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IN A BLACK COMMUNITY DEVELOPMENT ORGANIZATION

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COMPARING IDEOLOGY AND METHODOLOGY IN A BLACK COMMUNITY DEVELOPMENT ORGANIZATION

by

Amelia A. Hunt

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

College of Education

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ABSTRACT

COMPARING IDEOLOGY AND METHODOLOGY

IN A BLACK COMMUNITY DEVELOPMENT ORGANIZATION

By

Amelia Hunt

This study attempted to describe the visionaries' ideology and compare it with the beliefs and practices of the indigenous workers and the volunteers. The ideological and interview data were acquired in the context of Voice of Calvary and its affiliated ministries, black community development organizations in Mississippi.

The qualitative data from the interviews served as the basis for interpreting the ideological community development strategy. Through the interviewing process issues were raised concerning the change agent in order to inform the curriculum planners and the visionaries. The responses to the interview questions were analyzed to answer two questions: (1) to what extent did the practitioners support the visionaries' beliefs? (2) in what ways did these beliefs affect the indigenous workers and the volunteers differently?

Findings show that the practitioners agree with the visionaries that serving in the projects, relocating to the community and building relationships are essential conditions for relating to the community. However volunteers expressed difficulties with these processes. The indigenous workers said building trusting relationships requires an extended period of time.

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In order to deal with conflict, practitioners agreed with the visionaries that they need the following characteristics: (1) to be competent in understanding racism; (2) to have a willing attitude to remove barriers; (3) to become more aware (4) to maintain a submissive attitude towards black leadership; (5) to become more skilled in relating interracially and (6) to be knowledgeable of community problems. Both groups communicated about their difficulties building intercultural relationships; and the indigenous leaders wanted the volunteers to be more submissive.

The visionaries' beliefs that leaders participate in justice, facilitate people and resources, train using various nonformal methods and affirm the personal worth of others was supported. Difficulties were expressed with efficiency and the volunteers said they had problems developing indigenous leaders.

More overt emphases on leadership in current staff training plus an addition of specific cross cultural orientation and communication are recommended. Also a continued emphasis on varied practitioner nonformal learning experiences followed by opportunities for reflection is proposed. Recommendations for further research were presented.

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ACKNOWLEDGEMENTS

Student researchers depend on the guidance, support and forbearance of many - mentors, peers, family and friends - to get them through their first modest research effort. It is impossible to properly acknowledge the many people who contributed to this study. However, it would be remiss to not publicly thank some to whom I am especially indebted for having helped make the study possible and, I hope, useful.

I must thank John Perkins and Lem Tucker for providing the environment in which to learn and work. Without their support I could not have conducted the study, nor would I have had the opportunity to develop a greater understanding and respect for practitioners working in community development with the church. Their kindness and helpfulness is appreciated.

Special thanks are extended to the practitioners of Voice of Calvary and its affiliated ministries who have expanded my own understanding of Christian community development in an intercultural setting. They taught me through sharing their experiences and their thoughts and feelings. To them I extend my deepest gratitude. I appreciate their trust in my ability to understand their reality. They are dedicated, committed and sacrificial in their services in the West Jackson community. A special grateful word is in order: for time with Dolphus and some of the young developing indigenous leaders — Derek, Willie, Karl, Billie and Cilla. For the hospitality of Bert and Gene Everitt, Ann and Becca, Marilynn, Cindy, Debbie, Tim and Herb and Sarah.

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For those who helped with the internship experience: Chris, Tom, Joe and Mr. and Mrs. G's. For interesting experiences working with the staff at Thriftco, Harambee Youth Ministries and various church fellowship outings. For those who serve the community people through the church: Phil, Darryl, Spencer, Craig, Tom, Melvin and Sue. For the observations and reflections of the health care staff: Herb, Larry, Irene, Jeri, Dave, Lu, Becca, Kathy, Gina, Tom, Nell, Lisa, Thelma and Denise.

My committee members, Dr. Ted Ward, Dr. Norm Bell, Dr. Charles Blackman and Dr. Jack Bain, have offered guidance and inspiration. I am grateful that they have supported this study relevant to my concerns and my continued educational growth.

Appreciation is expressed to my father who is an example of one who appreciates hard work and gets satisfaction in always learning and my mother who has willingly helped and heartily applauded the completion of this research effort.

And finally a special note of thanks to the entire Norm Bell family, Dr. Fred Tinning, Helen Carr, Sue and Amy Hull and Geneva Speas.

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CHAPTER I

INTRODUCTION

Local community development organizations have ideologies and strategies they attempt to practice through the day-to-day roles and functions of the practitioners. The assumption is that the practitioners are effectively living out the commitments of the organization. A comparative analysis between the ideology and the practice of the practitioners can assess to what extent the ideology was being supported and how it is being applied. The practitioners were asked about their beliefs and actions in reference to the agency's standards.

Often practitioners view the community and their agency's beliefs from different perspectives. By specifically seeking to understand these different beliefs, the leaders or visionaries may be able to understand the behavior of their practitioners and their social environments. The beliefs include a set of implicit assumptions about the way an agency organizes its services to meet the needs of a community. The beliefs suggest ways of conceptualizing the problems and solutions to these problems. This set of beliefs constitutes a service ideology.

Raising questions about these beliefs is a way to discover how an agency describes its work. A systematic approach to asking questions about the activities in an agency may provide significant information about the application of the agency's strategy. The practitioner is capable of being clear about several key aspects of the work; such as, describing the different types of educational services, discussing its

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development and admitting the strengths and weaknesses in the work. Questions and suggestions coming out of the study can provide visionaries a base of information upon which a program of educational intervention could be created to assist practitioners to cope more effectively in their roles and responsibilities.

Statement of the Problem

A necessary step in the planning of community programs is to ascertain how an agency or organization can assist its practitioners in better accomplishing the agency's goals. When a more adequate understanding of the influence of the ideology on the practitioner's performance is gained, the agency's visionaries can design nonformal learning experiences that will increase the practitioner's awareness and discovery as well as stimulate his own participation in the programs.

Many nonformal educators want to know if their agency's world view assists or hinders the practitioner in his professional and personal life. The world view or mission statement identifies the social problems the agency seeks to address; it summarizes the programs it uses to serve the people and the desired results.

The practitioner's personal life refers to his needs, wants, values, skills, emotions and potential. Usually when practitioners join an agency not only do they seek to give significantly to the work, but they also desire to benefit from their work. The agency and its practitioners feel jointly responsible to use their individual and collective resources to serve each other. The visionaries can maintain processes which develop the practitioners' abilities to take on more

responsibility. Reciprocally, the practitioners are committed to building their own capacities and using their opportunities to lead. The whole person's development, which includes spiritual, mental, social, emotional and physical growth, is valued, not simply their technical abilities. For example, an organization committed to the individuals working in it can assist them in the following ways: help them know where they fit in; know what is expected and that they are respected, admired and people of equal worth. Equality means that people, despite all their individual differences and abilities, have equal claims to dignity and respect, freedom and responsibility. The democratic relationship of equals is valued. The organization protects the practitioner's right to fair and respectful relationships. Their status can be improved and new opportunities and responsibilities extended to them. In these ways a practitioner's personal life can be enhanced at the same time as his professional life.

This study concentrates on the actual dynamics that occurred in one agency when the practitioners attempted to apply the ideology. They were asked to share their own perceptions of what they do and explain if their project activities relate to the agency's beliefs. They were encouraged to voice their ideas and feelings. Their reflections provide the insights necessary to describe the beliefs and difficulties they have applying the beliefs. Therefore this case study of a voluntary community development agency attempts to record an inside view of the activities practitioners identify as preferred educational processes and practices. A more thorough understanding of these beliefs and problems encountered with them could improve both the agency and its practitioners.

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The Voice of Calvary agency is the case used in this study. This organization operates twelve community projects in the urban Jackson and rural New Hebron, Mississippi, areas. By describing and comparing the agency's ideology and the practitioners application of it insights can be gained about effective ways for practitioners to work on the development of local non-formal community education programs. The case study deals with the system of beliefs of this one agency and the practitioners' perceptions of their roles and functions as they relate to the system of beliefs.

Purposes of the Study

The intention is to describe the perceptions of the practitioners voluntarily participating in a nonformal education community development project. Specifically the purposes of the research are the following:

1. to examine the way in which the visionaries describe the ideology and strategy in the agency's literature;
2. to examine the way in which the practitioners describe their roles and functions in relationship to the agency's ideology and strategy;
3. to compare the relationship between the visionaries, the indigenous workers and the volunteers stated views.

Research Questions

The following questions were used to compare the data from the two sources. Answers will provide curriculum planners with information on staff development training issues.

1a. What are the essential conditions necessary for the practitioners to relate effectively with the community as

stated or suggested in the agency's statement of purpose and strategy?

1b. What do the practitioners say are the essential conditions for their relating to a community?

1c. To what extent do the essential conditions revealed in the practitioner interviews suggest consistency with the agency's statement of purpose and strategy?

2a. What practitioner competencies, attitudes, skills and knowledge are stated or suggested in the agency's literature in order to deal with conflict?

2b. What do practitioners identify as the competencies, attitudes, skills and knowledge needed to effectively deal with conflict?

2c. To what extent do the practitioners' competencies, attitudes, skills and knowledge revealed in their interviews suggest consistency with the agency's literature about dealing with conflict?

3a. How does the agency's literature describe the leadership role and the development of leaders?

3b. How do the practitioners describe the leadership role and the development of leaders?

3c. To what extent do the leadership role and the development of leaders revealed in the practitioner interviews suggest consistency with the agency's literature?

Importance of the Study

Today many people are concerned about reaching the needs of the poorer segments of the American population. Special efforts are

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necessary if the programs are to be helpful with minority groups, the poor and isolated. No country seems to be immune to the particular problems of various ethnic groups (Thursz and Viginiante, 1980). Some educational theorists, researchers and practitioners have examined the role of the change agent and small agencies and concluded that the bureaucratic approach is not the best way to organize. They believe serving the practitioners and helping them pursue their own professional and personal growth is essential. A bureaucracy assumes the primary function of their practitioners is to serve the agency, making it more efficient and productive. Because of this disagreement a need today exists to conceptualize and describe particular programs doing community agency practice using an alternative approach. In order to conceptualize community agency practice that is different from a bureaucratic approach, community development agencies and their functions must be described (Rothman, 1979).

Administrative theory stresses the importance of practitioners having accurate interpersonal perceptions if the agency's goals are to be successfully achieved. Educational goals, likewise, should be more successfully accomplished if the practitioners' perceptions of the agency's ideology are congruent. That there is a continuing need for research which may help establish a clearer definition of the agency working congruently with its practitioners is evident from the divergent thinking and the burgeoning definitions and redefinitions of the agencies and the practitioner's roles. Some characteristics of an agency which values working for the betterment of both itself and its members are: the members and leaders have mutual responsibility; it's purpose is to serve its members and the needs in the community where it functions;

loyalty is felt and implemented; interactive and interdependent relationships are encouraged; conflicts are actively considered and managed; open communication is encouraged and facilitated; and the agency's goals contribute to the lives, work and learning of its members.

It became apparent to the researcher that by going into the field and asking general questions about the practitioner's work and his view of the agency's beliefs, a meaningful description of local community development work and processes necessary for the practitioner and the agency to work harmoniously could be discovered. Therefore incongruencies could be identified and begun to be solved. The ideology is often an important factor in the practitioners life. Often it provides leaders in the agency with a purpose. It can bring practitioners into an agency, keep them involved and serve their occupational interests and provide guidance for their future plans. Practitioners who desire to take specific action in relation to specific people and situations choose an agency that agrees with their convictions and commitments. But even if a practitioner's belief system agrees with the commitment of the agency, he may still be dysfunctional in that setting.

Additionally, the researcher has investigated current literature to understand the present situation of community development agencies and their practitioners. Because of the decline of government funds to social programs for poor communities many local communities are trying to learn from other local groups how to use their own resources, other than the government, to meet some of their basic needs. But many communities are unable to make community development happen. These

situations have created needs to learn from some experienced community development nonformal educators. Since initiating and creating change is difficult and the agency selected for this study is working toward self-governing and self-initiating programs, other interested educators can learn from them. This study could be a knowledge base for them because it explains the agency's ideology and the practitioner's beliefs and problems with some beliefs. Beliefs and processes that promote and hinder community development assistance will evolve. The possible relationships that exist between the stated ideology and strategy in the agency's printed literature and the practitioners' roles and functions; and the volunteer's and the indigenous workers' views and observed actions in the projects were investigated. Understanding these relationships leads to more effective planning by the community organizers because they can have access to important data for bringing together the needs of the practitioner with the agency's goals.

Discussions initiated by an agency on the basic issues that evolve from trying to make the ideology work are important. Many of the practitioners were drawn to the agency because of the ideology. But now that they are working in it, their perceptions are likely changing. For example, before joining the VOC organization, reconciliation referred to a person's relationship with God. Now the term means much more than relating to God, but also learning to relate to others. These changes provide important information for community education agencies who are striving to meet their goals and also to develop their practitioner's professional competencies. When activity is actually provided for them to freely express their values and preferences about the agency's beliefs and how they are being lived out in their work an essential

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organizational condition is being reached. The process of comparing the practitioner's performance with the agency's values and ideology is necessary for healthy organizational planning. This activity can expose some practitioners' needs and can assist the agency in continuing to plan nonformal and formal learning experiences for staff development. It is important when planning programs to continually assess the needs of the practitioners.

One way for an agency to encourage its practitioners is to listen to the practitioner's own account of why and how he functions and uses the ideology in his work. Allowing the practitioners to freely express their ideas will increase their self-discovery and ability and courage to explain their opinions. Practitioners need to be competent in sharing their beliefs and opinions and the agency needs to listen and consider their views. If the agency will design staff development nonformal experiences based on the practitioner's stated and real needs, self-discovery will be encouraged; creativity will be stimulated; and the agency can benefit.

Finally if an agency's visionaries know the specific needs of their practitioners, they can match the content and methods of their training to their practitioners' past experiences and present demands and challenges. Also they can use this knowledge when sharing with practitioners in other cities. Specifically, Voice of Calvary is currently involved with teaching local leaders in many United States rural and urban settings community development principles. The leaders can use the real-world oriented perceptions from this study for discussion and as a base for generating ideas during the training. The indigenous workers and volunteers can share and teach the visionaries

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what the ideology means to them. These opinions provide additional current supportive information for leaders in other communities who are attempting to gain more knowledge from the actual experiences of present day community development programs. The visionaries need current information on the basic issues their practitioners are wrestling with and trying to solve.

The community, the practitioner and the agency can benefit from the practitioner reflecting on his work and the agency's ideology. The community gains a more focused educational service. The process helps the practitioner clarify what he does; where his work is now and where it might be going. By documenting and sharing the results of his work with others, he can clarify and organize what has been done. If the practitioner desires, he can use the material for improvement. Also by describing and explaining his activities, he can gain a sense of direction and become clearer about what he is doing. The agency benefits when the practitioners become more aware of its standards and when its work is documented.

Conceptual Framework

Some educational research studies have conceptual frameworks in order to define exactly what information is appropriate and what is irrelevant data according to the purposes of the study. The researcher moved from sources of reflection in the literature, emphasizing the Voice of Calvary ideological literature to the conceptual framework to field observations and personal interviews in order to described what was being discovered. A micro view of certain happenings during a three month time period was the focus. The Voice of Calvary agency is explained in terms of its intended characteristics from information

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collected through printed documents and materials. The community development agency was then portrayed in terms of its actual characteristics through informal interviews with the practitioners: the indigenous workers and the volunteers.

The study categorizes and analyzes the verbal and printed data on the ideology and the strategy collected during the three month field experiences an during the participant observation times which were the direct observations of everyday happenings. The semi-structured interviews furnished biographical data about the practitioner's work and whether or not it related to the agency's goals. The field research data required an analysis and summary of sixty-one interviews, plus organizational printed documents.

Certain ideas in the agency's documents became predominant to give direction in classifying the data. These concepts have been summarized in the Conceptual Framework for Identifying Beliefs in a Community Development Agency (Figures 1A, 1B, 1C). The lists identify the issues which were studied. The agency's positions were categorized according to the following: 1) relocation or working with the community, 2) reconciliation or dealing with conflicts and 3) redistribution or leadership development. Figure 1A summarizes the variables on the essential conditions necessary for relating to the community. Research questions 1a, 1b and 1c deal with developing relationships with the community people, meeting needs through the local church and serving in the projects with a servant attitude. Figure 1B highlights the practitioner characteristics which are necessary in dealing with conflict. Research questions 2a, 2b and 2c identify necessary practitioner competencies, attitudes, skills and knowledge for dealing

FIGURE 1A

CONCEPTUAL FRAMEWORK FOR IDENTIFYING BELIEFS IN A COMMUNITY DEVELOPMENT AGENCY: RELOCATION ISSUES ON THE ESSENTIAL CONDITIONS FOR THE PRACTITIONER WORKING WITH THE COMMUNITY

1. SERVING IN THE PROJECTS; maintaining a servant attitude; using community resources
2. RELATING TO THE COMMUNITY: relocating to the community of need; developing relationships by spending time, listening, learning, and becoming one
3. MEETING NEEDS THROUGH A LOCAL CHURCH IN A TARGET AREA: serving the felt needs of the whole person; joining a pro-active local church that sponsors local projects for economic, housing, education, leadership and moral development; Voice of Calvary Fellowship; Voice of Calvary Ministries

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Source: VOC documents

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FIGURE 1B

CONCEPTUAL FRAMEWORK FOR IDENTIFYING BELIEFS IN A COMMUNITY DEVELOPMENT AGENCY: RECONCILIATION ISSUES ON PRACTITIONER COMPETENCIES, ATTITUDES, SKILLS AND KNOWLEDGE WHEN DEALING WITH CONFLICT

1. COMPETENCY: IDENTIFYING RACISM: segregating, eliminating, dominating, prejudice, stereotyping; white church — passive, homogenous comfortable groups; no strategy for reaching poor, acquiring for themselves, blacks not welcomed, dominance of whites inherently valid; support racist systems; black church not committed to pro-black agency; results in low self-esteem, educated blacks unwilling to serve in poor area

2. ATTITUDES: CREATING AWARENESS: show others road to reconciliation; working together removes barriers; emphasizing and submitting to black leadership; noticing differences

3. SKILLS: BUILDING STAFF RELATIONSHIPS: develop interracial fellowship; be willing to suffer

4. KNOWLEDGE: OBSERVING AND REFLECTING ON PROBLEMS IN POOR COMMUNITIES: basic needs; discrimination and humiliation — welfare; the black family; crime and violence; racial and cultural barriers in churches

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Source: VOC documents

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FIGURE 1C

CONCEPTUAL FRAMEWORK FOR IDENTIFYING BELIEFS IN A COMMUNITY DEVELOPMENT AGENCY: REDISTRIBUTION ISSUES ON PRACTITIONER ENABLEMENTS TO DEVELOP LEADERS

LEADERSHIP ROLES

1. PLANNING AND EFFICIENCY: facilitating people and money; organizing projects—President's Office, and Central Administrative Services

2. PARTICIPATING IN JUSTICE: unequal distribution — solution is not handouts; cooperate in small business ventures — Thriftco, PDI, almsgiving; use principles — provide jobs; use local boards; build ownership and cooperatives

DEVELOPMENT OF LEADERS

3. USING STRATEGIES TO DEVELOP INDIGENOUS LEADERS: five principles for leading — responsible for own development, given responsibility, work on own interests, affirm dignity and be accountable; Harambee Youth Ministries project

4. TRAINING LEADERS: using locally initiated training not federal poverty programs; using various methods; offer spiritual, vocational and basic education skill training; International Study Center project

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Source: VOC Documents

with conflict. He is to be competent in understanding and identifying racism; be committed to maintaining an attitude of awareness toward removing barriers, emphasizing and submitting to black leadership and noticing differences; develop relational skills and become more knowledgeable about community problems. Figure 1C explains the practitioner's leadership roles and processes for indigenous leadership development. Research questions 3a, 3b and 3c present the agency's and the practitioners' beliefs on these topics. Leaders are expected to be effective planners, efficient and participants in promoting justice. Indigenous leaders are to be developed and trained by using various methods and five principles. These are taking responsibility, delegating, discipling, affirming the dignity of others, and being accountable.

Thirty-two variables in the three categories — relocation, reconciliation and redistribution — organize the study according to Voice of Calvary's set of beliefs and strategy. The organization's statement of purpose and printed documents state their commitment to these values and behaviors. Chapter II documents other educational and community development writers and researchers commitment to these values. A descriptive analysis between the agency's statement of purpose and strategy and the practice of the practitioners using these essential variables is an "existential" picture of community development practice taking place at one particular time in an agency.

Limitations of the Research

The study is a descriptive analysis of the methods and techniques of a community development organization. The study is designed to

investigate how the mission of a local community development organization operates in the roles and functions of its practitioners. While the study is concerned with effectiveness, it does not attempt to measure it; rather it deals with factors which either enhance or inhibit effectiveness. This study does not focus as much on what the practitioners are doing, as it focuses on how they relate their images of what ought to be done to the actions that they carry out. How do two kinds of thinking influence each other: the thinking about what ought to be and the thinking about what is being done. The two mental constructs are the ideology (the images of oughtness) and the methodology (the images of action.)

Because only one organization was examined in the study, generalizations can not be broad. The researcher created her own guideposts in terms of deciding what to look at and what to ignore, what to record and what not to record, which clues to follow up and which to drop, what was important and what was less important for the study. Therefore there is the likelihood for particular kinds of bias but reasonable precautions were taken. The researcher attempted to objectify the subjective as much as possible, but at the same time recognized her own biases and their influences upon the study. Therefore this study has limited validity outside the Voice of Calvary projects. But community nonformal educators and practitioners who are defining and implementing educational objectives in their organization can gain insights for their own work and insights as to what organizational and practitioner change processes to use. The description of the actual operations of how one strategy worked out in context has the potential of being constructive to the visionaries in the community development nonformal education

field. Visionaries interested in improving the practitioner's competencies might become informed on some important information to assist them in their responsibilities.

Definition of Terms

The following specific meanings are used for clarification of certain technical terms in this study.

Roles are clusters of expectations with implications for activities.

Functions are specific role-related work and behavior associated with carrying out roles.

Perceptions are mental images - concepts. All behavior is a product of the perceptual field of the behavior at the moment of action. (Combs, 1962.)

Case study is a detailed analyses which is usually focusing on a particular problem of an organization (Olson, 1939).

Community development is a process by which a community and outside agencies plan, organize, or implement general improvements of community resources, facilities, economic conditions (Edwards and Jones, 1976).

Nonformal education includes many types of learning experiences. In most cases it is concerned with human learning tasks associated with a particular program of social change. Like formal education, it is deliberate, planned, staffed and financially supported. Like informal education, it is functional, unrestricted as to time and place, and in general responsive to need (Ward, 1979).

Staff development is employer-sponsored activities or provisions through which existing personnel renew or acquire skills, knowledge, and

attitudes related to their professional or personal development (Edelfelt and Smith, 1978).

Community development assistance implies efforts in economic and human resource change that provide a basis and process for effective improvement in the quality of life. Humanitarian efforts to restore a pre-calamity condition or a return to status quo is considered relief, not community development assistance. There is self-help involvement of the clients and a relationship of reciprocity between the visionaries and the indigenous workers and the volunteers (Ward, 1980).

Practitioner is an indigenous worker or a volunteer who attempts to influence decisions in a direction that he feels is desirable (Rogers, 1962).

Indigenous workers are practitioners in the organization who have been raised in a Southern minority community, usually Mississippi.

Volunteers are practitioners in the organization who have relocated and are sharing their resources with the Mississippi communities.

Visionaries are the agency's leaders or program planners who organize, plan and direct the agency and write its printed documents. Generally they are responsible to develop the strategies for the agency and are administrators for the indigenous workers and the volunteers.

Strategy means a general set of concepts arrived at through community leadership which guide the goals of the projects.

Ideology is a system of beliefs with or without grounding that dominates a person's thinking with reference to how a certain activity should be performed.

Overview

This chapter has identified the problem of the study and the planned research variables. The purposes of the study and its importance were discussed. Chapter II reviews relevant literature on the change processes the practitioner uses in three areas of his responsibility: his relationship with the local community, with conflict and with the development of indigenous leaders. Agency strategies that use development with the technical assistance and self-help approaches to improve their communities, to deal with conflicts, and to develop indigenous leadership were also briefly summarized. The review of previous research and literature suggests that the processes stressed in the agency's set of beliefs and the need for continual practitioner development have theoretical foundations in a conceptual framework for community development.

Chapter III presents the Voice of Calvary agency's basic concepts. The research design includes the structure of the interview, the pilot study, the participant observer methodology, and a review of the agency's documents. Therefore, two data sources were gathered: practitioner interviews and organizational documents from the researcher's participation with the projects and the agency.

Chapter IV describes the thirty-two variables from three dimensions: the agency's literature and the practitioners' interviews: the indigenous workers and the volunteers. These findings reveal predominant opinions about the major themes. Analyzed data offer some insights into the interrelationships among the agency's beliefs and the practitioners desires in relating to the community, to conflicts and to

leadership development. Differences and similarities between the volunteer and the indigenous workers are also noted.

Chapter V suggests implications from the study for the visionaries who are responsible to design ways to encourage, motivate and educate their practitioners. The findings are compared, summarized and contrasting opinions identified. The chapter proposes a more integrated commitment of the agency to work on the professional and personal development of its practitioners based on their stated preferences. It encourages a commitment to bring together the stated ideology with practical methodologies by giving recommendations for non-formal educational planners.

CHAPTER TWO

This case study compares a community organization's theory with the stated practice of its practitioners. The attempt was to describe the ideology and how the practitioners accomplished or did not accomplish the beliefs in three areas: (1) relating to the community, (2) dealing with conflict and (3) developing leaders.

There are alternative approaches to community organizing that have different sets of values and beliefs than the bureaucratic approach. Johnson, Lee, Weaver and Johnson (1981) identified some essential conditions to be necessary for change agents to relate effectively with the community. These are the following: the subgroups or projects fulfilling community needs are available to any person in the community who chooses to participate; the change agents attempt to openly communicate and identify with the community people; the change agents are provided opportunities to improve their skills while serving the community. They say in order to handle conflict the change agent needs competencies, attitudes, skills and knowledge; such as, learning to dialogue with the community people in their subgroups; understanding the community problems by listening and asking questions; becoming more aware of the basic socio-political issues and cultural problems and being willing to express their own struggles about them; and taking the initiative to build supportive interracial friendships among the practitioners. Four areas are believed to be important for the change agent's leadership roles and his development of leaders: taking responsibility for one's own development, facilitating the growth of a

subgroup, motivating others by giving them responsibility and support and offering training experiences based on one's needs and concerns.

An investigation of related literature provides perspective for interpreting and applying the data gained through this study. The literature review will be limited to the following: (1) the change agent relating to the community; (2) change agent characteristics necessary for handling problems and (3) approaches to leadership development sponsored by church groups.

RELATING TO THE COMMUNITY

Warren (1975a) defines community development as a process of helping community people to analyze their problems, to exercise as large a measure of autonomy as is possible and feasible, and to promote a greater identification of the individual citizen and the individual organization with the community as a whole. He says a community should have four basic characteristics: a solid economic base; opportunity for all residents to a decent standard of living; an aesthetically appealing physical environment and residents that are friendly and considerate of each other (1975b). Development, which is connected with ideological perspectives, is often used interchangeably with modernization, progress and growth.

When a community development organization's practitioners roles and expectations are obscure, frustration and confusion usually follow. Or if the organization's standards and the practitioners' beliefs are incongruent, often there is job dissatisfaction along with anxiety and ambiguity. Role ambiguity and confusion of goals in an organization were found to be connected (Mullen, 1954). When practitioners are uncertain about the organization's policies, they are more easily

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dissatisfied with their responsibilities. Levinson's study (1959) confirms that job satisfaction and good working relationships are related to clear expectations and goals.

Community Development Approaches

The organization's ideology does not define the goals and the practitioner's job expectations. But the strategy and the methods which are used to accomplish the ideology fit into community development approaches. The researcher believes the agency in this study uses the self-help and technical assistance approaches. Christenson and Robinson (1980) explain the differences between these two. Self-help (locality approach) emphasizes self-reliance, democratic problem-solving, the facilitator change agent role and organizing the indigenous population for action. The belief is that people are capable of solving their problems. Technical assistance (social planning approach) emphasizes the transfer of skills and knowledge, the request for assistance, the change agent as a provider and ways to transfer technology. It is based on the belief that people are incapable or unwilling to solve their problems. Rothman (1979) says that self-help presupposes that community change may be pursued through broad participation of a wide spectrum of people at the local community level through goals and action. Community participation, education and human resource development are accentuated. Technical assistance emphasizes a technical process of problem-solving with regard to social problems, such as housing and health. There is rational, deliberately planned and controlled change. The focus is planning for a better community, improving the community and its facilities, developing economically and communities sharing problems.

Community Development Strategies

Warren (1975a) proposes that self-help is a collaborative strategy and technical assistance has a campaign focus. Often agencies use a combination of strategies. Collaboration is used when there is agreement, common interests and values. Campaign is used when there is not agreement, but the people hope to get it. Gorz believes that real equality in society will not take place until practitioners cooperatively own the means of production; others believe racism can be battled through electoral politics and social service institutions; some use the Public Interest Research Group which fights through knowledge of laws, regulations and initiative; non-violent activists provide alternative structures; Friere (1970) says the oppressed must go beyond conforming to reforming by developing a critical consciousness — solving community problems by becoming aware of their social and cultural surroundings by action and reflection; or poor peoples movements (Piven and Cloward, 1977) which fail because their strategies ignore the social location of the people they seek to mobilize.

Some organizations use decentralized local or neighborhood control. Small groups can deal with problems which are culturally induced. Organizing in these ways requires a lot of time and some actions might become only social services and institutions that become irrelevant to the needs. But if organizations own their own institutions, they can fight exploitation. Issues the community people have can be identified through surveys and questionnaires. Organizers attempt to help the people recognize and build on their own strengths and develop alternative, constructive responses to the problems. By

asking the right questions organizers can help the local people discover reasons for their situation. Identifying the main problems and their root causes, and locating community resources to use are also part of the strategy for relating to the community.

Knowledge about the Community

Change agents need to get to know about the important parts of community life. Warren and Warren (1977) present a guide for understanding a neighborhood. They say communities are usually organized by social rules, led by influential people, guided by values and unified by survival needs. Information needs to be gathered about the people who are the sources of influence in the community, events the community supports, their past history and interested people. Some questions Warren and Warren suggest are as follows: what are the traditions of the community and how do these affect daily life? How is the local economy organized and how does it function? Who influences public opinion? How can the community leaders help you? What is the role of the family in the community?

Developing the trust of the people is essential if you are an outsider (Havelock, 1973). They need to be careful not to use technical language, or the local people will feel left out. Perhaps in the past the indigenous people have had negative experiences with outsiders or volunteers. They may have been offended by them and be apathetic and uncooperative towards him. But a volunteer can work hard to develop skills, try to discover what problems caused the poor attitudes, try not to make the same mistakes, find others to talk with, attempt to understand the reputation the agency has in the community and be a middle man between the agency and the community.

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By asking questions about the type of organizational structure an agency uses inferences can be made. Non-bureaucratic literature implies that top-down decision-making puts participation, ownership and control in the hands of the few on top and makes the rest of the people dependent on them. Often groups require participation from the leadership only and the resources of others are unknown. But the structure could work toward collective decision-making. Other ways the literature suggests that change agents relate to the community are as follows: understand the organization's goals, their approach and community development strategies and grasp a general knowledge about the community.

CHANGE AGENT'S COMPETENCIES, ATTITUDES, SKILLS AND KNOWLEDGE FOR DEALING WITH CONFLICT

Most change agents are involved in at least three major activities: problem identification and clarification, consensus building and problem analysis and solution (Fear, 1980). In order to carry out these functions, they are technicians, teachers, strategists and encouragers either as generalists or specialists. Fear summarizes the job responsibilities for carrying out these roles as being a technical consultant, conducting community education, doing community organizing or promoting legislative justice. Difficulties and conflicts are often associated with these functions, roles and tasks.

Cross Cultural Communication

Most organizations experience challenges, but those working in cross cultural settings have usually additional conflicts and communication problems. Cultural values, world views and communication

processes are often so buried in one's own cultural background that it is difficult to be objective. Kohls discusses the fact that personal difficulties are part of bicultural living.

> It probably will not be easy. Living in another culture is like playing a game you have never played before and for which the rules have not been explained too well. The challenge is to enjoy the game without missing too many plays, learning the rules and developing skills as you go along (1979:74).

Barna (1976) identified five principal stumbling blocks: language, non-verbal misunderstandings, the presence of preconceptions and stereotypes, the tendency to evaluate and encounters with high anxiety. If a change agent desires to function, grow within and contribute in a new culture, he should be involved learning to be more culturally sensitive. Experiences can assist him in becoming more aware of his own attitudes (acceptance of others), cultural beliefs, values, and world view; in building trusting relationships and in learning through observation in cross-cultural settings (Hoopes and Ventura, 1979).

People are products of their culture; they have inherited their own set of biases. But they can develop more sensitivity for differences and similarities which result in greater tolerance and understanding. In order to be able to deal with cultural conflicts, they need to become more aware cognitively, socially, physically, emotionally and morally of themselves first. Later they need to focus on the other culture (Stewart, 1972).

Adjustments and change are essential when living in another culture. McGonigal (1971) researched changes in adults involved in a training course designed to develop cross cultural competencies around inter and intra personal issues. An encounter group mode was used along with a series of human relations exercises. The model proved to be most

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effective in improving self-awareness, lowering dogmatism, increasing the interest in equality, increasing empathy, self-esteem and a tolerance for ambiguity. Other studies; such as, Ruben and Kealey (1979) support the fact that communication-behavior assessment methods are valuable for training, recruiting and selecting cross-cultural personnel.

Nonformal Educational Experiences: Intercultural Learning

Nonformal educational experiences which lead the learner to work on attitudes, make accurate judgments and decisions and develop better communication skills can help facilitate needed competencies and effective intercultural relationships (Brislin, 1981). When an outsider or change agent accepts himself usually he can be accepting of others, especially if he understands cultural differences. Hanvey (1980) believes outsiders living in another culture experience different levels of awareness: beginning with tourism and an awareness of stereotypes, working with situations of culture conflict to applying an intellectual analysis to the setting in order to become more aware of different cultural traits.

What is the effect of the new culture on the life of the outsider? Pusch (1979) identified intercultural learning taking place along a continuum from ethnocentrism at one end to some form of adaptation or integration at the other. There are the following positions: enthnocentrism, awareness, understanding, acceptance/ respect, appreciation/valuing, selective adoption, assimilation-adaptation-biculturalism-multiculturalism. When change agents who move into a new area feel responsible to adjust and develop accurate perceptions, possibly they will go through some of these processes.

Before an outsider moves into a new culture, he can work on self-acceptance, self-awareness, interculturalness, communication skills and adaptability (Kohls, 1979). One way might be to discuss and compare two different world views in areas; such as, perspective on time, commitments, possessions, competition or cooperation. Also a person's communication skills; such as, asking questions, listening, observing and providing feedback can be practiced, discussed and evaluated. Because a change agent is willing to live in another cultural, it is assumed that he knows cultural diversity is important and is willing to plan for and work on his own adjustments. One way is for him to try to recognize his own values, norms and role expectations. After moving to the new community, he can begin cultural self-analysis in order to be aware of his own culture and the second culture. When cultural adjustment plans are made, he can plan to grow by using observation skills and trying to cultivate flexible, non-judgmental responses to his experiences and become more tolerant in ambiguous situations.

Often breakdowns occur when people are not aware that others have a different perceptual world. When an experience does not fit into one's conceptual framework, it produces ambiguity. Haney (1980) says often the response is to force experiences into inaccurate categories which distort one's perception of reality and lead to stereotyping. But culturally biased perceptions, assumptions, values and behaviors can be openly acknowledged in order to learn. As an outsider in a second culture one can recognize or be helped to recognize that people are usually products of their own culture. A realization that the values of the second culture are neither superior nor inferior, only different,

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will lead outsiders in becoming more tolerant accepting people. Steinaker and Bell explain the processes in this way: "the learner will be analyzing, transferring, appreciating, inquiring, debating within and without, and maintaining at first a tentative and then an assured attitude until the situation demands change" (1979:30).

If an outsider is unwilling to adapt to the new culture, he places a subtle demand on the people in the community to change to become like himself. This is ethnocentrism and portrays an attitude of superiority. But with knowledge, experience and sensitive feedback, the outsider can become aware and adjust. By admitting the frustrations and focusing on differences, the hard times can provide motivation to change. Being able to make clear and accurate interpretations and analyses of the behavior of the people in the community, as well as one's own behavior are important processes. Knowing oneself — strengths and weaknesses — can be beneficial.

Suggested Practitioner Characteristics

Renwick (1979) suggests five competencies in order to work effectively in cross-cultural situations: knowledge about the new culture and one's own culture; use the knowledge in order to make accurate perceptions about the experience; choose an attitude of openness in order to deal with the conflicts; develop an analytic skill to identify the cause of the conflict and consciously choose new ways to relate and communicate. Brislin (1981) found five qualities important to meaningful intercultural relationships: tolerance toward points of view different from one's own; a positive self-concept; an ability to develop relationships with others; intelligence and a willingness to search for information and a willingness to receive and

use feedback from others. These qualities can be dealt with before moving to the new culture and while living in the second culture.

Zaltman and Duncan (1977) identify a change agent's success with basic qualifications, an understanding of errors to be careful to avoid and generalizations. The qualifications are divided into five categories: technical, administrative, interpersonal, job and leadership. As a technician he needs to provide simple solutions and be able to promote building appropriate institutions; as an administrator he should be able to deal with the unexpected and give time to task-related activities; as a friend he needs empathy and understanding of informal networks in the community; with his job he must take the initiative, understand and accept the constraints he has and work toward the clients being independent; as a leader he needs poise, an understanding of the political situation, personal security and self-confidence. He should not make a premature commitment to change strategies. If he fails to get client participation, to consider the informal system and identify and work with those open to change, his success will be jeopardized. The same writers report that previous research on change agents found the following generalizations to be true. Success is connected with the extent of the change agent's effort; his having a client orientation rather than promoting his own orientation; the program being compatible with the clients' needs; his empathy with clients; his working through the opinion leaders; his credibility in the eyes of the clients and opportunities for the clients to evaluate the changes.

Warwick and Kelman (1976) discuss the problems which are created when change agents and indigenous leadership are from a different

socio-economic status than the people in the community. Whose values are to be served by the intervention? Other questions which need to be considered are to what extent do people in the community participate in the choice of goals? What efforts are being made to have their interests and perspectives represented? To what extent are the processes enhancing the power of the people in the community? Does the program create a dependency on the change agent?

Laue in discussing conflict says that change agents are often thrust into conflict situations without the opportunity to determine whether they want to be there. There is no time to consider intervention strategies most appropriate for the situation. In order to handle community conflict intervention an outsider needs the following intervention skills: self analysis (ability to be flexible, think in contingency terms, avoid dependency relationships), community analysis skills (understand the community and systems involved in conflict), negotiation (willingness to see compromises), mediation (ability to interpret), and the ability to provide information and counseling (be a sounding board) (1979).

A study was conducted with 1500 change agents from a variety of fields -- industrial relations, operations research, community development, counseling and psychotherapy — to determine what issues they agreed with, felt were important and had encountered. Zaltman and Duncan (1977) interpreted the conclusions as follows: change agents must become aware of their values; issues around change agent and client standards ranked highest on agreement as an issue and the most important; openness with the client system was the issue encountered most frequently; and the indigenous change agents emphasized the

question of ethics more than the outsiders.

Literature reveals that change agents working in cross-cultural settings experience many challenges. The practitioners need to grow in cross-cultural communication skills, to become more aware of their own and the new community's cultural perceptions, to use their various nonformal educational experiences as opportunities to learn and adapt and to become more competent when faced with conflicts.

