

CHAPTER 4

DATA ANALYSIS

The survey itself was derived with suppositions grounded in literature or reflecting expert opinion. But what are the issues--the domains--as seen by over 100 AFAM CC missionaries?

Survey Question 1--Domains

Survey question one is perhaps the most important question, because it allowed the AFAM missionaries themselves to define the domains, or categories, of problems. These were the problems--the issues--in their minds, regardless of what the literature has said, earlier researchers have found, or the current researcher has hypothesized. The expert "panel" was asked,

Why do you think that there are not more African American ("AFAM" to conserve space) CC missionaries (defined as those ministering primarily to those who are *not* AFAM)? If you have more than one answer, number them, ranking them in the order of importance, 1 [most important] to 5 [least important]. Please answer this question before reading on and kindly print.

The assumption is that the respondents answered before reading on. All 102 respondents gave at least one domain for this question, with the average number of domains being

3.56 per person, and a total of 363 responses. Table 4A portrays the major domains.

Table 4A. SQ 1. All categories of domains for question #1

Domain	Response %	Response total
AFAM Church/Pastor	31%	114
Financially Related	25%	89
Ethnocentricity	12%	44
Mission Board-related	10%	37
Applicant Pool Issues	7%	25
Risk Issues	7%	24
Missionary-related	6%	21
Racism	3%	9
	Total %=101	363=N

AFAM Church/Pastor Domain

The largest category of hindrance to global mission is that of AFAM churches, with ninety-two responses. Pastors were specifically mentioned as a hindrance to global mission by twenty-two respondents. However, given the extremely powerful position of the AFAM pastor, what the church is or is not doing can be largely attributed to the pastor's leadership.

In June 1998, I visited a "Missionary Baptist" church, whose pastor is a good friend, and extremely active in local mission. He offered the opportunity to speak to the church in the morning service. I publicly offered my services to teach and counsel in the area of financial

stewardship, and then challenged the church to become involved in global mission. I cited the command of Jesus' Great Commission, that there were perhaps 300 AFAM CC missionaries in the world, out of 33-34 million AFAMs, and that Acts 1:8 did not stop at Jerusalem, however fine a job they were doing in "Jerusalem." The pastor publicly instructed a specific lady to see me after the service to arrange for me to teach on finances. When the lady found me after the service in the pastor's study, she obtained my business card and made pointed allusion to my challenge concerning global mission, looking directly at the pastor, obviously wishing to pursue that too, but the pastor's silence squelched any follow-up. Silence, omission, and non-verbal communication were all that was required.

At least as helpful in determining hindrances to global mission is a different breakdown of the SQ 1 AFAM Church/Pastor category, found in table 4B.

Table 4B. SQ 1. Self-reported reasons for under-representation: Largest category: Inadequate Missions Education in AFAM Church

Subcategory:		Response %	Response total:
Not exposed to missions		60%	68
	Not by AFAM Church		31
	Not by AFAM Pastor		22
	CC ministry unexposed		12
	Relation to Whites		3
Missions not understood		38%	43
	Concept misunderstood		22
	World missions misunderstood		16
	Missions as "Us"		5
Other		3%	3
Total		101%	114=N

From the perspective of table 4B, the problem is informational—lack of exposure to missions, and misunderstanding the true nature of missions. Over 97 percent of the problem in the AFAM Church/Pastor category is seen to lie within the AFAM church, rather than with Whites. More missions exposure and better missions education, however, are far too simplistic a solution. First must come the desire to engage in Christian mission the needs of non-AFAMs. A readjustment in biblical worldview is required for this, and the best chance for that happening is through teaching the Scriptures, which

engages the supernatural power of the Holy Spirit (Heb. 4:12). The next best, most practical solution is for pastors to have experiential missions education, visiting a mission field. That lacking, a third alternative is for someone in the church of the pastor's choosing to have that experiential missions exposure. Johnson advocates this seconding, and an evangelist in his church has traveled to Uganda twice. Partly as a result of that exposure, Johnson has recently started a global missions committee in his church. Another Black pastor, Eddie Jacks, has just begun a global missions committee, due to a presentation by David Meade, southeastern director of Advancing Churches in Missions Commitment, Inc. His message, based upon Acts 1:8, at a meeting of the Urban Ministers' Network, in Chattanooga, Tenn. Was also the catalyst for Johnson's decision.

The largest sub-category within "Not exposed to missions" is the lack of AFAM church missions education programs, with 31 citations. One offered:

When I was appointed by the Southern Baptist Convention in 1968, most of their career missionaries answered the call of missions between ages 9 & 11 (95+%), due to missions education. Their program is not as strong now. Such programs are non-existent in black churches.

Prince M. Parker, who has served twenty-one years in CC missions, wrote:

I believe that the primary reason that more AFAM are not intrinsically involved in CC missions is ignorance in the majority of our churches. Most AFAM churches apparently do not feel it is the direct obligation of the AFAM to obey the Great Commission and go into all the world to preach the Gospel and therefore do not teach this as an obligation.

An AFAM missions executive contributed this: "History of past involvement not available to our people. The name George Lyles is unknown in most churches" [s.v. "Lisle", page two].

Ten persons noted that AFAM churches neglect CC missions; consequently, AFAMs are not exposed to this option.

Twenty-two missionaries believe that AFAM pastors don't adequately challenge their churches with CC missions. Of these, five believe that AFAM pastors have no vision for CC missions. A missionary to Africa said, "Lack of pastoral (Church) vision. There seems to be (for many) a 'barnyard' mentality." Three specifically noted that AFAM pastors' focus was upon social and temporal issues, not the Great Commission. Two had the insight that Black pastors had not themselves been trained in missions. Ted Wright, who has served twenty-three years in South America, contributed:

Little or nothing is taught on CC ministries in AFAM Seminaries or Bible Institutes that prepare AFAM Pastors and Christian Workers. The emphasis is to

reach "YOUR OWN" people! Many white Bible seminaries take pride in preparing AFAMs to reach their own (a limited crippling vision). Acts 1:8 indicates that while we are reaching our own, we need to reach the rest of the world at the same time!

Twelve felt that CC mission opportunities were not presented at all by the local church, or were inadequately presented. One person wrote: "Growing up in the black church, the only way I knew about Christians reaching out to others cross-culturally was from Christian radio stations and non-black Christian friends." Another wrote, "Not encouraged by anyone/ not churches either."

Three noted that AFAMs are not challenged with CC ministry as often as are Whites—two of these attributing the blame to Whites—including, in one case, White planters of Black churches.

A distinct variation on the theme is that missions is simply misunderstood in the AFAM church (43 responses). Twenty-two believed that the concept of "missions" is simply misunderstood.

Four felt that CC Missions is considered in the AFAM church to be the effort of middle class White males and the responsibility of Whites generally, or "There are many who will go to other cultures. Why should AFAM go?" Another two persons believe that the wrong idea exists in the churches about CC missions, without elaborating. That missions is for women, even older women—even taking care of

the Pastor, the sick, and the flowers—was the thrust of three responses.

Close in theme to ethnocentricity is the view expressed by eight that missions are perceived to be the equivalent of ministry to AFAMs—home and urban ministry. Parker's views are to the point:

Many quote Acts 1:8 as saying, ". . .and ye shall be witnesses unto me *first* in Jerusalem, and *then* in all Judea, and *then* in Samaria, and the uttermost part of the earth." Such a misquote leads people to believe that all of the problems in your own home town, city or even country (and in this case *race*) must first be resolved in order for us to go and preach the Gospel to the rest of the world

This ignores the Biblical principal of Job 42:10 and Luke 6:38. Jesus said that we would *always* have the poor with us (John 12:8). This understanding of the Scripture actually robs both the church and the AFAM community in general.

A missionary in Britain, Foster Covington, adds:

Mission is taught in a vacuum: Black only. Next concern is the poor and dispossessed, helping the poor in the community. All are worthy causes, but are not the primary command of God. There are many who will go to other cultures. Why should AFAM go.

Five felt that the concept of "missionary" was simply not understood. Melody Gardner responded (within space limitations), "CC missionary is a lost occupation within Black church." She went on, "We have the word missionary in our name often, but we don't support nor promote full-time missions as a viable career direction."

Sixteen said that AFAM churches misunderstand *global* missions, particularly the Great Commission (Matt. 28:18-20). One survey respondent—a missionary to South America—wrote with power:

2. Ignorance of too many African American Christians in knowing what God is doing around the world in reference to the Great Commission.
2. Negligence of too many African American Churches in seeking to know what God is doing in other parts of the world. . . .
4. Myopic vision of most African American churches in seeing and addressing only the problems in their neighborhood. Therefore, lacking a world vision.
5. Spiritual poverty of some African American Christians in having just enough spirituality to overcome their troubles and trials and not enough to be burdened for people of color around the world who are without hope, without Christ. . . .
6. Apathy and or negligence of many Anglo American Christians and Missionaries who know of the tremendous need for African American Christians in missions.

Another noted a lack of a distinction between evangelism and missions. He wrote:

Most AFAM do not know what is an "unreached" people group, therefore, when AFAMs speaks to someone on the street in another city or state who may not be AFAM, it is thought to be missionary work.

The concept that "We are the needy" is perhaps at the root of the whole issue. Only five persons explicitly cited this answer, but the other responses are readily comprehensible beneath that organizing principle. Tolivar Wills wrote, "Lack of missionary mindset in the African AM church—more of a focus on 'our' church & what are you doing

for us." Four others had similar perspectives. A missionary to Africa contributed:

Unfortunately, many AFAM churches see themselves as the object of missions. . . . Much of the AFAM community is still struggling to validate itself in mainstream America.

In the "Other" category, two answers concerned money. One felt that there was a "misallocation of resources" in the AFAM church. Prince contributed:

Last but not least, is Money. Being that I believe that my first three answers are correct [ignorance in AFAM churches re: CC mission; false teaching re: Acts 1:8; materialism] it is almost a natural result that money, the financing of a missionary and his many projects, would not be a priority in most AFAM churches. We should not, however, be lead to believe that the money is not there.

Financial/Material Domain

Second in magnitude among domains is that concerning the lack of finances (eighty-nine responses. These are displayed in table 4C.

Table 4C. SQ 1 Financial hindrances to missions

Subcategory		Response %	Response total
AFAM missionaries		56	50
	\$ Discourages recruits	(29)	(26)
	Support-raising hard	(27)	(24)
AFAMs Generally		44	39
	Unwilling to sacrifice	(25)	(22)
	Materialistic	(16)	(14)
	Status hindrance	(3)	(3)
Totals		100%	89=N

Note: figures in parentheses represent sub-totals.

Lack of Financial Support

Twenty-six responses clustered around the lack of financial support of potential missionaries, generally, and probably exclusively, before the official candidate stage. Of these 26, twelve reflected belief in a lack of funds for potential CC missionaries. Shirley Wright, of Cameroon, said, "We do not understand fully the concept of how a missionary (CC) raises support." She added, "The traditional AFAM church does very little tithing to other ministries." Another contributed: "Increased desire to use local church body finances on the local church only." Table 3 in chapter 2 demonstrates that giving by three major AFAM denominations to CC missions is indeed much less than in 1951, adjusted for inflation. The CC missionary

represents a financial misadventure to the great majority of such churches.

A hindrance to CC mission, according to fourteen others, centers upon the *perception* among potential missionaries that raising support is too difficult even to try. Among six of these 14 which expressed distrust in the fund-raising system, René Thompson listed, "Not financially able to—AFAM don't come from a good financial base (not everyone but a lot)."

Marcella Charles wrote, again within limited space: "Missionary work seen as financially unfeasible in light of economic needs in black community." This insight supports the theory of survival/security. Why send funds outside the AFAM community, when the financial needs of Blacks are so obvious? The CC missionary is in competition for a finite amount of local church income, as in any church, but in the White community supporting CC missions isn't perceived as jeopardizing the economic welfare of the overall White community. For most White churches, the worst outcome for a vigorous missions budget would be sidelining new paving, new pews or a new addition.

Six said that AFAMs do not want to raise their own funds (deputation). Jacqueline Huggins, serving in Papua New Guinea, offered an articulate insight:

AFAMs are too proud to raise their own support. AFAMs feel that to raise support is begging for money. The materialistic mindset is more evident here in that AFAMs love to show off what they have or pretend to have more than they really have. I have found this mindset existing in many developing nations and third world countries. The poor tend to spend as much (if not more) as the wealthy on clothes and other material goods. The little that they have will all be spent on one large item. Then they are broke until the next paycheck. This is a different kind of materialism. I think it is to hide the fact that one is poor. The stereotypical AFAM as portrayed by the media is someone who is poor, uneducated, on drugs, involved in crime, on welfare and has illegitimate children. Middle-class AFAMs, the ones who tend to make it to the mission field, fight hard to prove that they do not fit into this mold.

Only with difficulty is the notion dispelled that missionaries on deputation are "begging." How much more of a psychological barrier must AFAMs overcome, and how much more does it cost to relinquish the accoutrements of the new Black middle class for, frequently, an uncertain income, which takes a mean of thirteen months longer to raise, compared with Whites, according to the response to question 10B (N=36).

Twenty-four persons went beyond citing a lack of support that discourages *potential* AFAM missionaries, indicating that AFAMs already in missions were *not*

adequately supported—seventeen of them implicating AFAM churches as the reason. Four mentioned problems raising support in AFAM churches, and three said that members did not keep their financial commitments. Five wrote that AFAM churches give little, and one mentioned large ones in particular. Two others cited a “misallocation of resources”—and one noted that the churches *did* have the money, consonant with findings in chapter two. Four respondents said that debt left them unable to leave the U.S. One wrote,

I met an AFAM female in New York who had a Ph.D. in Linguistics. She was paying off a \$42,000 school debt. I imagined that if she paid \$2000 a year, it would take her 20 years. She knew of [mission name] and [mission] knew of her. In fact, they were, as she put it “practically begging” her to become a member of [mission]. But the debt stood in her way. This isn’t only a problem with AFAMs. Many Whites have been turned down for membership because of not being debt free.

AFAM Materialism and Unwillingness to Sacrifice

AFAM materialism as an explanation for the lack of AFAM missionaries differs from that of AFAM IC missionaries not being supported. The former may be due to a worldview where survival is the core value of AFAM non-missionaries, and to survive, one has to conserve resources at all costs—level one in Abraham Maslow’s motivational hierarchy (s.v.

"Motivation," *Microsoft Encarta 97 Encyclopedia*). The later may be indicative of an AFAM desire for security and safety—Maslow's motivational level two. Closely akin, however, are AFAM materialism, cited by fourteen missionaries, and an AFAM unwillingness to sacrifice, cited by twenty-two missionaries as a reason for under-representation of AFAM missionaries. A missionary wrote in the space provided an idea also expressed by seven others:

Afraid of giving up their standard of living or comfort zone. They're still trying to get their piece of the pie and their "American Dream". . . . I've asked this question many times myself and that's the most common answer (as a foreign missionary).

Parker contributed:

Number three [of five reasons] is Materialism. In general, prosperity and affluence is scarcely one generation old in the AFAM community. Those upper echelon AFAM feel that it has cost so much to get there. How am I just going to give all this up? I'm sure this is a common thought. An expected, but unfortunate way of thinking.

Virtually the same thought is expressed by Kyshia Whitlock, missionary in Honduras:

Many/most AFAM are 1st generation "haves." Those who are "have nots" are usually unwilling to leave all for Christ. Until 2nd generation "haves" are born again few if any will leave their community to serve others. . . . Once 2nd generation "haves" move out of AFAM stereotypes of success, a typical service can be affirmed.

Two mentioned that missions was considered inferior to having high-paying jobs. Ted Wright wrote:

AFAMs (including the church) have the idea that "for so many years they were denied their piece of the pie" (equal rights and opportunities under the law). Now it seems that the only thing that matters in life is "a piece of the pie!" There seems to be a sense of a need to BE SOMEBODY instead of being obedient to the great commission!

Being unwilling to sacrifice is cousin to materialism. Twenty-two respondents cited this impediment. Eleven of these indicated that current lifestyles and living conditions were too dear to forsake. Another four indicated answers similar to this one: "the traditional concept of foreign missions calls for extreme sacrifice—too extreme for today's culture." Two others said that AFAMs do not sacrifice financially. Another two indicated reasons similar to that described by Evelyn Bell: "the belief that salvation is for us to get the 'good life' from God, void of suffering." The responses in this section are supportive of the author's hypothesis that survival is the core AFAM value, with materialism and accumulation just a step down the road.

Status, a bedfellow of materialism, was mentioned by two as a disincentive to IC missions. Missionary Melody Gardner mentioned, "family and church pressure to 'make it' in the world." She articulated a mindset, not her own, "We are becoming more educated and being a missionary is less than our potential."

In summary, of eighty-nine responses, fifty pointed to a lack of financial support for AFAM missionaries, another seventeen mentioned that materialism and the desire for societal status impeded IC missions, while twenty-two responses cited an unwillingness to sacrifice for the Great Commission. Christian ministry costs money. Word is no doubt out that an AFAM raising support for IC ministry will face a difficult deputation trail.

The lack of Christian stewardship education, as such, is not the primary blockage. Withholding funds is a logical reflection of a worldview that considers the world exceptionally hostile, where resources are considered more profitably spent for (1) personal security and enhancement, and (2) needs within the AFAM community. This worldview must be addressed by the mind-changing Word of God, which "penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Hebrews 4:12b, NIV).

