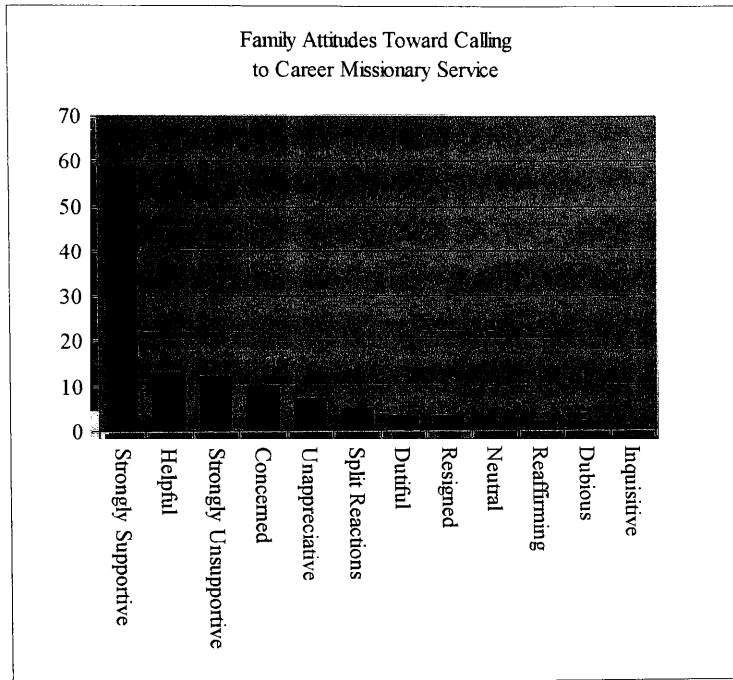
The question of what people and/or factors influenced the recruit's decision for career missionary service elicited 82 responses (with opportunity for multiple answers). Among the leading influences are family or a family member (26), a missionary or missionaries (25), a pastor (21), a short-term mission experience (21), a sense of calling (13), a member of a mission agency's leadership or staff (12), and a church or church group or denomination (11).

TABLE 9



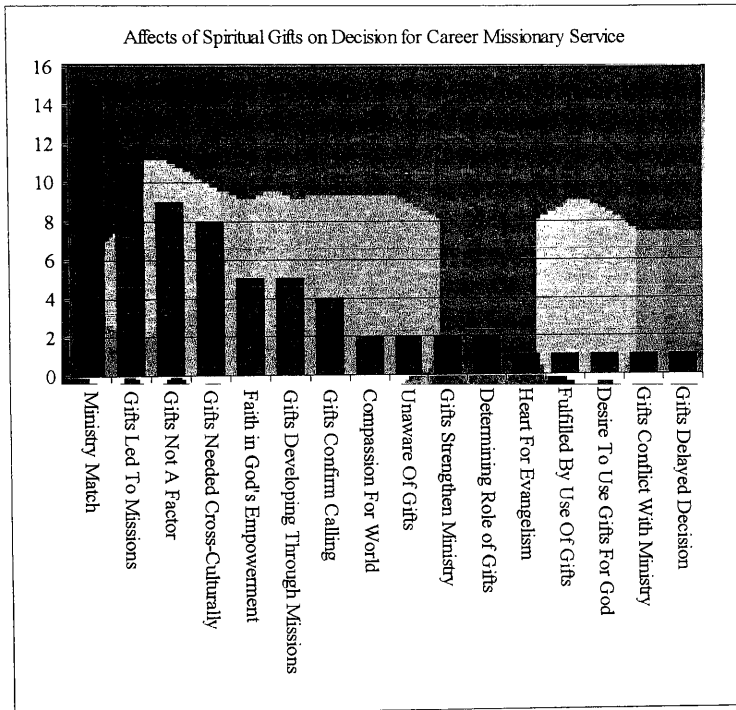
There were 82 participants who responded to the question regarding family attitudes toward the recruit's decision to pursue a career in missionary service. The leading categories of responses are strongly supportive (59), helpful (13), strongly unsupportive (12), and concerned (10).

TABLE 10



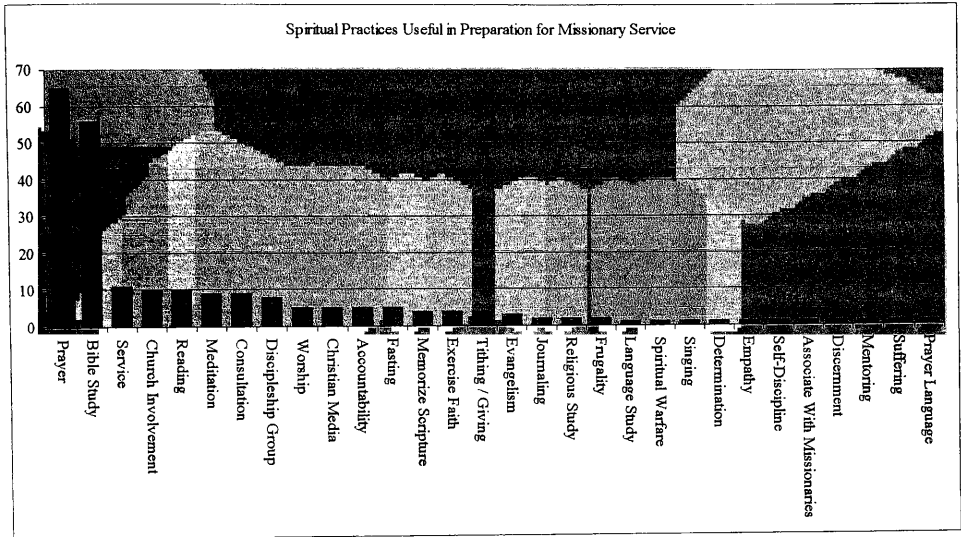
Among the 76 responses to the question regarding the affect of spiritual gifts upon the decision to pursue a career in missionary service, the leading categories of responses are: gifts were felt to be beneficial to mission (17); gifts were a match for a particular ministry in a cross-cultural setting (15); gifts led to mission rather than any other ministry (11); gifts were not a factor in the decision (9); and gifts were felt to be needed cross-culturally (8).

TABLE 11



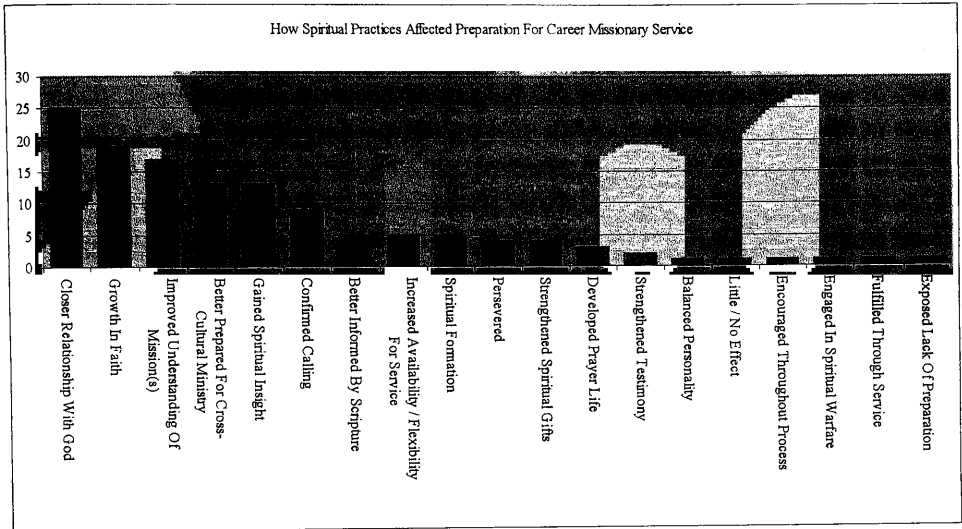
There were 78 participants who answered the question (with possibility for multiple answers) asking what spiritual practices have served in preparation for missionary service. The leading categories of responses are prayer (65), bible study (56), service (11), church involvement (10), reading (10), meditation (9), consultation (9) and discipleship group (8).

TABLE 12



As for how those spiritual practices served the preparation for missionary service, 78 participants responded (with possibility for multiple answers). The leading responses are closer relationship with God (25), growth in faith (19), improved understanding of mission(s) (17), better prepared for cross-cultural ministry (13), and gained spiritual insight (13).

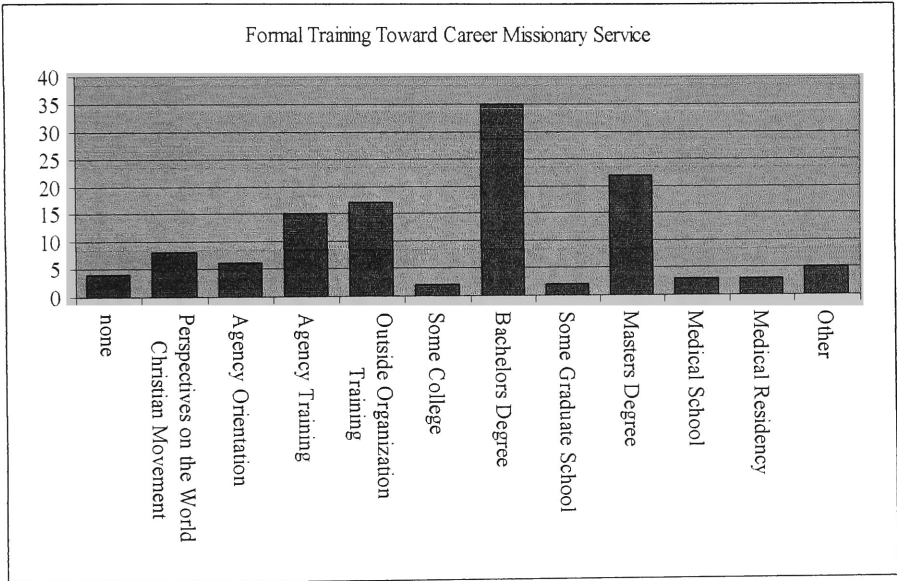
TABLE 13





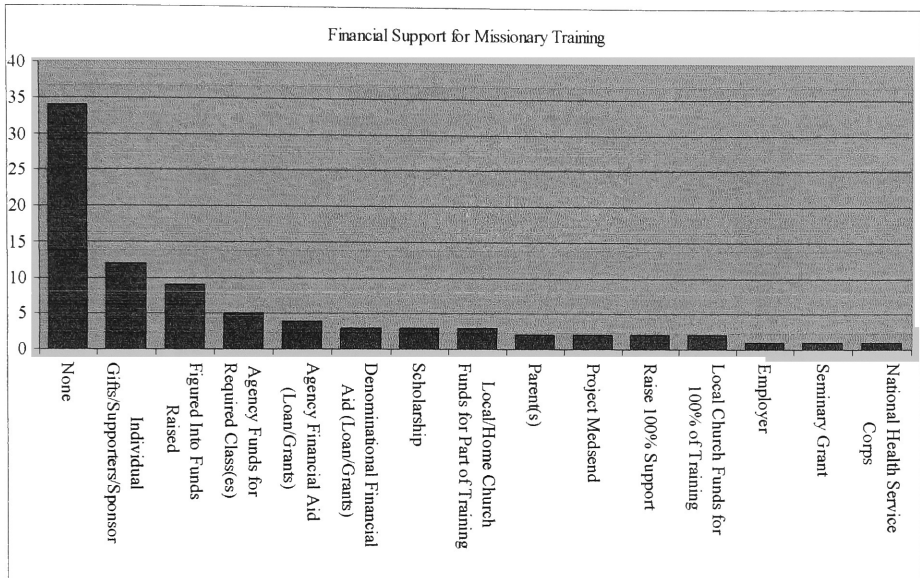
With 80 participants responding to the question of formal training taken toward career missionary service (with possibility for multiple answers), the leading responses are bachelors degree (35), masters degree (22), an outside organization training (17), and in-house agency training (15). Of the 35 reported bachelors degrees, 15 are related to biblical, religious, ministry or mission studies; five were specifically related to mission, global ministries or intercultural studies. Of the 22 reported masters degrees, 17 are seminary degrees; eight are specifically related to mission or intercultural studies. Examples of the formal training listed as “other” are language training and specialized certificate(s).

TABLE 14



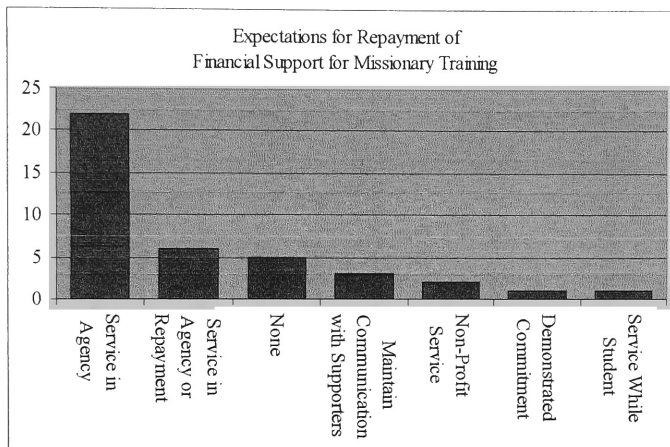
With 77 responses to the question of what financial support has been received toward formal missionary service training and what expectations accompany that support (with possibility for multiple answers), the leading responses are no financial support received (34), gifts from individual supporters or sponsors (12), and the cost of training was figured into their fundraising amount (9).

TABLE 15



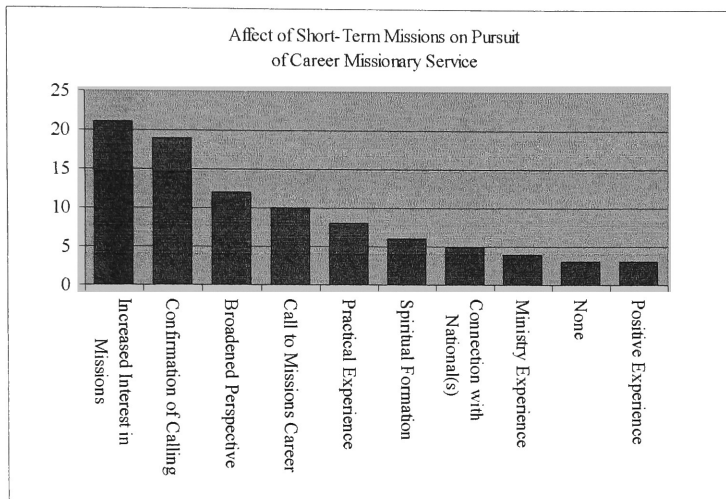
Among the 36 participants who responded regarding the expectations for repayment of financial support for missionary training (with possibility for multiple answers), 22 responded with service in agency, six responded with service in agency or repayment, five reported no expectations, three reported maintaining communication with supporters, two responded with non-profit service, one responded with service while a student, and one responded with demonstrated commitment.

TABLE 16



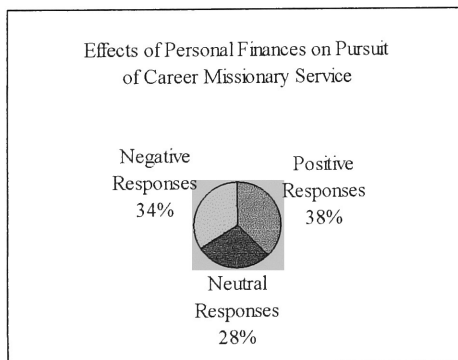
With 70 responses (with opportunity for multiple answers) to the question of the affect of a short-term missionary trip, the leading responses are an increased interest in mission (21), confirmation of calling to missionary service (19), a broadened perspective or world-view (12), and a calling to full-time missionary service (10).

TABLE 17



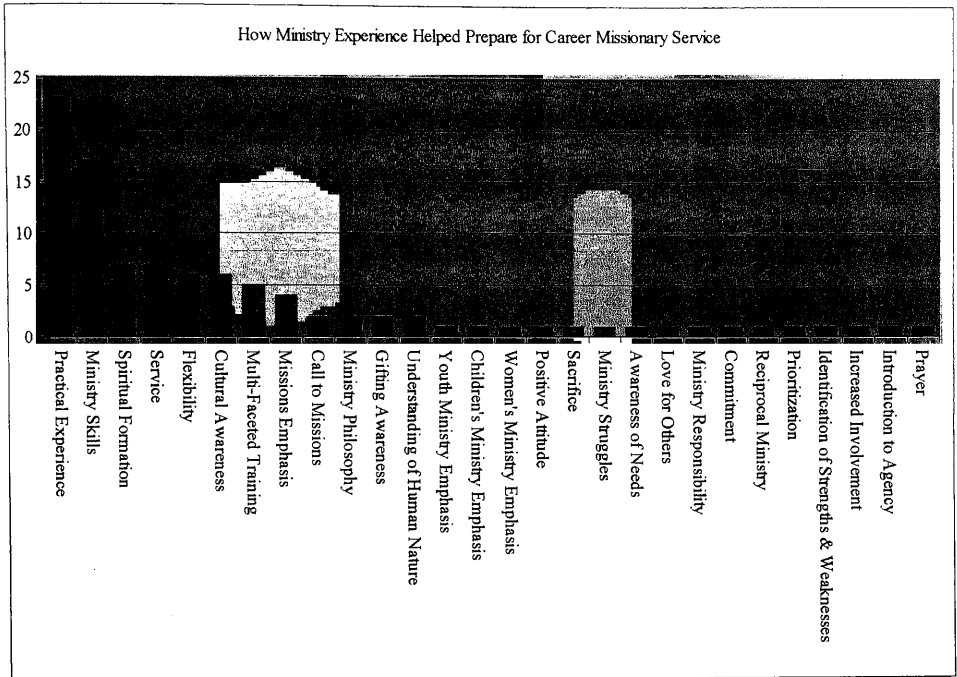
With 82 participants reporting on how personal finances affected their pursuit of a missionary career, there are 36 positive responses, 27 neutral and 33 negative.