STUDIES ON LEADERSHIP

Weber (1953) described leadership as three types of authority: traditional (power due to tradition), charismatic (power based on the personality of the leader) and bureaucratic (power characterized by hierarchical authority, rules and impersonality).

Much organizational literature today implies the bureaucratic approach as being the way for organizations to meet their objectives and lead their members. However, some organizations are opposed to bureaucratic leadership because the results of a bureaucratic system are directly opposed to their purposes. Some organizations are seeking an alternative approach wherein the common good and the personal development of the practitioners can be served, as well as serving the organization and its goals. Research on leadership supports the necessity of using alternative approaches when developing leaders working in an organization.

By examining studies on leadership from various viewpoints, a theoretical grounding for the development of leaders becomes clearer. Some studies relate leadership styles and other variables as essential to group productivity. Fiedler (1964) found that group productivity was not only affected by the leader's style, but also by the specific

contextual situation. Different leadership qualities fit different situations. Gibb (1968) noticed the variables impacting on each other; in leadership situations all parts affected the other parts. It was the interaction between all the variables — the circumstances, the people (leaders and followers) and the goals — that brought results. In order to be an effective leader, one must recognize the complexities and the many variables in the situation. Certain traits might work in one situation but not in another. He also noticed that leadership is not found in only one person, but different members of a group function as leaders in different areas where leadership is needed. For example, one person is the administrator, another the teacher. And these roles can change with different circumstances. Bowers and Seashore (1969) studied leadership as situations categorized by supportiveness, interaction, goals and facilitating work.

Stout and Briner (1969) believed leadership meant people with leadership traits which are both innate and acquired; such as, level of formal schooling, skills, self-confidence, initiative and job motivation. Other research studies supported the importance of self-confidence in leaders. Kipnis (1962) examined navy petty officers; his study revealed that leaders unwilling to communicate verbally and work through the problems they were having with their subordinates also rated low in self-confidence.

Certain leadership types have been widely used in the literature: authoritative (task oriented or structured), persuasive (arouser), democratic (person oriented), executive (administrator) and representative (spokesperson). White and Lippitt (1968) studied the effect of different leadership styles on the same group of youth. They

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discovered that with a democratic leader, the youth's motivation was strong and creativity greater; with a domineering leader there was more hostility and antagonism, more scapegoating, and a demand for attention. This study revealed that with dominators as leaders, those discontent might not talk about it; the followers are dependent usually showing less individuality. The same groups behaved differently with different leadership styles. Stogdill (1968) described two ways of leading: dominating or headship. With headship the group members spontaneously respected and followed him and he related as a friendly co-worker; with a dominator, the group followed because of fear of pain or punishment. The leader maintained a social distance. Kahn and Katz (1960) discovered that the leaders who delegated authority and were more supportive in their relationships were more effective.

Leadership Training

No one method has been the most effective in training leaders. But experiential learning in nonformal educational settings is a way being used. Chickering describes processes involved in this type of learning.

> The learners enter new experiences openly and fully without bias; they stand back from those experiences, observe them with some detachment, and reflect on their significance; then they develop a logic, a theory, a conceptual framework that gives some order to the observations; and they use the concepts to make decisions, to solve problems and to take action (1977:6).

Bolton (1977) notes that concepts in human learning are formed by persons through interacting with the environment; they are not gained through language. Behavior needs to be practiced in the circumstances of a particular situation. On-the-job learning is a type of non-formal education. It can apply values; such as, being need centered,

person-centered and immediately useful to the personal growth and occupational enhancement of the learners. The training is not so much a matter of new information, but the learners can develop a new focus or emphasis because of the exposure. Ivan Illich agreed with the importance of out-of-the-classroom learning experiences. He states that pupils in apprenticeships do turn out more competent than those who stay in the classroom. He said that if he had to start over he would change institutions into facility centers; he would provide more access to things, places, processes; more access to skills and people willing to share their skills; and more access to tools in order to counteract technocratic control (1968:73, 85-90).

Internships and praxis are two practical on-the-job training methods. An experiential taxonomy consisting of five levels: exposure, participation, identification, internalization and dissemination has been developed to assist in maintaining meaningful training experiences (Steinaker and Bell, 1979). DePuydt (1975:2) defines internship as "planned learning activities that a student engages in outside the classroom that contribute to his/her total educational development." Praxis is a process when the learner reflects on his actions and experiences in light of theory. When one looks at reality, he has preconceptions about what reality should be. The preconceptions are based on a conceptual framework. Perceptions about the reality are thought about and categorized according to a conceptual framework. O'Gorman (1979) defined praxis as reflective awareness of action. Activities need a theory; they need to be understood in a larger frame of reference. An unreflective change agent without an understanding of his own frame of reference will have a very difficult time in a

cross-cultural learning experience. The change agent must work with the potential indigenous leaders in their own development; development comes as they choose their own praxis experiences. "Man emerges from the world, objectifies it, understands it and transforms it with his praxis" (O'Gorman, 1979:33). The agency's founder and its ideology is committed to the praxis processes.

Discussion on Church Leadership

Another question of this study was the role of the church as the institutional structure sponsoring or facilitating community leadership development. Because of the agency's commitment to the role of the church, research on church leadership was considered.

Theological Education by Extension (TEE) was built on the principle that the learner needs to understand the theory behind the programs. The learner studies prepared materials while involved in his work, the community, his family and church. During weekly meetings with an instructor the learner reflects on cognitive information in light of his experiences, hoping to integrate information with reality. The learner needs a theory to explain his actions (Friere, 1973). Kinsler (1978) said TEE applied many important principles; such as, church work being directed by leaders of the people, not by professionals. Leadership development was more effective in a person's own community context with his own friends, rather than moving away from the environment. There needed to be opportunities for experiential learning which focused on the learner using skills and knowledge in their own concrete life situations that are familiar. This way the real leaders of the people could be part of the training, not simply the elite. Possible learning experiences in the poor communities are usually not

connected with any formal educational systems, but are on-the-job learning opportunities within an organization. However Kinsler pointed out that skills alone do not develop leaders. They need traits; such as, a strong commitment, abilities, participation, identification and acceptability with the community.

One trait emphasized by some writers on church leadership is servanthood. Greenleaf said that the church institution needs to be a servant of the people, as well as the leaders being servants who act on what they believe and find that wholeness is achieved by serving (1977:222). Ward stated "for the Christian community, the issue isn't leadership, it is servanthood" (1977:33). The agency documents in this study emphatically support the servant-leader approach.

However when servant-leaders work in churches on social issues, other factors -- besides servanthood -- need to be considered. Wood (1981) looked at church leaders, who going against the status quo, involved their members in social action projects. He discovered that the leaders and members were divided on social issues. But he believed that because churches are value-fostering organizations, its leaders should and could legitimately use their power and position to act on social issues to serve the communities. These issues revealed the complexity of church leadership and the importance of considering as many factors in the situation as possible.

Previous research verifies that an organization's goals, its social environment, the leader's styles and the practitioners affect the productivity level of the organization. However the servant leadership type, who is more supportive in building relationships was more effective than the dominator demanding-type leader. Out-of-the

classroom learning experiences which emphasize personal relationships and opportunities for reflection on activities are effective in the training and development of leaders. Some church leadership studies identified the importance of indigenous leaders learning from their own concrete life situation rather than in formal educational settings.

CHAPTER III

RESEARCH PROCEDURE

The purpose of this study was three-fold. The describing of one agency's standards or beliefs as explained in its literature was the first purpose. Second was the attempt to describe how the agency's practitioners did or did not carry out those beliefs in their community development work. Third was to compare the ideology as suggested in the literature with the practitioners' views.

The three major research questions are 1) What are the essential conditions necessary for the practitioners to relate effectively with the community? 2) What practitioner competencies, attitudes, skills and knowledge are necessary to handle conflict? 3) What processes or factors are involved in the development of leaders? Each of these three major questions were answered first by identifying the agency's ideology from the printed documents, second by finding out the practitioners opinions on the ideological beliefs, and third by comparing the sources: the agency's ideology and the practitioners' — the indigenous workers and the volunteers — opinions.

Data gathering was accomplished in three ways. First a document analysis of the beliefs of the organization - relocation, reconciliation and redistribution - was conducted to gather specific information on the organizational leadership's system of beliefs and strategy. Second, nine field projects were participated in and observed. Third, twenty-seven indigenous workers and thirty-four volunteers were interviewed.

The main unit of analysis with the field research methods was

interviewing the practitioners who work with the Voice of Calvary projects or affiliated ministries in Mississippi. The interviews provided information on their views of the ideology. The research attempted to bring to surface some indicators of important issues the agency's documents and its practitioners beliefs when dealing with the local community, with conflict and with the development of indigenous leaders. Important elements in the community development program were discovered by looking at the perceptions as revealed in two sources: the agency's written materials and the practitioner's verbal comments about their work and how it relates to the ideology.

The variables examined in this study are taken from the agency's literature and philosophy. The information from the ideology and the perceptions of the practitioners present a valid description of the relationship between the organization's values and its internal methodological issues.

The Research Questions

The following questions were used to compare the data from the sources:

1a. What are the essential conditions necessary for the practitioners to relate effectively with the community as stated or suggested in the agency's statement of purpose and strategy?

1b. What do the practitioners say are the essential conditions for their relating to a community?

1c. To what extent do the essential conditions revealed in the practitioner interviews suggest consistency with the agency's statement of purpose and strategy?

2a. What practitioner competencies, attitudes, skills and knowledge are

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stated or suggested in the agency's literature in order to deal with conflict?

2b. What do practitioners identify as the competencies, attitudes, skills and knowledge needed to effectively deal with conflict?

2c. To what extent do the practitioners competencies, attitudes, skills and knowledge revealed in their interviews suggest consistency with the agency's literature about dealing with conflict?

3a. How does the agency's literature describe the leadership role and the development of leaders?

3b. How do the practitioners describe the leadership role and the development of leaders?

3c. To what extent do the leadership role and the development of leaders revealed in the practitioner interviews suggest consistency with the agency's literature?

The Population

The population of study included employees or affiliated practitioners with a Mississippi based organization promoting community development through the local church. The practitioners were heterogeneous culturally, levels of educational attainment and past experiences. Among the practitioners interviewed, 48% came from the community and 52% moved into the area from the eastern and western United States and one was from each of the following countries: Burma, India and Africa.

Two types of practitioners were interviewed: indigenous workers and volunteers. Usually the interviews were done one-on-one but occasionally two friends or a husband and wife team met with the interviewer. The practitioners were sometimes called agents, helpers, educators, or

technicians. Some were agents and leaders in the church pastoral work in the local community. They were men and women of all ages, the majority being in their twenties or thirties. Their educational background ranged from trade school to graduate university degrees. They were professionals with academic and practical knowledge or paraprofessionals with practical knowledge in specialized fields, such as; health, nutrition, administration, business, social work and theology. Some had previous background experiences in their specialized fields in other geographical locations.

Twelve of the twenty-seven indigenous workers with responsibilities in the projects came from rural Mississippi communities. These employees were reached, trained and encouraged by other agency practitioners. Most of these men and women were originally residents of neglected and impoverished ghetto communities, but had gained knowledge and skills and were contributing to their own people in many constructive ways. Their family backgrounds were agricultural workers on subsistence farms, sharecroppers, factory workers, or unemployed on welfare. Generally the families were use to being considered part of a subordinate class of underemployed people. Generally they understood the culture and the problems the community people live with. Most volunteers were from Protestant evangelical middle class backgrounds from the Western or Eastern United States. They had moved into the needy area from another part of the country or world to share their resources. Usually they came with educational or experiential expertise in their job-related assignment and had a strong commitment to the beliefs of the organization. All volunteers who had permanently moved into the areas, with two exceptions, were interviewed; many indigenous workers were

interviewed based on their availability. Both groups were dedicated to the church's involvement in needy and oppressed minority communities.

Sixty-one practitioners from thirteen different community development projects participated in the study. The projects, which vary in the number of personnel and community people involved, served the community or nation in the following areas: community organizing and administration, health care administration and two clinics, housing renovation and development, a church, two clothing cooperatives, leadership development among the youth in two communities, a home for homeless people, and an educational training center.

Research Approach

Three points organized the inquiry: relating to the local community, dealing with conflicts, and developing leaders. Questions in the following areas were discussed based on the practitioners' responses.

Relating to the Local Community. With what project does the practitioner serve? What specific community needs were being met with the project? What was the practitioner's work in the community? In what ways did the practitioner relate to and identify with the community and its people? What relationships were the practitioners developing with the community people? How did the practitioner perceive he was relating to the community?

Relating to Conflicts. What conflicts or problems did the community people have to deal with? What were the problems you deal with living in this community? What characteristics seemed to be necessary in order to handle conflicts? In what ways did you notice racism? How were you working to remove racial barriers? In what ways was your project dealing with conflicts? What attitudes seemed most appropriate when dealing with

conflict?

Developing Leaders. In what ways was the project you were involved with efficient or in what ways could it be improved? What specific things were you doing to develop leaders? What types of training had you been involved with? What rewards have you received from it? In what ways have you been encouraged to participate in programs or encouraged potential leaders to participate? In what ways was the practitioner participating in justice?

Methodology. The agency's ideology was described from two sources: the agency's documents and the practitioners' opinions, both the indigenous workers and the volunteers. The practitioners' verbal comments illustrated the main issues and problems in the categories of the agency's beliefs. Cognitive and affective responses were elicited by verbal questions in an attempt to discover concepts and perceptions about the ideological issues. The interview was developed for the practitioner to discuss his/her work and how it relates to the ideology, namely, relocation, reconciliation and redistribution.

Attempt in this study was made to discover issues that emerged from the agency's documents and from the practitioners practice of the agency's ideology. The study was not focused on whether the agency was meeting its community development ideological goals per se. But the focus was to compare the beliefs of the agency's literature with the concerns of the practitioners. To understand the practitioner's applications of the ideology, the belief systems were first identified. The findings resulted in identifying thirty-two variables as descriptive of the three terms. These variables and themes were the issues that the researcher probed for during the interviews in order to discern what the

practitioners considered most effective and those perceived as detrimental to the program.

Pilot Study

The initial design of the interview asked direct and pointed questions. But the researcher discovered that the intrusion of research did violence to the integrity of the subjects being sampled, especially with the subjects who had a history of having suffered violation of their basic rights. Therefore before doing the Mississippi field research, the design was modified using more unobtrusive measures along with less directive interview questions.

Five practitioners from a community education organization were interviewed. Through these pilot interviews the researcher became more experienced with the interviewing process: establishing rapport, asking questions and taking notes. The notes taken during the interviews were recorded on tape immediately after the experiences and were later transcribed in the order stated during the interviews. The data from the interviews were systematically described, analyzed, and compared with the published organizational beliefs. This preliminary trial of research techniques followed the procedures planned for the main study.

Entry Process

In July 1982, the researcher attended the Voice of Calvary's international conference called Jubilee '82. During this time initial discussions about the descriptive study were held with the leaders. Exposure to the agency's resources; brief observations at many urban field projects and field trips to rural projects were held. Further negotiations were in the spring of 1984. Entry was achieved through the President Emeritus, the President and a volunteer with the International

Study Center (ISC). The researcher was accountable to the ISC volunteer as an intern involved with the ISC three-month internship program. The purpose of this program was three-fold: 1) to introduce interns to the specific problems in poor black American communities; 2) to expose them to strategies for dealing with the problems; and 3) to encourage commitment and involvement in mission to the poor and oppressed. Being considered an intern provided acceptance with most practitioners and an opportunity to have first-hand experiences with nine out of the thirteen projects. Some of these were People's Development, Inc., the housing ministry; Child Evangelism Fellowship, the outreach to West Jackson neighborhood children; and Thriftco, the cooperative thrift store.

The Agency's Documents

After studying numerous agency materials and participating in nonformal educational training experiences, an outline of the ideology was developed. The outline was discussed with five current leaders; their opinions and suggestions were incorporated. Then a recording form was written to use after the interviews. The Voice of Calvary's Statement of Purpose was the foundational document used in writing the outline and recording form.

Development of the Recording Form. The main instrument used for data gathering after observations with the projects and interviews was a ninty-four item recording form developed in the field. Two steps were taken in the development of the form: a literature search using their materials for a definition of their strategy and interviews with five leaders in the agency. The first assignment was to define the agency's strategy based on nonformal educational training experiences. First a five-day Christian Community Development Workshop for summer volunteers

was attended; later many of the agency's audio and cassette tapes presented by its leaders were studied. Three books written by the agency's founder were read along with his lectures, magazine articles and brochure materials. Essential issues in the relocation, reconciliation, and redistribution strategy were identified in order to organize and record information gathered during the interviews and the participant observation experiences. Five interviews with the leaders were held to refine the strategy outline. A closer look at each step follows.

Nonformal Educational Training Experiences. The purpose was to identify the key issues in the agency's strategy along the three areas of concern: relating to the community — relocation issues, dealing with conflict — reconciliation issues, and developing leaders — redistribution issues. The researcher received direction from the VOC's International Study Center and its programs which are committed to teaching the organization's community development strategy. Using their community development library which included audio and tape cassettes, films, magazine articles and books, was the researcher's main resource. However, discussions with various persons and volunteer groups visiting, working with and desiring to learn from the organization in Jackson was an element in the nonformal learning experiences. Field trips to rural Mississippi communities and classes during the five-day Christian Community Development Workshop provided exposure to the culture, poverty and the agency's model for intervention in an impoverished community. Discussions on racism developed a greater awareness of many

issues which were a daily experience of the community people. Also individual studies with periodic classroom sessions were attended on black history and Bible "poorology".

Leader's Assistance. The second step in the building of the recording instrument was to interview five of the agency's leaders and/or visionaries to confirm the validity of the strategy recording form. These five leaders reviewed the points on the strategy outline for clarity and comprehensiveness.

The leaders/visionaries interviewed were highly competent and knowledgeable persons who had been using, discussing and teaching the strategy for a number of years. One was the founder of the twenty-five year old agency: a community developer, cooperative organizer, lecturer, conference speaker and writer of the strategy. He was the President Emeritus and minister-at-large for the organization. The second leader, the President of the agency, represented the agency publicly on many occasions and managed the overall operation of the projects. A third person interviewed was the organizer and coordinator for the Christian Community Development Workshops which specifically described the strategy for impacting the poor communities. The only female leader consulted was an assistant to the President Emeritus for many years; she planned and administered the agency's two international conferences on holistic work among poor communities. The pastor of the agency's church who had studied, discussed and communicated the community development principles for nine years, was the fourth person. The fifth had a Master's Degree in business administration; was an assistant to the President; developed new community projects; managed three community projects and located financial resources for the organization.

In these discussions the leaders clarified three items on the recording form. These suggestions were incorporated into the form both after the initial communication on the items and during the subsequent content analysis. Except for the refined items the leaders agreed that the strategy outline accurately represented the key strategy issues. A copy of the recording form which was being discussed was placed in Appendix A.

The Intended System

Voice of Calvary, a Christian community development organization, was practitioners working together to mobilize their spiritual and human resources redemptively in a needy community through a local church. The agency's purpose was to creatively organize people and resources to respond to multi-faceted human needs in order to improve the community and its people's quality of life - spiritually, physically, socially, educationally, emotionally, etc. Projects were organized to serve the local people leading them towards self-sufficiency with their own non-profit corporation and local governing boards.

VOICE OF CALVARY'S STATEMENT OF PURPOSE

1) to develop several target Mississippi communities as models who live out the principles of relocation, reconciliation and redistribution;
2) to equip other organizations and churches to minister to the needy by using these developed target communities as replicable models for holistic ministry training in other cities and regions of the U.S. and the world;
3) to preach the gospel to the people of Mississippi and the world and to meet human needs, whether they are spiritual, physical, educational, or economic.
4) to develop strong indigenous churches that see themselves as the Body of Christ in poor communities;
5) to develop strong Christian families through churches in local communities;
6) to develop indigenous leadership in local communities through spiritual, vocational and economic training;
7) to foster cooperative economic development where people work to help one another and themselves;

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> 8) to join together with other Christians in the local area to develop a strong church body that forms the center from which the ministries spring and which aims to be a local expression of the body of Christ in a poor community;
> 9) to promote lasting reconciliation across racial, cultural, social, economic and other barriers that can hinder the reconciled life of the church by coming together as blacks and whites in work, worship and shared lives in the Body of Christ (Annual Report, 1982:3).

The Practitioners' Interviews

Spending time helping in the projects provided opportunities to casually become acquainted with some of the practitioners. Then during the actual interviews a setting of informality and mutual sharing was experienced. Specific and broad questions were asked based on whether or not the practitioner was an indigenous worker or a volunteer.

Participant Observation of Community Projects. Some research was accomplished when the researcher-intern worked in nine projects. A more authentic view of the actual reality of the circumstances was experienced because of working alongside some of the practitioners in their responsibilities. For example, there were times to wait on hurried customers during a hot summer day clothing sale, to discuss problems with some community families and to listen to volunteers, who were around for a week to work, to discuss their questions about the differences between this setting and suburbia. Other community development activities which were accomplished were typing; sorting, handling and selling merchandise; and painting houses. The events were generally impromptu activities during the community organizing activities and processes. The events happened in different ways: 1) informal meetings of the practitioners in homes, church groups, recreational settings, or market places; 2) scheduled staff meetings

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where indigenous workers and volunteers shared, planned, and prayed together; and 3) visits to the field projects to observe the programs; such as, assisting in a young people's backyard neighborhood meeting and fixing windows at a neighbor's house; 4) tutored an indigenous worker in basic education skills. The observed events were usually regular weekly planned experiences of the practitioners involved with the Mississippi organization. The circumstances were selected on the basis of opportunity and convenience in order to be part of as many of the varied responsibilities and activities of the practitioners. These casual dialogues were used to make analogies from experiences observed in the study and to gain varied insights.

The interviews were planned to follow the participant observation experiences in the field projects. However, the practitioners often dispersed to their homes after completing their daily tasks. In most cases the interviews with the practitioners were held at later times after the researcher had gotten acquainted and worked casually with them. A few interviews blended into the on-going events being observed. Questions were posed before, during and after the event being observed, not during a specific time period. This approach encouraged spontaneity and honest reactions. Some comments and incidents during the event answered the questions the researcher intended to ask and these were noted as soon after they occurred as possible. The observations included words, phrases, definitions, opinions, references to past events and attitudes expressed or implied by the practitioners. The researcher's own perceptions of the action and attitudes were recorded and later included in the findings and interpretation of the data.

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Conducting the Interview. The interview technique was employed as the study's primary instrument for gathering practitioner data. The interview was a face-to-face verbal interchange between the interviewer and the practitioners. The interview was divided into three parts. Part I was a casual time of getting acquainted. Part II was a discussion about the projects they were working with and the type of work being done. Part III related to the ideological concepts. During this segment of the discussion the researcher probed into specific practical relationships and activities which applied the agency's beliefs.

The social climate of the interview was informal and unstructured. In this study, the interviewer assumed a responsive, person-to-person, cordial approach striving for an atmosphere of clarity, honesty, rapport, and genuine interest. The researcher was a learner and provided encouragement for the practitioner to discuss his or her personal reactions and feelings. The location of the interviews was in a setting as relaxed and secure as possible, using a setting which the practitioner chose. Often eating made the experience more relaxed, comfortable and friendly. Sometimes the researcher had worked with the practitioner and had already established an acquaintance before the interview.

The researcher prefaced each interview with an explanation to the practitioner that people from other places wanted to learn from the agency's work and experiences. They were asked to share their thoughts and feelings during the interview to help provide insights for others wanting to do this type of work in their local communities. Some practitioners expressed that they, too, would like to learn from others and asked the researcher to share with them the results of the study.

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Levinson describes the personal interview as it was employed in the study as follows:

> A biographical interview combines aspects of a research interview, a clinical interview and a conversation between friends. It is like a structured research interview in that certain topic must be covered, and the main purpose is research. As in a clinical interview, the interviewer is sensitive to the feelings expressed and follows the threads of meaning as they lead through diverse topics. Finally, as in a conversation between friends, the relationship is equal and the interviewer is free to respond in terms of his own experiences. Yet each party has a defined role as a sustained work task, which imposes its own restraints. What is involved in not simply an interviewing technique or procedure but a relationship: understanding and managing this process is a crucial part of the research method (1977:15).

The researcher did not want to predetermine the form the data would take like using a forced-choice questionnaire or some other method that would limit both the options and focus of responses. The focus was discovery, rather than proof. Therefore two types of non-directive questions were used: 1) semi-structured questions that were stimulus free but response structured, e.g., does what you do have any relationship to reconciliation?; and 2) semi-structured questions that were stimulus structured but response free, e.g., how do you feel about your work in this project? The interviews sought clarity and specificity and demanded different approaches.

Two approaches for questions of wide scope. Because of the diversity of practitioner characteristics, it was necessary to ask the broad questions about the three ideological terms differently with the indigenous workers and the volunteers. There were many cultural differences between them. The volunteers were shown the three main ideological concepts and asked how the words related to their work. But because most indigenous workers were not acquainted with the ideology, a few questions about each term were asked. The questions on relocation

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were as follows: "What do you think about white people moving into this community and working at VOC? What is their role? What effect do you think they are having?" The questions on reconciliation were "How well do you think blacks and whites really get along here? What helps them be reconciled? What keeps them from being reconciled? What needs to happen to improve relationships?" The redistribution questions were "Do you think it is more important for the people who have to give money to the have nots or to give time, help educate, and share skills with them? Or are both important?"

Questions of specificity. These were the semi-structured type attempting to elicit feelings and opinions about the agency's stated beliefs. These questions were elicited from the practitioners' responses to the broader questions. Examples of these questions are listed above with "The Research Approach".

Usually the practitioners were asked casually after a meeting or after work to go out to dinner to talk about their work and answer a few questions about it. The arrangements were made whenever possible informally and face-to-face. Most practitioners were interviewed once; only four were interviewed twice. During thirteen interviews when the researcher used a tape recorder, she was able to be more attentive and responsive to the practitioners' words and feelings? But during most interviews the researcher took hand-written notes. After the interview, a tape recorder and recording instrument were employed for recording the data. At a later date all responses were collated within categories for content analysis and measurement.

Validity Concerns

Since the focus of this case study was one organization's set of beliefs and the application of these beliefs by its practitioners, the researcher had to discover the key processes through a content analysis procedure with the organizational literature. Questions were asked about the strategy. The wording of the interview questions had primarily three functions: 1) Do the interview questions elicit data that relate to the purpose of the study? 2) Do the interview questions create a clear picture in the mind of the practitioner concerning the subject being discussed? 3) Do the interview questions elicit data that provide reliable and valid information for measurement. Payne (1951) provided a checklist for preparing interview questions that meet these criteria. One pervasive drawback throughout the study was the researcher's bias in the selection and interpretation of the agency's materials and the interview responses. Efforts were made to validate the data within the constrictions of working within the agency's ideology and having the recording form approved by the agency leaders.

Analysis of the Data

After completing each interview, the researcher recorded on tape as many of the practitioner's comments which could be recalled. The basis for comments from forty-eight practitioners were brief handwritten notes taken during the interview. Thirteen practitioner interviews were tape recorded. Then these tapes were transcribed. The data were organized case by case according to way the topics and themes were discussed during the interviews. Each case was grouped according to one of the thirteen projects. The projects had organizational materials and

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practitioner interview notes. Then each of these materials was loosely clustered into one of the three elements of inquiry: relating to the local community, dealing with conflict and developing leaders. The practitioner statements were classified and sorted into one of the three major categories.

A second qualitative analysis of the data reduced the statements to eleven categories within the three structural elements of inquiry. The topics on the recording form were divided into the eleven categories. These processes and themes were discovered to be the main points of the ideology after the researcher studied the agency's official documents and read literature on practitioners involved with community development projects. The analysis of the agency's literature was completed by studying, identifying the essential topics, summarizing and writing about the three main ideological themes. Principal variables were discovered to describe each theme (Figures 1A, 1B, 1C). Then the interview notes were reviewed case by case. Colored markers were used to highlight the three different ideological themes. Issues, problems and processes the practitioners must deal with were discovered, classified and sorted into one of the eleven areas. Then the practitioner statements were clustered together under the same general topics and later reduced to representative phrases according to the eleven categories. Processes which described the ideology and problems with it evolved. The data required sorting and partitioning into the variables within a categories. The data were reduced to intelligible partitions.

A third analysis was made to discover which variables and themes were predominant in the literature and in the practitioner interviews: the indigenous workers' and the volunteers' comments were separated.

Predominant meant quantitatively representative of the ideas and feelings expressed by the two types of practitioners. A category index that identified the variables and each practitioner was constructed to provide quantification measures for the responses. This procedure allowed for systematic measurement and interpretation of the data. Since the nature of this study requires more of a qualitative procedure using content analysis, quantification of the data supported the qualitative process. The summaries of each of the eleven areas included divergences and disparities of opinions between the agency's documents, the indigenous workers and the volunteers. Illustrative quotes from the three sources were selected from each of the variables to recount the various opinions on the ideological beliefs. These citations, along with the practitioners' percentages of agreement can be found in Chapter IV. All the quotes are clustered according to the eleven categories in Appendix B. The indigenous workers quotes are listed separate from the volunteers. Chapter 5 gives a brief summary and highlights the contrasting opinions of the practitioners in the eleven categories.

Summary

Chapter III described the research design and methodology for the study. The primary focus of the study was how an agency's ideology was applied by its practitioners. The research questions were designed to inquire about how the practitioners related to three areas: the local community, social-cultural conflict and leadership development.

An organizational literature search was completed to design an ideological recording form; participant observation was achieved in nine out of the twelve projects; and interviews were completed with all but two of the permanent volunteer and two of the indigenous workers. After

the recording device was checked by some of the agency's leaders and the visionaries for its content accuracy, modifications were made on the issues identified.

The interview technique was described illustrating how the practitioner's work and beliefs were elicited and recorded. An indigenous community leader designed questions about the ideology to ask the indigenous workers employed by the agency. The data were subject to content analysis procedures. Chapter IV describes the findings.

CHAPTER IV

FINDINGS

This chapter describes and compares the agency's ideology and methodology from three viewpoints: the visionaries' statements taken from the agency's documents and the practitioners: the indigenous workers and the volunteers. The ideology — relocation, reconciliation and redistribution — is explained according to variables which define these terms. The community development ideology is described from the perspective of the founder of the agency, who is a local initiating self-starting developer, and a few other visionaries in the agency. The practitioners discuss how the ideology is or is not practiced in their projects.

Presentation of the Data

The focus is on the present, in light of what went on before and what was hoped for in the future. In many cases the workers exemplified the signs rather than defining them. They often told about the ideology in terms of what they would like to have happen.

The following descriptions do not presume to evaluate the organization or the projects. Names of some of the specific people and projects have been withheld to safeguard the identity of the workers. A few typical comments stated by the practitioners have been selected, not in any sequential order, but clustered according to the variables. These quotes simply enunciate the ideas, feelings, motives, reflections and aspirations as the workers perceived them at the time. The dispersive and some times contradictory views represent the groups as

they really are, with all their vicissitudes. The expressions illustrate and are representative of opinions of the workers interviewed.

The three ideological terms are explained first from the point of view of the visionaries; then the practitioners describe how they put into practice or have difficulties doing the dogma in their day-to-day responsibilities with the agency. In order to write summary statements explaining the agency's beliefs the following types of materials were studied, analyzed and assimilated: the Christian Community Development Seminar, Levels I and II; the agency's 1984 Annual Plan; twelve printed handouts; ten magazine articles, twenty newspaper articles in the Quiet Revolution, twenty-seven lecture notes, three books, twenty-one cassette tapes and ten video tapes written by the founder; plus other seminar materials from the visionaries. Criteria for each term were selected; the criteria were further defined into categories of words and phrases that represent and define the terms. Tables 1, 2 and 3 list the variables selected from the ideological data.

Next the unstructured notes from the sixty-one interviews with the practitioners were sorted according to the words and phrases in the ideological categories. The practitioners' comments are context sensitive. Methodologies the practitioners use to apply the ideology are identified. This was completed one subject at a time. Notations were made if the subject referred to the category that was built around one major problem or issue. Based on these records percentages were figured according to the practitioners' statements. While the interview data were being sorted, data that were irrelevant to the study was omitted.

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In order to place practitioner comments into a category inferences were made based on the words and the context in which they were stated. For example, if the practitioner was discussing relocation and specific problems were mentioned, the researcher sorted the information into a relocation category, rather than a reconciliation category.

The descriptions of the variables are organized in three sections: Views from the Visionaries, which are selected quotes and summaries from the organization's literature; Views from the Indigenous Workers' Interviews and Views from the Volunteers' Interviews, which are quotes or paraphrased statements made during individual interviews. Tables 1, 2 and 3 present a quantitative analysis of each variable according to the interview responses. The researcher looked for patterns and similar and opposing opinions. All of the practitioner quotes which answer the research questions are recorded in Appendix B. Quotes which highlight the majority opinions about the variables are stated in this chapter.

RESEARCH QUESTION 1C: TO WHAT EXTENT DO THE ESSENTIAL CONDITIONS REVEALED IN THE PRACTITIONER INTERVIEWS SUGGEST CONSISTENCY WITH THE AGENCY'S STATEMENT OF PURPOSE AND STRATEGY?

The study provides data on the extent in which the variables in question were supported and valued by the practitioners, as well as illustrations and applications of the ideology. What essential conditions stated in the ideology were preferred? Did the indigenous workers prefer different conditions than the volunteers?

Six major variables were identified from the agency's documents as essential conditions for relating to the poor community. Eighty-six

percent of the practitioners mentioned Serving in the Projects as an important factor. Through using their skills in the projects they are having a positive effect in the community. Health care practitioners were the most predominant in expressing specific ways they were serving: fourteen different positive effects were shared. Twenty-one percent more indigenous workers referred to assisting the community than the volunteer. Thirty-four percent of the volunteers mentioned difficulties they were experiencing because of their project responsibilities (Table 1).

The second most frequently mentioned factors were Relocating to the Community and Building Relationships in the Community. Sixty-seven percent of the practitioners associated living in the community as necessary to having an effective impact. Relocation is the ideological term referred to often in the agency's literature. The incarnational aspect of the work was difficult for thirty-one percent of the volunteers; but fifty-seven percent of them believed it to be necessary. Learning to identify with the people by spending time with them, listening and learning from them and becoming one of them and getting to know the area received an average of sixty-seven percent support. However the practitioners expressed many difficulties with this variable. Fifty percent of the volunteers said they were disappointed that they had not been able to make good friends with the community people even though they had moved and were working in the area. Thirty-six percent of the indigenous workers said they had difficulty building relationships because people were so transient and not willing to stay more permanently. Quite a few said part of the prerequisite-requisite in building friends with volunteers was whether

Table 1

Background Variables on Relocation:
Essential Conditions for Relating to Community

Variable	Practitioners' Beliefs			Practitioners' Difficulties with Beliefs		
	Indigenous Total %	Volunteer Total%	Difference	Indigenous Total%	Volunteer Total %	Difference
Serving in Projects	76	75	+1	7	34	-27
Being a Servant	31	27	+4	24	8	+16
Using Community Resources	16	38	-22	16	20	-4
Relocating to Community	76	57	+19	16	31	-15
Building Relationships	57	76	-19	36	50	-14
Meeting Holistic Needs	42	34	+8	16	12	+4

Sources: VOC Documents and Interview Notes

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or not they were willing to stay in the area.

Meeting Holistic Needs was identified by thirty-eight percent of the practitioners. The fact that they are obviously involved in holistic work could be the reason why this factor was not mentioned more often. The housing, health care and youth projects were started because of the requests of the community people.

Serving with a Servant Attitude is a factor referred to often in the agency's materials; but only thirty-four percent of the practitioners mentioned it. Twenty-four percent of the indigenous workers said the volunteers often acted superior in their service. From the visionaries' and the indigenous workers' perspectives the agency is limited in its effectiveness when volunteers maintain their superior attitudes.

People were the most predominant Community Resource alluded to. This factor averaged twenty-seven percent support; however the volunteers mentioned its importance twenty-two percent more than the indigenous workers. When community resources are being used, the service in the community is more effective.

Relocation does mean people serving the community by using their skills, building relationships with the people and some volunteers moving into the area. But if the work is to be more effective, more attention needs to be given to building relationships with the community people; volunteers willing to stay for a longer periods of time and willing to learn about servanthood and the development of tools to help them not burn out in one or two years.

Beliefs on Serving in the Projects

Views from the Visionaries. Currently the practitioners are involved in projects; such as, church development, health care, cooperative economics, education and housing. The majority of the practitioners live within a one mile radius of the church and their work (Reed, 1982:8). God's people in a community demonstrate Christ in the area where they live and where their church is located by using their skills to serve others (CCDI:38).

Views from the Indigenous Workers' Interviews. Six of us who grew up in this community in poverty have dedicated our lives in a complete way to our people. Our reputation for development is partly the reason. We benefit because our talents are being used and our personal worth is built through our service (7). A common need in our community among all people was quality health care. This has brought the blacks and whites together (5).

Views from the Volunteers' Interviews. If a person relocates, his role is to use his skills using a low key approach and lifestyle (59). Calls come to us from all over Jackson for people needed housing. We are a clearinghouse serving those in our area and asking other churches to supply housing in their area of Jackson (14). Because many pharmacists become wealthy by overcharging for medicine, we are building a pharmacy to serve the peoples' needs for low cost supplies (20).

Problems Serving in the Projects

Views from the Visionaries. Outsiders should not determine peoples' needs for them, but listen to what people say their needs are and love people around the needs as they perceive them (Perkins, 1982f:53).

Views from the Indigenous Workers' Interviews. We do not ask for old clothes — those are for Good Will. We found this approach very dehumanizing, like charity. It is giving in a hurtful way (1).

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*Interview Subjects: Nos. 1-7, 22-39 indigenous workers
Nos. 8-21, 40-59 volunteers

Views from the Volunteers' Interviews. Often behavioral problems come from the home. Our programs need the children's parents support. But when we had our recent Mother Daughter Banquet with the Young Ladies Christian Club three girl's mothers who said they were coming did not attend. When we work with the kids, we are only scratching the surface of need (49). Preventative medicine is important for the future, but the Health Clinic uses the traditional model, rather than community development (18). Samaritan's Inn is a place that boards and feeds people who do not have anywhere to stay and say they don't have any money. Recently a white lady stole my credit card. When she said she was going to work, she was going to the mall to buy. We finally confronted her and asked her to move (40).

Beliefs on Practitioner's Being Servants

Views from the Visionaries. A good leader does not relocate and establish himself as superior but the good leader lives as a servant. People are not qualified to be leaders unless they are willing to be servants (Perkins, 1982e:2). Servants are the leaders. Education does not qualify a person for Biblical leadership, but servanthood does (Perkins, 1984d:7). Some servant qualities are as follows: teachable, willing to listen to others, and organizes and brings people together to talk (Perkins, 1981e:2). Dependence on God and being a servant are more necessary than having educational degrees (Perkins, 1984b:6, 7).

Views from the Indigenous Workers' Interviews. I came as a leader but my leadership style is to serve. I work hard to not put myself over others, but learn with and from those I work with. My choice is to be an example, accountable, submissive and humble in my approach (5). When I move to the ghetto, fourteen or fifteen kids came by my home day and night. I was poor. When ministering to the poor you have to be poor. That is the hard and scary part (29). If I see people having a rough time and I go to help them, it is difficult to not make suggestions in how to correct the situation. It means my ego will not be stroked. I just have to be a servant and very committed to seeing what needs to change (39).

Views from the Volunteers' Interviews. The emphasis is applying our Christianity here more than learning doctrine. But there is a balance (41). By operating the sound equipment and taping the Sunday messages I am using my skills to serve the church (54).

Problems with Servant Attitudes

Views from the Visionaries. Most evangelical leaders — presidents, seminary professors and board members of

institutions seem blind to the needs of the poor. God provides and asks His people to share their abundance with others, but too often the poor continue to be neglected (Perkins, 1978a:1).

Views from the Indigenous Workers' Interviews.Often the white who relocates gets disappointed because he does not yield to black leadership and lead as a servant (27). Whites have their place if God calls them to serve. but if they come because they feel guilty, want to help poor people and do mission duty to the black community to make themselves feel good, they should stay home (37).