The world is *not* safe, for non-Christians or for Christians—"In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted" (2 Timothy 3:12, NIV). Daily we are to ask for bread (Luke 11:3). But Christ has covenanted with His people: "Never will I leave you; never will I forsake you. So we say with confidence,

'The Lord is my helper; I will not be afraid. What can man do to me?'" (Hebrews 13:5b-6, NIV).

Christ challenges all of us, including those putting security and status before His kingdom:

What good is it for a man to gain the whole world, yet forfeit his soul? If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels. (Mark 8:36-38, NIV)

Turning the AFAM denominational ship-at-sea around would require enormous steerage and probably much time, if by God's grace, it happens. More likely, the zeal of AFAM independent churches, pastored by evangelicals, or denominational churches pastored by evangelicals, will provide much smoother sailing partners and a better course, for those wishing to assist AFAMs into mission. Even so, many zealous AFAM churches do not *believe* that they can support AFAM missionaries without the help of the White church and parachurch. At the least it appears that the AFAM missionary faces greater financial obstacles than the White counterpart.

Until AFAM church groups invest more heavily in missions, White mission agencies, denominations and foundations might offer matching grants to AFAM missionary candidates, with which they can challenge local AFAM

churches, or groups of AFAM churches, to give. However, revival by the Spirit is the hour's greatest need.

Ethnocentricity Domain

Here is a breakdown in this key domain.

Table 4D. SQ1 Ethnocentric hindrances to missions.

Subcategory		Response %	Response total
Parochialism		59	26
	Lack global interest/ vision	(23)	(10)
	Little burden or understanding of missions/evangelism	(18)	(8)
	Constraints of family	(16)	(7)
	Other	(2)	(1)
Primacy of AFAM problems		41	18
Totals		100%	44=N

Note: figures in parentheses represent sub-totals.

"Parochialism" is the umbrella under which twenty-six responses are found. Of these, ten cited a lack of global CC interests and vision among Blacks. Stewart commented: "Familiarity is a bondage with AFAM." Another wrote that the world, for the AFAM, seems co-equal to one's neighborhood: "Many people I know, think the world is just their little neighborhood and wherever relatives may live. Foreign is a foreign word to them." The comments of Wright have excellent insight:

- (1. Little or nothing is taught on CC Ministries in AFAM Seminaries or Bible Institutes that prepare AFAM Pastors and Christian Workers. The emphasis is to reach "YOUR OWN" people!
- (2. Many white Bible seminaries take pride in preparing AFAMs to reach their own (a limited crippling vision). Acts 1:8 indicates that while we are reaching our own, we need to reach the rest of the world at the same time!
- (3. Because of answers 1 & 2 above, there is little or nothing being taught in most of the AFAM churches that I have been to about CC ministries. As a matter of fact, Nothing is taught about ministries beyond the environment of the local AFAM church!

Wright added an observation at the end of his questionnaire:

I believe that for many years the AFAM was closely binded [*sic*] to his family, church and community. For this reason and the social economic situation of the AFAM up until about twenty years ago, there was little or no motivation for exploring or adventuring beyond the local community. But, because of the military and job related moves of late [these] will serve as a basis for a global missions program [to] be established in the AFAM church.

Deficiency in a biblical missions/evangelism perspective was noted by eight respondents, six of whom noted no vision for souls. A missionary to South America contributed this reason that hinders AFAM missions:

Spiritual Poverty of some African American Churches in having just enough spirituality to overcome their troubles and trials and not enough to be burdened for people of color around the world who are without hope, without Christ.

One missionary believes that AFAMs are unaware of the biblical responsibility for missions, and another that AFAMs do not understand God to be a "missionary" God, but simply a God of goodness.

Getting closer to the center of the inner circle of relationships—the immediate family—two noted that family and friend concerns keep AFAMs from the field, and another five mentioned family concerns as hindrances. The extended family in the AFAM culture is much more cohesive than in the White culture. Often in the inner city, for example, grandparents will raise grandchildren—grandmothers sometimes in their thirties. One missionary stated that few AFAM parents were willing for their children to work for an Anglo parachurch organization.

Eighteen responses targeted the perception that AFAMs have too many problems themselves to become involved in CC ministry. Michael Porter wrote:

In my background (Missionary Baptist Church) the emphasis every Sunday was on getting saved, and then serving God by working in the church in some capacity—choir, usher board, etc.; that's all we knew.

One said: "Lack of vision—we may see ourselves as victims rather than potential agents of change." Five specifically named ethnocentrism as a hindrance to CC mission, one

stating the problem to be: "An introverted magnification of 'our' problem (the AFAM Community)."

Mission Board Hindrances

Mission board obstacles are summarized in table 4E.

Table 4E. SQ1 Mission board hindrances to missions.

Subcategory		Response %	Response total
White missions		65	24
	Racism/prejudice	(43)	(16)
	Omission-recruiting/ understanding	(22)	(8)
Mission boards-general		27	10
	Little help for AFAMs	(14)	(5)
	Administrative ineptness	(8)	(3)
	Other	(5)	(2)
AFAM mission boards	Not aggressive, big enough	8	3
Totals		100%	37=N

Note: figures in parenthesis represent sub-totals.

After the AFAM church and pastor, matters of finance specifically, and the important issue of ethnocentricity, mission boards are the biggest category figuring into reasons given why there are not more AFAM IC missionaries. Forty-two percent of respondents believed racism/prejudice in White missions to be a hindrance.

The largest category is of White mission boards, with fully twenty-three responses indicating some problem in this area. Keep in mind that the average respondent gave 3.5 responses to SQ 1 (survey question one), currently being analyzed, and sometimes offered sub-categories of answers under one category. Eight wrote that White missions rejected AFAMs, and four of these cited racism or prejudice as the cause. One qualified the answer by saying that it occurred sometimes, and after the 1920s.

AFAMs were not considered as missionaries, four mentioned, but two qualified this by saying that this was until recently. A female missionary who is over sixty wrote and who served in Liberia wrote: "white foreign boards serving abroad were afraid to accept black applicants." This reflects a sad truth, probably due to reasons given in chapter two. One person said that White missions are afraid that AFAMs would be rejected by other ethnic groups.

The balance of responses pertaining to White missions concerned omissions in recruiting or in understanding AFAMs. Five individuals believe that White organizations do not recruit AFAMs either consistently or vigorously, and two of these mentioned an absence of presence at Black colleges (one adding "seminaries").

One person wrote that White missions do not understand that the pastor is the "door" to AFAM church recruits, and another that White missions don't know how to nurture AFAM missionaries.

The second largest sub-division within the mission-board category concerns mission boards generally--no ethnic identification given--comprising ten responses. Five respondents cited insensitivity to AFAMs, including little networking for AFAMs (two), and little recruitment in the AFAM community (two). Three more concerned administrative ineptness--little response to applicants, poor logistics getting to the field, and "rigid" criteria for candidate selection. Prejudice against singles, and not being committed to CC ministries are in the "Other" subcategory.

The smallest category is of AFAM missions, comprising only three responses. Two said that these missions were not aggressive enough in recruiting and the third wrote that there were too few of them.

Applicant Pool Difficulties

Twenty-five answers are found in this category. Four persons stated that the AFAM applicant pool was too small, two of these noting that a Great Commission mindset and adequate training were not present.

What reasons are offered for too few AFAM applicants? Seven, over a quarter in this response category, concern the calling of God--and five of these propose that AFAMs are not listening to God, are unwilling to listen, or are running from God. The alternative to this explanation is that God is not calling AFAMs into CC missions, but to missions within Black America--unlikely in light of the missionary character of God. Huggins cited a "fear that no one will really care about what God has called them to do."

Four questionnaires cited lack of teaching and other forms of exposure to CC missions, such as role models. Three others said that young graduates want, as one of them put it, "money and power," or money and status. Two other answers fall into the category of a "lack of strong commitment" or "zeal." Another two persons alluded to AFAM men having "mental and psychological strongholds" or to their decreasing involvement in the church and family. Jimmy Stewart's answer parallels Luke 10:2,

Lack of intercession locally, nationally, and internationally and understanding that as a AFAM the world and the Body of Christ needs us and our unique expression of who God is.

Risk and Fear Issues

Twenty-four responses clustered here. The largest sub-category is the fear of cross-cultural rejection, with seven persons speaking here. This may well be as a consequence of anticipated anti-AFAM racism in other cultures. A lady age eighty-six wrote, "AFAMs have been rejected, put down so long, and so much, they fear being ill-accepted by other cultures. More accepted by their own, they feel." This is a clear insight into why more AFAMs attempt to serve their own people. Huggins wrote, "Fear of discrimination. It's bad enough not to be welcomed at home by the dominant culture. Why go looking for it abroad." Parker made this contribution:

Most AFAM have very little prolonged casual contact with other races that are readily within reach. Many AFAM Christians would not admit it, but they are, quite frankly, uncomfortable around those of other races and cultures. They don't know how to act, they are not at home, are very conscious of the "Black" accent or Ebonics, etc. . . . (This is right here in the USA!) and thus become, very limited when it comes to CC missions. This same would happen to the average White American Christian if he had to live and work in an all Black situation, even if everyone was friendly. AFAM on an average are used to dealing with Whites in a business sense, but not on a prolonged casual sense.

This is definitely an obstacle which must be overcome, I'd say, in a greater and more accentuated sense than in the White community. The White man, in general, goes into other cultures with the mindset the he is in charge.

I've never had a chip on my shoulder, but I know, by personal experience, that outside of the AFAM

community I've automatically got an uphill struggle to get people to accept me and understand me and believe in my competence and intelligence. The older I get the less I find this attitude toward me in the U.S. But this attitude is *still very much prevalent* and unchecked in other countries.

Such transparency is extremely helpful. Genuine fellowship and reconciliation among ethnic US Christians--particularly Black and White--is a feasible, profound step toward healing the problem of AFAM under-representation abroad.

Five other individual responses are grouped under the fear of the unknown. Four persons cited fears of sickness and death. Two other responses concern fear of losing the possessions accumulated at such difficulty. Two more mentioned a lack of faith in God.

Impediments Concerning the Missionary

Of twenty-one persons responding within this category, thirteen mentioned the absence of missionary role models--a high convergence. Dennis Tuggle, who served with Operation Mobilization, wrote, "Whenever I did see anything on missions there were never African Americans in the picture, unless recipients." As a partial consequence, Terry Alexander, of Campus Crusade for Christ, noted, "AFAM don't think of becoming missionaries when they think of ministry. They think of being a pastor." A female missionary contributed: "Very few 'AFAM' men on the field

to report back or testify of the victories and joy in serving Christ." Edward G. Udell wrote, "We need to develop media pieces, showing AFAM in leadership roles as missionaries and give testimonies to God's provision and their peace."

The responses of the other eight persons concerned self-efficacy issues. Two of these said that self-esteem and confidence were low due to racism. If true, such racism is a particularly sad and consequential sin against the human spirit, and relates closely to the fear of racial rejection from nationals [see "Risk and Fear Issues" above]. Missionary James Anderson wrote: "Apathy--a sense that we cannot make an impact, feeling unloved, unwanted, inferior to other races." Three persons cited language difficulties as obstacles to missionaries.

Impediment of Racism

While this topic was mentioned under "Mission Board Hindrances," nine responses specifically cite racism, but not *clearly* in connection with mission boards. Two could possibly fall within that category, since they maintain that either the "playing field" was not level for the AFAM, or that they were expected to do more than were Whites.

Udell said, "AFAM carry wounds from white Christians and really can't see working with them."

Summary of Survey Question #1

The responses cluster rather clearly into eight categories. These missionaries do not primarily attribute blame outside the AFAM population, as would be expected. This indicates that, as a population, they have a strong sense of self-efficacy. Problems are not attributed to forces outside the control of AFAMs. They are not fatalistic. Sixty-eight percent of the responses, comprising the first three categories (see table 3 above), as well as many of the risk issues (another twenty-four percent), point to needs within the AFAM community.

Racism has contributed in a most pervasive way to the issues. Why are AFAMs so concerned with survival and with taking care of their own people? Why are funds withheld for meeting the needs of people other than AFAMs? Why is there suspicion of White missions? Thirty-four responses cite racial impediments to CC missions (16--White mission boards, nine--"Impediment of Racism category," seven--fear of CC rejection, and two--low self-esteem due to racism).

Blacks have the same Bible, the same Spirit, the same capacities through Christ, and the same promises of provision from God, however. To the credit of respondents, they did not simply fix the blame outside the AFAM community.

However, the eight categories define the major reasons for under-representation of AFAMs in IC ministry, as seem from "insiders." Perhaps when AFAMs feel less threatened through the development of genuinely caring relationships with Whites and others, more energy and resources will be freed to meet the needs of those outside the AFAM community. The financial resources are within the AFAM community. The focus needs to turn outward. Churches need to faithfully proclaim the whole counsel of God, including the doctrine of the Great Commission. Pastors need to take leadership--teaching, preaching and supporting missions, not only to their neighborhoods, but also to "Samaria" and the ends of the earth (Acts 1:8). They need to preach against materialism--a very unpopular theme--and teach a Christian stewardship which is not confined by local church walls.

White and Black missions need to more intentionally recruit AFAMs where they are--in schools and churches. Risks to missionaries can be squarely faced, weighed

against eternity, and missionaries given the honor due to those leaving all for the sake of the Name (3 John 1:7), in their own fellowships.

Comparing the domains of table 4A with domains anticipated by the author, four survey questions concern the AFAM church and four the AFAM pastor. Five questions are asked concerning AFAM IC finances. Seven questions deal with ethnocentricity. A total of ten survey questions focus upon mission boards (six), and with AFAM missionaries (four). Regarding the applicant pool, at least seven questions explore their identity, and three deal with self-efficacy issues. Risk issues are covered with two questions and racism by three. No domains emerged which were not anticipated in the survey, at least as far as is possible to discern, with the possible exception of the area of the AFAM missionary's personal and extended family hindrances.

A separate analysis of each of the domains found in importance levels one through five of SQ 1 was performed, but combining all domains, regardless of their assigned rank in importance, was found to be much more illuminating.

SQ 2, Change of Views

Twenty persons indicated that their thinking concerning SQ 1 had changed over time, with sixteen giving some explanation. Five of these come to the conclusion that missions education was the main solution. Two others concluded that ethnocentrism was actually the main problem. Similarities in previous positions included three who were either unaware of the IC missions issue or who had considered missions to be local in nature. Again, these positions show the need for missions education. Three others formerly believed that the problem was a lack of finances in the AFAM community. One wrote, "At first I thought money but the AFAM community has money, it's if deemed valuable and change effective for community itself!" This is corroboration of the author's position regarding both AFAM financial resources and a survival--ethnocentric worldview. Wrote Hebron Morris, Jr., now serving in Kenya,

Previously I thought that most AFAMs did not involve themselves because this kind of service was either for caucasians or older middle-aged or senior women who had nothing much to do.

Of interest also is the fact that, with age increase, there was less change of thinking. Pedagogically, the younger the person, the more malleable,

and in this case, younger AFAMs have more open minds--
encouraging for the current scene.

Table 5. SQ 2. Change of thinking regarding SQ 1, by age range.

Mind Change	20-29	30-39	40-49	50-59	60+	Total Row Responses
No	57%	68%	79%	94%	93%	71
Yes	43	32	21	6	7	19
Response # - Column	7	25	28	16	14	90=N

(Percentages are based on *column* total responses.)

Identifying the Missionary Respondents

Who are those who responded to this survey? The question will be considered moving from factual to more conceptual descriptions.

SQ G, Mission Agency Affiliation

Among the 87 responding to this question, the mission agency with the largest respondents is easily Campus Crusade for Christ (C.C.C.), with eighteen. Approximately fifty in C.C.C. were sent a questionnaire, and since Loritts is a member of C.C.C., his support probably helped. Carver Missions had seven represented. Donald E. Canty, the Director, is one of the AFAM mission executives, it will be remembered, who helped edit the questionnaire. The Southern Baptist Convention has six

respondents, and David Cornelius, Director of AFAM Church Relations also helped in questionnaire revision.

Ambassador's Fellowship has four respondents. New Tribes Mission and the National Baptist Convention each have three who responded. Others with at least two returned surveys are SIM, the General Missions Board of the United Methodist Church, T.E.A.M., Operation Mobilization, the African American Missions Crusade, Millions to Millions--AIM, YWAM and the Association of Baptists for World Evangelization.

C.C.C.'s U.S. campus ministry is a natural entry point for those open to the missions vocation, at the optimum period of life. As more AFAMs join, more AFAMs are likely to join. The Southern Baptists have come far in their promotion of AFAM missions in recent decades. Recruiters should take note of their success and try to contact Christian campus ministries for prospects.

SQ H, Current Denominational Affiliation

Eighty-six responded to the request for the "current denomination," SQ H. Affiliations cover a wide spectrum. Baptists of all kinds numbered 45 (52 percent), with Southern Baptists totaling seven, and independent and other Baptists totaling eight. This is the majority affiliation for Blacks in America. Thirty (thirty-five

percent) listed "Baptist" and are probably independent (two are definitely). Independent or community or non-denominational or Bible churches include nineteen persons (twenty-two percent). Six respondents are with the Assemblies of God (seven percent). Five are Presbyterians (six percent), three of them with the Presbyterian Church, U.S.A., and one with the "Reformed Presbyterians." The Church of Christ Holiness, USA had three representatives (one wrote simply "Holiness" and may be independent). Two each are with the Brethren church and the United Methodists. Denominations with one apiece are: Church of the Nazarene, "Mennonite (Anabaptist)," Christian and Missionary Alliance, and Evangelical Covenant Church.

