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AN ANALYSIS OF THE INFLUENCE OF M-FUGE
PARTICIPATION ON VOLUNTEERISM AND
CAREER LEADERSHIP IN SERVICE

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

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

by
James Philip Alsup II
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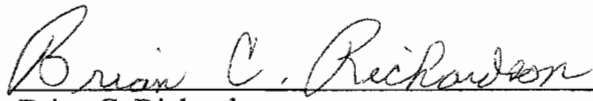
**AN ANALYSIS OF THE INFLUENCE OF M-FUGE
PARTICIPATION ON VOLUNTEERISM AND
CAREER LEADERSHIP IN SERVICE**

James Philip Alsup II

Read and Approved by:



Gary J. Bredfeldt (Chairperson)



Brian C. Richardson

Date 5/13/05

THESES Ed.D. .AL78a
0199701913436



To my parents,
Philip and Janie,
who always supported my education,
and to
Vicki,
my support, my wife,
my friend

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LIST OF ABBREVIATIONS

PCY Painting, Construction, and Yardwork Ministry Track

SBC Southern Baptist Convention

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PREFACE

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Lastly, to my children, Siena, Paris, and Zachary: you'll never remember the days when Dad was in school, yet I hope God also places in each of you a deep love for learning. I can't wait to see how God will use each of you.

Of course, none of this would be possible without the grace, mercy, and wisdom God provides. I am blessed beyond all measure by our Father who loves us.

James Philip Alsup II

Murfreesboro, Tennessee

March 2005

CHAPTER 1

RESEARCH CONCERN

Jesus calls his followers to “Go out into the world” (Matthew 28:19-20) and seek to meet the needs of their communities by presenting the Gospel to those who need to hear it. If those who seek to follow Him, and by extension churches they attend, are going to make a difference in the world around them they must be willing to leave the confines of the church walls and seek to meet the needs which exist in their communities. It is through the vehicle of helping to meet the immediate needs of people that a follower of Christ may best earn the chance to share the Gospel as Jesus commanded. Most every community will have a number of significant needs that individuals may help to meet. One may be drawn to crisis centers, shelters, or senior citizen centers. Others may wish to meet needs that exist among the children of their community. Still others may wish to put skills they may possess to work in helping to provide housing for those who could not otherwise afford it. All of these avenues of ministry are legitimate needs, and participation in action toward meeting them is honoring to the name and work of Christ. In fact, there are those that will argue a church cannot achieve the maximum level of its potential unless the members of said church are actively involved in meeting needs within their community.

Robert Lewis, in his work *The Church of Irresistible Influence*, challenges readers to imagine a church which the community is genuinely thankful to have in their

city. A church where the city leaders value the participation of the church in meeting needs. A church where the members actively share their resources and talents in ways that meaningfully change the lives of those in need within their community. Lewis challenges readers to see their church as an agent of change in the community. His rationale for this involvement centers on one outcome: the credibility this activity would give the church as they share their beliefs regarding the teachings of Christ. Lewis firmly asserts that a church cannot impact the community without becoming involved in meeting the needs that exist within it. He relates that Jesus, like a modern-day bridge-builder, imagined a bridge of spiritual influence that could span the skepticism, indifference, and hostility of the world which surrounds it. Lewis posits “the church must rediscover its essential role and craft as a bridge builder” (Lewis 2001, 28).

The Church’s Challenge

The challenge for many church leaders today continues to be helping their congregations to become more focused upon the needs in their community and less focused upon their own. Charles Matthews has written that the church deserves “the greatest efforts to restore it as the voice most likely to be successful in influencing society and culture” (Matthews 2002, 554). It seems most often, however, that the church is not achieving this place of influence in society. Bill Hull shares in his book *Can We Save the Evangelical Church?* his belief that “the average evangelical church in North America exists for itself.” Hull goes on to write, “Churches are preoccupied with themselves, their routines, facilities, and filling their buildings for performances (Hull 1993, 7). One of the ways to begin to develop this influence is for church leaders to build a strategy around influencing their cities by volunteerism through community

service and mission action involvement among their congregation. Tim Kellar proclaims “The future is not about methods or movements. It’s about people” (Kellar 1999, 24). One longtime youth minister, Don McClune, even goes so far as to say volunteerism helps keep him from burning out professionally (Urbanski 2000, 35). Ultimately, making a positive difference on the part of Christians through service to others requires three basic tenets. According to Bo Boshers Christians in service should never forget the life-change Jesus has created for them, a deep gratitude for the sacrifice of Jesus, and the ability to make use of one’s times, talents, and resources in the service of others. They, too, may then experience life-change (Boshers 1997, 94). Eric Bryant challenges the church by relating that youth today are “easily bored with our to-do lists and more bored with our not-to-do list. They’re hungry for someone to call them into a life that is on mission” (Bryant 2002, 58). This life “on mission” must include the mission of meeting the needs of those who may not be able to help themselves. As the people of the church begin to become prayerfully involved in the needs of their community, it is reasonable to believe that the Holy Spirit will soften their hearts for the people of their community and their world. This will lead to invaluable opportunities to be about the work of the Great Commission.

Volunteerism and the Great Commission

The work of the Great Commission will be met by two groups of people: those who lead and those who follow. This statement certainly does not imply these two groups are wholly separate. At times one often has the opportunity to lead others while at other times it is more appropriate to follow. Whichever category applies, Christians have an obligation to be about the task of serving others. Volunteerism of one’s time,

resources, and skills is one avenue of service available to all who are willing to give. A person who is willing and able to give a commodity as valuable as one's time, without concern regarding proper remuneration, represents a wonderful way to help make a difference in the life of another person. This unselfish, "dying to self" type of activity is most certainly what Jesus has in mind when He said:

Then they also will answer, "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?" Then he will answer them, "Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me." And these will go away into eternal punishment, but the righteous into eternal life. (Matthew 25:44-46; all Scripture quotations are taken from the Revised Standard Version)

Ultimately, according to *Merriam-Webster Dictionary*, volunteerism boils down to "the act or practice of doing volunteer work in community service." In the area of ministry to others this encompasses everything from visiting the sick and/or elderly, to visiting those in prison, to helping to make sure food, lodging, and suitable clothes are available for those in need on a cold night. Working with at-risk children and youth, battered and abused women, or pitching in to aid in making repairs to homes of those who either are in need or cannot afford it are also examples of faith in action types of activities. In a broader scope, volunteering to help missionaries in their work either locally or internationally also is one of the avenues to which one may dedicate themselves toward fulfilling the Great Commission challenge of Jesus Christ.

Servant, Leader, and Servant Leader

Robert Greenleaf was an early advocate of a leadership theory he dubbed "servant leadership." This model, to be discussed more fully in chapter 2, sought to establish a leadership model that is conscious of the followers. In biblical terms, it represents a Christ-like manner in which a person may lead. If a person seeks to "serve

first, then lead” as Greenleaf has opined (Greenleaf 1970, 4), then this philosophy goes hand-in-hand with the teachings of Christ as He proclaimed “love others, as you would yourself” (Matthew 22:37-40). If a person is seeking to serve first, it is logical to assume he or she will achieve degrees of influence with those whom he or she has contact. This influence will allow one, at times, to lead. This may be in a vocational sense or in a spiritual sense. At any point where influence gained through serving others allows for the volunteer to take initiative and help bring a person toward solutions is a broad exercise in a type of leadership. Not every servant becomes the leader of an organization or a group. Leadership, however, is not the forte of those at the top of the corporate food chain alone. If leadership is indeed influence, then those who work diligently and with authenticity will achieve measures of it. Bill Thrall, Bruce McNicol, and Ken McElrath in *The Ascent of a Leader* hold to the view, “Our character, and therefore our influence, flows from our choices of whom, what, when, and where we believe” (Thrall, McNicol, and McElrath 1999, 63). If this is true, then it can be argued that those who practice authenticity have the opportunity to exercise some form of leadership, regardless of their position or title. According to James M. Kouzes and Barry Z. Posner in *The Leadership Challenge*, it is highly unlikely that anyone can convince others to share in something they believe to be important without authenticity (Kouzes and Posner 1995, 139). Within the context of these arguments it is reasonable to assume a believer who exhibits characteristics of authenticity has the opportunity to be viewed as a leader in such areas as vocation, civic, or religious duties and practices. This opportunity will provide the person with an opportunity to provide positive influences for the beliefs they endorse through the relationships developed in the course of their vocational or volunteer duties.

Summary

Most every person has the chance to consciously choose to make a positive difference in the world. If the love and sacrifice of Jesus Christ is truly a motivating force for believers, then they should be further motivated to help achieve that positive difference. One of the ways this may be done is through the influence of the local church in the community. One other way is through the giving of one's time, and possibly one's career, to become a missionary. If these are generally accepted ways for Christians to promote a positive influence, then what experiences can be placed in front of people that could serve to spur one's desire to give of oneself through volunteerism, a career in community service, or a career in missions? One of the methods employed by many churches is sponsoring the youth and their adult chaperones' (sponsors') attendance at a Christian workcamp. These types of camps offer churches the chance to spend a week in labor and service to others. One of these options available is a workcamp known as M-Fuge. M-Fuge is a workcamp event for youth sponsored by LifeWay Christian Resources of the Southern Baptist Convention. M-Fuge was founded in 1995 with 2050 participants and by the summer of 2004 over 23,000 participants were spread around events held in locations across the United States and the world. While attending an M-Fuge event, participants choose from a variety of ministry tracks and spend approximately one week giving of their time and energy to the needs particular to their choice. If exposure to these needs promotes an increased awareness of the need for volunteerism in their home communities and/or an increased desire to search out careers in community service or in missions, then Christian workcamps may play a very integral

part in a church's youth ministry strategy. This is an important gap in knowledge which may be researched, investigated, and interpreted.

Research Purpose Statement

It may be posited that it is a collective belief that experiences which are held specifically for the expressed purpose of spiritual examination will reap results whereby some participants may enhance their relationships with God. If this were not so, then church sponsored types of experience such as revivals, spiritual retreats, or youth camps would not have been staples of most churches' schedules throughout the years. The experience of attending a Christian workcamp would also fall into this realm of expectation on the part of the adults or churches sponsoring the attendance of their youth. It is assumed by many that participation in this event will not only bring about a stronger spiritual focus on the behalf of the participant, but will also make them more aware of the need to be a servant both to the community and to the world at large. Inherent to this awareness it would also be furthered assumed by many that there will be either an increased level of interest in being a servant to their community or in mission work participation. This research sought to establish what, if any, effect attending an M-Fuge workcamp had on the participant's level of desire for contributing future service in the form of volunteerism or as a career in community or mission service.

Delimitations of Proposed Research

As is true with any research endeavor, the scope of the research possibilities is broad and vast. Certain delimitations were placed upon this research which narrowed the focus of the data to be interpreted. The data gathered and ultimately interpreted did

not seek to answer research questions, although genuine, that may spring from the following areas of potential research.

This study did not intend to measure the overall effectiveness of the camp experience. Although M-Fuge events are evaluated by both the youth and the adults who attend, the perceived effectiveness of the various camp elements such as worship services, fellowship activities, food services, and the quality of the housing were not factors to be considered in this research. The researcher did not absolutely rule out that any of these could potentially play a role in an increase or decrease in desire to serve in the community or in missions, but the influence of these areas were considered secondary to the influence of the ministry track experience upon the individual.

The question of how much does this population group possess in the way of leadership competencies that they might theoretically someday utilize is a legitimate area of research. This study, however, did not seek to isolate or measure leadership competencies of the research population. Although the level of interest of the individuals were measured in regard to contributing their time or seeking a career in community service or missions, their leadership competencies were not be measured. While it was assumed that if one chose to pursue a career in community service or missions, they would eventually incorporate and use leadership skills in this endeavor, the skills they may or may not possess at the time of the survey were not be measured.

This study does not suggest that any desire indicated on behalf of participants will achieve fruition. It is not to be assumed, nor is it implied, that any of the participants will follow through with any desires stated in the results of the research. This research sought only to measure the potential influence the camp experience had

upon the individual over the course of the event itself. It did not seek to lead one to presume that any actions necessarily were to be taken upon the participants' arrival home.

The research data interpreted does not represent any longitudinal aspects of the event's influence in regard to how the participants follow-up the experience. This study did not seek to measure post-event action on behalf of the participant in community or mission service other than determining if they were a prior workcamp participant. The only measurable longitudinal factor examined was if the participant had attended camp in prior years. The prior camp experience (and the time the participant spent in ministry track) was considered a factor in their consideration to return to the event. This presumed that the prior experience had motivated the participant to return to camp in order to contribute time in service to communities or in missions.

This study did not seek to measure response to nor itemize every variety of community or mission service options. The variety of service as a volunteer or as a professional one might contribute in service to communities or in missions were too numerous for all to be fully considered. The research, therefore, did not seek to consider every possibility of service. The research sought to measure the types of service that a typical M-Fuge workcamp experience would provide (the same general types of ministries are offered at all M-Fuge camps). The survey instrument generalized types of volunteer and mission service opportunities available to participants after their camp experience had ended and sought responses regarding an increase or decrease in interest levels regarding such opportunities.

This study did not compare and contrast with results from non-Christian workcamps. There are many types of workcamps available by which an individual may

provide service to communities both within and without the borders of the United States. The data gathered and interpreted reflected the influence of the M-Fuge experience alone. This study did not seek to compare the M-Fuge experience to any other type of available workcamp experience.

Lastly, this study did not seek to measure what, if any, impact community service or mission's experience may have had on the individual camp staff leader. The camp staff leader was a paid employee and worked for a term of about ten weeks over the course of the summer. Some of the leaders who took students into the community for their service may have had a background in local community service or international missions. The biases the camp staff may or may not have in these areas were not tested or measured.

Research Questions

The following research questions defined this study:

1. Do first-time participants exhibit an increased interest in their level of servant volunteer involvement in community service or mission service upon their return home?
2. Do prior participants exhibit an increased interest in their level of servant volunteer involvement in community service or mission service than first-time participants?
3. Do participants indicate an increased interest level in volunteer, short-term, or career missions as a result of the workcamp experience?
4. Do participants indicate an increased interest level in community service or mission service involvement as a career as a result of their workcamp experience?
5. What do the demographics reveal about the participants' desires to contribute servant volunteerism or future career leadership in community service or mission service?

Terminology

For the purpose of this study the following definitions are provided:

Camp. This term does not reflect a traditional understanding of the word in regard to mental images of tents or a rugged and/or rural setting. The term camp is used as a word descriptive to the event itself. It is a very generic term that may reflect either the week long event or the entire concept of the event. For example, a youth may say “we are going to camp this week” and be communicating the event they are going to be attending over the next few days. In addition, a person could respond to the question “What type of camp are you going to attend this summer” and address the genre of event into which M-Fuge falls (a non-residential workcamp).

Camper. This term is used by the LifeWay Student Events Department to designate the camp event participant who is in a grade range of entering the seventh grade to recently completing the twelfth grade. This is the majority population in attendance, and the majority of the camp programming is planned around the needs and interests of this age group.

Children’s ministry track. This is the ministry track choice for M-Fuge participants to take part in activities that may involve, but is not limited to, such ministry as with apartment complexes, assisting in new church starts, conducting children’s activities in a low income area or a new neighborhood, or with small churches to provide such things as Vacation Bible Schools, Backyard Bible Clubs, etc. Participants in this track will spend approximately 20 hours in this activity over the course of the event.

Creative ministry track. This is the ministry track choice for M-Fuge participants to take part in activities that may involve, but is not limited to, such ministry

as performing dramas, song, puppetry, and other such forms of drama in nursing homes and for children in low income areas. Participants in this track will spend approximately 20 hours in this activity over the course of the event.

Games and recreation ministry track. This is the ministry track choice for M-Fuge participants to take part in activities that may involve, but is not limited to, such ministry as working with community centers, Boys Clubs /Girls Clubs, or similar such organizations in low income areas. Youth provide a recreation program for the children who are attending the activities of the sponsoring organization. Participants in this track will spend approximately 20 hours in this activity over the course of the event.

LifeWay Christian Resources of the Southern Baptist Convention. LifeWay Christian Resources is the publishing arm of the Southern Baptist Convention and supplies curriculum for many churches within this organization. LifeWay Christian Resources also sponsors events targeted for a variety of age ranges or genders (children, youth, college, single adult, married adults, senior adults, women, men) that often undergird materials published by the organization.

M-Fuge. A workcamp event sponsored by LifeWay Christian Resources of the Southern Baptist Convention. M-Fuge is a camp designed for youth entering grade seven through those who have just completed grade twelve. This group will generally make up to approximately 80% of the population at a given M-Fuge event. Bible studies for college students and other adults who attend the event as chaperones, or sponsors, are also provided. During an M-Fuge event a participant has the chance to choose a ministry track of their preference in which to participate. Over the course of the event the participant will spend approximately 25 hours in either preparation for or participation in

this ministry track. In addition, over the course of the week, the participant will take part in a provided Bible study, nightly worship services, programmed fellowship events, and various recreational pursuits.

Ministry tracks. This term is used to describe the type of service in which a participant chooses to volunteer. The five ministry tracks most often offered at an M-Fuge event are creative ministry, children's ministry, social ministry, games and recreation ministry, and painting, construction, and yardwork ministry. It should be noted that at the M-Fuge event held at Belmont University participants also had the option of a peer ministry track.

Ministry track leader. This is the title used to designate camp staff charged with the responsibility of leading a ministry track. Their duties include teaching an hour of daily Bible study, leading preparation and training for those participating in the track they are leading, training participants in how to share their faith, and coordinating the logistics involved in transporting the campers and the needed supplies to the ministry site. Each ministry track leader will be responsible to lead a group of approximately 18 to 25 in this ministry track experience. The group they lead will be made up of youth in a grade range of entering the seventh grade to recently completing the twelfth grade, college or university students (or those in an age range generally associated with college or university attendance), and several adult sponsors. It should be noted the ministry track leader teaches a Bible study only for the youth. College or university students and other adults attend a Bible study designed particularly for their age group.

Non-residential camp. This is the language camping professionals use to designate the type of facility that will be utilized. A non-residential camp is a location

such as a university or a hotel utilized but not owned by the sponsoring agency or is not a facility solely dedicated to the purpose of hosting camp events. The opposite of this term would be a residential camp. This is a facility dedicated in its focal purpose to hosting events that fall under the traditional use of the term “camp.” Generally, but not without exception, these types of facilities are more rustic in their nature than a non-residential camp facility and are predominately made up of cabin-style lodging. This type of facility is also generally owned and operated by a person or a group who are dedicated to the purposes traditionally associated with camping events.

PCY ministry track. This is the ministry track choice for M-Fuge participants to take part in activities that may involve, but is not limited to, such ministry as painting, light construction and repair, or yardwork. These ministries would be provided for people who are in need of these services but cannot afford them. Participants in this track will spend approximately 20 hours in this activity over the course of the event.

Social ministry track. This is the ministry track choice for M-Fuge participants to take part in activities that may involve, but is not limited to, such ministry as working in a food kitchen, a homeless shelter, a clothes closet, or in a nursing home. Participants in this track will spend approximately 20 hours in this activity over the course of the event.

Southern Baptist Convention. Organized in 1845 in Augusta, Georgia, the Southern Baptist Convention (SBC) has grown to over 16 million members in over 42,000 churches across the United States. Southern Baptists sponsor approximately 10,000 missionaries in 153 nations around the world. The SBC encompasses approximately 1,200 local associations and 41 state conventions.

Sponsors. This term is used to describe adults, both volunteer and paid professionals, who attend M-Fuge with the youth of their church. These adults are generally going to be members of the church who is sending their youth to M-Fuge and are responsible for helping to supervise and discipline youth from their church. M-Fuge requires sponsors to be 21 years of age or older and the church must provide one sponsor of the same gender to every five girl or boy participants.

Student Events Department. The department at LifeWay Christian Resources charged with the responsibility of producing events for those in the grade range of completing the third grade to recently completing the twelfth grade. Approximately 30 professionals are employed in this area and aid in the production of camp events of several types including, but not limited to, sports camps, discipleship camps, workcamps, and recreational camps. In addition to summer camp events, this department also produces several weekend events for children and youth which occur over the school terms.

Staff. This term is used to describe the paid summer employees in charge of producing the weekly camp events. Staffs are generally, but not solely, made up of undergraduate or graduate students employed by LifeWay Christian Resources for the summer months. M-Fuge requires all the staff members to be at least 21 years of age by the school calendar year in which they work. In addition, the staff employees are required to undergo first aid training before reporting for summer duties. Each staff has a pre-camp training period of approximately eleven days. Certain leadership or skill positions may also require attendance at other training events held in the months prior to the summer event.

Workcamp. This is a genre within the camp event world. There are numerous types of camps. Camp (and their subsequent events) may fall into areas such as skill development, outdoor education, or group-building. A workcamp is generally regarded as a camp experience dedicated to the purpose of the participants' providing some sort of service to the community. These may be Christian or non-Christian in their purposes and intents.

Youth. This is the majority population group attending an M-Fuge camp event during a given week. This demographic group consists of those in the grade range of entering the seventh grade to recently completing the twelfth grade. Another term sometimes used to reflect this age group among professionals dedicated to serving them is "student." For example, student ministry may be the term some professionals within this type of work would use to describe their profession. Since the population group at the M-Fuge event also included college students, and data gathered from them was also examined, the term "youth" was used to make a distinction between those in a grade range of entering the seventh grade to recently completing the twelfth grade and those who were attending college.

Procedural Overview

The researcher measured interest levels in participants attending an M-Fuge workcamp event. These interest levels were measured by a Likert response scale survey instrument. The survey instrument also included some demographic questions relating to age, grade completed, prior (if any) participation in M-Fuge events, and choice of ministry track.

The instrument was distributed at selected M-Fuge and M-Fuge International events. The instrument was completed by participants at the beginning and at the end of their M-Fuge experience. Upon completion the surveys were returned to the researcher. The results were analyzed to measure and determine initial interest levels in community or ministry service and any possible change among them due to the M-Fuge experience. Pre-test and post-test mean scores were used to calculate t Stat scores in regard to the groups detailed among the research questions. The data was collected and tested against the Null Hypothesis that no effect would be had upon the participants. If the t Stat scores merit high enough, the Null Hypothesis was rejected and influence among the participants was demonstrated. The findings were used to provide answers to the research questions and further explore the research purpose of this study.

Research Assumptions

The following research assumptions are present in this study:

1. It is the responsibility of Christians (and by proxy, their churches) to minister to the needs of their community and the world in order to be about the work of fulfilling the Great Commission.
2. A Christian may be a part of working to fulfill the Great Commission by willing to serve others in meeting needs through volunteerism within one's local community or by teaming with mission organizations to aid in meeting needs in other communities throughout the world.
3. A Christian who chooses a career in service to others within their community or a career in missions will, through their on-going professional duties, at times direct and provide influence upon those with whom they lead, coordinate, or work alongside as contemporaries.

CHAPTER 2

PRECEDENT LITERATURE

The literature review will provide a background on areas pertinent to the research at hand. Research resources in the form of books, internet sources, journals, and dissertations will serve to provide background knowledge in the fields of volunteerism and leadership. Additionally, theological and educational presuppositions which serve as foundational aspects of the area of study will demonstrate the influence they have upon the research to be conducted. Their influence upon the answers given in the surveys makes the statement of them important to this research project.

As with most any human dynamic, there are many theological and biblical influences at work in the practice of volunteerism. Resources ultimately relating to the concepts of the need for Christians to involve themselves in humble service to their fellow man should be explored as well the educational process that are involved in service to others. The concepts of servant leadership are also important to the research to be conducted as are the broader principles of leadership. The literature review of this chapter will encompass both secular and Christian resources in order to establish a base of precedent literature pertinent to the research to be conducted.

Volunteerism and Leadership

Volunteerism and leadership are two areas of research which provide a wealth of resources. Biblically, the concepts of service to others as a reflection of what God has

done for mankind is a sound practice which is endorsed and encouraged by Scripture. In the secular world, volunteerism is a concept whose value has captured the attention of major corporations, churches, and even the United States government. Ideas and theories regarding the art and practice of leadership would also be considered to be voluminous and accessible. This research will be examining a possible link between volunteerism and an increased desire to serve among those who have participated in a workcamp. The possible increase in a desire to serve could also include future possibilities for influence and leadership in community service or upon the mission field. Literature relevant to these subjects and the research at hand will be presented in order to aid in the formation and shaping of concepts important to such research.