Views from the Volunteers' Interviews. When I prayed for God to unify us, I upset quite a few people (47).

Beliefs on the Importance of Using Community Resources

Views from the Visionaries. The hope for the black community lies within the church if it has community development projects which provide a force and forum for reconciliation. The church is to be a spiritual and practical foundation for development in communities of need and an example of God's love and justice for all people (CCDII:16).

The leaders in the projects try to work with the resources available in the community for their own community development (Peterson, 1981:18). Justice is empowering the people in their own land with their own resources in order that they be all they were created to be (Perkins, 1981e:2). When there are people in the community who are becoming empowered and working with the community, the true expression of relocation is being realized (Perkins, 1981a:2).

Views from the Indigenous Workers' Interviews. Whites need to learn from blacks and their strengths. One way is to know black history and the benefits men; such as, Charles Dewy and George Washington Carver were to society (6).

Views from the Volunteers' Interviews. We are using the communities resources through three of our projects: PDI, the Study Center and the youth ministries. The housing project renovates, sells and/or rents houses; they maintain low overhead. By providing decent homes at affordable prices which are twenty percent below the set market appraised value, they are practicing redistribution. The Study Center has training programs; and the youth ministry provides jobs for neighborhood youth. The real measure of how relocation is working is the degree to which indigenous people are developing and taking over the leadership (11). With indigenous leaders there will be more reconciliation (9). Now I am trying to get the channels of resources from outside the community in place in order to benefit the local

community (13).

Problems Using Community Resources

Views from the Visionaries. Assess and start with the resources already available in the community. In America blacks have an income of 130 billion dollars which is the ninth highest amount of any nation in the world and a larger income than any other African nation. By working together blacks can organize their resources to develop enough capital to buy their own services. They can establish economic institutions to provide goods and services. Community groups could establish local businesses; such as, credit unions, savings and loans, food and clothing stores. If they unite in economic endeavors, they will become less dependent on the government and charity (Perkins, 1973b:7).

America's technological society which is based on education has not allowed the poor, especially black people, the opportunity to learn technology. Instead the welfare system was created for them. But this system has not worked. Unfortunately the American church is tied to this economic system which maintains the unfairly rich while many live in poverty (Perkins, 1978a:1).

Views from the Indigenous Workers' Interviews. The summer youth internship program uses a little bit of the community's resources (28). Since black people like to dress well, some have to travel long distances to shop at Thriftco (1).

Views from the Volunteers' Interviews. It is our presence in the community that changes it. But our projects need to have a church foundation in order to generate the type of commitment that is needed. If the staff represent a whole bunch of churches, there will not be any accountability. It is a situation of unity and our ability to be a consistent influence (11).

With our project there is a set of railroad tracks between where most of us live and our work. This is a living contradiction to our agency's relocation beliefs. We need a neighborhood church involved with our project, especially when people are having emotional difficulties. They could be served more successfully during the week than on Sunday mornings by dedicated counselors. But most church members drive into this neighborhood on Sunday mornings to attend church; they don't live here. But there are a few churches that are working in the neighborhood (19).

Beliefs on Relocating to the Community

Views from the Visionaries. Relocation means skilled people from outside the area moving into an area of need and working to facilitate the primary mission of building indigenous leadership. The VOC leadership believes that some

people who live in the suburbs should move to communities of need. A core of the transplanted leadership needs to remain in the area until the young people who were born and raised in the area are ready to take over the leadership (Tucker, 1983:1). The outsiders credibility can be established by living in the area (Perkins, 1981c:2).

Views from the Indigenous Workers' Interviews. Reconciliation will not come without relocation; so people must move into our community (27).

Views from the Volunteers' Interviews. Now I am not simply reading stories about the poor, but am seeing, being with and working together to help them (12). I wanted to be some place where I could actually see what was going on (10). Because of being here I understand why people are poor. For example, we too are dealing with rats (9, 18).

Problems with Relocating to the Community

Views from the Visionaries. There is white political and economic dominance. White people control positions of authority over blacks in America because of a continuing history of prejudice that began with blacks' forced subjugation.

Views from the Indigenous Workers' Interviews. People moving into the community is a two-headed snake. On the one hand the community needs to have two different kinds of people for reconciliation. But many don't come for the right reasons (39).

Views from the Volunteers' Interviews. For the four and half years I was in Jackson, I haven't made an impact with the community people; I wanted to develop relationships but wasn't successful. When I had relationships, people took advantage of me (52, 57). Relocation is the part of the ideology that gives me the most difficulty because I have never seen it happen. I can't think of anybody white who has physically moved into this area, who I would say has really relocated as our founder did. He worked in the fields and was dependent on the community at large. He and his family had to be one of the community. They didn't come in and set up programs with the people like I am doing. I do not depend on the community; I hardly know anybody in the community. Living in the same neighborhood doesn't work; it doesn't mean relocation. I wonder what it would take to be that connected with the community? I don't see people from the community hanging around with us; there is a barrier (47). VOC Jackson needs to define who the community is and gear their programs to that community (16). A person can not understand freedom unless they have been oppressed; therefore, people who have never been oppressed can not understand oppression even if they relocate in a poor

oppressed community (57).

Belief in the Importance of Building Relationships with the Community People

Views from the Visionaries. Another important task is to develop relationships with the community people. A key to community development is personal relationships. The outsider should listen and learn from the people for one year. They should spend time with people in their homes; work with the children through Child Evangelism or other ministries and become active in community organizations. The poor instead of being statistics on a national poverty report become neighbors and friends (Perkins 1982f:91, 92).

The outsiders make friends by living among all people. When lower and middle class people live together, the class barrier breaks down. Since the middle class is the accepted class in America, the people who relocate are considered people of commitment. Their mutual needs in the community are a bridge for communicating, building friendships and working together for better conditions. The outsiders credibility can be established by living in the area (Perkins, 1981c:2). A volunteer can sense the felt needs of the community because he has similar needs. For example, he is motivated to improve the schools because his children attend the schools; he seeks to improve housing because his property value depends on the value of surrounding homes. He takes responsibility for the situations affecting him and his family (Perkins, 1980d:3).

Views from the Indigenous Workers' Interviews. Patients come, not only for health problems, but also for social and financial difficulties. We listen and counsel (33). Recently a patient lost her husband. We went to the funeral and spent time with the family (34). Some respect us and think we are very progressive in our work with the community. We are doing the things the church needs to be doing. In this way we have made the community people look at themselves. I grew up near here and still did not know about the organization. Because I work here I am learning and hearing about the projects. Most relationships in the community are established in the Georgetown and St. Charles Street areas through the youth work and the Health Clinic. People feel these are real services to them, and are especially glad to have prompt and good medical care (28).

Views from the Volunteers' Interviews. Relocation in the city means finding out where people are getting together and going to those places regularly so real relationships can be formed. It means taking natural interests you have, like music, and spending time at the jazz club. In the city people don't get connected in their neighborhoods (47). Friendship with the people is a very critical part of my being here. I am not letting fear hold me back but simply

doing what I need to do. Helping a friend deliver her baby was a very special time for me. When appropriate we provide a support system for our patients. Real bonds are established between us even though at times it is not apparent (56). Our new leader is improving our relationships with the black community (21).

Problems Building Relationships with the Community People

Views from the Visionaries. If welfare workers were called community developers and social welfare education utilized resources available in the local community and helped with budget management and other practical concerns, the government would assist the community development work, rather than continuing the poverty cycle with its programs that debilitate personal responsibility, motivation, and family and morality (Perkins, 1980b:2).

Views from the Indigenous Workers' Interviews. Relocation is a good concept if the person is committed to working more than two years. Those of us who have been here for a longer period of time get tired of explaining to newcomers what to expect. There are too many transients and people don't feel special, making it hard to establish relationships (6). I can not trust because I have been hurt over and over by people leaving. It seems cold (27).

Views from the Volunteers' Interviews.To work strictly off the traditional medical model is not enough; we need to be out in the community. We can't expect the neighborhood to come to us. Even though we have 7000 patients a year now, we are not meeting all the health needs. The poorest of the poor don't know how to negotiate systems (19). My former roommates are my only friends because I do not have the time to develop relationships (9). I am considered an outsider even though I've been here over five years. I will always be considered an outsider. But from my perspective I am an insider.

Belief in Meeting Holistic Community Needs

Views from the Visionaries. People living in poor communities often can not meet their basic needs. The church has a call from God to help improve the conditions. Those who relocate and are effective among the poor will empower local leadership by ministering to the people's felt needs and joining a pro-active local church (CCDI:37-40). The church needs to be more pro-active in the community serving the needs of the whole person: physical, mental, social, moral and emotional (Reed, 1982:7). It needs to be committed and responsible to meet the needs in the target area where the members live (Perkins, 1982g:1).

The Voice of Calvary Fellowship is a church, but like a parish. It is affiliated with the Voice of Calvary

Ministries that is a parachurch non-profit organization that provides holistic human services and technical assistance in the West Jackson community (Reed, 1982:8).

Voice of Calvary Ministries, which is an affiliated organization with the church, is committed to building an economic base by developing small businesses in the poor communities. Thriftco, a clothing cooperative, the Health Clinic and the Peoples Development Inc., the housing project, are examples of small businesses working to develop an economic base (Needs, 1982:7-9).

VOC's South Central Mississippi Rural Health Association, the umbrella organization for the health care ministries, centrally administers health centers in Mendenhall, New Hebron and Jackson, Mississippi. the integrated health center staff provide the public with low cost, high quality person service (Ibid:8, 25).

Harambee Youth Ministries (HYM), an active youth ministry, is to develop indigenous leaders from the target community who are motivated to improve their own lives and their community. the International Study Center trains volunteers in the agency's community development principles (Ibid:7-9).

Views from the Indigenous Workers' Interviews. In the past I have only been exposed to campus work, not community development who has a lot more variables like the economic welfare of the community, families and the total environment. and the community is an important part of the plan (5). I share reading and writing and who I am. We work on all areas — physical, social, mental and moral (30).

Views from the Volunteers' Interviews. With the Health Clinic we have a base to work with because no one wants the area to go downhill. People are proud of being from here. when our project first began, we had numerous break ins. But now the community is watching out for us. Often I get phone calls when neighbors say that a truck is on our property and maybe we should check it out. People in the community feel like the project is theirs (19).

Problems Meeting Holistic Community Needs

Views from the Visionaries. Most local church are commuter churches. Therefore the members do not have the proper commitment to the target area where the church building is located, We believe people in the local congregations are called to live, work and ownership in a target community of 5, 10, 20 or 30 blacks. For example, members of VOCF live in a two mile area around the church building. These people work to improve themselves and the community (Perkins, 1982g:1).

Views from the Indigenous Workers' Interviews. We would be attaching ourselves to institutionalized sin if we were

not concerned with the whole person and their needs (6). But outsiders don't see the needs of people; they see what they think the needs are. It is impossible to know the needs unless you live among the people and share the same means of existence (29).

Still in 1984 we can not worship with white people in their setting, but they are welcome to worship with us (7). That is dehumanizing (5). Many truths presented in churches do not affect the lifestyles and businesses of the white members. the black campus work at the college I graduated from had white middle class values. The song "Nobody Knows the Trouble I've Seen" expresses some of my feelings (6).

Views from the Volunteers' Interviews. Often the people who do move stay for a year or two and burn out and return home. This is not development. But myths, misconceptions and fears grow when a person doesn't have any personal contact with the needy communities. We need a strategy to work with people where they are (21).

RESEARCH QUESTION 2c: TO WHAT EXTENT DO THE PRACTITIONERS COMPETENCIES, ATTITUDES, SKILLS AND KNOWLEDGE REVEALED IN THEIR INTERVIEWS SUGGEST CONSISTENCY WITH THE AGENCY'S LITERATURE ABOUT DEALING WITH CONFLICT?

The study provides illustrative data revealing specific applications of the ideology and it describes to what extent the variables in question were supported, valued and questioned by the practitioners. What competencies, attitudes, skills and knowledge stated in the ideology were preferred and considered important when dealing with conflict? Were there any differences of opinion between the preferences of the indigenous workers and the volunteers? What competencies, attitudes, skills and knowledge do the practitioners identify as necessary for their own growth in order to deal with conflict more effectively in the future?

One competency, four attitudes, three skills and two areas of knowledge were identified from the agency's documents as pre-requisites for effectively dealing with conflict (Table 2). Eighty-two percent of all practitioners identified personal racist experiences they had encountered in Mississippi. Knowledge and competency dealing with

Table 2

Background Variables on Reconciliation:
Competencies, Attitudes, Skills and Knowledge for Dealing with Conflict

Variable	Practitioners' Beliefs			Practitioners' Difficulties with Beliefs		
	Indigenous Total %	Volunteer Total%	Difference	Indigenous Total%	Volunteer Total %	Difference
Competency						
Identify Racism	78	86	-8	18	14	+4
Attitudes						
Create Awareness	38	71	-33	28	17	+11
Remove Barriers	87	79	+8	4	10	-6
Emphasize & Submit to Black Leadership	75	30	+45	30	14	+16
Notice Difference	35	59	-24	0	0	0
Skill						
Build Staff Relationships	63	79	-16	18	24	-6
Fellowship Interracially	87	66	+21	22	29	-7
Willing to Suffer	50	55	-5	20	16	+4
Knowledge						
Observe Community Problems	80	40	+40	0	0	0
Reflect on Community problems	87	67	+20	13	10	+3

Sources: VOC Documents and Interview Notes

racism ranked the second highest among the ten beliefs in order to achieve racial reconciliation.

The attitudes which the visionaries emphasized were creating awareness of the issues (55%), removing barriers (83%), emphasizing and submitting to black leadership (38%) and noticing differences (47%). The percentages after each attitude reveal the amount of support each attitude received. More practitioners mentioned removing barriers than any other variable on reconciliation. Twenty-eight percent of the indigenous workers said the volunteers needed to become more aware. Forty-five percent more of the indigenous workers expressed interest in emphasizing black leadership; thirty percent said there was a problem with whites submitting to blacks. Twenty-four percent more of the volunteers felt it was necessary to notice differences in order to handle conflicts.

The skills which ranked third, fifth and eighth in practitioner commitment were developing interracial fellowship (77%), building staff relationships (71%), and being willing to suffer (54%). Twenty-nine percent of the volunteers and twenty-two percent of the indigenous workers said they needed help with interracial relationships. Twenty-one percent of all practitioners desired to improve their ability developing more effective staff relationships. Twenty percent of the indigenous workers said the whites were unwilling to suffer. However the fifty-five percent of the volunteers supported the belief that suffering was part of the reconciliation process.

Reflecting on community problems (77%) and observing community problems (60%) were areas of knowledge the visionaries believed necessary for dealing with conflict.

The practitioners strongly expressed their desire to handle conflict better. Possibly they need knowledge and training in these areas to improve. They do support the values of becoming more competent, knowledgeable and skillful in these areas. Forty percent more of the indigenous workers mentioned observing various community problems than the volunteers; twenty percent more mentioned reflecting on various community problems. These figures seem to agree with an indigenous worker's comment that insiders better understand and perceive the problems.

The following are selected quotes on the predominant views of the ten variables from the three sources. All of the quotes on dealing with conflicts are in Appendix B.

Beliefs about Becoming Competent Understanding, Identifying and Dealing with Racism

> Views from the visionaries. Racism is the attitude or belief that one racial group is superior to another which results in segregating, eliminating and/or dominating the other. It means one group has the power and uses systematic discriminatory practices in the major institutions of society. Racial discrimination is treating people differently because of their race. Racial prejudice means prejudging on too little information, especially judging people of another race. Racial stereotyping is assigning negative characteristics to a group; such as, blacks are physically strong, intellectually inferior, emotionally free and violence proned.
>
> Manifestations of racism are both overt and covert. Individual racism is practiced by individuals or small group actions. Institutional racism means socially established and accepted patterns of behavior keeping people because of their race in an inferior status. Clear examples of institutional racism are housing patterns, segregated schools, discriminatory employment and promotion policies and textbooks which ignore or distort the role of black people (CCDI:52-57).
>
> The white church is a stronghold of racism. It believes the Gospel is to build churches, not to reconcile people. Even though it is the only institution equipped with the faith, love and values necessary to redirect life in this

society, it has no comprehensive strategy for reaching poor communities (Perkins, 1978c:2). It is like a gas station where people go to get full as they live their individualistic lives in the community (Perkins,1979i:6).

Views from the indigenous workers. People in this community don't like blacks and white relating. Our work irritates them. We need to realize we are fighting many obstacles: racism and cultural differences (37).

In Jackson the racism is more subtle than in the smaller towns but it is just as real. In the smaller towns people are openly hostile and ugly to you to your face. It is hard to make it in society. I really lack hope about surviving in smaller towns. I think a black has to maintain a certain mentality to get along. Often people are not aware of their prejudice. One day while I was working in a home, the owner brought the workers some cookies. She started walking towards me, but shifted to the white man. When the parents were gone the children, ages 10 and 17 would talk with me. But as soon as they heard the parents returning, they would leave (37b).

At school the students and teachers are not only unaware of the way they treat us, but they also are unapproachable about their actions. The professors have favorites; they ignore the black students' questions as well as being unjust in other ways. But I might as well get use to it; when I get a job the situation probably will not change. I must learn to deal with racism here because I can never get away from it (36)

In my other job I was told to treat wealthy patients better. My co-workers were prejudice. But here we work together as a family praying together in the mornings about patients and work, as well as personal concerns (35).

Views from the volunteers. Relocating has been a painful experience because many Southerners lack exposure outside their narrow world. Many believe there are two kinds of people in the world - black or white! I have fought feeling like a non-person much more here than in the East where I attended college. Many people see me as white, but if they heard me speaking my language they would realize I am not an American (46). We were frighten when we moved here because of what we had heard about the way blacks are treated. One white neighbor refused to speak to us at first. Now she is concerned when we don't call her (14). When I was calling for an apartment in West Jackson, many people tried to warn me of the bad section where I wanted to live (56). I learned through experience that I had to be careful about speaking to white women (48). White organizations in Hattesburg were unwilling to hire American blacks. But because I wasn't American, I was treated differently and able to work. That was confusing to me. Here the attitudes are different; all people are accepted (12).

Differing Views about Racism

Views from the indigenous workers. The worldwide problem of oppressive institutional sins toward blacks must be stopped. Whites should dismantle this and exhibit justice in their lifestyles (6).

Views from the volunteers. Some issues are personality problems. It is frustrating when all issues are defined in racial terms (43). Black people feel inferior to white people. Recently when we asked a black woman to go to our black doctor, she complained. Even blacks consider themselves inferior; it is not just white people feeling that way (20).

Beliefs about the Importance of One's Attitude Toward Becoming More Aware

Views from the visionaries. There are unique problems to be faced when anyone speaks about the black situation in an integrated setting or visa versa. But each race ought to be concerned to show his other white or black brothers the road to reconciliation on the basis of what each has experienced. Whites who are part of an interracial fellowship ought to have a deep burden for their white brothers and sisters who do not understand the behavior of the blacks and their situation. Blacks ought to have a great concern for other blacks who do not understand the social economic system in which they live (Perkins, 1979c:3). Voice of Calvary is a bridge connecting people who seek lasting racial reconciliation by bringing blacks and whites together working, sharing and worshipping. They provide a strategy of racial reconciliation for the church (CCDI:4).

Views from the indigenous workers. I try not to react to bad attitudes but be humble and not force my own agenda on others. When facing bad attitudes, I slow down and make changes in my own actions and attitudes (5).

Views from the volunteers. Reflecting is an important process (16). Reconciliation means a person reflects on his own actions, beliefs and feelings and becomes more aware of himself (9). In order to make reconciliation work, we have to restrain ourselves: hold back, listen to others and let them be first. Being willing to take time to build relationships and practice self-control are keys to reconciliation (16). If people don't become more reconciled, they fight or leave (9).

Problems with the Lack of Awareness

Views from the visionaries. The Rutgers Report says that 11 am on Sunday is America's most segregated hour. This means the church is the most segregated institution in

America (Perkins, 1979g:9). But even though the church is inactive and unjust, it is still responsible to do reconciling work as modeled by the New Testament churches (CCDI:12). Voice of Calvary church and projects in Mississippi approach racism as attitudes or beliefs to confront because the church's legitimacy depends on its responses to victims in society.

Views from the indigenous workers. When whites are Christians, but have always been around prejudice, they are unaware of their actions -- their ungodly cultural baggage. This lack of awareness creates many problems. People need to be reconciled to themselves and come to know themselves (7).

Views from the volunteers. Over two and a half years I had difficulties adjusting to the limitations here. Finally I relaxed and began to appreciate it (52). Our cultural perceptions are problems. Whites generally have western values and blacks eastern. For example, blacks emphasize experience; whites being right. By understanding underlying values and perceptions, I am more accepting of differences. since people are unwilling to talk, I'm wondering if they are unaware (57). It is important that everybody who has relocated go the second mile. This means I make allowances for others mistakes and work on my own growth and development. Staff need to check their own attitudes and become more aware of their feelings that create barriers (20).

Beliefs about One's Attitude Toward Removing Barriers

Views from the visionaries. Voice of Calvary defines reconciliation in two ways. First, God wants to reconcile people to Himself. Second, the local church is to aggressively work toward removing racial, cultural, social and economic barriers (CCDI:45). Today blacks are not welcomed in white churches, homes, neighborhoods or schools. In Mississippi only one white church in ten and no more than one rural church in a hundred would accept a black into their membership. Whites have created an inferior society for blacks and a superior society for themselves (Perkins, 1981f:6)

Views from the indigenous workers. Barriers are being removed among the Health Clinic practitioners. I work with friends. Every morning my leader asks how I am doing. I feel accepted, listened to and respected (35). Reconciliation is the most spiritual of the three terms and a person can not do it on his own. To love in spite of obstacles is hard; but it is the pivotal point and center of the ideology. It is the most crucial one and the others are useless without it. Our relationship with God is reflected in our relationship with people and vice versa. One mirrors the other (31).

Actions which remove barriers are worshipping, fellowshiping and working together (37b).

Views from the volunteers. Removing barriers means demonstrating humility and carrying about everyone (47). I have been here a year and am just now beginning to feel like the people trust and accept me. My color has a lot to do with it (13). When most whites are moving away from blacks, our purpose is to bring the two races together (48).

Difficulties with Removing Barriers

Views from the visionaries. In our present social economic system people lack concern for each other. Our culture encourages materialism, selfishness, and individualism. Many middle class people turn concern about themselves into religion and spirituality. If one's needs are met then he is considered spiritual. Most people provide for themselves and organize their own self nurture. They put themselves first, instead of putting God and His concerns first. For example in the South many church members participate in discrimination and enslavement through unfair and unlawful business practices. But people need to bear each others burdens and be committed to each other (Perkins, 1984b:4).

Views from the indigenous workers. Some volunteers' superior attitudes undermine instead of support us (4).

Views from the volunteers. There is no good definition of reconciliation; but it is more than the presence of blacks and whites being together (58). Our friendship processes are not stable. At times the goal is to be all black; other times both black and white. It flip flops back and forth (56). The barriers are more with ourselves than with the community. It seems that we are our problems and the enemy is us (11).

Two types of mistakes are being made by some whites who have relocated: 1) the person who tries to be totally black and 2) the person who is determined to keep his culture and maintain everything that is white that is important to him. the best way to relate is similar to a marriage. Come, give and serve and allow others to give and serve you. Make decisions collectively (19). Reconciliation was the concept that attracted me to this organization, but my concern was with denominational barriers, not racial barriers (18). Reconciliation does not apply directly to me as an individual, but as a Christian one should have a commitment to it (12).

Beliefs about the Importance of One's Attitude Toward Black Leadership

Views from the visionaries. When blacks determine their own standards and whites submit to their leadership

contemporary racism can be effectively dealt with. By seeking out black leadership in key areas on one's life, the dividing walls of hostility can be revealed and broken (McKinley, 1979:2). Also since the community people have learned how to live with their problems, the new residents can learn ways to cope them them. In fact one is healthy if he says and does learn from community people (Perkins, 1982f:88, 89).

When a white person comes to the community, he brings all his superiority and guilt which society has put on him. The black must be able and willing to absorb that if he is to be reconciled (Perkins, 1982f:109).

Views from the indigenous workers. If white males can't control, they go where they can. If our purpose is to minister to the black community specifically, then the black people must lead the way. The whites must submit and assist in ways blacks want them to. That is hard. But if a person can not do that they should not come. They ask us what needs to be done (39). But many white males have aggressive superior attitudes with big egos. They need to give up their culture and pride and take a back seat role. They should help blacks feel like they are leading (4).

For example, I pressure leaders who have led us many years who decide to leave when they are not in control. That is not the way God wants it. Do you need to always lead? We need your support while somebody else leads. You would still be a leader, just simply not always the spokesman (39).

Views from the volunteers. The jury is still out on whether whites can stay around with strong black leaders. We are seeing that in our own church. I wonder if whites are leaving because they are not able to follow the black leadership. We need to be a multi-racial church with black leadership. Sometimes I wonder if whites can handle it. I struggle with it myself. White people have to be able to handle strong black leadership. Only then can they be reconciled (21).

Some signs that American black males are gaining more of a power base today are that they are thinking on their own and processing decisions. In the past most black women led the men who felt insecure (58). While being here whites can learn to be pro-black by responding to the black leadership, being willing to learn and being a servant (41). Blacks are being hired to replace whites (47). I have spent a long time orienting someone to do my job (46).

Problems Submitting to Black Leadership

Views from the visionaries. Racism is observed in these four attitudes: arrogance and superiority, hatred, domination and individualism (CCDI:56). Today too many people with the resources including the technical knowledge feel they are better than others. Whites alone set standards

to which all people are expected to conform (CCDI:57).

Learning by doing and exposure can improve attitudes racially, culturally and socially. When some people do tasks together based on similar commitments to relocation, reconciliation and redistribution, relationships begin to be formed (Perkins, 1984b:11). When whites submit to black leadership, their unknown arrogance usually appears. Unless they submit themselves with abandonment to black authority in a significant area of their lives, they will not fully recognize their hidden prejudice. When one has no option except to submit, he must confront his own reactions. When his options are cut off, real healing can take place. When white people are willing to be taught by blacks, they better understand the needs of minorities and their own racism (McKinley, 1979:2).

Views from the indigenous workers. Whites come with a submissive, giving attitude. But after they get comfortable, they start being middle class, only associating with white people, and acting with controlling superior attitudes. This effect is negative. The attitude "white is right" has continued here (4).

Views from the volunteers. Racial reconciliation demands black leadership and white followership (21, 56, 57). A white person who has never experienced oppression can have all the knowledge of what to do and still oppress and create a welfare mentality. Even though he knows everything about what should be done, his actions do not match what he knows. The duality is only squeezed out, not as he knows more, but as he submits to blacks in a healthy body context (11).

I feel that blacks have always be the objects and whites the subjects. Many blacks have endured wrong treatment by white males. The blacks that stay in the work are steadfast and faithful (57).

Beliefs about One's Attitude toward Working with Differences

Views from the visionaries. Our culture and tradition often keep us from loving people different from ourselves. But the example of the churches in the book of Acts was people from various cultures worshipping together. With these churches as our model, we emphasize the importance of reconciliation between people of different cultures. The commitment is to aggressively seek to interface two opposing groups who live in the same target area. In order to deal with the inevitable conflicts and the differences the workers must have a deep and rigorous commitment to serve and sacrifice (Perkins, 1984d:3,4).

The three main purposes of the fellowship are 1) to be a group of local people from different backgrounds and cultures who are called to be in relationship with each other; 2) to improve the economic, social and spiritual life

of the community where the church building is located and the members live; 3) to be an interracial fellowship committed to racial reconciliation. Individual families in the group are models that bring people together across racial, cultural, economic and social barriers (Perkins,1979c:3).

Views from the indigenous workers. At our clothing cooperative blacks and whites relate well together. In most places blacks only relate to blacks and whites to whites (23).

Views from the volunteers. With different backgrounds and standards we can learn by communicating (42). Areas for growth are the accept differences and work through conflicts (42, 55, 57). In the church we are struggling with church leadership; there are differences in the cultures (43). But I accepted these differences and have grown (8, 10, 20). In the East people are generally frank and direct in their conversations, but here people way what others want to hear (49).

Beliefs about the Importance of Developing Relational Skills among the Practitioners.

Views from the visionaries. Reconciliation means building relationships, especially working through problems and conflicts. Community development can only happen when strong relationships are developed (CCDI:46).

As God's people come together with similar personal commitments to Christ, the group can gradually be transformed into a corporate power confronting corporate sin. Faith grows best when members learn to be interdependent (Wilburn, 1977:42). Gifts listed in the New Testament, such as, serving, teaching, ruling, organizing are always mentioned in the context of the body. Individual gifts do not function alone, but church members need to cooperate and work interdependently. As individuals set aside their individualism and submit to each other, God gives them gifts to build the body and cause it to function as a whole (Perkins, 1976:2).

Views from the indigenous workers. We need to say to those coming: come be a brother with us, instead of saying, come be a ministry. We need to learn together. Learning from anyone will help prevent burn out (6).

Views from the volunteers. My co-workers and I are learning to get along as we work together and share. When there is a problem we have a verbal commitment to discuss our difficulty in the situation. We believe in unity, not uniformity; diversity, not division. At times we choose to forget our own problems and focus on another's needs (42). Our basic goal is to communicate in love (48).

Our leader is taking responsibility to encourage the spiritual lives of the workers. Recently each staff person was given a care group leader. This person encourages other fellow staff members in his group. Other activities which build staff relationships and create a family-type atmosphere are retreats every other month and open houses one evening every month (12).

Difficulties Developing Practitioner Relationships

Views from the visionaries. Individualism is a great threat to the meaning of being Christian, especially if a person tries to find God's will for his life alone. God wants His people to participate in a local fellowship in order to effectively do His will on earth (Perkins, 1976:1).

Views from the indigenous workers. Most black people don't trust whites. The stuff runs so deep (39). I have become more aware of whites' prejudice and the importance of forgiving, enduring, suffering, sharing and allowing myself to be uncomfortable (25).

I am glad that whites come but frustrated with those who shut their eyes to the basic needs of others. Why isn't there an emphasis on outreach? Staff bury themselves in only VOCM programs and each other. They need to see the way the real world is. Some people must think they are too good to do certain things (28).

Views from the volunteers. Being committed to each other is good, but we have become ingrown (57). When I was responsible for a discipleship ministry, my relationship with a black brother was good. We spent time together (8). There use to be a closeness among the team and times for sharing. We need the right structure for sharing and nurturing others one-on-one (49). In my apartment I had little fellowship: one person was always complaining and the other never took the initiative to cooperate and work together (18). It is tough to be truly reconciled with my fellow missionaries. Because I don't get along very well, it makes the white/black issues of little concern to me. The issue is really personality conflicts. When I disagree with my boss, he says to forget it. There is little communication (50). I've tried to develop friends, but it hasn't worked (52).

Beliefs about Becoming Skilled with Intercultural Relationships

Views from the visionaries. We desire to build relationships between the rich and poor and the black and white, working through both the racial and economic issues (Perkins, 1982f:107). Staff receive love, nurture and fellowship which equips them to serve. As they support and encourage each other, they can corporately work together on evangelism, economic development and relieving human need

(Perkins, 1984b:8).

Views from the indigenous workers. I have a real close, good and meaningful relationship with a white brother. We feel equal and are open with each other. These type relationships do not happen quickly but take a long time to develop (26b). There isn't a church anywhere doing racial reconciliation any better than us. Changes do not come fast. In our household group blacks and whites are working through relational conflicts. The reconciliation series last summer was good because the Southern blacks were teaching and whites had to deal with their pride (39).

Views from the volunteers. Reconciliation means people from different races relate in ways that result in both persons becoming more whole after the interfacing than before. If the relationship does not result in greater wholeness then it is destructive (21). It is an honor to be able to learn and build relationships with blacks (19). I am very thankful to have neighbors and friends committed to the same issues as I am; these friendships provide necessary encouragement and support (20, 54). It is important that my child be friends with people of both races (40). We are developing a strong commitment to each other in our household group that is half white and half black (43). The church is working on reconciliation. Black consciousness is growing and improving. There were some real differences expressed last summer when the Southern blacks talked about racism (47). People need to talk about the issues (57). This time the blacks expressed their negative feelings to the whites. But it was misplaced anger. The church came into existence because of the projects. Because the whites controlled the projects in the past, there are many black white differences between the church and the projects (58). At one church meeting where elders were being chosen, I have never seen such an ununited bunch of people. Members were being ripped apart (47).

Difficulties with Intercultural Relationships

Views from the visionaries on the church God's concern for justice makes reconciliation essential. The destinies of black and white people are interrelated. But today the church ignores this fact and preaches the Gospel within the limits of its culture and traditions. There is a black church and a white church, but this division is not in the Bible. The whole idea of the love of God was to draw people together into one body, all being reconciled to God. Today there are racial and cultural barriers. Many substitute a gospel of church growth for a gospel of reconciliation. The church points to a person's conversion as evidence of the Gospel's success, and does not emphasize the importance of people from different backgrounds worshiping together. But should this be considered Biblical success (Perkins,

1980c:2, 3).

Views from the indigenous workers. The three major ways to be reconciled are to God, to ourselves and to fellow believers. The key is to surrender to God about our culture and color. but is it hard for Christians to see that reconciliation with fellow believers is important (7).

Views from the volunteers. Problems in this area have a magnifying effect (47). On the surface there is a sense of having a common direction, but reconciliation is not effecting our spirits (52). We need unity among ourselves (49). Lots of people come expecting to stay for life, but there isn't enough of a support base to stay. I feel like a lone ranger (47).

Beliefs about the Importance of Suffering

Views from the visionaries. People who really see what the system is doing to them and others and try to stand for justice will suffer (Perkins, 1979f:3). The worker who is effective in building relationships is one who accepts and welcomes suffering and opposition. Suffering can be used to develop one's motivation and commitment. Leaders will never be leaders until they endure suffering. A person needs to learn to process hardship because learning to deal with difficulties is an important part of personal development. The easy life is not the best life. The difficult life means discipline to develop one's potential (Perkins, 1982d:12, 13).

Views from the indigenous workers. Whites tend to give up when establishing relationships because there are many hurdles; such as, cultural, economic and social differences (4). There is injustice that needs to be corrected. But white people have never had to do much of this type of suffering. Usually they are in control. That is the difference. But if they have a vision and a willingness to submit to local leadership, they can help. I don't care what kind of personality they got (39).

Views from the volunteers. Everybody we know is suffering (47). Suffering is so much of the way God wants His people to grow. It plays a vital role in keeping a person purified to stay on the mark (11). One must develop patience in the midst of testings. This is where God wants us (20). The elders have grown through pain. People are unwilling to suffer when they will not discuss the problems (57). Conflicts should be worked through and not ignored (55).

Differing Viewpoints on Suffering

Views from the indigenous workers. It is hard to trust

Differing Viewpoints on Suffering

Views from the indigenous workers. It is hard to trust that any white person could come with the right motive. They come with something unfulfilled in their own lives and searching for something. They feel they owe society. In three years they go home feeling like they have paid their debt. They come for the experience, the learning and to develop themselves. Why should they care if something is going on in the black community? It don't affect them. But if they believe that by helping the blacks you are helping the white community, they I can trust them (39).

Views from the volunteers. Being here in Jackson requires sacrifice and working through personal difficulties, but there are experiences we need to learn from. I would not call our challenges suffering (11).

Becoming More Knowledgeable About Problems in Poor Communities

Views from the visionaries on black leadership and welfare. Many leaders today, instead of giving a message which empowers people in the development of their spiritual, social, economic and educational lives, give a form of superficial, emotional rhetoric. When black leaders do speak against white oppression and greed too often they do not suggest solutions. False leadership is being forced on the black community. Blacks have few economic enterprises causing their money to stay in the black community. There is little money for education and other projects for development in the poor communities (Perkins, 1973b:6).

A man feels badly on the street when his family is being supported by welfare. The welfare system has destroyed the self-confidence in black males and worked against the development of the black family (Perkins, 1984c:1).

Views from the indigenous workers. Whites don't have to be in touch with blacks but blacks have to always understand whites, their culture, fads, etc. Some whites can personally change this attitude by choosing to understand the black culture (6).

Views from the volunteers on the family and health. The situation is more than a black white issue; it includes the reconciliation of broken families. So few parents show any interest in their children (49). Since Reagan has been President the budget cuts have really hurt the families and affected their health. The black family, meaning both parents together, is almost nonexistent. Many of the health problems related to family life are frustrating. The worse problem is VD with the same people coming in time after time. I do try to build a relationship with them and share with them a tract. Not acting in a condescending way but treating the patients as people of worth, is at times a

challenge. Many single women who don't smoke or drink are pregnant or want birth control pills. Evidently the black churches do not clearly teach that sex outside marriage is wrong. Today we see almost as many female alcoholics as male. Obesity is connected with the junk food. Because of a lack of nutrition, it is considered normal and part of life for a person to lose his teeth by thirty (20).

Reflecting on Community Problems

Views from the visionaries. The cycle of poverty includes the following conditions: inadequate housing, medical care, educational institutions, opportunities for satisfying jobs; greed, selfishness and materialism; immorality, crime against each other; the decline of family values and commitment; psychological dependence on the government and an uninvolved church (Perkins, 1979d:2).

The organization believes that people should have their basic needs met; such as, food, clothes, housing, education, medical care, work and the ability to participate in political and economic decisions affecting their lives. But poverty means people are unable to deal with their environment; they lack the resources to control their economic lives (Peterson, 1981:18). The poor might need food, housing, heating, clothing, health care, jobs, and/or education. Often with medical care they have to wait a long time at hospital outpatient clinics. Many young blacks follow the path from illiteracy to joblessness and finally crime (Perkins, 1980b:2).

Mississippi has the highest infant mortality rate and fewer doctors and dentists per person than any other state in the U.S. Health care, the nation's number two expense, continues to be a big business and many poor areas are extremely underserved medically (Needs, 1982:8, 25).

An inadequate public education system and home environments that discourage learning add to the problems. About half of the black children who enter the first grade drop out before they finish high school. Many high school graduates do not know how to read and write. Only twenty percent enter college and less than eight percent graduate. The culture and educational system encourages the children to be individualistic, selfish and materialistic (Perkins, 1982c:2).

Views from the indigenous workers. Possessions are often more important than people. For example, if one can afford a house, he should live alone. The blacks in America have the spending wealth of Canada, but we don't have any assets. We are consumers (6).

Views from the volunteers. The people in my country are more interested in spiritual reality because their eyes are not so much on material things (12). Charity and welfare have had a serious damaging effect on people. The poor in

America are generally in poorer condition than Third World people because of the years of psychological damage. For example, people in Haiti have close committed family structures, strong cultural values and a willingness to take the initiative to get things done. Blacks ignore their families, cultural values and their traditional backgrounds (46).

Differing Views on Community Problems

Views from the visionaries. A difficulty is the lack of commitment of black young people with the energy, education and skills. They are not willing to stay in the poor communities because successful people leave the poorer communities and never return; therefore, there is a continuous lack of leadership. The black communities urgently need indigenous leaders with enthusiasm, energy and resources (Toalston, 1982:6b).

Views from the indigenous workers. We are working on a ward system of government for our town so blacks can be part of the decisions (7).

The organization does not help whites when they don't stand up for themselves. But when they are guinea pigs, they become frustrated and leave (37).

Views from the volunteers. The issue is class, not race. It is impossible to get a lower class person to go back to his own community after getting education and skills. He needs to be middle class for awhile to gain his own sense of self worth. Then after being middle class for awhile, he might be able to give it up after going through a process of inner strengthening. Educated blacks need to work with other middle class blacks. Maybe the next generation will accept a simple lifestyle, but the black himself must choose it and not feel forced to serve a poor community (58).

RESEARCH QUESTIONS 3c: TO WHAT EXTENT DO THE LEADERSHIP ROLE AND THE DEVELOPMENT OF LEADERS REVEALED IN THE PRACTITIONER INTERVIEWS SUGGEST CONSISTENCY WITH THE AGENCY'S LITERATURE?