TABLE 18



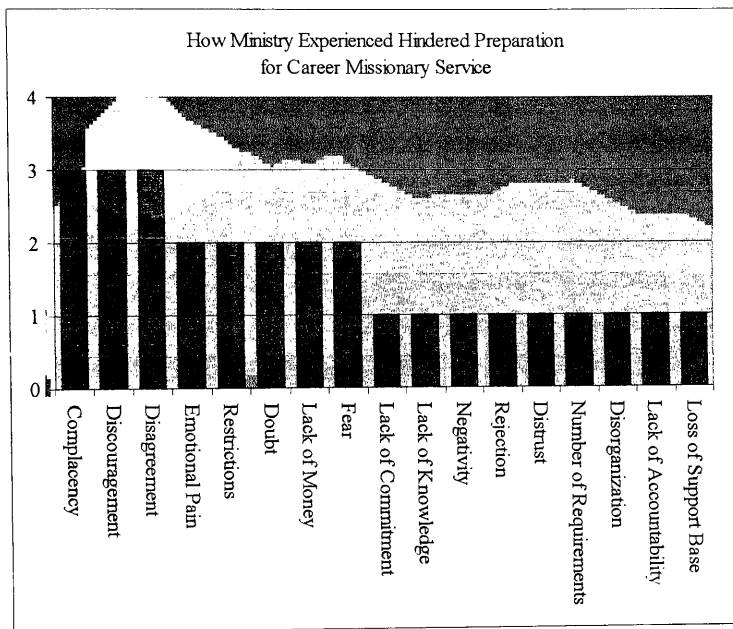
There were 78 participants who responded to the question of how ministry experience helped in preparation for career missionary service (with possibility for multiple answers). Of the 99 answers given, the leading responses are practical experience (23), ministry skills (17), spiritual formation (7), service (7), flexibility (6), and cultural awareness (6).

TABLE 19



With 24 participants responding to the question of how ministry experience hindered progress toward career missionary service (with possibility for multiple responses), complacency, disagreement and discouragement each earned three responses, emotional pain, restrictions, doubt, lack of money and fear each earned two responses, and lack of commitment, lack of knowledge, negativity, rejection, distrust, number of requirements, disorganization, lack of accountability and loss of support base each earned one response.

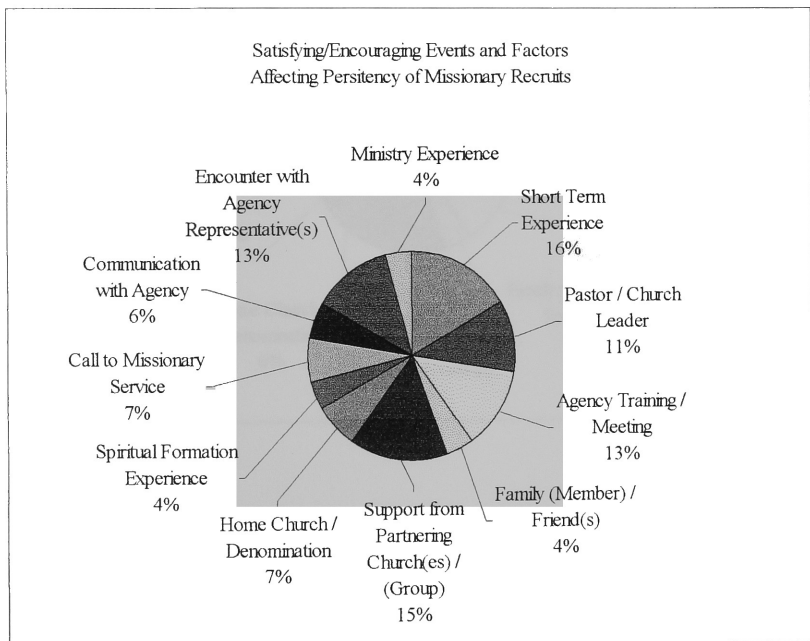
TABLE 20



With 72 participants responding to the question of a satisfying / encouraging event while a missionary recruit (and accounting for the “coloring” of those events by the duration of the event, contributing factors, the recruit’s emotions, the emotions of others involved, and the resulting action), the resulting categories of responses and the frequency of those responses are short term experience (12), pastor / church leader (8), agency training / meeting

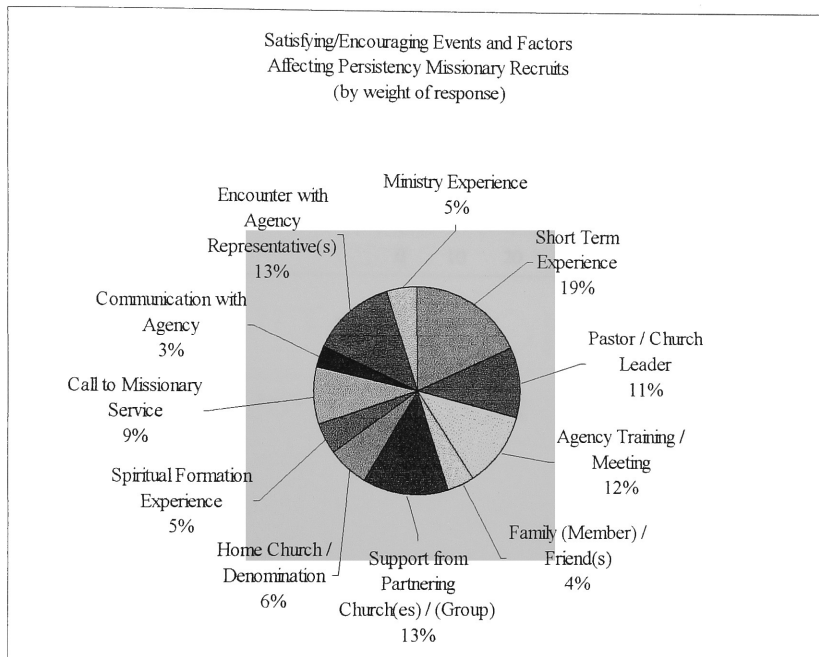
(9), family (member) / friend(s) (3), partnering church(es) / (group) (11), home church / denomination (5), spiritual formation experience (3), call to missionary service (5), communication with the agency (4), encounter with agency representative(s) (9), and ministry experience (3). Among the leading categories, several expressed how they were impressed while on short term mission trips by the experience of worshiping in another culture and how the witness of God’s presence transcends cultures. Others expressed appreciation for unexpected levels of prayer and financial support from churches that overwhelmed them with love and support. Some were greatly encouraged and received confirmation of their calling at agency training sessions and meetings. And others found great strength in the acceptance and camaraderie experienced during encounters with agency representatives.

TABLE 21



When those responses are weighted by the significance assigned by respondents using a Likert scale (multiplying the frequency of a response by the average weight of significance for that response), the results are short term experience (61.2), pastor / church leader (36.8), agency training / meeting (38.7), family (Member) / friend(s) (14.1), support from partnering church(es) / (group) (44), home church / denomination (21.5), spiritual formation experience (17.1), call to missionary service (30), communication with the agency (11.2), encounter with agency representative(s) (44.1), and ministry experience (15.9).

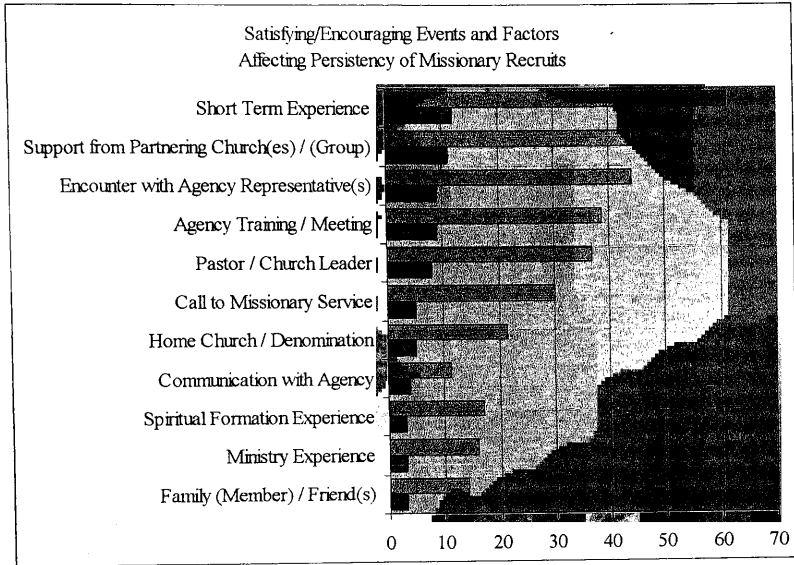
TABLE 22





The following graph depicts each of these categories with frequency of response (dark grey bars) juxtaposed with weight of response (medium grey bars).

TABLE 23



The following series of graphs depict the categories of satisfying / encouraging events and factors among selected demographic subsets of respondents.

TABLE 24

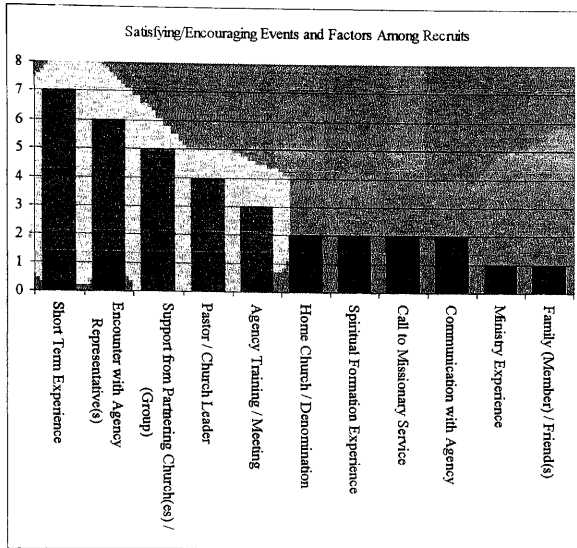
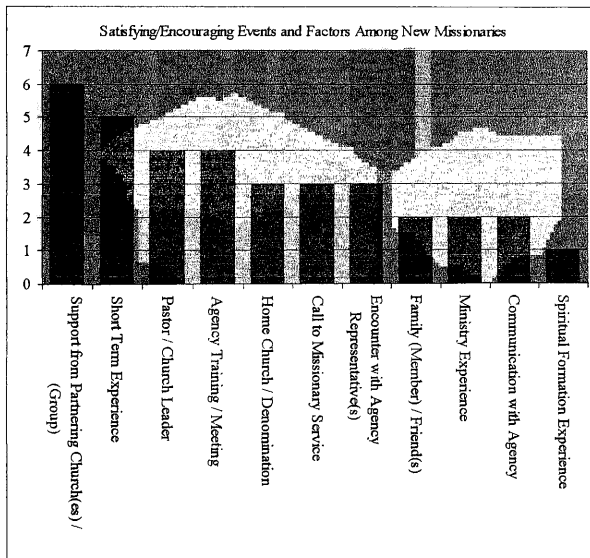


TABLE 25



The leading categories of responses among missionary recruits are short-term experiences, encounters with agency representatives and support from partnering churches, while the leading categories among new missionaries are support from partnering churches, short-term experiences, pastors or church leaders, and agency trainings and meetings.

TABLE 26

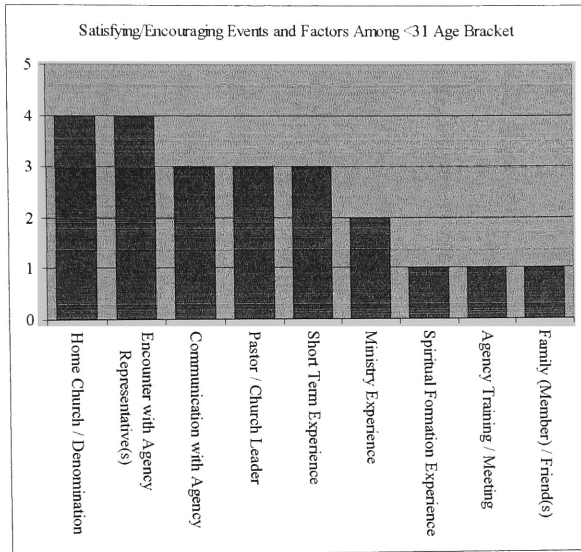


TABLE 27

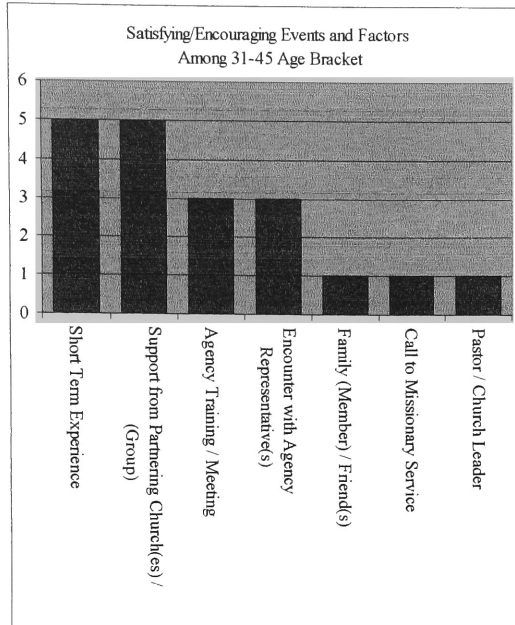


TABLE 28

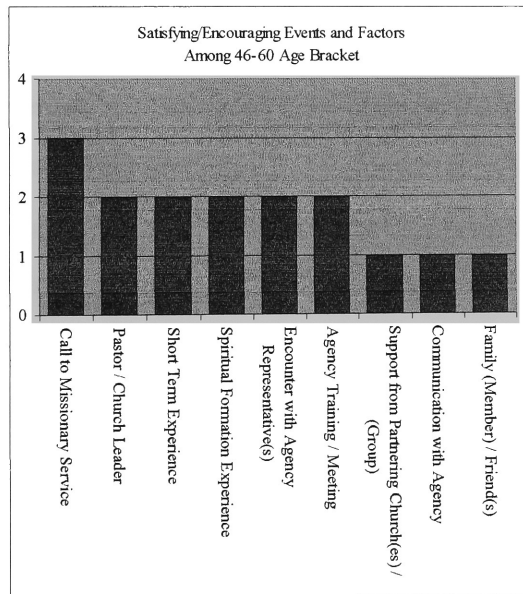
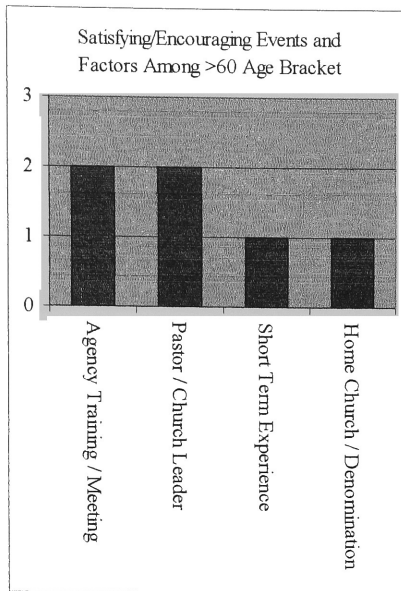


TABLE 29



Among respondents under the age of 31, the leading satisfying / encouraging events and factors reported are the home church or denomination and encounters with agency representatives. Among respondents between the ages of 31 and 45, the leading responses are short term mission experiences and support from partnering churches or church groups. The leading category among respondents aged 46-60 is the call to missionary service, and among those over the age of 60, the leading categories are agency training meetings and pastors or church leaders.

TABLE 30

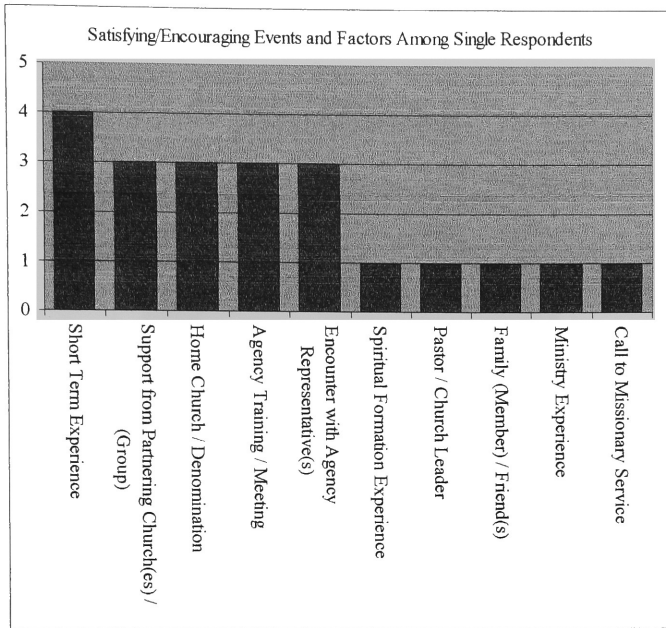


TABLE 31

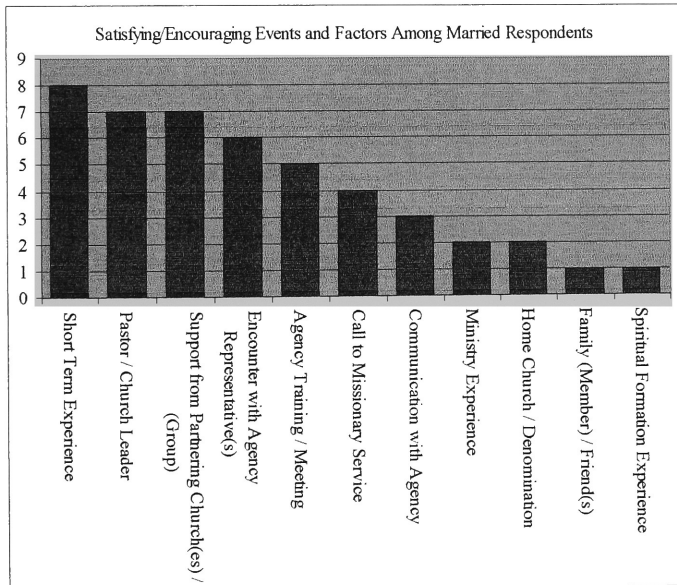
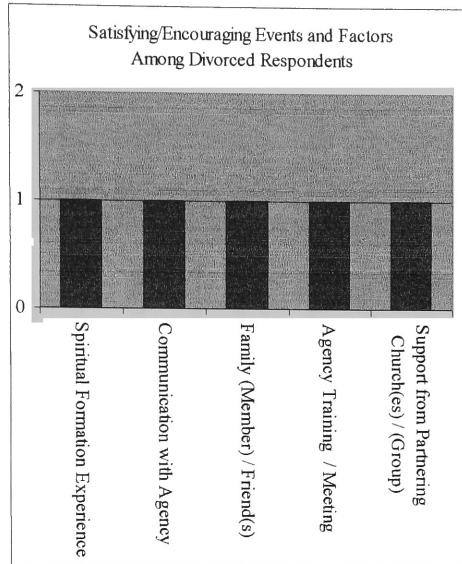


TABLE 32



Short term mission experiences is the leading category of satisfying / encouraging events and factors reported by single and married respondents, but is not listed among the responses from divorced respondents.