Theological Presuppositions on Volunteerism

If the world were a perfect place one might argue that social, physical, and spiritual needs would not exist. The world is not in such a condition, therefore, there are many people in need of food, shelter, tutoring, medical help, social contact, or answers to spiritual questions. According to the wisdom of Jesus, Christians should be among the first to seek out and address the needs of the world. When asked what he believed to be the most important commandment, Jesus was quick to answer:

And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets." (Matthew 22:37-40)

Christ first stated that those who follow God should love Him with every aspect of their being. It may be inferred that an aspect of loving God would be showing respect to those created in His image by helping to meet their needs. Clearly the statement involves having nothing in one's life that competes for an affection and dedication to

God. A follower of God should be ready and able to give up, do, or suffer anything simply in order to please God (Clarke 1976, 188). If the inference is not clear, then the follow-up statement by Christ succinctly addresses meeting the needs of others. Christ plainly states to all the they should seek to love their neighbors as they do themselves. The clear implication of this statement is a follower of God should have the same readiness to care or suffer for their neighbor as one would for oneself (Jamieson, Fausset, and Brown 1871, 189). If this practice is carried out by Christians, then the churches should be mobilized to be agents of ministry and change in needy communities. What might the implications of such a church be? In *The Church of Irresistible Influence*, Pastor Robert Lewis posits these seven possibilities. He asks his readers can they imagine a community that is genuinely thankful for their church? Can they imagine city leaders who value the church's friendship and participation? Can they imagine the neighborhoods surrounding the church speaking of how good it is to have their church in this neighborhood? Can they imagine a large number of their church members actively engaged in using their talents and abilities to meet needs? Can they imagine the community actually changing due to the influence of their church? Can they imagine the city as a whole praising God for their church? Lastly, can they imagine the spiritual harvest that would follow if the preceding situations were true? (Lewis 2001, 13-14).

The challenge of the enactment and the daily practice of loving God and others as ourselves as put forth by Jesus would not only help to alleviate the suffering of many of those in need in communities around the United States but it would also put into motion the dynamics of the questions framed by Lewis.

The issues of justice and mercy play a foundational role in service to others. The Old Testament challenges followers of God to be willing to act on behalf of those who have no voice. Isaiah 1:17 exhorts its readers to take such actions as to seek justice, reprove the ruthless, defend the orphan, and plead for the widow. Proverbs 21:13 additionally warns that those not willing to listen to the cry of the poor will not be heard during their own hour of need. Proverbs 19:7 promises the one who lends to the poor will be repaid by God. Summarily, the Bible places a significant amount of interest in caring for those who the world has turned aside. The Old Testament also challenges followers of God care for both their neighbors and for the needy. From the Ten Commandment to the laws of Leviticus, God's desire for man to willingly meet the needs of his fellow man are numerous and abundant. One of the best examples may be found in Leviticus where it is stated: "You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor" (Leviticus 19:15 RSV). The challenge from God to man here is to be sensitive to those who have no voice and not favor those who have what they need already (Henry 1960, 686).

Jesus addresses the subject of mercy and compassion in one of the more famous of his parables. In the parable of the Good Samaritan (Luke 10:25-33), Jesus relates the well-known story of a stranger having mercy and compassion upon a crime victim of a different culture. As paraphrased from Matthew Henry, the Samaritan did not see a Jew, he saw a man. He saw a man who was in great need of help (Henry 1960, 686). Jesus tells the story to illustrate to his listeners the importance of being willing to help those who are in need and to do so without regard to race, gender, culture, or creed.

In the end, it is the duty of a follower of Christ to demonstrate compassion in much the same way Jesus himself was willing to do.

In order to fully place into context the need for man's response to the needs around him, a framework must be developed to understand the issues of how the world was created, man's special relationship with God, and the role of sin. A familiarity with these theological issues will bring into focus a biblical perspective upon the need for man to work toward meeting the needs of his community and the world at large. Once these foundational issues are defined, conclusions regarding the importance of volunteerism are developed.

Creation, Man and the Doctrine of Sin

In the beginning, God created the heavens and the earth from nothing (Genesis 1). This would incorporate all things both visible and invisible; the heavens, the earth, and everything else that is imaginable. Sometimes this concept is referred to as *ex nihilo*, and it is related to the belief that God created all of reality absolutely without the benefit of preexisting materials (Erickson 1983, 368). Creation was a work of the Triune God, a free act ultimately for the sake of His glory (Strong 1907, 371). Genesis clearly outlines the presence of the Trinity during this act. At this time the earth and everything upon it was deemed "good" by God Himself. Upon creation of the heavens and the earth, and all that is contained within them, God set about to create a special being with whom He would establish a relationship unique to creation. At first, a perfect relationship was enjoyed, but things were to change, and the changes would bring with them significant consequences. Eventually a need for man to help his fellow man would develop.

Genesis recounts the Creation narrative and further relates God created both male and female (Genesis 1-2). He is the only creation to be made in the *imago Dei*, or the image of God (Genesis 1:27). This means that humans are set apart from the rest of creation in the fact they alone may have a personal relationship with God. This special relationship stems from the fact man was created with an immaterial spirit, often known as a soul.

In addition, man was given an awareness of himself and endowed with the unique ability to reason and make moral choices (Erickson 1983, 471). The latter ability plays a part in the impending separation between God and His special creation. When man allowed himself to believe his own wisdom was to be trusted over that of God, he became disobedient. This prideful disobedience cost man his perfect standing with the Holy God (Genesis 3). This loss of perfect standing included dire consequences as man was forced to leave the formerly sinless existence God had provided for them and was forced to make his own civilization. These imperfections in man's nature, driven by a sinful nature, began to create a society where injustice, poverty, abuses, and various other societal ills began to form. The ones with power would soon subject those who did not. Some would have much while others could barely get by. Through this dynamic many of the inequities that would be met only by those who reached out with a caring attitude became part of the day to day existence of man. It would not be long before the sinful disposition of man led toward such grievous actions as lying, murder, and other deceptions. Additionally, it is reasonable to presume that the inequities which led to many of society's shortcomings began to emerge at this time. Poverty, hunger, sickness, and their ilk took a firm root in the daily activities of man. These needs presented themselves and

man needed to rise and address them. Actions to help those in need, those who could not help themselves, became necessary.

As it is true that God loves His children, man's desire to serve God should reflect a heart willing to be open to helping to meet the needs of others. While the life of Christ is the best example of this lifestyle, another prime example of a willing servant is found in the heart of the prophet Isaiah. In response to God's question of who He should send, Isaiah answers obediently, "Here am I, send me" (Isaiah 6:8). A willing heart is certainly pleasing to God.

This situation is analogous to the need for the sacrifice Christ would later make on the cross. Christ is the model of servanthood, enduring much for the sake of obedience as well as willingness to meet the needs of man. The necessity of the sacrifice of Christ on the cross is ultimately due to man's utter sinfulness (Romans 3:23). The repercussions of man's sinfulness lead to pain and suffering in the world. The importance of the Gospel is a direct reflection of man's inability to come to God on his own merit or righteousness (Romans 6:23), man is simply not able to fix the problems his fallen nature has caused. All have sinned and fallen short of the standard of holiness God requires. A large part of man's sinfulness before God is a disrespect and insensitivity often shown to his fellow man. Sin is not something God created, yet it came into being with the proclamation of Lucifer that he would be "like God." This prideful attitude led to his fall. As Lucifer led Adam and Eve to stray from what God intended for them, sin entered the human race and mankind joined Lucifer and his followers in a fallen state. Since the creation of perfect humans, the successive generations are born into a state of sinful dispositions (Leith 1993, 105). Upon reaching

what is commonly referred to as the age of accountability, generally seen as an age that does not require total dependence upon one's parents, each human becomes responsible for their own disobedience before God (Erickson 1983, 573). The Christian is not exempt from this nature. Although empowered by the Holy Spirit, Christians often still make individual choices against the desire of God. This action does not negate the gift of salvation in the life of a Christian, and confession of these wrongdoings leads to a healing of the personal relationship with God (1 John 1:9).

Summary of Theological Presuppositions on Volunteerism

Volunteerism, or the act of helping those in needs with no regard for personal gain, is an integral aspect of the practice of the Christian faith. It is an aspect that is both biblical and exhorted by God. It is a practice that is foundational to the social order of the Jewish society as reflected in both the Old and the New Testaments (Exodus 23:11, Leviticus 19:10, Deuteronomy 15:7 and 15:11, Luke 3:11, Acts 9:36, Galatians 2:10). Although admonished to be mindful of the poor and those in need, the acts of volunteerism should grow from a desire to serve God and not stem from a sense of pure duty or obligation (Luke 4:18, Luke 19:8, Mark 12:42-44). Ultimately, volunteerism for service to others should be a consistent act reflecting the desire of a believer to be obedient to the teachings and actions of Christ toward human needs (Matthew 11:1-6, Matthew 19:21, Luke 7:10). These acts of compassion and love toward others, whether they are fellow believers or not, should be a part of the lifestyle of those who follow Christ. The fruition of these acts provides opportunities for said followers to demonstrate the love of God they ultimately wish to share.

Defining Volunteerism

The act of giving of one's time, money, or other resources is a generally accepted definition for volunteerism. A variety of terms are commonly used to describe voluntary service or volunteerism. The terminology used to describe acts of service is varied. The terms often do not just adequately report the direct results of the volunteer experience, but they seek more to define the experience (Kendall 1990, 18). Examples of volunteerism range from tutoring grade school children in after-school programs to working with the homeless to helping to teach the youth at church. The opportunities are myriad and often the main ingredients a volunteer will need is flexibility, openness, and a spirit of servanthood (VanCise 1996, 14). The type of volunteerism employed often communicates a sense of identity by which cause the volunteer has chosen. This enhanced sense of identity can help improve community spirit as well as many believe "nothing can melt such human and social problems faster than the willingness of one individual to involve himself voluntarily in helping another individual in overcoming his problems" (Cornuelle and Finch 1968, 109).

Volunteerism in the United States

Volunteerism takes on many forms; it can represent most any act that one might decide to do for a person, persons, or an organization without accepting remittance (or in many cases providing resources at no profit to the giver) in return. This sort of altruism is not a new development in culture; volunteers have been around for a long time and there are many agencies dedicated to the "amelioration and eradication" of the social problems which plague the world (Haimes 1974, 1). Much attention has been placed on the importance of altruism, often in the form of volunteerism in the United States in the

time just before and after the turn of the twenty-first century. This awareness is much in part due to attention from the Office of the President of the United States. President Richard M. Nixon related in his inaugural address of 1968 the government was quickly approaching the limits of what it could provide in the way of service to those in need (Newman 1971, 14). Later, in the decade of the 1990s President Bill Clinton placed a renewed emphasis on the Peace Corps. This was in honor of one of his role models, President John F. Kennedy, who originated the organization. In addition, Clinton backed the Americorps initiative, which serves much like a domestic version of the Peace Corps (www.americorps.org, 2004).

President George W. Bush raised the level of awareness of altruism, especially directed toward volunteerism with the faith-based initiatives that were a foundational emphasis of his administration. On January 29, 2001, President Bush announced the creation of a White House Office of Faith-Based and Community Initiatives. In addition five branch offices would also be created in the Departments of Justice, Housing and Urban Development, Health and Human Services, Labor, and Education. This move was not without some concern as a number of civil libertarians believed such a move could undermine the separation of church and state. The creation of the new office was expected to address issues such as poverty by emphasizing charitable work, including work by organizations that are faith-based. By proxy, an emphasis on charitable work would increase the need for volunteerism due to the fact so many charitable organizations rely upon volunteers for their work to be carried out. Bush also supported an expansion of existing "charitable-choice" policies, which clarify rules governing the participation of faith-based organizations that receive federal money to perform certain social services.

In essence, this provided an outlet for many religious organizations to have access to government funds which previously had been unavailable to them. Bush cautioned that work performed by these groups should supplement, not replace, the work of government agencies. The administration also indicated it would expand the Americorps program already in place from the previous Clinton administration. Such attention from successive administrations logically garnered media attention, which served to promote a sense of altruism among citizens of the United States. Volunteerism is one way many citizens chose to become a part of this movement (<http://usinfo.state.gov/usa/faith>, 2003).

Profile of Current Study

The research data collected in this study reflected the influence, if any, that attending an M-Fuge workcamp has upon various altruistic desires which event participants may or may not possess. It is important for the researcher to present a familiarity with research and other forms of literature that exist which pertain to various aspects of the study. Subject matter regarding the main participatory audience, volunteerism, community service, and types of leadership styles which could emerge from such an experience are considered.

Statistics on Volunteerism in the United States

Both the number of volunteers and the volunteer rate rose over the year ended in September 2003 according to the Bureau of Labor Statistics of the U.S. Department of Labor. Research revealed about 63.8 million people performed some type of volunteer work at some point from September 2002 to September 2003, up from 59.8 million for

the similar period ended in September 2002. The overall volunteer rate grew to 28.8%, up from 27.4 % the previous year (<http://usinfo.state.gov/usa/volunteer>, 2003). For the purpose of the Department of Labor's study, volunteers were defined as persons who did unpaid work through or for an organization. If volunteers accepted money for expenses incurred while performing the service, for the purposes of this study they were still considered as volunteers. Among the general population 25.1 % of men and 32.2 % of women claimed to have performed some type of volunteer work in the year ended in September 2003. These statistics reflected an increase of 1.5 and 1.2 percentage points from the 2002 statistical records of the same two groups respectively. In regard to teenager volunteers, the rate of teenagers claiming to have performed some type of volunteer service jumped by 2.6 percentage points to a level of 29.5 %. In contrast, the rate of volunteerism for 35- to 44-year olds, the group historically most likely to volunteer, was little changed at 34.7 % (<http://usinfo.state.gov/usa/volunteer>, 2003).

Christians and Biblical Servanthood

Christians have a duty to model the love of God through their actions. Their proactive stance in the areas of justice, poverty, war, social justice, and political liberty are all important. These areas, just like individual decisions, should be based upon a scriptural authority and exercised with a careful discretion toward the purest reflections of both God's senses of love and sacrificial nature in regard to mankind.

Jesus was obviously no stranger to the principles of being a servant to others as well as the dynamic of personal influence which ensues from an attitude of service. Jesus understood that by seeking to meet the physical or social needs of a person, an opportunity was created to meet the spiritual needs of the individual as well. In fact, he

took opportunity when it arose to instruct His disciples in the pursuit of a godly practice of meeting needs with a humble nature. Mark 10:35-45 shows an example of Jesus as He instructs the disciples on the importance of humility and regarding others as a leader. The disciples James and John asked Jesus to “let one of us sit at your right and the other at your left in your glory” (Mark 10:37). According to the tradition of the day, to be seated at the hand was an honor. The greater of the two positions was to be seated at the right hand of the king. The left hand designated the second in prominence. This subject had already been discussed by Jesus in Mark 9:34, but the answer centering on humility either escaped or dissatisfied the disciples since they boldly bring it up again (Swete 1977, 236). In wishing to be seated at both sides of Jesus, James and John obviously were in search of a high profile, prominent place in the earthly kingdom they believed was to come about. In addition, the fact that they were most likely trying to secure the top two spots for themselves without regard for Peter and his potential station, conveys a strong sense of selfish ambition (Henry 1960, 308).

Jesus challenged them to consider if they could endure the trials He knew were ahead. In verses 39 and 40, James and John respond that they are indeed ready, willing, and able to do so. Initially, this seems like an answer of folly if one knows of the scattering the disciples enacted upon Jesus later arrest, trial, and execution. Although they would seemingly fail in this endeavor during Christ’s time of suffering, both James and John would later endure their own particular trials and executions and hold steadfast to their faith. Verse 41 shares with us that if the other disciples were not present at the moment of the conversation, they soon heard of it. It served to revive a sense of jealousy among the disciples regarding the three that Jesus has spent extra time with (Swete 1977,

236). In the following verses (42-44), Jesus quickly realizes the potential problems and pulls the disciples together. Jesus reminded them that those in the world who rule tend to lead simply because they have the power to do so. Jesus reminds them that they are expected to have a more proper orientation, one not like the Gentiles. They were reminded, instead, to be willing to be a servant and slave to those who are being led. Jesus reminds them that the needs of others always outweigh the perceived need of a leader (Henry 1960, 308).

Verse 45 reveals Jesus delivering the summation of this lesson. Jesus shares with the disciples both a prophecy and a personal mission statement regarding His time on earth. His life as a whole served to be a ministry to man (Swete 1977, 240). He was to provide His followers with the perfect lesson regarding of servanthood: His own life. The continuing challenge of the example of Jesus can be summed up as loving others before worrying about one's own needs. Volunteerism, and the influence that one may gain and wield through the practice of it, must always follow this example. The temptation always exists to do what one wants because one has the power to do so, but Jesus calls His followers to a higher orientation. Jesus challenges His followers to do for others. Not only just to serve others, but to do so in an attitude of selflessness. By doing so, the followers of Jesus best glorify and honor Him.

Meeting Needs Demands Humility

During the Last Supper (John 13) when Jesus left the place of leader of His disciples in order to wash the disciples' feet, He took a bold step of humility. The Synoptic Gospels seem to indicate that on the way to this meal the disciples had argued about who was the greatest. The act of Jesus' washing their feet during the very meal

itself, and not upon their entrance, made the act even more dramatic. It is almost as if Jesus waited to see if any of the disciples would offer their service in this courtesy of their time before deciding to take it upon Himself. The greatest of them would show that He was the servant of all (Carter 1984, 100). By serving them and washing their feet, He assumed the lowly position of not only of a servant, but of the lowest of all servants (Wilkes 130, 1998). One wishing to meet needs must be willing to submit themselves humbly in the service of others. There was a risk for Jesus involved in this. How would His followers react to their leader bending down on His knees to wash their feet? Would they believe He was no longer worthy to lead them because of this action? Jesus knew the opposite to be true. The risk was there, but this act of humility, of being willing to meet the most immediate need of someone without regard to how menial it might be instead would galvanize the minds of the disciples. As they led in the future, they would always have the reminder to demonstrate a humility toward the needs of their fellow man. This principle of humility would enable them to lead with an authenticity that would attract and challenge future followers (Wilkes 1998, 125). It was through this humble nature of service for His fellow man that Jesus demonstrated that “He did not come to be served, but to serve and give His life as a ransom for many” (Matthew 20:28). In other words even though He was the Son of God, Jesus came in His earthly form not to rule man, but to serve man. When Christian take this concept of service toward their fellow man and apply it today, not only will vital needs be met, but influence may be gained and the opportunity earned to share about what Jesus has done for all.

Faith and Works

An authentic relationship with Christ, one that exhibits the practice of the

humble type of behavior Jesus commands, should produce examples of service in the way of meeting the needs of the world. James 2:14-26 relates that one who claims to have a belief in what Jesus did for them, yet has no aspect of their life that authenticates this in service and love toward others, is not embodying what Jesus expects. Faith and works must exhibit a balance in the life of a believer.

What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead. But some one will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith. You believe that God is one; you do well. Even the demons believe, and shudder. Do you want to be shown, you shallow man, that faith apart from works is barren? Was not Abraham our father justified by works, when he offered his son Isaac upon the altar? You see that faith was active along with his works, and faith was completed by works, and the scripture was fulfilled which says, "Abraham believed God, and it was reckoned to him as righteousness"; and he was called the friend of God. You see that a man is justified by works and not by faith alone. And in the same way was not also Rahab the harlot justified by works when she received the messengers and sent them out another way? For as the body apart from the spirit is dead, so faith apart from works is dead. (James 2:14-26)

According to this passage, Jesus has a very real expectation of one's exhibiting both faith and evidence of this faith in their daily life. If the actions of one match the faith they proclaim, being based upon selfless love, then the Kingdom of God has can be glorified and expanded. According to Matthew 25: 31-46, if the believer was not practicing this command, the consequences could be dire:

When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." Then the righteous will answer him, "Lord,

when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?" And the King will answer them, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." Then he will say to those at his left hand, "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me." Then they also will answer, "Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?" Then he will answer them, "Truly, I say to you, as you did it not to one of the least of these, you did it not to me." And they will go away into eternal punishment, but the righteous into eternal life. (Matthew 25: 31-46)

As Jesus talked with His followers He used the analogy of a shepherd separating the sheep from the goats to describe the time of final judgment, an act probably very familiar to the audience of the day. Among those who were to be considered blessed were those who had shown compassion for those in need. Those who were either ignorant or numb to the needs of others will find themselves to be condemned to eternal punishment. This passage serves to clarify the call of Jesus upon believers to reach out and attempt to meet the physical needs of the world. Reaching out to communities through acts of volunteerism in community service or mission work is one way to help accomplish this. As this is accomplished, then the ensuing influence upon those who were served can be used to share what is the motivation behind the servant attitude of the believer that has been displayed: a love and a desire to follow Jesus because of what He has accomplished for humankind everywhere.

Educational Presuppositions Regarding Service to Others

The workcamp experience is one considered by many to be important to the curriculum of the church. There are many church youth groups who schedule a workcamp experience as a part of their annual summer activities. When this factor is

considered it removes questions regarding the surge in popularity in youth workcamps. Among M-Fuge alone, the population size of summer participants has grown from just over 2000 in the inaugural 1995 summer to over 23,000 in 2004. This type of growth communicates that many youth leaders feel that the workcamp experience is one that provides much value in regard to the goals they may have for their individual youth groups. It may also be inferred that the youth themselves also find value in the experience as indicated by their attendance. Some leaders have indicated that involvement in ministry projects is preferable to attendance at youth camps, in that it gives their youth the opportunity to serve, instead of being the recipients of service (Hardy and Land n.d., 3). Because M-Fuge is a combination of a ministry project and a youth camp, this event is a viable option for many youth leaders who wish to incorporate elements of both into a summer youth experience. One of the positive impacts, besides such sociological benefits as group-building and deepening of friendships, are the educational byproducts of a hands-on project. In addition, the opportunity can stretch the individual and teach them to value people from different circumstances than they. This is important because the best type of community service is a relationship where “the recipient of the service is offered the needed assistance in a context of a relationship (Towle 1954, 135). When services are offered in the context of a loving Christian attitude as demonstrated by the building of a relationship, then God may be glorified.

Service Learning and John Dewey

Service learning has been defined as enhancing academic work in a classroom with service performed outside the classroom (Canada and Speck 2001, 1). In other words, an educator may choose to illustrate and illuminate theoretical truths they wish to

teach in their classrooms with practical application or practice of said truths in a setting outside of the traditional classroom. This can be a very important ingredient in youth education as service learning emphasizes the need for youth to develop a broad range of abilities in their preparation for adulthood (Zeldin and Tarlov 1997, 175). Service learning can expose youth to not only a new experience, but all of the nuances that go along with the experience. For example, a project that involves cleaning up a neighborhood other than their own exposes students not only to the experience of volunteerism, but also to the dynamics of neighborhood most likely different from their own. The differences that are noted could spur new interests and awareness that a classroom lecture alone would not have provided. The introduction of these new thoughts may very well impact the future vocational and personal pursuits of the learner.

The type of learning by which one learns biblical truths and then has the opportunity to put them into practice by direct experience is a Christian application of the service learning theory. It is in this form that service learning becomes not only a legitimate form of community service but also links theory and practice in regard to the biblical truths that are being forwarded. In other words, according to the theory, if a Bible study is taught on the importance of feeding the hungry and the lesson is followed by an experience serving meals in a rescue mission, then the biblical truth of the lesson will be greater understood. In addition, the experience of service learning adds a holistic touch to learning. It would begin with the act of doing and choosing and then moving on to thinking and feeling. This progression would be a very natural way to impart biblical truths to a particular audience (Conrad and Hedin 1990, 87).

One of the seminal events in the history of the service learning movement was the founding of the Cooperative Education Movement at the University of Cincinnati. This idea, the need for a cooperative form of education, was forwarded in 1900 by Herman Schneider. His idea was to tie practical experience in with the various theories, methods, and philosophies a classroom experience would produce. The University of Cincinnati approved Schneider's cooperative program in 1905 and shortly thereafter Northeastern University (originally the Boston YMCA Evening Institute) also adopted such a plan. In 1909 the YMCA opened the Day School of the Polytechnic Institute, which offered a cooperative engineering program. Students and professors both soon realized the advantages to this program were the ability to earn one's way through college as well as the opportunity to gain both the practical experience and theoretical knowledge they would need. Additionally, it provided the chance for youth to become acquainted with their chosen field (www.lib.neu.edu/archives 2000). As this movement gained attention, John Dewey was also promoting the value of combining education and practical experience. Dewey furthered the proposition that the overarching purpose of education was individual growth. This, he argued, would only be possible when the youth were involved in helping to solve real to life problems that occur in real life situations. Contrary to the popular thought of the day, that knowledge was passively received, Dewey argued that the best way to learn was through an active manipulation of the environment; in other words, hands-on learning (www.utm.edu 2001). Dewey was of the opinion not all experiences would be considered to be educative. However, Dewey did forward two fundamental principles by which to guide and help create an experiential education. These principles are known as the principles of continuity and

interaction. These two ideas propagate the need for learning to have an influence on the life growth of the learner. Furthermore, this influence should also involve interaction between the subject and the environment (Dewey 1938, 35-48). Later, other theorists also forwarded the ideas fundamental to the service learning concept. Theorist Kurt Lewin held the view that the learner was an active and integral part of the learning process, and Jean Piaget added that he believed intelligence is directly shaped by one's experiences over the course of time (Stewart 1990, 34-35).

Ultimately, service learning combines the desired service objectives with the desired learning objectives of the activity. This is combined with the intent that the activity itself will positively influence both the recipient and the provider of the service (the volunteer). This may be accomplished by combining various service tasks, such as community service, with structured opportunities that link the task performed to personal reflection, self-discovery, and the acquisition and comprehension of values, skills, and knowledge content (www.utm.edu 2001).