The study provides illustrative data revealing specific applications of the ideology and it describes to what extent the the practitioners say they supported or had difficulties with the beliefs. This section of the findings defines leadership from the visionaries and the practitioners' viewpoints. The following questions are answered: what leadership roles stated in the ideology were preferred

and considered important? Did the indigenous workers and the volunteers agree with the visionaries about the importance of the development of leaders and how to do it?

In the literature the practitioners are described as responsible for four major leadership roles: participating in justice (80%), facilitating people and money (53%), being efficient (47%) and planning (41%). Specific leadership activities the visionaries emphasized were providing jobs (29%), maintaining local boards (18%) and encouraging indigenous ownership and cooperatives (12%) to build an economic base. The percentages revealed the practitioners verbal commitment to these leadership topics (Table 3).

Some of the ways the volunteers said they were demonstrating justice were studying and attending social action conferences, living and working in the community, being vulnerable with the community people, getting exposure to the needs of the Third World and trying to live a simple lifestyle. Twenty-eight percent of the indigenous workers talked about problems with the agency's facilitation of people and the resources; for example, the need to work with the families of the youth involved in the programs. Fifty-two percent of the practitioners identified problems with efficiency, especially in the areas of finances and ineffective administrators who were unwilling to learn from outsiders. Twenty percent desired more planning. While the visionaries strongly stressed the importance of the local church, only two practitioners, volunteers, mentioned its importance as foundational to the projects.

The development of leaders involved the following eight processes: training (91%), using a strategy for development 76%,

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Table 3

Background Variables on Redistribution
Leadership Role and the Development of Leaders

Variable	Practitioners' Beliefs			Practitioners' Difficulties with Beliefs		
	Indigenous Total %	Volunteer Total%	Difference	Indigenous Total%	Volunteer Total %	Difference
Leadership Role						
Facilitate People & $	44	62	-18	28	27	+1
Efficiency	42	52	-10	55	49	+6
Plan	36	46	-10	17	22	-5
Participate in Justice	74	86	-12	11	7	+4
Provide Jobs	23	34	-11	3	17	-14
Ownership & Cooperatives	12	22	-10	3	3	0
Local boards	5	31	-26	0	0	0
Development of Leaders						
Develop	68	83	-15	9	39	-30
Take Responsibility	64	43	+21	3	12	-9
Delegate	33	35	-2	3	7	-4
Discipleship	48	49	-1	11	14	-3
Affirm Dignity	78	41	+37	7	18	-11
Be Accountable	46	35	+11	0	0	0
Train	93	88	+5	8	10	-2
Use Various Training	66	51	+15	8	18	-10

Sources: VOC Documents and Interview Notes

affirming another's dignity (60%), using different training methods (59%), being responsible for one's own development (54%), developing learning relationships (49%), being accountable (41%) and delegating responsibilities (34%) (Table 3). Thirty-nine percent of the volunteers expressed difficulty accomplishing the goal of indigenous leadership development. The visionary's belief that volunteers were helpful in the development of black leadership was inconsistent with the indigenous workers' statements.

Training is happening in all the projects. Forty-four workers mentioned positive experiences from relevant nonformal training opportunities that were real rather than academic. Part of the development strategy includes an environment where one can learn, an extended period of time and change his values. Internships, on-the-job learning experiences, assisting in projects, short formal schooling experiences to learn specific tasks, computer assisted instruction and part-time career work while attending college were some of the many ways training is being accomplished in the agency. Some training methods are more effective than others with different individuals.

Education and skill development were happening especially with the indigenous youth and workers. The five principles for leading were supported. Thirty-seven percent more indigenous workers mentioned the importance of affirming one's dignity. These figures support a volunteer's statement about the important foundation of a secure loving environment for a child. Sixty-four percent of the indigenous workers referred to individuals taking responsibility for their own lives; this is twenty-one percent more than the volunteers. The programs with the

neighborhood youth assisted them in selecting job careers and taking personal responsibility for their own lives. Some indigenous workers and volunteers chose self-development opportunities. Forty-nine percent supported discipleship relationships as important in leadership development. However, some volunteers pointed out that the agency lacked role models; their time was so filled with program activities that establishing one-on-one relationships was impossible. Accountability factors were built into some of the projects. For example, many young people were completing summer job assignments and graduating from high school. Six indigenous workers were attending college and handling responsibilities in different projects.

In summary both the practitioners and the neighborhood youth are developing in their roles as leaders and through the leadership development processes. The major positive factors are Training and Participating in Justice; and the negative factor was a lack of Efficiency in the projects.

The following are selected quotes from the sources on the seven roles for leaders and the two processes and six principles for developing leaders. Many visionary and all of the practitioner responses are listed in Appendix B.

Belief in Facilitating People and Finances

> Views from the visionaries. Outside technology and resources are meaningful and lasting only when local indigenous people are involved in the training and direct use of them (Perkins, 1979e:4). The basic organizational structure consists of three functions: economic development, administrative development and leadership development (Plan, 1984:2).
>
> The Development Team communicates the ideology and the practitioners' experiences through the printed page, periodicals, brochures, films, cassettes, The Quiet Revolution newspaper published four times a year, Health and

Development newspaper published two times a year, an annual report, promotional materials and manuals for the Christian Community Development Institute. Through an almsgiving economy, money is given to the organization by direct mail programs; such as, the major donor program; the list management and maintenance system; donor acknowledgment process; a monthly newspaper; a church relations program; public relations; staff support and personalized appeals (Annual Plan, 1984:17-21).

Views from the indigenous workers. Recently I spoke to the Board of Aldermans explaining our position of development: teaching responsibility and values. I asked them to help us with building our school and they did. Ten years ago 80% of our resources came from outside the community; but now 45% of the resources are from within the community (7).

Views from the volunteers. Within the agency we try to help the practitioners feel at home and part of our family with retreats and open houses. One reason I do a cooperate analysis is to coordinate the work and generate relationships between the projects (12). Our focus, besides doing effective service in the community, is to become a family and get to know each other (15).

Because of my experience in Mississippi I plan in the future to be a facilitator helping white churches work on racial and cultural issues (52).

Problems Facilitating People and Finances

Views from the visionaries. People's Development, Inc., the real estate arm of VOC Ministries, has the potential to be a profit making venture. Rundown houses in the target areas are bought, fixed up and sold below the market value so that people can own their own homes. Through this project more than twenty-five houses have been mortgaged and renovated in the target community. (Annual Plan, 1984:28, 29).

Views from the indigenous workers. It is harder for a person from this community to fit into the organization because we have different standards of living and relating. those relocating have changed the organization so much that the community people do not feel like it is their work. The work has helped the volunteers more than the indigenous workers (27).

Since the organization does not financially support us, but uses us in their own propaganda, we stay as separate as possible from them (1, 7). We use to look for grants but they have had a negative impact on our effectiveness. We don't depend on volunteers to survive because there are limitations with them; the paid staff are more productive. during the past year we have paid off our debts (1).

Views from the volunteers. When a leader tells everyone else what to do with a superior attitude, it produces unproductivity in others (49). I need a chain of communication, not a chain of dictatorship. the issue was not black/white but personality problems (50).

Since one of my main abilities is teaching, I am not using all my skills here (18, 57). If a person does not get steady encouragement and nourishment, he will burn out. Many volunteers burn out. The leadership does not realize the seriousness of people's problems (47, 53, 56).

Belief in Being Efficient

Views from the visionaries. The President's Office is committed to use professional standards of efficiency. For example, there is a weekly Executive Management Team meeting and a monthly one-day meeting with the Central Management Team (1984:12).

Views from the indigenous workers. Our store provides clothes for two other stores now besides ours (23).

Views from the volunteers. Before purchasing a new computer system, I talked with all the management personnel about their needs. We transferred data into it without disrupting the organization. This equipment will save the organization thousands of dollars every year and assist many staff in their responsibilities; such as, word processing, accounting, etc. (47).

We offer a lot of health services to this community that have never been here before (19). We are a separate, independent and self-sufficient corporation (56) working on our own local fund raising projects and becoming more self supporting. In the future we hope to pay some of our staffs' salaries (20).

Problems with Efficiency

Views from the visionaries. Americans have the power and ability to distribute the resources if they will face the problems, but problems are often ignored. The rich has no inherent right to lavish on themselves the comforts and conveniences they can afford (Perkins,1982b:15).

Views from the indigenous workers. Some children were not going to attend the school closing program because they didn't have the money to buy the right clothes to wear for their part. However they knew and had diligently practiced their part. Because of a sensitive worker, they were told to attend the closing program no matter what clothes they had to wear. Their participation was more important than having the right clothes. By helping the children hopefully their mother will not give up. If she gives up, all her kids will

go down with her -- that means six people are lost, not just one (22).

Views from the volunteers. There has been a mass exodus of quality people both black and white from the church and the organization. This has had a negative effect (58).

I can not really live on the salary and reach out to others in normal, natural ways. I could be making $30,000. There are many openings in my field right here in Jackson. I am living a middle class lifestyle on a lower class salary and could do a better job working in the community for more money. It is difficult asking money from my friends because I am making money in my job (54). I have been frustrated living on the small salary (50). I find it difficult raising support and need help with it (55).

Belief in the Importance of Planning

Views from the visionaries. Planning questions asked in order to determine if the projects are progressing in development and effective distribution of resources are as follows: Are indigenous leaders being developed who can organize and motivate other community people to address their own problems? Do people in some way have an opportunity to build better lives for themselves? Are the poor involved in education, the development of skills and job opportunities? Is training provided for the staff and volunteers? Is cooperative ownership and equity being built at the local level (Perkins 1984a:6,7).

The 1984 Annual Plan for VOCM explains the purpose, objective, goals and project mission statements, plus specific goals and plans for eight projects. The two local organizing projects, the Office of the President and Central Administrative Services, assist the projects with their personnel, planning, finances, administration and leadership development (1984:12).

Views from the indigenous workers. The two needs we organize for and work on in our management plan are 1) getting resources and skills to the community and 2) getting economic resources (7).

Views from the volunteers. The plans for the pharmacy building (54) and the Christian Community Development Institute (CCDI) in different cities are moving ahead (10). Some projects plan and direct delivery of services and management; others educate, recruit and support health projects with no direct services (17).

Problems in the Area of Planning

Views from the indigenous workers. In the future with our store we want to put more money into the community; do workshops on needs and concerns of our membership; and see

members receive a profit financially from their shares (1). I am not part of a team and not told in advance what I will be doing, but constantly on call. These conditions make it difficult to have lasting effectiveness (31).

Views from the volunteers. Sometimes I fail to plan and other times my ideas can not be completed. Planning at the grass roots level is important, but unfortunately we have often let things happen, resulting in many loose ends. My weakness is management and administration (13).

Plans need to be made by the church or organization to send a potential indigenous leader into a black middle class neighborhood for five years to work and then return to our community. Then he would have something to offer us. Presently there is little opportunity for leadership development because there are few models to follow and a poor environment for discipleship. Even the new pastoral team will continue to be fragmented (58).

Belief in the Importance of Participating in Justice

Views from the visionaries. Twenty years ago VOC was concerned with civil rights issues, now we are concerned with economics (Perkins, 1984b:11). The gap between the rich and poor needs to be closed. In America about six percent of the population owns and controls seventy percent of the means of production while fifteen people out of every hundred live below the poverty level. For example, even though blacks are eleven percent of the population, they own only two percent of the nation's assets. (Perkins, 1981c:2). The problem is unequal distribution, not the lack of resources (Perkins, 1979g:10, 11).

Views from the indigenous workers. With redistribution there are three issues to deal with: politics, economics and Christian values. 1) The political struggle is geared to laws, regulations and policies. 2) The economic struggle is our lack of ownership and our difficulty maintaining what we own. Education will not change the economic struggle. The owner dominates and controls. 3) The struggle for Christian values. A city can have black leadership, but without leaders with morals the situation is not any better. Leaders with Christian principles can have a lasting effect in building a community (7).

I already had a commitment to redistribution before I came. By coming I was giving my resources and life to those in need and living by those convictions. I wanted to be forced to grow and develop in my faith. Now I am adjusting to a needy community (5).

Views from the volunteers. When my friends from home pay my salary here, it is redistribution (8, 50). Because I live and work here, I am in direct redistribution. I charge

low fees; have low rent. My education has brought skills that I share with the people. The redistribution of wealth in these small ways is part of the process (20).

I need interpersonal sensitivity but even in a broader sense my question is when do we act and when should we be quiet and believe the change will come in the next generation. It is hard to know when to say, "I am not going if my black friends can not go". When does reconciliation mean taking the school to court over redistribution, or simply settling for congenial relations (17)?

What I am trying to teach my children is God blesses me with things in order to bless other people. It is not a matter of sharing what is mine with others, but sharing what is God's with others. We need to ask ourselves, why were we born in America. We need to see ourselves as a funnel, instead of a bucket gathering all God's blessings. I simply take what I need to live on and ask God what He wants me to do with the rest. God blesses us to bless others (21).

Problems Related to Participating in Justice

Views from the visionaries. Instead of being organized in obedience to biblical commands, the church is organized for selfish reasons. Unfortunately if a church grows in an impoverished community, it will move from that community. success is not seen to be solving problems, but it is moving up the ladder (Perkins, 1980d:2). Both the black and white church are perpetuating their black and white homogeneous comfortable groups (Perkins, 1978b:6).

Views from the indigenous workers. I don't see any equal relationships. Whites have choices and I don't have any. I have to take what is offered me. Whites are gaining more from being part of our community than I am gaining by living here. And this is the community I grew up in (27).

Views from the volunteers. My leader gives us orders like a dictator. The programs look good on paper but the details of carrying out programs demand too much. I am so busy running programs night and day that it is hard not to get burned out. I even have been working on Sundays. We need more understanding, personal concern and spiritual fellowship. My ideas need to be listened to (49). Recently two co-workers discussed our problems with the leadership (51). I am mostly putting out fires; handling situations by crisis management (52).

Belief in the Importance of Providing Jobs

Views from the visionaries. The strategy is to develop the black young people from the community as the new generation of leaders. In the past the young people who finished college and/or learned skills could not find jobs in their own communities. Now the projects offer jobs to

local college graduates. Some students are investing their skills in the needy areas where their families live (Perkins, 1980,2).

Views from the indigenous workers. With our store we received the needed resources to build the building; now we provide full-time jobs to five community residents; our goods protect people's dignity; and we use the financial resources for scholarships to our school. Our resources build up the community and go back into the community (7).

The organization has done many positive things with my children; such as, providing summer jobs, good examples, accepting them where they are, helping them mature, affirming their worth and giving training in various areas. As a result they try new things and have traveled out of the Jackson area (22).

Views from the volunteers. We try as leaders to work with the staff in placing them in jobs that are motivational and fulfilling for them, not simply where we have needs (11). For example, I relocated to share my skills as a nurse (55).

A deacon and a Board member with our project are providing financial counseling with a church member who can't read or write. It is not me as a white working with him, but peers working with their church members. These two men will find out who is being financially unjust. The local people know better than an outsider who will be responsible. Because personal investment is made by the local people, they are more likely to be responsible rather than dependent.

Problems Providing Jobs

Views from the visionaries. Contemporary racism is grounded in the belief that the dominance of whites in America has some inherent validity. Whites expect-by-right to retain their positions of authority (McKinley, 1979:1). Because they economically want to keep their advantages, they feel blacks have enough equal opportunities. They fear blacks getting the jobs (Perkins, 1979a:21). Psychologically they do not see themselves as minorities or equals. They want to teach and lead. Sometimes they even use spiritual reasons not to deal with their racist attitudes. Socially they lack knowledge and exposure to the truth. They support systems that contribute to the poverty of minorities and limit others physically, mentally, psychologically and economically (Perkins, 1984b:10).

Views from the indigenous workers. Eight retail business cooperatives in Mississippi are asking us for advice. If we had the resources, we could supply these stores with goods, technical assistance and organizational

skills. Then we would receive some of the profit. We would not control but serve them (1).

Views from the volunteers. I question what gifts I will not be able to exercise in the future because I am white (43); for the past two years things did not work out here (50).

Belief in the Importance of Ownership and Cooperatives

Views from the visionaries. A method to stimulate self-help and accumulate capital so the people can cooperatively own and direct their own development efforts is cooperatives. If people learn about cooperatives and join them, an economic base can gradually be established in the community. If people will pool their resources and develop enough capital to buy their own services, they could become less dependent on the government and charity (Perkins, 1973b:8). A cooperative means the people who use the service own the service. Since people desire to own something, a cooperative can make a person a part owner of some of the programs in the community. For example, a credit union is a basic form of a cooperative. The credit union, by encouraging people to save, begins to establish an economic base in the community. People in the community who have developed skills can borrow capital from the credit union to rent a shop, buy tools and open a business. The business belongs to the people who invested their money. As the business grows, it provides job opportunities (Stobbe, 1974:2).

The goal for small businesses is to generate a net-profit of funds to be used for ministry projects. Tentmaking economies are one way to reach this goal. We initiate self-sufficient businesses that result in revenues through services rendered or products sold. Thriftco, a retail consumer clothing cooperative, has two stores in West Jackson. A community person buys a five dollar membership that entitles the person to shop at a discount and to share in dividends at the end of the year. Other programs, besides membership goals, are a community distribution service, management training, cottage industries and maintaining a volunteer help service program (Annual Plan, 1984:25-28).

Views from the indigenous workers. We relate to the philosophy only with the redistribution of resources because we desire to develop ownership in the community (1). Thriftco educates customers who think they should not have to pay. We want our customers to think responsibly and economically. We can help them through discussing answers to their questions, selling them reasonable goods and building an active cooperative membership. All our regular customers are members of the cooperative who receive a 5% discount on all merchandise (23). Some members of our Health Care board

who came out of this community are now actually owning our service (5).

Views from the volunteers. Our project is trying to stabilize the housing situations in our neighborhoods by purchasing, renovating, selling or renting forty homes for people moving into the area to be part of our community or those already here. There are twenty-one rental units and sixteen homes being purchased. We encourage ownership whenever possible (8). This year PDI is trying to buy two houses in our diverse and transitional areas: one around Lynch Street and another in the St. Charles Street section (8). We are selling ten homes and renting twenty units (59). People are showing confidence in the neighborhood by keeping up their property, continuing to live here and add on to their homes (46). We are trying to reverse the trend so people own their homes and have jobs (40).

There is a difference between ownership and rental. When I visit the family that we fixed up the trailer for, it appears they are valuing the property (13).

Problems with Ownership and Cooperatives

Views from the visionaries. Welfare is a criminal system because people are living in institutions which are against their human will. The poverty program does not allow for ownership. However, ownership is one way to break the cycle of poverty. Basically the white people get rich from the poverty program. If people cash a million dollars in checks, that million is spent on white businesses. (Perkins, 1973b:6). Should the government provide for public housing? Or should the housing be cooperatively owned? Should the peoples' rent be subsidized, or should their mortgage be subsidized? Many blacks have subsidized rent and government housing. They feel like victims and have a sense of failure (Perkins, 1980d:23, 24).

People need to cooperate. Organizing a cooperative community is healthy, but it requires sacrifice and teamwork. When a community cooperates and organizes, it can apply appropriate political pressure so blacks work toward having an equal share in the economic structure (Vandezande, 1981:23).

Views from the indigenous workers. We want to be seen as a totally separate organization: an organization of equal merit with our own goals, etc. In reality we are (7).

Views from the volunteers. There would not be any Jackson work without the Mendenhall Ministries. Almost all adult southern blacks in the work in Jackson come from Mendenhall (58).

Belief in the Importance of Local Boards

Views from the visionaries. One important principle is to use small groups of six to twelve people as a specialized group of local people working with each project. The boards consist of representatives from the community and the staff who manage the projects. The members have functional responsibilities; such as, planning, attending training sessions and the regular board meetings, critiquing reports and providing suggested resolutions to problems (CCDII:24). For example, if a community clinic is set up, a doctor hired, local people training as technicians, small fees charged and a local board set up, the project encourages participation of the community people with jobs, medical care and representatives on the local board (Perkins, 1980d:25).

Views from the indigenous workers. The board is our indigenous local leadership. they audit our administrative and personnel situation and work on our financial records. They are personally involved in order to share their opinions, understand our work, know the leader and respect my authority and decisions (1).

Views from the volunteers. With our local board, the Health Clinic now has control and accountability with the community. The members help with program planning; therefore we know the felt-needs of the community people. This is relocation (19). When our housing project began, a local board was set up with three different community groups: residents of the community, some local bankers willing to do charity work, and employees of the city government to assist in making loans (46).

Belief in the Development of Indigenous Leaders

Views from the visionaries. The major goal of Voice of Calvary is the development of indigenous black leaders who respond to the specific needs of people trampled by society (Perkins, 1981b:10). The Biblical examples of leaders were men who came from their local groups; they were not leaders from another place who moved into an area to do the work. (Perkins, 1984b:6).

In the Jackson projects many local leaders are emerging. An example of their leadership was the racial reconciliation series which they help with the church fellowshiping during the summer of 1983 (Perkins, 1984b:8).

The future potential black leaders who are from the local area need to be developing the following qualities: 1) an understanding of the black situation and their plight; 2) a willingness to suffer and pay the costly price of leadership and exalt others around them; 3) a willingness to take responsibility to follow their vision on how to develop the community and lead others to better themselves; 4) a

commitment to God by living according to high moral values and principles; 5) a commitment to improving themselves. Even if a person has an educational degree, he might not be an effective leader (Perkins, 1975:8).

Views from the indigenous workers. Encourage the people to develop themselves using indigenous leaders. Then the community can learn to take care of itself (29). Last summer I was an intern with the health clinic because a volunteer, who is a good friend of my Mother, told us about the opportunity (38).

Views from the volunteers. Some indigenous young adults are being prepared spiritually, educationally and economically in our projects and programs. I have seen lots of kids come through the programs (52, 59). One is planning to be a teacher and another a nurse because of their involvement (49). I am planning to lead a small group for people interested in medicine. We will visit hospitals and share our future concerns (56).

To develop indigenous people, which is the primary focus of our work, we need resources and values. It takes changing a person's value system and having the resources to live out the value system (11). If values are not changed, the people desire happiness and success in society, rather than helping in the poor community (10). The resources are invested in people which builds their lives and brings the best returns (11).

Problems with the Development of Indigenous Leaders

Views from the indigenous workers. I have had only one good relationship with a white brother during the five years I have been here. They are not friendly. I wish I would have had more good relationships with them. I don't think blacks and whites really get along very well here. In fact I could not live in an all white apartment (26b).

Views from the volunteers. Social action is when you give a man a fish, and he will need to be given a fish again the next day. But economic development means teaching a man to fish so that he can eat for a lifetime, but also providing a way for him to have part ownership in the pond. A person can have a skill and still not have an opportunity and justice. Who owns the pond is a critical issue in order for development to happen. Processes that are part of economic development are our giving youth jobs in our projects as preparation for leading them into a career and hopefully into ownership. We want the youth to understand how the system works whether they own or have a job. Development is more than being able to fish (11).

I am sharing my resources but don't know if there is any long-term development associated with my work. I am discouraged about what the health clinics are not doing in

the development of community people: people need to come first, even in health care. We need to learn from the Third World. Possibly we have set up too many programs too soon (16).

Belief in the Importance of Taking the Initiative and Being Responsible

Views from the visionaries. A strategy is needed to change racial and cultural attitudes. The Biblical call of God upon the lives of people in this country does not allow blacks to escape the responsibility of developing themselves by continually laying blame on the white system. Neither does it allow whites to justify their guilt and escape responsibility to aid the development of this black brothers (Perkins, 1979b:20). If some black prophetic voices would articulate to the white community their neglect, greed and racism, and to the black community their responsibility to organize their own schools, banks, credit unions and youth movements that teach spiritual and family values the communities could improve (Perkins, 1980b:2).

Adults need to take responsibility for the development of their own lives first, then their families and later the community (CCDII:5). Self-development needs to be a personal concern and conviction. An essential character quality which potential leaders need to see modeled, taught and emphasized in training is personal development. People must work their way into the economic system by developing their talents and skills. When a person develops his skills, he can be self supporting and live a quality life. At the same time he can integrate his faith and resources into the quality of life of the poor (Perkins, 1980d:3).

Views from the indigenous workers. In our summer youth intern program we demand discipline. It helps build character (4). The two of us decided ourselves to get some education and skills to improve ourselves and the return better prepared to serve (26, 26b).

Projects that motivate students to help themselves are constructive. For example, junior high school students sold shoes with Thriftco. Both groups made money. Kids were helping themselves (31).

Views from the volunteers. Recently I needed to learn basic accounting for my job. I learned the material fast because I had an immediate application for it with my job. I do not learn well in a vacuum. My educational motivation is to apply material to real needs in real life (46).

Our kids attend the alternate schools because we felt the public schools lacked discipline. Even though the academic information might not be as good as in our home state, they are getting the basics (20).

When I return to my country, I plan to use the VOC model to help the poor and needy and to start an accounting firm (12) While working on housing repairs, we emphasize our

attitudes and the relevance our personal faith has with our job (8).

Problems Motivating Others to Take Responsibility

Views from the visionaries. Those who have more than enough are responsible to share with those who have less than enough. Even though the welfare system has not worked, those with resources along with the community people can find a more effective way (Perkins, 1982b:15).

Views from the indigenous workers. Let people grow in their faith, we can't force them to conform to our level (30).

Views from the volunteers. The teachers in the schools in our small community are too strict and kids are not taught to be responsible for their own behavior. When a child gets behind academically, he often quits or the teacher simply passes him onto the next class (53).

Health improvements can lead to mental, moral, social and physical development. If they are responsible to pay their bills, then they can learn better ways to treat their own bodies. I am struggling on how to teach responsibility (20). There are two kinds of people who don't pay: those you can't pay and need our services and those who won't pay. Often those who won't pay, don't keep their appointments or follow the Doctor's instructions. How do you improve the health status of this type person (19)?

Belief in the Importance of Delegating

Views from the visionaries. Believe in others by giving them some responsibility which they own and control; for example, a specific job in a project. Motivation can come from accomplishing part of all of a task (Perkins, 1979e:4).

Views from the indigenous workers. We need to pour ourselves into each other as mentors who are both doers and learners (6, 41). For example, one guy I led to Christ came over every morning before school. We worked on assignments, studied the Bible, etc. His life started changing. For four weeks he helped me put up a tent for a Thriftco sale. when he said he had a better way, I gave him the responsibility (29).

Views from the volunteers. In my project two indigenous people are developing in their leadership abilities. They are in school and learning on-the-job. In time the community people are learning to take more initiative in caring from themselves and depending on themselves more (18, 19).

For the past three years during spring break my church youth group has worked with the housing and clothing projects. Because the church staff gave the youth

responsibilities to lead night discussions on various topics relating to the poor, the venture was successful. One way the Study Center could work with the suburban churches is to ask the leaders what they have done with their groups which has led them into an effective learning experience in Jackson (8). The volunteer training is to help others understand the mission of the agency and prepare community developers to implement relocation, reconciliation and redistribution in other cities. The groups are in many different stages. Some need to be reconciled to God and each other; but some can become more aware of the racial situations in Mississippi. For example, some college students attend white and black churches and discuss the issues. Barriers are being broken. We have also helped some people who are doing full-time community development inner-city work; such as, a Methodist inner-city worker from North Carolina who was with us a week and a worker in a large city housing renovation project in America and others recently from Australia and New Zealand (52).

Problems Related to Delegating

Views from the visionaries. If America had a system to distribute resources and services with the poor through the churches, people could learn to build better lives for themselves (Perkins, 1982b:13-15). Human development systems need to replace the welfare system that leads to dependency. However, if the poor only receive money and services, the welfare mentality will continue (Perkins, 1984b:7).

Views from the indigenous workers. I make all the decisions concerning managing the work (1).

Views from the volunteers. I don't think I have been relating to local people in ways that motivate them to do my job (16). I like being a leader but the job reveals areas for my growth; for example, learning to be comfortable delegating responsibilities (18).

Belief in the Importance of Discipleship

Views from the visionaries. In order to develop a new generation of leadership, the strategy includes the following steps: 1) to bring young people to personal faith in God; 2) to disciple them in their faith; 3) to tutor them in school; 4) to organize them in ways to help one another; 5) to see God give them an understanding and burden for society; 6) to finish high school and college or vocational school; 7) to return to the community as servant leaders to share their education, skills, vision and commitment to improve the community. Dolphus Weary was involved in these program strategies. Later he attended a local Junior College and finished college and seminary in California. During the college summer months he worked as Assistant Director and

later Director with VOC's Leadership Development Institute: a tutoring program. Today he is the President of Mendenhall Ministries, a church-related community development organization in rural Mississippi (Perkins, 1980b:2).

Views from the indigenous workers. Some of my relationships with staff and volunteers have been effective in my own development. The person who led me to Christ has been like a father to me; and another volunteer has been a real friend (26).

A leader is the greatest servant. The group of friends I spent time with cost me a tape recorder, shoes, money, radio, my Bible, stereo and a wrecked car. But now most of them are faithful to reach out to guys in the situation they used to be in. We want to stop the family cycle with the kids. They will not be poor when they use their skill, share the good news and show concern to others (29).

Our five stages for building indigenous leaders are as follows: 1) attend the Child Evangelism programs and develop a personal faith; 2) learn responsibility and skills at the Harambee Christian School of Business along with black history and black consciousness; 3) work in the summers as an intern; 4) become part-time staff and go through the computer programs and on-the-job training when it is appropriate; 5) accept a full-time position as a staff member with on-the-job training and training others. Youth from the community can develop through the years with these programs; but it takes time (27).

Views from the volunteers. I was taken out of a very bad environment and given a kind family to live with a job responsibility which is good for me (42). I would not have finished seminary if some co-workers and my wife had not encouraged me (19). Since I am single, I am taking the extra time to spend with developing relationships with kids in our programs (19).

Problems Related to Discipleship

Views from the indigenous workers. Discipleship is not enough but it must include stewardship which means justice (6).

Views from the volunteers. Development in kids is especially slow when other things in their environment are not helpful. The key unit for development is the family. I kinda lose hope when tutoring a kid one hour a week and the rest of the time he lacks discipline, love and nurture at home and with his peers (43). We need to pull in kids' parents. For twenty years we have worked with kids; but nurturing the whole family would bring better results. Our motto should be the Biblical discipleship of the family in the community (11).

There are things I would do, but I don't have the authority; such as, visiting in kids' homes (49).

Belief in Affirming the Dignity of Others

Views from the visionaries. Man's most deeply felt need is to be respected: to have his dignity affirmed. He wants to feel and know he is a person of worth. As people develop meaningful healthy relationships and discover what they can do, their self worth builds. With more confidence, people become more responsible (Perkins, 1982a:12). For example, when a coach selects athletes for his team, he approaches the members with dignity based on what they can do. The stable coach-athlete relationship affirms the athlete's dignity and ability (Perkins, 1984c:3). Even if society and class structure attempt to destroy one's dignity, a person created in God's image needs to be respected like a coach respects his team members (Perkins, 1980d:17).

The white person must recognize that the black brings his history of being treated inferior, of being told he is a nobody, a nigger. He must understand that each black is trying to claim worth as a person created in God's image. So he must bear the burden of bitterness and anger than grows out of a black's past (Perkins, 1982f:109).

Views from the indigenous workers. It is exciting to meet with community leaders and have complete freedom to be myself; to say what we are doing and hold my head high as a person (7). Even though I am poor in money, I am not poor (4).

Making people dependent is the opposite of development. When you control people, you rob them of their own initiative and motivation. We protect the dignity of people by not giving free handouts. We devise ways they can contribute with their present resources. For example, parents can work at our school to pay for their children's education (7).

Views from the volunteers. The Health Clinic is trying to build others. I was encouraged by an increase in salary (56). Our building is one of the nicest buildings in this neighborhood. If we provide something everybody needs on a regular basis for free, then we have not allowed them to be responsible for themselves. This is wrong. But when we charge for our services it affirms a person's dignity (19). I will not let patients see the doctor unless they pay their bill. Often they have the money, but have been able in the past to not pay (55). Every person who works at the Health Clinic is concerned about the patients. We consider this quality when we hire new staff (19).

Young people can be affirmed as they are taught skills — remedial learning, career and vocational — in an appropriate way (11). About my sixth time at Jackson State, I began to realize my identity and worth as a person through

my right and relationships with others. I found that people on campus truly accepted me and I fit in more than I have ever felt before (9). My identity comes more from my relationship with God, not from my relationships and the way I perform my job (36).

Problems Affirming the Dignity of Others

Views from the visionaries. In the past the poor have not been encouraged to work on their own development and to build their own indigenous power and leadership base in their communities. The political structure and ruling class that designed the welfare programs for the poor can not be expected to help change the system (Perkins, 1982b:13).

Views from the indigenous workers. Often parents don't believe in kids, but we do. The three R's are teaching, caring and discipline (30). Youth, as well as adults, need to be treated with respect, rather than as a product (6). They are valued. They identity comes from their culture and family (4).

Views from the volunteers. We are not valued as persons (49); I am a little meaner because of this experience (47); some staff's morale and mental conditions are down with respect to courage, discipline and confidence (58).

Reconciliation takes place when a person's dignity is affirmed. But we have a lot to learn about this process because most people have been psychologically damaged over the years (46).

Kids don't value themselves and it is very difficult to build self-esteem (52). Because I handle many of the youth programs, I see lots of the same kids. But I wish there was an opportunity to spend time one-on-one with some of them. It is more important to teach a person how to fish for a life time, not simply giving them a fish for a day (49). Often I hear people say they don't have enough spiritual leadership. All the leadership is here if time would be spent on helping them know God better (47).

Belief in the Importance of Accountability

Views from the visionaries. Be accountable to meet the goals. Areas of accountability are as follows: the workers for specific job responsibilities and the projects for gradually becoming self-supporting and developing indigenous leadership in the project (Perkins, 1984b:5).

It does not seem right for the rich, the numerical minority, and their values to dominate the poor. Justice, an economic issue, means ownership for more than a few. From the Biblical perspective God owns everything and people are to be stewards of His resources. Resources were to be for all the people in this land. The earth is created for the many, not only for the few. Working for justice means

recognizing God's lordship over people and their resources. God's people can become good stewards of what He has given them by working to make their resources yield for the good of the many. Then the resources will help the broadest number of people (Perkins, 1979g:10, 11).

Views from the indigenous workers. Accountability is a big part of reconciliation. But the desire to be reconciled must be within the person (7). In Vietnam the blacks and whites came together on equal terms; that needs to happen here, but possibly only persecution will bring it about (6).

Views from the volunteers. We ask kids to be accountable for specific jobs (49). People who are unwilling to learn and make unreasonable demands can not be helped. When we offer basic educational and financial opportunities, and people respond negatively and are unwilling to be accountable, we do not continue to work with them (14, 40).

Christianity is more caught than taught. The only way young people can learn how the system works is through good examples and models. For this reason the children's workers need to be carefully screened. A child is vulnerable. the leader's character, as well as his abilities must be mature (49).

Belief in the Importance of Training and Education

Views from the visionaries. Real education is learning to cope with the environment. It is more than the accumulation of academic knowledge, but it is understanding what is happening in the environment and learning how to cope with it by controlling and manipulating it. If a person develops some skills, he will not live a life of slavery to the environment. Community education around community development projects can be offered at the local level (Perkins, 1981d:1, 2). Today the emphasis needs to be community development, not social issues (Vandegande, 1981:21)).

In the past the government claimed that they would bring development to the needy areas, but some development can more effectively come through local initiated training, based on current concerns (Perkins, 1984b:6). We emphasize individuals developing spiritually and vocationally, especially acquiring basic educational skills. Training is needed in the areas of administering schools, building lending institutions, setting up credit unions and attracting outside resources (Perkins, 1981d:2).

Views from the indigenous workers. Education and skills are needed more than anything else (7). The issue is teaching people sellable skills and the value of money, property and ownership. Focusing on learning skills helps people make a living (39). A person needs education and skills more than money (26b).

Views from the volunteers. I plan on-the-job and out-of-town training experiences with the staff. Our staff has both spiritual and vocational training needs. For example, a leading professor at Jackson State's School of Finance and General Business will do a budget seminar for the direct supervisors and three main leaders in our agency (12).

I did not want to leave after my six months internship; I was attracted by the people, the vision and the philosophy (43). If I were a nurse in a large city hospital, I would not be able to have all the varied experiences with health problems like I have here in our Health Clinic. Even though my job is very demanding, I appreciate the opportunity (18). Two guys who have been with our project for a year and two summers now are successfully handling jobs on their own and able to teach others the skills they have learned. Our processes for improving the housing situations in the community is an education process for community people (8).

Problems in the Area of Training

Views from the indigenous workers. We need to make a major impact with black adults (6).

Views from the volunteers. When I first came to Mississippi, I expected more opportunities to learn with the Jackson staff. I have had nothing official (16).

Belief in the Importance of Varied Training Opportunities

Views from the visionaries. The International Study Center has a major goal to educate and train young adults both from the target community and from other places in VOC's principles of Christian community development through the following programs: a three month summer internships with college students; a one week volunteer program with various church groups; a three week collegiate Winterim in January; one week Christian Community Development Workshops and a consulting service. The philosophy of the ministry is also communicated through tapes--both cassette and video, lectures, field trips, individual consultations and supervision. Interns participate in the agency's major areas of development: church development, health care, housing, business, communications and children's education (Annual Plan, 1984:43).

Views from the indigenous workers. During high school I was the first summer youth intern. A volunteer introduced me to my major field that I work part-time with while studying the same subject at college (27). As a summer volunteer I have worked with different projects teaching, coordinating and tutoring. Now as staff I use these past experiences. Everything is not academic now (30). In the summers during

college I would come home to work with the tutoring programs (7).

We receive on-the-job training; the staff are patient and persistent with us (35). We learn in the context of doing (6). We provide summer interns and volunteers job experiences in our store (23).

Views from the volunteers. The youth ministries trains young people with their programs; such as, basic education with the computer; basic living and educational skills with Harambee Christian School of Business and on-the-job learning opportunities (49). Four years ago I came for six months on a trial basis as a volunteers and I am still here (8). I had always wanted to be a missionary and was looking for an opportunity when I found they needed a person with my skills (18, 55). My volunteer experience, the ideology, and some grass roots experience motivated my coming on staff (52). Since being here I better understand God's concern for the poor and how to share God's love; I have developed skills in management and carpentry (8).

Problems in the Area of Training

Views from the visionaries. Some leaders will develop best within the community, not leaving the area for education and skill training. Theological education by extension develops potential leaders without deculturalizing them from their local communities (Perkins, 1984b).

Views from the indigenous workers.A set formula will not work with blacks because we need to accept people where they are (6).

Views from the volunteers. Skills redistribution is limited because professionals must learn most skills in college (9). Basic farming, carpentry, etc, can be taught on the job. But computer programmers, medical physicians, nurses and these type roles have to be taught in educational institutions. The belief that most learning can happen here is a misconception (47).

We need to accept outside intervention. When people are hired, the information they offer needs to be listened to, not rejected (58). We need industry for the development of leadership. If I had a really good business organization with a billion dollars in sales, then our group could manage it and leadership development could happen more rapidly (47). I ought to hire indigenous people who lack the skills and training them in what I know (43).

Summary: Indicators of the Applications of the Ideology

The practitioners were a heterogeneous group of residents of the West Jackson community: twenty-seven indigenous workers or community people and thirty-four volunteers or outsiders who had relocated and were living in the area. Some were Mennonite, Church of the Brethren, Quaker and from various other Protestant denominational backgrounds. All were committed to Christian faith and action.

Seven indigenous workers had leadership responsibilities in seven different projects, including two affiliated organizations; six were men and one woman. Six have graduated from college; one as an architect and another from seminary. Three grew up in the ministry; the others were from different areas within Mississippi. The average age was thirty-seven years old. The other twenty indigenous workers — twelve women and eight men — had specific responsibilities within six projects: seven with the Health Clinics, four with the clothing cooperatives, three with the youth work, and two with housing renovations, central administration and church leadership. All grew up near Jackson, Mississippi; six were attending college; six were college graduates and two with masters degrees in educational administration and social work. There average age was twenty-seven years old. Six are involved in the agency's leadership development programs. These twenty-seven employees from the community are partial fulfillment of the agency's commitment to indigenous leadership development and community improvement, not only through direct services, but also by providing jobs. Community people are increasing in their skills, educational backgrounds, spiritual and vocational training opportunities.