Affiliations cover a wide theological spectrum, including non-confessional and confessional, Dispensational, Pentecostal and Covenant, and include various forms of church polity, including (primarily) congregational and Presbyterian. Roman Catholics and Orthodox are not represented, nor are Lutheran or other "high church" denominations, which is not surprising. The population seems to be representative in doctrine of AFAM denominational affiliation in general, if not by some of the larger specific denominational affiliations. Part of the problem is that some large AFAM denominations are

severely under-represented in the whole AFAM IC *missionary* population. Independent churches, both Baptist and non-denominational, totaling fully 66 percent of respondents, seem to have picked up the missionary torch. These churches may be harder to network, but if these respondents are at all representative of the total picture, independent churches should prove much more responsive to recruitment than denominational churches.

Missionary Demographics

The age, gender, education, and years of service of respondents are now considered.

SQ I, K--Age and Years of Service

The mean age range (3.06, s=1.19, N=93) is almost precisely the 40-49 age range. Those who responded to the age range question are in these categories: 20-29--seven persons; 30-39--twenty-six; 40-49--twenty-nine; 50-59--sixteen; 60+--fifteen. The 60+ category showed distinctive responses for at least eleven questions: 15, 21A, 21B, 25, 26, 27, 30, 35, 36, 38, and 41. Six of these questions have to do with mission boards, four of these with White boards. They sense the greatest distrust of White mission groups within the AFAM church (SQ 15), probably because missions were less friendly in their younger years. They

have served least in White missions (SQ 21A), likely for the same reason. They report--strangely--the greatest comfort level within them (SQ 21B). Their personal experience is at variance with their perception how AFAM's generally regard White missions. They disagreed most that White board educational requirements are too difficult.

However, they found the language requirement for all missions to be the most irksome, possibly because foreign language instruction was not as available to them as to White students, (SQ 25). They rate major AFAM denominational missions most favorably (SQ 26), possibly due to long-term loyalties, since their age range has served most in such agencies.

They are most likely to consider that the real or perceived oppressed status of AFAMs in America is the strongest hindrance to missions (SQ 30).

Expository preaching had least influence upon their decision to go into missions, probably due to a less-educated clergy at that point historically (SQ 35).

They easily had the most secure families (SQ 41)--understandable, given the aftermath of Welfare.

Their reaction was strongest against the notion that emphasis upon God's provision in the AFAM church resulted in a perception of God being our servant (SQ 38).

Perhaps for them the very idea was anathema. These veterans were least in agreement that personal risk perception hindered AFAM missionaries (SQ 36).

Contingency tables (primarily five by five, using the SPSS-PC statistical program) were the bases for analysis. The average years in IC service is 10.07 (N=92, s=9.35), and the median is 6 (N=92), indicating a population of seasoned missionaries.

A negative correlation exists between years of service and having been motivated by a short-term trip into missions [$r=-.40$, N=67, $p=.000$]. As age increases, short-term missions have had less motivational impact, reflecting increased ease of travel.

SQ 3, Is the Current Field AFAMs?

Thirty-eight of the 101 who responded to this question affirmed that they are *currently* serving primarily those who are *AFAM*--illustrating the magnetic pull of ministry to the needy within the AFAM community. This suggests also the deep cultural approval for ministry to their own, not shared for IC ministry, and the realities of old age.

Table 6. SQ 3. Those serving AFAMs, by age range.

Age Range	Not serving AFAMs %	Serving AFAMs %	Total Row Responses
20-29	57	43	7
30-39	73	27	26
40-49	76	24	29
50-59	56	44	16
60+	33	67	15
Response # -Columns	59	34	93=N

(Percentages are based upon total row responses.)

The pattern is that younger AFAMs are more likely to engage in IC ministry (only seven are in the 20-29 age range, making conclusions difficult). Not until the 50-59 age category do they begin to return home--the equivalent of several overseas terms. Most of those over 60 seem to retire in their own ethnic community, still "in the saddle." Extended family members may also push to care for these older "warriors" back in America. In any event, younger AFAMs seem to be more likely to serve interculturally than are older AFAMs.

SQ 7, Those Not IC

While thirty-eight persons indicated above that they were currently serving AFAMs, forty-two persons gave reasons why they were not currently in fulltime IC missions. Three of these might actually be considered IC:

one is in multi-cultural urban ministry in the U.S., another works in jail and prison ministry and a third is an IC missions pastor. In all, nine of the answers to SQ 7 indicated that ministry was now in the U.S., and four of these serve AFAMs.

Eight respondents are now retired, contributing to the age spread of the population. Four said that family responsibilities keep them from the field, two specifying education of children. Five of the retirees now serve primarily AFAMs. Four more cited further education as the reason--one to seminary--the other three indicated that they plan to return to the field after studies.

Another eight (approximately eight percent) cited a lack of financial support as the reason for not returning to the field. Although anticipated, this is a surprisingly large proportion, and puts names to the failure to financially give to AFAM missions. A male, former Operation Mobilization missionary (who gave permission to quote his name) explained why he was not in IC missions: "Lack of support not just monetary but prayerful understanding and concern. So many are caught up in just daily survival, it's hard to think or see beyond yourself." He articulated the author's theory that an AFAM focus upon survival hinders the expending of energy and resources upon

IC missions. The omission includes not only the financial, but also prayer and emotional support.

In the author's experience, during many visits in housing projects in Chattanooga, Tenn. throughout the city, spanning a period of at least five years, less than five times was I ever offered any food or even water to drink (unless requested). Once I was offered breakfast by someone known over some years. Very rarely has the author been invited to eat a meal in the home of middle class Blacks, even after having had them in the author's home for a meal. Again, a focus upon survival would explain these phenomena. Of course, in other cultures (for instance among certain tribes in Sudan and Uganda and in Arab culture) it is obligatory to offer food and/or drink to a visitor.

Two other respondents had been evacuated from Liberia, and one of these was serving part-time in the U.S. Another two wrote that God had led them into other than an IC ministry--one after twenty years of such ministry. One missionary who had spent 4.5 years in Papua New Guinea with a White evangelical mission did not return because, "The mission and I could not come to agreement on how to deal with racism within the mission structure--thus they decided

to not allow us to return to the field." This missionary served between 1964 and 1969.

SQ J, Gender

The gender division is fifty women and fifty men (N=100, with two not responding to this question). Gender parity was not an issue in gathering the data, since the goal of receiving 100 qualified responses was difficult enough to obtain, but this equality in populations precludes any objection that the data is gender-biased.

Of those who gave their age range (N=92), these percentages are female: twenty-eight percent of range 20-29, fifty-six percent of those 30-39, fifty-two percent of those 40-49, thirty-one percent of persons 50-59, and sixty percent of those 60+ (females, N=45). A reasonably good distribution occurs among age ranges. No significant correlation exists between gender and other survey questions.

SQ 41, Secure Family Background

A mean of 3.72 (N=99) indicates that most missionaries surveyed had a secure family background. Fifty-eight percent of the ninety respondents who gave an age category agreed (nineteen percent) or strongly agreed (thirty-nine percent) that they felt secure in their family

of origin. They have a strong platform for attempting to meet life's challenges, as research cited in chapter two indicates. A significant inverse relationship exists between raising support (SQ M) and having a secure family-of-origin ($r=-.29$, $N=92$, $p=.005$). With a stronger family background comes a greater likelihood of being paid for missionary employment.

Considering the age range independent variable, affirmative percentages increase with age, with the exception of the 30-39 age range, at sixty-five percent agreement. Those with the lowest agreement rate (twenty-eight percent) and almost the highest disagreement rate (twenty-eight percent also) are in the 20-29 age range. This probably reflects the AFAM family breakdown in the past thirty years, which is *not* reflected in the 30-39 group (sixty-five percent agreement and eleven percent disagreement). This finding is a relatively new obstacle to the sense of self-efficacy needed to pioneer counter-culturally into IC missions.

Table 7. SQ 41. Secure in the family of origin?

Age Range	Agree Strongly%	Agree%	Disagree%	Disagree Strongly%	Total Row Responses
20-29		28	28*		7
30-39	38	27	8*	4	26
40-49	32	14	14	18	28
50-59	50	6	12	12	16
60+	61	23			13
Response # - Columns	35	17	10	8	90=N

*Two 2.5 responses are considered to be 2.0. Also, one 3.5 response is considered as 3.0.
(Percentages are based upon total row responses.)

SQ L, Level of Education

Educationally, the average was 3.30, and the median was 3.0 (N=99), indicating in response to the question, "What formal education have you had?" an educational level just above an undergraduate college education (= 3.0). The question did not ask if a four-year degree had been attained, so if a respondent had only some college education, this would not be known. Level 4.0 is "graduate school." In the two age categories of 20-29 (N=7) and 30-39 (N=26), none indicated either a high school only or Bible college/institute only category. Twenty-eight percent did in the 40-49 category (N=29). Also the percentage of those with at least some graduate school increases with age, through the 50-59 category (14, 31, 45, 62 percent, respectively), so they appear to be life-long

students. Forty-six percent of all respondents to SQ L indicated having had a college education, and forty-two percent a graduate school education (N=99). Because a total of 89 percent of respondents had either a college or graduate school educational level, recruiters would be wise to focus upon recruiting at the college level.

A strong correlation exists between a greater level of education and a greater sense of security in the family of origin (SQ 41): $r=.49$ (N=96, $p=.000$). This corresponds with the expected outcome. Recruiters would be advised to at least consider matters such as family-of-origin security and GPA (Grade Point Average), as indicators of a sense of self-efficacy, and of those who will continue to strive to achieve to the best of their potential.

SQ 42, GPA of Missionaries

These missionaries have succeeded educationally. In fact, their (GPA) was a mean of 3.19 (median 3.2, N=89). As the level of education rises, so also does the GPA: $r=.38$ (N=87, $p=.000$). It appears that success breeds success.

SQ 43, Is Jesus the Only Way?

"Do you personally believe that faith in Jesus Christ is the only way to be saved?" Every person (N=100) who answered this question answered in the affirmative. One of the two who chose not to answer, who belonged to a liberal denomination, wrote "This cannot be answered with a simple 'yes' or 'no.'" The unusual agreement indicates a basic understanding of the missionary message and recognition of the crucial need to share this message. This confession provides a clearer window into the heart of these missionaries than accumulated opinion on lesser issues can produce. The strength of this response is a strong reason for positing "Christ" as the core value of AFAM IC missionaries, in figure 2.

Opposing forces operate--on one hand are increasing liberalism and failure to believe in absolutes among the AFAM churched, and on the other is a small, vibrant "remnant" of largely independent, Bible-believing AFAM churches that have zeal with biblical knowledge. How much these independent churches are probably over-represented among the respondents is seen at SQ H above.

Missionary Motivations

What has led a comparatively miniscule portion of AFAMs to buck their own enculturation and serve those who cannot directly benefit their own people? If there are indeed as many as 300 AFAMs serving outside the U.S.A., this is 0.000009 percent of the approximate 34,000,000 (1996) AFAM population. If there were approximately 33,000 White Americans in long-term overseas ministry in 1996 (almost 40,000 including those serving one to four years), this is 0.00017 of the approximate 191,300,000 (March 1996) White population (Siewert and Valdez 1997, 74; U.S. Department of Commerce 1996, Table 1). Or, if Blacks were 17.8% of the White population, and if there are 300 AFAM missionaries serving outside the U.S., they are .9% of the total missionary population, which is preponderantly White.

Chisholm, who has served in the Philippines, knew of only four other AFAM missionaries in that country in 1998, compared with the approximate 2,000 White missionaries.

SQ 35, Biblical Exposition

Sixty percent of respondents indicated that their pastor had "focused upon in-depth Bible exposition each week" when the call to missions was received. This is good

prima facie support of a strong relationship between expository preaching and a "call" to ministry, which decreased with age. Older missionaries were probably less exposed to expository preaching. The mean was a very strong 3.64 (N=92).

Table 8. SQ 35. The missionary's pastor preached expository messages when the decision was made to become a missionary.

Age Range	Agree Strongly%	Agree%	Disagree%	Disagree Strongly%	Total Row Responses
20-29	43	14		14	7
30-39	42	23	12	12	26
40-49	46	11	7	18	28
50-59	36	43		7	14
60+	11	11	11	22	9
Response #-Columns	33	17	6	12	84=N

(Percentages are based on row total responses.)

However, not a single significant correlation exists between a pastor who engaged in biblical exposition at the time the missionary was called and any other closed-ended question in the survey. Correct doctrine must unite with the "practical moment by moment headship of Christ and communion of the Holy Spirit," returning to Schaeffer's comment in chapter two. But in open-ended questions this need is expressed.

SQ 8 A, Motivated by Short-term Trip?

Because of the relative ease of international travel and the popularity of such mission-sponsored trips, how influential are such trips among AFAMs? Actually, of the seventy-four persons responding to this question, fifty-seven percent indicated that they were motivated to give their life for CC missions as a result of personal missions exposure. This translates into forty-two persons, or forty-one percent of *all* who returned a survey. This is the same percentage, curiously, that indicated a person motivated them.

Table 9. SQ 8 A. Persons motivated by a short-term mission trip, by age category.

Age Range	No %	Yes %	Total Row Responses
20-29	17	83	6
30-39	42	58	19
40-49	25	75	24
50-59	62	38	8
60+	77	23	13
Response #-Columns	30	40	70=N

(Percentages are based upon row total responses.)

As the age of the missionary increased, motivation through a short-term trip decreased. But in the 40-49 age range, the percentage of "Yes" responses increases, probably attesting to the mobility and financial resources

of this age group. As mentioned in chapter two, older AFAMs may be a prime group for a second career in missions, and missions trips are an excellent entrée, judging from this research.

Forty-eight specific short-term destinations were listed by respondents--a few listed more than one such trip. The regions in order of popularity are: Africa--fifteen; Asia--nine; U.S.A.--nine; Latin and South America--six; British Isles and Europe--five; West Indies--four. With the exception of Asia (nineteen percent), the visits were to Westernized nations (as expected), and forty percent were to Black nations, somewhat less than might be expected. Whether or not the nine visits to Asia (China--three, Thailand--two, Philippines--four) were to unreached groups is not known, but they probably were not. Africa is the preferred mission field, representing "roots."

SQ 8 B, Motivated by a Person?

With a scarcity of missionary role models, how many indicated that they began mission work under the influence of a person? Fully seventy percent (or forty-two persons) of those responding answered affirmatively. Compared with the 102 persons who returned a survey, this represents

forty-one percent. The least affected age range is 40-49, which is very strongly influenced by visits.

Table 10. SQ 8 B-1. Motivation by persons?--categorized by age range.

Age Range	No %	Yes %	Total Row Responses
20-29		100	6
30-39	25	75	16
40-49	50	50	14
50-59	25	75	8
60+	38	62	13
Response #-Columns	18	39	57=N

(Percentages are based upon row total responses.)

The great majority of those up to age thirty-nine were motivated by a significant individual. Who specifically were these individuals?

Table 11. SQ 8 B-2. Categories of missions motivators--persons.

Relationship to Missionary	Percent of total	Total N=56
Another missionary	46	26*
A discipler	16	9
Pastor (6)/preacher (2)	14	8**
Church member	9	5
College/seminary prof.	7	4
Friend	4	2
Other	4	2

*Two in this category are most probably missionaries.

**Two in this category are added in addition to missionaries. Some respondents cited more than one category.

God obviously used missionaries to recruit missionaries. For example, two missionaries (David Cornelius and Montrose Waite) were each cited by two missionaries, and campus missionaries accounted for three of the twenty-six. Disciplers accounted for the next largest category. Striking also, but consistent with other findings, is the slight impact of the AFAM church and pastor. Only six of the fifty (eleven percent) were directly motivated by their own pastors to become missionaries. Considering all 102 who returned a survey, only *six percent* indicated a call mediated through their pastor. Similarly, only nine percent indicated being called through the office of a church member or a local church influence (five percent of the 102). The typical AFAM church and pastor could arguably be considered *disincentives* to IC ministry, with so slight an impact. A strategy to awaken the AFAM church to missions must focus upon awakening the pastors!

A strong correlation exists between motivation by a short-term trip, and motivation by a person. Very possibly a significant person has instigated the short-term trip.

Table 12. SQ 8C. Other motivations into AFAM CC missions.

Motivational Category	Percent of Total	Total N=42
Call of God	57	24
A need seen	17	7
Inner desire	9	4
The Bible	7	3
Obedience	5	2
Educational	5	2

Some respondents included more than one category.

The great majority of those who did not cite either a short-term mission trip or an individual cited the call of God upon them, as would be expected when people pray for missionaries (Luke 10:2). Others mentioned an inner need to help, without mentioning a call. Some simply saw a need and began to meet it, as described by their responses.

In summary, forty-two persons were motivated by a short-term trip, twenty-six by a missionary, twenty-four by a call from God, nine by disciplers and eight by a pastor or a preacher. Education is far down the list, and has so little influenced the AFAM church that we have yet to see impact.