Service Learning and Reciprocity

One of the prominent aspects of the service learning philosophy is the concept of reciprocity. This concept means that the very act of being involved in a form of altruism will enable an exchange of giving and receiving between the servers and the recipients involved in the action. Effectively, both parties teach and learn from each other (Sigmon 1990, 61-62).

According to the National Commission on Servant Learning, the qualities that help to define service learning would include that there is a link between academic content and standards, that it involves people in helping to determine and meet real

defined community needs, is that it is reciprocal in nature, and that it is an experience that benefits both the community and the service providers. In addition the experience is not limited to any subject area so long as it is appropriate to the learning goal and is applicable to all ages, even among young children. On the other hand, service-learning is not made up of episodic volunteer program experiences, logging a set number of community service hours in order to graduate, compensatory service assigned as a form of punishment by the courts or by school administrators, limited to a particular age group, or an experience benefiting only the volunteer or only the community (The National Service-Learning Clearinghouse 1994, 2). Summarily, the service-learning experience is most useful as a tool for teaching when the service being rendered is voluntary.

The Developmental Process of Service Learning

The model which describes the developmental processes of service-learning was published in 1990 and describes the changes which take place in volunteers as a result of their service. The developmental model as proposed by Delve, Mintz, and Stewart includes five distinct phases known as exploration, clarification, realization, activation, and internalization. What this model reveals is that volunteers participating in service-learning may move from an initial desire to be involved in service to selecting a service option. Once an area of service is selected, a person may work toward gaining an understanding of the effects created by the act of serving. This awareness may move a person into a position of advocacy for the group receiving the service, ultimately culminating in a total commitment to the value of service as a possible vocation or way of life. The authors emphasize that not everyone moves through all five phases of the model, and very few reach the final phase of total commitment, or internalization. This

particular developmental model will provide an interesting backdrop to the research particular to this project as the influence of attending a workcamp upon one's altruistic desires is measured (Delve, Mintz, and Stewart 1990, 50).

Leadership Assumptions

One of the many ways to succinctly describe such a complex word to define as leadership is that an exercise in leadership involves moving a person or persons in a certain prescribed direction through one's influence (Rost 1991, 102; Kouzes and Posner 1995, 30; Maxwell 1998, 11). If leadership is indeed defined as influence, then participating in volunteerism certainly provides a tremendous breeding ground for future leaders to be developed. The act of volunteering opens up avenues of relationships that garner respect. Respect garners authenticity. Authenticity opens the door for influence (Thrall, McNicol, and McElrath 1999, 56-57). Influence can create opportunities for the volunteer to share their philosophies and theologies with those whom they are serving. Kenneth Gangel shares that leadership from a biblical standpoint may be enacted in the following manner:

Biblical leadership takes place when divinely appointed men and women accept responsibility for obedience to God's call. They recognize the importance of preparation time, allowing the Holy Spirit to develop tenderness of heart and skill of hands. They carry out their leadership roles with deep conviction of God's will, clear theological perspective from His Word, and an acute awareness of the contemporary issues which they and their followers face. Above all, they exercise leadership as servants and stewards, sharing authority with their followers and affirming that leadership is primarily ministry to others, modeling for others and mutual membership with others in Christ's body. (Gangel 1991, 30)

Gangel forwards the idea that leadership is ministry. The emphasis on *diakonia* and the thrust of the gift of leadership in Romans 12:8 demonstrates to Christians that if New Testament leadership means anything, it means serving other people. Serving other

people means meeting their needs. Gangel also shares that biblical leadership is modeling behavior. This can be observed in Paul and Timothy's relationship (1 Timothy 4:11-16; 2 Timothy 3:10-15). In this relationship Paul sought to mentor and demonstrate the difference that the sacrifice of Jesus had made in His life. In the same way, a person who is a leader has the opportunity to do the same. Lastly, leadership is membership in the body, in other words, a church. The issue of relating to other people is in the end inseparable from an understanding of Christian leadership and service, the full measure of which can only be demonstrated when one who leads also serves the body in meekness and membership. This places the onus of one who wishes to serve and lead to do this as much as possible through the local church. When this is practiced, the Body of Christ has the chance to be glorified (Gangel 1991, 29).

When servants and leaders carry their influence into communities through the church, the Great Commission has the opportunity to be initiated. This ultimately is one of the reasons why volunteers are so important to a church's ministry to the community. The positive influence they can generate will lead to many opportunities for the church to not only respond to local needs, but to also serve as a witness for the love of Christ. A proper understanding of a volunteer's influence (and by proxy the leadership) they have earned can help bring hope to many who have no hope. For these reasons, principles involving influence and biblical leadership should be examined in preparation of the research to be conducted in this area.

What Is Leadership?

Leadership can be a difficult word to define, hence, the many different views regarding its application. Even though there are many different sources regarding

leadership and its practice, many of these sources do not include a clear definition of the word itself. Joseph Rost, in his work *Leadership for the Twenty-First Century*, advocates the word leadership is poorly defined as a whole (Rost 1991, 5). Ultimately, Rost and many other leadership theorists agree that the word leadership is best defined, in varying degrees, as the influence one may have upon a group of others to guide them in working toward a common goal (Rost 1991, 72-73). Kouzes and Barry Z. Posner succinctly offer their definition of leadership as “the art of mobilizing others to want to struggle for shared aspirations (Kouzes and Posner 1995, 30). James Harvey promotes his definition of leadership in *Who’s in Charge?* by stating, “Leadership is the art of influencing the actions of others in such a way as to gain their respect, confidence, and loyal wholehearted cooperation in accomplishing an established goal” (Harvey 1996, 1-2). No examination of the differing definitions of leadership would be complete without *Stogdill’s Handbook of Leadership*. Stogdill posits that “there are as many different definitions of leadership as there are persons who have attempted to define the concept” (Bass 1981, 7). Leadership, boiled down, is most often going to be applied in the practices of influence (Maxwell 1999, 138) and vision (Kouzes and Posner 1995, 31).

There have been many models of leadership theory over the past century. These theories have grown, waned, and re-invented themselves through the years. Theories such as the great man, trait, behavioral, personal and situational have all had their moments among leadership advocates as they sought to decide which set of beliefs best fit their own purposes (Rost 1991, 17). Christian leaders are going to be called to another purpose as well. In addition to the chosen theorists or leaders they may wish to emulate, they will also be called to practice a model of leadership which will be

considered honoring to Christ. One of the most effective models that may help to accomplish this purpose may be the practice known as a servant leader (Wilkes 1996, 5).

The Concept of Servant Leadership

Although one may easily argue the concept of servant leadership has been around for centuries and was even practiced by the ministry of Christ himself, the concept as a philosophy was placed into context and developed in the last few decades. The movement has gained popularity and many forms of it are forwarded by many types of business gurus and leadership theorists. The first to do so was a man named Robert Greenleaf. He founded a movement that has garnered many followers among the scholastic, religious, and business fields.

Servant Leadership and Robert Greenleaf

Robert Greenleaf, retired executive who is generally credited with framing much of the concepts behind servant leadership among the secular world, does not necessarily approach servant leadership with a biblical viewpoint, however, his seminal ideas regarding servant leadership can be based upon Scripture. Greenleaf challenges organizations to place into use the practice of servant leadership in order to achieve the organization's maximum effectiveness and performance. Sadly, Greenleaf's pronouncement regarding the church in setting the best example in servant leadership is not a shining one. He states, "I regret that, for the most part, churches do not seem to be serving well. They can be helped to do much better. And they can be helped to become servant leaders—by being examples for other institutions" (Greenleaf 1977, 231-32). Greenleaf believes that the church should step up to provide an example and be the

primary nurturer of servant leaders (Greenleaf 1977, 261). If the church were to respond to this model of leadership the implications could be remarkable.

Servant leadership may be best defined as one who wishes to serve first, and then lead (Greenleaf 1970, 3). This particular theory was one developed by Greenleaf. Greenleaf was a career AT&T executive who found his leadership presuppositions challenged by some leisure reading. Greenleaf read Herman Hessels' *Journey to the East*, a story regarding an expedition and a character named Leo. In this book Leo is a servant to a group on an expedition. All seems to go well with the journey until Leo leaves the group. After his departure the group seems to break apart. Years later the main character learns about Leo's whereabouts. Leo is a member of a religious order. Not only a member, but the most highly regarded member of the order. His humble attitude and ready spirit of service elevated him to this place of influence. This piece of fictional work inspired Greenleaf and led him to his belief that the truly effective institutions in the future will be those that are servant-led. Greenleaf strongly believed in the importance of servant leadership as a staple of leadership practice. He states:

A new moral principle is emerging, which holds that the only authority deserving one's allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader. Those who choose to follow this principle will not casually accept the authority of existing institutions. Rather, they will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants. To the extent that this principle prevails in the future, the only truly viable institutions will be those that are predominantly servant led. (Greenleaf 1977, 24)

Greenleaf theorized that we will begin to see autocratic and hierarchical models of leadership begin to erode and yield to new models that sought to enhance the personal growth of workers. The new look of leadership would need to reflect a commitment to

team work and community involvement in addition to making decisions that were both ethical and caring in their considerations (Greenleaf 1977, 24).

Who Is the Servant Leader?

Greenleaf believed that the servant leader was a servant first. This attitude begins with the feeling one wants to serve first, rather than immediately seek the reins of leadership. This conscious choice on the part of the servant brings one to have a different set of aspirations than that of the leader-first mentality. Greenleaf believed that a strong desire for material possessions was often at the base of the one who wished to immediately ascend the leadership ladder. The desire for these possessions likely placed higher in this mindset than the needs of the people who were to be led. This would culminate in a leadership model which may find itself insensitive to the needs of the followers. The one who is oriented to serve first and then lead should always retain their sense of duty in meeting the needs of those who are following.

The mark of a leader, according to Greenleaf, is that they are better at pointing direction than most. As long as they are leading, they have a goal. The goal may have been arrived at by group consensus or the goal may have simply been an act of the leader's saying "Let's go this way." Whichever method is chosen, the leader should always be aware of it and able to articulate it to anyone who will listen. By clearly stating and re-stating the goal, a leader gives certainty and purpose to others who may have difficulty seeing the goal for themselves. It is at this point a leader might seek to answer if they are a servant leader or a self-serving leader. One of the ways to tell is in regard to how the leader handles feedback. A major fear of a self-serving is the loss of

position. Self-serving leaders often seek first to simply protect status (Spears 1995, 138).

Jesus clearly demonstrates a servant leader mentality in regard to this in Matthew 3:13-17. In this passage Jesus approaches John the Baptist requesting to be baptized. John is, at first, not willing to fulfill the request. John feels less than worthy to baptize Jesus. Jesus clearly communicates to John that He, too, must also be obedient to baptism. Jesus validates and affirms the role John has played in God's work on earth. John humbly accepts Jesus' request and baptizes him. Jesus has no fear in protecting a status and humbly accepts baptism at the hands of John. By doing so Jesus demonstrates a willingness to submit Himself to the same acts of surrender He expects of His followers. This characterizes Jesus as a model of leadership that may be followed; a model of humility and affirmation to the work of others. Understanding humility is a key aspect of understanding the leadership style of Jesus. Harvie Branscomb shares that although the Kingdom of God is characterized by love, humility is so stressed by Jesus that it requires study (Branscomb 1936, 195).

Another way to tell a self-serving leader is the lack of a succession plan (Blanchard 2003, 43). At many points in His ministry Jesus addresses this question. Jesus invested much time in preparing the disciples for the time when he would no longer be with them in His earthly form. Some of these instances would include admonition when the disciples argue in regard to who was greater, the time Jesus spend with Peter, James, and John during the transfiguration, and the instructions given at the Last Supper. Throughout His time with the disciples, Jesus clearly used much of it to prepare them to take leadership themselves someday.

Accountability and the Servant-Leader

Personal accountability is an important area for any Christian to consider, whether they are a person in leadership or a person who is seeking to help others through volunteerism. If a person is not held accountable to the principles that will glorify God, then the witness and positive influence they seek will most certainly be negated. Finding a person to hold one accountable can play a key role in the success or failure of this endeavor.

There are several steps to follow if one wishes to establish a relationship of accountability as suggested by *Group* magazine. These include finding a person of trust, someone of the same gender, establishing a relationship of complete honesty with this person, focusing on a few key areas of susceptibility, meeting regularly with them, and expecting and encouraging the partner to keep one accountable (Simpson 1999, 108). Taking the time to establish a key relationship of accountability with another trusted person can serve to strengthen and promote one's personal ministry to others.

Maxwell's Model for Servant Leadership

Former pastor and leadership consultant John Maxwell also provides a model of servant leadership that combines the spirit of Greenleaf with biblical principles. Although Maxwell's philosophy "To get ahead, put others first" (Maxwell 1999, 133) seemingly places a larger emphasis on ultimate self-interest than Greenleaf's more altruistic philosophy of "serve first, then lead" (Greenleaf 1990, 4). Maxwell does outline five areas which amount to important characteristics of a servant leader. Maxwell shares the following as an embodiment of the servant leader. First, Maxwell posits that servant leaders put others ahead of their own agenda. Maxwell shares the first

mark of servanthood is the ability to put others ahead of oneself and one's personal desires. He shares it is more than simply putting one's own agendas on hold. Servant leadership is being intentional in one's awareness of the needs of others and one's availability to help meet them. Secondly, Maxwell shares that servant leaders possess the confidence to serve. According to Maxwell, the real heart of servanthood is security. In other words a person who is "too important to serve" is demonstrating a personal insecurity to others. Ultimately, Maxwell says, how one treats others is most often a reflection of how one feels about oneself.

Maxwell also shares that servant leaders do not begrudgingly give service, they initiate service to others. According to Maxwell, most anyone will serve when asked to do so. Those who wish to be great leaders should imitate those leaders who see the need, seize the opportunity, and then serve willingly without expecting anything at all in return other than the satisfaction of serving. Maxwell also believes servant leaders are not position-conscious in their orientation. According to Maxwell, servant leaders should not presume the rank, position, or station in life puts them above others. In fact, Maxwell argues, the opposite should be true. Being the leader should create a greater sense of service in a person rather than diminish it. Lastly, Maxwell posits that servant leaders serve others out of a motivation of love. Servanthood is not motivated by the forces of manipulation or self-promotion. It is fueled out of a love and a deep concern for others (Maxwell 1999, 136-37).

Throughout Jesus' ministry He gave clear evidence of an understanding of and a need for the practice of being both a servant and a leader. One of the main ingredients in exhibiting this is that a leader must have the ability to demonstrate an authentic nature

for followers. Jesus, if nothing else, continually exhibited a nature sensitive to the needs of those whom he sought to lead and serve. The keys to developing this authentic character lie in the ability of a leader to do the same.

One of the main characteristics that demonstrate a leader is authentic in their personhood is the act of listening. Jesus clearly listened to His followers. If they were hungry, he fed them. If they had questions, he answered them. Jesus always kept an open ear to His followers, and it certainly is a characteristic that a leader today should wish to emulate. In addition, Jesus also exhibited empathy to His followers. Whether they were in need of counsel or consoling, Jesus was prepared with solid, godly guidance. His guidance was not simply coming from His head, however, it also came from His heart. Jesus helped others because he felt empathy for their struggles and pains. With this empathetic nature came a spirit that sought healing as well. A leader who wishes to be a servant leader must also be willing not only to listen with empathy, but to also help followers who are hurting to find healing. Besides this being the Christ-like response, it will also deepen the follower's desire to be the best that they can be in their service because they know the leader has more than just a professional interest at heart. Spurring others on to both be their best and to give their best is an aspect of helping others to fully glorify God in every area of their personal and professional lives.

Among other characteristics, the servant leader must also have strong gifts in the area of conceptualization and persuasion. These relate directly back to Greenleaf's belief that a leader must have a strong grasp on the direction a group must go. Strong skills in the area of helping the group to conceptualize the goal and the means in achieving it will undergird the leader in their quest. A group of followers must have a

clear picture of what the end result will be in order to best work toward its fulfillment. This is where the skill of persuasion also plays a major role. The leader, aided by an authentic nature, has the opportunity to influence a group toward the right direction. Sometimes this persuasion is enacted through group consensus, however, sometimes the leader alone may be the one who sees the best direction. It is in these cases especially that persuasion becomes a tool needed to achieve the goal. The authentic, empathetic, and listening leader will have a much easier time getting followers to genuinely and passionately follow a new direction than the leader who simply seeks complicity without regard to the feelings or input of the followers.

Kouzes and Posner's Model of the Servant Leader

Once a servant leader has established a nature of authenticity, this does not promise success in the endeavors of the group. Unfortunately, the process is not that simple. In addition to several other key components intrinsic to success in human dynamics, there has to be a God-honoring process in place to guide the group as they work toward fulfilling the vision of the servant leader. In *The Leadership Challenge*, James M. Kouzes and Barry Z. Posner have developed a model that reflects many of the aspects a servant leader would wish to exhibit as they lead a group of followers toward the fulfillment of a goal. Kouzes and Posner outline a five step process that may enhance a leader's abilities in aiding a group in achieving their goals. As the influence earned by a volunteer grows, they will have the chance to help lead others. By taking advantage of these opportunities, more needs in the community may eventually be met. The initiation of this process in combination with an attitude of a servant on behalf of the

leader will be a powerful positive dynamic on helping to lead a group toward accomplishment of the goals set before them.

Challenging the Process

The theory set forth by Kouzes and Posner begins with what they refer to as “challenging the process.” They advocate taking a fresh look at the processes in place and constantly being willing to evaluate and change them if they need to better align with the achievement of goals. This often means being willing to take risks and accept responsibility and accountability for one’s actions (Kouzes and Posner 1995, 39). Jesus was never afraid in his ministry to take such steps as he challenged the mindset of the Pharisees to the common believer in their views of their relationship with God. In this step leaders are challenged constantly be searching for opportunities to change, grow and improve in both their education and their skills. A leader must never stop learning or they risk losing the freshness they will need to keep a constant vibrant vision in front of others.

The second area in regard to challenging the process would be taking risks, experimenting, and learning from mistakes one may make. These three behaviors continue to help develop authenticity with followers. Those that follow need from time to time see that their leaders are not infallible. In other words, those seeking to lead should not try to hide their mistakes from others. Those seeking to lead should instead seek to use opportunities such as these to demonstrate they also make mistakes and that mistakes may also be positive learning experiences. Those who wish to serve first, then lead are not afraid to demonstrate this quality. Although it is sometimes difficult, both leader and follower can benefit and learn from mistakes. The servant leader must also

exhibit a willingness to experiment and take risks from time to time. This will encourage followers to apply fresh thinking to their solution approaches and help prevent the environment from becoming staid and rigid.

Inspiring a Shared Vision

The next step Kouzes and Posner share is inspiring a shared vision. They define vision as imagining the ideal and intuiting the future (Kouzes and Posner 1995, 94). The successful integration of these two terms can aid a servant who wished to help a group of employees or volunteers imagine the difference they can make in the future of a community. “Shared” is a key word here because in order to be most effective, a group must buy into the end result. Jesus again stalwartly applied this principle as he proclaimed and demonstrated the vision of bringing mankind into a loving relationship with God.

The process of inspiring a shared vision may be accomplished through the following two practices. A leader must help followers envision an ennobling and bright future. This does not mean that the leader will promise the means to that end will always be easy. The leader must help the followers see that the struggle toward that end is worth the result. One is able to enlist others in a common vision by appealing to their values, interests, hopes, and dreams. In order to achieve this, the leader must be in contact with the followers and understand their needs and desires. Through a use of authentic nature and persuasion, the leader communicates the vision within the context of the needs of the followers. As the leader appeals to these, either by meeting them or by helping followers to suitably alter them, a common vision is established. Once a

common vision is firmly established within the group, the concepts of teamwork and shared sacrifice begin to come into play.

Enabling Others to Act

After the vision has been suitably established, the leader now has the chance to allow others to act. The servant leader will wish to enable others to demonstrate their capabilities as well. The leader has the opportunity at this juncture to foster collaboration by promoting goals that are cooperative and by building trust. In order for the team to be at optimal effectiveness, the goals should be structured in such a way that the team needs to work together to achieve them. Along the way, a sense of teamwork should be developed. Kouzes and Posner contend that this is not a place for imposing a person's solo dream upon everyone, but a time to develop a shared sense of destiny (Kouzes and Posner 195, 124).

Possibly this is the wisdom Jesus practiced when he would send His disciples out to preach in small teams rather than by themselves. He wanted them to learn to work together because he knew the day was coming when he would not be there to lead them. Jesus understood that by giving some power away, one is building the leadership capabilities of others. Additionally, this practice will help ensure the followers are buying into the goals for which they are striving. Kouzes and Posner also recommend that one can enhance the process of enabling others by providing choices (giving both responsibility and a proportionate amount of responsibility to the followers), seeking to help develop competence (ensuring the followers have adequate training), assigning tasks that are critical to followers (thereby demonstrating trust) and offering visible support in times of need (Kouzes and Posner 1995, 191-98). This support is regard to both

emotional support and in the employment of adequate resources that the followers may need.

Modeling the Way

As others are enabled in their personal roles, the leader has the opportunity (and the responsibility) to model the way. It is not enough for the servant leader to simply point the way and then go about their own business. The issues of their own credibility and their investment in the followers can both be enhanced through being a proper role model. According to Kouzes and Posner this would include such steps as clarifying the personal belief and values of everyone involved, seeking to unify the group around shared values, and paying very close attention to how these are being lived out by all involved (Kouzes and Posner 1995, 211). This will do nothing to improve the follower or enhance their desire to achieve the goals set forth. The Christ-like type of leader, the servant leader, will set the course for others by demonstrating how the process is to be followed. The leader, like Christ, will be a consistent model for the others to follow. Jesus never acted in a way that was in direct opposition to the words he was preaching. A servant leader will always wish to behave in a way which is consistent with the morals and values they wish the followers to exhibit. If a servant leader expects hard work, then they should demonstrate it. If a servant leader expects caring attitudes among the followers, then they should demonstrate it (Kouzes and Posner 1995, 213).

In addition to this, the servant leader can also follow the recommendation of Kouzes and Posner that the process is built in such a way as to allow small wins along the way (Kouzes and Posner 1995, 243-48). Consistent progress should be recognized and the act of doing so builds commitment. The servant leader should be quick to celebrate

small wins throughout the process while continuing to paint the larger vision that is till before the group as a whole.

Encouraging the Heart

It is at this point that the person in charge must recognize the need to continue to encourage the followers. As people pour themselves into a project, they will often be met with setbacks, a degree of failure, or simple weariness. The servant leader will wish to acknowledge this and find ways to encourage the followers onward. Just as Jesus encouraged Peter that one day he would be a great leader, the servant leader should also seek out opportunities for encouragement. The servant leader should never shy away from recognizing the good work of a follower and should never be threatened by such. It is the responsibility of the servant leader to encourage the development of these skills so that others may someday, too, lead in the pursuit of the shared vision (Kouzes and Posner 1995, 272). Lastly, the servant leader should be prepared and willing to share in the accomplishment of the team as a whole. When significant goals are reached, they should be celebrated. This encouragement will help the team to continue to function together as they recognize the roles they individually play in the pursuit of a vision. It can also help to bring closure to a certain set of goals and begin to pave the way for the pursuit of new ones. If there is no celebration of achievement, then the followers will not be enthusiastic in their pursuits of future goals (Kouzes and Posner, 1995, 247-48).

Service as the Essence of Leadership

According to Leighton Ford, if the Kingdom of God is the driving thought of Jesus, then servant leadership is the principle by which He promotes it. Ford shares that for Jesus the essence of leadership is the knowledge that Kingdom leadership is in

contrast to the world's view of what leadership might look like. Ford adds that the philosophy of servant leadership is utterly consistent with the very nature of a community which seeks to live in Christ. In addition, Ford writes, this philosophy of servant leadership takes its model from Christ. The same Christ who, according to Mark 10:45, came to this world to serve, not to be served, and give up his life for many (Ford 1991, 154).

Gene Wilkes and the Servant Leader

If the model of servant leadership is one that seemingly exemplifies Christ, then why do we not see it at work in the lives of more believers or among churches? In his work *Jesus on Leadership: Becoming a Servant Leader*, Gene Wilkes offers his belief that many churches have made the mistake of not developing servant attitudes among their leadership. Wilkes believes this causes many churches to be unable to fully reach their potential. For Wilkes, those churches have allowed a seat at their head tables to supercede in importance the model of servanthood that Jesus displayed with a towel and basin (Wilkes 1996, 5).

Wilkes is dedicated to the philosophy that servant leaders must not forget the importance of serving those they lead. As Wilkes puts it, servant leaders must be willing to without question give up personal rights in order to find greatness in the arena of serving others (Wilkes 1998, 9). If a leader will willingly put aside their own personal agendas and instead focus upon the service of others, others will most certainly follow. In order to accomplish this, one must be aware of their own insecurities which often drive their agendas. These types of insecurities may include an irrational fear of inadequacy,

an overwhelming need for approval, a tendency to be controlling, or just simple misplaced ambition (McIntosh and Rima 1997, 51).