Nine volunteer leaders were men and four were women averaging twenty-nine years old. Four were black; nine, white. Eight were from the eastern United States, four from the western United States and one from Nigeria. Two had been former missionaries in third world countries. All had graduated from college; were actively involved in church work and demonstrated a deep concern for improving conditions in poor communities. Not only had they relocated, but also they had raised their own financial salary in order to be able to serve the poor in Mississippi. One was a medical doctor who had been encouraged in his profession by working in Mississippi; two were nurse practitioners; two had Master's Degrees and three with seminary degrees. Two were part-time students.

The other twenty-one volunteers had specific responsibilities in the community: seven with leadership development, five with administration, four with health care, three with economic development and two with the church. Eighteen of the twenty-one had competed college and two had PhD's. Eight blacks had relocated; eleven, whites; one Indian and one Burmese. Ten were from the East; seven, the West; and one, the South. Two were part-time students.

With this skilled group of practitioners, there was a variety of impressions about the ideology, as well as cultural differences. Their opinions on relating to the community, dealing with conflicts, leadership roles and developing leaders often were diverse and contradictory.

Essential Conditions for Relating to the Community: Relocation

Havelock (1973:13) states that the first thing a successful change agent needs to do is to develop a viable relationship with the client system. The volunteer, as well as the indigenous worker must carefully plan and think through how to succeed with the community. The ideological data are committed to these values. The practitioners' relationships were almost always associated to need situations. When they reflected on their relationships with community, the comments were generally around four issues: working with the felt needs of the whole person; building relationships with the community people; relocating for a short or long period of time and focusing on social action or the need for long term economic development.

Felt needs in the neighborhood. When the youth work, the health clinics and the housing projects began in the poor communities, they were requested by the community people. But recently their needs have not been assessed to determine if the projects are meeting the people's real needs. The agency should be working with the needs the community people say they have, not what the practitioners perceive their needs to be. The needs of the whole person—physical, mental, social, moral and emotional—are the responsibility of the local neighborhood churches. However the church connected with the agency can not financially and administratively sponsor the projects to improve the community even though fourteen of the twenty-seven indigenous workers and twenty-seven of the volunteers who are employed in the projects attended the local church affiliated with the agency. Christian values were made clear through their faith-inspired participation, even though

their participation in the projects was not formally sponsored by a local church.

Building relationships with the community people. Sixty-two percent of the practitioners worked together in the projects and attended the same church and its social and recreational functions. With this schedule they did not take the little time they had to become acquainted with their neighbors. Although they have relocated, they have not identified, listened and learned from the people informally, or used their needs which were often similar to the needs of the people in the community as a bridge for building relationships with them. They felt isolated from the community, even though they were living and working in the area. However, some practitioners who were leaders in the church but had regular jobs in the community said they were becoming acquainted, adjusting, learning and relating to the community people.

Relocating for an extended period of time. Some volunteers wondered if there were better strategies for using suburbanites interest in the poor. Many expressed concern but they did not want to literally move into the poor areas. The fact is that many volunteers who have moved to Mississippi leave the agency within a one or two year period. They ask if the relocation process is leading to development. What needs to happen in the lives of the volunteers so they stay with the work for a longer period of time?

Thirteen of the sixty-two percent came to Mississippi for a short-term training experience and have stayed. However, fifty percent of the indigenous workers stated that they would not build relationships with those unwilling to stay for two years or longer,

preferably longer. This issue concerning the volunteers length of stay and their difficulties relating to the community needs to be addressed.

Focusing on the need for economic development. Economic development raised aspirations for a better life. When volunteers offered only social action, the community people remained dependent. But when volunteers teach others skills and work towards developing another's ability to own and possess, an economic base can be built. Some people's immediate problems; such as, housing, health care opportunities and quality of clothing at lower prices has been improved. Other indigenous workers have taken an interest in developing themselves and their community by gaining skills in these areas and at the same time serving the community by working in the projects. Over time some neighborhood young people are becoming leaders. Some want to change things; to get an education (to learn to read and get job training); to have challenging responsibilities in their jobs and to improve the well being of others around them so the next generation will not have the same conditions that they have had. Their economic goals to improve themselves, as well as their community are beginning to be reached through these projects.

Competencies, Attitudes, Skills and Knowledge for Dealing with Conflict

The agency's literature used reeducative and facilitative strategies (Zaltman and Duncan, 1977) for dealing with racial conflict and other problems of poor communities. Usually the practitioner was presented a relatively unbiased presentation of facts about racism which intended to encourage their participation within the agency and the community. The workshop facilitators assumed the practitioner was

capable of discerning facts and adjusting his behavior accordingly. The strategy involved the unlearning of some knowledge and attitudes prior to the learning of new attitudes, behaviors and knowledge. Usually resistance was based on inaccurate information and a lack of awareness. Most practitioners recognized some of the problems and wanted to assist in bringing change. The agency's commitment to racial reconciliation involved a radical departure from the status quo. The workers were committed to knowing (observing and reflecting on community problems), to doing (improving in staff relational skills) and being (developing awarenesses, removing barriers and becoming competent identifying racism).

Becoming competent identifying and dealing with racism. Practitioners need to understand the underlying causes of the conflicts. Almost all indigenous workers and some volunteers shared examples of their own experiences with racism. The different facets of racism dealt with not only individuals but also structures that are racist. For example, the critical analysis and discussion about the passive influences the black and white churches have with racial reconciliation.

Attitudes Necessary for Reconciliation. The need for awareness was a predominant attitude among the practitioners. Differences in cultures, background, ect. often caused divergences among the staff. For example, a few indigenous workers said that the whites were benefiting more from being in Mississippi than they were. However, some volunteers did not agree because they were preparing to leave the agency. If they were benefitting, why were they leaving? Thirteen volunteers gave practical illustrations of their own personal growth or

their lack of knowledge of themselves — ways their own cultural baggage was changing. They constructively reflected on their situations in the bicultural setting.

Thirty-six percent of the indigenous workers commented on whites not being submissive to blacks: the white male was referred to most frequently. Often the church leaders spoke about the necessity of breaking down racial barriers that divide by working to change attitudes. One church teacher began his class discussions about the racial barriers the community people must deal with daily and then studied a portion of the Bible to find values to guide their responses to the struggles of daily life. Removing racial barriers was valued. Practitioners said that part of the process of working through racial conflict was to stay close even when it hurt and when one wanted to avoid dealing with the issues. Their social reality was expressed as they perceived it. A few ways suggested to bring about desired changes were to develop cooperatives, to submit to the black leaders and to be willing to suffer. Thirty percent of the indigenous workers would like volunteers to become more competent in submitting to black leaders.

Building staff interracial relational skills. These processes were mentioned most frequently in dealing with conflicts. Practitioners were committed to this because they wanted to have the companionship of those with the same concerns. They desired to be unified; to work together in resolving problems, to share their abilities, feelings and ideas and develop confidence. Reconciliation meant building relationships and healing or mending broken relationships where there was division. For example, there were black white differences between the church and the projects. Blacks handle some problems more

aggressively than whites. To build relationships between the rich and poor, the black and white and those with diverse backgrounds, conflicts must be worked through, not ignored. Fifty-four percent expressed their willingness to suffer, thus implying their commitment to reconciliation.

Knowledge about problems in the poor communities. This information is necessary in order to deal with conflict. Problems are perceived at different levels. Some people sensed their needs; such as, inadequate housing or health care. Many understood that blacks did not receive job promotions and equal pay because of their color. These were perceived needs. Some practitioners realized some problems are due to underlying causes, such as, welfare leading to dependency; poor self-esteem because of racism; the difficulties with the black family because of their history. A good way to begin to correct the situations was to work on changing values; for example, changing welfare dependency to taking personal responsibility.

Leadership Roles and the Development of Leaders

A leader, whether a volunteer or indigenous worker, was to be a servant who received his direction from God. Leaders could develop when the reality of their daily lives and their instruction corresponded. In discipleship relationships the emphasis focused on personal development, more than tasks or roles. The visionaries felt the leader's attitude needed to be one of acceptance and support where both could learn from each other.

Volunteers. The outside change agents believed in their leadership roles in the projects meant participating in justice,

helping to facilitate other people and their resources in the community and assisting projects to become more efficient by planning, providing jobs, using local boards and working for ownership and cooperatives. They ranked an average of fourteen percent higher than the indigenous leaders in valuing the seven variables. Volunteers raised their own support; lived on a low salary and learned from grass roots community development experiences. In their roles as leaders they had difficulties predominantly with finances and efficiency.

Thirty-nine percent did not feel adequate in the development of indigenous leaders, but forty-nine percent said discipleship was important for leadership development. Many experienced growth themselves through the short-term training opportunities; forty-four percent are still working with the agency because initially they had effective training experiences.

Indigenous workers. In their leadership roles fifty-five percent felt the projects could be more efficient; twenty-eight percent did not believed the staff and their resources were not being used as effectively as they could be. They ranked participating in justice as the most important aspect of their leadership role.

Ninety-three percent spoke positively about their training experiences as interns, assistants, attending seminars and on-the-job learning opportunities. The development of black consciousness and identity received the highest rank in the areas that need to be developed. They valued the various training happenings and their taking responsibility for their own growth as important factors for leadership development.

Affirm dignity. Black identity was defined as being recognized as a person, treated as a human being, respected and accepted for one's self. In the development of indigenous leaders the practitioners felt the following beliefs and qualities were necessary: belief in themselves and their heritage; the value of the poor; depending on themselves and God, not waiting for authorities to initiate; people more important than money and close one-on-one relationships.

Reflection on indigenous leadership development. Many problems were slowing down the progress of discipling new leadership from the community. Some of these are as follows: the mass exodus of quality people, both black and white, from the church and the agency; a lack of effective indigenous leadership models and poor family environments which discourage the youth and teach values which are opposite from the agency's. Redistribution meant developing black leadership committed to and living by Christian values. Without leaders who operate with Christian principles, there was no lasting change. A volunteer could share his resources and still not be doing long-term development which is the purpose for the organization.

CHAPTER V

CONCLUSIONS

Local community development organizations have ideologies and strategies they attempt to practice through the day-to-day roles and functions of the practitioners. The assumption is that the practitioners are effectively living out the commitments of the organization. A comparative analysis between the ideology and the practice of the practitioners can assess to what extent the ideology was being supported and how it was being applied. The practitioners were asked about their beliefs and actions in reference to the agency's standards. Questions and suggestions coming out of the study can provide the visionaries a base of information upon which a program of educational intervention could be created to assist practitioners to cope more effectively in their roles and responsibilities.

The purpose of this study was to inform decision-makers — to help them look at organizational issues empirically from the practitioners' view points. This was a dynamic process within an agency; the workers reflected on the ideological issues in light of their project activities. It attempted to understand an on-going experience; to identify meaningful educational processes in the application of a community development strategy for working within minority communities. Even though blacks in America experienced more opportunities recently than in the last decades, they still were suffering from welfare dependency and economic oppression. Some evangelical individuals and churches were working with them to push for

the development of leadership and a better quality of life within their communities. The belief was in a grass roots approach — change from the bottom up. They were convinced that this way was more effective for long-term development than government controlled systems. The data consisted of agency's materials which explained their ideology and strategy, descriptive focused interview responses and researcher observations. These data were compared to understand the methods being used and assist in staff development. Hopefully because the practitioners freely expressed their values and preferences concerning the agency's beliefs and their practice, the dialogue and the analysis will support them and they will continue to discover freeing creative methods to reach their goals. The following points recall some of the findings and bring out suggestions that could be explored.

Conclusions about the Agency's Ideological Strategy

Essential conditions for relating to the community; practitioner competencies, attitudes, skills and knowledge for dealing with conflict and leadership roles and the development of leaders were indicators of the ideology: relocation, reconciliation and redistribution. The terms were interdependent and were influenced by social, economic, political and cultural situations. All but one variable received over fifty percent positive support; and only one was reported to have problems over fifty percent.

The ideology went against the status quo. Most community workers assist the poor from outside the area; but this strategy asked outsiders to move and live in the poor area. The socially accepted pattern was for blacks to relate to blacks and whites to whites; but the purpose of this organization was to reconcile the two races.

Culturally people who receive educational degrees move into middle class environments and desire high salaries. But the ideology asked skilled and educated people to choose to share their skills and resources and redistribute them in the poor communities.

Each of the variables that was identified and discussed as contributing to community development plays a significant part in describing the viewpoints concerning the ideological beliefs and difficulties with the beliefs. A community development planner might well review the philosophy, goals and the practitioners' comments and analyze the variables and their interdependence.

Conclusions about Relocation

Three ways the practitioner relates to the community are serving in the projects, building relationships with the community people and attempting to meet their felt needs. It was assumed that by serving and living in the community the practitioners would build relationships with the people. Even though seventy-six percent of the volunteers mentioned their desire to build relationships, half of them felt they were not successful with it. They are sharing their skills, living in the area and participating in a local church, but still not relating to their neighbors in ways they would like to. Two volunteers questioned relocation; they were not convinced that moving into the poor area brought effective results.

Comparing the Sources on Serving in the Projects

The practitioners are sharing their skills to improve the community. Figure 2 summarizes the key words and phrases revealing the

FIGURE 2: COMPARABLE TERMINOLOGIES ON SERVING IN THE PROJECTS

WHAT YOU SHOULD DO (V)	WHAT YOU ARE DOING (IW, VL)	CONTRASTING VIEWS (VIS, IW, VL)
Using skills to serve others: social actions; ISC Need skilled whites to serve	Sharing resources with community: use skills; learning about social action commitment; not paternalistic; clearinghouse; Samaritan's Inn; temporary housing	Some communities think we are rich, a cult (IW) 34% vol problems with serving Economic development better than social actions (VL)
Serving activities confronting teaching sharing	Serving with other projects: maintained projects in Jackson and assisted others clothing - new, but low in cost hold clothing until they have money not used old clothes housing - buying and/or improving homes church - emphasis on applying beliefs taping the messages youth work: baby sitting; closing school program; intern; my house was place kids come to; serve elementary school; neighborhood Good News Clubs	Don't know what recent community people's needs are (VL) Our church doesn't understand why Thrift oo does not want their items (VL) 27% more VL mentioned problems serving
Serving in health care projects: SCMSRHA CCHP Clinics	The Health Clinics: Only place in town where black and white are working together; cheapest high quality health care; patients from surrounding areas; weekly Good News Club; two patients joined church; new health services; patients treated with dignity; know the doctor; assist patients with Medicaid; provide support system for patient; assist with social & financial problems, also; pharmacy with low-cost supplies; begin new services in community according to need	Need preventative medicine (VL) Need to learn from health care in third world (VL)
Using community resources available	Improving housing in neighborhood; training programs with International Study Center; jobs for youth; work with YWCA and Burr Elementary; farming; local people using their skills; know black history and strengths of blacks	Only little of community resources being used (IW) Need neighborhood church involvement (VL) 22% more commitment to belief (VL)
Being an expression of God in community		Not mentioned
Serving with attitude of servant servants are leaders qualities - teachable, listen	God calls whites to serve by helping the blacks then you are helping the whites	Not listened to so learned to listen (VL) Not yield to black leadership (IW) 16% more IW referred to lack of servant attitudes

Sources: VOC Documents and Interview Notes

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ideological words -- what you should do -- and the practitioners' illustrations of applications of the concepts -- what you are doing. For example, the health care staff shared many ways they are assisting people in the community; such as, offering new health services, supplying a doctor committed to them and their community, contributing inexpensive but quality care, a place where everyone is welcomed and treated with dignity, low cost medical supplies in their neighborhood and home visits for elderly patients. Two patients from the health clinic are attending the church and many others have visited. The last column highlights some of the contrasting viewpoints by the visionaries, the indigenous workers or the volunteers on the topic.

Only thirty-four percent of the practitioners discussed the importance of being servants. Twenty-four percent of the indigenous workers were disappointed with whites not demonstrating servanthood. They said whites come with wrong motives and attitudes. Twenty-seven percent more volunteers said they were having problems serving. For example, the Health Clinic needs to practice community preventative medicine. Church people who donate clothing do not understand why Thriftco is not interested in receiving their things like they use to. No practitioner verbally expressed being an expression of God to the area, but they illustrated by their actions what the phrase meant. They are assisting the people with their basic needs and are contributing in ways that lead toward self development and responsibility, rather than welfare-type dependency.

Comparing the Sources on Building Relationships with the Community People

Sixty-seven percent of all practitioners mentioned the importance of relating to the community. However forty-three percent -- the second negative highest category — said that they had difficulty doing this. The following variables from the ideological documents are indicators of this category: moving to the target community with some outside volunteers staying permanently; establishing relationships with the community people in order to develop indigenous leadership; listening and learning from the people in informal ways; using mutual needs as a bridge for knowing others; and resulting in the volunteer becoming credible and one of them. Figure 3 summarizes the key words and phrases from the data sources with another column identifying opposing viewpoints on issues.

Some practitioners were consistent with the visionaries in the following areas: the indigenous workers agreed that it was necessary for whites to live in the community for an extended period of time, some permanently; a few volunteers mentioned ways to relate informally with the community people, not simply using their skill in the project settings; and the volunteers do have some similar needs as the indigenous people have. Thirty volunteers have moved into the target community to work with the agency: twenty of these are white from other parts of the country.

There are five other areas where the practitioners' views were inconsistent with the visionaries. The visionaries seem to assume that if volunteers move into a poor community, they will develop friendships with the people and "turn statistics into friends". But fifty percent

FIGURE 3: COMPARABLE TERMINOLOGIES ON RELATIONSHIP WITH COMMUNITY

WHAT YOU SHOULD DO (V)	WHAT YOU ARE DOING (IW, VL)	CONTRASTING VIEWS (VIS, IW, VL)
Relocation; moving; living in, among; relocate permanently	Outsiders, white people, change jobs, stayed four years	Leaving creates distrust (IW) Lack of time commitment from volunteers (IW) Transients (IW)
Relationships; listen and learn; spend time with people; friends; become one of them	Identifying with, community opinions of VOC, indigenous workers, not as poor as expected, exposed to poverty, seeing, being with, working together, understand culture, accepting key people, outreach, on their turf at their places	Barriers (IW, VL) Stay to themselves with little outreach (IW) Not depend on community, ethnocentric, (VL) No impact (VL) Ingrown (IW, VL)
Called to people	Missionary	Feel no call to community (VL)
Area; community; block	Georgetown; St. Charles; Lynch Street; live in one or two mile radius	Need commitment to Georgetown community (VL)
Credibility developed		No support base (VL) Always be considered an outsider (VL)
Use mutual needs as bridge for developing relationship	Adjusting to limitations; living with less; no money to fix car; education for children	Shut eyes to needs (IW) Needs mentioned but not used to build relationships (VL) All desire to be middle class but not possible (VL)

Sources: VOC Documents and Interview Notes

of the volunteers are having difficulty with this. Living in the community is not considered as really identifying with the people. The practitioners stay to themselves and have little outreach. When they did discuss their needs, they did not use their mutual needs as a way to relate to the community people. When a few suburbanites have relocated, they return to their original environment in a few years. Indigenous workers said leaving created distrust. Only a few volunteers have remained in the area over six years. This was a great concern to thirty-six percent of the indigenous workers.

No volunteer said their credibility had been establish by living in the neighborhood. In fact one volunteer said he would always be considered an outsider. Two topics that the volunteers expressed interest in that were not in the agency's materials were the process of their adjustment in the new community and their need to understand the community peoples views about the agency.

Practitioners from the youth and health clinic projects revealed more success in building relationships than the other eleven projects. Two practitioners from different projects declared their lack of commitment to it. An administrator of another project had recently set a rule, that the practitioners were required to become involved in some way in the community beyond their eight to five job.

Comparing the Sources on Meeting Needs Through the Local Church

Figure 4 lists the major words and phrases in the sources on the topic of meeting needs through the local church. The values stressed by the visionaries are participating in a local church actively involved

FIGURE 4: COMPARABLE TERMINOLOGIES ON MEETING NEEDS THROUGH THE LOCAL CHURCH

WHAT YOU SHOULD DO (V)	WHAT YOU ARE DOING (IW, VL)	CONTRASTING VIEWS (VIS, IW, VL)
Join pro-active church in community; community church, not commuter church; hope is within church	Need one Church as foundation	Many leaving church (VL)
Commitment to target area	Live within one or two miles of each other	No one lives in Georgetown community (VL)
Serving holistic needs; actual needs--felt needs; working with similar needs	Concern for whole person; health and evangelism; community development; working with needs people say they have	Outsiders have trouble perceiving needs; indigenous understand needs better (IW)
Church based projects: economic development, housing, education, leadership development, church, health care	Special programs with kids; quality health care; housing-Neighborhood Housing Project; youth development - Rural Services	Church not able to administer projects or financially sponsor projects (VL)

Sources: VOC Documents and Interview Notes

in projects in the community; demonstrating a commitment to meeting needs in the target area and serving the felt needs of people with community development projects. Eighteen practitioners shared their concern for the church's involvement in meeting needs in different areas; such as, health, youth programs, housing and leadership development. One indigenous worker stated that the community people were much more skilled in perceiving the felt needs of their own people than the volunteers. Relocated volunteers are more likely to "help" according to their misconceptions. But the visionaries said by living in a poor community the volunteer would be more accurate discerning the needs. Four volunteers are preparing to be teachers because of the conditions of public education in Mississippi. Two families are working to improve the educational system because their own children are involved. One volunteer suggested surveying the community people to see if the projects are meeting their felt needs. The practitioners were silent about joining the church and living in close proximity to it. A few referred to their participation in other churches. One volunteer said that many quality people, both black and white, are leaving the church. This variable according to the visionaries was not supported by the practitioners. The church is not financially able to sponsor the community projects nor do they have the leadership to administer them.

The volunteers expressed more problems with relocation than the indigenous workers. They had twenty-seven percent more difficulties serving, fifteen percent more problems relocating, and fourteen percent more challenges with building relationships with the community people. However nineteen percent more of them stated their commitment to

building community relationships and twenty-two percent more discussed the importance of using community resources. The indigenous workers had different problems: whites were not willing to maintain servant attitudes and they did not remain with the work for a long enough period of time.

Conclusions about Reconciliation

This term created the most discussion and received the most support, an average of 71 percent. The visionaries believe that practitioners need to develop in the following four areas: competency identifying and dealing with racism, becoming more aware of his own attitudes that create or remove barriers, improving his relational skills and growing in his knowledge of community problems. The practitioners commented about the issues and were forced to deal with them in the midst of conflict, frustration and confusion. Insight, determination and selfless giving humble love was demonstrated.

The study exposed some competencies, attitudes, skills and knowledge that the indigenous workers desire in the volunteer's behavior and lifestyle. Many illustrations of racism and a volunteers' own growing awareness and understanding of themselves and the environment were shared. Ward states that the most important factor in effectiveness and happiness in another culture is relationships with other people.

> The essence of effectiveness is acceptance, basic honesty, openness and trustworthiness. Relationships depend on the following: kindness, patience, valuing people, politeness, thinking the best of others and persistence (1984:132,133).

There was congruency when the volunteers expressed their desire to grow in cross cultural awareness; and some indigenous workers mentioned needing respectful submissive attitudes from the volunteers. Since the goals of the organization were explicitly to bring healing among blacks and whites, the staff need to continue to learn in this area. As the agency uses available outside sources, conflicts could continue being constructive and worked through. By practicing open communication and participatory decision-making, mutual support among heterogeneous groups could continue to remove barriers and help maintain meaningful interracial relationships.

To deal with racial issues and the differences in cultures and to develop reciprocal relationships requires time and often changes in attitudes, experience and knowledge. Perhaps if volunteers felt more competent and successful in building and maintaining relationships, they would remain with the agency for longer periods of time.

The findings of the study tended to support the general view that cross-cultural training is necessary. Past learning experiences both in and out of school, and one's background were a powerful influence in shaping a person's abilities in the role of dealing with conflict (Figure 7, p. 143).

The volunteers' awareness of their surroundings was increased through the experiences and increased exposure to the community people and the environment in Mississippi (Figure 10, p. 150). Many practitioners indicated that their self-awareness had increased since moving into the community. Although not related causally, it can be concluded that participation in community development, in the broadest sense, increased as one's awareness of self and one's environment

(community) grew. Awareness of self and of one's community grew with the different experiences, social interactions and reflections on one's present condition. Some new perspectives and sensitivities were mentioned:

1) A new understanding of community development involving many areas of service;
2) An appreciation for the training and experiences they were having;
3) A recognition of their need for personal relationships with other persons in the community and with the agency;
4) A sense of their own responsibility to guide and be an example to the community.

Comparing the Sources on Racism

Most of the agency's documents mentioned racism. One-third of the pages in the Christian Community Development Institute workbook discussed racism. The quotes from the workbook defined racism; gave examples of it; led the workshop participants to discover individual and institutional racism in various printed materials and to reflect on their own past experiences or observations of it in their lives. Other predominant themes in the documents are racism in the institutional church, both black and white, and the sense of low self-esteem in the lives of the blacks as a result of racism. Figure 5 lists the key words and phrases on racism from the sources.

Eighty-two percent of all practitioners discussed racial conflicts. The issue of racism is the issue of greatest concern in learning to deal with conflict; it ranked the third highest of all the

FIGURE 5: COMPARABLE TERMINOLOGIES ON DEALING WITH RACISM -- COMPETENCY

WHAT YOU SHOULD DO (V)	WHAT YOU ARE DOING (IW, VL)	CONTRASTING VIEWS (VS, IW, VL)
Segregating, eliminating, dominating discrimination, prejudice, stereotyping arrogance, hatred, individualism	Personal experiences with racism: only black and white; careful who speak to; poor white trash; elderly white women's fear; prejudice; segregation; overt hatred; little educational opportunities; white values; lower salaries, hire Africans; welfare agent's insensitivity; teachers' unapproachable	Rural area people are openly hostile; urban area more subtle but as real; additional problems in agency Blacks don't trust whites; whites prejudice; not get along well (IW) Not all problems are racial conflicts (VL)
Church: segregated institution moves from poor community homogeneous comfortable groups ethnocentric	In future will try to facilitate church involvement in needs of poor	Concerned with denominational barriers, not race (VL)
White church: acquiring for themselves no strategy blacks not welcome white control; not equal but lead support systems contribute to poverty	Blacks and whites cannot worship together	
Black church: no interest in pro-black organization no support emotional outlets	Relate to adults in leadership Southern adult blacks not interested in joining group	White church leadership in black neighborhood (VL) Receive financial support from northern city black churches (VL)
Individual or institutional racism	Within the Agency: Problems with submitting to black leaders: superior attitudes; tension from whites; change after become comfortable; stay close when hurt; attitude change; leave when not in leadership; controlling white males; need to be a servant; take back seat role; blacks endured wrong treatment; black lead from strength of black culture Landlords: difference with rural and urban communities	Stay close when hurt (IW) Change my attitude (VL, IW) Need to be servants and take back seat role (IW)
Low self-esteem: unwillingness of indigenous people to work in poor areas	Feel inferior; struggling to help	A class issue not a race issue (VL) Black lead from strength of black culture (VL)
Seek black leadership to break hostility	Blacks must lead Black males gaining power and thinking on own Blacks in organization steadfast and faithful	Don't know if whites will submit to black leaders (VL) 45% more of IW suggested this belief 16% more of IW said problems with it

Sources: VOC Documents and Interview Notes

variables. The practitioners' comments were mostly individual illustrations of the ideological statements. A few exceptions were white churches not accepting blacks in their worship services and the blacks' low sense of self-esteem. Three volunteers discussed the black church: two cities in the North are financially supporting one practitioner as their missionary to their people; another was concerned about the ineffectiveness of a black church with white leadership in a black neighborhood where his project is located; and another believed because the agency is working with black adults in leadership rather than simply the black kids, the agency is improving the community.

Personal racial incidents in the community involved the following topics: few educational opportunities, lower salaries, prejudice, segregation, overt hatred, fear in elderly white women, only two types of people — the blacks and whites, and Africans working in American companies, but not American blacks. Racist problems identified in the agency were tension developing because of white attitudes; controlling white males; arrogant attitudes after becoming comfortable in the poor community; and an unwillingness to work through the conflicts. The practitioners' comments illustrated and applied the beliefs expressed in the agency's documents.

Some contrasting opinions were made by volunteers. One stated that educated indigenous people did not stay in the poor communities because of their interest in class and their need for self-esteem, rather than the issue being a racial one. Another said he came to the agency in order to learn about how to deal with denominational barriers, not racial ones. While thirty percent of the indigenous workers said whites had problems with superiority, one said he tried to

change his own attitude when faced with racial prejudice. Another believed it was important for blacks to "stay close when it hurts".

Comparing the Sources on Developing an Attitude of Awareness

Seventy-one percent of the volunteers referred to the importance of becoming more aware of themselves and their cultural perceptions. The agency's documents suggested the practitioners function in the following ways: express forgiving attitudes toward blacks who are bitter, blame others and feel inferior and toward whites who are passive, feel guilty, superior and fearful. The church needs a strategy for working to remove barriers. The model could be Voice of Calvary. Figure 6 lists the key words, phrases and contrasting opinions on attitudes to work on in order to develop awareness.

Some practitioners' comments illustrated what the visionary statements meant. For example, seven volunteers identified helpful processes when dealing with negative racial feelings and attitudes. These were using restraint, changing one's own attitudes, being vulnerable, communicating about feelings, being aware of the differences, and accepting suffering. Eleven volunteers discussed their struggles confronting their own attitudes when responding to black leadership. Both the indigenous workers and the volunteers agreed that it was necessary to struggle and work to be reconciled. Many believe the institutional church could be effective in resolving some of the problems, but it remained passive. The four projects identified as specifically working to remove barriers were the Development Team, the church, the health clinics and the International Study Center. Three

FIGURE 6: COMPARABLE TERMINOLOGIES ON CREATING AWARENESS -- ATTITUDES

WHAT YOU SHOULD DO (V)	WHAT YOU ARE DOING (IW, VL)	CONTRASTING VIEWS (VIS, IW, VL)
Developing awareness in others. Show others road to reconciliation Strategy for the church	The struggle with reconciliation. Work on the reconciliation issue; already begun being reconciled; relocate; developing sensitivity to issues; become more whole; love in spite of obstacles; social reconciliation; come together on equal terms; encourage Christian doctors to help	No good definition (VL) Unstable friendship processes (VL) Not equal (IW) Try not to be paternalistic (VL) Reconciliation does not apply to me (VL)
Bear one another's burden. Concern for the poor Blacks bitterness and blame, inferiority White apathy, guilt, fear, superiority	Important reconciliation processes: know self; reflection; use restraint; change or leave; work on my own attitudes; be vulnerable; willingness to suffer, communication; aware of difference Called to work for justice	A lack of awareness of ungodly cultural baggage (IW) Different cultural perceptions (VL) The enemy is us (VL)
Working together can remove barriers. Praying Whites submitting to black leadership Confront own reactions Serving	Projects encourage reconciliation: Health Clinics, International Study Center, the church, Development Team Workers comment about their own experiences becoming more aware: Character building experience, hard to understand southern accents; changed my goals, values and commitments; exposure has brought change; make changes in my own actions an attitudes; growing more aware; revived my professional vision; not return to upper middle class suburban life; appreciate bicultural situation; changed understanding of reconciliation; peace making chapter	Struggles with cultural shock (VL) Striving to get blacks involved with peace making group (VL) Reconciliation is the hardest but the most important part of ideology (IW) Superior attitudes undermine us (IW)
Black identity - black consciousness	Encouraging black leaders: black males gaining a power base; hiring blacks; whites become pro-black	Suggestions for developing awareness: stop oppressive institutional sins (IW); Get rid of arrogance (IW); Personality problems (VL); Need local white people involved (VL); Blacks and whites sharing same apartment (VL)
Possible impact of the church. Share abundance with others Model of VOC: Development Team's work to Develop awareness strategy for the church	The church should become more aware. White church needs more social consciousness; redistribution with the church; church deal with racial and cultural issues	

Sources: VOC Documents and Interview Notes

volunteers noticed black leaders were being hired to replace white leaders.

Some volunteer views incongruent with the visionaries or the predominant practitioners' opinions concerning one's attitude toward reconciliation were as follows: there is no good definition of reconciliation; our friendships are unstable; reconciliation does not apply to me and the enemy is not out there; it is us. Another spoke positively about ways black males are gaining a power base today and the hope that brings to poor communities. Indigenous workers said it was difficult to be reconciled when people are not equal. This term is the hardest to carry out but the most important issue of the ideology. They believe that the whites' superior attitudes undermine their leadership. They ask them to rid themselves of arrogant attitudes. Some of the volunteers contrasting opinions were dealing with their cultural shock; wanting to use their homes where blacks and whites share together; working with issues that are simply personality, not racial conflicts and trying to educate other local white people, especially those in the churches, to be involved with the work among the poor communities.

Comparing the Sources On Building Staff Relationships

Seventy-one percent of the practitioners referred to the importance of developing relationships with each other. The church groups and projects were structures that encouraged friendships. Seventy-seven percent favored reconciliation with those from a different culture; ten explicitly stated their preference for

multi-racial groups. The church's household groups and the project teams provided a sense of belonging and support to most practitioners. Figure 7 lists a comparable summary of the words and phrases and opposing opinions identified in the sources.

The practitioners illustrated ways relationships were being developed. For example, processes identified as important were communicating, working through conflicts, listening and learning from one another, worshipping together, fellowship times at retreats, open houses and caring about one another's individual needs. Practitioners with the clothing cooperatives, the health clinics and housing projects were the most enthusiastic about relationships that were meaningful to them. Four practitioners, three indigenous workers and one volunteer, said they had become reconciled to God while being associated with the agency.

The visionaries valued suffering; they believed one should use his hard experiences as motivation to develop positive attitudes toward suffering. From suffering character can be formed. Fifty-five percent of the practitioners said they were working in difficult places and did not know how to work through their problems. As a result many are leaving. Both indigenous workers and volunteers said they felt alone even when living with other staff. Forty-seven percent mentioned specific difficulties getting along with other staff. Four volunteers believed the issue to be a lack of maturity or the pressure of personality conflict, not racial. Some volunteers avowed that they received little respect and their advice was always rejected. A few indigenous workers said the whites were unwilling to suffer; however, one volunteer stated everyone he knew was suffering.

FIGURE 7: COMPARABLE TERMINOLOGIES ON BUILDING STAFF RELATIONSHIPS -- SKILLS

WHAT YOU SHOULD DO (V)	WHAT YOU ARE DOING (IW, VL)	CONTRASTING VIEWS (VIS, IW, VL)
Reconciliation: building relationships with God and each other; working through problems and conflicts	Reconciliation to God, to ourselves, and other believers; purpose to bring races together; multi-racial	Become reconciled to self (IW) Problems: lack of commitment, materialism, selfishness, individualism (V) Racial reconciliation not considered important (IW)
Purposes of fellowship group: relate to those from different cultures; improve the community; be committed to racial reconciliation	Gratefulness for multi-racial fellowship: people committed to same issues; friends with both races; did not leave after internship--attractive; church reflected the area Three types of workers: only church fellowship, church and work, permanently work and committed to the church	Many people (black and white) are leaving the church (VL) Blacks don't trust whites (IW) Not able to develop friends (VL)
Qualities important for supportive groups and relationships: interdependent, use of gifts; no individualism; pluralistic leadership team; openness and loving concern, a need for each other	Processes for building relationships: verbal commitment to communicate; focus on other's needs; work through conflicts; reconciliation brought me here; need head and heart knowledge; listening; orienting new workers; provided advice; join church in area working on projects; find support group; treated equally; emphasize friendships, not work; learning from others; worship, work and talk together; care group leaders; retreats; monthly open houses for fellowship; surrender culture and color	No equal treatment (IW) Feel like the Lone Ranger here (VL) No time to build friendships (VL) Lack of unity (IW, VL) Sometimes blacks don't want us (VL)
Interracial fellowship: love those different; interface two opposing groups; commitment to sacrifice; struggle for rapport; be an example; receive love, nurture and fellowship	Mission of the church: primary agent for change; place where God is working Our fellowships: loose informal structure; household groups; concern for our new child; needs met through body; doing racial reconciliation the best Projects encourage interracial relationships: clothing, health care, housing, church, youth work Relationships built among Health Clinic staff: work with friends, accepted; pleasant environment; few barriers; pray together; care about my family; help us learn our jobs; show concern Youth workers: good relationship with black brother;	White following black leadership (IW); working through personal difficulties (VL); black-white differences (VL); more mutual respect (VL); exodus of people leaving (VL); no spiritual commitment (VL); need to show love (VL); loner Christians (IW); overruled planning committee (VL); little fellowship at home (VL); don't get along (IW); too little time with God (IW); a few conflicts; need closeness among the team; need to visit in kid's homes (VL)
Willing to suffer: mission in hard places, develop motivation and commitment	Everybody we know is suffering; Need a vision and be willing to suffer Suffering is a way to grow	Whites unwilling to suffer (IW) The founder suffered but we don't; we have normal challenges (VL) Few right motives for coming (IW)
Good reconciliation series	Good meetings and an opportunity for Southern blacks to lead	Members ripped apart (VL): need unity (VL): misplaced anger (VL); unwilling to talk (VL)

There were various opinions on the Racial Reconciliation meetings. The indigenous workers believed them to be real progress. However, the volunteers made comments; such as, "we were ripped apart", "there was misplaced anger" and "we needed unity." These comments revealed the visionaries' values of interdependence, openness and loving concern needed to be emphasized among them. Becoming more skilled identifying cultural differences and practices could assist in resolving some of the attitudes.

A Comparison of the Sources on Recognizing Problems in the Poor Communities

Ninety-seven percent of the agency's documents discussed problems of poor communities. Sixty percent of the practitioners understood some of the problems; seventy-seven percent identified specific issues. The indigenous workers mentioned the problems sixty percent more times than the volunteers. The sources agreed that the family, racism, economic difficulties and welfare dependency were the problems of greatest concern. Other topics connected with poverty are inadequate housing and education, crime, immorality, greed and churches uncommitted to reconciliation.

Figure 8 lists the problems the sources identified. The practitioners added the following concerns: dealing with conditions which are at times more difficult than in the Third World, the lack of nutrition, oppressive institutional sins, impersonal medical institutions, overemphasis on production and budget cuts. Contrasting opinions which added to the difficulties in poor communities were materialism; poverty of spirit, more than money; need to live a simple lifestyle; ignorance of family history, culture and tradition; and low self-esteem.

FIGURE 8: COMPARABLE TERMINOLOGIES ON PROBLEMS IN POOR COMMUNITIES -- KNOWLEDGE

WHAT YOU SHOULD DO (V)	WHAT YOU ARE DOING (IW, VL)	CONTRASTING VIEWS (VIS, IW, VL)
Basic needs; food, clothes, housing, education medical care, jobs	Impersonal medical institutions; schools; dependent on doctor; lack of jobs; psychological damage	Consumers materialistic (VL, IW) Possessions more important than people (IW)
Discrimination and humiliation, poverty of the spirit injustice welfare not allow for ownership	Charity and welfare Blacks must always understand whites	Have spending wealth of Canada (IW) Poor more in spirit than money (V) Not responsive to love (VL) Some white need to choose to understand black culture (IW)
Poor housing	Abusive landlords	Practitioners not living a simple life style (VL)
Black family False leadership Violence and crime	Decline of families; lack of nutrition Immorality Alcoholism	Ignore family history, culture and tradition (VL)
Church-draw people together in love not gospel of church growth but reconciliation change racial & cultural attitudes need reconciliation	Institutional church not interested in racial reconciliation Oppressive institutional sins Needs to be more progressive in community Mission overseas, but not needs here	Not interested in my message (IW) Dead church (IW)
Cycle of poverty Blacks unwilling to serve in poor communities	Contributing Factors: economic values; lack of moral values; budget cuts; obesity and lack of nutrition; materialism; overemphasis on production	Black indigenous leaders need to spend time in black middle class environment for inner strengthening

Sources: VOC Documents and Interview Notes

Conclusions about the Leadership Roles and Leadership Development

The study confirmed the agency's commitment and need for southern black indigenous leaders. From 1960 until 1978 the founder of the agency successfully applied the ideology in a rural setting. But for the past seven years the urban setting in Jackson, Mississippi, forced the leadership to use the principles in a variety of new ways. As one indigenous worker expressed, "We don't feel part of the organization and this is our community". The struggle is not only with relocation and reconciliation, but also with redistribution principles.

