This is the summary of research offered to respondents to the survey, sent in May 1999. The full dissertation is available for free download at
http://www.rmni.org/african-american-missions/dissertation-why-so-few-afam-missionaries.html
The complete bound dissertation can be purchased from UMI, Inc., 800.521.3042, catalogue # 9826892. It's also available at the Covenant College library, Lookout Mountain, GA (706.820.1560, ext. 1430).

AFRICAN AMERICAN UNDERREPRESENTION IN INTERCULTURAL MISSIONS: PERCEPTIONS OF BLACK MISSIONARIES AND THE THEORY OF SURVIVAL/SECURITY ©1998

Historical Background

1.   There has never been a significant IC AFAM mission effort numerically, but there have been numerous outstanding individual missionaries..
2.   Racism
   a.   Some evangelical schools and missions have refused admittance to AFAM applicants for various reasons (prejudices of missionaries, colonial government opposition, Blacks found not to be more disease-resistant).
   b.   Racism has had a strong impact upon the low numbers, both directly and indirectly (lower sense of feeling able to achieve).
   c.   SQ30 (Survey Question # 30), perception of US racism above average, m= 3.44 (average response 3.44 out of a possible 5)--discourages the attempt to minister to other ethnic groups. Why not stay and help AFAMs?   BUT perceived racism around the world is *not* clearly a factor (SQ 32)=2.72.

The response to SQ #1--their domains--was anticipated; they place the responsibility upon AFAMs mostly. These open-ended answers may prove the most helpful and informative in this research.

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

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
	Not taught by Whites		3
Missions not understood		38%	43
	Concept misunderstood		22
	World missions misunderstood		16
	Missions as "Us"		5

Other		3%	3

A.   Theory of Survival/Security
1.   Theory of Survival/Security: explains the phenomena
      a.   Giving is low, especially to non-AFAMs
      b.   Avoidance of unfamiliar, strange and intimidating environments
2.   Those who do have a good income often focused on security
3.   SQ 16--a theological focus upon suffering and survival hinders IC missions, 62% agreed, only 16% disagreed. Mean of 3.65. Correlates strongly with other questions.
4.   29% of ALL AFAM missionaries (N=102) have been criticized for serving those not AFAM (SQ 17), and 32% of the 94 who responded to this question. (Unthinkable for Whites to criticize White IC missionaries.)
5.   Takes 12 months longer (median) for AFAMs to raise support than for Whites (SQ 10B). Ted Wright: churches willing to help with projects or special needs, but not so much with monthly support--regular commitment.
6.   A very strong correlation exists between SQ 21 A (have served in a White mission) and SQ 19 (% of support from AFAMs), the percentage of support received from the AFAM community: r=-.43 [correlation coefficient] (N=67, p=.000 [probability of happening by chance is zero]). As participation increases in a White mission organization, the percentage of AFAM support dramatically decreases.

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 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."

B.   AFAM Worldview
1.   SQ 4--Under 50 worldview: "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." 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. Of 106 responses, 38% cited materialism, 28% cited an AFAM inward focus, 8% each for parochialism and an "unspiritual" worldview, and 10% noted no difference in worldview.
2.   Foster--Image of the Limited Good
      SQ 18 states that AFAMs are more comfortable going to the AFAM than to the White community when seeking funds. Fifty-two percent did *not* feel more comfortable going to the Black community than to the White, while only twenty-six percent *did*. The younger AFAM missionary, up to age fifty, feels considerably more comfortable going to the White community for funds.
      (1)   SQ 19. 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.

C.   AFAM Church
1.   There appears to be an intentional, rather than inadvertent, disinterest in non-AFAM missions.
2   GIVING: The AFAM Church has more money than most White churches of similar size, according to a Barna Rearch poll.
      a.   SQ28 While one person mentioned that an AFAM church with funds in hand would be more likely to give, significantly, no one mentioned that the AFAM church did not have money to give. The issue does not center on money, or the lack of money, but upon predisposition and consequent motivation. 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.

b.   Total AFAM church income is substantially higher than for US churches generally, according to Barna Research.

c.   A traditional Chattanooga AFAM church in 1998 gave .5% to classic home missions and 0 to global missions.

d.   SQ 6 (factors which motivate AFAM churches to support CC missions): 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 the 36 responding 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.

e.   Ethnocentricity: The next largest sub-category in SQ 6 is that of racial affinity--the missionary serves those who are Black (nine responses) or is AFAM (six responses), or serves AFAMs (four).

f.   SQ 28: 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 (particularly one experiencing disaster).

g.   "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." Prince Parker

3. SQ 38 ("An emphasis in the AFAM church upon God's provision conveys the idea that God is our Servant. . .") This question correlates strongly with 4 other questions describing the AFAM church, (materialism-SQ 31, spiritual coldness-SQ 39, theology of survival-SQ 16, neglect of global mission doctrine-SQ 37), all of which like spokes in a wheel, with the local church at the hub. The church is at the center, and the pastor at the center of that--a kind of priestly and religious system in existence for the benefit of itself. * The church has become her own idol, insulating its members from obedience to God's will. Even God exists to provide for Her!