TABLE 33

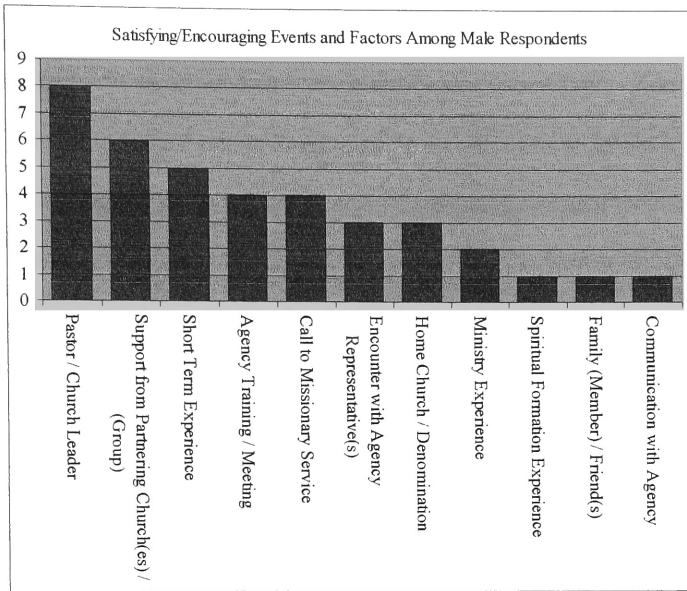
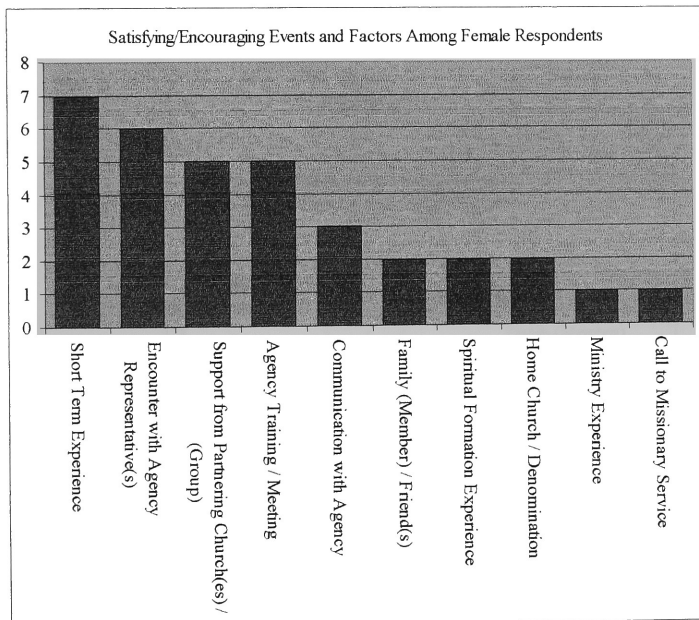


TABLE 34

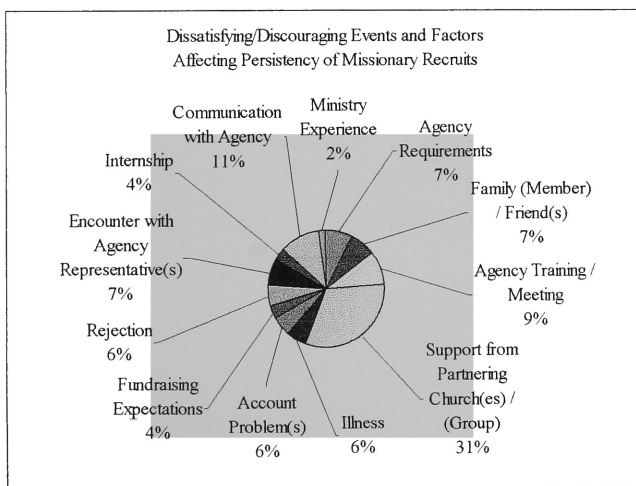




The leading category among male respondents (pastors and church leaders) does not appear among the responses from female respondents.

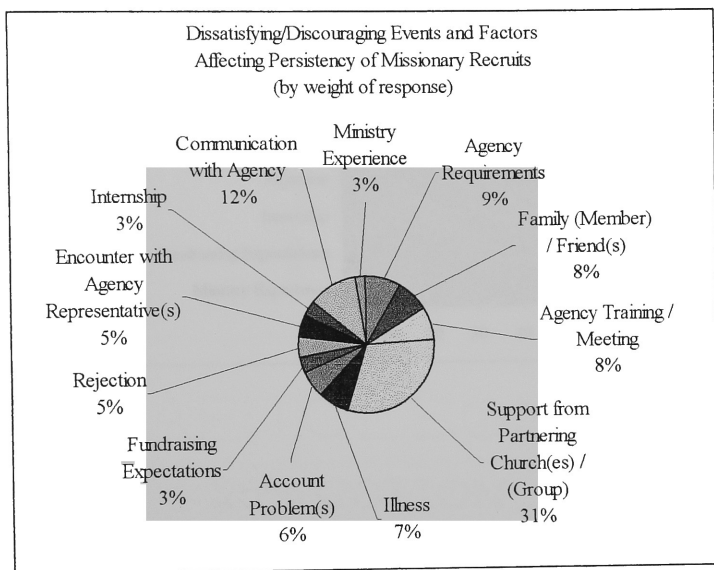
With 54 participants responding to the question of a dissatisfying / discouraging event while a missionary recruit (and accounting for the “coloring” of those events by the duration of the event, contributing factors, the recruit’s emotions, the emotions of others involved, and the resulting action) the resulting categories of responses and the frequency of those responses are agency requirements (4), family (member) / friend(s) (4), agency training / meeting (5), support from partnering church(es) / (group) (17), illness (3), account problem (3), fundraising expectations (2), rejection (3), encounter with agency representative(s) (4), internship (2), and communication with the agency (6). A common thread among the stories in the overwhelming leading category (support from partnering churches and/or church groups) was the disappointment of traveling many miles to meet with apathetic and self-centered churches that had either canceled the meeting without notice or simply viewed the missionary recruit’s message as a welcome change of pace from the usual Sunday sermon.

TABLE 35



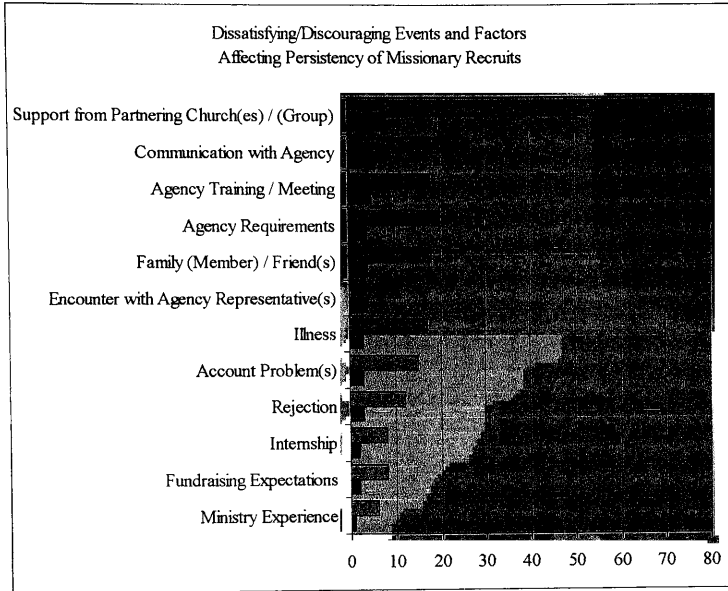
When those responses are weighted by the significance assigned by respondents using a Likert scale (multiplying the frequency of a response by the average weight of significance for that response), the results are agency requirements (20), family (member) / friend(s) (18), agency training / meeting (18), support from partnering church(es) / (group) (69.7), illness (17.1), account problem (15), fundraising expectations (8), rejection (12), encounter with agency representative(s) (12), internship (8), and communication with the agency (27).

TABLE 36



The following chart depicts each of these categories with frequency of response juxtaposed with weight of response.

TABLE 37



The following series of graphs depict the categories of dissatisfying / discouraging events and factors among selected demographic subsets of respondents.

TABLE 38

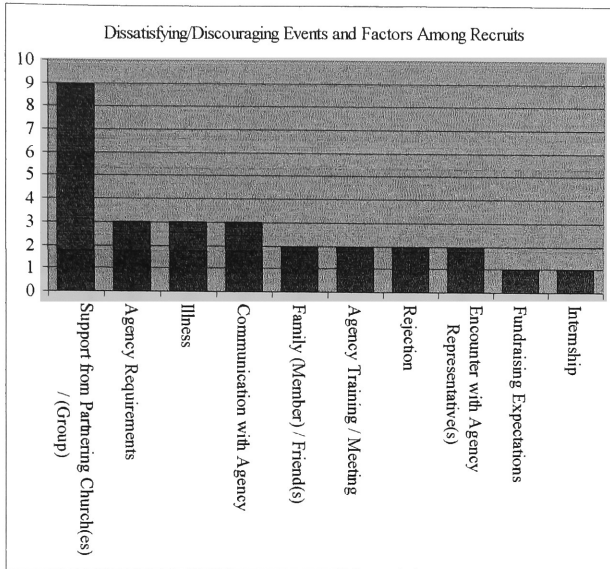
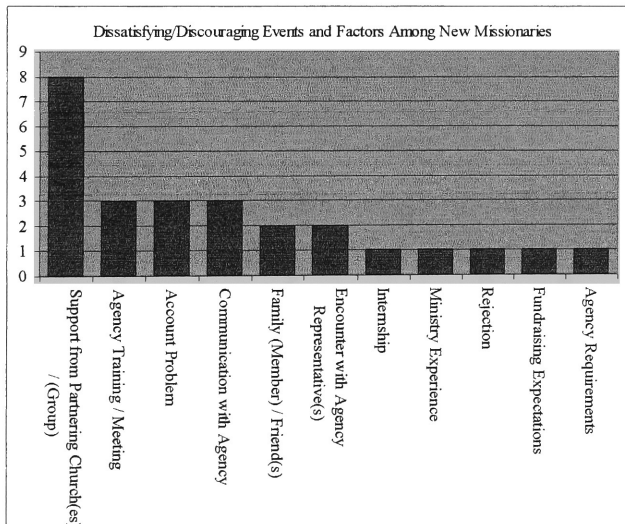


TABLE 39



Among both demographics above, the clear leading category of dissatisfying / discouraging events and factors is support from partnering churches or church groups.

TABLE 40

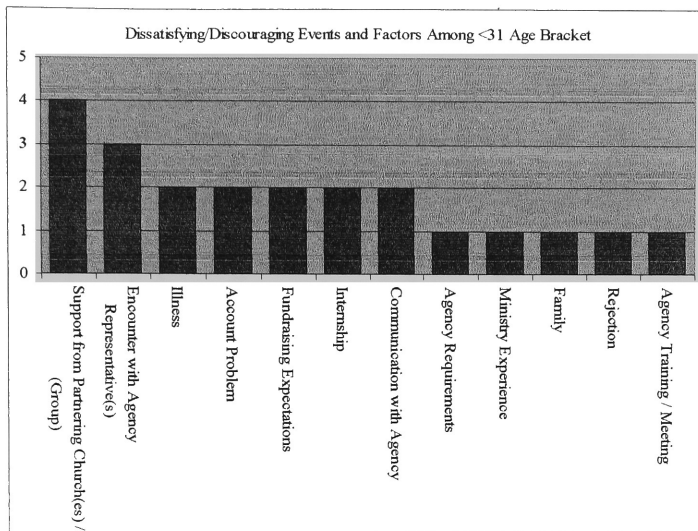


TABLE 41

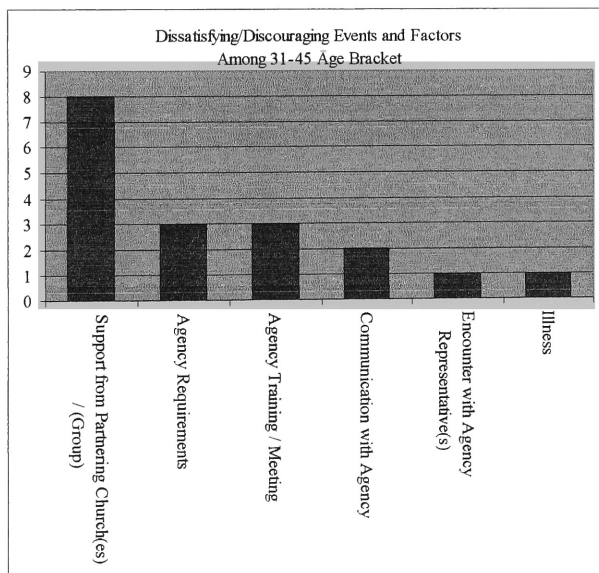


TABLE 42

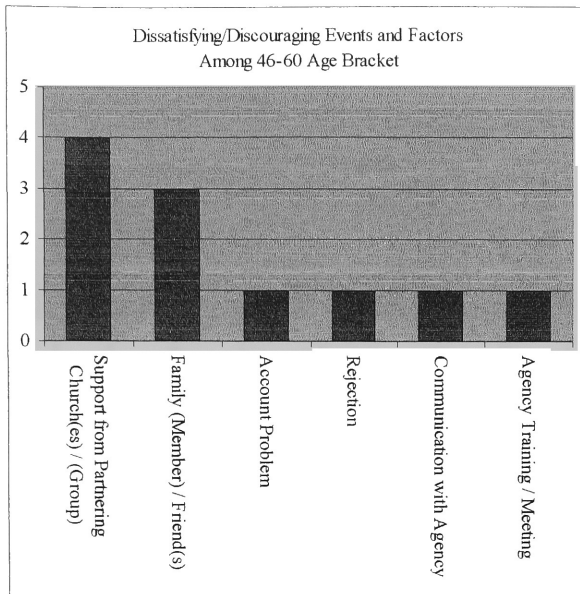
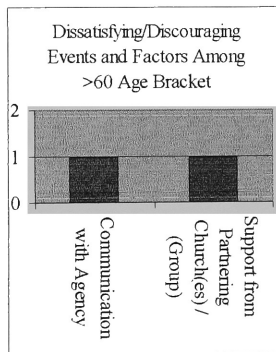


TABLE 43



Once again, the overwhelming leading category of dissatisfying / discouraging events and factors among nearly all age brackets is support from partnering churches or church groups.