The ideology stated the four roles for the servant-leader as justly facilitating people and their resources, being efficient, planning and participating in justice. Training and development were the key processes for the development of indigenous leadership. Six principles were identified as important for leadership development. Some practitioners were experiencing conflicts trying to apply the processes and principles.

A Comparison of the Views on Planning and Efficiency

The following concepts from the documents are indicators of planning and efficiency: management concepts — strategy and actual plan; personnel; the local organizing projects — the President's Office and Central Administrative Services; and the responsibility of the local church. Figure 9 is a comparable summary of the key words, phrases and contrasting opinions from the data sources.

Analysis, resource development and planning were the three management concepts mentioned by the practitioners. Two volunteers in

FIGURE 9: COMPARABLE TERMINOLOGIES ON PLANNING AND EFFICIENCY IN THE PROJECTS

WHAT YOU SHOULD DO (V)	WHAT YOU ARE DOING (IW, VL)	CONTRASTING VIEWS (VIS, IW, VL)
Local organizing projects: the President's Office and Central Administrative Services assist with staff, planning, finances, administration and leadership development	Administrative project planning: place in motivational jobs; planning for fund raising; development team planning monthly publications on reconciliation; planning the use of the new computer system; and the community development training institute; planning retreats and open houses to become acquainted; planning community involvements; making a two-year plan; evaluating projects; future plans with the pharmacy building; projects for health care planning	Administrative difficulties; let things happen; impossible to plan day to day work (VL); indigenous do not fit in (IW); combine Compassion Team and Compassion Ministry (VL); few opportunities to learn from others (VL); not able to use my skills (VL); no set formula (IW); a totally separate organization (IW) Leadership development problems: I make all the decisions (IW); dictator (VL); putting out fires (IW); not part of a team (IW); little communication of responsibilities (VL); need encouragement (VL)
Management concepts: environmental and internal analysis; mission; objectives; goals; strategy; resource development, actual plan using professional standards of efficiency	Efficiency and planning in the health care projects: planning evaluation tools; self-sufficient corporation; doing economic redistribution; business and community oriented pharmaceutical work	Health Care concerns: change from traditional medical model to preventative medicine; need to be tied to neighborhood church; learn health care from Third World (VL)
Personnel: chief executive officer; planning coordinator for each project; management council	Planning with Thriftco: redistribution of resources; and some resources come from within the community Management Plan: get resouces and skills into community; get economic resources Plan to learn from black middle class	Financial planning challenges: not home church based (VL); hard to live on the salary (VL); difficult raising support; easier for whites (VL); receive no financial support as a project so want to be separate (IW); our project not depend on outside grants or volunteers (IW)

Sources: VOC Documents and Interview Notes

management positions described analysis as part of their responsibilities. Thirty-two practitioners referred to planning in the following contexts: resource development, fund raising, writing motivational materials, use of the computer, community involvements, two-year plans, health care, evaluation tools, self-sufficiency, and other programs. Twelve discussed specific needs for more planning in these areas: youth development, relationships with the leaders, the social action ministry, health clinic's involvement in the neighborhood where their building is located and their use of preventative medicine, the development of indigenous leaders and their positions in the agency and instruction on raising financial support.

Contrasting opinions on efficiency were as follows: "the development of people is more important than efficiency;" "our quality is diminishing because effective leaders are leaving;" "our project is more efficient not depending on volunteers and outside grants;" "I would be more efficient working at a higher paying job in the community and assisting the agency part-time." Another contradiction was when a volunteer said he placed his staff in motivational jobs and two volunteers said they were bored because their jobs did not use their abilities and talents. Since the President's Office and the Central Administrative Services assist with staff, the finances and leadership development, they are responsible to listen and work with the practitioners' concerns and difficulties.

A Comparison of the Views on Participating in Justice

The following variables from the ideological documents are indicators of this category: the unequal distribution problem; the need

for blacks to cooperate in small business ventures; such as, Thriftco, PDI, almsgiving; and projects, sponsored by a local church which maintain a local board of directors, jobs for community people, and encourage ownership with cooperatives. Figure 10 is a comparable summary of the key words, phrases and contrasting views from the data sources.

Eighty percent of the practitioners referred to participating in justice. Fifty-three percent gave examples of ways they were participating and sharing their resources: people and money. Illustrations were sharing money for educational scholarships, being vulnerable with the people, charging low fees for our services, attending social action conferences and studying about current issues. However, twenty-eight percent of the practitioners referred to unequal distribution in areas; such as, the church, greedy landlords, Stop and Go owners and blacks being unable to participate in elections because of the town's unjust system of government. One volunteer said she was redistributing her skills, but her work was not resulting in long-term development. Development was really her focus, not redistribution. Some indigenous workers felt the whites were gaining more socially and financially from being with the agency than they were. Another indigenous worker expressed his concern that his organization be considered totally separate from Voice of Calvary because in reality they function separately.

Practitioners in the clothing, housing and health care projects referred to the meaningfulness of having local boards. Eighteen percent of the practitioners believed in the importance of local boards. Indigenous workers from Thriftco and PDI; volunteers from the church, Rural Services, the Health Clinic and the chief administrators discussed the importance of ownership and cooperatives. Twenty-nine percent of the practitioners

FIGURE 10: COMPARABLE TERMINOLOGIES ON PARTICIPATING IN JUSTICE

WHAT YOU SHOULD DO (V)	WHAT YOU ARE DOING (IW, VL)	CONTRASTING VIEWS (VIS, IW, VL)
Unequal distribution lack of ownership solution is not giving handouts ownership for more than a few stewards of God's resources responsible to share helpfulness of black and white transplanted leaders	Introduction: three main issues--politics, economics, and Christian values Discussing and learning about justice issues: discipleship is not enough; sharing what is God's with others; unjust practices in poor communities; ward system of government; studying liberation theology; studying current issues Health Care workers participating in justice and redistribution struggle: giving my resources, sharing my skills; share money for educational scholarships and needs in India; being vulnerable and giving myself to community; testifying for another; charging twenty percent lower fees; attending social action conferences	Uncertain about doing any long-term development (VL) A white male wonder in future if can exercise my gifts here (VL) Volunteers have choices, I don't (IW)
The need for blacks to cooperate in small business ventures Thriftco: small business self-sufficient businesses PDI, the real estate arm of work Almsgiving	Projects to build an economic base: PDI, Thriftco, CCDI, and Development Team	Small businesses want advice but no resources (IW) Whites gain more from being here than blacks (IW) All Jackson's black adults came from Mendenhall
Local Board of Directors, a small group structure	Local boards: provide control and accountability for project; assist housing and clothing project leaders	
Cooperatives and ownership and jobs build economic base by using the service you own the service organizing a cooperative community	Clothing cooperatives; educate about charging fees Providing jobs: Health Center, school scholarships; share skills while I work; jobs are motivational Ownership: homes being fixed up, bought and sold; Thriftco is owned by the people; local board members are part owners of health care clinic	My skills include teaching and have not been able to use it here (VL) Whites fear blacks getting their jobs and they want to teach and lead (VIS) Seen as totally separate organizations
Human development systems through the local church: build own indigenous leadership base; initiate own development with projects sponsored by local churches	Church needs to share resources	Churchers organized for selfish reasons (VIS)

Sources: VOC Documents and Interview Notes

referred to community people having jobs. Seven were indigenous workers; the others were volunteers from nine projects. One volunteer was concerned that in the future he would not be able to exercise his gifts and have a job because of the emphasis on black leadership.

The practitioners' statements were inconsistent with the visionary's belief concerning the local church's responsibility to organize community projects. The local church in Jackson did not participate in the administration and planning of the projects. Voice of Calvary Ministries, an organization separate from the church, was totally accountable because the church did not have the leadership, nor the financial resources.

A Comparison of the Views on Developing Leaders

The practitioners' comments on leadership development generally were consistent with the agency's documents. They gave many illustrations of the application of the ideology. See Figure 11 for a list of the key words, phrases and contrasting views from the sources. The practitioners were silent about qualities necessary for leaders except being a servant. One volunteer wished he had taken leadership and management courses in college. Another emphatically stated that the group had only one indigenous role model, therefore leadership development was almost impossible. The indigenous workers ranked higher than the volunteers in the following areas: affirming another's dignity (37%), the importance of taking responsibility (21%), using various training methods (15%) and being accountable (11%). The volunteers ranked 15% higher in the area of development and they referred to 30%

FIGURE 11: COMPARABLE TERMINOLOGIES ON DEVELOPING LEADERS

WHAT YOU SHOULD DO (V)	WHAT YOU ARE DOING (IW, VL)	CONTRASTING VIEWS (VS, IW, VL)
Major goal: development of indigenous leaders		
Problems with black leaders: share emotional rhetoric; provide no solutions; need to be clear about white and black responsibilities		A positive example of indigenous leadership: Detroit Lutheran Church (VL)
Qualities of leadership: understanding of black situation; willing to suffer; willing to follow own vision; commitment to high moral values and principles; commitment to improve self and accept self; good family life; get others to join vision; servant attitude and dependent on God	Leadership examples: a servant; came to serve; learning areas for my own growth Values must be changes or not help community	Qualities of leadership: need leadership and management courses (VL)
Strategy for development; personal faith in God, develop in faith, tutor in school, able to help others, finish training; return to community	Strategy for development: takes time to change values; need resources; teaching sellable skills; relationships being developed; stages for building leaders	Current needs in youth program: work with families, need time for building one-on-one-relationships with kids; spend more time helping them know God (VL)
Principles for leading: Harambee Youth Ministries, a project that develops leaders	Principles for leading: good examples and models, mature characters; share love and commitment; spending time with them	Only one indigenous leader is an example
1) Responsible for own development;	1. Examples of being responsible: demand discipline; two indigeous leaders in project; take initiative to improve one's health; pay bills; do things themselves and help them with their concerns; community take care of itself; indigenous leadership growing; projects that motivate; develop responsibility; decided to get more eduction; use model in my own country; emphasize our attitudes while working; Thriftco educates customers	Social action or economic development Not force kids to conform ((IW) Not taught responsibiliuty in school (VL) Struggle teaching responsibility (VL) Over 5 years only had one good relationship with white brother; they are not friendly (IW)
2) Given some responsibility;	2. Give responsibility: need to learn to motivate; gave him the responsibility; train others in what I know	I make all the decision (IW) Do not motivate local people to do my job (VL)
3) Organize work around own interests;	3. Organize around own interests: a teacher and a nurse, medical group	Poor environment hurts learning (VL)
4) Affirm a person's dignity;	4. Affirm dignity: not giving free handouts; learn about it; increase in salary; charging for our services; concerned about the patients; Lynch Street Festival; low self-esteem; treat with respect; taught skills;	Parents do not encourage kids (IW, VL) Dignity comes from God (IW, VL) Dignity comes from family (IW) Dignity comes from relationship not valued as persons (VL); meaner because of experience; morale is down; not use gifts (VL)
5) Be accountable	5. Accountability: specific jobs; not help those unaccountable	Set up too many programs too soon (VL)
	Important principles: environment where can learn; personal relationships; saying no; parents' love; job promotion; use abilities; chose self-development opportunities; growth in own sense of personal worth	

more problems with developing leaders and 11% more difficulties with affirming another's dignity.

An indigenous worker described the strategy for an indigenous person's development through the agency's programs. Her explanation was more clear because she named the specific programs available with each phase of the strategy. An important concern identified by some practitioners to emphasize was to focus on changing a person's values. Current needs were expressed for time to build one-on-one discipleship relationships, provide spiritual input and work with the families of the kids. Practitioners with the clothing store, the health care clinic, the housing and youth development projects shared ways indigenous leaders are being developed on a daily basis. Some volunteers stated how they planned in the future to lead others; for example, in skill training with their own jobs. Five other factors mentioned as important leadership principles were working with the environment, choosing opportunities for growth, reflecting on the development of one's own self-esteem, appreciating one's emotionally secure background and learning to be assertive.

Comments in the area of principles for leading were varied. For example, leaders should not force kids to conform to their views; since kids are not taught to be responsible in school, the lack of discipline affects other areas of their lives. Teaching responsibility is a struggle. One indigenous worker said he made all the decisions; a volunteer wished he was assisting a local person to do his job. Seventy-eight percent of the indigenous workers believed in the importance of affirming the dignity of others. The three different ways mentioned were from one's relationship

with God; one's family and one's relationships. Two volunteers believed this to be the most difficult aspect to leadership development. A volunteer said she was not valued as a person; another said his attitude toward himself had changed for the worse since working in Mississippi.

A Comparison of the Views on Training Leaders

The visionaries stress relevant educational or training experiences for the indigenous people. Figure 12 lists the key words, phrases and contrasting opinions from the sources. Ninety-three percent of the volunteers and the indigenous workers' commented about the relevance of their own learning experiences in Mississippi. In fact forty-forty percent of the volunteers who moved into the community are currently working because of effective nonformal educational training experiences. One said that he having a real education, not an academic one. Some of the meaningful training experiences they referred to were assisting with various projects; completing job assignments and discovering new abilities in the process and using formal schooling opportunities as a resource to learn to accomplish new job assignments.

Some indigenous workers' comments were as follows: the spiritual training was particularly helpful in light of the poor training received in most black churches; the summer intern experiences have made a future job career possible; after a period of training two workers are now leading others in their project; two young adults have graduated from high school because of the training they received using a tutoral program with a computer; many high school students are successful with summer internship jobs. Three parents who work with the agency remarked that their own children are learning to cope better

FIGURE 12: COMPARABLE TERMINOLOGIES ON TRAINING LEADERS

WHAT YOU SHOULD DO (V)	WHAT YOU ARE DOING (IW, VL)	CONTRASTING VIEWS (VIS, IW, VL)
Real education: learning to cope with the environment; develop some skills; community education around community development projects	Methods used for training staff: learn by doing; learn observing; on-the-job training; work with many different types of health problems; teaching from past experiences; leading others to improve their houses; attend seminars concerning my skills; opportunities to use and develop my leadership skills with summer volunteers; learn by trial and error; practical application of schooling with new job responsibility; wrote and am using curriculum in schools on disease prevention and drug education; attended conferences; camping learning experiences for rural youth Background training and preparation; internship in home for the elderly; experience in construction work before coming; field trip to inner city and summer volunteer; part of Winterim Program; a minority in Africa	Need to make an impact with black adults (IW) Wanted to learn from staff but no opportunity (VL) Staff not able to teach us (VL)
Basic educational skills, spiritual and vocational skills; need outside resources in community	Methods used for training indigenous youth: basic education with computers; basic living skills with HCSB; summer internship experiences; on-the-job learning experiences; spiritual training Opportunities to learn in various training roles: summer youth intern; part-time work in my field during college; volunteer; staff; developed skills with responsibility	Two said money more important than skills (IW) Not use formula with blacks (IW) Many skills require formal schoolings (VL) Accept outside intervention (VL) Good business organization to help with leadership development (VL)
Project: International Study Center	Training opportunities for others: retail business cooperatives; Christian Community Development Institute; suburban youth group work retreats; summer volunteer training, assisting full-time inner city workers in other cities	Need locally initiated training: welfare workers become community developers; social welfare education around practical concerns, not poverty program (VIS)

Sources: VOC Documents and Interview Notes

with the environment and are developing skills through the young people's programs. Six are pursuing college educations because of their background training; three others said they planned to go back to school.

Community education is happening in all the projects. For example, in the health clinics there are health assistants or preceptors; youth are serving in the clothing stores, assisting in the offices, preparing noon meals for the other practitioners, learning and teaching the neighborhood children. The use of outside resources, money and people, is also an essential element in the effectiveness of the work.

The practitioners added to and strengthened the visionaries statements on the importance of training. Six volunteers identified their specific background educational experiences as part of their necessary preparation for their present work in the inner-city. Some training methods were more effective with certain people than others; for example, three men found tutorial computer learning successful; two others were unsuccessful with it. Personal relationships were important in the training processes. If suburban church youth groups assist the agency, they need to be given relevant orientation to the experience.

Some of the volunteers' contrasting opinions were as follows: the agency's inability to make an impact with black adults in the area; their inability to learn from others in the agency; the need for the agency to accept outside intervention. Most indigenous workers believed skills and education was more essential to them than money; however, two felt they wanted money.

In conclusion, the results of this study are descriptive of what happens in similar organizations. The data revealed the different perspectives of the volunteers and the indigenous workers. The visionaries affected one set of people one way and another set another way. This study focused on how the beliefs of the visionaries were perceived by the practitioners at the practical level. The following interpretative meanings about the ideology were identified:

1. Many volunteers do not feel they are meeting the essential conditions for relating to the community. They are having difficulty getting involved in the community and building relationships with the community people. Many indigenous workers expressed having trouble building relationships with the volunteers because they leave the organization too quickly. Building trusting effective relationships takes time.

2. Reconciliation was highly valued as a belief. However, in order to cope with conflict more successfully, attitudes need to be improved and skills developed. Some indigneous workers felt the volunteers lacked awareness about their own cultural backgrounds. They observed volunteers expressing wrong attitudes towards the black indigenous leaders.

3. Many volunteers desired to become more skilled in building relationships with other staff. Some felt isolated in their own small groups within the organization. Perhaps the visionaries employing skilled facilitators could provide opportunities for the practitioners to express and discuss their honest opinions and feelings and work through some of their conflicts. Also direct teaching on cross cultural

learning and simulated games might help with the reconciliation struggle.

4. Some practitioners are experiencing challenges in their leadership roles; especially in the areas of finances, management, leadership and administration. These seem like normal organizational concerns which seem to bring some relief to the practitioners who expressed them.

5. Some volunteers stated having difficulty developing indigenous leaders. The suggestion that a few potential leaders learn from other effective black leaders seems to be a practical possibility for the continued fulfillment of the ideological beliefs. Some indigenous young adults are committed to the ideology and are actively involved in the agency. Possibly they could be selected and trained in other settings and later return to assist in the West Jackson community.

Implications for Practice

1. To implement a staff development program based on the concerns expressed by the practitioners.

Conducting learning seminars or other types of staff development will assist the practitioners with their own commitments, as well as the beliefs of the agency. The first two stages Havelock (1973) suggests for a community developer to work on are building a relationship with the client and diagnosing the problems. Given the fact that forty-three percent of the practitioners are having difficulty building relationships with the client, desire to improve in their relational skills and abilities in developing leaders, reconciliation, communication and leadership development seminars could address some needs the practitioners say they have. Since thirty-one

percent of the volunteers mentioned their difficulties adjusting, a special seminar on cultural awareness could be presented just for them or for those interested.

2. To provide for individualized learning.

Individualized learning should be emphasized with the practitioners. The International Study Center (ISC) has recorded fifteen excellent seminars on topics relevant to the practitioners, plus the entire Christian Community Development Workshop is on video tape. There are excellent facilities for viewing these materials in the ISC. Perhaps practitioners interested in learning from these resources could be provided time for training once a month. They could be accountable to someone; such as, their care group leaders, to discuss their findings. Structured notes could be written to go along with the important information and assignments requiring the practitioner to apply the material to the project or setting where he works.

Since some people learn better through individualized self-paced study, the opportunity is already available for them if the leadership encouraged training. In the future ISC could continue taping the seminars, preparing handouts and written materials that would make the information useful in the Mississippi situation. Also lessons could be written on the computer on practitioners' concerns.

3. To schedule debriefing periods at the conclusion of each special event or learning activity.

When adequate discussion and debriefing is provided, the practitioner can learn from verbally reflecting on the experiences. Certain ideas and concepts can be emphasized and focused on the learning objectives. These sharing times could be held when the individual projects have their staff meetings or times just to reflect

as a group. By including the temporary or more consistent volunteers, interesting and helpful discussions could develop and the ideological goals verbally considered.

Sometimes at the weekly staff meetings, there can be opportunities for debriefing, or at the monthly practitioner gathering or the retreats. All the practitioners need the opportunity to reflect, not just the management teams. Since the practitioners want to improve their relationships with each other, debriefing experiences could facilitate improvements in this area.

4. To plan and conduct more casual interview discussions with the practitioners on the application of the ideology.

In order to compare different variables and to find the most effective processes for each term in the ideology, other talks could be set up. Most practitioners found being able to express themselves and being listened to an effective learning experience. Because they were approached as a friend to a friend in a casual setting that they chose themselves, the discussions were helpful to both participants. Often the researcher had met the practitioners during other casual meetings or worked with them; therefore, a relationship was being built. Also the practitioners could teach and help the researcher, as well as other people working in poor communities.

If another friend-researcher and servant wanted to continue the discussions, relevant information could be gathered and be beneficial to the agency leadership and visionaries. With another study the data for staff development could be verified. The connection between their every day work and the agency's purpose could be pointed out. Continuing to reflect on the terms -- relocation, reconciliation and redistribution -- could be constructive both for the agency's purposes

and the practitioners' concerns. Since these terms are not clearly defined, generalizations, explanations and inquiries could help resolve misunderstandings, frustrations and conflicts. Hopefully twenty-nine percent of the volunteers, who desired to improve their interracial relationships, could find some answers.

5. To research the process of awareness in cross-cultural settings.

Understanding the awareness process of volunteers or change agents who move into a different culture may provide VOC with ideas for content and methods for staff development training programs, as well as identifying future programs for persons with different concerns. For example, separate seminars or workshops might be offered to practitioners who want to learn about cross-cultural communication and those dealing with developing indigenous leadership. A workshop on communication might aim to increase their awareness of natural learning opportunities with casual discussions, non-verbal cues, the tendency to evaluate and anxiety.The content of the workshops could focus on the indigenous workers' needs and interests; such as, helping the volunteers become more aware of their own cultural perceptions (28% expressed difficulty), their needs to submit to the black leadership (30%), and the indigenous workers' desire that the volunteers stay in the area for an extended period of time (36%). Necessary methods to include in the workshops are practical experiences, opportunities to discuss these experiences and insights being gained. Group experiences need to be followed by group discussions in order to learn the most from the experiences. A workshop pre-test and post-test could reveal some of the processes.

Suggestions for Staff Development

1. Provide more orientation for the work.

The practitioners indicated that training was important. Providing a good balance between content and experience in the training process is needed. Quality information is important in order to develop a sound theoretical basis for solving needs and problems. The "what" and the "why" are just as important as the "how to". Unfortunately college preparation can be abstract and impractical. The visionaries could provide practical illustrations with the use of case studies, simulations and role-playing during orientation sessions or workshops. Topics of critical concern for the application of the ideology is understanding and identifying racism and learning to remove barriers. Racism was referred to by eighty-two percent of the practitioners; and eighty-three percent discussed removing barriers.

Removing barriers and building relationships cross-culturally require skills. The visionaries could demonstrate and explain the importance of being where the community people are, listening to them and observing. The practitioners could plan ways to begin building relationships and encouraging them. Some organizations set aside specific times for their practitioners to openly communicate and dialogue about basic issues and concerns.

One of the best resources available for helping new practitioners is the person who has been around a while. The experienced practitioner could advise the new practitioner, share his experiences and how he has been coping with his problems. Also he could accompany him to different community settings and provide observations and insights when the new person shows an interest. The modeling concept in learning, which means

the learner observes a more experienced learner, could be effective especially if the more experienced person works to develop a personal relationship with the new person.

Possibly field experiences and seminars where the new practitioners attempt to identify racism and situations where racial barriers are being removed would be helpful. Questions could be discussed around some of the agency's ideological problems revealed in this study; such as, what makes it difficult to build community relationships? What can we do differently? Which indigenous leaders are taking the initiative and would be willing to learn in another community? What activities are being turned over to the community people? What new discoveries have come from the data of this study?

A nonformal socially relevant educational experience handled by outside facilitators who effectively work with cross cultural issues could continue the reconciliation processes which are already happening within the West Jackson community. Factual information could be presented and contrasting opinions elicited from this study could be discussed and frank questions asked. Hopefully an understanding of the different positions on issues; such as, black leadership, could bring a new level of perception and agreement. Learning as experience, not simply learning as information processing needs to be facilitated. People learn through many kinds of experiences; such as, their own self-direction, having a sense of belonging, action and reflection, writing memos to remember what is being learned; failure experiences, questioning, being responsible for one's own behavior, recognizing root problems and mutually attempting to do something about them in natural settings. Knowledge and learning experiences can be brought together

when there are opportunities for reflection and learning includes many types of experiences, not simply formal schooling settings.

In order to accomplish the redistribution goal — indigenous leadership development, the visionaries can continue to make provisions for vertical and horizontal communication between the practitioners; such as, retreats, open houses and small group discussions with times for evaluation and feedback. Rewards for task development should continue to be given; such as, an increase in practitioners' salaries whenever possible.

Evaluation and praxis could be important learning experiences to improve the practitioners' problems with planning and efficiency. Fifty-two percent mentioned a lack of efficiency — the variable many practitioners were concerned about. The following questions about the application of the ideology could be reflected on: in what ways are the projects helping the people? How does the short term volunteer program fit in with the development of indigenous leadership? What resources in the local community are being used and could be used? What are the strengths and weaknesses in the institutions? Are the institutions appropriate for the southern black community environment? Why or why not? Have the indigenous workers found some new ways to reach their goals? What motivates them? Is the focus on efficiency or building meaningful relationships?

2. Provide more assistance in solving unrealistic and unresolved expectations about the application of the ideology.

Because of the nature of the ideology and the limitations that are in the social and culture environment, periodic small group discussions when the practitioners reflect on what is and is not happening could help ease some of the tension. The study identified

issues; such as, the role of the church in the community, the role of the volunteer as a servant and processes that lead to development not processes that lead to dependency. These issues need further explanation and discussions.

The goal of the local community development agency is to assist the community people through the local church in the improvement of their quality of life. Further curricular improvements and experiences could lead to new insights for the continuing development of the practitioners. Results of these activities could be seen in the projects and in the practitioners' lives. Educative staff development learning experiences can incorporate the ideological goals of the agency, as well as the practitioner concerns.

Implications for Research

The main recommendations for nonformal educational planners are the following:

1. A standardized questionnaire needs to be constructed that would sample as completely as possible the practitioner responses identified in this study.

The questionnaire would consist of one to two hundred items that would be uniform for all practitioners and would be objectively scoreable. For example, the items would be declarative statement with a "Likert Scale" format in which the practitioners are asked to mark the appropriate descriptor: Strongly Agree, Agree, Neutral, Disagree, Strongly Disagree. The instrument would need to be pre-tested for validity and reliability measures. This quantitative approach would allow for computer analysis of a larger sample with uniform results.

The instrument would help differentiate more effectively practitioner concerns and actions related to the ideology.

2. To conduct an overall evaluation of each project in light of the agency's ideology and to continue the evaluation longitudinally.

In the future before deciding on topics for staff development, adequate and appropriate data must be collected. Gathering pre-staff development program data and post-program data would yield information about the change in practitioners over time. In this manner, the effectiveness and overall impact of the program reaching the ideological goals could be determined.

3. To develop a methodology easy to both manipulate and analyze in the field.

This study required an analysis of too much data. A research methodology easy to use in the field and at the analysis level needs to be used. It should be research that is not expensive; does not require many people and that could be analyzed quickly and used by VOC to help in reaching their objectives. The results of the studies could be compared with other similar local community development organizations.

4. To research the application of the ideology.

The content and structure of the ideology need to be better understood and researched before the strategy can be transferred successfully from one setting to another. Content could be adapted experimentally to the local conditions of different communities that are interested to see if it has an effect on the community and the practitioners in terms of attitude, behavior change and levels of outside involvement. The interested communities could be acquired from the Christian Community Development Institutes that is held in various cities.

5. To include a staff development emphasis designed to define, critique and develop indigenous leaders.

The nonformal educational experiences do bring needs to the surface. At that time it is appropriate to do in-service development of whatever skills are needed. Since the agency's goals are indigenous leadership development, the focus could be mainly on them.

APPENDICES

APPENDIX A

RECORDING FORM

APPENDIX A

RECORDING FORM

RELOCATION

A. Adjustment to a Different Culture

1. previous knowledge about community
2. how learn about community
3. understand poor oppressed community
4. problems
5. areas for growth-accept differences
6. re-evaluate values-assumptions change

B. Identify with People

1. social action; relief; felt need concept -- spiritual, physical, education, economic
2. develop relationships
   a. listen
   b. observe endurance, steadfastness, faithfulness
   c. vulnerable
   d. similarities
   e. live with less to share more
   f. suffer
   g. accept where are and affirm dignity

C. Needs of Community and People

1. needs of people become my own needs
2. needs people felt important

D. Processes

1. call and move to community-talented people come
2. live among all people
3. social actions based on needs-emergency, housing
4. establish realistic goals
5. suffering develops motivation-commitment,accountable

RECONCILIATION

A. Attitudes to Remove Barriers-race, cultural, social, economic

1. aware
2. common goals
3. forgiving
4. learn from them
5. love people; stay; endure
6. serve
7. submission to each other
8. suffer-persist, patient

B. Actions to Remove Barriers:Friendship Processes

1. asking questions
2. fellowship; concern
3. listen
4. respect
5. sharing
6. social action; relief oriented

C. Hindrances

1. little awareness
2. charity
3. church
4. low esteem
5. lack hope
6. individualistic attitudes
7. racism; superiority
8. unwilling to suffer

D. The Church

1. relationships; commitment and mutual needs
2. target community
3. different background and standards
4. mutual respect
5. gifts for mutual edification

E. Projects-Encourage Reconciliation

1. to God-evangelize
2. to each other; from different cultures
3. visible expression of God to community
4. value of person
5. use of resources

REDISTRIBUTION

A. Job

1. motivation: called to place, principles, suffering, own background
2. job and job title
3. job description
4. activities: social action, economic base
5. project development

B. Characteristics of Development Projects

1. Bring together & organize around their own interests
2. Start with what they have
3. Build from what is already there
4. Help people help themselves: self development and community dev.
5. Cooperatives-economic development
6. Work as equals
7. Get jobs
8. Local Board of Directors
9. Ownership creates Responsibilities
10. Self supporting
11. Training: basic education and skills
12. Sharing resources-gifts, times, energy, whole person
13. Accountability
14. Development with team
15. Wholistic development

C. Leadership (People) Development- the goal

1. development, not welfare or charity
2. work as equals
3. formal or informal development
4. indigenous-spiritual, vocational, economic; take responsibility for self and community
5. sharing the needs
6. training: spiritual, economic, vocational

D. Hindrances

1. the church
2. red lining
3. what statistics reveal
4. not people oriented

APPENDIX B

DATA FROM THE VISIONARIES' DOCUMENTS AND THE PRACTITIONERS' INTERVIEWS

RESEARCH QUESTION 1a: WHAT ARE THE ESSENTIAL CONDITIONS NECESSARY FOR THE PRACTITIONERS TO RELATE EFFECTIVELY WITH THE COMMUNITY AS STATED OR SUGGESTED IN THE AGENCY'S STATEMENT OF PURPOSE AND STRATEGY?

Another way for the practitioners to relate effectively with the local community is to use their skills to serve the people. The health care projects are an example of needed service. Service is accomplished through job responsibilities in the projects, social actions, servant attitudes and activities and using the community resources. When the practitioners are fulfilling these goals, they are an expression of God to the local community. The researcher summarized from the agency's documents statements reflecting these issues.

Views from the Visionaries: Serving in the Projects

> Using skills to serve others with social actions. God's people in a community demonstrate Christ in the area where they live and where their church is located by using their skills to serve others (CCDI:38). One way they serve is to meet the felt needs of the people through social actions. Social action means bringing relief in emergency situations; it is responding for a short time to the felt needs of others. But if the worker always responds to the felt needs of others with a charity response, the community people will become more dependent and a person's motivation and dignity will be destroyed (Perkins, 1979e:4).
>
> One goal of the International Study Center is to do social action with the indigent and needy people in the target community. The programs which fulfilled this goal are the Compassion Team with the church which shares financial resources on an emergency one-time basis with those in need and the Samaritans Inn which provides housing for a limited time to those who do not have a place to live (Annual Plan, 1984:43).

> Serving in health care projects. Skilled physicians, nurses and technical staff serving in the community in the health care field is an example of a type of service project available. The Needs Document summarizes these projects operating in three Mississippi communities.
>
> Working with health care in Mississippi communities has been a needed service. Mississippi has the highest

infant mortality rate and fewer doctors and dentists per person that any other state in the U.S. Health care, the nation's number two expense, continues to be a big business and many poor areas are extremely underserved medically. However VOC's South Central Mississippi Rural Health Association, the umbrella organization for the health care ministries, centrally administers health centers in Mendenhall, New Hebron and Jackson, Mississippi. The integrated health center staff provide the public with low cost, high quality personal service (1982:8, 25).

Another organization affiliated with VOC's health care services is the Christian Community Health Fellowship (CCHF). Its purposes are 1) to recruit health professionals for VOC's three clinics; 2) to be an information center for Christian Health professionals seeking opportunities to work in underserved areas by providing an annual list of available preceptorships and 3) to publish a semi-annual newsletter with articles on current issues in Christian health care and opportunities to improve the lives of the people in the local communities. Even though blacks are only 11 percent of the health care for indigent persons, counseling, x-rays and the building of professional community relationships are needed (1982).

Serving with a servant attitude. A good leader does not relocate and establish himself as superior but the good leader lives as a servant. People are not qualified to be leaders unless they are willing to be servants (Perkins, 1982e:2). Servants are the leaders. Education does not qualify a person for Biblical leadership, but servanthood does (Perkins, 1984d:7). Some servant qualities are as follows: teachable, willing to listen to others, and organizes and brings people together to talk (Perkins, 1981e:2).

Confronting conservatives and evangelicals about contradictions in their theological concepts is an important servant activity (French, 1982:6b). Other examples of servanthood are intelligent adults teaching little children; people working in order to give money to build indigenous leaders; volunteers with a two-year commitment serving those with long-term permanent commitments. In these ways white leaders serve to facilitate the development of black leaders (Norton, 1982:21, 22). The process takes time but it is the heart of effective community development. Commitment must be worked out in practical involvements which require servant attitudes and actions (Tucker, 1983:2).

Being an expression of God and using community resources. Through a worker's servant attitude and actions, he can be an expression of the presence of God in the local community (Perkins, 1979a:21). The leaders in the projects try to work with the resources available in the community for their own community development (Peterson, 1981:18). Justice is empowering people in their own land with their

own resources in order that they be all they were created to be (Perkins, 1981e:2). It means the workers sharing their skills with servant attitudes.

RESEARCH QUESTION 1b: WHAT DO THE PRACTITIONERS SAY ARE THE ESSENTIAL CONDITIONS FOR THEIR RELATING TO A COMMUNITY?

Twenty-seven indigenous workers answered the following question about serving in the community: What is the white person's role? The thirty-four volunteers were asked how their work related to the ideological term "relocation". The following quotations are their responses:

Views from the Indigenous Workers' Interviews: Serving in the Projects

Serving with the Health Clinics. Our clinic is the only reconciling place in our small town and we have a good reputation. We deal with the poorest of the poor and the middle class. We are the only option besides a private doctor or the hospital. But we provide the cheapest quality health care (35) and patients don't have to travel far (5); but some choose to come from 30 miles away (33). They find out about us through their friends (38).

Our clinic appreciates its patients and treats them with dignity. Other places encourage low self esteem because patients wait all day for an appointment and never have the same doctor (28). My Mother and I like the Health Clinic because the staff are nice. We like knowing our doctor (38). Many feel close to the doctor and will only see him (35).

Patients come, not only for health problems, but also for social and financial difficulties. We listen and counsel them (33). Recently a patient lost her husband. We went to the funeral and spent time with the family (34). Each person is valued and treated as important. The community people appreciate the way the staff are nice to them (34). I counsel those who can not pay their bills. They respond to my concern when I pray with them about their own needs (5).

We have an increase in patients to seven thousand with four thousand active. Our goals are to minister quality health care so the poor can afford good service; to minister to physical, social and spiritual needs in order to improve the overall economic and community development in the neighborhood; to do financial and spiritual counseling. In the future we want to start a pastoral counseling service; continue to know present community needs and model an effective health clinic for the State and keep learning from the Mississippi Primary Health Care Association (5).

Serving the community with the clothing project. Since black people like to dress well, some travel long distances to shop at Thriftco (1). They spend what little money they have on clothes. If we didn't have this store we would go to Good Will and our clothes are better quality than that (23)! We can buy almost everything we need, even shoes. Costs are lower than any clothing store in town (24). Lots of people shop when they don't have money, but when they find things we can hold for them a few days until they have the money. Mothers buy for their whole families (23).

We do not ask for old clothes (those are for Good Will). We found this approach very dehumanizing, like charity. It is giving in a hurtful way (1).

Services with the youth work. Prosperity keeps people apart but similar needs can bring people together. For example, one worker baby sat for some children in her neighborhood. She brought these children to church and they began to get some spiritual training (29). Some children were not going to attend the school closing program because they didn't have the money to buy the right clothes to wear for their part. However they knew and had diligently practiced their part. Because of a sensitive worker, they were told to attend the closing program no matter what clothes they had to wear. Their participation was more important than having the right clothes. By helping the children hopefully their mother will not give up. If she gives up, all her kids will go down with her. That means six people are lost, not just one (22). Last summer I was an intern with the health clinic because a worker, who is a good friend of my Mother, told us about the opportunity (38). When I moved to the ghetto, fourteen or fifteen kids came by my home day and night. I was poor. When ministering to the poor you have to be poor. That is the hard and scary part (29).

The youth workers also serve the elementary school with tutoring, chauffeuring, chaperoning school functions. On Sundays the workers and the more mature youth serve the church by teaching Sunday school, leading the children's choir and children's church. Good News Clubs are held in four neighborhoods in West Jackson; many of these same children attend the church. Along with recreational events each month, there are weekly small Bible discussion groups for the more committed youth (4).

Having servant attitudes. Whites have their place if God calls them to serve. But if they come because they feel guilty, want to help poor people and do mission duty to the black community to make themselves feel good, they should stay home (37). People moving into the community is a two-headed snake. On the one hand the community needs to have two different kinds of people for reconciliation. But many don't come for the right reasons. It is hard to trust that any white person could come with the right motive. They

come with something unfulfilled in their own lives and searching for something. They feel they owe society. In three years they go home feeling like they have paid their debt. They come for the experience, the learning and to develop themselves. Why should they care if something is going on in the black community? It don't affect them. But if they believe that by helping the blacks you are help the white community, then I can trust them (39).

Views from the Volunteers' Interviews: Serving in the Projects

Introduction. We personally serve the community in many ways by relocating resources and sharing them with the community of need. A first step might be helping others become aware of the needs of the poor by working with a poor family. Later after being personally involved with people in the poor community the families might move into the area (21). If a person relocates, his role is to use his skills using a low key approach and lifestyle (59). Recently we have not initiated new projects but continued to develop the nine in Jackson and assisted others: the New Hebron Health Clinic, the Genesis One School in Mendenhall, and the Christian Community Development Workshop with other communities (11).

Serving with the Health Clinics. Our patients come mostly from the Georgetown and St. Charles Street areas. A few come from the Lynch Street area. Fifteen percent are white; many are elderly on a fixed limited income. Our service cost is low because our staff raise their own support, and our living standards and light bills are low (20). We have a weekly Good News Club for the kids in this neighborhood and try to create an environment that says to them: "we care about you" (19). Two members have joined our church because of the Health Center services and many vistors who are our patients visit once or twice (20). We offer a lot of health services to this community that have never been here before (19).

We work with patients in three hospitals. Because of our high quality health care, honesty and commitment, we assist patients with Medicaid and with other government situations. We talk and encourage other doctors to lower their fees. Many of my patients have no family to take care of them when they are sick. The rules and regulations in most institutions prevent certain patients from being accepted. These difficulties happen a lot in my practice. We try to show by our lives and actions that we are committed to God (20). When appropriate we provide a support system for our patients. Real bonds are established between us even though at times it is not apparent (56).