Gene Wilkes draws a set of practices for the servant leader to follow based upon this action of Christ. Wilkes believes that the servant leader must first humble themselves and wait for God to exalt them (Wilkes 1998, 9). This would be exemplified in the an attitude that does not seek self-promotion, yet is understanding and trusting of the nature of God enough to wait for His timing. God, as the author and perfecter of our faith, will most assuredly know and understand the critical junctures of the life of a believer. This understanding will provide a perfect display of timing on the behalf of God as to when a believer needs to have the chance to lead and when the believer needs to continue learning about leadership. God understands that humans learn about leadership by being faithful followers and will provide opportunities as they are appropriate.

Humility and Position

Another step in becoming a servant leader is the proper understanding of a believer following Jesus first, than seeking position (Wilkes 1998, 13). This complements Greenleaf's view that one must first serve, then lead. As one serves Jesus and incorporates the teaching of Christ into their own life, they will be taking on the characteristics of a servant leader. Ultimately, this means that the one who models their life on Christ, in a manner of humility and subjection, can someday be a leader who exemplifies Christ. If one is continually seeking Christ, if Christ is indeed the focus of the life of the believer, then seeking a position based on greed or a lust for power does not become an overarching issue.

Humility can be a fleeting characteristic. Once someone believes they have achieved a state of humility, they may have just very well lost it. According to Stuart Scott the key to setting aside personal agendas to focus on the needs of others begins with understanding the role of pride. Pride is the placing trust of life control to oneself only, a pursuit of self-exaltation above the needs of others. In order to combat the sin of pride Scott recommends one study the life of Christ, be overwhelmingly thankful for what God has given, pray continually and rely on God as the sole provider of one's needs, and be willing to put aside oneself and focus upon the needs of others (Scott 1999, 9-15).

By exemplifying the characteristic cited, the servant leader would willingly give up their personal rights to find greatness in service to others. Wilkes recommends this because it is, again, a Christ-based action. Jesus gave up all personal rights when he willingly subjected himself to the cross, and one who wishes to lead in a style that honors this should do no less (Wilkes 1996, 15). If this means personal sacrifice, then the servant leader must follow through without question or regret. The servant leader will instead find their gratification in obedience to the teachings of Christ and in the satisfying feeling of meeting the need of another. Servant leaders risks serving others because they believe, and know in their heart, God is in control of their life (Wilkes 1996, 18). This is why the servant leader will take up the towel and basin of service in order to meet the needs of others. The servant leader knows that obedience to God, not indulgence to one's own whims, is the highest priority.

Power, Equipping, and the Servant Leader

Wilkes also relates that the servant leader shares their responsibilities and their authority with others in order to meet needs. The servant leader is not greedy or

possessive of their power, just as Jesus was not. The servant leader knows that the needs of the world far outweigh any desire on their part to hold onto authority. By enabling (and educating) others, the servant leader multiplies their ability to meet needs. Wilkes teaches that the servant leader will willingly serve God and equip others for team ministry (Wilkes 1996, 24). According to Wilkes, believers may serve God through the use of the free use of their spiritual gifts. God empowers all believers with certain areas of contributions they may readily make to Kingdom work and the use of these gifts is something which a servant leader will definitely wish to employ. Servant leaders also should seek to make use of their experiences. What life events has God allowed and engineered and how may they be used to minister to others are questions servant leaders must ask themselves. Servant leaders must also be acquainted with their relational style and be able to find the best context in which to relate to others. This relational style will lead the servant leader to connect with those who best understand them and who will be most willing to respond to the vision placed before them. Servant leaders must also be willing to make use of their vocational skills. God uses all types of gifts to meet needs, and servant leader must be willing to put these to use if the situation merits. Lastly, as servant leaders seek to serve others they must use their enthusiasm to help motivate others toward the successful completion of the goals before them (Wilkes 1996, 33).

Accordingly, servant leaders must also be willing to equip the people they lead. Wilkes recommends this may be accomplished through finding and encouraging others to serve, helping to qualify them for success by giving them the proper training and tools, understanding the needs of the followers, instructing them, and lastly, praying for them. As servant leaders seeks to outfit their followers for success, taking these steps

of preparing them (and praying for them) will help best set the course for success (Wilkes 1996, 86-101).

As team members are equipped, Wilkes then encourages servant leaders to lead with the following in mind. The servant leader should seek ways to build team spirit and undergird their feeling of togetherness. A sense of shared purpose developed through building team spirit will contribute to building a team of individuals dedicated to the same goals. Additionally, as the team works toward the achievement of goals, the followers should understand they are empowered enough to make the decisions they need to without fear of reprimand. If a person is not free to exercise some personal discretion from time to time in decision-making it will be hard for them to develop the self-confidence needed for the future. A strong sense of accountability must also be in place among the team so that if any fall behind, the encouragement and possible admonishment may come from fellow team members. Lastly, the followers must be mentored in a manner that will set the course for their future success (Wilkes 1998, 105-18). A servant leader will always recognize that the goals and tasks of the Great Commission are far beyond what any one leader may accomplish, so the followers should be mentored and prepared to carry on their future individual ministries as well. This is the best way for servant leaders to know they are indeed making lasting future contributions in their endeavors of service for the Kingdom of God.

Conclusion on Being a Servant Leader

Jesus himself incorporates all one may find true about a servant leader. Even during the trying hours of the Last Supper, the time in the garden, and the events of the cross, Jesus continued to exhibit the characteristics of one who wishes to above all, serve

others. The servant leader can find no better example to follow than in the life and teachings of Christ. This type of leadership style is one that will gain an authentic positive influence for the one who makes proper use of it. As one seeks above all, to serve their fellow man and play a role in the ultimate fulfillment of the Great Commission, the model of servant leadership is a method of both pleasing God and helping to improve the lives others.

Volunteering among Demographic Groups

According to the Department of Labor approximately 64 million persons, or 28.8 % of the civilian population age 16 and over, claim to have given volunteer time or resources through or for organizations at some point from September 2002 to September 2003. Within the time of this study women volunteered at a higher rate than did men, a relationship that held across age groups, education levels, and other major characteristics. This dynamic may be due to the variable women, on the average, spend less time at work and also seek to make more social contact than men tend to do. Overall, those claiming to have volunteered spent a median of 52 hours on volunteer activities during the period from September 2002 to September 2003, a statistic which remained unchanged from the previous survey. Although women volunteer at a higher rate than do men, the median number of hours spent by both in volunteer services was the same (see Table 1).

Table 1. Volunteers by selected characteristics, September 2002 and 2003

Characteristic	2002 Number	Annual hours	2003 Number	Annual hours
Men	24,706	52	63,791	52
Women	35,076	50	36,987	52

The Demographics of Volunteerism in the United States

Across the various demographic groups surveyed in the United States, volunteers who were of the age 65 and over devoted the most time to the effort of volunteerism in and around their communities. Reports indicate that those 65 and over demonstrated a median of 88 hours per person in the act of volunteerism in their communities. In contrast, those in the age bracket of 25 to 34 years dedicated the least amount of time toward the effort, volunteering a median of 36 hours during the year (see Table 2).

Table 2. Volunteers by selected age ranges, September 2002 and 2003

Age	2002 Number	Annual hours	2003 Number	Annual hours
16 to 24 years	7742	40	8671	40
25 to 34 years	9574	33	10,337	36
35 to 44 years	14971	52	15165	50
45 to 54 years	12477	52	13302	52
55 to 64 years	7331	60	8170	60
65 years and over	7687	96	8146	88

The rate of volunteerism for whites surveyed rose from 29.2% for the year ended in September 2002 to 30.6% for the year ended in September 2003. The rates for African-Americans and Hispanics remained unchanged. About 18.7% of Asian-Americans performed some sort of volunteerism work over the year ended in September 2003. Data for Asian-Americans were not tabulated in the year 2002.

Parents with children who were under the age of 18 were more likely to participate in volunteerism than persons with no children of that age, registering volunteerism rates of 37.5% and 25.0%, respectively. Volunteerism rates were

markedly higher among surveyed married persons (34.0%) than among the never-married population segment (22.8%) as well as persons of other marital statuses (22.5%).

Overall, 31.2% of all employed persons had volunteered during the year ended in September 2003. By comparison, the volunteer rates of persons who were unemployed (26.7%) or not in the labor force (24.6%) were lower. Among the employed, part-time workers were more likely than full-time workers to have participated in volunteer activities, 38.4% and 29.6%, respectively.

The primary category for which volunteerism rates were the highest was religious (which constituted 34.6% of all volunteers) in nature. The category related to education or youth service also ranked highly in volunteerism rates (27.4%). Following these areas, 11.8% of volunteerism occurred in social or community service organizations while 8.2% volunteered the most hours for local hospitals and/or other health organizations. This distribution of volunteerism ages remained largely the same as in the prior year survey.

Older volunteers surveyed were more likely to provide services primarily for religious organizations than were those in the younger demographics. This may be due to the fact often religious organizations also serve as a social circle for many senior adults. Of volunteers who were age 65 or over, 46.5% performed volunteerism activities through or for religious organizations compared to 29.1% of volunteers who were in the age 16 to 24 year bracket. Younger individuals were more likely to volunteer for educational or youth service organizations (<http://www.bls.gov/news>, 2003). Those under 16 years of age were not tested.

Types of Volunteerism Reported

Volunteerism activities performed by those surveyed varied. Among the most commonly reported (volunteers were allowed to report more than one activity) were fundraising or selling items to raise money (28.8 %). Additionally, such types of volunteerism as coaching, refereeing, tutoring, or teaching (28.6 %) were also very popular choices for volunteerism. Other types of activity recorded included collecting, preparing, distributing, or serving food (24.9 %); serving as an usher, greeter, or minister (22.0 %); and engaging in general labor (21.8 %).

Logically, there are some demographic groups who are more likely to engage in certain activities than others. Parents of children under 18 were, for example, much more likely to coach, referee, tutor, or teach than were persons who had no children of that age. College graduates were more than four times as likely as to serve as a volunteer in professional or management assistance than those with less than a high school diploma.

40% of volunteers became involved with the primary organization for which they offered volunteerism of their own initiative. In other words, they approached the organization without being solicited. In contrast, approximately 44 % were asked to become a volunteer. In most cases the solicitation came from someone within the organization for which the volunteerism was provided (<http://www.bls.gov/news> 2003).

Reasons Given for Not Volunteering

Among those who served as volunteers at some point in previous years, the most common reason given for not serving as a volunteer in the year ended September 2003 was the lack of available time (44.7 %), followed by health or medical problems

(14.7 %), and family issues such as responsibility for childcare (9.5 %). Obligations revolving around family, work, and school eat away at time that might be used in volunteerism. The apparent lack of time for volunteerism was the most common reason for all groups surveyed except those ages 65 and over, those with less than a high school diploma, or those who were not in the labor force. The latter two reasons also contained a relatively high proportion of older persons. For each of these three groups surveyed, health or medical problems was the primary reason for not being able to give time to volunteerism (www.bls.gov/news.release 2003).

The Positive Effects of Volunteerism

With such strong attention from the past two administrations combined with the amount of time the Department of Labor invests in annual surveys on the subject of volunteerism, the question might be considered as to why the government places such an importance on the subject. According to Justin David Smith, the answer is found in the aspects of social development volunteerism strengthens. Smith asks why governments should be interested in promoting volunteering, especially if some voluntary activities can be seen as a challenge to the authority of the state. According to Smith, there are two major benefits of volunteerism. First, there is an economic consideration. Volunteerism makes an important economic contribution to the society in which it occurs. If many of the activities undertaken by volunteers were not provided by a volunteer force, they would otherwise have to be funded by the state or by private funding. Volunteerism adds to the overall economic output of a country and at the same time reduces the burden of government spending which otherwise would have been dedicated to such needs.

Smith adds that volunteerism also has a second and perhaps even more important benefit. Volunteerism contributes to the building of strong and cohesive communities. Volunteers working together can foster trust between citizens and help to develop solidarity and reciprocity as the standards of everyday living. These elements are absolutely essential to building and maintaining stable communities. By helping to build this “social capital” volunteerism also plays a significant role in economic regeneration in communities that need an economic boost (www.worldvolunteerweb.org 2004).

Rune Skinnebach in a speech to the 58th Session of the United Nations General Assembly on October 7, 2003, also emphasized the important link between volunteerism and social development. According to Skinnebach:

Volunteering is a form of social behavior deeply embedded in traditional social structures. As a result, its many manifestations are strongly influenced by the histories and cultures from which they emerge. Although listening to, being concerned with and responding to the needs of others are evidence of our highest human motivations, volunteering is not simply something we do for others. Solidarity and enlightened self-interest coexist in people’s minds when they give time. Voluntary action is predicated on reciprocity, a belief that one’s voluntary efforts will be recognized by the community. Giving time is an act founded on trust, strengthening the fabric of our societies and defining the communities in which we live. (www.worldvolunteerweb.org 2004)

Skinnebach went on to outline some of the specific ways volunteerism can contribute to the social development of society. Skinnebach furthered that the will to volunteer is one expression of social relationships through which people may pursue their livelihoods and solve development problems. Because volunteerism is rooted in trust, voluntary action becomes an expression of a type of “social capital” through which the networks of social interaction are enhanced. In addition, the feeling of reciprocity the volunteer garners within the community can spur its citizens to also work toward improving their living

conditions. Volunteerism can also generate new social interaction networks and norms among different communities, thus extending society's reservoirs of good will by the building of new relationships and the resulting widening of its webs of social interaction.

Skinnebach continues that from "social interaction through volunteerism at the one-on-one support level to community service, from self-help groups to participation in broad-based movements and campaigns, volunteerism action is as varied as the creativity of the volunteers, the nature of its cultural setting and the breadth of the problems it tackles" (www.worldvolunteerweb.org, 2004). Skinnebach concludes:

People who trust and support each other tend to be more sensitive to the needs of the underprivileged, more tolerant of ethnic and religious diversity and more concerned with the well-being of unknown and distant peoples. The lessons of trust learned through voluntary action teach us to extend our localized moral commitments to people we will never personally know. (www.worldvolunteerweb.org, 2004)

Volunteerism and Youth

One of the fastest growing areas of volunteerism is in the area of youth. According to George Barna, 53% of youth surveyed believe that making a positive difference in the world is a characteristic they deemed desirable in their lives (Barna 1995, 28). Also, a 2001 survey reveals that 35% of teenagers look for a church where they have multiple opportunities to lead, teach, and serve (Lawrence 2001, 37). This aspect of volunteerism is vital due to the fact many youth have more free time after school or during the summer as compared to adults. As different service industries face a decrease in funding, a gap between available community resources and the present needs emerges. These gaps have to be filled most often by volunteers, and youth provide what is probably "the largest, most zestful, and most underused manpower tool of all (National Commission on Resources for Youth 1974, 74). This area has differences

from traditional management of adults (McGurley [2004], e-volunteerism.com). One of these differences is most often, youth volunteers will require a larger degree of supervision and instruction than individuals in older demographic groups. Youth also learn and develop at differing rates. In some cases they can be emotionally unstable or they may act impulsively. Often, youth differ from one another and even from themselves seemingly from moment to moment. In short, youth can often seem maddeningly unpredictable. The changes, shifts, and unpredictability of adolescence often may tend to confound adults. Most certainly youth volunteerism requires risk management strategies that differ from those used for children or adults (Seidman and Patterson [1996], <http://www.energizeinc.com>).

An organization seeking to utilize the services of youth volunteers will need to take into account the unique characteristics of this age group. When working with youth volunteers, it is important to emphasize interest particular to the youth who is volunteering. For example, those with academic interests could be assigned to tutoring duties, those interested in construction could be paired with home repair projects, or those interested in children could be assigned to projects where they have the opportunity to interact with children. In contrast, one may wish to place those who struggle with academics in volunteer positions requiring physical participation. This might include such things as conservation projects or helping to coach a younger basketball team. Improper placement of a youth volunteer can particularly lead to boredom, distraction, and ultimately frustration. These two elements in combination may cause carelessness, lack of commitment, and ultimately a potential injury (McLarney and Leiger [1997], www.energizeinc.com).

Characteristics Regarding Working with Youth Volunteers

If it is indeed recommended that youth volunteers are to be treated differently than their older counterparts, what does the relationship look like? What does it mean to involve volunteer youth in an organization? For the youth volunteer it means:

1. Making a commitment to take on new roles and responsibilities.
2. Learning to cooperate with different kinds of people.
3. Believing that they can make a difference in the community.
4. Working toward that goal.
5. Recognizing how much power and influence a youth can have.

The organization that is utilizing youth volunteers will need to be sensitive in the following areas:

1. Being open to the energy and insights of young people.
2. Learning to work with youth, not for them.
3. Listening to youth rather than telling them.
4. Letting go of the role as adult to share power and responsibilities.

According to the United Way, youth volunteer a sum of 2.4 billion hours every year. In addition, the United Way cites several positive characteristics which are true of many of the youth of are involved in volunteer activities. For example, youth who volunteer are more likely to do well in school, graduate, and vote (www.unitedwaycc.org 2004). Youth who have early, positive volunteer experiences are more likely to volunteer in their later years (www.volunteer.ca 2004). Youth say the benefits of volunteering are:

1. Learning to respect others.
2. Learning to understand people who are different from them.
3. Learning leadership and job skills.
4. Learning what it means to be a good citizen.

For benefits of being involved in volunteerism, especially ones considered to be ministry-oriented, appear to be numerous. Qualities which appear to be developed or enhanced among individuals who are involved as volunteers are a deepening of the individual's religious faith, the opportunity to integrate faith and social ministry, increasing and practicing leadership abilities, a strengthening of self-confidence, making personal contributions to church and missions commitments, and helping participants understand the role of the church in their society. In addition there are opportunities for building a stronger sense of community with other Christians, developing and deepening cultural sensitivity and appreciation, the opportunity to enhance self-esteem and/or self concept, developing a set of strong values, and increasing one's relationship and dependence on God (Johnson 1996, 7-8).

Conclusion

The act of volunteerism benefits both the giver and the receiver of the service. Communities are made to be a better place by the investment of individuals who care to improve them and churches need to play a significant role in this endeavor. As the church is represented in community service, opportunities for a positive witness for Christ will follow. This is a result that pleases God. The act of the local church being involved in volunteerism in the end plays a role in the church's task of helping to fulfill

the Great Commission and ultimately can make an eternal difference in the lives of people everywhere.

CHAPTER 3

METHODOLOGICAL DESIGN

The purpose of this study was to identify and analyze the possible influence attending an M-Fuge workcamp has upon the participant's desire to volunteer for or give future vocational leadership to community service and/or mission service. This research helped to conclude whether or not the immersion of oneself in a six day long workcamp bore any influence upon their level of desire to serve in meeting needs through either or both the vehicles of community or mission service. Participants at two different M-Fuge workcamp locations were surveyed at the beginning and the end of their camp experience to determine if the experience of the event has altered or created altruistic desires which may influence their lifestyle choices after their return home. The lifestyle choices to be considered to have been influenced by attendance at the workcamp would be if an interest level exhibited an increased, decreased, or unchanged attitude regarding different venues of community service or involvement in mission in the participant's future. In addition, research was conducted which helps to conclude if the participant has an increased, decreased, or unchanged level of interest in pursuing a vocation in community service or in mission service upon their return home. During examination of the data collected from the research's deployment of a survey instrument among the M-Fuge participant population, there were five central research questions to be considered and pursued.

Design Overview

The research design was a census of an event population attending an M-Fuge workcamp, a youth event sponsored by LifeWay Christian Resources of the Southern Baptist Convention. In order to make determinations pertinent to this study strict attention was be given to a series of Likert response scales gleaned from two sets of surveys. These surveys are designed to exhibit results regarding existing levels of interest in volunteerism or career aspirations in community service or missions on behalf of the participant. The same survey was solicited both at the beginning of the event and again at the conclusion of the event. The data gathered analyzed any changes in the aforementioned interest levels. Also considered was specific data the research identified regarding certain demographic information such as gender, age, highest grade completed, and the type of community ministry in which the participant chose to participate during the event. The researcher identified five questions designed to gauge interest levels of participants in regard to volunteerism or potential vocations in community service or missions. The questions were selected with regard to their specificity in generating data reflective of the intended study.

The survey was developed to be applicable and understandable for a population group ranging from age twelve to varying ages of adulthood. Participants used a Likert response scale to indicate their level of interest in community service and missions. Additionally, some demographic information pertinent to the research was also included in the survey.

The survey was distributed to populations attending M-Fuge camps held in Nashville, Tennessee, and in Santa Cruz, Bolivia. The participants in the study were

given the survey on the first night of the event, before they were exposed to any of the planned mission experiences. The surveys were collected after they were completed that evening. The process was replicated on the last night of the event after the participants had spend approximately twenty hours of their time in the community surrounding the camp engaged in community service and mission action. Again, the surveys were collected immediately after they had filled out by the participants.

The data obtained from the survey instruments was compiled and sorted using both the Microsoft Excel and the Microsoft Access computer programs. The research data examined was pertinent to the five research questions. The results of the research findings are displayed in the form of tables and figures.

Population

The research population of this study consisted of participating junior high, high school, college students, and adults of varying ages attending an M-Fuge workcamp events in Nashville, Tennessee, or Santa Cruz, Bolivia, during late July of 2004. In regard to the minor population, only those who had supplied the parental release form were able to participate in the survey. For those not considered by law to be minors, they were eligible by having signing a release form as well. Overall, in 2004 approximately 23,000 youth and adults attend ed M-Fuge projects in 18 cities around the world. Of this population approximately 20% were adults over the age of 21. In all, approximately 1000 churches from approximately 38 states were represented in the total M-Fuge population.

Sample

All members of the population acting as participants in the targeted M-Fuge event were included for the purposes of this study. Since this was a population census survey, there were no sampling methods employed in the selection of the various research subjects. The sample consisted of approximately 475 M-Fuge participants from the Nashville, Tennessee, and Santa Cruz, Bolivia, events. The reason an international location was selected was in order to provide a contrast to volunteerism performed inside the United States. The only segment of the population not to be surveyed was the full-time professional staff employed to work at the camp location for the summer. This prior experience to the events and the exposure to the mission sites on behalf of the professional staff would possibly elicit as a bias to their initial set of responses.

Delimitation of the Sample

The research study did not have any delimitation because the entire event population was included in the study.

Limits of Generalizations

The data from the sample did not necessarily generalize to the experience of similar or non-similar workcamps sponsored by organizations not represented within the sample. The research findings did not necessarily generalize to workcamps sponsored by any non-Southern Baptist agencies. The research findings did not necessarily generalize to potential vocational leadership by the participant in careers not considered to be in community service or missions. The research findings did not necessarily generalize to non-Christian workcamp events. Additionally, the research findings did

not necessarily generalize to workcamps in other geographical regions of the United States or the world.

Instrumentation

The researcher utilized one survey to be given to participants at the beginning of the event and then again at the conclusion of the event. The instrument used a Likert response scale measurement to analyze levels of interest toward volunteerism or vocational desires in community or mission service. This instrument was submitted to and approved by the researcher's dissertation supervisor as well as the researcher's Dissertation Committee. In addition, the survey was submitted to the Ethics Committee at The Southern Baptist Theological Seminary for approval to conduct research using a minor population. A Cronbach Coefficient Alpha test was conducted by the researcher to ensure the survey was both reliable in the information it would provide and that it would be understood by participants taking it. The resulting score of .87 provided an acceptable lower bound for the reliability coefficient. This is much greater than the suggested value of .70 given by Nunnally and Bernstein (Nunnally and Bernstein 1994, 180).

The instrument consisted of four demographic questions and eight response questions. The response questions required the use of a Likert response scale. The four demographic questions recorded information regarding the participant's age, highest completed grade, number of times they have attended M-Fuge, and the choice of ministry track in which they chose to participate. These areas of question were used to help dissect the information so that answers could be classified according to these criteria and variables. The demographic questions helped to determine the type and the use of

various tables and figures by which to relay the information to be gained. The eight scale questions followed the demographic questions. The scale questions also served to help classify and understand the information gathered. By examination of the responses noted on the Likert response scales, standard deviations in the pre and post-test were noted. In addition, the levels of interest in various types of community service options and/or in mission service were able to be quantified. It is during the course of these questions the participants scored their interest level in different areas regarding community service, missions, and vocational possibilities. These two lines of inquiry comprised the survey instrument.

For the purposes of this research, a vast literature review was required. Resources dealing with the theological and educational presuppositions pertinent to this study as well as literature dealing with such issues as volunteerism and leadership were all considered. The literature review consisted of information presented from various agencies, experts, and scholars from both secular and Christian perspectives. The literature review was not a review of books dealing solely with these subjects alone as other such pertinent literature areas such as camp leadership, church leadership, and church trends as well as books written for non-profit organizations, for-profit organizations, and volunteer organizations were considered. The precedent literature reviewed, as well as input and advice from several professors, therapists, and camp experts all served as the expert panel for this research project.