TABLE 44

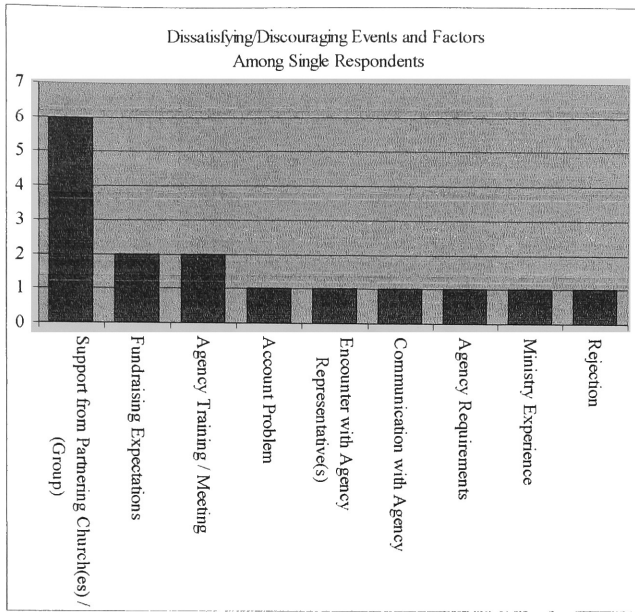


TABLE 45

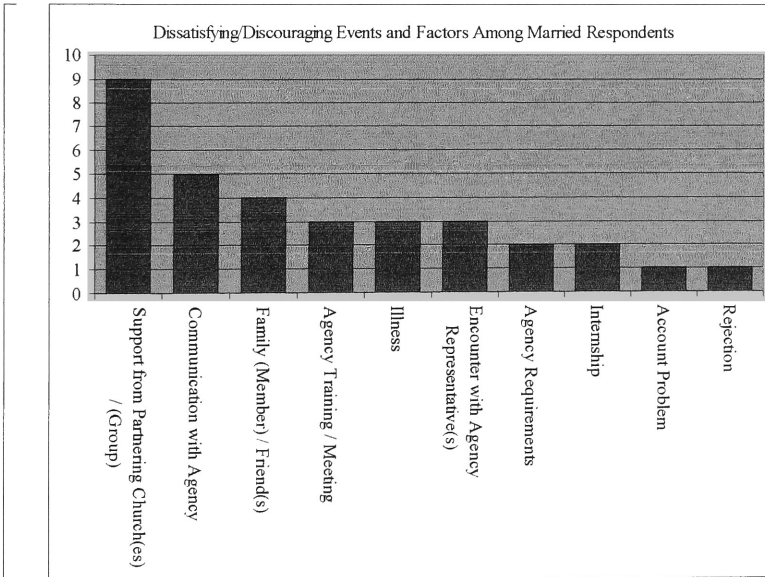
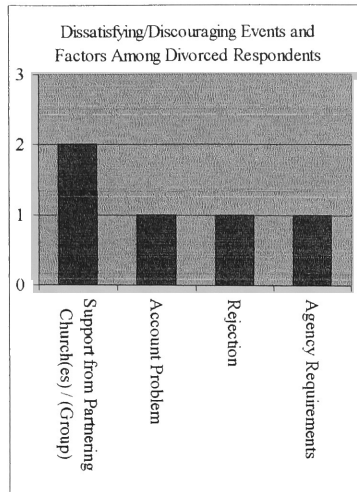


TABLE 46



Yet again, the leading category of dissatisfying / discouraging events and factors among each marital status demographic is support from partnering churches or church groups.



TABLE 47

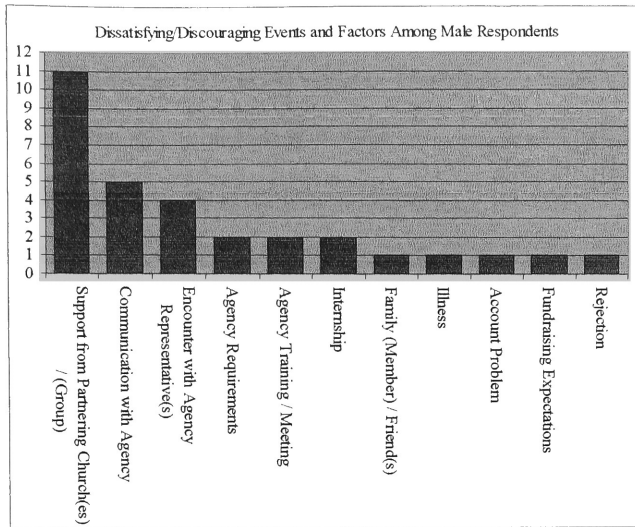
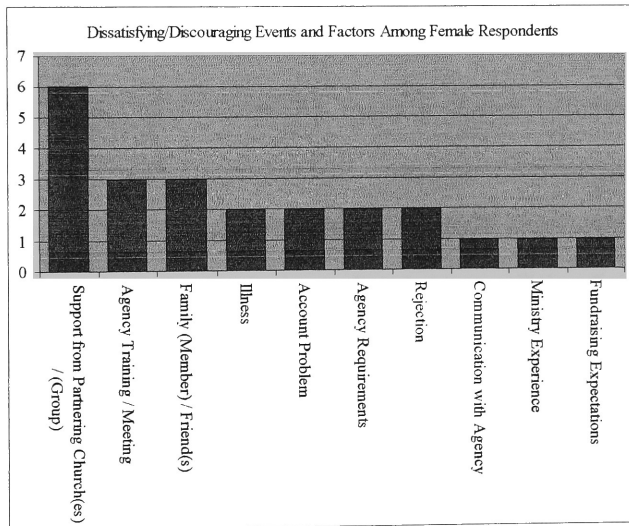


TABLE 48



The trend toward dissatisfying / discouraging instances of support from partnering churches or church groups continues across the demographics of gender.

## **Project Reports**

### **Report of the Status of Mission Recruitment and Development**

When attempting to encapsulate the status of mission recruitment and development, one particular adage repeatedly comes to mind: “The only constant is change.” As mission agencies try to be the best stewards of the monies donated by supporters, they continually look for ways in which to do more with less. The resources of personnel, administrative structures, office machinery, and property holdings among other things are not immune to budgetary restrictions and cutbacks. Because of the constant state of flux, strategies and practices change frequently. Even long-standing philosophies and policies are under scrutiny. Personnel are often required to perform multiple and varied tasks.

This stretching of agency resources affects recruitment policies and procedures in that they have to narrow their focus, concentrating on core values and what they do well. Changes on the philosophical level then affect the practical level: recruitment methods are gravitating toward digital communications (e.g. – agency websites, web-referrals, targeted media campaigns) while reducing expenditures of finances and personnel time in traditional, labor-intensive meetings (e.g. – campus ministries, conferences, camp meetings).

Tracking of recruits is also gravitating to digital means, utilizing digital database systems (usually developed in-house), recording patterns of website hits, and interfacing through social networking websites. This creates new problems such as software adaptations and systems management, but unresponsive and slow responding recruits remain the leading problematic issues in tracking recruits.

Changes in agency structures, philosophies and practices as well as the changing landscape of recruits also create changes for candidate selection criteria and processes.

Criteria are becoming less stringent and dogmatic as processes are becoming more relational, facilitative and streamlined. Criteria changes include perspectives within the framework of Wesleyan-Arminian theology on a divine call to mission. While some agencies emphasize the work of the Holy Spirit in issuing a definite, articulated call, others stress the free will of humanity to explore and define their own calling.

Programs for the retention and development of missionary recruits are becoming more common and often enlist the aid of volunteers and retired missionaries in mentor relationships. A new concept in the field is the use of online peer support groups for recruits.

Missiological implications of this portion of the research project include approaches to recruitment and development of existing recruits. Recruitment can no longer be a one-size-fits-all approach. The Baby-Boomer generation is full of recruitment potential as they reach mid-life and retirement. This age group needs to be approached with the idea of trading success for significance, trading a lifestyle of striving for personal monetary gain for a lifestyle of seeking the good of others, trading a self-centered life of consumption for an other-oriented life of ministry. The other age group that is full of potential for mission recruitment is that of the postmodern “X” and “Y” generations. For them, the recruitment process needs to be streamlined and more relational. Speaking to this very issue, Rickel and Eckhardt commented,

God has not stopped calling people to missions. This generation particularly, ... is not interested in filling out the forms and meeting the requirements of an agency. They have a passion and want to go [do] what they feel God is leading them to do. It's a different connecting point for them. The agencies that listen to them and adapt themselves so that they can communicate with these people (because many of them are just by-passing agencies ... the simple and blind days of application processes are a thing of the past); the agencies that are sensitive, listening and adapting, are the ones who will have recruits and those that don't will sit there and wonder, "Why isn't God calling people to missions anymore" (2008)?

Likewise, in specific reference to missionary recruits Schwab points out that

certain unique problems face the missionary recruiter, problems which never face a corporation recruiter. Missions do not talk in terms of salary, raises, fringe benefits, or housing. Their terms are much less tangible. They must often speak in broad generalizations about job opportunities, long range objectives and goals, training and educational programs (Schwab 1970:40).

Tracking recruits through the various stages toward deployment and through their personal life experiences needs to remain relational despite the trends toward digital communication and data storage. Relationships can be nurtured and fortified via electronic communications, but need to be forged through personal contact. Tracking recruits needs to be more than a checklist of requirements toward deployment, but a series of opportunities to nurture recruits and minister to their personal needs. Through regularly scheduled contact, agency personnel and/or mentors need to express genuine concern for personal issues in the lives of recruits. Congratulatory and encouraging messages should accompany the progression from one stage to another.

This brings us to the development of missionary recruits. Programs for the development of recruits need to facilitate the personal growth and progress toward deployment of these disparate age groups as well. Boomers generally need cross-cultural training to apply their life's experience and biblical knowledge in a foreign field of service. The postmodern generations need growth plans accompanied by mentoring relationships that will allow them to explore and clarify their calling to missionary service as well as prepare them for the practicalities and stresses of cross-cultural life and ministry. It is poignantly curious to note that among the spiritual practices named by survey participants as helpful in preparing for missionary service, those that would involve sacrifice and struggle, going beyond group participation (practices such as determination, empathy, self-discipline,

memorizing Scripture, evangelism, tithing and giving, journaling, language study, spiritual warfare, fasting, frugality, mentoring and suffering) were much lower in frequency. What makes their relative absence conspicuous is that these practices characterize what most people think of when they envision missionary life. The postmodern age groups also need financial coaching to limit and reduce debts and to become effective fundraisers. Agencies need to present all of these training meetings, growth plans and coaching sessions as facilitative and designed to aid the progress toward deployment rather than selective and as obstacles to overcome.

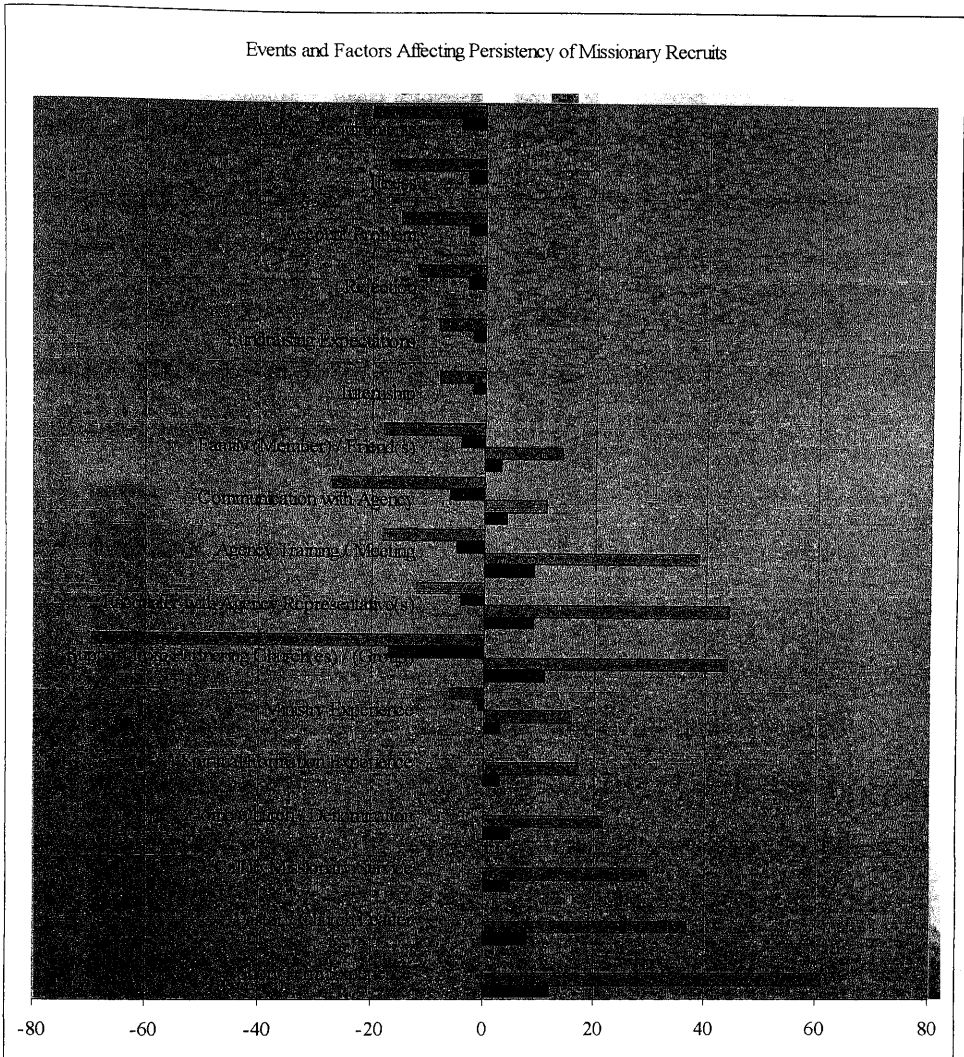
#### Report of the Positive and Negative Factors Affecting Missionary Recruit Persistency

The survey participants' stories from which the positive and negative categories were culled vary from heart-warming to despicable to outlandish. From stories of unexpected financial support from small churches and economically disadvantaged individuals to a veteran missionary publicly disparaging short term missionaries to a recruit's announcement to his family of his calling being met by an offer of a red-headed prostitute if he were to abandon this calling.

When the satisfying events and factors and dissatisfying events and factors are charted (as positive and negative figures respectively) together, the following graph depicts each of the categories with frequency of response (dark grey bars) and weight of response (medium grey bars) and demonstrates the contrast and overlap of categories.

TABLE 49

Events and Factors Affecting Persistency of Missionary Recruits



Implications for the missiological community are primarily for recruitment and candidate development departments within mission agencies. Member care departments and local church mission committees may also glean some valuable information from the experiences of these survey participants.

It is interesting to note that of the five leading factors influencing the recruits' decision toward missionary service, only one (missionaries) is related to the agency. Those that agencies can directly influence are pastors and short term mission experiences. Agencies can partner with pastors, providing curriculum, literature and media to educate parishioners, and providing scholarships for pastors who lead short term mission trips with their parishioners. Through short term mission experiences, agencies can provide vital ministry opportunities and an effective challenge to those who may be considering a missionary career as well as open the eyes of others to a godly worldview and sew a seed of thought about career missionary service.

Addressing the negative events and factors (hygiene factors) that agencies have control or influence over can instill a greater sense of confidence in recruits, indicating a genuine sense of concern for the difficulties recruits and candidates encounter. In order to streamline recruit and candidacy processes, agency requirements can be reduced in quantity and/or level of intensity or made optional according to the recruit's training and/or life experience. Account problems can be reduced by sending recruits and candidates monthly statements that are easily deciphered. The number of outright rejections can be lowered by offering growth plans that recommend training and/or coaching in specific areas before application approval, offering the services of agency mentors (e.g. -- affiliated pastors or retired missionaries). Fundraising expectations can be tapered for first term missionaries, reducing their field ministry apportionment (not health insurance and retirement fund apportionments), so as to get them to their fields of service faster. This provides them on-site ministry experience and first-hand knowledge of what particular ministries need funding when they are raising fully-apportioned funds for future terms of service. More field

internships (one to two year terms of service) can be added as a means for recruits to explore and clarify their calling; where they are offered, they can improve by providing clearly stated job descriptions, goals and objectives. One way to improve support meetings with churches and church groups is to provide pre-meeting promotional and educational materials as well as a pre-meeting checklist for pastors and/or mission committee chairpersons.

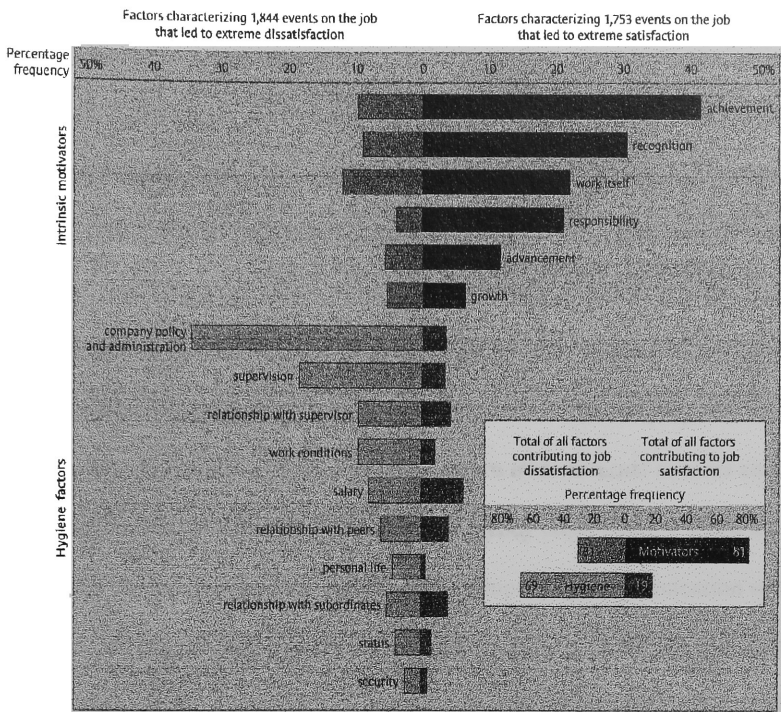
As important as these hygiene issue changes are, more important are the inclusion and improvement of motivator factors in the development programs for missionary recruits, as motivator factors have a greater and longer lasting effect (Herzberg 2003:11). For this reason, agencies must provide their recruits with opportunities for short term mission experiences, spiritual formation experiences, and ministry experiences before they are deployed to long term service. Agencies can also provide a recruit's pastor and home church with materials and ideas for the encouragement and support of their prospective missionary. Agency training sessions and brief encounters with agency representatives are areas that can be improved upon, ensuring that training materials are current, relevant and concisely presented and that personnel maintain a positive decorum.

#### Report of Relevancy of the Selected Motivational Theory to the Stated Persistency Problem

The specific categories of events and factors Frederick Herzberg discovered to be generally consistent across various industries and professions (illustrated in the chart below) are different than the categories revealed in this research project among missionary recruits (illustrated in the chart above).