Because many pharmacists become wealthy by overcharging for medicine, we are building a pharmacy to serve the peoples' needs for low cost supplies (20). With my job I have opportunities for patient counseling, education

with preventative medicine and business finance (54). Preventative medicine is important for the future, but the leadership uses the traditional model, rather than community development (18). We could do medical care until our knuckles are rubbed raw and still not make the impact in the community that needs to be made and that the community is asking for. Everybody needs health care so we try to serve people from all walks of life (19).

Serving the community with clothing and housing projects. My church has supplied truck loads of goods from garage sales to Thriftco, but the new management does not want them. Our people don't understand (8).

Our project is trying to stabilize the housing situations in our neighborhoods by purchasing, renovating, selling or renting forty homes for people moving into the area to be part of our community or those already here. There are twenty-one rental units and sixteen homes being purchased. We encourage ownership whenever possible (8).

Serving the community through the church. We are beginning a new Bible study with some church people because they have asked us. Our pastor is only around every other week (53). The emphasis is applying our Christianity here more than learning doctrine. But there is a balance (41). By operating the sound equipment and taping the Sunday messages I am using my skills to serve the church (54).

Doing social actions along with economic development. Part of my preparation before coming to Mississippi was reading material and attending seminars which discussed how other people were living out their faith in poor communities with a social action-type commitment (16).

Social action is when you give a man a fish, and he will need to be given a fish again the next day. But economic development means teaching a man to fish so that he can eat for a lifetime, but also providing a way for him to have part ownership in the pond. A person can have a skill and still not have an opportunity and justice. Who owns the pond is a critical issue in order for development to happen. Processes that are part of economic development are our giving youth jobs in our projects as preparation for leading them into a career and hopefully into ownership. We want the youth to understand how the system works whether they own or have a job. Development is more than being able to fish (11).

Treating causes is what is desired, but sometimes we must treat symptoms and do social actions for a short period of time (9). At times I have requests which are difficult to respond to because I don't want to relate to people in a paternalistic manner by just giving them money. But by developing relationships hopefully I can help them become responsible. We do bring physical and emotional relief which is a type of social action (20). Through our Compassion Team

> we are doing social action (11). For example, calls come to us from all over Jackson for people needing housing. We are a clearinghouse serving those in our area and asking other churches to supply housing in their area of Jackson (14). Samaritan's Inn is a place that boards and feeds people who do not have anywhere to stay and say they don't have any money (40).
>
> We've had our difficulties with only doing social actions at Samaritan's Inn. For example, an alcoholic man we fed in our home for two weeks has been the head maintenance man in an apartment complex near here. However, recently I heard he is moving out West (15). When we temporarily housed an alcoholic couple, the husband would physically beat his wife. Recently in the house a white lady stole my credit card. When she said she was going to work, she was going to the mall. We finally confronted her and asked her to move (40). Often the people who contact us are hurt and frightened. When serving them, we need to look beyond what they say and be discerning (15).
>
> Using community resources. We are using the communities resources through three of our projects: PDI, the Study Center and the youth ministries. The housing project renovates, sells and/or rents houses; they maintain low overhead. By providing decent homes at affordable prices which are twenty percent below the set market appraised value, they are practicing redistribution. The Study Center has training programs; and the youth ministry provides jobs for neighborhood youth (11). We are an effective supplement to the educational system and plan in the future to collaborate with local resources, such as, YWCA and Friends of Youth (48). All the staff who are working in the projects and using their skills are sharing their gifts, time, and energy are community resources too (11). Farming keeps the resources within the community (50). People are a valuable resource (46).

In summary eighty-six percent of the practitioners mentioned serving the community in some way. This was the second highest percentage of all the categories. Quotes from six of the project areas--health, housing, clothing, the church, Samaritans Inn and youth work--discussed positive aspects about the services. Some volunteers reported difficulties with the Samaritan Inn project. All the practitioners with economic development, health care and the volunteers with youth ministries mentioned their service opportunities. Three

volunteers called themselves missionaries. They said they were improving housing in the neighborhoods, providing jobs, quality low cost health care and clothing, growth experiences for the young people, services to an elementary school and good examples of racial reconciliation. In these areas community resources were being used. The volunteers shared twenty-seven percent more negative comments about their service opportunities than the indigenous workers shared. Ninety-six percent of the indigenous workers, the highest percentage of all the variables, referred positively to their serving opportunities. The indigenous workers seemed more satisfied with their work than the volunteers.

RESEARCH QUESTION 1a: WHAT ARE THE ESSENTIAL CONDITIONS NECESSARY FOR THE PRACTITIONERS TO RELATE EFFECTIVELY WITH THE COMMUNITY AS STATED OR SUGGESTED IN THE AGENCY'S STATEMENT OF PURPOSE AND STRATEGY?

One essential condition which the visionaries explain is the importance of the practitioners establishing relationships with people in the poor community, especially those with the potential of becoming indigenous leaders. Necessary factors which the agency's visionaries say are important in fulfilling the goal of building relationships are moving to the poor community; listening and learning from the people; demonstrating a commitment to the target community and sharing mutual needs. The visionaries say that these actions and activities will establish the volunteer's credibility with the community people.

Views from the Visionaries: Relating to the Community

> Relocating to the community of need. Relocation means skilled people from outside the area moving into an area of need and working to facilitate the primary mission of building indigenous leadership. The VOC leadership believes that some people who live in the suburbs should move to

communities of need. Social concern begins with black and white people relocating and becoming actively involved in the target community development projects. A group of volunteers are not simply renting a storefront to provide services to the community but they are voluntarily and decisively living in the poor community itself (Perkins, 1981a:2). Since this strategy to develop local indigenous leadership could take twenty years or longer, some skilled people must relocate permanently to the target communities. A core transplanted leadership needs to remain in the area until the young people who were born and raised in that area are ready to take over the leadership (Tucker, 1983:1). This means people from the community gain skills and begin to share their skills in order to empower the community where they were raised. When there are people in the community who are becoming empowered and working with the community, the true expression of relocation is being realized (Perkins, 1981a:2).

Developing relationships. The visionaries believe another important task is to develop relationships with the community people. A key to community development is personal relationships. The outsider should listen and learn from the people for one year. They should spend time with people in their homes; work with the children through Child Evangelism or other ministries and become active in community organizations. The poor instead of being statistics on a national poverty report become neighbors and friends (Perkins 1982f:91, 92).

The agency's projects concentrate on two target areas: St. Charles Street and Lynch Street. The Lynch Street area, where the church is located, is one of the worst areas of poverty and crime. In this target area there are 758 housing units, 7 churches and 59 small businesses--13 of them are bars or liquor stores. Once this area was a thriving community, but now it has deteriorated into one of the worst neighborhoods in Jackson. The church is concentrating on the poor by being in this area and living in the St. Charles Street area immediately joining it. The St. Charles Street area is a transitional community that has, for the most part, experienced complete racial change. Some of the homes are deteriorating and crime is on the increase. Beside VOC staff living, working and worshiping in these areas, they are gradually infiltrating some of the political, social and business institutions in the area; such as, assisting Jackson State University personnel with projects (Needs Document, 1982:13, 19).

The effectiveness of the Gospel is not determined by church growth but by developing relationships with those from another another race or another part of the country. People do not relocate to be happy or financially secure, but by gaining the confidence of the people and become one of them (Perkins, 1982f:88, 89).

> Establishing credibility and communicating about mutual needs. The outsiders make friends by living among all people. When lower and middle class people live together, the class barrier breaks down. Since the middle class is the accepted class in America, the people who relocate are considered people of commitment. Their mutual needs in the community are a bridge for communicating, building friendships and working together for better conditions. The outsiders credibility can be established by living in the area (Perkins, 1981c:2).

In summary, relocation means identifying with people in the community through mainly three ways: 1) move and live in the poor community; some people decide to live permanently; 2) develop relationships with the people by listening and learning from them and using similar needs as a bridge of communication; and 3) demonstrate your commitment to the target area. If a volunteer acts in these ways, then his credibility will be establish and he will be accepted by the people.

RESEARCH QUESTION 1b: WHAT DO THE PRACTITIONERS SAY ARE THE ESSENTIAL CONDITIONS FOR THEIR RELATING TO A COMMUNITY?

Twenty-seven indigenous workers answered the following question about this topic: What do you think about the white people who move here? The thirty-four volunteers were asked how their work related to the ideological term "relocation". The following quotations are their responses.

Views from the Indigenous Workers' Interviews: Relating to the Community

> West Jackson people's views about VOC. Some say we are a cult; others know we do good works and have a respectable name with businesses; some believe we are rich with an unlimited amount of money because we operate a Health Clinic and Samaritan's Inn; some fear our parachurch organization believing we compete with the local churches (37b). Even though many adults are not interested, their children are learning (27). Some respect us and think we are very progressive in our work with the community. We are doing the

things the church needs to be doing. In this way we have made the community people look at themselves. I grew up near here and still did not know about the organization. Because I work here I am learning and hearing about the projects. Most relationships in the community are established in the Georgetown and St. Charles Street areas through the youth work and the Health Clinic. People feel these are real services to them, and are especially glad to have prompt and good medical care (28).

Two types of practitioners. Practitioners who identify with the target community come from two different backgrounds: those from the community who return from school to use their skills and outsiders who consciously choose to relocate. Both types demonstrate a commitment to God and the poor. Now there are indigenous workers who have relocated after finishing their education. Six of us who grew up in this community in poverty have dedicated our lives in a complete way to our people. Our reputation for development is partly the reason. As indigenous workers we benefit because our talents are being used and our personal worth is built through our service. Outsiders, who live and work with us, could get jobs other places without having to deal with all the pressure. Also they would make more money with more leisure time. But fortunately they choose to stay and be part of our community (7).

The importance of outsiders moving into area of need. Reconciliation will not come without relocation so people must move into our community (27). White people need to use their gifts and obey God's call so that the ministry survives (37).

Ways to relate to the people. During my former job I decided to become part of this community with all its racial prejudice. Now I am accepting it, learning to fit in and be reconciled. Am getting to know key people black and white, especially with two local men on our board. Through them I am understanding some of the peoples' positions and the issues. My outreach is teaching a Junior High boys Sunday school class (5). It is important to love those who are dirty; to love people close up, not keeping people at a distance, but counting the cost. Not the I'm better than you attitude but building relationships. When we know people, our ignorant thinking can change. We find out it is not as bad as we expected (31). Understanding what has happened to kids and how their parents feel is important. I understand because I grew up in a real negative environment similar to some of the kids in West Jackson (30). I have a real close, good and meaningful relationship with a white brother. We feel equal and are open with each other. These type relationships do not happen quickly but take a long time to develop (26b). We do have talent, gifts and skills here. However, these and money do not bring reality that comes

with relationships (6).

Problems building relationships and living in the community for an extended period of time. With black white relationships much garbage has to be worked through. And that means the white person must put themselves in the same situation as the blacks. Close the doors and when things get tough stick it out. When the white person's needs become the same as the black persons then you don't mistrust them for trying to straighten it out. But as long as you can back out, you are not really going to help. Leaving creates an atmosphere of distrust here which I have felt for years. Only a few people, a handful, are committed to our particular community and our neighborhood. The others get mad and go (39).

Relocation is a good concept if the person is committed to working more than two years. Those of us who have been here for a longer period of time get tired of explaining to newcomers what to expect. There are too many transients and people don't feel special, making it hard to establish relationships. I am not interested in building relationship with people who leave when they want to and do not plan to stay. Staff are reluctant to get involved and build relationships because people leave (6). They can come and go. Year after year it is difficult building relationships because they move. I can not trust because I have been hurt over and over by people leaving. It seems cold (27)! I don't waste my time with people that are only here for a little while. This is hard but it is my life and my community. People come with helping positions but all of a sudden they are gone. If they came to be part of the community to make a difference in one area a lot of stuff would get done. After a while the person would not be an outsider. But I don't ask people to do that (39).

I am glad that whites come but frustrated with those who shut their eyes to the basic needs of others. Why isn't there an emphasis on outreach. Staff bury themselves in only VOCM programs and each other. They need to see the way the real world is. Some people must think they are too good to do certain things (28). Most blacks here are striving to be middle class. The whites that come are middle class. Being ambitious and feeling superior are middle class values (4).

Views from the Volunteers' Interviews: Relating to the Community

Introduction. We work in basically three different and distinct communities in West Jackson: Georgetown, St. Charles and Lynch Streets (53).

Ways the community people relate to VOC. Lately pastors have been inviting our church, not the organization, to join events with them. The white churches seem less afraid

because they already have a community power base. Some say John Perkins, the man who started this agency, is only one of us from New Hebron. They think they can't learn from him. Our new leader is improving our relationships with the black community (21).

Adjusting to new needs often similar to the community peoples' needs. I knew there would be adjustments, but I wanted to change jobs before I became too content with an affluent lifestyle (55). Over two and a half years I had difficulties adjusting to the limitations here. Finally I relaxed and began to appreciate it (52). I thought I would be working with more economically abused people (50). I thought it would be a lot worse—much poorer and sparcer—not nearly as rich and fulfilling as it is. I have enjoyed my lifestyle and life here. There have been adjustments but I would not have stayed four years if I disliked it (10).

Living with less has been a difficult aspect to being here (55, 52). Because of being exposed to poverty, I have been really educated in new ways and my values challenged (43). I am considered an outsider even though I've been here over five years and will always be. But from my perspective I am an insider (19). Now I am not simply reading stories about the poor but am seeing, being with and working together to help them (12). I wanted to be some place where I could actually see what was going on (10). Because of being here I understand why people are poor. We are dealing with rats (9,18). I haven't had the time or money to fix my car; that must be what living in a poor community is about. Their needs are becoming my needs (50). I do now understand a little of the Southern black culture (57). My Puerto Rico experience has helped me understand the local black cultural idioms. One area of concern is the education of our children. The alternative school system is providing the type of learning experiences my wife and I believe to be important for them (20). As a leader in our project we asked the staff to become more directly involved in service with the community (12).

Ways to relate to the people. We need to talk with our neighbors, meet them on their turf and get involved. By observation, surveys and casual discussions, the needs can be identified. We want to measure whether the community people's vision is the same as the agency's. Do we have the same shared value of what should be happening in the community (11)? Relocation in the city means finding out where people are getting together and going to those places regularly so real relationships can be formed. It means taking natural interests you have, like music, and spending time at the jazz club. In the city people don't get connected in their neighborhoods (47). The Health Center and Youth Ministries are closer to the community people than other projects (49).

The Health Clinic workers discuss building relationships with the community. We have a base to work with because no one wants the area to go downhill. People are proud of being from here. When our project first began, we had numerous break ins. But now the community is watching out for us. Often I get phone calls when neighbors say that a truck is on our property and maybe we should check it out. People in the community feel like the project is theirs. They come from their homes to see their doctor at their Health Center in their community (19). Because of doing home nursing I was able to take a neighborhood lady to the store and develop a friendship (18). Friendship with the people is a very critical part of my being here. I am not letting fear hold me back but simply doing what I need to do. Helping a friend deliver her baby was a very special time for me (56). We care about patients in the Health Center, but we are not making any effort to reach the Georgetown community, which is poorer and has more blacks than our target area (53).

Youth workers comment on building relationships with the community. Be with people in their own environment and let them teach you. With my jobs I listen and learn from community people (59). If we don't learn from the people who know how to cope here we are not helping (46). I know the living conditions of these kids because I am from the inner-city. My Mom, a physically and mentally abusive alcoholic and single parent, raised six of us on welfare. Members of a church near my home cared. In the past I spent time in a shelter for runaways and experienced many tragedies. Because of this and my personal faith I know how to reach the hard and tough kids; that is why I am here (51). Often behavioral problems come from the home. Our programs need the children's parents support. When we had our recent Mother Daughter Banquet with the Young Ladies Christian Club three girl's mothers who said they were coming did not attend. When we work with the kids, we are only scratching the surface of need (49).

Problems living in the community for an extended period of time. Real relocation means making a time commitment and the new community your real home (40). Lots of people come expecting to stay for life, but there isn't enough of a support base to stay. I feel like a lone ranger (47). Only six outsiders have continued in the work for over five years. But to make an impact requires a long time commitment and stabilizing our roots (46, 59). People get tired of putting energy into people who are leaving (57). If I leave VOC after ten years to serve somewhere else in a racially mixed reconciled church, I would consider it a victory. However, if I left VOC to go to a suburban all white church making $50,000 a year, that would be a failure. People I have known for nine years say that they would give up if I left. They put the whole weight of the community on me. But

they must grow. We need to believe the seed bed concept. This means to take a seed and grow it here and later plant it in another place. VOC is not the only hot house where things are growing (21).

The need for community outreach. Being committed to each other is good, but we have become ingrown (57). We don't care enough about the kids (51). We have the right sources, but use the wrong methods because we are not going out (49). Too often the agency and its programs come first and relationships are secondary. Staff need to establish relationships with the community. Now the community consists of outsiders who relate well to each other and stay to themselves. They have the traditional model of overseas missions - a low budget mission compound-type setting and are talking about community development but not acting it out (16, 47). I don't see people from the community hanging around with us; there is a barrier (47). There needs to be more dealing with people from our hearts, than from our heads (15). I would understand the community better if I would spend more time with non-VOC people (8). It is hard to get away from my work: the people I live with, go to church with, work with are associated with our agency. But fortunately I do spend time with a black family I met at work (18). For the four and half years I was in Jackson, I haven't made an impact with the community people; I wanted to develop relationships but wasn't successful. When I had relationships, people took advantage of me (52, 57).

Relocation is the part of the ideology that gives me the most difficulty because I have never seen it happen. I can't think of anybody white who has physically moved into this area, who I would say has really relocated as our founder did. He worked in the fields and was dependent on the community at large. He and his family had to be one of the community. They didn't come in and set up programs with the people like I am doing. I do not depend on the community; I hardly know anybody in the community. Living in the same neighborhood doesn't work; it doesn't mean relocation. I wonder what it would take to be that connected with the community (47)?

Two types of mistakes are being made by some whites who have relocated: 1) the person who tries to be totally black and 2) the person who is determined to keep his culture and maintain everything that is white that is important to him. The best way to relate is similar to a marriage. Come, give and serve and allow others to give and serve you. Make decisions collectively (19).

A hidden agenda to be middle class. I wonder if it would be the death of VOC if it became the middle class trying to help the poor. Right now is the main economic value system middle class? In our reaching out are we not simply equipping others, but also maintaining a hidden agenda that says people need to be middle class? Do we have

> our middle classism under control? There are not enough resources to sustain everyone at this level. But if we would choose to be faithful at a certain level and live that out, there would be enough resources and we could be effective. We can't say that we live a simple lifestyle when we are really middle class. This is seen by our wardrobe, cable TV and our type of entertainment (11).
>
> Lack of a neighborhood church involvement. With our project there is a set of railroad tracks between where most of us live and our work. This is a living contradiction to our agency's relocation beliefs. We need a neighborhood church involved with our project, especially when people are having emotional difficulties. They could be served more successfully during the week than on Sunday mornings by dedicated counselors. But most church members drive into this neighborhood on Sunday mornings to attend church; they don't live here. But there are a few churches that are working in the neighborhood (19).
>
> Other problems relating. VOC Jackson needs to define who the community is and gear their programs to that community (16). A person can not understand freedom unless they have been oppressed; therefore, people who have never been oppressed can not understand oppression even if they relocate in a poor oppressed community (57). I don't have a strong call to the people of south Mississippi, but my call is to the vision of our project. My commitment is to getting the work done that needs to be done in and by our project focusing on our becoming more developmental, evaluative and solvant (17).
>
> Ways to help without relocating. It is not necessary to relocate to the poor community to have an impact here (52). There are thousands of people who are unwilling to move to a needy community but want to be personally involved. Often the people who do move stay for a year or two and burn out and return home which is not development. But myths, misconceptions and fears grow when a person doesn't have any personal contact with the needy communities. We need a strategy to work with people where they are. Four ways to get financial and human resources into the community without relocating are 1) to develop a sister church relationship; 2) to have a Compassion Team; 3) one family to care about another family in need; and 4) to join a work crew in Jackson for a few weeks and serve according to their needs (21).

In summary sixty-seven percent of the practitioners mention relating to the community. Some referred to the attitudes of the community towards the work; eleven volunteers related specific

adjustments they were facing; five volunteers recalled changes that had been made through their becoming acquainted with the people. The Health Clinic has built relationships because of the community people's response to their medical services and the staff's informal outreach. However, three workers believed more outreach was needed in the immediate Georgetown area. Two youth workers spoke about learning from the people; two others use their own difficult past experiences to understand youth's problems; an indigenous worker referred to a healthy relationship he had with a white friend, and the important factor of time. The following problems were mentioned by the workers: thirteen said there was a need for reaching out into the community; nine believed that workers moving for a short period of time was affecting the work negatively; one discussed white's problems with ethnocentrism; another the negative effect of a middle class lifestyle and the lack of local churches becoming involved. Two volunteers said that it was not necessary to relocate to a poor community to make an impact. In fact one volunteer stated that relocation needed to be redefined in order to work with people in ways they can accept.

RESEARCH QUESTION 1A: WHAT ARE THE ESSENTIAL CONDITIONS NECESSARY FOR THE PRACTITIONERS TO RELATE EFFECTIVELY WITH THE COMMUNITY AS STATED OR SUGGESTED IN THE AGENCY'S STATEMENT OF PURPOSE AND STRATEGY?

Another essential condition is the importance of meeting felt needs in a target community through local church sponsored projects. These projects are focused on improving economic development, housing, education, leadership and moral development. The agency's documents say one way the volunteer begins the process of meeting needs is by joining a pro-active local church that operates service projects in its local area.

Views from the Visionaries: Meeting Needs Through the Local Church

Introduction. Relocation is a local church as the body of Christ representing Him by ministering in an area of need. God's people work with the community according to what the people say their needs are. People living in poor communities often can not meet their basic needs. The church has a call from God to help improve the conditions. Those who relocate and are effective among the poor will empower local leadership by ministering to the people's felt needs and joining a pro-active local church (CCDI: 37-40).

The hope for the black community lies within the church if it has community development projects which provide a force and forum for reconciliation. The church is to be a spiritual and practical foundation for development in communities of need and an example of God's love and justice for all people (CCDII:16).

Parishes. Historically in the U.S. the local church has been primarily part of the status quo and fit in with society, instead of aggressively working toward its own goals and mission. The church needs to be more pro-active in the community serving the needs of the whole person: physical, mental, social, moral and emotional. One positive example of pro-active churches were the parishes. The local members of the parish took the responsibility to meet the needs in an area where most of the members lived. The needs of the area were the needs of the members, and consequently the needs of the church. The church was a community church, not a commuter church. The members lived within a mile of the church building. The parish church tried to build effective church and community leaders and to improve the community by developing projects where many members lived (Reed, 1982:7).

The local church needs to be committed and responsible to meeting the needs in the target area where the members live and they worship. But most local churches are commuter churches. Therefore the members do not have the proper commitment to the target area where the church building is located. We believe people in local congregations are called to live, work and worship in a target community of 5, 10, 20 or 30 blocks. For example, members of VOCF live in a two mile area around the church building. These people work to improve themselves and the community. (Perkins, 1982g:1).

The Voice of Calvary Fellowship is a church, but like a parish. It is affiliated with the Voice of Calvary Ministries that is a parachurch non-profit organization that provides holistic human services and technical assistance in the West Jackson community. Currently the members are involved in projects; such as, church development, health care, cooperative economics, education, and housing. The majority of the members live within a one mile radius of the church (Reed, 1982:8).

The felt-need concept. A person ministering from within the community can know the actual needs, instead of arbitrarily defining peoples' problems and forcing projects on people based on assumed needs. Outsiders should not determine peoples' needs for them, but listen to what people say their needs are and love people around the needs as they perceive them (Perkins, 1982f:53).

The church's community development projects are defined by the particular needs in the neighborhood (Ibid:64). A worker can sense the felt needs of the community because he has similar needs. For example, he is motivated to improve the schools because his children attend the schools; he seeks to improve housing because his property value depends on the value of surrounding homes. He takes responsibility for the situations affecting him and his family (Perkins, 1980d:3). The black family is a critical concern which is being dealt with specifically through the church and the youth programs. They offer loving environments, educational challenges and spiritual teaching. The projects strive for social justice and the relief of human distress and need and concentrate on using the resources at the points of need. These efforts lead to spiritual, social and economic improvements (Perkins, 1979c:3).

Project development areas based on needs: economic, housing, education, leadership and morals. In West Jackson there are three administrative teams and five direct service projects. The needs and the projects working to improve the conditions are described as follows: America's business economy is being challenged by the depletion of the world's resources and the growing consumer mentality. When the challenge for the American system is great, then the black community has an even greater challenge. Even though the American black community is the wealthiest and most educated black nation on earth, they lose thousands of acres of land each year and own less than 2% of the countries assets. Voice of Calvary is committed to building an economic base by developing small businesses in the poor communities. Thriftco, a clothing cooperative, and the Health Clinic are examples of small businesses working to develop an economic base.

The availability and condition of housing for the non-white, non-asset-holding middle to lower class communities will get worse unless projects in the target communities work to maintain and improve the housing. Housing, which is usually a person's greatest investment, is usually a first step to a community reestablishing its unity and health. Over the past twenty years housing has been a basic component to this organization's community development program. In Jackson the Peoples Development Inc. is the housing project.

Traditionally education in Mississippi has maintained statistical percentages that support the reality of the problems; such as, being the state with the smallest percentage of black high school graduates, having the second

> highest illiteracy rate in America and the lowest teachers' salaries. Alongside the educational problems, there is also inadequate leadership, an unhealthy craving for material success and the breakdown of the family. Most leaders are selected because they are popular and support the status quo, have financial wealth, or a symbolic key that a specific group believes is necessary. For example, in West Jackson the black young people reflect problems and needs as a result of these values. Fifty percent of the youth are unemployed, functionally illiterate and live in poverty. Fifty to sixty percent of the children are born out of wedlock. Harambee Youth Ministries (HYM), an active youth ministry with goals and program strategies, is to develop indigenous leaders from the targeted community who are motivated to improve their own lives and their community. The International Study Center trains volunteers in the agency's community development principles.
>
> The Gallup Polls say that religion is up but morality is down. Even though the American church seems to be growing, it does not improve the life of the people in the local communities. Within the black communities the statistics reveal an immorality epidemic. Even though blacks are only eleven percent of the population, seventy percent of the prisoners are black. Many people who were traditionally churchgoers are now unchurched. The VOC Fellowship Church is committed to changing these conditions in two West Jackson communities (Needs, 19827-9).

In summary the agency believes that the local churches are responsible to sponsor community projects according to the concerns of the people in the area where its building is located. Housing, medical care, clothing, education, leadership and moral development projects are areas where services could meet the felt needs of the people. Projects administered through the churches to meet needs should reflect concern for the needs of the whole person, not simply moral issues.

RESEARCH QUESTION 1b: WHAT DO THE PRACTITIONERS SAY ARE THE ESSENTIAL CONDITIONS FOR THEIR RELATING TO A COMMUNITY?

Twenty-seven indigenous workers answered a question about the effect of outsiders working in the community. Thirty-four volunteers shared their opinions and feelings about the term "relocation". The following quotations are their responses to the inquiry.

View From the Indigenous Workers' Interviews: Meeting Needs Through the Local Church

The importance of holistic work. We would be attaching ourselves to institutionalized sin if we only were not concerned with the whole person and their needs (6). In the past I have only been exposed to campus work, not community development which has a lot more variables like the economic welfare of the community, families and the total environment. And the community is an important part of the plan (5).

Dealing with the felt needs. We must be functional and listen to what people say their needs are (5). Because indigenous people know the problems, the culture and the history, they can work better than outsiders. Outsiders don't see the needs of people, but see what they think the needs are. It is impossible to know the needs unless you live among the people and share the same means of existence (29). A common need in our community among all people was quality health care. This has brought the blacks and whites together (5).

View From the Volunteers' Interviews: Meeting Needs Through the Local Church

The importance of holistic work. Health is only one aspect of a person and community development. We would be failing if we weren't concerned with evangelism too (19). While I was working with development in many Third World countries, I was not impressed with many mission movements which did not care about all the needs of people. But our United Nations work was not much better because the local indigenous people were not involved. Usually the projects ended when the UN personnel left. Now being in development work I realize the importance of working with the needs the local people say they have (46).

Examples of projects built around felt needs. It is important that we make sure we deal with the felt need of the people, not with our perceptions of their needs (11).

By knowing the needs we can and do develop projects around them. For example, we do many special programs because of the needs of the kids in this neighborhood (49). We look at the needs in our immediate area and try to meet them (55). Both the black and white people requested that the Health Clinic be started in this community. People in Jackson asked us to begin the Neighborhood Housing Project (NHP) in West Jackson to help the neighborhood become more stabilized and encourage home ownership. NHP staff are associated with VOC (46). Rural Services began when outsiders in the Health Clinic observed needs in the community they could not meet. But today the local indigenous Board is deciding what projects are handled. The focus has changed from housing to youth development (13).

The importance of the church. It is our presence and vision in the community that changes it. But our projects need

> to have a church foundation in order to generate the type of commitment that is needed. If the staff represent a whole bunch of churches, there will not be any accountability. It is a situation of unity and our ability to be a consistent influence (11).

Only thirty-eight percent of the practitioners mentioned the church's responsibility to work with all the needs of a person, not simply the spiritual ones. But seventy-one percent referred to the church and its significance to the agency. Housing and health care projects were started because of the stated needs of the community people; Rural Services is presently working according to the local indigenous leaders' concerns even though it was initiated by volunteers. Seven practitioners mentioned knowing the needs as the people perceive them.

RESEARCH QUESTION 2a: WHAT PRACTITIONER COMPETENCIES, ATTITUDES, SKILLS AND KNOWLEDGE ARE STATED OR SUGGESTED IN THE AGENCY'S LITERATURE IN ORDER TO DEAL WITH CONFLICT?

A predominant conflict which the agency's materials discuss at length and the practitioners need to understand and develop competency in handling is the problem of racism. The documents define racism, explain how it can be observed in the institutional settings of the white churches and the black churches. The effects of prejudice is noticeable in a person's feelings of low self-worth. Other examples of individual racism are stated.

Views from the Visionaries: Becoming Competent Identifying Racism

> Introduction. Racism is the attitude or belief that one racial group is superior to another which results in segregating, eliminating and/or dominating the other. It means one group has the power and uses systematic discriminatory practices in the major institutions of society. Racial discrimination is treating people differently because of their race. Racial prejudice means prejudging on too little information, especially judging people of another race. Racial stereotyping is assigning

negative characteristics to a group; such as, blacks are physically strong, intellectually inferior, emotionally free and violence proned (CCDI:52-57).

Racism in the church. The Rutgers Report says that 11am on Sunday is America's most segregated hour. This means the church is the most segregated institution in America (Perkins, 1979g:9). But even though the church is inactive and unjust, it is still responsible to do reconciling work as modeled by the New Testament churches (CCDI:12). Voice of Calvary church and projects in Mississippi approach racism as attitudes or beliefs to confront because the church's legitimacy depends on its response to victims in society. However the church is like a gas station where people go to get full as they live their individualistic lives in the community (Perkins, 1979i:6). Instead of being organized in obedience to Biblical commands, it is organized for selfish reasons. Unfortunately if a church grows in an impoverished community, it will move from that community. Success is not seen to be solving problems, but it is moving up the ladder (Perkins, 1980d:2). Both the black and white church are perpetuating their black and white homogeneous comfortable groups (Perkins, 1978b:6).

White church. The white church is a stronghold of racism. It believes the Gospel is to build churches, not to reconcile people. Even though it is the only institution equipped with the faith, love and values necessary to redirect life in this society, it has no comprehensive strategy for reaching poor communities. God's people are more intent on acquiring for themselves, than they are concerned about saving people from being destroyed by poor health, poverty, and a lack of Biblical truth (Perkins, 1978c:2). Despite its growth, the white church is not bringing healing to our society (Perkins, 1982c:2). Blacks are not welcomed in their churches, homes, neighborhoods or schools. Today in Mississippi only one white church in ten and no more than one rural church in a hundred would accept a black into their membership. Whites have created an inferior society for blacks and a superior society for themselves (Perkins, 1981f:6). There is white political and economic dominance. White people control positions of authority over blacks in America because of a continuing history of prejudice that began with blacks' forced subjugation. Contemporary racism is grounded in the belief that the dominance of whites in America has some inherent validity. Whites expect-by-right to retain their positions of authority (McKinley, 1979:1). Because they economically want to keep their advantages, they feel blacks have enough equal opportunities. They fear blacks getting the jobs (Perkins, 1979a:21). Psychologically they do not see themselves as minorities or equals. They want to teach and lead. Sometimes they even use spiritual reasons not to deal with their racist attitudes. Socially they lack knowledge and exposure to the truth. They support systems that contribute to the poverty of minorities and limit others

physically, mentally, psychologically and economically (Perkins, 1984b:10).

Black church. The blacks also use racism as a manipulative force to stay non-committed to a pro-black organization (Perkins, 1984b:11). The black church does not support ministries to the very poor blacks either, nor do they share their resources to empower the young people wanting to serve in the black ghetto communities. When a church is located in the ghetto, eventually the members want to move to a better location (Perkins, 1980:7). The black preachers create emotional outlets so the people can accept more white hostility. They do not see the purpose of the Gospel to reconcile (Perkins, 1981f:5,6). Ethnocentrism, judging other cultures by one's own standards, affects both races (CCDI:54).

Kinds of racism. Manifestations of racism are both overt and covert. Individual racism is practiced by individuals or small group actions. Institutional racism means socially established and accepted patterns of behavior keeping people because of their race in an inferior status. Clear examples of institutional racism are housing patterns, segregated schools, discriminatory employment and promotion policies and textbooks which ignore or distort the role of black people (CCDI:54-55).

Low self-esteem. Racism effects a person's feelings of worth. If one does not know himself, then he has a greater difficulty being reconciled with those different than he is (Perkins, 1978d:5,6). A person needs a sense of identity and worth to know his strengths and weaknesses. When members of one ethnic group take on the cultural traits of another group and give up their original culture, they are manifesting self-hate. Some want to identify with and take on the middle class white lifestyles assuming the black lifestyle is not the way to live. Inferior attitudes are also expressed when a person feels others are justified in treating him in an inferior manner and when he feels there is nothing he can do that will make a difference. Therefore he feels and acts in a helpless and hopeless manner. An Uncle Tom mentality of false humbleness has effected others. This means a person assumes an exaggerated humility in order to gain favor or avoid harsh treatment from those of another race (CCDI:56).

A difficulty is the lack of commitment of young people with the energy, education and skills to be willing to stay in the poor communities. Because successful people today leave the poorer communities and never return, there is a continuous lack of leadership. The black communities urgently need leaders with enthusiasm, energy and resources (Toalston, 1982:6b).

In summary, if one is referring to practices of major institutions and dominant societal patterns in the United States, racism and white racism means the same thing because

> white people are in the majority. Most institutions are dominated by white people. Racism is observed in these four attitudes: arrogance and superiority, hatred, domination and individualism (CCDI:56). Today too many people with the resources including the technical knowledge feel they are better than others. Whites alone set standards to which all people are expected to conform (CCDI:57). Individualism is a great threat to the meaning of being Christian, especially if a person tries to find God's will for his life alone. God wants His people to participate in a local fellowship in order to effectively do His will on earth (Perkins, 1976:1).

RESEARCH QUESTION 2b: WHAT DO PRACTITIONERS IDENTIFY AS THE COMPETENCIES, ATTITUDES, SKILLS AND KNOWLEDGE NEEDED TO EFFECTIVELY DEAL WITH CONFLICT?

When the indigenous workers responded to how well do you think blacks and whites get along here and what helps or hinders them — racism was discussed. Prejudice in different forms is what they constantly battle. When the volunteer workers responded to reconciliation, the problem of racism was identified. In fact eight percent more volunteers dialogued about the issue than indigenous workers. Eleven specific illustrations of their personal experiences with racism in the community were shared; problems in the agency, particularly with submitting to black leaders was an issue. The following quotes explain the varying opinions about individual and institutional racism.

Views from Indigenous Workers' Interviews: Becoming Competent Identifying Racism

> Personal experiences with racism. The prejudice in Mississippi is horrible and I don't have much hope that it will change. It is worse here than in other parts of the country. For example, if a white and black person began a job with the same background and at the same time, the white would be promoted first and get more breaks than the black. I know specific examples of this. Here I have been treated right, except I don't like to be called "you people" (22).
>
> In Jackson the racism is more subtle than in the smaller towns but it is just as real. In the smaller towns people are openly hostile and ugly to you to your face. It is hard to make it in society. I really lack hope about surviving in smaller towns. I think a black has to maintain

a certain mentality to get along. Often people are not aware of their prejudice. One day while I was working in a home, the owner brought the workers some cookies. She started walking towards me, but shifted to the white man. When the parents were gone the children, ages 10 and 17 would talk with me. But as soon as they heard the parents returning, they would leave (37b).

The land owners in the churches do not allow blacks to work in the same way as they do even if they own the land. Blacks were not allowed the opportunities to learn. I grew up in a larger town where there was not this type of attitude. Blacks had their section in the city where they were accepted but here blacks do not even have that! If I wanted to move into the city, it would be impossible. The white power base and status quo is stronger here among the whites than in Jackson. But our staff are breaking down barriers (5).

People in this community don't like blacks and whites relating. Our work irritates them. We need to realize we are fighting many obstacles: parents and cultural differences and the fact that there are no older people among us (37). Still in 1984 we can not worship with the white people in their setting, but they are welcome to worship with us (7). That is dehumanizing (5). Many truths presented in churches do not affect the lifestyles and businesses of the white members. The black campus work at the college I graduated from had white middle class values. The song "Nobody Knows the Trouble I've Seen" expresses some of my feelings (6).

We are like on an island in the midst of a desert of prejudice (37b). From 1970 to 1983 white principals, coaches and some teachers were paid more than the black people with the same positions. We sued the School Board and won the case and our people were paid the money due them. Now people are hired according to education, not race (7).

At school the students and teachers are not only unaware of the way they treat us, but they also are unapproachable about their actions. The professors have favorites; they ignore the black students' questions as well as being unjust in other ways. But I might as well get use to it; when I get a job the situation probably will not change. I must learn to deal with racism here because I can never get away from it (36)

When I was shopping recently in a mall, I passed my college professor. He ignored me! But because I discussed it with him, now he speaks to me in public. The students ignore me too. When I was forced to attend a white school and was treated badly by whites, I determined that I would not let bitterness hurt my education. I was going to believe in myself (28). One day a welfare agent came to my home. At this time I had set aside my schooling to take care of my aging mother. The agent asked me why I wasn't working. She insulted me. She did not understand our situation (33).

There are so many reasons to stay separate. When people call our business for a battery, 75 to 80% of the whites who realize we are black, don't show up. Our blackness has got to be the only reason because we got the

best prices in town (39). I have struggled being in an all white school. The whites act superior and the black inferior. This makes it hard to be equal; the whites dominate in the relationships (27).

Racism within the agency. Most black people don't trust whites. The stuff runs so deep (39). I have become more aware of whites' prejudice and the importance of forgiving, enduring, suffering, sharing and allowing myself to be uncomfortable (25). I have had only one good relationship with a white brother during the five years I have been here. They are not friendly. I wish I would have had more good relationships with them. I don't think blacks and whites really get along very well here. In fact I could not live in an all white apartment (26b). The organization does not help whites when they don't stand up for themselves. But when they are guinea pigs, they become frustrated and leave (37).

I don't see any equal relationships. Whites have choices and I don't have any. I have to take what is offered me. Whites are gaining more from being part of our community than I am gaining by living here. And this is the community I grew up in (27).

Whites tend to give up when establishing relationships because of the many hurdles; such as, cultural, economic and social differences (4).