Procedures

Before the solicitation of any research data begins, the appropriate permissions were procured. The researcher approached and secured permission from the Student

Events Department of LifeWay Christian Resources via Joseph F. Palmer, the department director. The Student Events Department of LifeWay Christian Resources provides events for both children and youth, mostly of the traditional church camp variety. The largest of these camps is Centrifuge. Begun in 1979, Centrifuge has grown to encompass a summer camp population of approximately 45,000 youth and their adult sponsors. The success of Centrifuge spurred the creation of camp experiences for children as well through Crosspoint sports camps and Centri-Kid, a version of Centrifuge for grade school age children. M-Fuge sprung from the Centrifuge model as well in 1995 and has grown to over 23,000 annual participants. This camp with its focus on missions may be found in approximately nine cities across the country as well as several annual events in other countries. Permission was given by the Student Events Department under the condition that the results of the research would be provided to the Student Events Department in order to better enable the area to annually produce future M-Fuge events.

Permission was granted for the collection of data by the Ethics Committee of The Southern Baptist Theological Seminary. This was especially vital as much of the survey population will be made up of minors. Once this permission was secured and the aforementioned Cronbach analysis conducted, the collection of data from the M-Fuge participants proceeded.

The Collection of Data

While at the event, before participants had been to their ministry site of choice, the survey was passed out. This will occur in small group time. Each group consisted of approximately twenty participants, with the exception of the adult group which was

larger. A set of scripted instructions was read aloud and the surveys were passed out. Participants were provided the needed time, estimated to be about ten minutes, to fill out the surveys. Once they completed the survey, participants returned them to the person who read the scripted instructions. This person then placed the completed surveys into a large envelope, wrote their name and date on the outside of the envelope, and then gave them to the camp director. The camp director then placed the envelopes in a secure place until the final night of the event.

On the final night of the event, after all groups had completed their ministry track experiences for the week, a new copy of the survey was again provided. The same instructor again read the same set of instructions to the same group. Participants again filled out the instrument and then submitted them to the person who read the instructions. This person again wrote their name and the date on the outside of an envelope and placed the surveys inside. This envelope was also given to the camp director. The camp director placed these envelopes with the first set and held them until the researcher claimed them.

The Process of Interpretation

The researcher then began the process of comparing the two sets of surveys. Information regarding the age of the participant, the highest completed grade, the number of times the participant has attended M-Fuge, and their choice of ministry track experience were compiled for examination. Additionally, the two sets of Likert response scales were thoroughly examined. The set of surveys distributed before any ministry track experience were compiled with each question being scored. The score was derived from the Likert response scale used in the survey. In this particular scale,

each question of interest level was represented by a five-inch long scale. Each of these scales was marked in half inch increments. The far left hand side of the scale represented a low interest level to the participant. The words "Not much interest" appeared centered over the far left hash mark of the scale. Over the center hash mark of the scale (at the 2.5 inch mark) the term "I might do this" appears. Centered over the far right hash mark the words "I would love to do this" appear. Participants were instructed to score their current level of interest on the survey by making a complete circle around the hash mark which best corresponded with the appropriate level they perceived to be true. The first set of surveys distributed and the second set were examined and the scores for each level on interest were recorded. Scores were determined by giving each hash mark a number. These hash marks were numbered 1 through 11 from left to right. A survey circled on the far left side of the scale (low interest) was given the value nomenclature of 1. A score on the far right hand side (high interest) was given the value nomenclature of 11. All the hash mark in between would received the appropriate sequential value nomenclatures.

The survey responses from each round of solicitation were recorded and then compared for differences in scored responses. The pre-test and post-test scores, divided by the Nashville and Bolivia events, for each survey were noted and keyed into Microsoft Excel tables. In addition, the difference between the mean scores for each survey were noted and also keyed into the tables. The first area to be examined was the data recorded from the demographic questions. Descriptive statistics were determined regarding the age, grade completed, number of times participants had attended M-Fuge, and gender. Following compilation of this data, responses to the Likert response scale

questions were recorded. The mean scores of the pre-test and the post-test surveys were compared and the standard deviations demonstrated by each type of test were displayed. In addition, the number of pieces of data used in each particular area of research was presented. These questions were examined using a t Stat test calculation to determine any possible deviations noted in levels of interest among various the ministry opportunities presented to participants over the course of the event. Levels of interest in such areas as volunteering for needs with children, social ministry, or construction and repair projects were noted. The t Stat score was used to determine if enough influence had taken place to reject the Null Hypothesis that no influence had happened among the participants. If the t Stat score was sufficiently high enough, the Null Hypothesis was rejected and influence upon the participant was demonstrated empirically. Additionally, scores were be recorded and analyzed for levels of interests in such areas as future participation in an international mission trip or an interest in a career that meets needs in community service or a career in mission service. The Likert response scale data were compiled and examined for possible deviations in levels of interest between the mean scores of the pre-test survey and the post-test surveys of the participants.

The data, once compiled and keyed, was sorted and analyzed by use of the computer software programs Microsoft Access and Microsoft Excel. The resulting data was placed into the context of various tables and figures in order to communicate what the research data which had been gathered reveals. The presentation of the information by the use of appropriate table and figure displays is communicated in subsequent chapters in order that the research were available for future possible educational research.

In addition, these findings of this study are presented and interpreted by the researcher as well in subsequent for the purposes predetermined for this study.

CHAPTER 4

ANALYSIS OF FINDINGS

In view of the research concern for the possible influence attending an M-Fuge workcamp has upon the participant's desire to participate in future community service or missions options, the research findings have been analyzed and the findings are displayed in this chapter. Additionally, the researcher has done an evaluation of the research design in order to be of service to any future possible research. The research at hand will be utilized and analyzed in the methods to be outlined in the following chapter. Over 500 participants each taking the survey twice amounted to over 1000 surveys of data to be analyzed. Each of these surveys contained 4 demographic questions and 8 Likert response scale questions. All of the data was compiled and analyzed to discern the degree, if any, of influence that attending an M-Fuge workcamp had upon the participant's desire to participate in community or mission service.

Compilation Protocol

The research findings were analyzed in order to observe relationships which may exist between various camp populations and an increase in a desire for some type of community or mission service. The research sought to discover if any relationships exist between different ministry track groups, demographic groups, and other various populations within the camp participants who completed the survey instrument. Various

methods of interpretational analysis were initiated to discover any patterns which occurred related to the data sampled from the population group.

Survey instruments which were not fully completed were eliminated from the research study. Instruments not completed within the time frames established for the pre-test and the post-test also were not considered among the research findings.

The data was tabulated using the computer software programs Microsoft Access and Microsoft Excel. As sets of survey instruments (a set was comprised of the pre-test and the post-test instruments) were received the information from each instrument was compared. Data was then converted into spreadsheets using the Microsoft Excel program for the purpose of statistical analysis and to display the findings. Microsoft Excel was used to determine the mean scores, standard deviations, t-scores, and other pertinent statistics.

Findings and Displays

The research data describes the possible influence M-Fuge may have on participants in regard to their desire to become involved in various forms of volunteerism. After the data was compiled it was converted into tables in order to communicate the findings. The research data presented consists of important demographic breakdowns of the participants, mean scores on the pre-test and post-test surveys, t-scores for various groupings of participants, and other features considered vital toward a proper interpretation of the findings. Many of the findings have been scored and calculated for the purposes of establishing mean scores, t-scores, standard deviations, number of data pieces gathered, and various other mathematical representations of the data. Chapters 4

and 5 demonstrated these findings in addition to analysis and interpretation based upon the observations of the researcher.

Participant Age Demographic Data

Before the findings related directly to the research questions are displayed, it will be helpful in the overall understanding and interpretation of the research data to more fully understand the age demographic breakdowns of the M-Fuge events surveyed. Table 3 represents the age breakdowns of the population group surveyed at the Nashville and Bolivia M-Fuge events during the months of July and August of 2004.

Table 3. Breakdown of M-Fuge participants by age

Age	Nashville		Bolivia		Total	
	n	%	n	%	n	%
12-14	198	31	2	3	200	28
15-17	250	3	37	47	287	40
18-21	70	11	10	12	80	11
22-29	21	3	8	10	29	4
30-39	26	4	7	8	34	4
40-49	59	9	12	15	71	9
50-59	9	1	2	2	11	1
Over 60	2	.03	0	0	2	.2

The scores from Table 3 demonstrate the largest population group in both surveys was those participants under the age of 17 (a total of 68% of the combined populations). This was an obvious outcome due to the fact that the M-Fuge event is targeted toward those in grades 7 to 12. One may quickly note the dramatic difference in population size of those aged 12 to 14 between the two locations. The Nashville camp events had a 12 to 14 population percentage of 31% as compared to just 3% in the

Bolivia camp events. This is due to the fact that a youth must be at least 14 years of age to attend an M-Fuge International event while those aged 12 or older may attend one of the M-Fuge events within the United States. One may also note that the total population over the age of 18 is much higher (47%) in the Bolivia camp events than are present in the Nashville camp events (29%). One may hypothesize this is based on a perception that more adults are needed for an international trip over the type of trip which stays within the United States. It may also be argued simply that more adults are interested in participating in an international mission experience. Regardless of location, the age group 15 to 17 was the largest group both in sum and in percentage surveyed at both of the M-Fuge event locations.

Participant Prior Attendance Demographic Data

The next area of data to be displayed will be a breakdown of the population group by prior attendance at M-Fuge. The tables below are broken down by number of years attended, the number in the survey and the percentage of the camp population of which the particular group makes. Table 4 demonstrates the results as they appear from both the Nashville and Bolivia events.

Table 4. Breakdown by participant prior attendance at M-Fuge

Number of Prior Attendance	Nashville		Bolivia		Total	
	n	Population %	n	Population %	n	%
Never	416	65	51	65	467	65
Once	126	20	9	12	135	19
2-3 times	77	12	15	19.2	92	13
4-5 times	13	2	2	3	15	2
More than 5 times	3	.47	1	1.2	4	.5

The statistics reveal that among the population breakdowns, the vast majority (65%) of participants had not attended an M-Fuge workcamp experience prior to the one at which they were surveyed. As it would be reasonable to assume, the participant size of those who had attended previously decreases as the number of times attended increase. In other words, there are a lesser number of participants who have been multiple times. As the numbers further break down, 48% of those attending the Nashville event location for the first-time are youth in the 12 to 14 or 15 to 17 demographic group.

A quick comparison of the two groups shows the majority of both groups are attending an M-Fuge event for the first-time. There is some difference in the number of those who have attended once between the two M-Fuge locations (20% in Nashville events versus 12% in the Bolivia events). In addition those who have attended two to three times (12% in the Nashville events versus 19% in the Bolivia events) also show a slight difference in percentage. The overall percentages, however, for those who have previously attended are, when rounded, identical (34% among the Nashville and the Bolivia events). The number of youth attending for the first-time among the Bolivia group is lower as only 30% of this group was first-time attendees opposed to 48% of the Nashville event groups.

Participant Ministry Track Choice Demographics

The next area of data to be displayed represents the breakdown of the six main choices of ministry track by participants. It is to be noted at this point that each M-Fuge participant is able to choose the variety of ministry track in which they wish to be involved over the course of their M-Fuge experience. This dynamic is true for both the Nashville and the Bolivia events. Tables are broken down by choice of ministry track,

number in survey, and percent of the camp population this group comprises (see Table 5).

Table 5. Breakdown of event populations by top 5 ministry tracks chosen

Age	Nashville		Bolivia		Total	
	n	Percentage of Population	n	Percentage of Population	n	%
Children's Ministry	190	30	30	38	220	31
Social Ministry	127	20	25	32	152	22
PCY Ministry	113	18	12	15	125	18
Games and Recreation Ministry	91	14	11	14	102	15
Creative Ministry	88	14	0	0	88	13
Peer Ministry	12	2	0	0	12	2

The main population group in the stateside group was the group that worked in the children's ministry track. This group made up a total of almost one in three of the total camp participant group. This ministry track group primarily worked with small churches to produce Vacation Bible Schools or Backyard Bible Clubs in economically-challenged areas. For this particular study the choices in ascending order were Social (20%), PCY (18%), Games and Recreation (14%), Creative (14%), and Peer (2%). It should be noted that the Peer track is limited to older students who are recommended for the track by their church leader. This makes this ministry track traditionally one of the smaller population groups at any given M-Fuge workcamp. All of these tracks are offered as the five main tracks every week of a summer at all M-Fuge locations.

Table 5 also indicates the breakdown of the population surveyed at the M-Fuge Bolivia workcamp location. Traditionally the international M-Fuge locations center their ministry tracks on the work a local missionary assigns, so the population breakdowns often differ from location to location. In this case the data reflects a different population breakdown from the Nashville data. In the case of this particular workcamp the PCY track made up the largest population (38%). For this particular location workcamp participants worked with local churches aiding with their building needs. Any type of job from painting to the mixing of concrete was performed. The other track choices as they appear in descending order were Social (32%), Children's (15%), and Creative (14%). The choice of either a Games and Recreation track or a Peer track was unavailable at this particular location.

Uniform Answers among the Surveys

Any time that a survey is given to a group of people it is worthy of consideration to look at the number of surveys that were uniform in their responses. Many who consider this research data would have an interest in how many participants gave the same answers to all of the Likert Response scale questions. The variety of experiences tested among the survey questions and the range of answers available on the Likert response scale would seemingly make uniform answers an unlikely scenario unless, in some cases, the participant was not discriminatory in their responses. If enough of the participants indicated uniform answers across the questions on the survey (especially if there were all scored exceedingly high or low) then the issue of positive or negative bias on behalf of the participants would become a legitimate concern. At that point, the overall integrity of the research could be called into question. On the other

hand, a small amount of these types of survey responses would be expected in reflection of either the exuberance of a fulfilling event or displeasure at an unsatisfactory experience. In order for the reader to know how many of these surveys were completed and the groups in which they were a part Tables 6-8 will demonstrate surveys that were either all positive, all negative, or all unchanged in their scores to every question presented.

Table 6. Surveys displaying negative uniform answers

Camp Location	Age	Prior Attendance	Education Level	Ministry Track
All negative scores (2 or .02% of total population)				
Nashville	15-17	Never attended	11 th grade	Creative Ministry
Bolivia	15-17	Never attended	10 th grade	PCY

The number of surveys that recorded all negative responses at the end of the week, signifying a drop in interest levels for every survey question, was overall miniscule. Only 2 of the 713 total surveys fell into this category. One of the respondents was in the Nashville participants and one was among the Bolivia participants. Both of the respondents in this category were first-time attendees in the age range of 15-17. One was in the 10th grade and the other was in the 11th grade. The two respondents were in different tracks however, as one was in a creative ministry track and the other was in a PCY ministry track.

Table 7 demonstrates the number of respondents who remained unchanged in their interest levels toward volunteerism and missions in regard to every question on the survey.

Table 7. Surveys displaying unchanged uniform answers

Camp Location	Age	Prior Attendance	Education Level	Ministry Track
All scores unchanged (8 or 1.12% of total population)				
Nashville	15-17	Never attended	8 th	Games and Recreation
Nashville	15-17	Never attended	9 th	Children's Ministry
Nashville	15-17	Never attended	10 th	Social Ministry
Nashville	22-29	Once	College Degree	Children's Ministry
Nashville	22-29	2-3 times	College Degree	Children's Ministry
Nashville	40-49	2-3 times	College Degree	Children's Ministry
Nashville	40-49	4-5 times	Masters Degree	Creative Ministry
Bolivia	30-39	Never	Masters Degree	Social Ministry

While greater than the number of all negative scores response surveys, surveys that remained the same comprised approximately 1% of the sample. There was a broader range of demographics involved in this segment of the participants as compared with Tables 6 or 8. Several combinations of ages, records of prior attendance, educational levels, and ministry tracks were listed with no immediately discernable pattern among the list.

Table 8 reports those participants whose responses were positive on every survey question. This group makes up the largest of the three population groups who provided uniform responses across the board. Although this population group was the largest among the three groups of uniform answers, it still makes up a very small overall percentage of the total population groups attending M-Fuge events at the Bolivia and Nashville events.

Table 8. Surveys displaying uniform positive answers

Camp Location	Age	Prior Attendance	Education Level	Ministry Track
All positive scores (23 total or 3.50% of total population)				
Nashville	12-14	Never	6 th	Creative Ministry
Nashville	12-14	Never	7 th	Games and Recreation
Nashville	12-14	Never	7 th	Children's Ministry
Nashville	12-14	Never	7 th	Children's Ministry
Nashville	12-14	Once	8 th	Children's Ministry
Nashville	12-14	Never	8 th	Children's Ministry
Nashville	12-14	Never	8 th	Children's Ministry
Nashville	12-14	Never	8 th	Social Ministry
Nashville	12-14	Once	8 th	Games and Recreation
Nashville	15-17	Never	9 th	Creative Ministry
Nashville	15-17	Never	10 th	PCY
Nashville	15-17	Never	10 th	Creative Ministry
Nashville	15-17	Never	10 th	Children's Ministry
Nashville	15-17	Never	10 th	PCY
Nashville	15-17	Never	10 th	Creative Ministry
Nashville	15-17	Never	10 th	Children's Ministry
Nashville	15-17	Once	10 th	PCY
Nashville	15-17	2-3 times	11 th	Games and Recreation
Nashville	15-17	2-3 times	12 th	Social Ministry
Nashville	18-21	Once	12 th	Children's Ministry
Nashville	22-29	Never	College	Creative
Nashville	40-49	Never	College grad	Children's Ministry
Nashville	50-59	Never	Masters degree	Social Ministry
Bolivia	15-17	Never	10 th	Creative Ministry
Bolivia	15-17	Never	11 th	Social Ministry

Of those surveyed, 23 respondents or 4% of the total population produced all positive scores. Much like Table 6 and Table 7, there is no one discernable pattern, although there are some consistencies. Of the 23 uniformly positive scores, 17 were from first-time attendees. In addition, 19 of the 23 demonstrated in the table area are from

those under the age of 18. As far as ministry track choices are concerned, a variety of them are represented among the population group.

Do first-time participants exhibit an increased interest in their level of servant volunteer involvement in community service or mission service than first-time participants?

The following body of information compares the research data collected to determine if those who attend M-Fuge for the first-time demonstrated an increase in interest in volunteerism as a result of the experience. As an indicator of whether this dynamic indeed occurred, each group examined must have exhibited enough change in attitude to reject the Null Hypothesis (the hypothesis that there was no difference between two tested groups). All eligible participants (minors with parental consent forms and all adults over the age of 18) in both the Nashville and the Bolivia events were surveyed for the purposes of this body of research. Participants were asked to respond to a series of survey questions regarding their interest levels in community service and/or mission opportunities both prior to the event and at the conclusion of the event. Their responses were collected and studied with respect to the pre-determined five research questions. The first area of research sought to determine if participants who had never attended M-Fuge demonstrated an increased desire in some form of volunteerism in community service or mission service.

Table 9 represents the accumulated mean scores for the participants in the Nashville and Bolivia events who were attending M-Fuge for the first-time. The standard deviation is also noted as are the total number of responses for this particular area of question which were accumulated.

Table 9. M-Fuge first-time participant mean and t-Stat survey scores

Nashville Scores				
Type of Statistical Calculation Used	Scores	Category	Pre-test Result	Post-Test Result
t Stat	14.13	Mean	6.84	7.40
Possibility of Type 1 Error	<.001	Standard Deviation	2.65	2.42
t Critical two-tail	1.96	n	2631	2631
Bolivia Scores				
Type of Statistical Calculation Used	Scores	Category	Pre-test Result	Post-Test Result
t Stat	4.67	Mean	7.55	7.99
Possibility of Type 1 Error	<.001	Standard Deviation	2.27	<1.95
t Critical two-tail	1.96	n	305	305

The mean score for the pre-test responses to survey questions used to determine the interest level of first-time Nashville M-Fuge participants in their desire to become involved in community service or missions was 6.84 out of a possible 10 on the Likert response scale. This score reflects that the first-time participants in the Nashville event entered the experience with an overall interest in community service or missions in the upper half of the Likert response scale. The post-test score reveals that, as a whole, the group increased in their overall place on the Likert response scale. The post-test score for the first-time Nashville participants rose to 7.40. The standard deviation among the group in the pre-test was 2.65 for 2631 responses. It is notable the standard deviation shrank in the post-test scores to 2.42, not a significant difference, but it does reflect that the group as a whole was slightly more uniform in their responses at the end of the event

than they were at the beginning. The data at first glance for this group might appear that they, as a whole, may have increased in their desire to become involved in community service or missions.

In regard to the ability for this group to reject the Null Hypothesis of no change in their attitudes toward volunteerism a student t-score was calculated and used to help determine the survey results. As a marker the alpha score was set to 0.05 producing a t Critical value of 1.96. Thus, a student t-score would have to be greater than this number to reject the Null Hypothesis.

It is demonstrated by Table 9 that the student t-score was rounded to 14.13. The t Critical two-tail benchmark is 1.96. Since the student t-score is the greater of the two scores, it can be safely posited that the Null Hypothesis has been rejected among the first-time participants in the Nashville camp and that an influence upon attitudes toward volunteerism in community service and/or missions has occurred. It is also noteworthy to consider the strength of the student t-score in regard to the t Critical score. Having only to be greater than 1.96 in order to reject the hypothesis, the student t-score is calculated to be much higher. Not only is the Null Hypothesis rejected, it apparently is resoundingly so.

In any testing, the opportunity of atypical characteristics, or chance, can play a role and thus lead to an erroneous conclusion. In other words, something else such as the quality of the food at camp, the weather for the week of the event, or other such variable may have actually led to a false presumption based upon the results. This would result in a Type 1 (or Alpha) error. The $P(T \leq t)$ two-tail score method is the measurement used to determine the likelihood of a Type 1 error occurring among the research findings. In this

instance the likelihood of a Type 1 error occurring is calculated to be less than .001%. This score is so small that a researcher may safely presume a Type 1 error has not occurred and thus further strengthen the case for rejecting the Null Hypothesis among this segment of the Nashville participants.

Table 9 represents the accumulated mean scores for the participants in the Bolivia events who were attending M-Fuge for the first-time. The standard deviation gathered from the data is noted, as are the total number of responses accumulated within this particular area of question.

The mean score for the pre-test among those who were attending the Bolivia events on questions regarding their interest to become involved in community service or missions was 7.55 which, like the Nashville first-time participants, placed this group in the upper half of the Likert response scale in their interest in various forms of volunteerism. The post-test conducted at the end of the event placed the mean at 7.99. Like their Nashville first-time counterparts, at first look this group also indicates that there may have been a positive change in their attitudes toward volunteerism in community service or missions. The standard deviation for the pre-test was 2.27 and the post-test demonstrated a standard deviation of 1.95, again, not a dramatic drop, but noteworthy. The first-time Bolivia group displays an initially small disparity in their pre-test scores. This disparity drops slightly in the data gathered from the post-test scores. The number of observations was 305, the Bolivia events being significantly smaller in population than the Nashville events. This body of data reflects a disposition that a change in attitude toward volunteerism may have occurred, but the following body of

data is a more reliable reflection of whether this dynamic is true or not among this group of participants.

In regard to rejecting the Null Hypothesis of no change in attitude among first-time participants in Bolivia, a student t-score was again determined. In addition the calculation of a Type 1 error occurring was considered. The marker the alpha score was again set to 0.05, producing a t Critical value of 1.96. Thus, a student t-score would have to be greater than this figure to reject the Null Hypothesis.

The student t-score was determined to be a 4.67. The t Critical score was determined to be again 1.96. The student t-score is greater than the t Critical score so it is safe to presume among the first-time Bolivia participants, the Null Hypothesis has been rejected in a strong manner. The probability of a Type 1 error occurring was calculated to be less than .001%. This is such a miniscule number that the likelihood of a Type 1 error occurring in this instance is slight.

After careful examination of the individual event scores for Nashville and Bolivia, it would be of benefit to compare the data for the two events side-by-side in order to see what the research data would reveal. It must be noted that the survey size of the Bolivia first-time participant population is much smaller than that of the Nashville first-time participants; therefore, a different type of t- Test was administered in order to obtain the most accurate statistics. Because the two event groups for two weeks each event was surveyed are of different size and were made up of two different groups of people it could not be assumed all of the same variables were present at the time of testing. This being the case, a two-sample test assuming unequal variances was administered.

Table 10. Side-by-side comparison of Nashville and Bolivia first-time participant survey scores

Category	Nashville	Bolivia
Pre-test Mean	6.67	7.30
Pre-test Standard Deviation	2.59	2.31
Pre-test n	2079	254
Post-test Mean	7.33	7.77
Post-test Standard Deviation	2.36	1.97
Post-test N	2079	254

In comparison both groups enter the event reflecting a strong disposition toward volunteerism in community service and/or missions. The Nashville group displays a pre-test score of 6.67 on the Likert response scale and the Bolivia group demonstrates a score of 7.30. This is notable in that the Bolivia group enters the event as a whole with a predisposition toward volunteerism in community service or missions over one-half of a percentage point higher when compared directly to the Nashville group. The post-test mean reflects an increase for both groups as the Nashville surveys rose to 7.33 while the Bolivia group rose to 7.77 as a mean score response. The Nashville group and the Bolivia group both demonstrated a similar rise in scores between the pre-test and the post-test survey. This would seem to communicate that the event had no more dramatic influence upon the Nashville group than the Bolivia group as a whole. There are some notable demographic factors to be considered within this particular body of data and these will be examined in regard to research question 5.