TABLE 50



(Herzberg 2003:6)

However, the central premise of Herzberg’s two-factor theory holds true in this case:

the factors involved in producing job satisfaction were *separate* and *distinct* from the factors that led to job dissatisfaction ... Thus, the opposite of job satisfaction would not be job dissatisfaction, but rather *no* job satisfaction; similarly, the opposite of job dissatisfaction is *no* job dissatisfaction, not satisfaction with one’s job (Herzberg 1973:95).

A comparison of the two charts immediately above reveal a pattern of satisfying events and factors that are clearly “separate and distinct” from the pattern of dissatisfying events and factors. There is also some category overlap of events and factors that were reported as both positively and negatively affecting the missionary recruit. Yet even in those cases, there is

generally a visibly clear imbalance toward the positive or negative affect upon the missionary recruits.

The evidence of intrinsic motivation's value over that of extrinsic motivation can also be seen to validate Herzberg's analysis as well. The majority of the positive events and factors affecting persistency are from personal experiences and/or personal relationships, or in other words, intrinsic motivators (encounters with agency representatives, ministry experiences, spiritual formation experiences, relationships with home churches and denominations, calling to missionary service experiences, relationships with pastors and other church leaders, and short term missions experiences). Appropriately, the majority of the negative events and factors affecting persistency are from external sources and/or out of the control of the recruit, or extrinsic demotivators (agency requirements, illnesses, account problems, rejections, fundraising expectations, internships, and communication with agencies). Furthermore, the value of the weighted responses of the intrinsic motivators over against that of the extrinsic demotivators demonstrates the validity of Herzberg's claim that motivators have a greater overall effect over demotivators.

Missiologial implications can be seen as Herzberg's analysis is applied to the topic of this research project. Herzberg says of his study,

To industry, the payoff for a study of job attitudes would be in increased productivity, decreased turnover, decreased absenteeism, and smoother working relations. To the community, it might mean a decreased bill for psychological casualties and an increase in the over-all productive capacity of our industrial plant and in the proper utilization of human resources. To the individual, an understanding of the forces that lead to improved morale would bring greater happiness and greater self-realization (1993:xxi).

Applying this outlook to the "industry" of Christian mission, the goal is to fulfill the Great Commission by increasing the number of effective missionaries and decreasing preventable

attrition; to the “community” of mission agencies, to fulfill the organizational purpose by decreasing the diversion of funds from ministry to psychological care; and to the “individual” missionary, to fulfill the calling of God by realizing personal ministry goals.

Furthermore, Herzberg says,

The very nature of motivators, as opposed to hygiene factors, is that they have much longer-term effect on employees’ attitudes ... If only a small percentage of the time and money that is now devoted to hygiene, however, were given to job enrichment efforts, the return in human satisfaction and economic gain would be one of the largest dividends that industry and society have ever reaped through their efforts at better personnel management (2003:11).

When this claim is applied to missionary recruits, we see that investment in the enrichment of recruits pays dividends not only in their greater personal satisfaction but also in greater personnel-agency relations over a longer period of time. The application of Herzberg’s theory and line of study accomplishes the task of answering this question of motivation from the perspective of prospective missionaries and thus provides vital information to aid efforts in increasing the persistency of the same.

The implication of the value of motivators over that of demotivators is for practitioners in the agencies. Agencies can and should do all they can to reinforce these positive events and factors over and above their efforts to improve the areas of negative response. This is not to say that the demotivators should not be addressed, but that the motivators should be of greater concern.

Max DePree’s line of thinking on participative premises aligns with Herzberg’s theory: “The best people working for organizations are like volunteers. Since they could probably find good jobs in any number of groups, they choose to work somewhere for reasons less tangible than salary or position. Volunteers do not need contracts, they need covenants” (1989:28). To clarify this thought he offers the following explanations:

“Contractual relationships cover such things as expectations, objectives, compensation, working conditions, benefits, incentive opportunities, constraints, timetables, etc.” (1989:27); “A contract has nothing to do with reaching our potential ... Covenant relationships, on the other hand, induce freedom, not paralysis. A covenantal relationship rests on shared commitment to ideas, to issues, to values, to goals, and to management processes ... Covenantal relationships are open to influence. They fill deep needs and they enable work to have meaning and to be fulfilling” (1989:59-60).

As recruits and their agencies enter into a covenantal relationship, the developmental programs, mentoring relationships and personal growth plans need to focus on the common goals of the recruits and agencies, reinforce the positive motivating factors, and minimize the effects of the negative hygiene factors.

### **Project Evaluation, Recommendations and Conclusion**

#### **Evaluation of the Research Project**

The stated problem of a lack of persistency and undue delays for deployment among missionary recruits was confirmed by a general agreement among the participating agencies (though substantiating statistics could not be produced). Seven agencies (four denominational and three non-denominational) agreed to cooperate with the research project, and other agencies that were approached indicated that they saw the merit of the study but had to decline because of institutional restructuring going on at the time.

The research project was instigated by my own experience as a missionary recruit and the similar stories I began to hear from friends and acquaintances. The hunch that there were many others as well was confirmed by the number of survey participants and their stories of both positive and negative experiences as missionary recruits.

Using a grounded theory approach to obtain the categories of factors requires a researcher to name certain hunches or suspicions about the outcome(s) and to make certain

claims about them when the data is fully analyzed. My suspicions going into this research project were that motivation was relevant to the factors affecting missionary recruit persistency and that a motivation theory would provide a way of interpreting the outcomes.

My “researcher’s hunches” were confirmed in both instances. Each category of events or factors affecting the recruits’ persistency and their measured impact can be seen as motivating and/or demotivating.

Furthermore, the selected motivational theory posited by Frederick Herzberg also serves as an effective lens through which to view and intelligibly read the resultant data. Charting the dissatisfying events and factors on the negative side of a  $y$  axis and satisfying events and factors on the positive side clearly illustrates their negative and positive effects. It also illustrates how even though some factors have both negative and positive incidents, they each have a definite tendency toward the negative or positive side and that those factors that track to positive side are “separate and distinct” from those that track to the negative side, thus substantiating Herzberg’s premise that satisfying factors (motivators) and dissatisfying factors (hygiene issues) operate on different planes.

Though not listed in the proposal as a suspicion or anticipated outcome, based on personal experience and available literature, I did expect to find personal finances and educational costs and/or debt to be a hindering factor. However, the data collected in this research project shows that personal finances have had slightly more positive effects than negative effects, and while the highest number of survey participants received no financial support for formal training toward missionary service, among those that did the highest ranking response for expectations associated with that support was service in their affiliated mission agency rather than monetary repayment.

During the implementation of the research project, changes were made to the data collection plan. The first change was in regard to contacting prospective survey participants. Rather than collecting names and contact information of prospective participants from agencies, agencies were asked to send email communiqués to their recruits and candidates, to agency missionaries deployed within the previous two years, and to non-persistent recruits whose affiliation with the agency ceased within the previous two years. The communiqués informed the prospective participants that the agency was cooperating with the research project and encouraged them to participate. A second “reminder” email was sent two weeks later to spur more responses. The second change was in regard to contacting recruits and new missionaries separately and directing them to separate e-surveys. Rather, I was able to determine the status of participants by adding a question to the e-survey asking what year the participant was deployed if they were currently serving as missionaries on the field. This served to delineate between recruits and new missionaries and also to eliminate responses from those who had been serving on the field for more than two years. A third change was the inclusion of the “Nature of Study Disclosure and Informed Consent Form (e-Survey Participants)” at the beginning of the e-survey, with the completion of that form required before proceeding to the actual survey questionnaire.

A particular deficiency of this research project needs to be pointed out. As implementation of the e-survey portion of the study began, the task of contacting potential participants was in some cases handed off to subordinates of those at the agencies to whom the project and data collection plan had been explained. This resulted in the communiqués being sent to many outside the parameters of the study, including veteran missionaries with over 30 years of service, and to relatively few non-persistent recruits. For future researchers,

I would advise asking for a training session with each person responsible for actually sending out such communiqués and/or invitations to participate. Because of this problematic issue, the voice of non-persistent recruits is minimized in this project.

Findings of the study were forwarded to Jon Steppe, Director of Mobilization at Global Partners, followed by a meeting to obtain his feedback and perspective as a practitioner (Steppe 2009). His initial responses can be categorized in three ways: general observations, intrigued, and agreement. Areas of general observation included the fact that none of the agencies were able to provide 10 years of full statistics, to which he commented about mission agencies on the whole, “We change people, [computer] programs, [organizational] structures and how we count people”. Other observations were: while males rate satisfying events with pastors and/or church leaders highly, that category is absent from female responses; and the dissatisfying category of agency requirements comes as no surprise, because he unapologetically stated that these are intentional obstacles to be overcome in order to weed out some of those who would be less likely to persist on the field. He was intrigued by the fairly even responses to the effect of personal finances on persistency, that communication with the agency was a greater negative factor among married recruits than among singles, that agency training and meetings are a greater factor (both negatively and positively) among females, and that some of the negative weighted responses far outweigh the positive, to which he commented that sometimes certain items simply are not noticed if you “get it right”. He was also intrigued by the fact that among new missionaries, agency training and meetings was the top-rated category of satisfying events, while among recruits the top-rated category was an encounter with agency representatives. He speculated that this would indicate less reliance on relationships with agency personnel as

recruits and new missionaries are further distanced (geographically and chronologically) from their initial agency contact persons. Two areas of agreement were: the negative and positive characteristics of the support from partnering churches category; and the factors influencing a sense of calling.

When asked how the findings of this research project would be helpful in further recruitment and candidate development programs, Steppe responded that while he was pleased to see short-term experiences were such a positive factor, he was also struck by the impact of potential negatives and commented, “The perception that we’re not trying is huge”. This will give his department the necessary information on how to prepare their recruits for things like negative support experiences. He appreciated the fact that several of the charts and data support the direction their agency is going in terms of training in missionary competencies and a new personal development program based on post-appointment / pre-deployment assessments of life and ministry skills. He found the study to affirm the relational facet of agency recruitment departments and the value of education, training and development for missionary recruits.

Steppe stated that he found no objectionable information in the project reports, nor did he react negatively toward any of the findings. Overall, he was pleased to receive the reports and to be better informed about the factors that help and hinder missionary recruits.

#### Recommendations for Future Directions of Study

The topic of this dissertation, factors affecting the persistency of North American missionary recruits among Wesleyan-Arminian mission agencies, spurs thought for further research work and perhaps valid dissertation topics.



- Duplications of this study with other agencies/denominations of differing theological frameworks would provide other “snapshots” across the theological spectrum to create a panoramic view and create the possibility for more conclusive generalizations.
- Duplications of this study among missionary recruits from other geographical regions could create generalizations in yet another dimension.
- A similar study could be done based on exit interviews with non-persisting missionary recruits to study the factors that lead to attrition among missionary recruits.
- A similar study could be executed with regard to selected demographic populations.
- A comparison of current persistency factors versus those of previous eras could track trends with an eye toward anticipating those of the upcoming era.

### Summary Statement of the Research Project

The stated goal of this dissertation is to provide a study of the factors that influence persistency among missionary recruits, specifically North American missionary recruits affiliated with Wesleyan-Arminian mission agencies. My personal goal for this research project was to provide agency practitioners with a manageable tool for the creation of and improvement to recruitment and candidate development programs. I believe the information and implications for the missiological community found in this dissertation can readily be infused into recruitment philosophies and practices as well as candidate development

programs, thereby empowering and hopefully increasing the numbers of qualified missionaries like James being deployed to fields of service around the globe.

### **Summary of the Chapter**

The fifth and final chapter of this dissertation study has presented the analysis of the data collected, including graphs to illustrate the resultant analyses. Reports on the project's relevancy according to the stated research questions and the missiological implications of each were also presented. Finally, conclusions of the study and recommendations for further areas of related research were offered.

# Appendix 1.1

## Dissertation Matrix

Dissertation Matrix for "A Not-So-Funny Thing Happened on the Way to the Mission Field: Factors Affecting Persistency Among North American Missionary Recruits"							
1	2	3	4	5	6	7	8
Overarching Research Question	Specific Research Questions	Research Objectives	Theories Supporting Research	Data Collection Methods	Steps Involved in the Analysis of Data	Interpretation of Data	Report
What issues surround the lack of persistency problem among North American missionary recruits?	What is the nature and status of pre-field service to missionary recruits in North America?	RO1: To determine current methods and practices of mission agencies in the recruitment, selection/ deselection and development processes among prospective missionaries	Inductive Research	Literature Review	Structured Interview	Form Categories and Establish Patterns	Report Results
		RO2: To garner statistical data behind commonly perceived and stated problem		Agency interviews: Personal interviews of key leaders in three denominational and three non-denominational mission agencies.			
		RO3: To determine the positive and negative factors related to persistency among North American missionary recruits	Herzberg's Two-Factor (Motivational vs. Hygiene Factors) Theory of Motivation	Statistics Retrieval	Plot statistics	Compare statistics to those of similar organizations	
What are the factors that affect persistency among North American missionary recruits?			Herzberg's Two-Factor (Motivational vs. Hygiene Factors) Theory of Motivation	On-line critical incident survey of three denominational and three non-denominational mission agencies	Open Coding	Form Categories and Establish Patterns	Report Results
			Flanagan's Critical Incident Technique	On-line critical incident survey of new missionaries from same agencies	Axial Coding	Compare coded categories of responses based on various demographic criterion	
			Grounded Theory				
What can Herzberg's two-factor theory of motivation provide by way of explanation for the elemental and measurement issues related to the stated persistency problem?		RO4: To determine the viability of Herzberg's theory that positive and negative motivational factors operate on separate continuums.	Herzberg's Two-Factor (Motivational vs. Hygiene Factors) Theory of Motivation	Literature Review	Plot coded categories of positive and negative factors.	Compare coded categories of positive and negative factors to determine if they operate on the same or separate continuums.	Report Results
		RO5: To determine the viability and/or applicability of Herzberg's categories with reference to North American missionary recruits		On-line critical incident survey of recruits from three denominational and three non-denominational mission agencies.			
				On-line critical incident survey of new missionaries from same agencies.		Compare coded categories with those of Herzberg's model.	

## Appendix 1.2

### Agency Participation Form Letter (sample)

David L. Sherwood  
221 S. Town Branch Dr.  
Nicholasville, KY 40356

April 1, 2008

Rev. James Ehrman  
Global Ministries Commission of the  
Evangelical Congregational Church  
100 West Park Avenue  
Myerstown, PA 17067

Dear Rev. Ehrman:

A warm hello from Central Kentucky and Asbury Theological Seminary. As a doctoral student in the E. Stanley Jones School of World Mission and Evangelism at ATS, I am writing to gain consent for the missionary recruits and candidates with your agency and “new” missionaries with your agency to participate in a study related to my dissertation.

The title (as it currently stands) of my dissertation is “A Not-So-Funny Thing Happened on the Way to the Mission Field: Factors Affecting Persistency of North American Missionary Recruits Among Wesleyan-Arminian Mission Agencies”. I believe this research project will provide valuable information for mission agencies and sending churches in their efforts to increase the percentage of persistency among their recruits. The study is basically a critical incident survey looking for incidents/events when the recruit has been extremely satisfied with or motivated by his/her interactions with a mission agency (current or past), denominational officials, or a local church with regard to his/her progression toward missionary service. The study also asks for similar incidents/events when the recruit has been extremely dissatisfied or demotivated. From the stories elicited, categories of incidents will be developed and further delineated to determine a) if motivators and demotivators operate on the same or separate continuums, and b) what are those specific motivational factors (motivators and demotivators). Another phase will ask the same information from missionaries on the field for less than two years (“new missionaries”), with the intention of saturating the data and checking the analysis of data in the initial phase. Those asked to participate in the study would be directed (in an email request from your agency) to a survey questionnaire on [www.questionpro.com](http://www.questionpro.com).

All information (except that which would breach the privacy of participants and/or the integrity of the study) gained from this study will be freely shared with the agencies that agree to participate. If you are willing, I may also contact you for collaboration on analysis of data and on the categories of motivational factors developed.

If you have any questions or concerns, please feel free to contact me via email ([david\\_sherwood@asburyseminary.edu](mailto:david_sherwood@asburyseminary.edu)) or phone (859-699-9875). Otherwise I look forward to and would greatly appreciate a letter of consent from your office so that we can begin this valuable research project.

Sincerely,

David L. Sherwood  
5<sup>th</sup> Year D.Miss. Student  
ATS / ESJ

### Appendix 1.3

#### **Nature of Study Disclosure and Informed Consent Form (Agency Personnel)**

You have been selected to participate in this study on the factors that affect persistency among North American missionary recruits. Your input is vital not only to this study but to the recruit and candidate development and care programs of several mission agencies and sending churches.

As a participant in this study,

- You will be asked to answer questions about organizational processes, practices, and statistics with regard to missionary recruits and candidates associated with your agency.
- Your participation is voluntary.
- Your personal information and answers will be held in confidence unless you waive your right to anonymity/confidentiality.
- If at any time you wish to withdraw your participation, you are free to do so without prejudice.
- If you have any questions prior to your participation or at any time during the study, please contact me during normal business hours (Monday – Friday, 9AM – 5PM, ET).

AUTHORIZATION: I understand that by agreeing to participate in this study I have not waived any legal or human right and that I may contact the researcher at Asbury Theological Seminary (David Sherwood, 859-699-9875). I understand that if I have any concerns about

my treatment during this study, I can contact the Director of Post-Graduate Studies at Asbury Theological Seminary (859-858-3581).