SQ 36, AFAM Risk Perception

Risk perception literature has shown that Blacks perceive risks more highly than other ethnic groups. So I asked for a reaction to this statement, "One of the reasons for few AFAM missionaries is that AFAMs perceive the

personal risks involved (physical, financial, etc.) to be too great." The agreement rate turned out to be one of the highest (mean of 3.98, N=98, s=1.21). If survival is the core value, then any threats are taken quite seriously. Also, if accumulation and security are issues, missionary work is a double threat.

The lopsided response is seventy-eight percent in agreement with the above statement (forty-two percent strongly), while thirteen percent disagreed (eight percent strongly). Only nine percent were in the middle, indicating a watershed issue. Mission work is not intended to be secure and safe. Christ sent us sheep (laborers) to the wolves (the lost--Luke 10:3). And we're even told to pray for more sheep for the wolves! Mission boards should take reasonable measures to provide and protect, but mission work should never be sold as earthly security.

Table 13. SQ 36. Perception of AFAMs of personal risk helps account for few missionaries.

Age Range	Agree Strongly%	Agree%	Disagree%	Disagree Strongly%	Total Row Responses
20-29	28	57			7
30-39	38	35	8	12	26
40-49	45	34	7	3	29
50-59	38	44		6	16
60+	50	17	8	25	12
Response #-Columns	37	32	5	8	90=N

(Percentages are based upon row total responses.)

The average for the first four age ranges is eighty percent agreement, and nine percent disagreement. The 60+ age group was sixty-seven percent in agreement, and thirty-three percent in disagreement.

SQ 22 A, Anticipation of Risk, by Age

Again because of risk studies, a higher than average perception of risk was expected in response to the question: "Before entering CC ministry, how great did you perceive the personal risks (physical, financial danger, etc.) to be?" This question differs from SQ 36 in that the missionary's own risk perception was requested, rather than an appraisal of attitudes of other AFAMs generally.

Actually the average response was below midpoint (2.43, N=99, s=1.48). In all, sixty-four percent indicated "little" (thirty-six percent "very little") anticipation of risk in mission. Possibly because of their educational achievements and a sense of security in their youth--factors contributing toward a strong sense of self-efficacy--they were not daunted. They sensed a difference between themselves and AFAMs in general (SQ 36), who were given a score by the missionaries of 3.98 to essentially the same question. These are risk-takers.

Table 14. SQ 22 A. Anticipated missions risk, by age.

Age Range	Very Great %	Great %	Little %	Very Little %	Total Row Responses
20-29		14	43	43	7
30-39	4	4	38	42	26
40-49	17	21	17	28	29
50-59	31	12	31	25	16
60+	25	8	17	42	12
Response # -Columns	14	11	25	31	90=N

(Percentages are based upon row total responses.)

SQ 22 B, Risk in Retrospect

I thought that the missionaries would evaluate the risks experienced to have been *less* than imagined.

Especially for the 30-39 category, they were generally greater (average of 2.73, N=99, s=1.40). Most other age ranges were realistic in expectations.

Table 15. SQ 22 B. A comparison of risks in prospect and retrospect, by age range (N=90).

Age Range	Risk Before Great %	Risk Later Great %	Risk Before Little %	Risk Later Little %
20-29	14	14	86	71
30-39	8	38	81	35
40-49	38	38	45	55
50-59*	44	33	56	60
60+**	33	38	58	31

*N=16 "Before" and N=15 "Later" **N=12 "Before" and N=13 "later"

One way to compare the differences is that there was a net gain of twenty-four percentage points in risk being "great" or "very great," and a net loss of seventy-four percentage points for risk being "little" or "very little," in retrospect, most of it due to the 30-39 age category. A very strong correlation exists between SQ 22 and 23 ($r=.47$ $N=98$, $p=.000$). Those who perceived the risk to be higher beforehand, tended to perceive it higher in retrospect.

Another strong correlation ($r=.28$, $p=.009$) is found between SQ 22 and SQ 26 (AFAM denominational agencies perceived as doing a good job). Probably AFAM missions are perceived to be a safer haven for those more sensitive to risk, than White missions would be.

AFAM Worldview

Do AFAMs have a distinctive perception of the world? Do these perceptions cohere and comprise a worldview? As noted in chapter two, some theories of an AFAM worldview from social scientists contradict others.

SQ 4, AFAM Under-50 Worldview

The question is phrased: Is there anything in the basic way AFAMs who are under 50 look at life [worldview] which hinders CC missions. Since answers tended to focus

on one major subject, and seemed especially candid, this is one of the most useful of the open-ended questions.

Indeed, so candid were the responses that I wanted to edit their answers (but did not).

Eleven did not believe that AFAMs under 50 had a particularly unique viewpoint, nine had no response and a tenth said "Unknown." Among the eighty-two who answered affirmatively, ninety-five answers were categorized (some contributed more than one category).

Table 16. SQ 4, Perceived AFAM Under-50 Worldview.

Materialism		40
American dream the priority	18	
AFAMs materialistic	8	
Status over missions	8	
Money over missions	3	
Living for now	3	
AFAM inward focus		30
AFAM have too many problems	13	
"Us" vs. outsiders	9	
'We are the needy'	7	
White mission culture problem	1	
Parochialism and xenophobia		8
Unspiritual worldview		8
Great Commission disconnect	6	
Sub-Christian perspective	2	
AFAM church uninterested in CC missions		7
Miscellaneous		2
AFAM worldview NOT different		11
TOTAL responses		106

AFAM Under-50 Worldview: Materialism

Materialism was the primary theme in forty answers. One cited the debt/credit trap. Three pointed to a present orientation, "living for now," putting short-term over long-term goals. Eight answers were directly related to materialism, in such forms as AFAMs under 50 desiring "luxuries," financial, physical and emotional security, having "a piece of the pie," and focusing upon "how to make it." One missionary said:

We really do not know what it is to suffer, to do without, to really walk by faith. What do you need faith for in a society where you are comfortable and can basically get what you want.

Eighteen responses could be subsumed broadly under wanting "the American dream." One mentioned that this was for the sake of the one's family, community and church, and another mentioned the desire to have the "Dream" for children. The reluctance to leave luxuries and comforts of American life for CC missions were mentioned by six. Keeping hard-earned gains figured in four answers. One missionary, on the field in Africa, with twelve years of CC service wrote, "We have bought into the American Dream. We're very selfish, materialistic and fearful." Jimmy and Lynda Stewart, missionaries to Hong Kong, provide a very

insightful historical perspective, reproduced as received in their survey:

Both of us think that the breakdown of family and parent roles has much to do with giving the enemy a "foothold" into AFAMs world view perception. Therefore, security and social stability is very important. Missions go against the grain of everything that AFAM believe in for the security and identity we are looking for. Perhaps it extends even further back then a half century ago. The families in Africa were betrayed and separated by other family members and friends as well as exploited by Europeans who were looking to prosper financially. After arriving in the U.S.A. and all during the slave generations families were again torn apart, often never to see each other again. The spiritual implications of this effects people who are 50 and younger because they are not easily encouraged nor released by the older generation.

The generational life patterns are a reflection of years of sacrifice and hard work to earn, prove and make a better life for themselves in the American society (American dream.) This superficial identity is not easily given up. Therefore, why forsake the possible opportunities to be gained and place ones self in a similar situation as our fore fathers. Perhaps there is too much sowing and reaping in the flesh, instead of the spirit. It time for revival!

Another significant subset of this category, with nine responses, was that status is more highly valued than becoming a low-status missionary. Material indicators mark status, and it seems to be earned, rather than ascribed, in the AFAM community. One missionary wrote,

When a black gets a college degree, missions is not the goal. Making money is. For years we were not given the same opportunity and the thinking is now that I "got it", I'm certainly not gonna throw it away and beg for money.

"Begging" for money denotes low status. In the White Christian community, missionaries may not have much materially, but they are generally given high status within the church. This is seldom the case in the AFAM church.

Wrote one respondent:

AFAMs like their Anglo counterparts have accepted that happiness and success is having a well paid job, a beautiful home, a late model luxury car and fine clothes. Position and things can bring them the respect and status for which they have been searching for many years. . . CC missions may appear to some AFAMs to be a waste of talents and time.

Another contributed:

Even among AFAM Christians, the making of money and the attainment of power are of supreme importance. It is the only way to be taken seriously among our non-Black cohorts. This is especially true for those under 50.

So the concern for status is not simply with respect to the AFAM community, but also before the non-Black community. Perhaps White Christians need to communicate, before the AFAM community, esteem for missionaries.

SQ 4--AFAM Worldview: AFAM Inward Focus

Thirty respondents believed an inward focus comprised an element in the under-50 worldview. The focus is upon self, family, and AFAMs generally, and a few respondents noted a worldview antagonistic toward competing groups.

Eight believed that AFAMs were too self-centered. One wrote: "In my opinion AFAM Christians are more interested in 'what can Jesus do for my life,' than what the AFAM Christian can do for Christ." The Stewarts, cited above, felt that the AFAM tries to give family security.

Thirteen cited the theme that AFAMs have too many problems themselves. They are "consumed" with local problems. One added,

We tend to think of "our world and our problems" as being the most important thing in the world. We need to consider hell is real and that being poor in this life and hell eternally is more than the burden of our past.

One experienced missionary wrote, "The disenfranchised black community worldview is survival."

A cousin to believing that "we are the needy," is ethnocentricity in general, which five described. Sharon Jordan wrote:

They feel sometimes that we have to create an exclusive image in order to show that we do not *need* the things that've been refused to blacks in the past. There's a paranoia which makes many people more ethnocentric.

Finally, two had a perspective not often voiced with regard to immigrants. A missionary wife wrote:

Because those immigrants who came to America in the past were treated better than the Afro-Americans in the

past, could still be an unresolved issue in our hearts today. To go and meet their needs might not be so easy. Because of the favoritism to other races the older generation may not encourage reaching out cross-culturally.

The other wondered whether or not the current success of immigrants, getting better jobs, might not foster CC resentment.

AFAM Under-50 Worldview: Parochialism and Xenophobia

Eight cited this component. A sample of this opinion is this from Todd Burkes in France--"I think we tend to have a smaller world in our minds. Faraway places tend to seem inaccessible to us." "Most of us are not socialized to see ourselves as citizens of the world community," wrote a missionary to Africa. Morris, in Kenya, wrote:

I believe that many AFAMs who are under 50 are fearful of venturing out into areas that are new and untested by them. They seem to want to remain their comfort zones and their areas of familiar chaos, rather than venturing into CC areas where the waters are unfamiliar to them. They tend to want to know someone personally who has ventured into CC missions so that they can be assured that it is "safe" to enter the arena.

Role models are needed, then, to reassure those who would follow.

AFAM Under 50 Worldview: Unspiritual worldview

Fifteen provided a spiritual perspective on this worldview. Six said that AFAMs have little interest in supporting world missions. There is little or no informing of a global worldview, certainly not with respect to the Great Commission. Some samples of comments are: someone else will do it," there is "simply no awareness of the Great Commission being the responsibility of the AFAM Christian." Another felt that older AFAMs were more spiritual, while a second expressed the converse, that younger AFAMs may be "less Christian."

AFAM Under 50 Worldview: AFAM Church Uninterested

Of the remaining seven persons with this theme, six pointed to the AFAM church as the main reason for the lack of CC mission vision, interest and focus. Shirley Wright, in Cameroon, wrote:

There is very little information available which is circulated in the AFAM traditional churches which talks about need and therefore inviting us to pray to go as an option after college.

Another mentioned that Bible knowledge was inadequate.

Two individuals round out miscellaneous responses, one citing prejudice against AFAMs in the US and the last a pessimistic view of the future.

Responses unmistakably cluster around attaining the American Dream. An AFAM inward focus, together with a parochial worldview, are nearly as powerful themes. Most of the other responses have to do with a relative indifference to the Great Commission, implicating the AFAM church in this neglect. These categories are a succinct and manageable statement, mirroring the answers of question one, of the main reasons for the lack of AFAM CC missionaries.

SQ 30, Perception of U.S. Oppression

This question is phrased, "A real or perceived oppressed status of AFAMs *in America* discourages the *attempt* of AFAMs to minister to other ethnic groups." Twenty-six percent disagreed (twelve percent strongly) and fifty-five percent agreed (twenty-eight percent strongly) with this statement (N= 98, average: 3.44). Responses, especially in agreement, are strong across all age ranges, supporting the overall theory that survival is the core AFAM value. If AFAMs are being oppressed in America, or are perceived to be, then why undertake to help another needy people? "Why pull troops from one hot engagement to help another beleaguered segment in the world's spiritual war," it is argued.

Table 17. SQ 30. Perception of oppression by age

Age Range	Agree Strongly%	Agree %	Disagree %	Disagree Strongly%	Total Row Responses
20-29	43	14	28		7
30-39	27	31	8	15	26
40-49	28	38	17	7	29
50-59	44	6	12	6	16
60+	8	42	17	25	12
Response #-- Columns	26	26	13	10	90=N

(Percentages are based upon row total responses.)

SQ 32, Worldwide Racism and AFAMs

The question, "Real or perceived racism against AFAMs by other ethnic groups *around the world* discourages the *attempt* of AFAMs to minister internationally." differs from SQ 30 in that racism is considered worldwide. Thirty percent agreed (twelve percent strongly), and forty percent disagreed, twenty-four percent strongly).

Among the 91 also giving their age range, the disagreement decreased with each age group (starting with fifty-seven percent), again showing that with greater age comes a greater perception of racism, even internationally. This may indicate a decline in the core value of survival, as younger generations emerge.

A strong correlation ($r=.39$, $N= 98$, $p=.000$) exists between SQ 32 and SQ 30, indicating that the more strongly someone perceives racism in America, the more likely will racism abroad be perceived.

SQ 34, Ethnocentricity

The grouping of questions centering on ethnocentricity (SQ 14, 16, 17, 34, 38) cohere with a moderately strong reliability coefficient ($\alpha= .656$). Deleting any of these questions reduces the alpha score, so responses to these questions could be used as an indication of the degree of ethnocentricity of a candidate, as a basis for discussion (not elimination!).

Survey question 38, God as Servant, is significantly related to ethnocentricity, SQ 14 ($r=.35$, $N=92$, $p=.001$). Apparently God is seen as serving not only self (a high correlation exists with SQ 31), but also as serving a *people*. This question is also significantly related to SQ 37, wherein the local AFAM church is perceived as neglecting the doctrine of global Christian missions ($r=.28$, $N=93$, $p=.006$). The more God is seen as servant, the less the church is seen as servant.

SQ 16, AFAM Theology of Survival

My thesis is that the AFAM core value of survival hinders IC ministry. Sixty-two percent of the missionaries agreed with this statement: "A theological focus in the AFAM church upon the pain and troubles of life ("a theology of survival") has a negative influence upon African Americans entering CC ministry." Only sixteen percent disagreed (mean=3.65).

Table 18. SQ 16. Perception of a theology of survival by age.

Age Range	Agree Strongly%	Agree %	Disagree%	Disagree Strongly%	Total Row Responses
20-29	17	33	33	17	6
30-39	27	27	4	12	26
40-49	31	38		1	26
50-59	33	33	13		15
60+	30	50	10		10
Response # -Columns	24	29	6	5	83=N

(Percentages are based upon row total responses.)

A perception of such a survival theology as a hindrance to IC missions increases with age. Perhaps those younger are less focused upon survival than achievement, and perhaps insights taught by years inform the perspective of those more elderly in this instance.

That survival is the core AFAM value finds support among correlations between other survey questions, such as

between SQ 31 (materialism) and 38 (God serves us), mentioned elsewhere. A correlation ($r=.28$, $N=90$, $p=.008$) exists with being criticized for ministering to those not AFAM (SQ 17) and a theology of survival (SQ 16). The point here is that those who believe themselves to be surviving are not likely to be concerned with the spiritual needs of strangers. This survival theology (SQ 16) is correlated with ethnocentricity (SQ 14, $r=.30$, $N=90$, $p=.004$). The greater the perceived AFAM church focus upon pain and trials, the greater the perception that AFAMs focus upon themselves.

Also, the greater the AFAM church is perceived to focus upon God's giving to herself, the greater is the comfort level of Black missionaries in turning to the White community for financial support (SQ 18, $r=.28$, $N=85$, $p=.009$). While the Black church has the funds, it will scarcely release them, typically, for global mission. Finally, as the perceived personal risks of the Great Commission increase (SQ 36), so does the perception of a survival theology in the AFAM church (SQ 16, $r=.29$, $N=90$, $p=.006$). A desire to be served is bedfellow to a desire not to endanger one's self. The shameful history of rejection of Blacks in America has fostered, we should remember, a survival mentality.

SQ 14, AFAM Ethnocentricity

Fully sixty-nine percent responding to SQ 14 ("AFAM ethnocentricity [an ethnic group focusing upon itself] hinders CC ministry by AFAM people.") answered in the affirmative, with twenty-one percent in the negative (mean= 3.69, N=95). Many missionaries are aware of this, probably because they have seen another culture, so better understand their own. There is a steadily increasing percentage of disagreement with age, perhaps indicating that younger AFAMs are not as ethnocentric and also that possibly the older generation senses more strongly the need to focus upon the needs of AFAMs.

Table 19. SQ 14. AFAM ethnocentricity hinders CC ministry by AFAM people?

Age Range	Agree Strongly%	Agree%	Disagree%	Disagree Strongly%	Total Row Responses
20-29	17	83			6
30-39	46	35	4	8	26
40-49	27	35	19	4	26
50-59	38	12	19	12	16
60+	58	8	33		12
Response #-Column	33	26	13	5	86=N

(Percentages are based upon total row responses.)