It is also important to note that the Bolivia group, in addition to having a higher mean pre-test and post-test score, also had a smaller standard of deviation than the Nashville population. This combined with the larger mean score, would seem to suggest that the Bolivia group was slightly more self-aware or entrenched in their attitudes

toward volunteerism in community service and missions as a whole. Once more, there are some important demographic factors to be considered within this body of data and it will be examined in regard to research question 5.

Table 11. Side Side-by-side comparison of Nashville and Bolivia first-time participant Student t-scores

Category	Nashville	Bolivia	t Stat	Type 1 error	t Critical
Pre-test Mean	6.84	7.40	4.05	<.001	1.97
Post-test Mean	7.40	7.99	3.31	<.10	1.97

Table 11 demonstrates the student t-scores determined by the consideration of unequal variables and if there was indeed a difference in the attitudes of the Nashville and the Bolivia participants as they entered and exited the experience. Among the pre-test scores the Nashville participants demonstrated a 6.84 compared to 7.40 for the Bolivia participants. This data demonstrates that the participants in Bolivia enter the event with a higher predisposition toward volunteerism or mission service than do the participants in Nashville. The student t-score of 4.05 is higher than the t Critical benchmark of 1.97, thereby the Null Hypothesis that no there would be no difference between the two groups is rejected. A <.001 chance of a Type 1 error occurring adds to the confidence level of the Null Hypothesis rejection in this set of circumstances.

Among the post-test scores a very similar dynamic is present. Once again the Bolivia score is higher than the Nashville participants (7.99 compared to 7.40 respectively). Upon completion of the M-Fuge event, the data demonstrates the Bolivia participants again seemingly possess a higher disposition to volunteerism or mission

service than did the Nashville participants. With a student t-score again above the critical benchmark (3.31 being higher than the t Critical of 1.97) it would appear that the Null Hypothesis that there would be no difference among the two groups was rejected. The possibility of a Type 1 error in this set of circumstances is .10, so the results can be viewed with confidence as being without such error being present.

Do prior participants exhibit an increased interest in their level of servant volunteer involvement in community service or mission service than first-time participants?

For the purposes of the most pure determination of possible influence M-Fuge may have upon a participant's desire to become involved in community service or missions, one may wish to look solely at the results of the data compiled by those who have never attended M-Fuge previously. The purpose of this study, however, includes how the event itself might increased the level of any participant to become involved in volunteerism through community service or missions. A large segment of the participants attending the event indicate they have attended an M-Fuge event before. Questions such as does attending the event again further increase their desire to become involved in community service or missions, how their results are viewed in juxtaposition to first-time participants, and other such curiosities become noteworthy. The same areas of inquiry which were presented in view of first-time participants will be examined in the same manner employing also the same methods in regard to those who have previously attended M-Fuge.

Table 12 represents the accumulated mean scores for the participants in the Nashville and Bolivia events who had previously attended M-Fuge. The standard

deviation gathered from the surveys is also noted as the total number of responses accumulated in this particular area of question.

Table 12. M-Fuge multi-time participant survey scores

Category	Nashville	Bolivia
Pre-test Mean	7.20	8.25
Pre-test Standard Deviation	2.47	1.85
Pre-test n	1425	162
Post-test Mean	7.76	8.17
Post-test Standard Deviation	2.19	2.28
Post-test n	1425	162

One of the most immediately evident items of interest in this particular table is the high mean scores. The pre-test score for the returning Nashville participants is 7.20 on the Likert response scale. This places the mean score in the upper third on the scale in level of interest. This communicates those with a prior history of attendance at M-Fuge enter the event with a strong disposition toward volunteerism in regard to the Likert response scale. The post-test also is notable in how highly placed it is on the Likert response scale. The post-test mean score was calculated to be 7.76, squarely placing the mean score in the upper quarter of the scale. This would initially imply a shift in behavior has taken place although a more precise method of examination will be revealed in the following paragraphs.

The difference of the standard of deviation between the pre-test and the post-test is less than one-half point and both standards deviations are relatively small. It is of interest to note that the standard deviation among the post-test score is slightly smaller than the pre-test deviation, suggesting a degree of alignment of attitudes had taken place

among the returning participants in regard to their desire to become involved in volunteerism in community service or missions.

The group of participants in the Bolivia events who had previously attended an M-Fuge experience was also surveyed to determine if a shift in their attitudes toward volunteerism in community service or missions had taken place during the course of the event. Table 12 also reflects the mean scores in the pre-test and post-test scores, the standard deviations within, and the total pieces of data used to determine these figures.

In this body of data some interesting dynamics are revealed. The mean Likert response scale score for the participants who have previously attended an M-Fuge event was calculated to be 8.25. This is a very high group mean score within the context of a ten-point Likert response scale. This places the mean pre-test survey score in the upper 20% of the scale used. This data reflects this group entered the event with a very high disposition toward volunteerism in community service and missions. The mean post-test also is of interest in the fact that it is slightly lower at 8.17. Technically, the group dropped in their interest level over the course of the event, however the differential is negligible. Another area of interest is the standard of deviation. Both the pre-test and the post-test standards of deviation are very small (1.85 to 2.28 respectively), however, it is of note that the deviation did grow over the course of the event. This would mean that there was a greater number (although very slight) of disparity of attitudes at the conclusion of the event. The scores in these areas were calculated from 162 pieces of data.

Table 13 more empirically states possible outcomes of the experience upon the participants. The student t-score for the returning Nashville participants as well as the

probability of a Type 1 error represented in Table 13 are based upon the survey responses of this group.

Table 13. M-Fuge multi-time participant student t-scores

Nashville	
Type of Statistical Calculation Used	Score
t Stat	11.43
Possibility of Type 1 Error	<.001
t Critical two-tail	1.96
Bolivia	
Type of Statistical Calculation Used	Score
t Stat	0.59
Possibility of Type 1 Error	.55
t Critical two-tail	1.97

The student t-score for the Nashville returning participants was determined to be 11.43 based upon the data gathered from the surveys. This number is again safely beyond the benchmark of 1.96 which would reject the Null Hypothesis that there is no difference in regard to this segment of the camp participants. The probability of a Type 1 error occurring is calculated to be less than .001, again a number trivial enough to have confidence a Type 1 error did not occur in this instance. It is safe to posit, based upon this set of data, that M-Fuge did indeed have an influence upon the desire of the participants who have previously attended M-Fuge among the Nashville event group.

The student t-score among the Bolivia participants who had previously attended an M-Fuge event was calculated to be 0.59. With the benchmark to disprove the Null Hypothesis being calculated at 1.97 in this instance, it cannot be said that the Null Hypothesis has been rejected among this particular group. Therefore, one cannot posit that a shift in attitude has taken place among the Bolivia participants who have previously

attended an M-Fuge event. Demographics again play a role in this scenario and will be examined in research question 5.

Now that the individual camp participants have been examined it is essential to see how the data compares in respect to the two different camp participant groups (Nashville and Bolivia). Once again it should be noted the number of Nashville participants greatly outweighs the number of Bolivia participants. The contrast between the pre-test and post-test mean survey scores as well as the student t-scores, however, lend themselves to several interesting possibilities of interpretation.

Table 14. Side-by-side comparison of Nashville and Bolivia multi-time participant survey scores

Category	Nashville	Bolivia
Pre-test Mean	7.07	7.97
Standard Deviation	2.35	1.87
n	1088	134
Post-test Mean	7.70	7.96
Standard Deviation	2.11	2.34
n	1088	134

In regard to the mean pre-test scores, one of the most immediate and dramatic differences that appears is how much greater the scores are among the Bolivia participants as compared to the Nashville participants. Along the same lines, the post-test mean scores for Bolivia are higher, although not as dramatic (7.96 to 7.77 respectively). The greatest amount of change in mean scores occurred among the Nashville participants. It is also of note that although not dramatic, the Nashville group demonstrated a smaller standard deviation in their mean pre-test and post-test scores than did the Bolivia participants.

Table 15. Side-by-side comparison of Nashville and Bolivia multi-time participant student t-scores

Category	Nashville	Bolivia	t Stat	Type 1 error	t Critical
Pre-test Mean	7.07	7.97	5.08	<.001	1.97
Post-test Mean	7.68	7.96	1.29	20	1.97

Table 15 demonstrates if the Null Hypothesis is applicable in that there would be no difference between the scores of the Nashville participants and the Bolivia participants. As the pre-test data indicates, the Bolivia participants once more seem to indicate a higher predisposition toward volunteerism or mission service as reflected by a higher mean score (7.97 to 7.07). There is a notable difference in the pre-test mean scores among these two groups with the Bolivia participants and the Nashville participants. The student t-score also indicates that the Null Hypothesis that there would be no difference between the two groups can be rejected in this circumstance. The likelihood of a Type 1 error occurring in this circumstance was <.001, so the results can be accepted with little concern for this type of error having occurred.

The post-test survey data among those who have previous participation in M-Fuge indicates quite different results. The Bolivia score was once again higher, although the difference was slight. The Null Hypothesis that there would be no difference between the two groups is not rejected in this particular set of circumstances due to the fact the student t-score of 1.29 was below the t Critical score of 1.97. There is also a large chance a Type 1 error is present in this data as it was determined to be 20%. This data does not empirically embrace the Null Hypothesis or prove there is no difference between these two groups, it simply does not reject the hypothesis in this set of circumstances. It can,

however, be noted that the statistics demonstrated the Bolivia participant entered and left the event with a difference in their mean test scores as compared to the Nashville participants. This data would seem to indicate the Bolivia participants, as a whole, had a collectively higher predisposition toward volunteerism and mission service than did the Nashville participants.

Do participants indicate an increased interest level in volunteer, short-term, or career missions as a result of the workcamp experience?

Research question 3 seeks to discover if participants at M-Fuge camps have an increased desire to become involved in different aspects of missions as a result of the M-Fuge experience. The methodology used to examine the data collected in the surveys was the same as was used in the prior two research questions. In order to best understand how the experience affects different participants the tables will be displayed by first-time participants in the Nashville and the Bolivia events followed by those who have attended M-Fuge in the past among the same two event groups.

Table 16 examines if an increase in desire to become involved in various forms of volunteer and career missions as a result of attending M-Fuge among those who indicated they had never before attended an M-Fuge workcamp event did occur. The research data used to determine this was collected from survey questions 6 and 8. Both of these questions dealt specifically with the participant's interest levels in various forms of missions involvement from both the standpoint of a volunteer capacity as well as from the perspective of a possible career in the area of missions.

Table 16. Missions involvement first-time participant survey scores

Category	Nashville	Bolivia
Pre-test Mean	6.30	6.45
Pre-test Standard Deviation	3.03	3.22
Pre-test n	833	102
Post-test Mean	7.15	7.23
Post-test Standard Deviation	2.75	2.73
Post-test n	833	102

The mean scores among the pre-test and the post-test reflect a possible increase in desire has occurred during the experience. A mean pre-test score of 6.30 indicated there was a high degree of interest among participants prior to their attendance at M-Fuge. This desire to be involved in some form of missions seems to have increased according strictly to the post-test comparison of 7.15, a shift of over .8 of a point on a ten-point scale. This does not conclusively reject the Null Hypothesis that there was no difference in the attitudes of the participants in regard to volunteerism, but is notable.

Also of note is the standard of deviation demonstrated by both the pre-test and the post-test scores. The pre-test standard of deviation was slightly over three points at 3.03. On a ten-point scale, this is a fairly large number. The post-test deviation of 2.75 is only several percentage scores smaller, but demonstrates more of a parity regarding the participants' interest levels in short term or career missions. These scores were determined using 833 survey responses.

The participants among the Bolivia population who were attending M-Fuge for the first-time were also tested in order to determine is an increase in their desire to become involved in some form of volunteer or career missions. Table 16 also reflects the data accumulated in regard to this area of research.

The mean pre-test score for the first-time M-Fuge participants in Bolivia is 6.45. While this score is lower than other prior tables reflect mean scores to be, it is still solidly in the upper half of the positive side of the Likert response scale. This would be interpreted to mean that this group enters the event with a predisposition toward volunteer or career missions. A strong increase in mean score is noted among the post-score surveys as it is scored at 7.23, an increase of just under a point on a ten-point scale. This would lead one to believe that a positive shift toward in an interest in volunteer or career missions has occurred, although it is not proved conclusively in this particular data. Also of interest is a slight alignment of mean scores of approximately one-half of a percentage score on a ten-point scale in the post-test scores as opposed to the pre-test scores. This would lead one to conclude that as whole the group has moved closer to a collective desire to be involved in either volunteer or career missions.

Table 17. Missions involvement first-time participant t-scores

Nashville	
Type of Statistical Calculation Used	Score
t Stat	10.05
Possibility of Type 1 Error	<.001
t Critical two-tail	1.96
Bolivia	
Type of Statistical Calculation Used	Score
t Stat	3.62
Possibility of Type 1 Error	.046
t Critical two-tail	2.00

Table 17 demonstrates the student t- score method to determine conclusively if a shift in attitudes has occurred. The student t-score for first-time participants in the Nashville events was calculated to be 10.05. This score places this group over ten

standard deviations on the positive side from the center of the Bell curve. This, when compared to the t Critical benchmark of 1.96, soundly rejects the Null Hypothesis that no change in attitude had taken place for those who are first-time participants in M-Fuge at the Nashville event. A researcher could confidently conclude that a shift in attitude has occurred among this particular group and they have an increased desire to become in some form of volunteer or career missions. This conclusion is bolstered the probability of a Type 1 error occurring is a miniscule figure of less than .001%.

The student t-score for the Bolivia first-time participants was demonstrated to be 3.62. While this student t-score is low compared to those of the prior tables, it is still more than three standard deviations from the center of the Bell curve on the positive side. It is also greater in value than the critical benchmark of 2.00, thus rejecting the Null Hypothesis that no change in attitude has taken place within this particular set of research data. The degree of confidence in this rejection is also high in view of the possibility of Type 1 type of error being calculated at less than a percentage point (.046%).

If the two event groups are compared, some differences become apparent. The mean scores in both the pre-test and the post-test as well as the standard deviations are distinctly different when the first-time Nashville and the first-time Bolivia participants are compared. Along the same lines the student t-scores for both groups also reject the Null Hypothesis, although the Nashville participants do so more soundly. This is due to the number of responses in the Nashville groups being far greater than those in the Bolivia groups.

Since the Null Hypothesis has been rejected among the first-time participants in regard to M-Fuge having an influence on their desire to become involved in some form

of volunteer or career missions it would be of interest to see if the same can be said of those who have previously participated in M-Fuge. Table 18 displays the research data collected from participants among the Nashville events who have previously attended an M-Fuge camp.

Table 18. Missions involvement multi-time participant survey scores

Category	Nashville	Bolivia
Pre-test Mean	7.08	8.22
Pre-test Standard Deviation	3.02	2.63
Pre-test n	434	54
Post-test Mean	7.64	8.33
Post-test Standard Deviation	2.64	2.61
Post-test N	434	54

It is quickly apparent in comparison with the prior tables that a set of very high mean scores were recorded by the Nashville participants who had previously attended an M-Fuge event. The pre-test mean score of 7.08 on a ten-point scale very strongly indicates a high degree of predisposition on the part of those surveyed toward involvement in missions as a volunteer or as a career. This is one of the highest pre-test mean scores recorded among the tables in this body of research.

The post-test mean score also reflects the same level of high interest. The post-test mean score of 7.64 was higher than the pre-test mean score, thus indicating this particular group may have grown in their desire to become involved in some form of missions. The collective shift of over one-half of a percentage point on a ten-point scale in this area of question is notable. It is also noted that the standard of deviation was a bit higher in the pre-test mean scores than indicated in regard to the prior questions, yet

tightened to a number similar as reflected in other tables in the post-test mean scores. This indicates that there was possibly a greater alignment of attitude at the end of the week than was present in the beginning. This data was collected over the course of 434 pieces of data. It, again, cannot empirically conclude a change has taken place, but strongly suggests so.

In comparison, the Bolivia participants are also presented in order to seek if they, too, might be influenced in their desire to become involved in various forms of volunteer or career missions. Table 18 reflects the research data collected from the participant survey question responses dealing specifically with interest in participating in missions.

This particular set of data reflects a very high degree of interest in missions participation on the part of the event participants, yet does not imply a high degree of increase in said interest. The mean pre-test score of 8.22 is high in comparison with mean scores in regard to other areas of research previously presented. This should not be highly surprising considering the fact this group of participants was on the foreign mission field in Bolivia during their testing. The mean score post-test increased to 8.33, a negligible difference of slightly more than a tenth of a point on a ten-point Likert response scale. It would be inferred that the group as a whole did not substantially increase in their desire to be involved in volunteer or career mission, yet it would also imply that they both had a very high degree of interest to begin with and did not lose any degree of said interest in the course of the event.

As for a comparison between the two event groups, the Bolivia participants who had previously attended M-Fuge scored 1.14 points higher on the pre-test mean

score than did their counterparts in Nashville. The Bolivia groups, however, did not show the degree of increase in interest that the Nashville groups displayed (one tenth of a percentage point to one-half of a percentage point respectively). They did, however, have similar standards of deviation on the pre-test and post-test scores of (3.02 and 2.64 for Nashville, 2.63 and 2.61 for Bolivia).

In regard to rejecting the Null Hypothesis that no attitude change has taken place, Table 19 presents data that addressed this concern. The student t-scores for the Nashville participants who have previously attended M-Fuge are demonstrated in order to determine if this is so.

Table 19. Missions involvement multi-time participant t-scores

Nashville	
Type of Statistical Calculation Used	Score
t Stat	5.56
Possibility of Type 1 Error	<.001
t Critical two-tail	1.96
Bolivia	
Type of Statistical Calculation Used	Score
t Stat	.4128
Possibility of Type 1 Error	.68
t Critical two-tail	2.00

The student t-score for the participants in Nashville who had previously attended M-Fuge was demonstrated to be 5.56. This score is greater than the benchmark t-critical score of 1.96, thereby rejecting the Null Hypothesis that no attitude change has taken place for this particular group of participants. Thus, it can be conclusively stated that an increase had occurred in the participant's desire to become involved in some form of missions, whether volunteer or career, as a result of the M-Fuge experience. The

possibility of a Type 1 error occurring among this particular set of data is less than .001%, adding to the confidence level of this conclusion.

As high a degree of interest as this group indicates in their desire to become involved in some form of volunteer or career missions, they do not reject the Null Hypothesis as a whole. The student t-score of .4128 among Bolivia participants who had previously attended an M-Fuge does not dismiss the Null Hypothesis due to the fact the critical benchmark was calculated to be 2.00. The possibility of a Type 1 error being present among this particular set of findings was 68%. They simply do not reject the Null Hypothesis in this given set of circumstance. Demographics play a role in these findings as well and will be further explored in research question 5.

Do participants indicate an increased interest level in community service or mission service involvement as a career as a result of their workcamp experience?

Research question 4 seeks to determine if the Null Hypothesis is applicable in regard to a participant's desire to become more involved in community service or missions as a career as a result of their experience at M-Fuge. The same methodology was employed in this question as was in the prior research questions. The data compiled is presented in much the same manner as the previous research questions with the first-time and returning Nashville and Bolivia participants separated for examination.

In regard to the survey question seeking if an increase in desire had occurred in the level of the participant and their desire to become involved a career dedicated to helping others a mean score of 6.00 was demonstrated on the pre-test surveys. This was the lowest rated mean score in comparison to the other research questions, however, one

of the more dramatic increases is noted in the post-test mean scores. Participants indicated an increase of desire to be involved in some form of volunteerism or mission service by demonstrating a mean score of 7.21 on their post-test surveys, an increase of 1.2 points on a ten-point Likert scale. This was by far the largest increase among the data assembled for the research questions between the pre-test and post test scores. It would seem to imply that first-time participants in the Nashville M-Fuge entered the event with a slight predisposition toward a career in service to others (6.00 on a 10.00 scale). The data also implies that this desire is strongly affected by the experience of the event given the notable increase in the post-test score. Both means reflect a small standard of deviation (2.64 on the pre-test and 2.46 on the post-test) again implying a collective shift in the overall desire of participants in this area.

Table 20. Service career interest for first-time participant survey scores

Category	Nashville	Bolivia
Pre-test Mean	6.00	7.37
Pre-test Standard Deviation	2.64	2.51
Pre-test n	414	50
Post-test Mean	7.21	7.82
Post-test Standard Deviation	2.46	1.98
Post-test n	414	50

Among first-time M-Fuge participants in Bolivia the same methodology was applied to determine mean scores for the pre-test and the post-test surveys. Table 20 again reflects the data collected.

The pre-test mean score for the first-time M-Fuge participants in Bolivia in regard to their desire to become involved in a career that included service to others was

calculated to be 7.37. This is notably higher than their counterparts in Nashville and one of the higher pre-test survey scores noted among those examined for the research questions. An increase of approximately one-half of a percentage point on a ten-point scale was recorded by these participants on their post-test scores.

The standard deviation on the pre-test and the post-test scores are both small numbers (2.51 for the pre-test and 1.98 for the post-test). They do, however, reflect an alignment of one-half percent on a ten-point scale by the end of the event. In order to calculate this data 50 pieces of data were examined.

Table 21 places the score of the Nashville and Bolivia groups against the Null Hypothesis that there would be no effect upon the participants due to their involvement with M-Fuge. The t Stat scores, t Critical scores, and possibility of a Type 1 error occurring are reflected below.

Table 21. Service career interest for first-time participant t-scores

Nashville	
Type of Statistical Calculation Used	Score
t Stat	9.99
Possibility of Type 1 Error	<.001
t Critical two-tail	1.96
Bolivia	
Type of Statistical Calculation Used	Score
t Stat	1.89
Possibility of Type 1 Error	.06
t Critical two-tail	2.00

The student t-score was determined to be 9.99 for the Nashville participants. This is almost ten standard deviations from the center of the Bell curve. The benchmark for rejecting the Null Hypothesis is 1.96. Since the student t-score is greater, the Null

Hypothesis that no attitude change has taken place among this group of participants is rejected in respect to first-time participants in M-Fuge among the Nashville participants. The probability of a Type 1 error having occurred in this body of data is miniscule at less than .001%.

In regard to the student t-scores, the first-time participants have regularly rejected the Null Hypothesis. That cannot, however, be posited in the Bolivia data for this circumstance. The student t-score was calculated to be 1.89 while the critical benchmark was calculated to be 2.00. Since the student t-is lower, it cannot be stated that the M-Fuge experience in Bolivia had an effect on the attitudes of first-time participants in regard to their desire to become involved in a career in service to others. The participants entered and left the event with a high predisposition toward a career in community or mission service. The disposition, however, simply did not increase to a degree high enough to reject the Null Hypothesis. This demonstrates that there is no statistical difference between the two groups. Given this, the Null Hypothesis could not be rejected in this particular set of circumstances.

Among those participants who had previously attended an M-Fuge camp surveyed during the Nashville and Bolivia events a comparison was be made to determine if there were any significant differences among the same areas that were tested. Table 22 outlines the mean scores of the pre-test and post-test surveys, the standard deviations contained within, and number of observances which were noted.

Responses to survey question number 8 were used to determine if an increased desire to become involved in a career in service to others was a product of the M-Fuge event much like in the preceding tables. When the surveys were tallied the data revealed

a mean pre-test score of 6.55 in regard to the Nashville group with a history of previous attendance at M-Fuge. This implies the audience has a predisposition toward this type of career upon the beginning of the event. The post-test survey mean score for the Nashville group with a history of prior M-Fuge attendance was scored at 7.39. This higher post-test score implies an increase in desire, yet does not conclusively prove it to be so. The Nashville participants who had prior M-Fuge attendance demonstrated a standard deviation of 2.43 on both the pre-test and post-test surveys

Table 22. Service career interest for multi-time participants survey scores

Category	Nashville	Bolivia
Pre-test Mean	6.55	7.40
Pre-test Standard Deviation	2.43	2.34
Pre-test n	414	50
Post-test Mean	7.39	8.25
Post-test Standard Deviation	2.43	2.87
Post-test n	414	50

This is a small audience surveyed, yet still provides some interesting insights as compared to other areas. The Bolivia participants with a history of prior attendance at M-Fuge entered the Bolivia event with a pre-test mean score of 7.40 in regard to their interest in a career in service to others. Like many of the previous areas, they finished the week with a higher mean score on their post-test surveys. In this instance, the participants scored 8.25 on the ten-point Likert response scale. This implies a very high degree of interest in a career in the service of others on the behalf of the Bolivia participant who has previously attended M-Fuge.

There were no significant differences in the standard of deviation recorded

among the returning M-Fuge participants in Bolivia, although it did grow approximately one-half of a percentage point on a ten-point scale from 2.34 to 2.87.