4. SQ 24 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).

5. SQ 37 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.

6. SQ 31 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).

D. AFAM Denominational missions

    Giving of major AFAM denominations for IC missions is extremely low

a.   Giving in major denominations has declined drastically in several instances, adjusted for Inflation

b.   As age increases, so does the approval rating for major AFAM denominational mission agencies, but overall, sixty-three percent of AFAM respondents disagree strongly (thirty-four) or disagree (twenty-nine) that AFAM denominational mission agencies do a good job.

c.   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.

E.   White denominational missions

1. 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. In fact, the percentages of satisfaction increases in direct proportion to age increase in almost every age range.

2. *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).   The correlation between age and SQ 29 is a rock-solid=.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. This bodes well for White missions. 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. With increasing age, all three questions dealing with possible racism in White missions show that mistrust increases with age (SQ 15, 29, 33).

F.   AFAM Pastors

1.   AFAM pastors have a smaller salary than White counterparts

2.   SQ 8B. p. 191The Pastor influenced only 11% of missionaries. Given the central importance of the AFAM pastor in the church, this is an anomaly, but given the intentional focus of the AFAM church inward, and the power of the Black pastor, this supports the survival/security theory. Of all the 102 missionaries, only 6% were motivated by their pastor.   Only 5% of the 102 were motivated by the local church or a church member. The church, then, can only be considered a dis-incentive to global missions, in distinction to being even of no influence. "Therefore, a strategy to awaken the AFAM church must focus upon an awakening of the pastors" (136). Here is where ACMC can come into play, since this must involve the local pastor.

3.   SQ 8-B Pastors motivated only 6% of the total missionaries--a disincentive generally.

4.   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. (SQ 28) 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)

5.   SQ 6, Turning to the AFAM church, the largest sub-category (reasons why AFAM churches give) is that of having supportive leadership, particularly that of the pastor (twenty responses), or 11% of responses. The pastor does not figure largely here.

G.   Older AFAM Missionaries

1.   The older the IC missionary, the more likely he will be serving in the AFAM community (SQ 3); conversely, the younger the AFAM IC missionary, the more likely that the ministry will be among non-AFAMs (SQ 3).

2.   SQ41, in general, the older the missionary, the more secure has been the family of origin. Consequently, younger recruits may have a weaker sense of self-efficacy than 30 years ago. (SQ 41, Table 6). The breakdown of the family may impact the sense of self-efficacy of potential recruits.

3.   Age differences--the oldest have distinctly different perspectives: SQ 15, 21B, 25, 26, 27, 30, 35, 38, and 41. Risk perception is not as pronounced among the 60+ group, 67% agree, 33% disagree. Theirs is a view in retrospect.

4.   60+ age group: fewest served in White missions, but MOST comfortable in them; least value to risk deterrant, most secure family-of-origin; best perception of AFAM missions (most in them); least affected by expository preaching, most agreement of hindrance of language requirement, but least affected by ed. Requirement generally

5.   The older the missionary, the more distrust of White mission groups, yet they claim to be quite comfortable within them

6.   The older the missionary, the more they affirmed that Blacks take longer to raise support than White missionaries (SQ 10A).

7.   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).

H.   AFAM Missionary
1.   Whether or not the missionary had been exposed to Biblical exposition is related to nothing else in the survey. Astounding for it lack of explanatory power (SQ 35)
2.   The more secure the family of origin, the more likely is the missionary to be paid for missionary work. Perhaps they feel that they can command a salary (SQ 41).
3.   Very strong correlation between security of the home and the level of education attained (SQ-L).
4.   89% of 99 respondents indicated having either a college or grad school education, so recruiters would best focus on the college level for recruiting (SQ-L). None in the population up through the 39 age level had only a Bible school background.
5.   Risk perception is an extremely daunting obstacle to CC missions, according to these missionaries. (p. 140). Survival is taken with extreme seriousness.SQ 36 Mean of 3.98! 78% agreement (42% strongly) vs. 13% disagree (8% strongly) Luke 10:3--sheep among wolves
6.   Correlation of .47 p=.000 between SQ 22 &23. One's predisposition to expect risk is rewarded! The higher the perception of risk, the better the perception of Black agencies doing a good job--probably in providing a secure environment.
7.   The perception of AFAM general risk perception is very high, and a backward glance showed it to be even higher (SQ 36). THIS IS A WATERSHED ISSUE. Very few responses in the middle, lopsided agreement. Mean of 3.98 agreement. Give adequate weight to this. SQ 22A, perception of risk beforehand increases with age, until the 60+ level. Maturing judgment is probably the main factor. Youth is challenged by risk. But still the mean is below 2.5, so these missionaries are risk-takers. How do you identify risk-takers? Risks were just slightly higher than anticipated, but still just below 2.5. The only group to seriously underestimate the risk was the 30-39 age range. SQ22B
8.
9.   Africa is the preferred destination of missionaries, SQ 8-A.
10. Risk perception by missionaries themselves is less than 2.5, but after service was slightly greater (2.7), due to the 30-39 age range. Missionaries in the 20-29 category were very realistic (SQ 22A & B).
11. Sixty of 70 answering SQ 10A, if Blacks took longer to raise support than Whites, answering "yes," or 86%. The percentage increased with age (1st two categories identical).
12. 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. Theodore Wright said that it has taken 18 years and still monthly support is not consistent. Limited needs--special needs or projects receive support, but not consistent commitment. Supports theory of survival.