SQ 17, Criticism for Serving IC

The response to this question ("I have been criticized by AFAMs for ministering to those who are not AFAM?" barely met the expectation of an affirmative response (mean=2.56, N=94). Fifty-one percent of respondents who also gave their age (N=85) either disagreed strongly (thirty-three percent) or disagreed (eighteen percent) that they had been criticized for serving those not AFAM, while thirty-five percent said that they had been so criticized (fourteen percent strongly agreed).

However, another perspective is gained by comparing this to the White American cultural setting. There it is the "home" missionary who is usually the "second class" missionary, compared with the "foreign" missionary, to whom greater honor is usually conferred. The latter often make greater sacrifices, leaving family and familiarity, and an exotic aura envelops their ministry. Unfortunately a White missionary's calling to CC ministry in the US is not considered as important as a calling across salt water. It is unthinkable that thirty-five percent of them would be criticized for *leaving* the US, and *not* serving American Whites. The very opposite applies in the AFAM culture-- that thirty-five percent have actually been criticized for

not serving at home--more particularly for not serving AFAMs.

SQ 34, Going More to the Westernized?

To the statement: "AFAMs will go more readily to a more-Westernized people (e.g. to a Kenya) than to less-Westernized people (e.g. to a Pakistan)," fifty-seven percent responded in agreement (twenty-six percent strongly), and only fifteen percent in disagreement (five percent strongly--mean=3.64, N=96, s=1.12).

The core value of survival explains this. In prospect at least, going to a culture with many points in common with our own is less threatening than is going to one with few commonalties. While I believe that AFAM missionary motivations are counter to the AFAM church in general, cultural influence possibly lingers here. Some AFAM missionaries are pioneers, however, in "uttermost" locations, such as a remote Philippine island and Papua New Guinea (and returned a survey).

Coming from insiders, the above tendency is an important theory confirmation. While recognizing the preeminent place of the Lord of the harvest (Luke 10:2, NIV), this tendency might nevertheless inform recruitment efforts by offering opportunities in countries such as

those in Africa and South America. Possibly God has given this inclination (Phil. 2:13), and certainly allows it.

Table 20. SQ 34. AFAM Missionaries and westernized target groups.

Age Range	Agree Strongly%	Agree%	Disagree%	Disagree Strongly%	Total Row Responses
20-29	28	43			7
30-39	32	24	8	12	25
40-49	28	28	14	4	28
50-59	20	47	7		15
60+	23	15	8	8	13
Response # -Columns	24	26	8	5	88=N

(Percentages are based upon row total responses.)

Agreement is especially strong in the first four age categories, but is substantial across all age groups.

A strong correlation exists between SQ 34 and SQ 36 (perception of risk by AFAMs generally; $r=.40$, $N=94$, $p=.000$). As the perception of risk rises, so does the tendency to want to go to a more-Westernized, more familiar environment. The chances for survival are greater in the more-Westernized nation.

SQ 38, God Our Servant?

To the statement: "An emphasis in the AFAM church upon God's provision conveys the idea that God is our Servant, rather than the King who commands His servants to

go," forty-five percent of missionaries agreed (eighteen percent strongly), and twenty-nine percent disagreed (fourteen percent strongly; $N=97$, $\text{mean}=3.2$). The survival core value theory is again supported, since even God is conceived as a servant in relation to sustaining AFAMs.

The percentages in agreement among various age ranges ($N=89$) were fairly close to fifty percent, except among those 60+, at thirty-three percent (forty-two percent disagreeing).

This is a provocative question and I was cautioned by at least one mission exec to exclude it. Although bold, it yields an invaluable perspective, and its strong correlation with at least six other questions is justification. It correlates very strongly with materialism (see at SQ 31) and with the doctrine of global missions (SQ 37; $r=.42$, $N=96$, $p=.000$). God serving us is the opposite of us serving God under the uncomfortable Great Commission. It correlates strongly with perceived spiritual coldness in the AFAM church (SQ 39; $r=.47$, $N=94$, $p=.000$).

Interestingly, there is a direct relationship between having to raise one's own support (SQ M) and perceiving the church itself to be in a receiving mode ($r=.33$, $N=91$, $p=.001$). Perceiving a strong theology of

survival in the AFAM church (SQ 16) also correlates well ($r=.32$, $N=89$, $p=.002$), as does ethnocentrism (SQ 14; $r=.35$, $N=92$, $p=.001$). The correlation with going to a more Westernized country may indicate seeking a higher comfort level (SQ 34; $r=.33$ $N=94$, $p=.001$).

An inverse relationship exists, however, with a sense of family security in AFAM missionaries' family of origin (SQ 41; $r=-.33$, $N=96$, $p=.001$). The more secure they felt, the less they perceived God as Servant. Possibly in more secure families their primary reliance was on an earthly father who provided well.

AFAM Churches

What perception of AFAM churches does the missionary population in this survey have? In open-ended SQ 1, the AFAM church was much in focus.

SQ 24, AFAM Church IC Missions Exposure

An amazing ninety-two percent of the population either agreed strongly (seventy-seven percent) or agreed (fifteen percent) that a "major solution to the under-representation of AFAM CC missionaries is to expose AFAM local churches to CC missions." Obviously, here is a major proposed solution to the problem. Very little age differentiation occurred. A mean well above 2.5 was

expected, and is actually 4.62, well above it (N=100).

This represents almost a mandate from AFAM missionaries to assist the sister AFAM church.

Table 21. SQ 24. Exposure of AFAM churches to CC Missions. (Percentages are based upon row total responses.)

Age Range	Agree Strongly%	Agree%	Disagree%	Disagree Strongly%	Total Row Responses
20-29	86	14			7
30-39	81	8		4	26
40-49	72	17	3	3	29
50-59	75	25			16
60+	77	15			13
Response #-Columns	70	14	2	1	91=N

SQ 37, Doctrine of Missions

Eighty-one percent agreed (fifty-seven percent strongly) that AFAM churches do indeed neglect the doctrine of missions. The average response was a very high 4.23 (N=99). The local AFAM church is focused on home.

Table 22. SQ 37. "Local AFAM churches neglect the doctrine of global Christian missions."

Age Range	Agree Strongly%	Agree%	Disagree%	Disagree Strongly%	Total Row Responses
20-29	57	28	14		7
30-39	60	20	4	8	25
40-49	59	24	3		29
50-59	56	31	6		16
60+	46	23	15	15	13
Response #-Columns	51	22	6	4	90=N

(Percentages are based upon row total responses.)

SQ 31, Materialism in the AFAM Church

Enough historical evidence was cited in chapter two, to expect a strong affirmation of materialism in the AFAM church. In fact, the median for this response was 3.67 (N=99, s=1.31), a strong figure. Nearly sixty-six percent of respondents agreed that materialism is a strong factor in the AFAM church in not supporting AFAM CC missionaries (thirty-three percent strongly), compared with twenty-four percent who disagreed (eight percent strongly). This is an insider's (emic) perspective, not an outsider's (etic).

Table 23. SQ 31. Perception of materialism in the AFAM church, hindering supporting AFAM CC missionaries.

Age Range	Agree Strongly%	Agree%	Disagree %	Disagree Strongly %	Total Row Responses
20-29	43	14	28		7
30-39	46	19	27	4	26
40-49	21	45*	10	7	29
50-59	31	44	12	6	16
60+	42	17	17	8	12
Response # - Columns	31	28	16	5	90=N

(Percentages are based upon row total responses.)

*One 4.5 response is counted as 4.0.

The perception of a hindering materialism increases with each age range through the 50-59 category, but declines somewhat with the last age group. If this is the first generation to be able to achieve the "American Dream," the older age ranges perceive the dangers somewhat less clearly.

Materialism in the AFAM church (SQ 31) is significantly correlated with no less than nine other questions ($p < .01$ level). The correlation with ethnocentricity (SQ 14) is $r = .33$ ($N = 94$, $p = .001$). The perception of materialism rises as does the perception of ethnocentricity. The correlation with a survival theology (SQ 16) is very strong ($r = .54$, $N = 92$, $p = .000$). The more materialistic the AFAM church is perceived to be, the more

the missionary believes that the church has a theology of survival. Those intent on survival will try to accumulate the material. Materialism is correlated with a high perception of risk among AFAMs generally (SQ 36): $r=.40$ ($N=97$, $p=.001$). Risk includes a threat to things and a comfortable life. A high perception of materialism is very strongly correlated with the local AFAM church neglecting the doctrine of global Christian missions (SQ 37): $r=.45$ ($N=98$, $p=.000$).

The concept in the AFAM church that God serves us (SQ 38) is very highly correlated with perceived materialism hindering CC missions: $r=.55$ ($N=96$, $p=.000$), which is the strongest correlation of the entire research. God is there to provide more things. Criticism by AFAMs for serving non-AFAMs (SQ 17) is correlated with materialism: $r=.30$ ($N=93$, $p=.004$). A lack of global vision in AFAM pastors (SQ 28) correlates: $r=.32$ ($N=99$, $p=.001$). A focus upon things material certainly doesn't lend itself to the spiritual needs of distant peoples. A real or perceived oppressed status of AFAMs (SQ 30) correlates well with perceived materialism: $r=.28$ ($N=96$, $p=.006$). Finally, coldness in the AFAM church (SQ 39) is very strongly correlated with materialism as well: $r=.42$ ($N=96$, $p=.000$).

Figure 4 will help visualize the centrality of materialism as explaining variations in other questions.

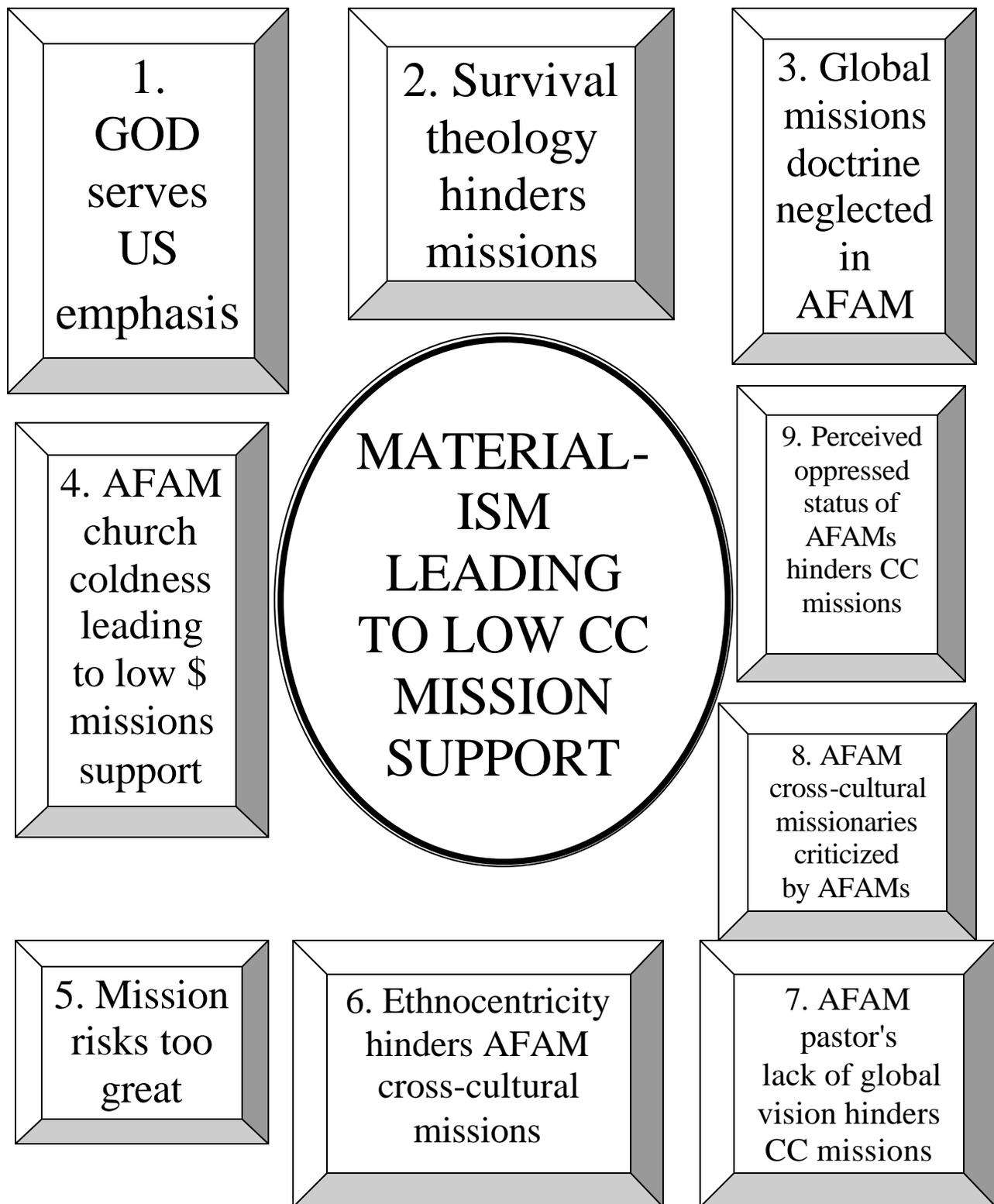


Figure 4. Perceived materialism in the AFAM church partially explaining 9 other factors (1) $r=.55$ (2) $r=.54$ (3) $r=.45$ (4) $r=.42$ (5) $r=.4$ (6) $r=.33$ (7) $r=.32$ (8) $r=.3$ (9) $r=.28$ (maximum $p<.004$)

SQ 39, Coldness in the AFAM Church

Forty-four percent of the missionaries disagreed (twenty-nine percent strongly) that there is spiritual coldness in the AFAM church (mean= 2.72, N=98). Thirty-two percent agreed (thirteen percent strongly). No discernable age factor is obvious, except among those 20-29. These findings may actually support the author's contention that survival is the core value in the AFAM worldview. Even among those who have served at least one year cross-culturally, most do not see a lack of a global missions focus as reflecting a serious spiritual problem. Here is another indication of differing views of consequentiality," that the fruits of spirituality are different in kind, and may be considered normal within the culture. The AFAM church meets so many of the spiritual needs of the congregation, and is rich in emotional warmth, and so is perhaps not seen as being spiritually cold.

Table 24. SQ 39. Is spiritual coldness in the AFAM church a major factor in not supporting AFAM CC missionaries?

Age Range	Agree Strongly%	Agree%	Disagree%	Disagree Strongly%	Total Row Responses
20-29	14	28			7
30-39	17	12	21	33	24
40-49	10	31	14	24	29
50-59	12	12	12	31	16
60+	23	8	15	23	13
Response #-Columns	13	17	13	23	89=N

(Percentages are based upon total row responses.)

AFAM Pastors

Black pastors are highly esteemed and implicitly followed in most AFAM congregations. There are similarities between the AFAM pastor and the tribal chief of Africa. He is given special honor and gifts, during his church anniversary, and often a standing committee in the church looks after personal needs. In one church white-uniformed nurses escort him to the pulpit and make sure that he has orange juice and coffee. Often he is given an expensive automobile (a "preacher car"). As was noted in chapter two, he generally is able to make most decisions without consulting with a committee, as a White pastor usually must do. What picture emerges of the AFAM pastor in this survey?

SQ 28, Pastor's Global Vision

The statement, "The lack of a global mission vision of AFAM pastors seriously hinders AFAM CC mission involvement," was answered by 101 persons. A lopsided eighty-four percent of respondents (N=101) agreed, with sixty-four percent strongly agreeing. Only nine percent disagreed. Such a consensus of AFAM opinion is weighty. How is this problem remedied, particularly because he is so influential in the local AFAM church? Without pastoral leadership, little can be expected from the local church. Consensus of those in agreement is in the high eighty percentiles across age ranges (N=92), with the exception of those 30-39, with seventy-seven percent agreeing. A mean above 2.5 was expected, and the actual mean is 4.37 (N=101).

No surprise emerges from the strong correlation between SQ 28 and SQ 37, indicating that if the pastor does not teach missions, that doctrine will be neglected in the church. The correlation is $r=.48$ (N=99, $p=.000$).

SQ 20, Faith Support/AFAM Pastors

Fifty-three percent of respondents were in the agreement range that AFAM pastors don't seem to understand "faith" missionary support. Thirty-six percent "strongly"

agreed (mean value= 3.49, N=91). No age pattern is apparent in the response distribution.

Table 25. SQ 20. AFAM Pastors do not seem to understand "faith" missionary support.

Age Range	Agree Strongly%	Agree%	Disagree%	Disagree Strongly%	Total Row Responses
20-29	33	17			6
30-39	39	13	13	9	23
40-49	25	25	14	25	28
50-59	53	7	20*		15
60+	45	9	18	9	11
Response #-Columns	31	13	12	10	83=N

(Percentages are based upon total row responses.)

*One respondent gave an answer at 2.5, counted as 2.0.

Missionary Finances

Twenty-five percent of responses to SQ 1, which is open-ended, concerned finances, indicating the importance of this topic to the missionaries.

SQ M, How Many Raised Their Support?

Sixty-eight of the ninety-five missionaries responding, or seventy-two percent, did. The correlation between age and this question is $r = -.242$ ($N=87$, $p=.024$), indicating an inverse relationship.