The student t-scores continue to be the reliable indicator of if attitudinal shifts have occurred. Table 23 reveals the student t-scores, the critical benchmark, and the probability of a Type 1 error in regard to the data collected.

In regard to possible rejection of Null Hypothesis by this group, the student t-score for the Nashville participants with a history of prior attendance at M-Fuge was 6.13, a healthy 6 point plus measures of standard deviation from the center of the Bell curve. The benchmark for confidence in these particular set of variables was calculated to be 1.97, so the Null Hypothesis is soundly rejected in this circumstance. The probability of a Type 1 error committed in this instance is less than .001%, a figure small enough to declare the rejection of the Null Hypothesis with an appropriate amount of confidence in this circumstance.

Table 23. Service career interest for multi-time participants t-scores

Nashville	
Type of Statistical Calculation Used	Score
t Stat	6.13
Possibility of Type 1 Error	<.001
t Critical two-tail	1.97
Bolivia	
Type of Statistical Calculation Used	Score
t Stat	1.74
Possibility of Type 1 Error	9.2
t Critical two-tail	2.05

The student t-score for this particular group was determined to be 1.74. The benchmark for a successful rejection of the Null Hypothesis is 2.05. This figure indicates

that among M-Fuge participants in Bolivia with a history of prior event attendance the Null Hypothesis cannot be rejected. This, again, is not an indicator the Null Hypothesis is true in this circumstance. It, however, cannot be proven false in this set of circumstances. The probability of a Type 1 error occurring in this set of circumstances is 9.2%, so these results indicate the possibility of a Type 1 error. When compared to the Bolivia participants with no prior M-Fuge experience, some disparities appear. These disparities are rather slight, however, and in neither circumstance is the Null Hypothesis able to be rejected.

What do the demographics reveal about the participants' desires to contribute servant leadership volunteerism or future career leadership in community service or mission service?

Demographics, as with any social science study, play an important role in interpreting results of a research project. Another notable item is the age of the participant. The M-Fuge event is populated with an array of age groups, although the primary focus of the events is students in grades 7-12. The reason an array of ages are among the population is due to the presence of the adult chaperones from each church attending the event. A church must supply at least one adult of the same gender for every five students of like gender which attend from their group. As noted in Table 3 the adult population for the M-Fuge events is large enough to be considered a factor in the overall findings (approximately 30% of the Nashville groups and 47% of the Bolivia group). A percentage of population of this size plays a role in the overall statistical analysis of the research. Tables 24 and Table 25 examine the role the presence of adults has upon the overall figures.

Table 24. Comparison of first-time youth and adult participant scores

Nashville First-Time Youth	Variable 1 (Pre-test)	Variable 2 (Post-test)
Mean Score	5.75	7.19
Standard Deviation	2.59	2.38
n	611	611
Nashville First-Time adults	Variable 1 (Pre-test)	Variable 2 (Post-test)
Mean Score	5.19	6.36
Standard Deviation	3.16	3.19
n	218	218

In the data reflected above it is demonstrated that both the youth and the adults enter the event with a marginal difference in their pre-camp mean scores of approximately one-half of a standard deviation. The youth presented a higher mean score of 5.75 and the adults presented a pre-test mean score of 5.19. While both groups indicated there might be a possible increase in desire to become involved in some form of community service or missions, the youth demonstrated a score higher on the Likert response scale than their pre-test score. The youth moved from 5.75 to 7.19, an apparently notable increase in their interest levels. In comparison, the adult mean increased from 5.19 to 6.36.

Table 25. Comparison of youth and adult first-time participant student t-scores

Category	Youth	Adults	t Stat	Type 1 error	t Critical
Pre-test Mean	5.75	5.19	2.34	1.98	1.96
Post-test Mean	7.19	6.36	3.50	<.001	1.96

As Tables 24 and 25 demonstrate, the youth enter and leave the experience with a higher mean survey scores than do the adults. A notable item of data is that the

youth and adults entered the event with a difference between their pre-scores of approximately one-half of a standard deviation, yet demonstrated a mean post-score difference of almost one and one-half of a standard deviation. This would seem to strongly suggest that M-Fuge has a stronger influence among the youth as compared to the adults in the area of volunteerism and mission service.

When compared to each other, the pre-test scores of the youth and the adults do indicate a difference exists in their attitudes toward volunteerism and mission service. A student t-score of 2.34 surpasses the t Critical benchmark of 1.96, thus rejecting the Null Hypothesis of there being no difference in attitude between the two groups in regard to volunteerism and mission service. The same is true in regard to the post-test scores as the student t-score of 3.50 is higher than the t Critical mark of 1.96. In this set of circumstances the Null Hypothesis that there would be no difference in attitude between the youth and the adults was rejected. In regard to the possibility of a Type 1 error having occurred, the pre-test demonstrated a potential as being 1.98. This is reasonably low enough to posit a Type 1 error did not happen. The post-test demonstrated the Type 1 possibility at less than .001, so the possibility of a Type 1 error having occurred can be dismissed. Based upon this data one may conclude that both first-time participants who are adults and those that are youth experience an increased interest in volunteerism or missions action due to their experience at M-Fuge.

It is also of interest to examine the demographic variable of the participant's individual choice of ministry track. The data in the preceding research questions reflected culminative scores from across the different survey questions. A line of inquiry might be of note that revealed if there was a difference demonstrated in the accumulated

scores as opposed to a specific survey question which dealt with the type of activity a ministry track group was assigned to perform over the course of the week. For example, would a first-time participant in a ministry track ministering to disadvantaged children in the M-Fuge Nashville experience indicate a greater increase in their desire to become involved with ministry to children in their response to this specific survey question as opposed to their collective survey score? Table 26 demonstrates the research data reflective of this scenario.

Table 26. Children's ministry track versus other tracks survey score comparison

Nashville First-Time Children's Ministry Responses	Variable 1 (Pre-test)	Variable 2 (Post-test)
Mean	6.09	6.83
Standard Deviation	2.78	2.59
n	200	200
Nashville First-Time Participant Collective Scores	Variable 1 (Pre-test)	Variable 2 (Post-test)
Mean	7.07	7.80
Standard Deviation	2.74	2.25
n	512	512

The most apparent difference which immediately garners attention is the demonstration of a lower mean pre-test and post-test score on behalf of the survey responses dedicated exclusively to children's ministry. One would guess that those who chose to be in the ministry track that is assigned to minister to children would collectively demonstrate a higher mean pre-test score than those who chose other options. In this set of particular circumstances, however, this is not true. The same dynamic presents itself on the mean post-test scores as well. Although the data reflects both groups possess

approximately the same difference in their pre-test and post-test mean scores, the group that is not involved in children's ministry does produce a higher mean score on both the pre-test and the post-test than do those who specifically were volunteering with children during M-Fuge.

Table 27. Children's ministry track versus other tracks t-score comparison

Category	Children's Ministry Track	All other tracks	t Stat	Type 1 error	t Critical
Pre-test Mean	6.09	7.07	4.24	<.001	1.96
Post-test Mean	6.82	7.80	4.65	<.001	1.97

Table 27 demonstrates very solid evidence that there was a difference in the attitudes of those who chose to be in a track which ministered to children and those who chose to be in other ministry tracks. The most notable piece of confirmed data is that it is the group that chose other ministry options than with children demonstrated a stronger disposition toward volunteering or ministering to children than do those who had chosen to be in a track with this particular ministry focus. In regard to the pre-test scores the other tracks demonstrated a predisposition almost one standard deviation higher than those who chose to be in the ministry option dedicated to volunteering with children. The student t-score of 4.24 being higher than the t Critical benchmark of 1.96 indicates that the Null Hypothesis was rejected and in fact, there was a difference in attitudes that existed between these two groups as they began their week at M-Fuge. The possibility of a Type 1 error occurring in this instance was less than .001, so the data can be viewed with confidence that a Type 1 error did not occur. This data leads to the conclusion that

both the group that was involved in children's ministry tracks and those who were not experienced an increase in their interest to work with underprivileged children through either volunteerism or as a career. Their level of interest varied, with the group not being in children's ministry showing more of an increase, however, both did increase over the course of the event.

In regard to the post-test mean scores, the same dynamics are revealed. The group that did not choose the option to volunteer with children indicates a higher disposition in desire to volunteer with children than those who chose to be in a ministry option with that focus. The difference in the mean post-test scores is again notable being almost a full standard of deviation on a ten-point Likert response scale. As with the pre-test scores, the t Stat score is higher than the t Critical score, thus rejecting the Null Hypothesis that there would be no difference in the attitudes of the two groups of participants.

Evaluation of the Research Design

This section of the research will put critical tension on the methodology employed to gather the data. The surveys used to gather the data will be examined. In addition, the methodology employed to both distribute and collect the surveys and the research data will be examined. Criticism regarding the strengths and weaknesses of the research design and how it could have been improved to have gathered the data in an even more efficient manner are in order. This will provide for the best interpretation of the research at hand in addition to understanding the direction further study could encompass.

*An Analysis of the Survey Questions, Interpretation
and Distribution*

Feedback from the participants and the ability to interpret the data in light of the research questions concludes that the survey was both easily understood by the participants and did not take a significant amount of time to complete. The questions were able to address the research concern as well as provide valuable demographic information by which also to draw the desired data.

Perhaps one of the strengths of the study was the method employed to distribute and collect the surveys. For the Nashville population the researcher was able to be on hand for the conducting of the surveys. The researcher was able to train the staff to distribute the surveys during their small group time and provided a script so the instructions did not vary from group to group. The surveys were filled out on the spot and then given back to the staffer charged with distributing them. These were then brought directly back to the staff office to be returned to the researcher. This method was employed for both the pre-test and the post-test. Since the researcher lived in proximity to the Nashville campus this ensured not only that the tests were being carried out but that the minimum numbers for a proper population sample were met.

The Bolivia population followed the same format with the exception of the researcher being present for the time of testing. In this instance the camp director (who was a high school teacher and was accustomed to distributing standardized types of tests) was trained by the researcher to distribute and collect the tests. The combination of these methods helped to ensure a high return rate for the tests that were distributed and correctly filled out.

Hindsight always provides clarity in most endeavors and this research is no different. The questions developed for the survey, while useful in obtaining the desired data, can always be refined to provide a tighter focus toward securing the most desired data. For example, the survey questions used in this research addressed very broad generalities in regard to the types of possible volunteer work a participant might wish to pursue. A survey containing more questions which focused upon particular possible volunteer tasks could help to provide data that is more specific in regard to possible future action on the part of the participant. For example, a participant in the creative ministries track may wish to utilize puppets as a prop in order to give confined senior adults opportunities to develop use of their possibly compromised mental capabilities. The current survey has no way to indicate this desire.

In addition, a greater variety of ministry or volunteer options could have been provided in the survey so that it could have been determined if people wished to pursue options that were available to them during their time at M-Fuge or if the experience served as a bridge to another type of avenue of service not necessarily provided during their time at M-Fuge. For example, a female participant may have been able to work in a food shelter and meet a woman who was pregnant and on her own. This meeting may prompt the participant to become involved with crisis pregnancy clinics. Again, this type of possible follow-up volunteerism would not have been noted in the current survey.

An Evaluation of the Research Process

M-Fuge is not the only workcamp type of experience available to interested participants. A variety of options, both Christian and secular in nature, are present. Christian options include such non-profit organizations as Worldchangers and Group

Workcamps. There are also a variety of international opportunities as well. Other organizations such as Habitat for Humanity and even Americorps or the Peace Corps, while not specifically workcamps, provide opportunities for people to be involved in community or world social action. These types of experiences were not taken into account in the demographics of the survey. Participants were only asked, and categorized by, prior experience at an M-Fuge workcamp. Experiences with other types of social actions could have provided a bias toward community service or missions thereby making the participant score a high interest on the pre-camp survey. This would possibly result in a little or no change type of score when the pre-camp and post-camp surveys were compared.

Another area that might have had value in exploring was determining if the other program elements of the M-Fuge camp played into the survey scores. More simply put, did the participant's level of satisfaction with the event as a whole bias their interest in volunteerism in a positive or negative manner? For example, if a participant liked the ministry track they were in but did not like the nightly programming (or vice versa), this may have factored into their post camp scores. In addition, if a participant did not get their first choice in ministry track and was relegated to their second choice, this could also have been a factor in their scores. Further, if a participant was dissatisfied with the food or lodging provided by the host college or if they experienced dissatisfaction with the pre-camp registration process and this affected their score it was not able to be determined by the survey. Ultimately, a method to ensure that the participant's overall satisfaction with the M-Fuge camp as a whole did not factor into their survey answers would have been helpful.

The ability to obtain more demographic information would have contributed even more depth to the research findings. For example, are children from one-parent homes more or less prone to social action? Does the economic level of the home play a role? Among adults, are those with children of their own more or less prone to community action? Are newer Christians more or less likely than those who have been Christians for several years to become involved in the community? Are Christians more likely than non-Christians? Are people from certain regions more interested than other people from other regions in missions? Are those who have previous mission or community service experience more or less likely to become involved in volunteerism? What prior experience, if any, do the participants have in these areas? Do the career choices of the parents of the participants play a role? Demographic information such as this could have contributed to the research findings.

Ultimately, only two locations of M-Fuge were surveyed. The cultures of the individual cities/regions could play a role in attitudes of the participants. The needs and the types of experiences a participant would be exposed to in Nashville would be different in several ways than the needs and types of experiences one might be exposed to in St. Louis or Philadelphia. The culture of Latin America would be very different than that of the culture of Western Europe for those participating in an international experience. Factors such as the ethnic groups to which the participants were exposed, the types of climates, the history of the area, the proximity to the participant's home, could all play a role in influencing the attitudes of the participant's desire to become involved in volunteerism.

Another variable in the methodology could have been a more balanced division of the survey groups. Those interested in the attitudes of youth toward volunteerism would see value in the research findings. Those interested in certain segments of adulthood, however, would probably not find as much value in the findings. This would be due to the small adult populations present at M-Fuge. M-Fuge, by nature, is a youth workcamp so the demographics in regard to age are heavily weighted toward such. There would be those, however, who might find interest in how certain age groups (such as those in college or even of those in their forties respond to a workcamp experience). The population groups represented in the research findings would not be representative enough in sample size to adequately draw substantial conclusions regarding their attitudes on volunteerism.

Each M-Fuge workcamp includes a professional staff hired for a period of 8 to 10 weeks to lead and administer the camp. The size of the staff is determined by the size of the camp and generally is built around an 20 to 1 participant to staff ratio. These staff members are over the age of 21 and are, by population majority, either college or seminary students. The staffs were not surveyed because they would have already had several weeks of exposure to their ministry sites before the surveys were taken. This would have led to a bias that the participant who was just beginning their workcamp experience would not have possessed. The results of a continued, long term exposure to the workcamp experience would have been of interest to have been considered, especially if compared to the findings of those who experience a one week workcamp.

In addition, at the Nashville location was a small group of students who were in a program known as the Student Leader Apprenticeship. These students, high school

seniors, come to camp for two weeks and are assigned a staff member to mentor them. The results of their experience, both longer than the other participants and more deeply influenced by the staff, would be of interest to note.

In retrospect research questions 3 and 4 could have been more clearly written on the part of the researcher. As they presently read they may not be necessarily clear to the reader. A better use of the research question 3 would have been to better announce an interest in becoming involved in some form of missions, whether international or local or paid or volunteer. The survey questions used to arrive at the conclusions were based upon the intent of the participant to become involved in some form of missions. The research question as written leaves too broad an interpretation for the reader to immediately understand the intent. It could have been more clearly written as “Do participants indicate an increased interest level in either local or international mission service as either a volunteer or as a career as a result of the workcamp experience?”

In addition, research question 4 could have been more clearly written for the reader. A better statement of the question would have more clearly addressed community service as a possible career on the behalf of the participant. This would have better positioned the researcher to examine if M-Fuge not only had an influence upon those considering a career in missions, but one in the arena of social service as well. The question could have been better written as “Do participants indicate an increased interest level in community service as a result of the workcamp experience?” This would have helped to isolate those who were interested in mission service and those who were interested in serving through a career in social services.

A worthy direction for the current area of research would have been to direct the methodology toward the first-time participants only and not taking into consideration the participants who have attended an M-Fuge event (whether in the United States or at an international location). While providing an interesting contrast, those who have previously attended M-Fuge bring with them an unquantified element in their background. It has been established from the earlier tables of data that without exception among those surveyed, the M-Fuge participants with a prior history of attendance scored markedly higher on the pre-test mean survey scores. This could be projected to be due to a variety of reasons, but all of them would simply be conjecture on the part of the researcher. There was not data that could have been gathered from the demographic information which could have effectively isolated a variable which may have explained this dynamic. While the research conducted sought to measure the possible influence of M-Fuge upon a person's desire to become involved in some form of volunteerism, the most pure audience would have been those who had no previous attendance at M-Fuge. Research dedicated solely to this particular audience would have been a worthwhile pursuit.

CHAPTER 5

CONCLUSIONS

The conclusions formed by the results of the research regarding the influence of attending an M-Fuge workcamp has upon the participant's desire to contribute future volunteerism in community service or missions includes reviews of the research questions in regard to direct and future applications. The research provides information from the data that will suggest the implication of the data upon issues related to beliefs, theories, practices, etc. generated by the research findings. In addition, the researcher will suggest subjective outcomes as a result of the research's findings. Finally, suggestions for future additional research in the field of study as well as modifications to the current study will be contributed.

Research Purpose Statement and Research Questions

It may be posited that it is a collective belief that experiences which are held specifically for the expressed purpose of spiritual examination will reap results whereby some participants may enhance their relationships with God. If this were not so, then church sponsored types of experience such as revivals, spiritual retreats, or youth camps would not have been staples of most churches' schedules throughout the years. The experience of attending a Christian workcamp would also fall into this realm of expectation on the part of the adults or churches sponsoring the attendance of their youth. It is assumed by many that participation in this event will not only bring about a stronger

spiritual focus on the behalf of the participant, but will also make them more aware of the need to be a servant both to the community and to the world at large. Inherent to this awareness it would also be furthered assumed by many that there will be either an increased level of interest in being a servant to their community or in mission work participation. This research sought to establish what, if any, effect attending an M-Fuge workcamp has on the participant's level of desire for contributing future service in the form of servant volunteerism or as a career in contributing leadership in community or mission service. The research findings of chapter 4 and the rejection of the Null Hypothesis in most every circumstance strongly suggest the potential influence M-Fuge may have on a participant.

In order to examine the research concern regarding volunteerism and participation in an M-Fuge workcamp the following five research questions serve as the focus for determining possible implications:

1. Do first-time participants exhibit an increased interest in their level of servant volunteer involvement in community service or mission service upon their return home?
2. Do prior participants exhibit an increased interest in their level of servant volunteer involvement in community service or mission service than first-time participants?
3. Do participants indicate an increased interest level in volunteer, short-term, or career missions as a result of the workcamp experience?
4. Do participants indicate an increased interest level in community service or mission service involvement as a career as a result of their workcamp experience?
5. What do the demographics reveal about the participants' desires to contribute servant volunteerism or future career leadership in community service or mission service?

Research Implications

The following section of this chapter is dedicated to exploring the various influences upon issues regarding the beliefs, theories, and practices which have been generated by the research findings. In this particular field of study the implications garnered from the research may contribute to several areas of interest. The data may demonstrate implications for the sociological relationships of youth, give insight into how youth learn, and provide information useful to planning a holistic youth education program within the context of a church. Issues such as missions involvement, volunteerism, youth and the concept of servant leadership, as well as implications for the planning of youth events may benefit from the results of the research.

The field of youth camping, both residential and non-residential, may also find benefit from the impending implications. The most direct implications will most likely be for the M-Fuge camps in their future planning. There is a large lack of knowledge in the actual influences the workcamp may be providing. This knowledge would be very valuable to the organization as it seeks to produce the best camps possible. A broader understanding of the role of M-Fuge and similar workcamps and the implications they have for both youth education and potential career development may be gained from this endeavor.

Do first-time participants exhibit an increased interest in their level of servant volunteer involvement in community service or mission service upon their return home?

The data pertinent to research question 1 sought to determine if the M-Fuge event experience demonstrated influence upon the servant attitudes of the most pure group present for the study, those who had never attended a workcamp experience. The

data very clearly rejected the Null Hypothesis that there would be no influence from the event as participants did indeed indicate a higher desire to become involved in volunteerism and servant leadership upon their return home.

The most notable research implication in this scenario was the difference in the pre-test scores for the groups when compared side by side among the Nashville and Bolivia groups. When calculated with unequal variances as a factor Nashville participants entered the event with a mean pre-test score of 6.84 compared to 7.40 for their Bolivia counterparts. This would seem to imply that those who sign up for an international experience may indicate a higher predisposition toward volunteerism. In addition they may already also be more aware of their desires in this area than those who sign up for a workcamp held within the United States. This theory might be furthered bolstered by the post-test mean scores. Both groups increased in their post-test mean scores by approximately one-half of a standard deviation. Since both groups left the event with a higher mean post-test score this could be interpreted to indicate that some first-time participants become more aware of their desires to be involved in volunteerism with exposure to the event. In contrast those who attend an international location may have previously had some experiences which may have already helped to increase their awareness in this area. The smaller standard deviations among the Bolivia participants on both the pre-test and the post-test also may indicate that they collectively have a better awareness of their desires to become involved in volunteerism.

The t Stat scores for both groups also reveal some interesting implications. The t Stat score for the Nashville participants was higher than the t Stat score for the Bolivia participants (approximately three-quarters of a standard deviation higher) when

unequal variables were considered. This would, however, also seem to further indicate the experience had a greater influence upon the Nashville audience. Logic would suggest one possible reason for this is tied into the lower mean pre-test score. This factor would allow for a higher degree of change between the mean pre-test scores and the mean post-test scores of the Bolivia participants.

The event possibly had more influence upon the Nashville participants because they were overall younger in age than the Bolivia participants. The Nashville events were open for youth in grades 7 to 12 while the Bolivia events were open to those youth in grades 10 to 12. In addition, the research data indicated a higher adult ratio present among the Bolivia participants. One might posit that the younger audience has less life experience and has, thereby, had fewer chances to become involved in volunteerism.

Additionally, developmental studies would suggest the younger audience is still developing from a higher sense of egotism and are only now beginning to think about needs which may exist beyond their own environment. Youth, being younger and still gaining significant life experience, seemingly are affected by the workcamp experience more than the adult population according to the data. It is reasonable to assume many adults who are exposed to the workcamp experience are either far enough along in their career or academic experience to be affected positively in the same percentages as the youth. Many are entrenched and committed to careers, academic paths, family, and other such commitments and are possibly less likely to make changes that might affect those facets of their lives. It must be noted, however, all of these possibilities are only simply speculation. Further study would be needed to conclusively prove them to be so.

As addressed in the previous chapter, the percentages also demonstrate that church groups brought a higher ratio of adults to students to Bolivia than the Nashville camp. One may intuit from this that church groups feel safer by bringing more adults to international trips or that simply more adults are interested in attending an international mission trip than a stateside one. The higher ratios of adults among those surveyed are a factor in the mean test scores among the Bolivia participants. This potential role adults might play in the overall mean scores is demonstrated in Tables 24 and 25. In these tables the youth participants consistently display higher mean scores, t-Stat scores, and larger margins of growth between the pre-test and post-test survey scores than adults among corresponding questions. It is reasonable to deduce that the age of the participant has an effect upon their potential deviations in survey scores.

Another possibility might be that adult participants, due to their increased levels of life experience, are simply already aware of needs in their community and their own levels of desire in becoming involved in volunteerism efforts to meet these needs. The research findings bear information which indicates this might be true. The adult participants of both the Nashville and Bolivia events consistently display scoring data which indicates M-Fuge had a lesser effect upon them than it apparently did among youth. This data might lead one to investigate the possibility that the adult populations are both more self-aware and possess a higher awareness of the needs in communities and the world at large entering the workcamp experience. In addition, many have already made their career choices and are committed to them. This is a variable which could culminate in a higher percentage of unchanged scores at the at the conclusion of the experience among the adults.

Do prior participants exhibit an increased interest in their level of servant volunteer involvement in community service or mission service than first-time participants?

Research question 2 sought to determine if there was an increase noted among the population of participants who had previously attended an M-Fuge experience. Although the most pure group to test in order to gauge the possible influence is the participants who have never attended an M-Fuge event, the overall purpose of the research is to determine the effect M-Fuge may have on all participants. The prior participants, therefore, also play an important role in the research. Tables 12-15 displayed the research data pertinent to this group of participants.

It is important to note that the returning participants entered the event with a higher degree of desire to become involved in volunteerism as indicated by the mean pre-test scores. The Nashville participants with former M-Fuge attendance scored 7.20 on the pre-test survey while those among the Nashville participants who had never attended M-Fuge scored 6.84. Both were high scores for a ten point Likert Response Scale, yet the group with prior history of attendance did score higher. As one might guess, however, the participants with a prior history of M-Fuge attendance did not have as large a disparity between the mean pre-test and the mean post-test as those who had not previously attended. Regarding both the pre-test and the post-test mean scores however, those with prior M-Fuge experience did indicate slightly smaller standards of deviation than did those with no prior attendance. This would imply that those who had previously attended M-Fuge were both slightly more aware of their desires to become involved in volunteerism and slightly more collective in their awareness than those who had not previously attended M-Fuge. It should be noted that although the disparity between the

mean pre-test and the mean post-test scores for those who had attended M-Fuge was not as great as those with no history of attendance, the Nashville group with prior M-Fuge experience still soundly dismissed the Null Hypothesis with their t Stat scores.