- Yes, I understand the basic nature of this study and wish to continue.
- No, I do not understand the basic nature of this study and/or do not wish to continue.
- I hereby waive my right to anonymity / confidentiality and allow the researcher to use my name as a direct or indirect reference with regard to my interview responses.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date (mm/dd/yyyy)

## Appendix 1.4

### **Nature of Study Disclosure and Informed Consent Form (e-Survey Participants)**

Congratulations! You have been selected to participate in this study on the factors that affect persistency among North American missionary recruits. Your input is vital not only to this study but to the recruit and candidate development and care programs of several mission agencies and sending churches. This is your opportunity to be heard on what has helped and what has hindered you along your path toward becoming a career missionary. What you have to say can affect those who follow you along this path.

As a participant in this study,

- You will answer questions about events in your life that have encouraged or motivated you to continue toward a career as a missionary as well as events that discouraged or demotivated you to continue toward a career as a missionary. While I ask that your answers be brief, I also ask that you give enough detail so that I understand the storylines.
- Your participation is voluntary.
- Your personal information and answers will be held in confidence.
- If at any time you wish to withdraw, you are free to do so without prejudice.
- If you have any questions prior to your participation or at any time during the study, please contact me during normal business hours (Monday – Friday, 9a.m –5p.m., ET).

AUTHORIZATION: I understand that by agreeing to participate in this study I have not waived any legal or human right and that I may contact the researcher at Asbury Theological Seminary (David Sherwood, 859-699-9875). I understand that if I have any concerns about my treatment during this study, I can contact the Director of Post-Graduate Studies at Asbury Theological Seminary (859-858-3581).

Yes, I understand the basic nature of this study and wish to continue.

No, I do not understand the basic nature of this study and/or do not wish to continue.



## Appendix 4.1

### Mission Agency Personnel Semi-Structured Interview

Name \_\_\_\_\_

Mission Agency \_\_\_\_\_

Position/Title \_\_\_\_\_

What policies and procedures guide your agency's recruitment program?

What recruitment methods and practices are used by your agency?

What tracking system(s) does your agency have in place for recruits?

What issues/problems does your agency have with tracking recruits?

What criteria are used by your agency for candidate selection?

What is your agency's theological and/or biblical view of a "call to mission"?

What strategies and/or programs does your agency use for the retention and development of recruits?

Over the last 10 years, what have been your agency's annual quantities of

- a) recruitment leads?
- b) applications?
- c) candidate approvals?
- d) field appointments?
- e) field arrivals?

Additional comments ...

## Appendix 4.2

### Missionary Recruit and Candidate Survey Questionnaire

Name \_\_\_\_\_

Street Address \_\_\_\_\_

City, State/Province, Zip \_\_\_\_\_

Daytime Phone \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_

Skype Account/Address \_\_\_\_\_

Date of Birth (mm/dd/yyyy) \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Sex Male / Female

Marital Status Single / Married / Divorced

If married, your spouse's name \_\_\_\_\_

Missionary Agency Affiliation (Who referred you to this study?)

- Brethren In Christ World Missions
- Church of God Ministries Global Missions department
- Evangelical Congregational Church's Global Ministries Commission
- Global Partners (the missions arm of the Wesleyan Church)
- OMS International
- The Mission Society
- World Gospel Mission
- Other \_\_\_\_\_

Briefly describe how you made your decision toward missionary service.

At what age did you make public your calling/leading/interest toward mission?

At what age (yours) did your local church recognize this calling/leading/interest?

At what age (yours) did you first have contact with a mission agency (initiated by you or by the agency) regarding your calling/leading/interest?

What people or factors influenced your decision toward missionary service?

How have attitudes of family members about your decision toward missionary service affected your progress?

How have your spiritual gifts played a part in your decision toward missionary service?

What spiritual practices or habits played a part in your decision toward missionary service?

In what ways have these served to prepare you for missionary service?

What formal training have you taken to prepare for missionary service?

Has any individual or group provided financial support for your training and/or education for missionary service? If so, what expectations do they have for repayment and/or service?

How have personal finances affected your pursuit of career missionary service?

In what ways have active participation in ministry served to prepare you for missionary service?

How has any ministry experience hindered your progress toward missionary service?

How has any short-term mission trip affected your pursuit of career missionary service?

Briefly describe an event when you were exceptionally **satisfied** (pleased, encouraged, motivated) by an interaction with an individual, a local church, denomination, mission agency (current or previous agency) or by a personal life experience with regard to your progression toward a career on the mission field.

What was the duration of this event?

What (if any) contributing factors preceded this event?

What emotions did you experience as a result of this event?

What emotions did other key persons involved display?

What (if any) actions resulted from this event?

How would you rate this event as significant to your progression toward the mission field?

0-----1-----2-----3-----4-----5

Extremely      Fairly      Somewhat      Somewhat      Fairly      Extremely  
Insignificant   Insignificant   Insignificant   Significant   Significant   Significant

Briefly describe an event when you were exceptionally **dissatisfied** (displeased, discouraged) by an interaction with an individual, a local church, denomination, mission agency (current or previous agency) or by a personal life experience with regard to your progression toward a career on the mission field.

What was the duration of this event?

What (if any) contributing factors preceded this event?

What emotions did you experience as a result of this event?

What emotions did other key persons involved display?

What (if any) actions resulted from this event?

How would you rate this event as significant to your progression toward the mission field?

0-----1-----2-----3-----4-----5

Extremely      Fairly      Somewhat      Somewhat      Fairly      Extremely  
Insignificant   Insignificant   Insignificant   Significant   Significant   Significant

Please provide the name(s) and e-mail address(es) of anyone else whose experience(s) you feel may be of useful interest to this study.

\_\_\_\_\_

Name

\_\_\_\_\_

E-mail Address

\_\_\_\_\_

Name

\_\_\_\_\_

E-mail Address

\_\_\_\_\_

Name

\_\_\_\_\_

E-mail Address

**Thank you for your participation!!!**

Send Completed Questionnaire

## Appendix 4.3

### New Missionary Survey Questionnaire

Name \_\_\_\_\_

Street Address \_\_\_\_\_

City, State/Province, Zip \_\_\_\_\_

Daytime Phone (including country code) \_\_\_\_\_

Skype Account/Address \_\_\_\_\_

Date of Birth (mm/dd/yyyy) \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Sex Male / Female

Marital Status Single / Married / Divorced

If married, your spouse's name \_\_\_\_\_

Mission Agency Affiliation (Who referred you to this study?)

- Brethren In Christ World Missions
- Church of God Ministries Global Missions department
- Evangelical Congregational Church's Global Ministries Commission
- Global Partners (the missions arm of the Wesleyan Church)
- OMS International
- The Mission Society
- World Gospel Mission
- Other \_\_\_\_\_

Briefly describe how you made your decision towards missionary service.

At what age did you make public your calling/leading/interest toward mission?

At what age (yours) did your local church recognize this calling/leading/interest?

At what age (yours) did you first have contact with a mission agency (initiated by you or by the agency) regarding this calling/leading/interest?

In what year were you deployed to a field of mission?

- 2008
- 2007

- 2006
- 2005 or earlier

What people or factors influenced your decision toward missionary service?

How did attitudes of family members about your decision toward missionary service affect your progress?

How did your spiritual gifts play a part in your decision toward missionary service?

What spiritual practices or habits served to prepare you for missionary service?

In what ways did these serve to prepare you for missionary service?

What formal training did you take to prepare for missionary service?

Did any individual or group provided financial support for your training and/or education for missionary service while you were a missionary recruit or candidate? If so, what expectations do they have for repayment and/or service?

How did personal finances affect your pursuit of career missionary service?

In what ways did active participation in ministry serve to prepare you for missionary service?

How did any ministry experience hinder your progress toward missionary service?

How did any short-term mission trip affect your pursuit of career missionary service?

Briefly describe an event (while you were a missionary recruit or candidate) when you were exceptionally **satisfied** (pleased, encouraged, motivated) by an interaction with an individual, a local church, denomination, mission agency (current or previous agency) or by a personal life experience with regard to your progression toward a career on the mission field.

What was the duration of this event?

What (if any) contributing factors preceded this event?

What emotions did you experience as a result of this event?

What emotions did other key persons involved display?

What (if any) actions resulted from this event?

How would you rate this event as significant to your progression toward the mission field?

0-----1-----2-----3-----4-----5

Extremely Insignificant	Fairly Insignificant	Somewhat Insignificant	Somewhat Significant	Fairly Significant	Extremely Significant
----------------------------	-------------------------	---------------------------	-------------------------	-----------------------	--------------------------

Briefly describe an event (while you were a missionary recruit or candidate) when you were exceptionally **dissatisfied** (displeased, discouraged) by an interaction with an individual, a local church, denomination, mission agency (current or previous agency) or by a personal life experience with regard to your progression toward a career on the mission field.

What was the duration of this event?

What (if any) contributing factors preceded this event?

What emotions did you experience as a result of this event?

What emotions did other key persons involved display?

What (if any) actions resulted from this event?

How would you rate this event as significant to your progression toward the mission field?

0-----1-----2-----3-----4-----5

Extremely Insignificant	Fairly Insignificant	Somewhat Insignificant	Somewhat Significant	Fairly Significant	Extremely Significant
----------------------------	-------------------------	---------------------------	-------------------------	-----------------------	--------------------------

Please provide the name(s) and e-mail address(es) of anyone else who has or has had a connection to the agency that asked you to participate in this study and whose experience(s) may be of useful interest to this study.

\_\_\_\_\_

Name

\_\_\_\_\_

E-mail Address

\_\_\_\_\_

Name

\_\_\_\_\_

E-mail Address

---

Name

---

E-mail Address

**Thank you for your participation!!!**

Send Completed Questionnaire



## Appendix 5.1

### Semi-Structured Agency Interview / Question 1

	<u>What policies and procedures guide your agency's recruitment program?</u>	<u>Similarities:</u>	<u>Dissimilarities:</u>
BIC	Procedures outlined in MDP Almost totally denominational as they require BIC membership, but do recruit through college (primarily Messiah) All missionaries have recruitment responsibility.	God calls/recruits, agency mobilizes Missionaries have mobilization responsibility. Agency personnel walk recruits through process from application to field of service.	Written Philosophies/Policies vs. Fluid Process. Sophisticated Screening vs. Facilitative/Coaching Mode World-wide Evangelistic Message Driven vs. Holistic-Ministry Cross-Cultural Vocational Perspective.
COG	Currently re-evaluating philosophies and strategies "We are called to do world evangelism and discipleship for God's glory ... The how of it is certainly what is being defined." Focusing energies on what they do well work with COGers that have a call of God on their lives, explore what that means and place/direct them in/to right ministries, then walk them through path of training toward field of service.		
ECC	N/A (Do not recruit)		
GP	God is the One who calls, GP mobilizes 5 levels of missionary service: Long-Term -- Over 2 years, requires highest level of qualifications, Intern -- 2 yr term under mentorship w/ veteran missionary, same approval process, for younger/inexperienced people; GoNet Employee -- 9 month to 2 yr term for specific ministry, lesser level of qualification, usually Finishers or young adults; GoNet Volunteer -- 8 months or less, for specific ministry, can receive non-taxable per diem; Affiliate Missionaries (from other national conferences) working w/ GP.		
OMS	No particular written policies Regional Directors and Missionaries are used in recruitment, reaching all ages by visiting churches Student Centers at Asbury & Houghton colleges. Visit other colleges as possible.		
TMS	Assume they are not recruiters as God is the recruiter. View themselves as in coaching role to help people discern what their calling is. Try not to debate issue of calling, but try to determine good fit. Process includes input from home church, psychologist, agency personnel to review applicant.		
WGM	Purpose Statement: "Reaching the lost in a holistic manner". God is the caller, Church is the sender, WGM is the mobilizer and channel for service Not method-driven, but message driven. Facilitative mode: looking for people w/ call of God to bring gospel to the world, looking to fit needs w/ experiences and abilities (missionary 1st, vocation 2nd; e.g. -- missionary doctor) Missionary discipleship program walks people through process and ideas/modes of calling, different levels of engagement and expressed interest determine personnel assigned to walk through process & sophisticated process of screening/evaluation.		

## Appendix 5.2

### Semi-Structured Agency Interview / Question 2

	<u>What recruitment methods and practices are used by your agency?</u>	<u>Similarities:</u>	<u>Dissimilarities:</u>
BIC	Churches, camp meetings, Messiah College. Take prospects to Urbana, offer scholarship.	Missionaries as recruiters while deputizing. Website with info and initial interest forms. Campus ministries. Local church connections/relationships. Reduced recruitment efforts at Urbana.	Denominational "Feeder" system vs. Cross-section Regional Mobilizers Relationship system. Internal denominational recruitment vs. External affiliated organization referrals. Reliance on Church/Campmeeting/Campus recruitment vs. Targeted Media recruitment.
COG	Missionaries on iteration. Website offers info and initial interest form. Working more closely w/ COG seminary across the street, seeking people for particular ministry needs and for short/limited term (2-5 yrs). Staffers go to varied events (usually COG-related).		
ECC	N/A		
GP	Help referrals determine if calling is real and definable. 2 mobilizers on staff dedicated to helping inquirers. CAMPUSES: visit Wesleyan colleges/universities and approved seminaries twice each year and FLAME programs across US. Campus reps (FT missionaries / deputizing missionaries / volunteers). 2+U Campaign (adapation of SVM2 movement) challenging students to five 2 years to Least Reached Peoples. CHURCHES: Pastors & District GP leaders. WEBSITE: Hot List of GP needs. MISSIONARIES: mobilize through contacts made while deputizing. (ALL categories targeted at Wesleyan connections as membership is required for service with GP.)		
OMS	Missionaries on home assignment: #1 recruiters. Website: more inquiries thru website than any other source, HIGH priority for responses. Campus visits: 21 in next 6-9 months by regional directors and missionaries. Missionaries on field: contact recruits/candidates thru e-mail, skype, etc as referred by HQ recruitment office.		
TMS	Connection/relationship w/ United Methodist Church. Website: all inquirers directed to initial interest form on website. Church Ministry Dept. seminars. Relationships w/ missionaries: connections made at local church level. RightNow.com: inquiries are contacted by a coach and directed to 2-3 recommended agencies (like TMS). Unfinished magazine: targeted to older adults. Conferences/Conventions like Urbana: not very effective.		
WGM	ST programs. #1 LT recruitment method. Partnerships (Finishers Project, Mission Exchange, etc.): Since 1999, 35-40% of recruits are over age 35. Student Involvement Centers (Asbury, IWU/Taylor, Vennard, KMBC, Ohio Christian University, East Tennessee State University) and involvement in missions conferences on other campuses. Recruitment Office: Recruiter position added in 1995, Regional recruitment thru employed Mission Facilitators in FL, PA, OR, and IN. Website: inquirers encouraged to sign up as a "My WGM Member". Missionaries: recruit while deputizing. Volunteer Network: recruitment by volunteers.		

## Appendix 5.3

### Semi-Structured Agency Interview / Question 3

	<u>What tracking system(s) does your agency have in place for recruits?</u>	<u>Similarities:</u>	<u>Dissimilarities:</u>
BIC	Prospect List database -- quarterly contact, semi-annual prospect review MDP progression	In-house tracking systems for progression from initial interest form to field deployment Computerized systems track recruits & donors and allow limited file sharing between depts. Regularly scheduled contacts with recruit.	Computerized programs vs Manual files. Web page hits tracked for recruit's points of interest vs. Recruits report semi-annually to Board Multiple personnel contacts vs Consistent personnel contact.
COG	COG Ministries database Recruitment / Member Care office walks recruits thru process: application, interview, screening, appointment, commissioning, deployment Considering missionary mentor - recruit program		
ECC	Maintain personal contact w/ recruits. Recruits report to General Board in Spring & Fall. Track finances that come thru finance dept to go to cooperating agency Encourage prayer support thru Spend A Day program. Commission missionaries before deployment.		
GP	GPLinks' combination of spreadsheets and databases, in-house program Status Categories on GPLinks: inquiry, lead, applicant, appointed, orientation, training, deployment.		
OMS	Tracking Log: list in each recruits MANUAL FILE (Cabinet sectioned off by LT vs ST and by time in process); Each file screened weekly Computerized database program being purchased		
TMS	Paperless (as much as possible) tracking: completed interest forms (on website) are transferred to Member Care system (tabs in Member Care -- new, active, approved, inactive).		
WGM	Computerized database: portfolios of donors & recruits, tracks contacts electronically (working toward all depts using same database software, with different pages / tabs / permissions, sharing info w/ other depts. Recruiter assigned to track recruits thru database system and My WGM Member accounts. "My WGM" searches & page hits are tracked for potential LT recruits. Young teens encouraged to join youth program. Relationship building done by personal contacts, usually the initial contact person follows recruit thru process, reducing # of drop-offs from missed hand-offs		

## Appendix 5.4

### Semi-Structured Agency Interview / Question 4

	<u>What issues/problems does your agency have with tracking recruits?</u>	<u>Similarities:</u>	<u>Dissimilarities:</u>
BIC	Lack of response to outreach notes and contact w/ BICWM mentor (usually retired missionary or pastor/church leader w/ 2 yrs cross-cultural experience) as mandated by MDP.	Unresponsive & Slow-to-respond recruits. Computer software adaptations & systems management issues.	Computerized status tracking vs. Manual tracking via multiple forms. Location Tracking via social networks vs. via mail/phone/e-mail.
COG	Following up on details and forms, especially with unresponsive or slow-to-respond recruits. Small workforce results in occasional back-log		
ECC	Lack of response to numerous contact attempts dept. stops contact attempts after at least 3-5 unanswered communications.		
GP	Recruits slow to process commitments and forms (various levels of time & personal commitment, busyness of life) Tracking status & contact attempts is easier with GPLinks (though not perfect). Tracking physical location of recruits is easier with internet (Facebook, MySpace, etc.).		
OMS	Donor Direct (computerized system for tracking donor info) not user-friendly for recruitment dept (thus the use of manual files until new software is purchased) Time-frames for LT recruits to complete myriad of forms (demographic paperwork, applications, theology & missiology questionnaires, Bible tests, psych reviews, panel interviews, presidential reviews, etc.)		
TMS	Non-responsive recruits. System management issues (who is allowed to see what files/information). Tracking recruit location is becoming easier as increasing number of recruits are over age 40 (and are more stationary).		
WGM	Software: affordability, adaptability, upgradability. Recruit's Life Cycles (mobility / changing addresses, phone #'s, e-mail accounts / cost of education delaying graduation and/or school debt repayment / marriage & children).		