Table 26. SQ M. The relationship between age and whether or not a respondent raised personal support.

Age Range	No %	Yes %	Total Row Responses
20-29	14	86	7
30-39	28	72	25
40-49	18	82	28
50-59	38	62	13
60+	57	43	14
Response #-Columns	26	61	87=N

(Percentages are based upon row total responses.)

As age increases, the percentage of those raising their own support decreases. Possibly as age increases, a greater desire for financial "security" emerges, until Social Security begins.

SQ 10 A, Longer Fundraising Time?

This question is: "In your experience, does it typically take longer for AFAM IC missionaries to raise support than for whites?" Sixty of the seventy who reported answered affirmatively. Twenty-eight percent of respondents to SQ M (above) did not raise their own support, and some chose not to answer. Eighty-six percent, then, answered "Yes."

Table 27. 10 A. Age range and perception of time to raise support.

Age Range	Not longer	Longer	Total Row Responses
20-29	20	80	5
30-39	20	80	15
40-49	16	84	19
50-59	9	91	11
60+	8	92	12
Response # - Columns	9	53	62=N

(Percentages are based upon row total responses.)

Based upon the responses of sixty-two persons who also chose to respond to the age range question, agreement increases as does age (allowing for the exact proportions for the first two age groups). Perhaps this reflects greater knowledge of this difference over time.

SQ 10 B, How Much Longer for Support?

Thirty-six persons ventured to answer the sequel to SQ 10a, stating how much longer in months it took for an AFAM to raise support than for Whites. The average is 13.1 months ($s=8.88$). The span was from one to forty-eight months, with a median of 12.0 months. That less time is perceived as required by the younger age ranges may be a reflection of increased affluence of AFAMs and a breakdown of racial/ethnic barriers between the White and Black communities.

Table 28. SQ 10 B. Estimated number of months required for Blacks to raise their financial support, averaged by age range.

Age Range	Extra Months for Support	Total Row Responses
20-29	7	3
30-39	11.9	8
40-49	16.1	10
50-59	13	3
60+	10.4	7
		31=N

Theodore Wright, serving in Brazil, contributed this insight:

In our case it took about 18 years to raise support in the AFAM churches, and it still isn't on a monthly basis. The AFAM churches seems to be more project minded than consistent support for missions. Many of the AFAM churches seem to be ready to help us in crisis or project like air travel tickets or some special need on the field, but not monthly support.

This fits into the conceptual framework of an AFAM ethos of survival. It takes a special or pressing need to tear loose resources. When another AFAM needs help in a crisis or for a limited need, AFAM churches are willing to step in, but apparently not for the long term, which would take resources perceived as needed within the AFAM community at home. However, at SQ 6, only three percent (six out of 185 responses) named either giving to meet specific needs (four) or to meet a crisis (two) as motivations for giving.

SQ 18, Origin of Funds

SQ 18 states that AFAMs are more comfortable going to the AFAM than to the White community when seeking funds. The mean was precisely 2.5 (N=88, s=1.35). While fourteen chose not to respond to the question, twenty-seven people do not raise their own support in the population.

The mean is misleading. Fifty-two percent did *not* feel more comfortable going to the Black community than to the White, while only twenty-six percent *did*.

Table 29. SQ 18. More comfortable going to the AFAM community for funds, by age range.

Age Range	Agree Strongly%	Agree %	Dis-agree %	Disagree Strongly%	Total Row Responses
20-29		25	25	50	4
30-39	12	28	8	40	25
40-49	4	15	30	22	27
50-59	14	7	28	28	14
60+	22	11	11	22	9
Response # -Columns	8	14	16	24	79=N

(Percentages are based upon total row responses.)

An interesting picture emerges when frequencies are tabulated according to age levels. The younger AFAM missionary, up to age fifty-nine, feels considerably more comfortable going to the White community for funds. So, for whatever reason, AFAM missionaries definitely feel more

comfortable going to the White community for funds (twenty-two percent chose the middle response).

Correlating SQ 18 with age (N=79), disallowing the small sample for the 20-29 age group, the strength of disagreement increase with age, until the 60+ category, where there is a mirror image, but also probably less going to people for financial support.

This is in line with Foster's theory. Perhaps AFAMs look to the White community because more money resides there, and because the Black community does not give as much, especially to IC missions. They would also not be in competition with other programs and responsibilities of the local church, and even with the pastor's remuneration, which could raise the comfort level.

SQ 19, Percentage of Funds from AFAMs

SQ 19 asks, "Approximately what percentage of your funds comes from the AFAM community?" The median percentage of income from Blacks is 50 percent (N=91, s=38, mean=51). However, fifty-five percent of responses (50 people of the total of 91 respondents) have an average percentage of 19% coming from the Black community.

Twenty-eight percent of respondents received ninety percent or more from the AFAM community, while exactly

twenty-eight percent (26 persons) receive ten percent or less from Blacks. This distribution looks very much like a perfect bell curve (skewness=.039).

SQ 6, Factors in AFAM Church Giving or Withholding

SQ 6 is: "From your observations, what are the two factors, in order of importance, [1= more important] which motivate AFAM churches to support cross cultural missions financially?" Ninety-six persons responded to this question, and they gave a total of 187 responses. In the tabulation of responses no attempt was made to indicate which answer was first or second priority, since previous experience with such ranking did not prove useful.

Two major categories of responses emerged: why AFAM churches give (146 responses), and why AFAM churches withhold funds (thirty-nine responses). A fourth category, accounting for two responses, is prayer. Table 30 indicates the topical breakdowns.

Table 30. SQ 6. Categories of responses—why AFAM churches give or (not requested) withhold funds.

Response Category	Response %	Response Total
WILL GIVE TO AFAM REPRESENTATIVE	53	98
<i>Known personally by church</i>	28	(51)
<i>Is AFAM or serving Blacks</i>	10	(19)
<i>Personal performance</i>	6	(12)
<i>Trust issues</i>	5	(10)
<i>Specific need/crisis</i>	3	(6)
OTHER REASONS WILL GIVE	26	48
<i>Supportive leadership</i>	13	(24)
<i>Church already in CC ministry</i>	9	(17)
<i>Church already teaching Bible</i>	3	(6)
<i>Funds in hand</i>		(1)
WHY THE AFAM CHURCH <u>DOESN'T</u> GIVE	21	39
<i>Need missions exposure</i>	7	(13)
<i>Need missions ed.</i>	6	(12)
<i>Need to obey God</i>	5	(9)
<i>They don't give</i>	2	(3)
<i>Need missions burden</i>	1	(2)
	Total%:100	Responses: 185

The most important reason for giving is that the AFAM CC missionary has a personal relationship with the local AFAM church. In this regard, they are probably similar to White churches. Probably there is even more emphasis upon *personal*, in the AFAM culture. The mean is 13.1 months of extra time to raise support, compared with White missionaries, in the estimate of AFAM missionaries. One reason is probably that it takes longer to develop such

relationships with many AFAM churches, or to initiate relationships with White churches.

Within the fifty-one responses in the "AFAM REPRESENTATIVE" category, twenty-seven stressed having a personal relationship with the church, the largest single category. Another ten indicated the importance of serving that local church, preliminary to gaining support. Of this ten, four cited that supporting the missionary would serve the local church in some way--two of them mentioning that it might raise the church's status through affiliations. Eight cited the motivation of the church sending its own missionary, perhaps a member. Six stressed the importance of actually seeing the missionary.

The next largest sub-category is that of racial affinity--the missionary serves those who are Black (nine responses) or is AFAM (six responses), or serves AFAMs (four). Of distinct sub-categories, this is third largest. A survival ethic helps to explain this, that a church normally disinclined to support CC missions will help one of their own who needs help, or who will help those who are benefiting other Blacks who are struggling. However understandable, is it biblical, and does it place the Gospel over ethnicity, or beneath it?

In the "personal performance" category fall the sub-categories of giving an excellent presentation (with visuals--three responses). Another two specify that the missionary report frequently, and three mention that the church needs to see some sort of positive results, if only a positive reception on the field. Another two mention that the missionary be a good steward.

"Trust issues" includes being trusted personally or having a responsible mission board (eight), and being older and respected (two). Giving to meet specific needs (four) or to meet a crisis (two) are also motivations to giving.

Turning to the AFAM church, the largest sub-category is that of having supportive leadership, particularly that of the pastor (twenty responses, or eleven percent of responses). The authority of the local pastor emerges, but not strongly. So far, the perception of the most likely candidate to receive financial support is an AFAM raised in the church, who gives a strong visual presentation, is supported by the pastor and who is going with a trusted agency to an African nation experiencing famine.

Ten persons mentioned that the likelihood of giving is with those churches already engaged in obeying the Great Commission. Other sub-categories are: burdened for the

lost: three, having a love for the lost: two, already going on short-term missions: two. Six more cited likelihood among AFAM churches which preach and obey the Bible. While one person mentioned that an AFAM church with funds in hand would be more likely to give, no one mentioned that the AFAM church did not have money to give, significant in its silence. The issue does not center on money, or the lack of money, but upon predisposition and consequent motivation.

The second major category of SQ 6--why the AFAM church does *not* give (twenty-one percent of responses)--was not requested! Under "need missions exposure" are the need for mission awareness (eight), short-term trips (four) and exposure to AFAM missionaries (one). The "need missions ed." sub-category includes general missions education (five), continuous missions exposure (three) and missions theology (two). A missionary wrote:

1. Having AFAM and other missionaries to speak in our churches.
2. Having SS or discipleship groups to have regular contact with missionaries by letters, e-mail, phone calls, etc.

Another wrote: "Continuous emphasis by Pastor, Missions Committee or Denomination." This makes sense and is likely the established pattern in churches that have a strong missions program. The "World Christian" mindset drives

regular, normal exposure. One each mentioned the need to be shown how to be involved in missions and for children's education to include missions.

The need to obey the Great Commission had nine in agreement, with three specifically mentioning heading the Spirit's call. Two others mentioned that a missions burden was needed, perhaps why two others noted the need to pray. Three wrote that Black churches don't give to CC missions, in their experience. One of these offered this poignant vignette:

Of my 24 years of international CC missions experience, only in the last four or five years have AFAM churches even opened their door to me and given me support. 95% of my support has come from White churches. 2. They [AFAMs] principally support me because for almost 25 years I've been there and done that. My deep experiences, I believe is convicting to many. Especially since I've been doing it without their much-needed help. I've discovered that it is very difficult for a young man to have an effective voice in the traditional AFAM community. Grey hair speaks.

Mission Boards

Mission boards figure into the issue of the lack of AFAM CC missionaries. Ten percent of open-ended responses to SQ 1 concerned these boards (table 4).

SQ 26, AFAM Denominational Agencies

As age increases, so does the approval rating for major AFAM denominational mission agencies, but overall,

sixty-five percent of AFAM respondents disagree strongly (thirty-five) or disagree (thirty, rounded) that AFAM denominational mission agencies do a good job (mean 2.24, N=88). None of the retirees surveyed indicate that they served with such an agency. The correlation between age and SQ 26 (whether the respondents thought that AFAM denominational missions agencies were doing a good job) is $r = -.28$ (N=82, $p = .008$)--strongly significant.

Table 31. SQ 26. AFAM denominational mission agencies do a good job.

Age Range	Agree Strongly%	Agree%	Disagree %	Disagree Strongly %	Total Row Responses
20-29				75	4
30-39		14	32	36	22
40-49		14	46	21	28
50-59	7		13	40	15
60+	23	15	15	38	13
Response # - Columns	5	9	24	28	82=N

(Percentages are based on row total responses.)

A stronger correlation exists between SQ 26 and SQ 18 (comfort level in going for funds to the AFAM community). This is $r = .38$ (N=90, $p = .001$). Those rating AFAM agencies higher also prefer going to the AFAM community for funds. Very possibly they are more likely to receive financial support from the AFAM community if they

belong to an AFAM mission organization, just as the comfort level of an AFAM missionary goes down going to the Black community, if working with a White mission.

SQ 21 A, B: Comfort in White Missions

A total of seventy-one respondents to SQ 21a have served, or currently serve in predominately White missions when they completed the survey, which is seventy-two percent of those responding to this question (N=98). The question is, "Have you served, or are you serving in a predominately white mission?" Of the eighty-nine who also indicated their age, the proportion of those who had been in a White mission declines with increasing age, and all six in the 20-29 age range had been or currently are in a White mission. So White missions are inducting AFAM candidates. SQ 29 provides an interesting perception, by age, of such acceptance.

Table 32. SQ 21 A. Those who have served in White missions, by age range.

Age Range	No %	Yes %	Total Row Responses
20-29		100	6
30-39	27	73	26
40-49	29	71	28
50-59	38	62	16
60+	38	62	13
Response #- Columns	26	63	89=N

(Percentages are based upon row total responses.)

A very strong correlation exists between SQ 21 A and SQ 19, the percentage of support received from the AFAM community: $r = -.43$ ($N = 67$, $p = .000$). As participation increases in a White mission organization, the percentage of AFAM support decreases. The probability is that AFAMs are less likely to support an AFAM missionary serving with a White mission, particularly since older, more affluent, AFAMs distrust White organizations more, at least within the CC missionary population. This could be considered ethnocentric.

SQ 21b is: "If 'yes', what was (is) your comfort level?" Seventy-three percent were either comfortable (thirty-five percent), or "very comfortable" (thirty-seven percent) working within a White mission. Only ten percent were in the uncomfortable range. The mean of responses is 3.99 ($N = 70$). AFAMs apparently can have a sense of security within a White mission. Indeed, if raising support is so difficult for AFAMs, perhaps being a part of a well-known White organization would contribute toward a sense of security and toward one's support base. This also shows that White missions currently, at least, are doing a good job of welcoming Black workers. In fact, the percentages of satisfaction increases in direct proportion to age increase, so those missions who had Blacks within them seem

to have been doing a good job for some time, if the respondents generally continued in one mission organization. Only ten percent were uncomfortable, and only one respondent was very uncomfortable (two percent).

However, one respondent known to the author stated that his mission refused to allow him to return to the field because they could not agree about matters of organizational racism, in the missionary's eyes. Yet this missionary said that he had been "comfortable" in his mission. This shows that racism may still be perceived to be present, and a generally good comfort level still be possible.

Table 33. SQ 21B. Comfort levels within White missions.

Age Range	Very Comfort-able%	Comfort-able%	Uncom-fortble%	Very Uncom-fortble%	Total Row Responses
20-29	33	33*	17		6
30-39	42	26	16	16	19
40-49	22	50	17	11	18
50-59	60	10	30		10
60+	33	56		11	9
Response #-Columns	23	23	6	1	62=N

(Percentages are based upon total row responses.)

*One respondent gave an answer of 3.5, which is included as 3.0, thus not included in this table.

SQ 27, Educational Requirements

Educational requirements of White missions have at times been an impediment to AFAM mission involvement. The data indicates only a marginal agreement, with a mean of 2.74 (N=98). Forty-six percent either disagree (twenty-five percent) or strongly disagree (twenty-one percent). Another twenty-five percent are in the middle, so there is a spread of opinion here, coming down on the side of requirements being very slightly discouraging. This should also give White missions some encouragement. No discernable age impact is observed.

Table 34. SQ 27. Educational requirements of White missions discourage AFAM candidates—agreement?

Age Range	Agree Strongly%	Agree%	Disagree%	Disagree Strongly%	Total Row Responses
20-29	14		43	14	7
30-39	12	24	16	32	25
40-49	3	21	31	10	29
50-59	19	19	25	12	16
60+	25		17	42	12
Response #-Columns	11	15	22	19	89=N

(Percentages are based upon total row responses.)

SQ 25, Language Requirements

Do "Language requirements keep a disproportionately high number of AFAMs from CC missions?" Of the ninety-seven responding twenty-five percent agree (eleven percent

strongly) and forty-six percent disagree (twenty-four percent strongly), so the weight of opinion is toward disagreement (the mean is 2.66). The explanation for this lies probably in the fact that this population is one of achievers, as indicated by their level of education and grade point averages. They are counter-cultural within the AFAM community, and are willing to meet language requirements.

Table 35. SQ 25. Mission language requirements too difficult

Age Range	Agree Strongly%	Agree %	Disagree %	Disagree Strongly%	Total Row Responses
20-29			43	28	7
30-39	12	4	24	28	25
40-49	10	17	24	21	29
50-59	6	12	31	19	16
60+	25	17	8	8	12
Response # - Columns	10	10	22	19	89=N

(Percentages are based upon row total responses.)

The correlation between age and item SQ 25 (language requirement difficulty) is $r=.24$ ($N=89$, $p=.024$). As age increases, so generally does agreement that language keeps a disproportionate number of AFAMs from CC involvement. The younger the person, the easier is language acquisition, apparently.

A correlation exists between SQ 25, language requirements, and SQ 27, educational requirements of White missions. Apparently the same people see the educational and language requirements to be an obstacle: $r=.28$ ($N=95$, $p=.006$).

Recruitment Issues

What suggestions do the missionaries have for increasing their ranks? Do White missions aggressively recruit? What is most successful in recruiting AFAMs? What advice would you give to a White and to a Black recruiter? What trends emerge from their opinions?