In regard to the Bolivia participants with previous M-Fuge experience a bit of a different pattern begins to develop among the research findings. The Bolivia participants enter and conclude the event with very high pre-test and post-test mean survey scores (8.25 and 8.17 respectively). They do not, however, dismiss the Null Hypothesis which posits that no effect would have taken place among the participants. This opens up an interesting line of inquiry. This group came in with the highest implied disposition toward volunteerism as indicated by the mean pre-test survey score yet, was the least influenced. This group also possessed a very small standard deviation (1.85) so they apparently were uniform in their attitudes. Several factors may play a role in this dynamic. One might posit that if a group comes in with a very high pre-score, there is less room for them to improve upon it. This might imply they are the most aware of the groups in their beliefs and opinions toward volunteerism, thereby, felt the least amount of influence from the experience. Without a doubt, demographics also play a role as the Bolivia participants were populated with older high school students than the Nashville event. This, again, due to the fact that the M-Fuge International events generally require students to be at least 14 years of age in order to participate in the camp. In addition there were more college students as well as a higher ratio of adults present at the Bolivia events. All of these dynamics would play a role in a lower t Stat score as well. These implications are merely speculation upon the part of the researcher; further study would be needed to conclusively prove these to be so.

Do participants indicate an increased interest level in volunteer, short-term, or career missions as a result of the workcamp experience?

The heart of this particular line of research was to determine if M-Fuge played a role in increasing the participant's desire to become engaged in some form of volunteerism through mission activity. This might be in the form of a short-term volunteer or as a career missionary as the survey questions used to determine this focused primarily on international missions. The results of the data did dismiss the Null Hypothesis in this case, and it may be proposed with a high degree of confidence that M-Fuge did indeed have a positive influence on participants in this area of question. Tables 16-19 displayed the research findings related to this area of inquiry and demonstrated the potential influence the M-Fuge experience exhibited upon the participant.

First-time participants at M-Fuge entered the Nashville event with a mix of indifference and openness to volunteerism or careers in missions according to the mean pre-test survey scores. The pre-test score of 6.30 indicates, when accounting for a standard deviation of 3.03, that participants were open to considering the idea of volunteerism or careers in missions, yet may not have necessarily considered the idea a priority. This group showed a notable increase in this area between the mean pre-test and the mean post-test (approximately .8 of a point on a ten point scale). More impressively, the group summarily rejected the Null Hypothesis with a t Stat score of 10.05. It is safe to posit (after considering the probability of a Type I error to be, for all practical purposes to be nil) that the M-Fuge experience did have a positive influence on the attitudes of the first-time participants in Nashville. This information would seem to imply that M-Fuge (and possibly other workcamps or similar experiences) can play a very important part in

both educating and exposing participants to missions, thereby, increasing awareness in the area.

The same type of results, although less dramatic, could be found among the Bolivia participants with no history of M-Fuge attendance. Their mean pre-test and post-test scores are very similar to those participants in Nashville who also had previously attended M-Fuge. The t Stat scores were lower than their Nashville counterparts; however, they still did reject the Null Hypothesis in these circumstances. Once again, demographics played a role in the difference in the t Stat scores as the international group had a higher number of adults in the group and a lower number of overall responses.

In regard to Nashville and Bolivia participants with a history of M-Fuge attendance, some similarities exist. Both groups enter the event with markedly higher mean pre-test scores and exit the event with similarly higher mean post-test scores (the difference is never less than one-half a percentage point on a ten point scale and higher in every other circumstance). This communicates the participants returning to M-Fuge possibly come in and leave the event with a higher interest level in volunteer or career missions than those attending the first time. The event seems to have a large degree of influence on first-time participants when the differences between the pre-test and the post-test scores are compared, yet the returning participants still leave with a higher degree of interest according to the post-test surveys.

The main difference between the two returning groups of participants is the fact the Nashville participants reject the Null Hypothesis and the Bolivia group does not. While it might initially seem puzzling that a group surveyed on the international mission field would not reject the Null Hypothesis that there would be no influence upon them,

some dynamics come in to play which help this to make sense. The measurement for the t Stat score is dedicated to degrees of influence the experience might have upon the participant. While the Null Hypothesis was not rejected among the Bolivia group with a history of prior M-Fuge experience in regard to their interest in becoming involved in volunteer or career missions, the group exhibits the highest mean survey scores among those tested. This simply boils down to the fact many of the Bolivia participants already possessed a very high degree of interest in either volunteer or career missions (an 8.3 on a ten-point Likert Response Scale), thus, they were influenced less during the course of the event. They knew what they believed on this particular area of research, thus, had a smaller ability to be influenced. In essence, they already had been influenced by various factors before the event. It could be posited, since these were participants with prior M-Fuge attendance, that M-Fuge itself was a prior influence and one of the major reasons for such a high mean pre-test score on behalf of this group. This is merely a subjective guess and cannot be proven by the data gathered. Further research in this particular area would be the only way to conclusively prove this.

***Do participants indicate an increased interest level in
community service or mission service involvement
as a career as a result of their workcamp
experience?***

Research Question Four specifically dealt with any possible attitudinal shift toward volunteerism or career in community service or missions dedicated to the local community. The Nashville participants who were attending M-Fuge for the first time demonstrated a strong inclination in this area of research. Although the mean pre-test survey scores were moderately low in comparison with other areas examined (6.00) there

was a very large increase in interest indicated by post-test scores as they rose to 7.21. This would indicate an openness to a career in community service or local missions that was increased by a substantial percentage (over 10% on a ten-point scale) by the end of the event. The t Stat score would verify this implication as it was a strong 9.99, easily high enough to reject the Null Hypothesis. Having this knowledge, a youth minister who wished to challenge his or her youth to consider a career in community service or mission could take his or her youth to M-Fuge and expect an influence in this direction to occur.

In regard to the Bolivia participants who previously had attended M-Fuge, they did not reject the Null Hypothesis of non-effect upon the participant. It is noteworthy to consider they entered the event with a higher mean pre-test score than the Nashville participants, however, they did not reflect the same degree of change in their survey scores.

In regard to the participants with prior M-Fuge attendance, much the same dynamics as were interpreted for research question 3 are in place. The participants with prior attendance again entered and exited the events for the most part with higher mean pre-test and post-test survey scores. It might be posited that since the survey questions used to gather the results of this data were aimed more toward local missions while participants were on an international mission trip, they displayed less of an interest in local missions. Also playing a role in this would be the fact the participants had a history of prior M-Fuge attendance and, as the research indicates, the experience had less of an influence upon them. In other words, these participants more than likely had prior experience in local missions and were now more focused on the international experience than those who had never attended any type of M-Fuge. In the case of the Nashville

participants the Null Hypothesis that the event would not influence the participants was rejected. In the case of the Bolivia participants with a history of M-Fuge attendance the Null Hypothesis was not rejected, and it cannot be conclusively proven that significant influence occurred among them. Both groups displayed healthy post-test interest in the area of local missions but were not as influenced as their counterparts with no prior M-Fuge attendance by the experience. This dynamic is similar to what was examined in the prior research questions and it is logical to assume the same variables are at play in this one. Further research, however, would be needed in this particular area in order to conclusively prove this opinion.

What do the demographics reveal about the participants' desires to contribute servant volunteerism or future career leadership in community service or mission service?

In regard to Research Question Five, some important demographic variables were noted. When the first-time youth were singled out from the first-time adults attending the Nashville events, some apparent differences were revealed. While the youth and adults shared similar mean pre-test survey scores (see Table 40), the youth displayed a markedly higher mean post-test score. This would imply that the youth were more strongly influenced by the event than were the adults. This would seem logical when it is assumed that youth may be generally more impressionable in this area than adults. Adults have a much more substantial level of life experience and are more fixed in their careers, family life, and attitudes. They also have the advantage, in many cases, of already having a pretty strong idea of what they like and do not like. Variables such as this would account for the smaller degree of possible influence exhibited by the adults in their scores. It should also be remember that M-Fuge is an event focused on the needs

of the youth, not the adults. The program elements of the week, thereby, are targeted primarily on the youth. This might mean that some adults miss some of the important teaching points of the week since these points were not aimed toward them anyway.

The other demographic examined regarded the possibility that the collective scores of the group may have been watered down somewhat due to the fact the series of survey questions dealt with a variety of ministry and volunteer options while the ministry tracks themselves only dealt with one specific type of ministry for the week. The example drawn was the children's ministry track. Tables 26-27 display the findings. The results of the pre-test and the post-test surveys would strongly contradict this opinion. Both of these measures demonstrated those who were not participating in the children's ministry track scored higher than those who were in the children's ministry track on the same survey questions. Those that were in the children's ministry track scored approximately one-half of a standard deviation lower on both the pre-test and the post-test scores while maintaining a higher standard deviation. This would imply that one might find that those in the children's ministry track indicate a lower level of interest in the area of ministry to children than did those who did not participate in ministry to children during the week. This dynamic is notable and seems to be opposite of what many would initially believe to be true (that one who signed up for a particular ministry would have a stronger predisposition toward it than those who chose other tracks). It is the subjective opinion of the researcher that some yet to be determined variable was at work in this particular set of circumstances in order for this to have come about. In order to determine what exactly this variable indeed was would need to be researched further to be fully understood.

Research Applications

Anytime a substantial amount of research is dedicated toward a certain area of study, the subject should ideally produce potential applications of the research to the particular field of study. In the case of the research data assembled through this study, the most direct applications will be to the M-Fuge program. The research has demonstrated that the M-Fuge experience can be a positive influence in the life of a participant. Since the research bears out a distinct positive influence shift toward volunteerism or a career choice in the service of others, this could provide M-Fuge with a credibility in these areas which would be difficult to dispute. It would serve not only as affirmation to the office staff and the hundreds of summer staff, it would help to provide a means of promoting the workcamp experience to churches as a vital part of their youth and missions education programs.

In addition, the youth camping field at large would have a direct interest and potential benefit from the results of this study. Professional organizations such as Christian Camping International and the American Camping Association would be able to use the knowledge gained to incorporate a variety of service learning experiences into their curriculum as well.

Since much of the research demonstrated the M-Fuge workcamp to be effective in creating a desire to serve in community or mission service, the local church may also be a beneficiary of the knowledge gained. The direct application would be the majority of churches including service learning opportunities as part of their teaching ministry and an integral ingredient in mission education aspects of the church.

Logically, if an increase in desire to contribute volunteerism to community service or missions on behalf of the participant was demonstrated by the research, then various mission and community service agencies would wish to take note of the research. Many may wish to go as far as to begin to assemble an e-mail list or offer promotional opportunities for M-Fuge participants to learn about potential volunteer and career opportunities which may be available to them. These types of agencies could bolster their list of volunteers who may wish to give time to them or of professionals who might someday work for them through the participants at M-Fuge. Being able to take advantage of opportunities such as this could help save money used in marketing toward potential volunteers and career workers, thus providing them with more budget money and resources to actually go back into surrounding communities as well as to the mission field.

Lastly, the field of missions might also directly benefit from the knowledge gained from this potential study. Results which demonstrate that the workcamp experience has a positive effect in regard to the career choice of an individual would be of interest to such agencies as the International Mission Board, the North American Mission Board of the Southern Baptist Convention, the Woman's Missionary Union, as well as other mission-based organizations. These agencies may be interested in how they may incorporate service learning into both their curriculum and their strategies. In addition, agencies which are involved in the recruiting of people for careers in social ministry or community service would also wish to apply the information solicited if a positive gain in career interest in such fields is demonstrated by the research. This type

of research could help various agencies connect with prospective employees and volunteers.

Further Research

Although implications and applications of this research may be conclusive in several areas, the research to be conducted is by no means considered exhaustive. There are still areas of study directly related to this research which may be encouraged to be conducted.

This study could be replicated among M-Fuge summer staff to determine if a full immersion into approximately eight weeks of a workcamp experience significantly influenced the desire of the staffs to contribute volunteerism or to pursue a potential career in the field of community, social, or mission service. If this were proven to be true, the over two hundred employees M-Fuge hires each summer could become an excellent recruiting field for seminaries, graduate schools, community service agencies, and mission agencies.

Along these same lines, the Student Leadership Apprentice program sponsored by M-Fuge would also be of interest in the area of research testing. The same methodology could be applied with only slight adjustments to the survey questions. It would be of interest to many to see if a deep immersion of leadership training and mission opportunities over the course of two weeks significantly influenced the participants in the same degrees as are many who attend the one week M-Fuge experience. Given the fact the participants in the S.L.A. program already theoretically possess a high interest in community service and/or missions, it would be of interest to discover if the experience increased their already substantial interest in these areas.

This area of research focus may not be limited to primarily youth. M-Fuge and LifeWay Christian Resources (as well as other agencies and organizations) also provide mission-type of events for other demographic areas such as those in college, adults, and even senior adults. It could be of interest to many to further and more specifically test these other age groups in order to determine if a shift in attitudes toward volunteerism or missions could or would take place.

A comparison between any possible difference in the degrees of influence or effectiveness of Christian and non-Christian workcamps could be conducted. There are many different types of youth experiences that wish to involve youth in community service and increase their awareness of the need for social action. The same type of testing could be performed at these camps to see if they are being effective in their endeavor. For that matter, even such vast programs such as AmeriCorps, the Peace Corps, or similar types of agencies could utilize the same types of testing methodology to self-test their effectiveness within their staff.

A follow-up which judges the effectiveness of the various aspects of the elements of the M-Fuge camp experience would be useful. Qualitative testing in such areas as the staff who are hired, the training of those staffs, the leadership competencies of the youth leaders who are present, or even the ability of the event city to provide ministry sites which participants deem pleasing could be developed.

Possibly most importantly, the field of youth camping has historically had little attention paid to it from the academic realm. The more research which is conducted in this area can only serve to help promote the many benefits that youth camping offers to the many people who annually participate in it. This small endeavor is conducted in

hopes that more light may be shed upon a field that so many people annually have the opportunity to experience and enjoy. It ultimately was conducted in order that the overall understanding, and ultimately the effectiveness, of the youth camping field may benefit from it. This would enhance the ability of the industry to continue to grow and make positive contributions to many aspects of society in the way of more enlightened and enriched former participants.

A Recommendation for Longitudinal Research

This research was designed specifically to test any possible immediate influence the M-Fuge experience might have upon a participant's desire to be involved in volunteerism. Whether or not the results of the data are ever realized by those participants who expressed a desire to become involved was not tested in this research. Now that research has been collected which sheds some light regarding the initial influence of the M-Fuge workcamp experience, it would also be of equal value to research the effectiveness of the experience in regard to follow-up. If proven so, the research findings would bolster the already credible information suggesting M-Fuge makes a difference in the attitudes of participants. By demonstrating a long-reaching influence that lasts beyond the end of camp and results in community service or mission action, the M-Fuge experience (and possibly other workcamps) would be able to carry a large amount of credibility in the youth ministry world.

Information along this vein would also be of value to mission agencies in their desire to establish contact with potential volunteers or career missionaries. If a longitudinal study were to establish a strong link between workcamp experiences and the ongoing desire to be a part of either short-term or long-term mission options, then

channels of communication could be established to help the participants more easily become a part of such activities.

Additionally, the study which was conducted was by no means considered to be longitudinal. A study could be developed to follow participants over the course of several years after the experience to determine if the influence shifts they may or may not have indicated at the time of the event held to be true upon their return home. A study in this particular area could, over time, determine if career choices were ultimately made due to the influence of M-Fuge upon the participants. This study could also be replicated among workcamps other than M-Fuge to see if the results would be similar or if there are particular dynamics peculiar to M-Fuge that make it more or less effective than other workcamps. Additionally, the same type of attitudinal testing could be performed on the sister camps to M-Fuge in order to determine if these camps are effective in their philosophies of teaching in regard to missions, evangelism, or even sports. Each camp could isolate the behavior their individual format is programmed to enhance and then determine if it is effective in doing so. The methods in which the data is gathered or the survey instrument could be slightly altered to test for other types of influence that may or may not exist in other genres of camp LifeWay Christian Resources offers.

Longitudinal studies would also aid the M-Fuge office in gauging the effectiveness of the programming they offer. Longitudinal studies can bring a qualitative analysis to the workcamp experience. This aspect can not only increase understanding regarding the potential role the experience may play in the development of potential volunteers in community service or missions but also increase the effectiveness in developing such types of volunteers. In addition, the promotion of the understood

value of the workcamp experience in regard to developing an awareness among participants about volunteerism or career missions could stimulate interest among youth ministers who are considering the possibility of attending an M-Fuge (or similar) workcamp experience. This could help to increase overall attendance and, by proxy, overall ministry to communities around the world.

Summary

The research findings of the current study indicate that the M-Fuge workcamp experience can increase the desire of a participant to become involved in community service or missions. The rejection of the Null Hypothesis in most of the areas surveyed is a powerful tool in propagating this idea. Precedent literature supports the belief that volunteerism not only benefits communities in many ways, but also that such altruistic pursuits have many benefits for the purveyor of such action as well.

Ultimately, the one of the main goals of any workcamp experience will be to create an awareness of the needs which exist in the surrounding world. The true motives of workcamp experiences may range from a variety of secular types of social action to more faith-based, evangelistic opportunities. If the promoters or sponsors of these types of endeavors cannot show that any type of change is brought about in regard to the perception of the individual and their understanding of the needs around them, then the experiences have no value to those who would send said participants. Research which leads to conclusions that the workcamp experience does indeed have a positive effect on an appropriate number of participants will only enhance the opportunities for more to become both involved in and ultimately changed by the experience. The more

participants who are positively affected by the workcamp experience, the more such experiences will ultimately reap benefits for the needs of communities around the world.

APPENDIX 1

PRE-TEST INSTRUMENT

The survey used in the research for this project is displayed below. The pre-test was distributed at the beginning of the week and the post-test will be distributed at the end of the week. Answers were be analyzed and scales compared in order to detect any shift in volunteerism or career desires between the two test dates.

Pre-Event Instrument

Name or Identification:

Please circle the appropriate response below:

Age:

12-14

15-17

18-21

22-29

30-39

40-49

50-59

over 60

Highest completed grade:

6th

7th

8th

9th

10th

11th

12th

attending/attended college

college graduate

Masters degree

Doctoral degree

Number of times attending M-Fuge prior to this week:

Never

1 time

2-3 times

4-5 times

more than five times

Choice of Ministry Track:

Children's Ministry

Creative Ministry

Games and Recreation Ministry

Painting, Construction, and Yardwork Ministry

Peer Ministry

Social Ministry

Student Leader Apprentice

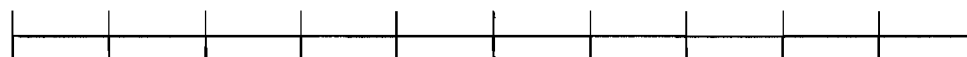
Circle the line that represents your current level of interest in being a part of the following activities:

1. What is your current level of interest in participating in activities such as volunteering to visit with those who are elderly or sick?

Not much interest.

I might do this

I would love to do this!

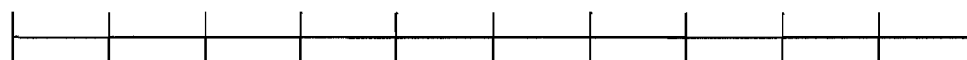


2. What is your current level of interest in participating in activities such as volunteering to serve meals or contribute other type of work in a men's or women's shelter?

Not much interest.

I might do this

I would love to do this!

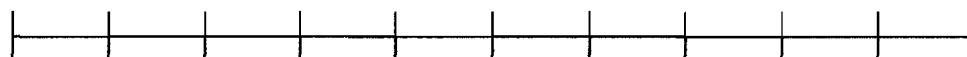


3. What is your current level of interest in participating in activities such as volunteering to spend time with economically disadvantaged children?

Not much interest.

I might do this

I would love to do this!



4. What is your current level of interest in participating in activities such as volunteering to work on repairing or building homes for those who are poor and cannot afford such?

Not much interest.

I might do this

I would love to do this!

5. What is your current level of interest in participating in activities such local mission activities (Backyard Bible Clubs, helping with church surveys, working with local food shelters) in your town?

Not much interest.

I might do this

I would love to do this!

6. What is your current level of interest in participating in an international mission trip?

Not much interest.

I might do this

I would love to do this!

7. What is your current level of interest in considering a career in helping those in the community who are in need?

Not much interest.

I might do this

I would love to do this!

8. What is your current level of interest in considering a career in local or international missions?

Not much interest.

I might do this

I would love to do this!

APPENDIX 2

POST-TEST INSTRUMENT

The following instrument was distributed at the end of the ministry experience. It is the same instrument that was distributed at the beginning of the week. The results of this research will be collected and compared to the pre-test instrument for examination of any possible deviation of scores.

Post-Event Instrument

Name or Identification:

Please circle the appropriate response below:

Age:

12-14

15-17

18-21

22-29

30-39

40-49

50-59

over 60

Highest completed grade:

6th

7th

8th

9th

10th

11th

12th

attending/attended college

college graduate

Masters degree

Doctoral degree

Number of times attending M-Fuge prior to this week:

Never

1 time

2-3 times

4-5 times

more than five times

Choice of Ministry Track:

Children's Ministry

Creative Ministry

Games and Recreation Ministry

Painting, Construction, and Yardwork Ministry

Peer Ministry

Social Ministry

Student Leader Apprentice

Circle the line that represents your current level of interest in being a part of the following activities:

1. What is your current level of interest in participating in activities such as volunteering to visit with those who are elderly or sick?

Not much interest.

I might do this

I would love to do this!



2. What is your current level of interest in participating in activities such as volunteering to serve meals or contribute other type of work in a men's or women's shelter?

Not much interest.

I might do this

I would love to do this!



3. What is your current level of interest in participating in activities such as volunteering to spend time with economically disadvantaged children?

Not much interest.

I might do this

I would love to do this!



4. What is your current level of interest in participating in activities such as volunteering to work on repairing or building homes for those who are poor and cannot afford such?

Not much interest.

I might do this

I would love to do this!

5. What is your current level of interest in participating in activities such local mission activities (Backyard Bible Clubs, helping with church surveys, working with local food shelters) in your town?

Not much interest.

I might do this

I would love to do this!

6. What is your current level of interest in participating in an international mission trip?

Not much interest.

I might do this

I would love to do this!

7. What is your current level of interest in considering a career in helping those in the community who are in need?

Not much interest.

I might do this

I would love to do this!

8. What is your current level of interest in considering a career in local or international missions?

Not much interest.

I might do this

I would love to do this!

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ABSTRACT

AN ANALYSIS OF THE INFLUENCE OF M-FUGE PARTICIPATION ON VOLUNTEERISM AND CAREER LEADERSHIP IN SERVICE

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This dissertation examined the possible influence of the M-Fuge workcamp upon a participant's desire to contribute volunteerism or future career leadership in either community service or mission service. Chapter 1 introduced the research problem and gave attention to such issues as why the church should be concerned with volunteerism.

Chapter 2 presented literature pertinent to the study. Issues such as volunteerism, theological presuppositions, servant leadership, service learning, as well as educational and leadership presuppositions were presented.

Chapter 3 presents the methodology for garnering the research data. The research questions, the design of the instrument, and topics such as population and procedures are covered. For the purposes of this study M-Fuge camps in Bolivia and Nashville were surveyed using a pre-test and a post-test Likert scale to determine if there was any shift in interest in volunteer or career desires as result of attending the camp.

Chapter 4 addresses the analysis of the findings from the research instrument. The surveys taken by event participants were scored and entered into a database. The database was used to determine levels of influence using t Stat scores compared against t

Critical benchmarks. If the t Stat value was higher than the t Critical value, than the Null Hypothesis that no influence would occur was dismissed. This test was put to both first-time and multi-time participants for both the events in Nashville and Bolivia. First-time participants in Nashville and Bolivia consistently demonstrated a greater desire to participate in community service or missions volunteerism. In addition, first-time participants in both Nashville and Bolivia also demonstrated a higher degree of interest in careers in community service or missions. Multi-time participants in Nashville and Bolivia also consistently indicated an increased level of interest in volunteerism and careers in community service and missions, though not in every instance a degree high enough to dismiss the Null Hypothesis.

Chapter 5 addresses the researcher's conclusions regarding the data presented. Overall, M-Fuge demonstrates a clear ability to increase the desire of the participant's desire to become involved in either volunteerism or a career in community service or missions. The findings can be useful to churches and mission organizations interested in the role a workcamp or similar mission experiences can play in promoting missions education and action. Recommendations have been made concerning how this research can be extended for further study.

Keywords: missions education, youth workcamps, M-Fuge camps, youth missions, community service, youth ministry.

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