I.   RECRUITMENT IDEAS
1.   Recruitment of AFAMs needs to be approached as any other ministry to a different ethnic group
2.   Recruiters would be wise to consider both the level of security in the family-of-origin and GPA in selection of recruits (SQ-L). The average GPA was 3.19 (GPA 42).
3.   Thoroughly evangelical group, 100 affirm that Christ is the only way to salvation.
4.   60% of the missionaries received a "call" to ministry while their pastor preached expository messages, but this decreased with age, indicating that older missionaries probably did not sit under expository messages as much as did younger ones (SQ 35, Table 7). However, not one single significant correlation exists between having a pastor who preached expositorily and another Likert-style closed-ended question
5.   41% of all respondents said that a ST trip motivated them to go into missions, and 83% of those who were 20-29!
6.   Role models are extremely important, especially among the 20-29 age range (SQ 8b-1, Table 9). ALL of the 6 in the 20-29 age range, and 75% of the 16 in the 30-39 age range, and 50% of the 14 in the 40-49 age range indicated that a person was the motivation for CC missions.   Personal relationships seem to be increasingly important as age decreases (p. 186)
7.   SQ 8B indicates that EITHER a missionary OR a "significant other" (teacher, church member or friend) will motivate an AFAM into missions.   Missionaries motivated 46% of the 56 who responded to this question

(N=56), and significant others motivated 50%. Others need not apply. The trust factor is extremely important, apparently, but a stranger who is a CC missionary has the greatest single impact.

8. 24% (N=24) of the total and 57% of those responding to the question, indicated that a call of God was the reason for their going into missions. Here is a role for any Christian to play, Luke 10--praying for the Lord of the harvest to thrust out laborers into the harvest field. (p. 137). God is calling, but either He is calling an infinitesimally small number of AFAMs, or there are many who are disobedient or are actively discouraged. I believe the last is the case--God IS calling and the AFAM church is discouraging. This is the one outstanding category (N=24), after a short-term trip (N=40) or motivation by an individual (N=39) (p. 137). The single best motivator is a short term trip. Needs of others will be irrefutably seen.

9. SQ 8-A over half of those who answered said that a ST trip motivated them into missions. The younger the person, the more likely they were to be motivated by a trip. The 40-49 age range group was strongly motivated by a trip, and is an excellent target population, according to this research. But this age range is least influenced by a person SQ 8-B.

10. Virtually half of those influenced by a person--were influenced by a missionary (SQ 8B-2). Great importance of using them for recruitment. The most influential person to use.

11. Those not motivated either by a missionary or mission trip most often sensed a call from God (SQ 8-C)

12. Questions SQ 14, 16, 17, 34, 38, taken together, are a good indication of a mission candidates ethnocentricity, as a basis for discussion after an interview protocol. God as servant (SQ 38) positively and significantly correlated to SQ 34, ethnocentricity, and to the perception of the AFAM church neglecting teaching global mission.

13. 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 --54% of ALL missionaries--(twenty-six percent strongly), and only fifteen percent in disagreement (five percent strongly--mean=3.64, N=96, s=1.12). SQ 34

14. SQ34 While recognizing the preeminent place of the Lord of the harvest (Luke 10:2, NIV), this tendency (to go to Westernized peoples) might nevertheless inform recruitment efforts by offering opportunities in countries such as those in Africa and South America.

15. SQ 33. 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).

16. SQ 15. 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). 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. 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.

Table 36. 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

Table 37. SQ 5 B. General recruitment--mission education sub-category.

Education 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

Table 38. 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

17. 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.

Table 39. 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

Table 40. SQ 11 B. Sub-categories of White identification 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

There are some excellent comments for recruiters follow table 40 and that section.

18.

Table 41. 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

18. Comments of an AFAM missionary: 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.
19. 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.

Table 42. SQ 9. What AFAM missionaries would do first to remedy under-representation.

Response	Response %	Response Total
AFAM CHURCH	68	68
Exposure to missions	*18*	*18*

Great Commission challenge	*15*	*15*
Pastor/leadership backing	*13*	*13*
Missions education needed	*10*	*10*
Youth education needed	*7*	*7*
Bible teaching needed	*5*	*5*
AFAM MISSIONARIES	27	27
Recruiting	*20*	*20*
Financial support	*7*	*7*
RACIAL ISSUES	5	5
	Total%:100	Responses:100

20. SQ9 Table 42. What missionaries would do first to remedy the problem. 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.
21. Recruitment issues, p 247 onward, would be very good almost as is for AFAM missionaries, reps.