SQ 33, Recruitment: White Missions

This question is: "A major reason for the lack of AFAM CC missionaries is the failure of white missions to aggressively recruit AFAM candidates." Sixty-five percent agree (thirty percent strongly), and a mere fourteen percent disagree (seven percent strongly). The mean is 3.74 ($N=98$, $s=1.17$). As with SQ 29, the perceived failure of White missions to recruit increases with an age increase, with the exception of a slight decline among the oldest ($N=89$). Those agreeing with the above statement are: 20-29--twenty-eight percent; 30-39--sixty-two percent; 40-49--seventy-two percent; 50-59--seventy-five percent;

60+--seventy-three percent. These missionaries do not simply blame the Black church for under-representation.

White Missions and Racial Issues

Unlike a bad dream, questions and assertions of racism within White missions do not suddenly evaporate. Agencies that today assist in sending out evangelical missionaries, consonant with good stewardship, should be encouraged. But history can inform and warn.

SQ 15, Mistrust of White Missions

This question is: "A major reason for the lack of AFAM CC missionaries is the mistrust of white mission organizations in the local AFAM church." Forty-eight percent of respondents agreed (seventeen percent strongly) and twenty-seven percent disagreed (thirteen percent strongly). The mean is 3.26 (N=94, s=1.26).

Unfortunately, White mission agencies have to overcome the onus of history--not simply personal histories, as applicable--but distrust of Whites in general. To complicate matters of recruiting an individual to leave the host culture and kin, raise support, acquire intercultural skills, including entering a new host culture, is the added layer of overcoming ethnic distrust

of the recruiting mission--something generally not an issue among Whites.

Table 36. SQ 15. Mistrust of White missions.

Age Range	Agree Strongly %	Agree%	Disagree %	Disagree Strongly %	Total Row Responses
20-29	33		17		6
30-39	4	27	31	23	26
40-49	18	33	11	7	27
50-59	20	27	7	13	15
60+	25	42		8	12
Response #- Columns	14	25	13	11	86=N

(Percentages are based upon row total responses.)

Distrust is highest among the three oldest age groups, which is hopeful for current recruiters. The group 30-39 appears to be the most responsive. Possibly this is due to having lived most of their lives after the breakthroughs gained by the Civil Rights Movement of the sixties. The sample size is too small in the 20-29 category for solid inferences.

SQ 29, Racism and White Missions

As chapter two has documented, some White evangelical missions have not accepted AFAMs into their organizations in the 50s and 60s in America. By 1983 Hughley found that such attitudes had radically changed.

By 1997, is the perception still abroad that racism in White missions militates against accepting AFAM candidates? Forty-four percent disagreed with SQ 29: "White mission organizations are racist to the point of not wanting to accept AFAM candidates," nineteen percent strongly (the mean is 2.68, N=97). Twenty-six percent agreed, six percent strongly. How do we explain this apparent discrepancy in types of measures? A look at a breakdown of responses by age provides an answer. The correlation between age and SQ 29 is $r=.457$ ($N=88$, $p=.000$). This indicates, statistically, virtually no chance of a random association between these items. As age increases, so does the perception of racism.

Table 37. SQ 29. Perception of racism in White missions, by age group.

Age Range	Agree Strongly%	Agree%	Disagree%	Disagree Strongly%	Total Row Responses
20-29			17	67	6
30-39	4	4	36	36	25
40-49	4	18	25	7	28
50-59	12	31	19	6*	16
60+	15	31	8	15	13
Response #-Columns	6	15	21	18	88=N

(Percentages are based upon row total responses.)

*A 1.5 score is considered as 1.0.

The perception that White missions are racist is as follows in the "strongly agree," and "agree" categories: 20-29--zero percent; 30-39--eight percent; 40-49--twenty-two percent; 50-59--forty-three percent; 60+--forty-six percent. This snapshot of opinion is a confirmation of the historical analysis already given--that older missionaries did experience rejection, and that younger ones apparently do not, on the basis of color. White missions are better representing the Gospel to Blacks in America, and will hopefully encounter less suspicion because of this, particularly among those under fifty.

With increasing age, all three questions dealing with possible racism in White missions show that mistrust increases with age (SQ 15, 29, 33). Conversely, with increasing age also, respondents think that educational and language requirements of White missions are too stringent (SQ 27, 25). The correlation between SQ 27 (educational requirements) and SQ 29 is $r=.28$ ($N=95$, $p=.005$), and the correlation between SQ 25 (language requirements) and SQ 29 is $r=.29$ ($N=94$, $p=.004$). Apparently, older respondents, in particular, see such requirements as part of racial discrimination.

Mistrust in admissions is significantly correlated with distrust of White mission organizations in general:

$r=.34$ ($N=92$, $p=.001$). Apparently, those who distrust, probably distrust "across the board." This includes a perception that White missions do not aggressively recruit AFAM candidates: $r=.40$ ($N=94$, $p=.000$). So White missions must fight uphill, especially against perceptions of older AFAMs.

SQ 5, Effective AFAM Recruiting

Ninety-three missionaries gave 147 suggestions in response to the question: "What seems to be most effective in recruiting AFAM CC missionaries?" The following table gives an overview of the strength of categories, which are not mutually exclusive (rounding accounts for ninety-nine percent of responses).

Table 38. SQ 5 A. General recruitment suggestion categories.

Category	Response %	Response Total
Mission Education	54	79
Recruiters Identify with AFAMs	22	33
Work through AFAM Churches	10	14
Provide Finances	5	8
Prayer/The Spirit Leading	4	6
Other Ideas--White Missions	3	5
God Calling	1	2
	99%	147=N

More helpful is the breakdown of the larger categories, which is found in table 39.

Table 39. SQ 5 B. General recruitment--mission education sub-category.

Mission Ed. sub-category	Response %	Response Total
Short-term mission trips	23	18
Have an AFAM recruiter	16	13
Exposure to missions	15	12
Missions education-general	9	7
Challenge with Great Comm.	8	6
Missions conferences	8	6
Have CC/CC-team recruiters	8	6
Compelling, factual materials	8	5
Biblical training	4	3
Other missions education	4	3
	103%	79=N

Especially valuable comments within this sub-category follow. Marcella Charles wrote:

Exposure to actual ministry--evangelism and service-oriented opportunities--they get to see what ministry is like. Trips to another country to engage in ministry are extremely effective in implanting a heart and visions for cross-cultural ministry.

Morris contributed this:

AFAMs need either personally to know another AFAM who has been involved in CC missions or to have a recommendation from another AFAM whom they trust who has known an AFAM CC missionary.

Kyshia Whitlock gave this powerful insight:

Exposure to multicultural experiences from childhood self imposed segregation perpetuates racial exclusivity and xenophobia.

Finally, Sherry D. Williams, residing in a Peruvian jungle, contributed this strong epigram as to what is most effective in recruiting AFAMs: "A Bible and a map."

Table 40 gives the sub-category breakdown for "Recruiters identify with AFAM."

Table 40. SQ 5 C. General recruitment--"recruiters identify With AFAMs"

Identification sub-categories		Response %	Response Total
Caring discipleship		24	8
	1:1 discipleship	18	6
	Personal modeling	12	4
Strategic need for AFAMs		24	8
Recruit where AFAMs are		9	3
Provide AFAM role models		6	2
Identify with AFAMs		6	2
		99%	33=N

The spirit of these comments is epitomized in some of the following comments: "Having a ministry of evangelism, discipleship and multiplication on college campuses which are historical black campuses" (Tolivar Wills). This probably explains much of the recruitment success of Campus Crusade for Christ (CCC), of which Wills is a member. Approximately fifty AFAM individuals or couples were members at the time of this research. Perhaps missions can partner with existing campus ministries, such

as IVCF and other evangelical campus groups, to identify candidates with a heart for ministry. Rene Thompson, also of CCC, gave her experience:

When there has been someone mentoring or discipling them [AFAMs]. I know that what attracted me was that people pursued me and were interested, really interested in my walk with the Lord.

Regarding the importance of having an AFAM recruiter, especially one experienced in CC ministry, Burkes contributed this response to SQ 5:

1. Face-to-face contact with a black person who is doing it.
2. Learning there is a specific role black people can fill on the mission field and that some people are simply best reached (or perhaps only reached) by black people.

Among the fourteen responses in the AFAM church sub-category, five urged working through this institution, and three specifically mentioned working through the local pastor. One wrote: "Consistent Bible teaching, via pastor. Our people will believe the pastor above all others." Two suggested working through church leaders, and two others suggested missions conferences within the AFAM church.

Sharon Saunders gave this valuable suggestion:

Target the single female population. They are willing to be used by God and the church will feel more obligated to cover her if she goes abroad because of her single status.

SQ 11, Advice to White Recruiters

A total of ninety-four persons responded to this question: "What advice would you give to a recruiter from a predominately white mission organization on how to recruit AFAM missionaries?" A total of 125 items were compiled from responses. An overview of the categories is given in table 41.

Table 41. SQ 11 A. Main categories of advice to White recruiters.

Category	Response %	Response Total
Identify with AFAMs	38	47
Expose AFAMs to CC missions	17	21
Give financial support	14	17
Discipleship recruiting model	14	17
Strong Relationship/ AFAM Church	8	10
Build trust	6	7
Trust the Trinity	5	6
	102-rounded	125=N

A breakdown of the largest category is useful.

Table 42. SQ 11 B. Sub-categories of: "Identify with AFAMs," of Table 41 with AFAMs

Category	Response %	Response Total
CC learning of AFAM culture	23	11
Use AFAM recruiters	23	11
Go where AFAMs are	15	7
Partner w/AFAM church, missions	13	6
Use CC recruiting teams	11	5
AFAMs in authority in your mission	8	4
Relevant publications	6	3
	99-rounded	47=N

Eleven missionaries urged White missions to approach the AFAM community in the same way, and with similar tools and mindset, as they would approach another people group that they wished to reach, and one suggested paying for a study of the AFAM community.

For the "Go where AFAMs are" category, one wrote, "Attend missionary conferences where they attend; send representatives also with information, solicit them." Another suggested: "1. Go to black churches 2. Go to black colleges/seminaries 3. Go to Black mission conferences."

In the "Partner" sub-category, Burkes wrote:

Get your mission involved in the inner city and other black church world. A working relationship allows your mission to gain respect and trust as not being interested in just the rest of the world while ignoring

home. You also have possibility to encourage short-term trips to overseas locations.

In the "Use CC recruiting teams" sub-category, an *excellent* justification is given by Wright:

Use people from various ethnic groups to recruit. This diffuses the historical tension between blacks and whites. Blacks see that other groups aren't so hung up about the race issue.

Saunders, of AIM, contributes another valuable comment concerning the credibility mirrored by having AFAMs in the White mission administration:

First examine the complexion of the executive and administrative positions of the agency and know this is the make up prior to going to AFAM churches or individuals to recruit. If you know where the minorities are, go to where they are, attend their church, learn of their experience, empathize with them. Then recruit them. Let them know they have something to offer your agency.

In the same vein, and transitioning to the issue of relevant publications, is this suggestion from Neysa Costa:

1. Include AFAMs in their top level leadership and also have more AFAM professors in missionary training/preparation schools
2. Have AFAM-friendly missions publications (most have all white missionaries ministering to everyone else).

In the "Expose AFAMs to CC missions" category is included three pertaining to the strategic importance of using AFAMs, six encouraging short-term trips (two with the pastor/church leaders), and two recommending instruction to youth to missions, such as at summer camps.

The financial support topic of seventeen responses includes seven centering upon providing training in how to raise funds and sharing the support base network of church contacts. Another ten concerned more direct financial aid, including flexibility in the financial policies of the mission. One missionary wrote, "First of all, there are AFAM's who are willing to go on the mission field but they need financial support. They would go but where is the money coming from?"

In line with the author's theory of a core AFAM value of survival, with security a close, sequential cousin, is a comment of Morris. AFAM missionaries do come from a cultural perspective, as do the rest of us, and his ideas suggest that "discipleship recruiting" continue even on the field:

AFAM missionaries need a strong, assured support base. First time assignments need to be in areas where there is a support team from many AFAM CC recruits. Many are not going to be eager to venture into areas where they think the hardship may be too great. The change is too radical for most, and many from their home area try to discourage them from going into CC missions due to the myriad and multitude of problems in the AFAM community. The AFAM CC missions recruit requires assurance from the agency that he/she will be supported not only financially throughout but also in the work that he/she is assigned to do.

The "discipleship recruiting" model was described above. AFAMs are interested in relationships, and

particularly with their teacher/mentors, in contrast to Whites who are more project-oriented (field independent, cf. Bowen and Bowen 1998). The mission who would recruit AFAMs should realize that this is a personnel-intensive process. Perhaps older AFAM CC missionaries would be best employed in such a teaching/discipleship role in AFAM recruitment. This is also "pioneering." Older AFAMs have probably greater attributed respect in their culture than do older White missionaries in theirs.

Regarding building strong relationships with AFAM church pastors and leaders, Huggins has these words:

Go through the AFAM pastor. Partner with him. Help meet needs in his church where there is overlap with needs of the mission. In literature, change the face of the "typical Western missionary" to better reflect the truth.

Dennis Tuggle has this counsel:

I would warn him that it is not enough to recruit individuals from a black church. He must touch the world view of the leadership so that the recruit has full support whether it be just monetary or prayerful. Lack of support is the greatest enemy to full support, returning missionaries, or new ones.

Of the seven in the "Build trust" category are five persons who specifically mentioned the need for White recruiters to be honest. This again probably has roots in history.

The final category contains wise counsel. One wrote:

Emphasize the eternal significance of CC missions. Don't dwell on the temporal insignificant aspects (i.e., "we need to see more Blacks in our organization"). I believe if the appeal is made in the spirit, Blacks, who are walking in the spirit, will respond. Those Blacks who really feel God is calling them, will respond.

Another added: "Be very sensitive to the Holy Spirit and don't feel that you have to create another bridge by which to ally yourself with that person, e.g., 'I know another Black lady!'"

Finally, Javita Brown gave this good encouragement,

Don't be negative or lack faith. Most of the AFAM's I met were recruited by whites. . . . It's the spirit that quickeneth the flesh profiteth nothing.

SQ 12, Advice to Black Recruiters

The key word seems to be "personal," when it comes to recruiting AFAMs. Discipleship is personal--personal testimonies are encouraged, and identification with AFAMs is advocated, even to AFAM recruiters! One missionary wrote, "Communicate how they can be useful and unique in our organization. Don't lump into a big nebulous group without identity." Personal identity is prized, since even AFAM names are usually the names of slave owners. Perhaps

close to the core value of survival is the value of personal identity. Mitchell wrote of the AFAM culture:

The second essential Soul affirmation about persons is that each is absolutely unique and worthy of respect. Both equality and uniqueness have sweeping doctrinal, psychological, and spiritual significance. (Cooper-Lewter and Mitchell 1986, 112)

With the artificially low status of AFAM missionaries in the AFAM community, missionaries must derive their identity elsewhere--in Christ, particularly. One encouraged AFAM recruiters, "Let people know it is a privilege to be a missionary." Foreign missionaries do not appear to be AFAM Church heroes--but, as missionaries have sadly attested, have been constrained to defend themselves for answering the foreign call.

The major categories of responses can be tabulated as in table 43.

Table 43. SQ 12 A. Main categories of advice to a Black recruiter.

Category	Response %	Response Total
Relating to AFAM Organization	34	35
Missions education, exposure	31	32
Personal identification	19	20
Discipleship	7	7
The Godhead	7	7
The AFAM church	3	3
	101-rounded	104=N

Eighty-nine responded to this question, fourteen of whom indicated that their answer was identical to SQ 11, directed to White recruiters. Some indicated that, but gave specific additional counsel to AFAM recruiters. Others made no reference to the previous question.

The largest sub-category concerned the AFAM mission organization, with thirty-five responses. In thirteen of these they were admonished to support their missionaries, financially, in at least eight instances. Two said to "Put your money where your mouth is." One presumably wanted the mission to do the fund raising:

Much of what I've seen in white groups is a focus and environment that is more conducive for white middle class people. Gifted people should raise money, not all missionaries. Missionaries have to examine their own needs and gifts.

Refreshing is this perspective: "Express strongly that faith in God is the only way and let go of the struggle to keep up oneself." Another said, "Whatever way you plan it, it is largely White Brethren, and Islander Brethren" who provide the financial support. A missionary quoted previously contributed:

The advice would be the same as for the white mission organization with a little addition. The African American mission organization would have to convince the AFAM missionary that it is a stable, established organization that will look after its missionaries. Because of my experience with an African-American organization, unless the organization has a proven

history of supporting its own missionaries, it would have difficulty in recruiting AFAM.

As is seen in chapter two, historically this has been an issue.

Seven respondents admonished that presentations be professional, with good quality media. They were urged to give their strategy and to be positive in attitude. The AFAM recruiter should give a personal testimony, indicated five persons. The key concept is "personal." Personal integrity is an issue with three: be honest, don't "badmouth" Whites, and don't use a "Brotherhood" approach.

Financial integrity is an issue with three others.

One penned:

If he is recruiting for them to work among minorities, he should stress 1. The lack of AFAM missionaries 2. How well minorities accept and identify with AFAM missionaries. He should effectively show that his organization practices good stewardship and takes adequate care of its personnel.

Huggins contributed this:

Be financially sound and honest. Eliminate the family-run mentality. Don't own your members. Allow the Holy Spirit to direct them. Learn corporate and financial stratagems from White missions. They are gifted in this area. We are gifted in other areas.

Giving personal encouragement to candidates was advocated by two others.