## Appendix 5.5

### Semi-Structured Agency Interview / Question 5

	<u>What criteria are used by your agency for candidate selection?</u>	<u>Similarities.</u>	<u>Dissimilarities.</u>
BIC	BIC membership, Doctrinal questionnaire, MMPI, (No policy on marriage/divorce) Completion of MDP demonstrates perseverance and discipline	Application review, references, Christian testimony, doctrinal/theological agreement, psychological profile, cross-cultural adaptability/flexibility.	Stringent screening/testing process vs. Fluid relational process Denominational membership vs. Basic doctrinal/theological agreement & Personal testimony. Clinical psychological testing vs. Personality profile.
COG	Application review, references, credit check, psych test, interview w/ committee. Looking for deeply committed Xn, strong theological training (if position warrants), stability (strength of character), flexibility (adaptable to situations), ability to work with others, willingness to learn, cross-cultural adaptability, strong values/attitudes with humility & respect for authority		
ECC	ECC Membership (3 yrs), Doctrinal agreement, references from pastor / leader, psych test (Griff Berkman), educational requirements (based on position). 2-Step Process candidate approval by ECC board and approval of cooperating agency by ECC board. Establishing "Missions Assessment Center" much like Pastor's Assessment Center already in place. This would include psych profiles and assessing interaction with other people and cross-cultural adaptability.		
GP	Theological Affirmations, References, Criminal Records Check, Personality Profile, Cross-Cultural Assessment, Psychological Assessment, Medical Assessment. LT Missionaries must display: Sound moral character, Testimony of a personal relationship to Jesus Christ, Membership in The Wesleyan Church, Baccalaureate degree or approved course of study, Experience (2 yrs) in related profession, Sound physical & mental health, Scripturally sound marriage (if married).		
OMS	Application review, references, psych reports & questions posed by psychologist, panel interview, doctrinal agreement, potential to raise support, family issues (family harmony & agreement), ability to live frugally on field, stress-hardy personality (as determined by psychologist).		
TMS	Operate under philosophy that almost anyone is a potential missionary and look for ways to make missionary career possible (this leads to low attrition rate). Thus, have a more organic process, not based on rules but on relationship. Basic qualifications: can articulate a sense of calling and a gospel message, disciple-making skills. Disqualifications are things like pedophilia, head-strong denominational/theological issues, struggles in social skills, major issues in background check, moral issues that are discovered through the moral convictions questionnaire (Confidential Supplement). Psychologist reviews personality profile and interviews to determine psychological readiness and to make recommendations (e.g. – growth plan monitored by local church), not looking for clinical pathologies		
WGM	High emphasis on personal testimony in personal interview. References, level of training, level of biblical knowledge, family/single needs, age(s) of child(ren), physical & mental health, cross-cultural adaptability.		

## Appendix 5.6

### Semi-Structured Agency Interview / Question 6

	What is your agency's theological and/or biblical view of a "call to missions"?	Similarities:	Dissimilarities:
BIC	Emphasis on strong sense of call, burden, movement of Holy Spirit, discernment, and confirmation of leadings.	Great Commission is general call for all Christians to participate in God's mission and to share and live out the gospel. A call to any specific ministry such as cross-cultural missions also comes from God and may come in a variety of ways	Expectation to articulate calling vs. Freedom to explore and define calling. Calling as work/movement of Holy Spirit vs. Calling as intrinsic selection among options.
COG	COG believes everyone is called to be part of the missions team as the Great Commission is given to all, recognizing variety of specific leadings, callings from God. Call can com in form of passions, drawings. While all are called by the Great Commission to share the gospel, COG Ministries is looking for those who also are called to intercultural service outside the U.S. The call must come from God, but is confirmed by the local church (according to the biblical framework)		
ECC	This is rather loosely defined as missions and evangelism tend to get intertwined in most churches. "The primary goal of a missionary's calling should be the salvation and discipleship of lost humanity. Service should focus on enabling the progress of currently existing ministry and the developing of new ministries (i.e. - church planting, unreached people groups, etc.). While the missionary may have abilities for defined ministry, such as teaching, literacy, translation, medical treatment, maintenance, etc., the missionary's ultimate goal shall be to provide others with a strong scriptural foundation through teaching, preaching and living out the principles of God's Word."		
GP	"Christ calls the entire Church to be His Instrument in fulfilling the Great Commission, and He gives specific gifts and callings to individuals within the Church, setting them apart as His 'sent ones.' The Church recognizes the many ways in which all believers may have part in the missionary work and be partners in witnessing and working for Christ, both at home and abroad. The Church also believes, however, that its Great Commission objectives can only be fulfilled as there are men and women called by Christ to be cross-cultural witnesses in lands other than their own." - Missionary Personnel document		
OMS	OMS expects recruits to articulate a call. This call is based on the individual's relationship to Christ and is subject to authority. OMS chooses to work with and deploy those whose call is directed toward church building and/or planting and who are in agreement with Wesleyan-Arminian theology.		
TMS	No policy in writing. Rely on references from pastors & others to confirm calling or not. Calls are recognized as coming in many different ways. Those who are exploratory are encouraged to move forward in the process until they "see red lights".		
WGM	All are called to mission. Another specific call is to cross-cultural missionary ministry. This call comes in different ways. ST missions is becoming a more common avenue of receiving or confirming a sense of calling. Screening process looks for a definite leading of God in the recruit's life as all ministry must be Spirit-led. The belief in a deeper work of grace also helps define the believer's sense of calling coming from and being confirmed by a relationship with Christ and filling of the Holy Spirit for empowerment.		

## Appendix 5.7

### Semi-Structured Agency Interview / Question 7

	<u>What strategies and/or programs does your agency use for the retention and development of recruits?</u>	<u>Similarities:</u>	<u>Dissimilarities:</u>
BIC	MDP (Missionary Development Program): in-house program adapted from a church program that uses correspondence Bible study and mentor relationships with retired missionaries and church leaders w/ cross-cultural experience.	Continued contacts from agency personnel and/or retired missionaries. In-house development/support groups.	Consistent single contact vs. Expanding multiple contacts. Mentor relationships vs. Peer groups. Formal meetings @ HQ vs. Informal directed conversations. Focus solely on missionary life issues vs. Address fundraising budget issues.
COG	MAP (Missionary Apprentice Program) for interns and newly appointed career missionaries (considered apprentices for 3 yrs.). SAM (Special Assignment Missionary) program for ST & MT personnel. Recruits are managed through contacts from recruitment personnel or regional coordinators, occasionally using field visits, all to determine in what & where recruit will be involved. Once appointed, they are in contact w/ field personnel & other agency leaders/personnel. Use Missionary Internship (SPLICE) program to get pre-field training other than formal education, attempting to network with other organizations rather than doing so much in-house.		
ECC	Individualized w/ regard to recruit and primary sending agency. Most other agencies provide this, so ECC focuses on funding.		
GP	RETENTION: Use GPLinks to maintain recurring contacts, becoming more pro-active; Implemented 2+U Goer Groups, on-line peer groups (similar to FOTC) for recruits to encourage & share experiences (www.wesleyan.org/gp/2plusU_goer). DEVELOPMENT: Screening can lead to development rather than rejection; designed to affirm true calling and help recruit attain desired status level; 1/2 to 2 years.		
OMS	Orientation & Donor Ministry: week-long meeting at HQ. Continued Communication: new program of mentoring by retirees, regional directors & pastors associated w/ OMS. Cross-Training: 3 weeks of mandatory training at HQ before deployment, covering missionary life (cross-cultural issues, interpersonal situations, MK education, medical issues, etc.)		
TMS	Relational vs. Task-Oriented Approach: encourage recruits to try being a missionary rather doing missionary service; build relationships with multiple staffers, multiplying points of contact/bonding. Core Values stressed through conversations: incarnation, integrity, passion, people, partnership, prayer. Growth Plans: designed to help recruits understand nature of mission and articulate gospel (Perspectives course, reading list, person-specific issues addressed).		
WGM	STRATEGIES: Missionary Discipleship Program, apprentice-type program developed to address large number of attrits among recruits & 1st-terms. Problem defined by lack of member care, lack of training, & sticker shock at first fundraising budget. PROGRAM: Member Care -- mentor for each candidate (missionary discipleship coach hands off to veteran missionary upon deployment); Training -- mandatory in-house, MTI & Perspectives courses, and person-specific needs addressed. Budget -- those in 3-yr apprentice level (1 yr stateside & 2 yrs on field) have smaller budgets than veteran missionaries to aid in quicker deployment.		

## REFERENCES CITED

- Allen, Madalyn Elizabeth Burtoft  
2000 "Call to Missions: A Historical and Psychological Understanding of the Christian Construct in the Context of Psychological Assessment." Ph.D. Dissertation, Fuller Theological Seminary, Pasadena, CA.
- Arkes, Hal R., and John P. Garske  
1977 Psychological Theories of Motivation. Monterey, CA: Brooks/Cole Publishing Company.
- Atkinson, Rowland and John Flint  
2001 "Accessing Hidden and Hard-to-Reach Populations: Snowball Research Strategies." [on line] Internet SOCIAL RESEARCH UPDATE Issue 33. Available: <http://sru.soc.surrey.ac.uk/SRU33.html>. Summer.
- Bailey, Helen L., and Herbert C. Jackson  
1965 A Study of Missionary Motivation, Training, and Withdrawal (1953-1962). New York, NY: Missionary Research Library.
- Bigler, Debra A.  
2005 "A Study of the Difference in Mean Ranks of Selected Factors Influencing a Call to Career Missionary Service Among Three Groups Affiliated with the Southern Baptist Convention." Ph.D. Dissertation, Southwestern Baptist Theological Seminary, Fort Worth, TX.
- Bloecher, Detlef  
2003a "What Keeps Missionaries in Service? Lessons from ReMaP II." [on line] Internet. Available: <http://www.wearesources.org/publications.aspx>.  
2003b "What Makes Missionaries Resilient? Lessons from ReMAP II." [on line] Internet. Available: <http://www.wearesources.org/publications.aspx>.
- Bosch, David J.  
1991 Transforming Mission: Paradigm Shifts in Theology of Mission. Maryknoll, NY: Orbis Books.
- Bradley, Colin P  
1992 "Turning Anecdotes into Data – The Critical Incident Technique." Family Practice. 9(1):98-103.
- Britt, William Gordon, III  
1988 "Pretraining Variables in the Prediction of Missionary Success Overseas." In Helping Missionaries Grow. Kelly S. O'Donnell and Michele Lewis O'Donnell, eds. Pp. 93-108. Pasadena, CA: William Carey Library.



- Broucek, Dave  
 2003 "Best Practice Standard for Missionary Training." Personnel Conference, Joint Meeting of Interdenominational Foreign Missions Association and Evangelical Foreign Missions Association, December 4-6. [on line] Internet. Available: <http://www.wearesources.org/publications.aspx>.
- Brown, Alistair  
 1997 I Believe in Mission. London: Hodder & Stoughton.
- Brynjolfoson, Rob  
 N.D. "Effective Equipping of the Cross-Cultural Worker Through the Ministry Life Cycle." [on-line] Internet. Available: <http://www.wearesources.org/publications.aspx>.
- Byrne, Michelle  
 2001 "Critical Incident Technique as a Qualitative Research Method." [on line] Internet, AORN JOURNAL. Available: <http://www.aorn.org/journal/2001/octrc.htm>. October.
- Caleb Resources  
 2009 "About Caleb Project." [on line] Internet. Available: <http://www.calebresources.org/node/40>.
- Chapman, Alan  
 2001-2006 "Frederick Herzberg's Motivation and Hygiene Factors." [on line] Internet. Available: <http://www.businessballs.com/herzberg.htm>.  
 1995-2007 "Maslow's Hierarchy of Needs." [on line] Internet. Available: <http://www.businessball.com/maslow.htm>.
- Clark, Don  
 2007 "Leadership and Human Behavior." [on line] Internet. Available: [http://www.nwlink.com/~donclark/leader\\_leadhb.html](http://www.nwlink.com/~donclark/leader_leadhb.html).
- Cobbs, David Lee  
 1985 Predicting Attrition of Baptist Foreign Missionaries Using the MMPI." M.A. thesis, North Texas State University, Denton, TX.
- Coggins, Wade  
 1989 "Candidate Debts: How Significant a Problem." Evangelical Missions Quarterly. 25(3):262-268. July.
- Coleman, Richard  
 2009 Personal Interview by author. March 13.

- Collins, Marjorie A.  
 1986 Manual for Today's Missionary: From Recruitment to Retirement. Pasadena, CA: William Carey Library.
- Coote, Robert T.  
 1995 "Good News, Bad News: North American Protestant Overseas Personnel Statistics in Twenty-Five-Year Perspective." International Bulletin of Missionary Research. 19(1):6-13. January.
- Coutsoukis, Photius  
 2007 "Countries of the World: 20 Years of CIA World Fact Books." [on-line] Internet. Available: <http://www.theodora.com/wfb/>.
- Dawson, Joseph  
 1904 John Wesley on Preaching. London, UK: Grant Richards.
- Dean, Marcus  
 2001 "A Study of Retention Factors Among Career Missionaries of Wesleyan World Missions." Ph.D. dissertation, Trinity International University, Deerfield, IL.
- Deci, Edward L.  
 1975 Intrinsic Motivation. New York, NY: Plenum Press.
- Diekhoff, George M., Bruce A. Holder, Phil Colee, Phil Wigginton, and Faye Rees  
 1991 "The Ideal Overseas Missionary: A Cross-Cultural Comparison." Journal of Psychology and Theology 19(2):178-185.
- Dipple, Bruce  
 1997 "Formal and Non-Formal Pre-Field Training." In Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition. William D. Taylor, ed. Pp. 217-228. Pasadena, CA: William Carey Library.
- Dodds, Lois, and Larry Dodds  
 1997 "Selection, Training, Member Care and Professional Ethics: Choosing the Right People and Caring for Them with Integrity." [on-line] Internet IFMA/EFMA Personnel Conference. Available: <http://www.ac.biola.edu/~jay/ethicalcare.html>. December 4-6.
- Donovan, Kath, and Ruth Myers  
 1997 "Reflections on Attrition in Career Missionaries: A Generational Perspective Into the Future." In Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition. William D. Taylor, ed. Pp.41-73. Pasadena, CA: William Carey Library.

- Droar, Dave  
 2003 "Expectancy Theory of Motivation." [on line] Available:  
[http://www.arrod.co.uk/archive/concept\\_vroom.php](http://www.arrod.co.uk/archive/concept_vroom.php).
- Editorial  
 2007 "Does Persistency Truly Equate to Compliance?" Clinical and Experimental Ophthalmology. 35(7):593.
- Ekström, Bertil  
 1997 "The Selection Process and the Issue of Attrition: Perspective of the New Sending Countries." In Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition. William D. Taylor, ed. Pp.183-193. Pasadena, CA: William Carey Library.
- Elder, Ted  
 1991 "Mobilizing Laborers in the 90s: What is it Going to Take?" International Journal of Frontier Missions. 8(2):57-59. April.
- Elkins, Phil  
 1988 "Preparation: Pay the Price!" In Helping Missionaries Grow. Kelly S. O'Donnell and Michele Lewis O'Donnell, eds. Pp. 109-117. Pasadena, CA: William Carey Library.
- Emmons, Robert A.  
 1999 The Psychology of Ultimate Concerns: Motivation and Spirituality in Personality. New York, NY: The Guilford Press.
- Ferguson, Larry N.  
 1983 "Issues in Missionary Assessment." Journal of Psychology and Christianity. 2(4):25-29.
- Ferris, Robert W.  
 1990 Renewal in Theological Education: Strategies for Change. Wheaton, IL: Billy Graham Center, Wheaton College.
- Ferris, Robert W., ed.  
 1995 Establishing Ministry Training: A Manual for Programme Developers. Pasadena, CA: William Carey Library.
- Financial Services Authority  
 2005 "Financial Services Authority 2004 Survey of the Persistency of Life and Pensions Policies." [on line] Available:  
[http://www.fsa.gov.uk/pubs/other/Persistency\\_2004.pdf](http://www.fsa.gov.uk/pubs/other/Persistency_2004.pdf).