The second largest category could be termed "education-exposure." Thirteen respondents urged AFAM

missions to educate and challenge AFAMs. One wrote, "I would challenge pastors and churches with the question: When Jesus gave his disciples the Great Commission, was that for whites only?" Two others advised making a biblical appeal (one mentioned, "not emotional"), and two others mentioned the Great Commission, in addition to the above quote. Education and missions exposure is a major theme throughout this study.

Eleven respondents encouraged AFAM mission recruiters to give vision and exposure to world missions. One urged:

First acquaint them with the fact that there is such an opportunity available. I was confronted with the question of why go to Africa when there are so many heathen right here in America.

Four encouraged AFAM missions to offer short-term trips. One gave this worthwhile suggestion: "Ask pastors to identify people from their congregations who have expressed a call and make short-term opportunities available." Three mentioned educating youth in missions and another a missions conference.

Interestingly, three persons advised AFAM recruiters to identify with their AFAM audience by relating to their needs and by speaking on their level. Perhaps those in CC mission are so different in worldview that this

advice is needed. As were White recruiters, they also were advised to use AFAM recruiters, and three of these mentioned using seasoned CC missionaries--experts. Seven persons mentioned the strategic position of AFAM missionaries. One missionary contributed:

Focus on the role black people can play and how great commission will not be completely carried out if all of God's people aren't sharing in the work. There are fields God has prepared just for AFAM's etc.

Saunders made this point even clearer, urging the AFAM recruiter:

To remember where he/she has come from. And tell the people, "God did not bring us this far as a people to build up wealth for ourselves or to make a name for ourselves. But he delivered us a people to proclaim to others how God can deliver them too."

Perhaps a major distinction between AFAM Christians and AFAM pagans is that the former have found substantial deliverance, while the latter are still striving to find it, at every level.

AFAM mission representatives were advised by two to have a personal presence in AFAM churches, rather than, for instance, sending information. Finally three missionaries suggested referencing AFAM history in their presentations, something which was not suggested to White recruiters.

Seven persons mentioned the need for AFAM recruiters to also use a discipleship-style recruiting

method, five rather specifically, and two others advised looking to recruit those already engaged in ministry. One said, "Look for men and women who have a burden for souls. These are folk who are not blinded by color and prejudice by tradition." This would also apply to White recruiters.

Another seven people pointed recruiters to the Godhead. Whitlock wrote:

Affirm what God has done in the life of a person. Send that person out with a charge to serve the Lord with gladness. Encourage the person to be led by the spirit while looking to the lord of the harvest to meet their every need.

Another urged Blacks to listen to God. There are horns of a dilemma here. If virtually all those AFAMs whom God is calling are responding, then God is calling inexplicably few AFAMs into the harvest field. If He is calling vastly more, then vast numbers of AFAMs are disobedient to God's call, and the admonition to listen, and obey, is timely.

As with White recruiters, AFAM's are encouraged to develop relationships with AFAM pastors, something that might have been assumed. Tuggle has some good ideas:

Again, address the leadership first, have a missions program, introduce current missionaries with workshops and embrace missions as a church. Get the church involved. Have them adopt a people group. Have the children get involved with pen pals.

Stewart also has a very good sequence for AFAMs, but also for any recruiter:

a. Might have to come several times to share testimonies and to teach on missions b. build relationships with those God has put on your heart, especially the pastor and his leaders. c. After sharing with the whole congregation, start meeting and sharing in smaller groups. Allow them to see your life in Christ, that you are real. d. In some cases, live and serve the church, and if possible serve without pay.

SQ 9, What To Do First

This question is, "If you could do one thing *first* to correct the problem of the under-representation of AFAM CC missionaries, what would it be?" Those who answered totaled ninety-three, and they offered 100 suggestions. These can be categorized as in table 44.

Table 44. SQ 9. What AFAM missionaries would do first to remedy under-representation.

Response	Response %	Response Total
AFAM CHURCH	68	68
<i>Exposure to missions</i>	18	18
<i>Great Commission challenge</i>	15	15
<i>Pastor/leadership backing</i>	13	13
<i>Missions education needed</i>	10	10
<i>Youth education needed</i>	7	7
<i>Bible teaching needed</i>	5	5
AFAM MISSIONARIES	27	27
<i>Recruiting</i>	20	20
<i>Financial support</i>	7	7
RACIAL ISSUES	5	5
	Total%:100	Responses:100

AFAM Church Category

Of the missionaries surveyed, sixty-eight percent would focus primarily upon the AFAM church to remedy the problem. Forty-eight percent of all responses, and seventy percent within this AFAM church category, specifically mention some form of missions education as the place to begin, excluding Bible teaching in general. One suggested using the excellent "Destiny Movement" AFAM mission video series in as many AFAM churches and Bible schools as possible. Another wrote,

Flood AFAM churches with visits from AFAM missionaries after 1st building relationship with the pastor. Perhaps this could be done by targeting pastors through sponsoring them on short-term mission trips.

Seven others mentioned the need for short-term missions trips. Concerning the above quotation, a short-term missions trip is probably the best way to give an AFAM pastor already in ministry a quick and intensive CC exposure. One went so far as to suggest paying "salaries and benefits" to persons going on such trips, to see whether or not career missions is their destiny. An excellent suggestion is this:

I would put a tremendous emphasis on short term summer programs. Aim at the youth or whole youth groups. So that they can begin to formulate a world Christian perspective at a young age reaching many more young people than recruiters ever could. No one can reach the youth like the youth.

Without elaboration, another suggestion is: "Set up scores of campuses on church grounds for short term training."

Forty-one percent of all survey respondents were motivated to become missionaries through short-term trips, as noted earlier.

Fifteen persons advocated that the first priority is to challenge the AFAM church with the Great Commission. One put it positively: "Help blacks understand that we are missing out on what God is doing around the world and challenge them to get in on the blessing." Racial nuances are scattered among responses to the survey in general. Charlie Speight wrote, "Challenge my people to obey Jesus' call on their life into world mission regardless of the cultural hang-up on all sides!" Another valuable suggestion is from Wright:

Spend some time visiting and challenging bible colleges and seminaries (AFAM and others) and local Pastors and churches to try and pass on a biblical and global view of missions.

Mike Brooks, with Mission Aviation Fellowship, wrote:

I know God has called many AFAM individuals to go to the CC field. Now whether these individuals have listened and obeyed is another issue. I would prompt individuals to step out and obey God's call; it may take years of preparation to reach the CC field.

Thirteen would go directly to the AFAM church leadership, ten of these to the pastor. This is an example:

Work for (training, prayer, etc.) black pastors to be
 1. Committed to doing God's will--not man's--and 2.
 Committed to being missionaries themselves where they
 pastor and to being "missions minded."

Three others mentioned church leadership generally.

Whitlock wrote:

Renew the mind of Christian leadership. Once leadership embraces God's Word as the measure of success and service, the population will heed the high calling of Christ to go into all nations.

The need for missions education is the category of another ten responses. Visionary is one answer: "Start a nation wide campaign in educating AFAM churches about missions and the lack of AFAM presence in CC missions around the world." Seven responses cluster around the need for youth education particularly. Five more are in the category of "Bible teaching" in the local church, four explicitly and one implicitly: "1. AFAM churches will need to be infiltrated with genuine born again believers themselves being expose to missions." If forty percent of AFAM churches are liberal, this is germane.

AFAM Missionaries Category

The next major category given in table 44 is "AFAM MISSIONARIES", and within this are twenty responses pointing to recruiting as the first priority for action. Nine within "recruiting" advocate going where AFAMs are--to schools (two), to seminaries (two) and to colleges (five). "Share a stimulating video/class/seminar with AFAM churches and historically AFAM colleges and universities," wrote Udell.

Another three proposed using CC missionary recruiting teams. This is one idea that a larger mission organization could very effectively pursue with some of their AFAM and Asian missionaries on an extended home assignment:

Send teams of black and white and Asian missionaries to speak and share God's visions. Travelling missions conferences. Young people particularly relate to missionary reports. They develop convictions about missions.

A variation is this: "I would sponsor an educational program which would include CCs presenting the needs and expressing the desire and need to have AFAMs come and serve in their areas." Five others focused upon White missions more actively recruiting, one suggesting using AFAM missionaries.

Financial issues comprised seven responses.

Gardner offered this: "Somehow provide initial financial resources to decrease fears of poverty. Also somehow advertise during the convention (Am. Baptist, etc.) about parachurch ministry."

Racial issues are the last major category of table 44. While this category is small, the suggestions are important: "A. Integrate the white and black American Churches. B. Look for more opportunities to challenge the churches to fellowship together," wrote one. "Help other AFAM's understand that race, nationality, gender does not have to be clutched as grounds for an identity we've already gained thru Christ," wrote another. Burkes gives this compelling insight:

I think the division between white and black churches and its resulting separate visions is a key that perhaps is so big and daunting that we search for more manageable solutions to work on first. But the bottom line is that our sin in this country is effecting God's work in the world. If we don't get it together, He will surely raise up others. But our chance is now.

SQ 40, What Was Overlooked in this Survey?

Sixty-six persons gave a response for this question, and five of these indicated that they could find no omissions. Thus forty-one persons of the total of 102 respondents (forty percent) had nothing to add in response

to SQ 40: "What may have been overlooked as a significant part of the reason for the lack of AFAM CC missionaries?"

Table 45 gives the breakdown of categories for this question.

Table 45. SQ 40. Categories of perceived omissions in questionnaire topics.

Responses	Response %	Response Total
Missions Education	34	25
<i>Great Commission</i>		10
<i>Missions exposure</i>		8
<i>Other</i>		7
Family & Personal Hindrances	19	14
<i>Financial hindrances</i>		4
<i>Other</i>		10
Mission Agencies	18	13
<i>White missions</i>		11
<i>Black missions</i>		1
<i>Other</i>		1
Larger Social Issues	15	11
<i>Racial issues</i>		7
<i>Other</i>		4
AFAM Churches	4	3
Miscellaneous	10	7
	Total%:100	Response:73

Whether or not these matters have been omitted may be judged by the reader as the discussion of the answers proceeds. Questions in the area of family hindrances, apart from the sense of family security, could have been explored, and this is probably a fruitful area for further research.

SQ 40, Missions Education

The Great Commission (Omission?) recurs throughout similar open-ended-question discussions, and only one other individual category is larger (by one response) within this particular survey question. This in fact is probably the strongest biblical grounds for pressing the issue, and is sufficient reason in itself. Four of the answers in this area could be called "Lordship" issues. One wrote, "An unwillingness to positively respond to God's plan and purposes for their lives." Within "Missions exposure" are short-term missions (one), youth mission education (three) and the need for AFAM role models (three). Two others mentioned that the concept of "missionary" is misunderstood. An example is this:

It is portrayed as a ministry for the elderly lady in the church, dressed in white (a woman's ministry) to give out food baskets, attend to the funerals, etc. Not a ministry of evangelism led by men.

Full of insight is this comment by Anthony Johnson:

"Complete cultural disconnect, or extreme lack of relevance of understanding." Again, if a culture perceives itself as trying to survive or to climb out of survival into security, helping others is simply not the issue.

Youth missions education is mentioned by three. Their comments are valuable: "I do feel mission-minded churches begin the teaching and exposure earlier in life." Another noted: "The non-emphasis of our young people to consider a Christian College education, where they can be exposed to missions and various ministries." Naomi Sellers adds this wise observation:

Missions need to be taught early in life and emphasized as a daily menu! One cannot expect to be mission minded having heard of it maybe once a year or only when someone comes around every two or three years!

The need for AFAM missionary role models was stressed by three respondents, such as this comment: "'Role models'--going back into *their own* community churches and also visiting other churches to encourage and recruit and challenge." Another expression is this:

Areas listed in my no. 1 [SQ 1] include lack of role models, emphasis on emotionalism, music, etc. (Before I became active in the BSU [Baptist Student Union], I felt God probably could not use me because I could not sing or play the piano).

Two more mentioned the strategic need for AFAM missionaries.

SQ 40, Family & Personal Hindrances

Four persons indicated an omission in the survey in the area of probing personal financial hindrances.

Williams wrote: "In our quest to 'get ahead' or to at least look like we have, we generally incur considerable financial debt. This inhibits or delays entrance into ministry." Upton added: "Things like divorce and second marriages, debt, family responsibilities, raising grand kids, and single parenthood." Agreeing with Upton is

Edward Carwheel:

Broken or weak marriages (many missions will not consider victims of such) 2. Children conceived out of wedlock prior to conversion disqualifies many 3. Doctrinal inconsistencies

Two mentioned the desire to remain close to home:

"Fear of being too far from home. Discouragement from family (my experience)." Broader in perspective is this response:

Only after World War 2 did AFAMs began to be far more mobile in moving to other regions of our country. We've been known to easily move around from neighborhood to neighborhood, yet, moving away from our extended family is not easy.

One contributed this: "You did a very thorough job, but I think the factor of how a family reacts to wanting to serve is very important, too."

SQ 40, Mission Agencies

Only one respondent mentioned Black mission agencies. Here are some perceived needs:

Black mission agencies are not as organized as their white counterparts. They may lack promotional materials, brochures, etc., to send out and other quality literature.

Again, mission agencies are those *doing something* about the problem. So that their work may be even more effective, and to accurately represent respondents, we turn to White mission agencies. Five persons expressed that White missions should vigorously recruit AFAMs. A useful example is this:

I can't think of anything else at the time except perhaps the lack of cross cultural exposure that whites have to blacks. If they can so easily cross cultures outside the U.S. why don't they use that same experience in the U.S. reaching blacks for missions. Relationship is the bottom line.

Another five concerned perceived racism in White agencies. Most categories have already been covered, but one woman contributed this disturbing comment:

White administrators are threatened by AFAM men. They fear intermarriage in the membership. Whites tend to view Black men in terms of their brawn not their brains. Black women are viewed by white men as sex objects. So who wants to work under those conditions?

One instance of fear of intermarriage within a mission station in Africa was documented in chapter two. Another missionary wrote: "The racism 'on the field' is a real issue in Western countries." One "Other" comment is critical of missions which have a "faith support" policy.

SQ 40, Larger Social Issues

Seven of the eleven contributions in this category concern racial issues. Two of these have to do with whether or not AFAMs would be accepted internationally.

Speight mentioned this omission:

The division of the Body of Christ along racial, denominational, class, political and other lines that de-motivate AFAM toward missions.

Another added this:

Past experiences of AFAM have had enough negative effect that no wonder we are producing generations which may neglect the Great Commission. Ask MK's how they perceive things.

The fault sometimes lies with Blacks, according to this

AFAM missionary:

African Americans, period, seem to have a hard time recognizing the need for love and fellowship across racial and denominational lines. Until we get drawn into his will expressed in John 13:34-35 and John 17:20-23, I think the laborers will continue to be few.

Turning to the AFAM society in general, a sobering perspective is this one:

The American society is on a steady downward spiral, both morally and ethically. The young generation of blacks are leaning more toward passion, lust, and disrespect for authority/parents.

Similar is this comment: "Most AFAM churches are emphasizing home mission. Most are trying to deal with inner city drugs, gangs, etc. Therefore foreign mission is second priority." This is congruent with the survival

theory. Two persons expressed the omission that AFAMs were blessed, compared with other peoples. The "AFAM Churches" category of three responses include two citing the need for Bible teaching,

Good consistent bible teaching in all areas of the Christian life in the AFAM churches. Bible doctrine (theology), Life in and With Christ (Christian growth), Global missions (Home and foreign missions)

Another wrote: "A lack of focusing on the Great Commission. Considering the importance of this kind of ministry as a vital part of the local church." The status of the Black CC missionary will not rise until the priority of the Great Commission does.

Of seven responses in the "Miscellaneous" category, five indicated that nothing had been overlooked from their perspective. One cited the need for prayer. In light of Luke 10:2, this alone may be the quintessential solution to the problem. The "other" in the category took offense at how opinionated the Likert survey statements were. A letter was written to her explaining that strong statements were needed to elicit a strong response, either positive or negative. In fact, questions that did not elicit a strong response (did not discriminate well) were eliminated, as discussed in chapter three.

The Future

Having looked at what is essentially the past, what of the future? How hopeful are the missionaries for the future of AFAM CC ministry?

SQ 13, The Future Trend

The question is, "I think that a proportionately greater percentage of AFAM CC missionaries, compared with the total AFAM population, will enter the field in the future." Twenty-five percent disagreed (only five percent strongly), while forty-one percent agreed (fourteen percent strongly). The actual mean of responses is 3.24 (N=96, s=1.08), somewhat optimistic.

Table 46. SQ 13. A greater percentage of AFAM missionaries in the future?

Age Range	Agree Strongly%	Agree%	Disagree%	Disagree Strongly%	Total Row Responses
20-29	20	20			5
30-39	19	23	27	4	26
40-49	7	36	28		28
50-59	12	38	6	6	16
60+	17	17	25	8	12
Response #-Columns	12	25	19	3	87=N

(Percentages are based upon row total responses.)

With the perspective of years, hope increases with each age group, and disagreement also diminishes, until the 60+ category. A dissenting opinion comes from a younger missionary, Marcus Dean, of Spain, who wrote:

I hear churches preaching the sermons on how we need to take Christ to the world, but they don't share that same excitement when it comes time to putting up the finances to support a missionary. I don't see churches diligently seeking to find and help under-supported missionaries. I see most of the money going into domestic programs and building funds. It hard for me to see things get much better.