- Fivars, Grace, and Robert Fitzpatrick  
n.d. "The Critical Incident Technique Bibliography." [on line] Internet, American Psychological Association PSYCINFO. Available: <http://www.apa.org/psycinfo/special/cit-intro.pdf>.
- Flanagan, John C.  
1952 "The Critical Incident Technique in the Study of Individuals." In Modern Education Problems: Report of the Seventeenth Educational Conference, New York, October 30-31, 1952. Pp. 61-70. Washington, DC: American Council on Education.
- 1954 "The Critical Incident Technique." Psychological Bulletin. 51(4):327-358. [on line] Internet, American Psychological Association PSYCINFO. Available: <http://www.apa.org/psycinfo/special/cit-articl.pdf>.
- Fredericks, Janet  
1999 "Motivational Theory." [on line] Internet. Available: <http://www.neiu.edu/~aserafin/421/motivation/aMotivation/index.htm>.
- Gawel, Josheph E.  
1999 "Herzberg's Theory of Motivation and Maslow's Hierarchy of Needs." [on line] Internet, ERIC Digest. Available: <http://www.ericdigests.org/1999-1/needs.html>.
- Gilmour, James  
1895 James Gilmour of Mongolia: His Diaries, Letter and Reports. Richard Lovett, ed. London: Religious Tract Society.
- Girón, Rodolfo  
1997 "An Integrated Model of Missions." In Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition. William D. Taylor, ed. Pp.25-40. Pasadena, CA: William Carey Library
- Griffiths, Michael  
1996 A Task Unfinished: How to Recruit, Support and Pray for Missionaries and Christian Workers in a Constantly Changing World. Crowborough, GB: OMF International.
- Guinness, Os  
1997 The Call: Finding and Fulfilling the Central Purpose of Your Life. Nashville, TN: W Publishing Group.
- Hackman, Ray C.  
1969 The Motivated Working Adult. New York, NY: American Management Association.

- Hall, Dave  
 2004 "A Synopsis of the Missionary Development Program of Calvary Church." In Toward Best Practices in Missionary Training. Hayward Armstrong and Ben Sells, eds. Pp. 12-15. Next Step: The North American Partnership in Mission Training.
- Harley, C. David  
 1995 Preparing to Serve: Training for Cross-Cultural Mission. Pasadena, CA: William Carey Library.
- Harris, Paula  
 2002 "Calling Young People to Missionary Vocations in a 'Yahoo' World." Missiology 30(1):33-50.
- Hart, Brian  
 2008 Personal e-mail communication to author. May 5.
- Herek, Gregory M.  
 1997-2008 "A Brief Introduction to Sampling." [on line] Internet. Available: [http://psychology.ucdavis.edu/rainbow/html/fact\\_sample.html](http://psychology.ucdavis.edu/rainbow/html/fact_sample.html).
- Herzberg, Frederick  
 1973[1966] Work and the Nature of Man. New York, NY: Mentor/New American Library.  
 2003[1968] "One More Time: How Do You Motivate Employees?" [on line] Internet Harvard Business Review. Available: [http://harvardbusinessonline.hbsp.harvard.edu/b02/en/common/item\\_detail.jhtml?id=R0301F](http://harvardbusinessonline.hbsp.harvard.edu/b02/en/common/item_detail.jhtml?id=R0301F). January:3-11.
- Herzberg, Frederick, Bernard Mausner, Richard O. Peterson and Dora F. Capwell  
 1987[1957] Job Attitudes: Review of Research and Opinion. Psychological Services of Pittsburgh. Reprint, Continuity in Administrative Science: Ancestral Books in the Management of Organizations, Arthur P. Brief, ed. New York, NY: Garland Publishing, Inc.
- Herzberg, Frederick, Bernard Mausner and Barbara Bloch Snyderman  
 1993[1959] The Motivation to Work. John Wiley and Sons, Inc. Reprint, New Brunswick, NJ: Transaction Publishers.
- Hoke, Steve, and Bill Taylor  
 1999 Send Me! Your Journey to the Nations. Wheaton, IL. World Evangelical Fellowship Missions Commission.

- Howard, Ann  
 1998 "The Empowering Leader: Unrealized Opportunities." In Leading Organizations: Perspectives for a New Era. Thousand Oaks, CA: Sage Publications.
- Huitt, W.  
 2001 "Motivation to Learn: An Overview." [on line] Internet, Valdosta State University EDUCATIONAL PSYCHOLOGY INTERACTIVE. Available: <http://chiron.valdosta.edu/whuitt/col/motivation/motivation/motivate.html>.
- Hulbert, Terry C.  
 1979 World Missions Today. Wheaton, IL: Evangelical Teacher Training Association.
- Jones, Marge and E. Grant Jones,  
 1995 Psychology of Missionary Adjustment. Springfield, MO: Logion Press.
- Johnston, LeRoy N., Jr.  
 1983 "Should I Be a Missionary." Journal of Psychology and Christianity 2(4):5-9.
- Kane, J. Herbert  
 1968 "Missionary Candidates: How to Breed the Best." Mission Executive Retreat, Joint Meeting of Interdenominational Foreign Missions Association and Evangelical Foreign Missions Association, October 4. Monrovia, CA: MARC.  
 1978 Understanding Christian Missions. 2<sup>nd</sup> ed. Grand Rapids, MI: Baker.
- King, Louis L.  
 1963 "The Candidate Problem." Mission Executive Retreat, Joint Meeting of Interdenominational Foreign Missions Association and Evangelical Foreign Missions Association, September 30 – October 4.
- Lambrecht, Judith J.  
 1999 "Interview Guidelines." In Developing Employment-Related Office Technology Skills. Berkely, CA: National Center for Research in Vocational Education, University of California. [on line] Internet, UNIVERSITY OF MINNESOTA. Available: <http://www.tc.umn.edu/~jlambrec/technology/interguide.htm>.
- Lancaster, Sarah Heaner  
 2003 "Christian Perfection." [on line] Internet, COVENANT DISCIPLESHIP QUARTERLY Available: <http://www.gbod.org/smallgroup/covenant/winter03/perfection.html>.

- Leedy, Paul D., and Jeanne Ellis Ormrod  
 2005 Practical Research: Planning and Design. 8<sup>th</sup> edition. Upper Saddle River, NJ: Pearson Prentice Hall.
- Levite, Allan  
 1988 "Motives and Values: Theories That Make Sense." [on-line] Internet LIBERTY. Available: <http://libertyunbound.com/article.php?id=263>.
- Lewis, Jonathan  
 1997 "Designing the ReMAP Research Project." In Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition. William D. Taylor, ed. Pp.77-83. Pasadena, CA: William Carey Library.
- Lim, Valerie  
 2003 "ReMAP II Project Methodology, an Example of Collaborative International Research and Teamwork." [on line] Internet. Available: <http://www.wearesources.org/publications.aspx>.
- Lum, Ada  
 1984 A Hitch-hiker's Guide to Mission. Leicester, England: Inter-Varsity Press.
- Madsen, K. B.  
 1974 Modern Theories of Motivation: A Comparative Metascientific Study. New York: Halsted Press.
- Malony, H. Newton, ed.  
 1980 A Christian Existential Psychology: The Contributions of John G. Finch. Washington, DC: University Press of America.
- Maslow, Abraham H.  
 1970 Motivation and Personality. 3<sup>rd</sup> edition. New York, NY: Harper & Row, Publishers, Inc.
- McDonough, Daniel P., and Roger P. Peterson  
 1999 Can Short-Term Mission Really Create Long-Term Career Missionaries? Results of STEM's Second Major Scientific Study on the Long-Term Effect of Short Term Mission. Minneapolis, MN: Short Term Evangelical Missions Ministries.
- Missions Advanced Research and Communication Center  
 1979 You Can So Get There From Here. Monrovia, CA. MARC.
- Moreau, A. Scott, Gary R. Corwin, and Gary B. McGee  
 2004 Introducing World Missions: A Biblical, Historical, and Practical Survey. Grand Rapids, MI: Baker Academic.

- Mulholland, Ken  
 2001 World Missions Today: What You Should Know About Global Ministries. Wheaton, IL. Evangelical Training Association.
- Myers, Bryant L.  
 1997 "The New Context of World Mission." In Mission Handbook 1998-2000: U.S. and Canadian Ministries Overseas. 17<sup>th</sup> edition. John A. Siewert and Edna G. Valdez, eds. Monrovia, CA: MARC.
- Neill, Stephen  
 1990[1964] A History of Christian Missions. 2<sup>nd</sup> ed. New York, NY: Penguin Books.
- Norwood, George  
 2006 "Maslow's Hierarchy of Needs." [on line] Available: [deepermind.com/20maslow.htm](http://deepermind.com/20maslow.htm). June 6.
- O'Donnell, Kelly, ed.  
 1992 Missionary Care: Counting the Cost for World Evangelization. Pasadena, CA: William Carey Library.  
 2002 Doing Member Care Well: Perspectives and Practices From Around the World. Pasadena, CA: William Carey Library.
- Pandit, Naresh R.  
 1996 "The Creation of Theory: A Recent Application of the Grounded Theory Method." The Qualitative Report 2(4). December. [on line] Internet, THE QUALITY REPORT. Available: <http://www.nova.edu/ssss/QR/QR2-4/pandit.html>.
- Patt, Fran  
 1996 "Cultural and Generational Shifts." In Mission Mobilizer's Handbook. Pp. C28-C30. Pasadena, CA. William Carey Library.
- Platt, Daryl  
 1997 "A Call to Partnership in the Missionary Selection Process: Perspective of the Old Sending Countries." In Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition. William D. Taylor, ed. Pp. 195-206. Pasadena, CA: William Carey Library.
- Pocock, Michael  
 1985 "A Recruiter's View of Missionary Training." Evangelical Missions Quarterly 21(Oct):409-412.
- Ponraj, S. Devasagayam  
 1997 The Mark of a Missionary: Some of the Essential Qualifications for the Life and Work of a Missionary. 3<sup>rd</sup> ed. Chennai, INDIA: Mission Educational Books.



- Powell, John R., and Joyce Bowers, eds.  
 1999 Enhancing Missionary Vitality: Mental Health Professions Serving Global Mission. Palmer Lake, CO: Mission Training International.
- QuickMBA.com  
 1999-2004 "Expectancy Theory." [on line] Available:  
<http://www.quickmba.com/mgmt/expectancy-theory/>.
- Rea, Louis M., and Richard A. Parker  
 1998 Designing and Conducting Survey Research: A Comprehensive Guide. 2<sup>nd</sup> ed. San Francisco, CA: Jossey-Bass Publishers.
- Reynolds, Lydia  
 1999 "Walk Me To The Field." Mission Frontiers Bulletin 21(1-2):13-15.
- Rickel, Tim, and Todd Eckhardt  
 2008 Personal Interview by author. September 18.
- Robson, Colin  
 2002[1993] Real World Research. 2<sup>nd</sup> edition. Malden, MA: Blackwell Publishers.
- Routio, Pentti  
 2007 "Sampling." [on line] Available:  
<http://www2.uiah.fi/projects/metodi/152.htm>. August 3.
- Scholl, Richard W  
 2002 "Motivational Processes – Expectancy Theory." [on line] Internet. University of Rhode Island. Available:  
[http://www.cba.uri.edu/scholl/Notes/Motivation\\_Expectancy.html](http://www.cba.uri.edu/scholl/Notes/Motivation_Expectancy.html).
- Schubert, Esther  
 1999 "A Suggested Prefield Process for Missionary Candidates." Journal of Psychology and Theology 27(2):87-97
- Schubert, Esther and Keith Gantner  
 1996 "The MMPI as a Predictive Tool for Missionary Candidates." Journal of Psychology and Theology 24(2):124-132.
- Schwab, Philip A.  
 1970 "A Critical Analysis of Missions Recruitment Policies and Practices of Selected Nondenominational Missionary Societies." M.A. Thesis, Trinity Evangelical Divinity School, Deerfield, IL.
- Score, John II  
 1964 "A Study of the Concept of the Ministry in the Thought of John Wesley." Ph.D. Dissertation, Duke University, Durham, NC.

- Senter, Ruth  
1980 "Person-Centered Motivation: The Missing Link to Church Recruitment." Leadership 1(3):35-40.
- Shadbolt, Allan  
1994 "A Study of Those Factors Influencing Missionary Recruitment." M.A. Thesis, Trinity Evangelical Divinity School, Deerfield, IL.
- Shah, Ken and Param J. Shah  
2000-2007 "Motivation." [on line] Internet LAY NETWORKS. Available: <http://www.laynetworks.com/Motivation.html>.
- Shea, Paul W.  
1994 "Years of Decision: The Houghton College Experience and Missionary Motivation and Preparation." D.Miss. Dissertation, Trinity Evangelical Divinity School, Deerfield, IL.
- Sheffield, Dan, and Joyce Bellous  
2003 "Learning to be a Missionary: The Dreyfus Model of Skill Acquisition Applied to the Development of Cross-Cultural Ministry Practitioners." [on-line] Internet. Available: <http://www.wearesources.org/publications.aspx>.
- Sidey, Ken  
1989 "Debts Pose Problems for Missions Candidates." Christianity Today 33(13):36-38. September 22.
- Siewert, John A., and Edna G. Valdez, eds.  
1997 Mission Handbook 1998-2000: U.S. and Canadian Ministries Overseas. 17<sup>th</sup> edition. Monrovia, CA: MARC.
- Smith, Mick, and Herb Works  
1992 "Recruiting and Selecting." In Discovering the Missionary Hidden in Your Church. Dr. Patricia Bonner, Marvin Grooms, Janice Smith, Joyce Smith, and Barbara Thackston, eds. Pp. 19-24. Cincinnati, OH: Standard Publishing.
- Speer, Robert E.  
1909 Servants of the King. New York, NY: Young People's Missionary Movement of the United States and Canada.
- Stamoolis, James J.  
2001 "The Nature of the Missionary Calling: A Retrospective Look to the Future." Missiology: An International Review. 30(1):3-14. January.
- StatPac Inc.  
2007 "Sampling Methods." [on line] Available: <http://www.statpac.com/surveys/sampling.htm>.

- Steppe, Jon  
 2008 Personal interview by author. September 19.  
 2009 Personal interview by author. October 23.
- Suhre, Cor J. M., Ellen P. W. A. Jansen, and Egbert G. Harskamp  
 2007 "Impact of Degree Program Satisfaction on the Persistence of College Students." Higher Education: The International Journal of Higher Education and Educational Planning. 54(2):207-226. August 1.
- Taylor, William D., ed.  
 1997 Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition. Pasadena, CA: William Carey Library.  
 1999 "Examining the Faces of Attrition." Mission Frontiers 21:1-2. January 1. [on line] Available: <http://www.strategicnetwork.org>, article # 5394.
- Thomas, Norman E., ed.  
 1995 Classic Texts in Mission and World Christianity: A Reader's Companion to David Bosh's *Transforming Mission*. Maryknoll, NY: Orbis Books.
- Thorsen, Don  
 2005 The Wesleyan Quadrilateral: Scripture, Tradition, Reason & Experience as a Model of Evangelical Theology. Lexington, KY: Emeth Press.
- Troutman, Charles H.  
 1969 Foreign Missionary Motivation Survey. Miami, FL. Latin America Mission.
- Tutor2u  
 2006 "Motivation in Theory – Herzberg Two Factor Theory." [on line] Available: [http://www.tutor2u.net/business/people/motivation\\_theory\\_herzberg.asp](http://www.tutor2u.net/business/people/motivation_theory_herzberg.asp).
- Twelker, Paul A.  
 2003 "The Critical Incident Technique: A Manual for its Planning and Implementation." [on line] Internet, TRINITY INTERNATIONAL UNIVERSITY. Available: [http://www.tiu.edu/psychology/Twelker/critical\\_incident\\_technique.htm](http://www.tiu.edu/psychology/Twelker/critical_incident_technique.htm). (last updated May 9, 2004).
- Urbana.org  
 2000 "Urbana 2000 Convention Report: Student Decisions at Urbana 2000." [on line] Internet, INTERVARSITY. Available: [http://www.urbana.org/u2000\\_report\\_decisions.cfm](http://www.urbana.org/u2000_report_decisions.cfm).  
 2003 "Results of Urbana 03." [on line] Internet, INTERVARSITY. Available: <http://www.urbana.org/u2003.facts.cfm>.

- Van Engen, Charles  
 1996 Mission on the Way: Issues in Mission Theology. Grand Rapids, MI: Baker Books.
- Van Rheenen, Gailyn  
 2000 "Qualities of Effective Missionaries." Missiology [on-line] Available: <http://missiology.org/MMR/mmr10.htm>. October.
- Verkuyl, Johannes  
 1978 Contemporary Missiology: An Introduction. Grand Rapids, MI: Eerdmans.
- Weber, Linda J., and Dotsey Welliver, eds.  
 2007 Mission Handbook: U.S. and Canadian Protestant Ministries Overseas 2007-2009. 20<sup>th</sup> edition. Wheaton, IL: Evangelism and Missions Information Service.
- Wickstrom, David L.  
 1999 "Choosing the Right People: Factors to Consider in Pre-Service Assessment." In Enhancing Missionary Vitality: Mental Health Professions Serving Global Mission. John R. Powell and Joyce M. Bowers, eds. Pp. 219-225. Palmer Lake, CO: Mission Training International.
- Wiegmann, Douglas A., and Terry L. von Thaden  
 2001 "The Critical Event Reporting Tool (CERT)." [on line] Internet, UNIVERSITY OF ILLINOIS URBANA-CHAMPAIGN. Available: <http://www.humanfactors.uiuc.edu/Reports&PapersPDFs/TechReport/01-07.pdf>. May.
- Williams, Donald E.  
 1983 "Assessment of Cross-Cultural Adjustability in Missionary Candidates: Theoretical, Biblical and Practical Perspectives." Journal of Psychology and Christianity 2(4):18-24.
- Winter, Ralph D., Wes Tullis and Dave Imboden  
 1996 "The Process of Mobilization." In Mission Mobilizer's Handbook. Pp. C6-C9. Pasadena, CA: William Carey Library.
- Wood, A. Skevington  
 1978 The Burning Heart: John Wesley: Evangelist. Minneapolis, MN: Bethany House Publishers.

Yang, Houa Wa

2001 "A Comparison of Academic Achievement, Continuous Full-Time Enrollment, and Persistency Rate Between First-Semester Freshman Students Who Participated in One of the Two Types of Freshman Orientation Programs at Fresno City College." D.Ed. dissertation, University of La Verne, La Verne, CA.