Problems submitting to black leadership. Often the white who relocates gets disappointed because he does not yield to black leadership and lead as a servant (27). His superior attitudes undermine instead of support us (4). Some whites come with a submissive, giving attitude. But after they get comfortable, they start being middle class, only associating with white people, and acting with controlling superior attitudes. This effect is negative. The attitude "white is right" has continued here (4). What they are doing is damaging some kids and making harder for us to minister in our own community. Why don't they go back to their white community and damage folk. This is my community. But we have not arrived. In reality we are a bunch of mistake makers only trying to do something for God. But we are going to have to work together and learn how to stay close when we hurt. It takes time and work to be reconciled (29). I pressure leaders who have led us many years who decide to leave when they are not in control. That is not the way God wants it. Do you need to always lead? We need your support while somebody else leads. You would still be a leader, just simply not always the spokesman (39).

If white males can't control, they go were they can. If our purpose is to minister to the black community specifically, then the black people must lead the way. The whites must submit and assist in ways blacks want them to. T at is hard. But if a person can not do that they should not come. They ask us what needs to be done (39). But many white males have aggressive superior attitudes with big egos (4).

If I see people having a rough time and I go to help them, it is difficult to not make suggestions in how to correct the situation. It means my ego will not be stroked. I just have to be a servant and very committed to seeing what needs to change. There is injustice that needs to be corrected. But white people have never had to do much of this type of suffering. Usually they are in control. That is the difference. But if they have a vision and a willingness to submit to local leadership, they can help. I don't care what kind of personality they got (39). They need to give up their culture and pride and take a back seat role. They should help black people feel like they are leading (4).

Views from the Volunteers' Interviews: Becoming Competent Identifying Racism

Personal experiences with racism. Relocating has been a painful experience because many Southerners lack exposure outside their narrow world. Many believe there are two kinds of people in the world - black or white! I have fought feeling like a non-person much more here than in the East where I attended college. Many people see me as white, but if they heard me speaking my language they would realize I am not an American (46). We were frighten when we moved here because of what we had heard about the way blacks are treated. One white neighbor refused to speak to us at first. Now she is concerned when we don't call her (14). When I was calling for an apartment in West Jackson, many people tried to warn me of the bad section where I wanted to live (56). I learned through experience that I had to be careful about speaking to white women (48). Before moving I had never received negative treatment from whites; but here there are pronounced bad attitudes toward blacks. A white friend and I pretended to be shopping together. Whites made ugly comments and blacks totally ignored us. When poor white trash come to share our home, they often expressed negative attitudes. One lady's Mother who disowned her as a baby was very disappointed that her daughter ended up in a place like this. She was referring to living with blacks. In the North blacks which are whiter are treated favorably but in the South "bright" is considered bad. Some blacks feel that whites want to control the work (40). When I was living in New York I never noticed problems with the blacks; but here blacks have the feeling that whites do not like them. So they are trying to make themselves equal with the whites (45).

The elderly white people in our neighborhood do not come out much at all; they seem to be afraid (20).
When working for Jackson Public School maintenance department the crew was half black and white; we worked separately (59).

I am never really sure where I stand. I need interpersonal sensitivity but even in a broader sense my question is when do we act and when should we be quiet and believe the change will come in the next generation. It is

hard to know when to say, "I am not going if my black friends can not go". When does reconciliation mean taking the school to court over redistribution, or simply settling for congenial relations (17)?

Black people feel inferior to white people. Recently when we asked a black woman to go to our black doctor, she complained. Even blacks consider themselves inferior; it is not just white people feeling that way (20). The issue is class, not race. It is impossible to get a lower class person to go back to his own community after getting education and skills. He needs to be middle class for awhile to gain his own sense of self-worth. Then after being middle class for awhile, he might be able to give it up after going through a process of inner strengthening. Educated blacks need to work with other middle class blacks. Maybe the next generation will accept a simply lifestyle, but the black himself must choose it and not feel forced by God to serve a poor community (58). White organizations in Hattesburg were unwilling to hire American blacks. But because I wasn't American, I was treated differently and able to work. That was confusing to me. Here the attitudes are different; all people are accepted (12). I have been here a year and am just now beginning to feel like the people trust and accept me. My color has a lot to do with it (13). The barriers are more with ourselves than with the community. It seems that we are our problems and the enemy is us (11). Now I really don't want to trust her with my feelings and have the close relationship (18).

We are not willing to live in the struggle that it takes to maintain life here. But God is more for justice in the Bible than anything else. I came to help the poor black folks but have been loved out of that attitude (19). There is a talk and there is a walk; they are really different (16). In the East people are generally frank and direct in their conversations, but here people say what others want to hear (49).

Problems submitting to black leadership. Racial reconciliation demands black leadership and white followership (21, 56, 57). Blacks lead from the perspective and strength of the black culture. Slavery did make blacks ashamed of everything black. But blacks need to lead from the strength of the black culture instead of defining blackness as the opposite of whiteness. There is nothing white about being organized. The history of black and white people interfacing results in whites being in control or they all leave. The jury is still out on whether whites can stay around with strong black leaders. We are seeing that in our own church. I wonder if whites are leaving because they are not able to follow the black leadership. We need to be a multi-racial church with black leadership. Sometimes I wonder if whites can handle it. I struggle with it myself (21).

When a staff has ulterior motives and desires to tell everyone else what to do, that superior attitude produces unproductivity in others (49). If the goal is

> reconciliation, the attitude change must happen in the whites because the blacks are willing. Tension and conflicts come from the whites (16).
>
> I feel that blacks have always been the objects and whites the subjects. Many blacks have endured wrong treatment by white males. The blacks that stay in the work are steadfast and faithful (57). I do support the black leadership in working with and teaching the youth. This experience has been meaningful (8). But a white person who has never experienced oppression can have all the knowledge of what to do and still oppress and create a welfare mentality. Even though he knows everything about what should be done, his actions do not match what he knows. The duality is only squeezed out, not as he knows more, but as he submits to blacks in a healthy body context (11). White people have to be able to handle strong black leadership. Only then can they be reconciled. If the black person can only lead in the absence of white people, he is a retarded leader (21).
>
> As a kid my parents worked with an inner city church. The white adults from the suburbs would drive in on Sundays to teach the Sunday school classes to the black children. This was the way they worked among the poor. We have come farther because we relate to adults and they are in leadership. As black leadership takes over the Health Center, I think we can see the quality of service continue to improve and grow (20). There is one white church fairly active in the Georgetown community. But the leadership of the church is white. There will always be problems in getting community people to be a supportive part of the church (19). Two out of the three black churches I went to for financial support are now helping me. These people from the inner-city of Cleveland feel like I am their missionary to their people (18).

In summary, nineteen practitioners gave examples from their own lives of community conflict and twelve identified problems of prejudice within the agency. Thirty percent of the indigenous workers said the volunteers had problems submitting to the black leadership; sixteen percent more of the indigenous workers are concerned about this issue than the volunteers. Forty-five percent more of the indigenous workers expressed concern that black leadership needed to emphasized than the volunteers. Whites having servant attitudes in the process of reconciling two opposing groups was critically important to a fourth of the indigenous workers.

RESEARCH QUESTION 2a: WHAT PRACTITIONER COMPETENCIES, ATTITUDES, SKILLS AND KNOWLEDGE ARE STATED OR SUGGESTED IN THE AGENCY'S LITERATURE IN ORDER TO DEAL WITH CONFLICT?

Reconciliation is the agency's term for dealing with conflict. In order for the practitioners to be reconciled with those different from themselves, they must develop an awareness of themselves and others. The agency's documents state that the practitioners be competent in dealing with black's who are bitter and feel inferior and white's who are passive, fearful and arrogant about their race. They should have an attitude of submission to black leadership and a concern for the poor. They should know and be skilled in working with others to remove barriers and in leading them in racial reconciliation through the church. One project, the Development Team, is committed to developing awareness for reconciliation with others.

Views from the Visionaries: Creating Awareness

> Developing awareness in others. There are unique problems to be faced when anyone speaks about the black situation in an integrated setting or visa versa. But each race ought to be concerned to show his other white or black brothers the road to reconciliation on the basis of what each has experienced. Whites who are part of an interracial fellowship ought to have a deep burden for their white brothers and sisters who do not understand the behavior of the blacks and their situation. Blacks ought to have a great concern for other blacks who do not understand the social economic system in which they live (Perkins, 1979c:3). Voice of Calvary is a bridge connecting people who seek lasting racial reconciliation by bringing blacks and whites together working, sharing and worshipping. They provide a strategy of racial reconciliation for the church (CCDI:4).
>
> Bear one another's burden. Two Biblical commands which must be heeded are to love one's neighbor as oneself and demonstrate concern for the poor. The closer a person is to the aching people of society, the closer he is to God. A test of one's faith is how concerned one is for the poor (Perkins, 1984b:3). But the process of building black and white relationships takes time and work. A black person needs to be freed from bitterness and blame. A white person must be freed from apathy, guilt and fear. The duty to bear one another's burden takes on added meaning in an

interracial fellowship. When a white person comes to the community, he brings all his superiority and guilt which society has put on him. The black must be able and willing to absorb that if he is to be reconciled. The white person must also recognize that the black brings his history of being treated inferior, of being told he is a nobody, a nigger. He must understand that each black is trying to claim worth as a person created in God's image. So he must bear the burden of bitterness and anger that grows out of a black's past (Perkins:1982f:109).

Working together can remove some barriers. Learning by doing and exposure can improve attitudes racially, culturally and socially. When some people do tasks together based on similar commitments to relocation, reconciliation and redistribution, relationships begin to be formed (Perkins, 1984b:11). Three basic actions which help remove barriers are praying, submitting to black leadership and serving. When whites submit to black leadership, their unknown arrogance usually appears. Unless they submit themselves with abandonment to black authority in a significant area of their lives, they will not fully recognize their hidden prejudice. When one has no option except to submit, he must confront his own reactions. When his options are cut off, real healing can take place. After the hidden arrogance is revealed, the unbearable tension can only be relieved through real repentance. The tension reveals the sin and generates necessary repentant action. By seeking out black leadership in key areas of one's life, the dividing walls of hostility can be revealed and broken. When white people are willing to be taught by blacks, they better understand the needs of minorities and their own racism (McKinley, 1979:2).

Black identity. Black consciousness is the condition where black people have pride in their heritage, understand their social, political and economic conditions and are deeply concerned as a group about their destiny (past, present, future). When this happens indigenous black leaders are being developed. When blacks determine their own standards and whites submit to their leadership contemporary racism can be effectively dealt with (Ibid). Also since the community people have learned how to live with their problems, the new residents can learn ways to cope from them. In fact one is healthy if he says and does learn from community people (Perkins, 1982f:88,89).

The possible impact of the church. America's technological society which is based on education has not allowed the poor, especially black people, the opportunity to learn technology. Instead the welfare system was created for them. But this system has not worked. Unfortunately the American church is tied to this economic system which maintains the unfairly rich while many live in poverty. Most evangelical leaders—presidents, seminary professors and board members of institutions seem blind to the needs

> of the poor. God provides and asks His people to share their abundance with others, but too often the poor continue to be neglected (Perkins, 1978a:1).
>
> Senator Mark Hatfield explained the impact the church could have in meeting some of the needs: if each church and synagogue in the U.S. were to take over the responsibility of caring for ten people over the age of 65 who are presently living below the poverty level there would not be any need for the present welfare programs focused on the aged. If each church and synagogue took over the responsibility of 18 families, a total of 72 adults and children--who are eligible for welfare today, there would not be any need for the existing Federal or State welfare programs supported by Federal and State funds. These programs would be totally unnecessary. Our religious institutions could be a natural focus of community activity directed toward meeting the human needs of one's fellow citizens (1973:14).
>
> VOC has been a model of a local church and a church-related organization which is responding to the needs of their target community (CCDI:6). Their Development Team develops ways to exert an increasing influence through the printed page, periodicals, brochures, films, cassettes, The Quiet Revolution newspaper published four times a year, Health and Development newspaper published two times a year, an annual report, promotional materials, and manuals for the Christian Community Development Institute to encourage other churches and groups to follow their example of ministry with the poor communities. These writings, plus the direct mail program, communicate the ideology and the practitioners' experiences (1984 Annual Report:17-21).

VOC is a model of racial reconciliation. This requires the practitioners' commitment to a strategy of working through the local church and its projects to remove barriers. Prayer, submitting to black leadership and serving, becoming more aware of oneself and one's culture and bearing others' burdens are essential processes. The practitioner's knowledge and understanding of blacks' struggles with their own identity is part of becoming more aware, sensitive and bicultural. The church could have an important impact in poor communities if their mission included local community development projects.

RESEARCH QUESTION 2b: WHAT DO THE PRACTITIONERS IDENTIFY AS THE COMPETENCIES, ATTITUDES, SKILLS AND KNOWLEDGE NEEDED TO EFFECTIVELY DEAL WITH CONFLICT?

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The thirty-four volunteers were asked how their work related to reconciliation. The twenty-seven indigenous workers answered two general questions: how well do you think blacks and whites get along? What helps and hinders the relationships? The category of becoming more aware was divided into the following sections: struggling with reconciliation; personal comments about their own experiences becoming more aware; suggestions for developing awareness and the church's responsibility; a lack of awareness; important processes, encouraging black leadership and projects that build reconciliation. The following quotes are clustered according to these topics with the indigenous workers and the volunteers.

Views from Indigenous Workers' Interviews: Developing Awareness

> The struggle with reconciliation. Reconciliation is the most spiritual of the three terms and a person can not do it on his own. To love in spite of obstacles is hard; but is the pivotal point and center of the ideology. It is the most crucial one and the others are useless without it. Our relationship with God is reflected in our relationship with people and vice versa. One mirrors the other (31).
>
> Accountability is a big part of reconciliation. But the desire to be reconciled must be within the person (7). In Vietnam the blacks and whites came together on equal terms; that needs to happen here, but possibly only persecution will bring it about (6).

> Personal experiences with developing awareness. I try to not react to bad attitudes but be humble and not force my own agenda on others. When facing bad attitudes, I slow down and make changes in my own actions and attitudes (5).

> A lack of awareness. When whites are Christians, but have always been around prejudice, they are unaware of their actions - their ungodly cultural baggage. This lack of awareness creates many problems. People need to be reconciled to themselves and come to know themselves. (7)

> Suggestions for developing awareness. The worldwide problem of oppressive institutional sins toward blacks must be stopped. Whites should dismantle this and exhibit

justice in their lifestyles. Whites need to learn from blacks and their strengths. One way is to know black history and the benefits men; such as, Charles Dewy and George Washington Carver were to society. Whites don't have to be in touch with black but blacks have to always understand whites, their culture, fads, etc. Some whites can personally change this attitude by choosing to understand the black culture (6).

Projects encourage reconciliation. In my work my boss wants to learn from me. He asked me to point out any racism that I observe in his life. I appreciate that (36)! Barriers are breaking down in the older white ladies attitudes towards me. Some ask especially for me to help them (33).

Views from the Volunteers' Interviews: Developing Awareness

The struggle with reconciliation. The one unique positive aspect of VOC's agency is its attempt to reconcile blacks and whites. We are modeling the fact that both races can work together on a day to day basis on the racial issue (16, 48). The staff must have begun the reconciliation process before they arrive; then while they are here, they become more reconciled through the experiences they face (9). For pure and true reconciliation a person must relocate (59). The main thing I have learned concerns reconciliation (50); I've developed sensitivity to the issues (52). Reconciliation means people from different races relate in ways that result in both persons becoming more whole after the interfacing than before. If the relationship does not result in greater wholeness then it is destructive (21).

Problems in this area have a magnifying effect (47). On the surface there is a sense of having a common direction, but reconciliation is not effecting our spirits (52). It means demonstrating humility and carrying about everyone (47). There is no good definition of reconciliation; but it is more than the presence of blacks and whites being together. The focus of the organization should be on racial reconciliation, not community development. In order to do community development, the organization needs resources. And there are very little (58). Our friendship processes are not stable. At times the goals is to be all black; other times both black and white. It flip flops back and forth (56).

God reconciling man is meaningless unless it is demonstrated in a social application. Social reconciliation is imperative. The Bible says there are two races: the holy race and the unholy race. God is the holy race and the unholy race are men not in a relationship with God. All the other separations are man-made barriers and need to be changed (11, 52)). Paternalism, a type of racism, is an attitude that needs to be dealt with (57). We need to get rid of our arrogance that we are the only group doing reconciliation (52, 47).

Comments about personal experiences increasing one's awareness. This is a character building experience for lots of people (49). I do not understand the southern accents and find the southern cultural traditions challenging and confusing at times (46). When I first came the people looked the same to me and I could not understand the accents (10). After a few months here, I struggled with my goals, values and commitment. Should I continue my prestigious schooling or was I willing to choose a less visible way of dealing with societies problems? I don't have a charity mentality any more but want real development. I have a privileged background because my parents were encouraging and provided a nurturing environment. We did not have money, but security, love and a concern for character development. Poverty includes values and attitudes toward one's family. The basic unit of discipleship is the family. I fight passive racism. But all issues are not due to racism; some are personality conflicts (43). My experience has been a wilderness; a culture shock. My middle class values have changed even though it is hard to describe. Stories like World Vision presents do not effect me anymore. To be totally relocated is not where I am supposed to be (52). People are afraid. But with exposure I have changed; become more sensitive to the people. All black settings don't bother me now. I appreciate their music and language, etc. (18). I am growing more aware of the issues: what blacks face (16).

This work has revived my professional vision. After three years I still really like it (20). I love my work; feel accepted with all my strengths and weaknesses. I couldn't go back to upper middle class suburban life. I am trapped here and need the support of a mixed community. The emphasis is being male and black (19).

In college I asked questions about social consciousness and gradually became aware that there was a lot more than upper middle class evangelical culture. Christianity had to be valid in other cultures. I came not ready to stay for the rest of my life, but taking one step at a time. The experience of living in a bicultural situation is invaluable; hopefully I will always live in this type setting. At first it was hard not to be ethnocentric; but now I understand, accept and learn from people different from myself. There is richness with different perspectives and expressions, etc. (10).

When I came reconciliation was between God and man. During the past year I have learned about myself and my culture. Whites ask the blacks to live on their terms and be assimilated into their culture. They should not have to deny their lifestyle and blackness. They can learn to take the initiative; and whites can be servants. I am thankful not to be living a comfortable middle class environment. God has called me here. It is hard but I am continuing to change (13). When I first came I was mostly concerned with reconciliation; now my interests have expanded to peace making. Two years ago we started a peace making chapter for

education, prayer, marches and other activities. There are only whites taking part, but hopefully some blacks will participate in the future (59). Before I came here my Christianity was an intellectual kind of involvement. But now it is a much more real thing to me and that God changes lives. I lost sight of that while I was in school (43).

A lack of awareness. Reflection on principles I am learning is an important process (16). Reconciliation means a person reflects on his own actions, beliefs and feelings and becomes more aware of himself (9). Our cultural perceptions are problems. Whites generally have western values and blacks eastern. For example, blacks emphasize experience; whites being right. By understanding underlying values and perceptions, I am more accepting of differences. Since people are unwilling to talk, I'm wondering if they are unaware (57). Reconciliation does not apply directly to me as an individual, but as a Christian one should have a commitment to it (12).

Important reconciliation processes. In order to make reconciliation work, we have to restrain ourselves: hold back, listen to others and let them be first. Being willing to take time to build relationships and practice self-control are keys to reconciliation (16). If people don't become more reconciled, they fight or leave (9). It is important that everybody who has relocated go the second mile. This means I make allowances for others mistakes and work on my own growth and development. Staff need to check their own attitudes and become more aware of their feelings that create barriers (20). I need to continue to be open for shots and be vulnerable to others and the community. Whites don't understand. The issues are so complicated requiring a sensitivity to God's will and the people (17). I struggle with whether or not God wants me to use my gifts or to just completely serve. Would not exercising my gifts be poor stewardship (43)?

Everybody we know is suffering (47). Suffering is so much of the way God wants His people to grow. It plays a vital role in keeping a person purified to stay on the mark (11). One must develop patience in the midst of testings. This is where God wants us (20). The elders have grown through pain. People are unwilling to suffer when they will not discuss the problems (57).

With different backgrounds and standards we can learn by communicating (42). Areas for growth are to accept differences and work through conflicts (42, 55, 57). In the church we are struggling with church leadership; there are differences in the cultures (43). But I accepted these differences and have grown (8,10,20).

Called to work for justice. I don't know where in the world a person could go, where they would meet such a variety of people of such high caliber (11). We feel called to work in a poor community for justice (57, 48, 9, 55)

This is His place for me and there is a specific purpose in it (13).

The church should become more aware. The white church needs to have more social consciousness. The local churches give lots of money to Africa, but do not consider giving to what is happening right here (10,20). The bottom line for the white church is redistribution. In the future I plan to be a facilitator helping white churches deal with racial and cultural issues and become more aware of the needs in the black community (52). This next year I will be talking with Christian physicians about their responsibility to care for the physical needs of the poor. They need to see Medicaid patients, etc. They can give a lot (20).

Suggestions for developing awareness. Whites in the agency are in an important position because we represent the white race to the black culture. Therefore it is critical that I do not display white arrogance (56). We need reconciliation with the local white people in Jackson. There are none on staff and we are blacks and whites working and worshiping together (9). It is a mistake that there is only one white business men on the Board of Servants; and the one white couple in business from Jackson left the church (58).

Some issues are personality problems. It is frustrating when all issues are defined in racial terms (43). I am hoping to use my home for blacks and whites to live together. This is a rare occurrence among us. (43).

Encouraging black leaders. Some signs that American black males are gaining more a power base today are the fact that they are thinking on their own and processing decisions. In the past most black women led the men who felt insecure (58). While being here whites can learn to be pro-black by responding to the black leadership, being willing to learn and being a servant (41). Blacks are being hired to replace whites (47). I have spent a long time orienting someone to do my job (46).

Projects encourage reconciliation. Our voting precinct is black and white. The man responsible to hire workers for the elections called us because he knew we would represent both races in our racially mixed community. We serve the community during voting days (11). The Health Clinics encourage reconciliation. There are more blacks working than whites now and we have a black physician. When I came we only had a black receptionist. This is reconciliation in action (20). Among the Health Clinic staff we talk about our differences and that helps (18). The International Study Center programs encourage reconciliation. The workshops expose the truth about racism and the poor and the volunteers experience and observe first hand the situation in the community (14).

The church is working on reconciliation. Black consciousness is growing and improving. There were some

> real differences expressed last summer when the Southern blacks talked about racism (47). People need to talk about the issues (57). This time the blacks expressed their negative feelings to the whites. But it was misplaced anger (58). When I prayed for God to unify us, I upset quite a few people (47).

Sixty-four percent of the practitioners said they were concerned about reconciliation. Fourteen were struggling with it; thirteen reflected on positive changes in their lives because of their work with the agency; five suggestions were given for helping others become aware; three stated positive ways black men are and can continue to grow. Eight reconciliation processes were set forth. Fifty-four percent discussed suffering as part of the process. Forty-seven percent mentioned being aware of differences or facing the differences. Twenty-three percent referred to the workers' lack of competence in being aware of the culture in the poor community. The lack of the church's commitment to social consciousness was of interest to four practitioners. The health clinics, the International Study Center and the church were specified as doing reconciliation.

RESEARCH QUESTION 2a: WHAT PRACTITIONER COMPETENCIES, ATTITUDES, SKILLS AND KNOWLEDGE ARE STATED OR SUGGESTED IN THE AGENCY'S LITERATURE IN ORDER TO DEAL WITH CONFLICT?

The agency's documents stress the necessity of workers participating in a nurturing group with their co-workers and building effective relationships among the other workers. This implies that workers are competent in being close friends with those from a different culture and race who have different customs, interests and standards. The workers commitment to the agency's interracial fellowship is fulfilled by active participation in the church only or in project work and the church fellowship.

Views from the Visionaries: Building Staff Relationships

Reconciliation. This term means building relationships, especially working through problems and conflicts. Community development can only happen when strong relationships are developed (CCDI:46). Voice of Calvary defines reconciliation in two ways. First, God wants to reconcile people to Himself. Second, the local church is to aggressively work toward removing racial, cultural, social and economic barriers (CCDI:45). The only purpose of the Gospel is to reconcile people to God and to each other. Reconciliation means to bring people back into harmony, to heal or mend broken relationships where there is division. We desire to build relationships between the rich and poor and the black and white, working through both the racial and economic issues (Perkins, 1982f:107).

Purposes of fellowship. The three main purposes of the fellowship are 1) to be a group of local people from different backgrounds and cultures who are called to be in relationship with each other; 2) to improve the economic, social and spiritual life of the community where the church building is located and the members live; 3) to be an interracial fellowship committed to racial reconciliation. Individual families in the group are models that bring people together across racial, cultural, economic and social barriers (Perkins,1979c:3).

Qualities important for supportive groups. As God's people come together with similar personal commitments to Christ, the group can gradually be transformed into a corporate power confronting corporate sin. Faith grows best when members learn to be interdependent (Wilburn, 1977:42). Gifts listed in the New Testament, such as, serving, teaching, ruling, organizing are always mentioned in the context of the body. Individual gifts do not function alone, but church members need to cooperate and act interdependently. As individuals set aside their individualism and submit to each other, God gives them gifts to build the body and cause it to function as a whole (Perkins, 1976:2). For example when we built our first building, Christians in California gave the money; the local workers with some out-of-state church volunteers built the building. We prayed, dreamed, and struggled together. The building reflects outwardly how the local group was being built up inwardly. Each person was responsible for a specific objective which met a real need. The pluralistic leadership team and the members were important to completing the building (Perkins, 1980a:2).

As persons recognize how others gifts encourage them and their gifts encourage others, they build a close fellowship bound together by love. The security of belonging is based on openness and loving concern, not individual

property holdings. People's possessions are not for one's personal benefit, but to enrich the community; everyone has their basic needs met. They live together in community knowing they need each other (Perkins, 1984b:9,10).

We have three types of workers committed to building relationships: one group only worships together; another worships and works together in the projects; the other group consists of individuals who have committed their lives with no reservations to always live and work with the community. These people lead and make the decisions. If one is a member of any one of these groups, he receives love, nurture and fellowship which equips him to serve. As the members support and encourage each other, they can corporately work together on evangelism, economic development and relieving human need (Ibid:8).

Lack of commitment. In our present social economic system people lack concern for each other. Our culture encourages materialism, selfishness, and individualism. Many middle class people turn concern about themselves into religion and spirituality. If one's needs are met then he is considered spiritual. Most people provide for themselves and organize their own self nurture. They put themselves first, instead of putting God and His concerns first. For example in the South many church members participate in discrimination and enslavement through unfair and unlawful business practices. But people need to bear each others burdens and be committed to each other (Ibid:4).

Be willing to suffer. People who really see what the system is doing to them and others and try to stand for justice will suffer (Perkins, 1979f:3). The worker who is effective in building relationships is one who accepts and welcomes suffering and opposition. Suffering can be used to develop one's motivation and commitment. Leaders will never be leaders until they endure suffering. A person needs to learn to process hardship because learning to deal with difficulties is an important part of personal development. The easy life is not the best life. The difficult life means discipline to develop one's potential (Perkins, 1982d:12, 13). God has called us to be in a hazardous mission in hard places where people are aching. For example, our church moved into the Lynch Street areas where another church moved out. The relocated staff struggle to develop relationships and relate their resources, energy and skills effectively (Perkins, 1984d:4).

Interracial fellowship. Our culture and tradition often keep us from loving people different from ourselves. But the example of the churches in the book of Acts was people from various cultures worshipping together. With these churches as our model, we emphasize the importance of reconciliation between people of different cultures. The commitment is to aggressively seek to interface two opposing groups who live in the same target area. In order to deal with the inevitable conflicts and the differences the

> practitioners must have a deep and rigorous commitment to serve and sacrifice. To reconcile blacks and whites means misunderstandings, confusion and tension. To struggle for rapport and empathy, rather than choose to isolate and alienate can lead to a reconciled group. This type of group can be effective in society. When the community sees a local reconciled group, they can better understand what the church is about because it is modeled, not just explained verbally. The truth can be caught, not just taught (Perkins, 1984d:3,4).

In summary, a strong interracial fellowship demands working through conflicts. There needs to be interdependence, a sharing of one's gifts and talents, a commitment to racial reconciliation and a willingness to suffer. If a worker has a desire to develop personally while working through conflicts with relationships, the fellowship will become an example and model to others.

RESEARCH QUESTION 2b: WHAT DO PRACTITIONERS IDENTIFY AS THE COMPETENCIES, ATTITUDES, SKILLS AND KNOWLEDGE NEEDED TO EFFECTIVELY DEAL WITH CONFLICT?

This question refers to the second key term in the ideology: reconciliation. Twenty-seven indigenous workers were asked "How well do you think blacks and whites get along here? What helps and hinders them from being reconciled?" The volunteers discussed how their work related to reconciliation. Seventy-seven percent of the practitioners referred positively to building interracial relationships. Twenty-six percent discussed a difficulty with the issue. The following quotations are the positive and negative responses on building staff interracial relationships.

Views from the Indigenous Workers' Interviews: Building Staff Relationships

> Introduction. The three major ways to be reconciled are to God, to ourselves, and to fellow believers. The key is to surrender to God about our culture and color. But it

is hard for Christians to see that reconciliation with fellow believers is important (7). We come together in obedience to God to support being multi-racial and multi-national (6).

Processes for building relationships. In the church people are treated as equal with very little hierarchy. A person doesn't need to wear fancy clothes; people are open and try to accept each other. This is different from most churches (22). We need to say to those coming: come be a brother with us, instead of saying, come be a ministry. We need to learn together. Learning from anyone will help burn out (6). Actions which remove barriers are worshiping, fellowshiping and working together (37b). There isn't a church anywhere doing racial reconciliation any better. Changes do not come fast. In our household group blacks and whites are working through relational conflicts. The reconciliation series last summer was good because the Southern blacks were teaching and whites had to deal with their pride (39).

The projects encourage interracial relationships. At our clothing cooperative blacks and whites relate well together. In most places blacks only relate to blacks and whites to whites (23).

Relationships are being built among the Health Clinic staff. I work with friends. Every morning my leader asks how I am doing. I feel accepted, listened to and respected (35). When I first began work here, I had health problems. But now I am not on any medication because of the pleasant environment I work in, my work and God's help (34). I have become a Christian and some barriers are down between whites towards blacks, at least towards me (33). Being black and white does not matter because the staff are Christians and treat each other that way. People accept the black and white (36). In my other job I was told to treat wealthy patients better. My co-workers were prejudice. But here we work together as a family praying together in the mornings about patients and work, as well as personal concerns (35). When we have get togethers my whole family is invited; the staff spend time with my children and teach them to swim, etc. (34). I know God more personally because the staff do their faith (33). We have a dynamic staff; the right people are being brought to us (37). Staff are helping us learn our jobs. We respect each other (34).

Staff problems building relationships. We can not be loner Christians. Now we function as individuals and there is strife (39). Too often people working in Christian organizations spend most of their time on ministry and less time with God. God does not want us comfortable; He allows things to change so we will spend more time with Him (6).

Views from Volunteers' Interviews: Building Staff Relationships

Introduction. When most white are moving away from blacks, our purpose is to bring the two races together (48).

Gratefulness for the multi-racial fellowship. It is an honor to be able to learn and build relationships with blacks (19). I am very thankful to have neighbors and friends committed to the same issues as I am; these friendships provide necessary encouragement and support (20, 54). It is important that my child be friends with people of both races (40). I did not want to leave after my six months internship; I was attracted by the people, the vision and the philosophy (43). When we moved to Jackson we were looking for a church that reflected the people of the area. That is a reason why VOCF was chosen; we really didn't have many choices (19).

Processes for building relationships. My co-workers and I are learning to get along as we work together and share. When there is a problem we have a verbal commitment to discuss our difficulty in the situation. We believe in unity, not uniformity; diversity, not division. At times we choose to forget our own problems and focus on another's needs (42). Our basic goal is to communicate in love (48).

Conflicts should be worked through and not ignored (55). Reconciliation was the concept that attracted me to this organization, but my concern was with denominational barriers, not racial barriers (18). Talk is cheap. One needs both head and heart knowledge. Our preconceived ideas must be ignored (49). Because when I spoke I was not heard, I concentrated on learning to listen (52). I have developed orientation packets for new workers to give them general information about the area (56). In the past I feel grateful that I have had a close working relationship with one of the leaders and provided management advice (9).

If I moved into an inner city, I would join a church already serving the immediate community and working on projects that assist the poor in the area (14). I discourage going alone, but two or three families could move and support each other (21). It is very critical to have a support group and be vulnerable enough to learn from them (17). The confusion concerning church leadership is demanding mutual respect and learning from everyone, including those with long term commitments (46).

Our leader is taking responsibility to encourage the spiritual lives of the workers. Recently each staff person was given a care group leader. This person encourages other fellow staff members in his group. Other activities which build staff relationships and create a family-type atmosphere are retreats every other month and open houses one evening every month (12). Also in our weekly staff meetings sometimes we talk about building relationships; such as, forgiving and forgetting, the whites role in a black community, etc. (42). In the past the lack of inter-connectedness which is internally generated is

changing because of these programs (47).

Mission of the church. The church is the primary agent of God for change. Knowing this was very important in terms of my entire education (43, 50). The church is one place where God is working today (19).

Our Fellowships. With the projects in our town we maintain our identity with each other through a loose informal fairly unstructured fellowship. We prefer and choose not to be a church (13). Our household group has been supportive. One can't do ministry without having a caring and teaching group supporting him (47). The church really has supported us with our new baby. In my country the extended family helps with the baby needs, but here people are individualistic (12). It is good for people's needs to be met by the Body of Christ (9, 50). We are developing a strong commitment to each other in our household group that is half white and half black (43). Our staff genuinely care about each other and they want to work here. One member took a cut in pay to work with us (19).

Relationships among the youth workers. When I was responsible for a discipleship ministry, my relationship with a black brother was good. We spent time together (8). There use to be a closeness among the team and times for sharing. We need the right structure for sharing and nurturing others one-on-one. There are things I would do, but I don't have the authority; such as time to visit in the kids' homes (49).

Staffs' problems building relationships. We do have some conflicts. For example, a co-worker and I use to be really close, but now she has another staff as her best friend. One day I spoke firmly with her about something and she would not speak to me for two days and is still unwilling to discuss the situation. At times another staff will not talk with me and questions everything I ask her to do. Her attitude and actions creates a lot of stress (18). When some white families leave and go to churches where they cannot continue the vision, I feel badly. The jury is still out on whether white people can be reconciled in terms of following black leadership (21). Being here in Jackson requires sacrifice and working through personal difficulties, but these are experiences we need to learn from. I would not call our challenges suffering (11).

The church came into existence because of the projects. Because the whites controlled the projects in the past, there are many black white differences between the church and the projects (58). At one church meeting where elders were being chosen, I have never see such an ununited bunch of people. Members were ripped apart and expressed their dislike of each other (47). Being aggressive tends to be a cultural issue (4, 58). Recently our church leadership meeting was mild because some mutual respect was expressed (51). There has been an exodus of people leaving the church

> and still a lot more will be leaving: both black and white (19, 58).
>
> We need unity among ourselves (49). Maybe there are a number of people who have no real spiritual commitment; they are simply social workers. We have a long way to go in showing love. There are many churches where people love each other more than they do here (47). For example, after six months of long range planning, the church following the guidance of the planning committee decided to be located in the St. Charles Street area. But the leadership overruled the planning committee and the church congregation saying the focus is Lynch Street Who the leadership refers to we are not sure (58).
>
> My former roommates are my only friends because I do not have the time to develop relationships (9). In my apartment I had little fellowship: one person was always complaining and the other never took the initiative to cooperate and work together (18). It is tough to be truly reconciled with my fellow missionaries. Because I don't get along very well, it makes the white/black issues of little concern to me. The issue is really personality conflicts. When I disagree with my boss, he says to forget it. There is little communication (50). I've tried to develop friends, but it hasn't worked (52). Some project activities have become more important than knowing God and putting Him first. When a worker's schedule is filled with wrong priorities, he burns out and leaves with cynical attitudes. Often workers do not take the time necessary for nurturing their relationship with God (16). People leave our agency in order to survive or they planned only a short visit (56). If someone is working hard, he must eat and sleep. In the same way spiritually, if a person does not get steady nourishment, he will burn out. Many volunteers burn out. The leadership do not realize the seriousness of people's problems (47, 53, 56). Many staff live in bondage because of the rhetoric (58). Most staff are under thirty; therefore, we need some maturity. I wonder why there is no retirement program for the staff (56).

Among the indigenous workers interracial relationships ranked the third highest concern -- eighty-seven percent. Sixty-six percent of the volunteers referred to it in reference to reconciliation. In the area of building church or fellowship relationships, not emphasizing the black white issue, the rankings were reversed. Building an effective fellowship was the fourth highest concern among the volunteers -- seventy-nine percent. The indigenous staff rated this category sixty-three percent. Relationships among the staff was a critical concern. Establishing effective relationships requires time, work and

sacrifice. The Health Clinic staff had the most positive comments about their progress in this area. The church seemed to be having the greatest difficulty. Six practitioners commented directly about their appreciation for black/white relationships.

RESEARCH QUESTION 2a: WHAT PRACTITIONER COMPETENCIES, ATTITUDES, SKILLS AND KNOWLEDGE ARE STATED OR SUGGESTED IN THE AGENCY'S LITERATURE IN ORDER TO DEAL WITH CONFLICT?

The practitioner must gain knowledge and understanding about the problems the people have in poor communities in order to deal with the conflicts. When a volunteer relocates with a commitment to make the community their place and to concentrate their efforts there, then they can learn from their new neighbors' situations. The agency's materials highlight these problem areas to be ones which are encountered most frequently: a lack of ability to meet basic needs, dealing with discrimination, welfare, housing and family problems, violence and crime and a passive indifferent institutional church.

Views from the Visionaries: Becoming Knowledgeable about Problems in Poor Communities

> Basic needs. The organization believes that people should have their basic needs met; such as, food, clothes, housing, education, medical care, work and the ability to participate in political and economic decisions affecting their lives. But poverty means people are unable to deal with their environment; they lack the resources to control their economic lives (Peterson, 1981:18). The poor might need food, housing, heating, clothing, health care, jobs, and/or education. Often with medical care they have to wait a long time at hospital outpatient clinics. Many young blacks follow the path from illiteracy to joblessness and finally crime (Perkins, 1980b:2). An inadequate public education system and home environments that discourage learning add to the problems. About half of the black children who enter the first grade drop out before they finish high school. Many high school graduates do not know how to read and write. Only twenty percent enter college and less than eight percent graduate. The culture and

educational system encourages the children to be individualistic, selfish and materialistic (Perkins, 1982c:2).

Discrimination and humiliation. The poor blacks in the United States experience discrimination and humiliation. They have been psychologically and socially damaged in the sense that they have been placed on a modern-day plantation system of economic slavery. With many the poverty seems to be more of the spirit that leads to hopelessness, rather than being physical and a lack of money. People are not poor through their own fault, but are victims of injustice. Injustice is depriving God's people from open access to God's creation (Peterson, 1981:19).

Giving welfare benefits does not mean people are respected as being created in God's image. In Silver's book Mississippi, the Closed Society about blacks in Mississippi prior to 1963, he says everything in the environment was designed to make blacks feel inferior, to make them feel like niggers (Perkins, 1975:3). When a black person needs a job, he gets welfare. When he is hungry, he gets food stamps. When he needs housing, he gets subsidized, rat-infested, crime-laden, highrise apartments. Should the government provide for public housing? Or should the housing be cooperately owned? Should the peoples' rent be subsidized, or should their mortgage be subsidized? Many blacks have subsidized rent and government housing. They feel like victims and have a sense of failure. Some people do not know what to say. Others know what to say and know that they must lie to be on these programs. Once people live day by day in a lie, their whole subsistence is based on lies. Then they have difficulty being honest about other things. Therefore a hypocritical community is created (Perkins, 1980d:23,24).

Welfare is a criminal system because people are living in institutions which are against their human will. The poverty program does not allow for ownership. However, ownership is one way to break the cycle of poverty. Basically the white people get rich from the poverty program. If people cash a million dollars in checks, that million is spent on white businesses. Blacks have few economic enterprises causing their money to stay in the black community. There is little money for education and other projects for development in the poor communities (Perkins, 1973b:6).

Housing and the family. People also need to feel secure from threats to their life, health and dignity. Housing and the family are two areas where the poor feel insecure. Exploitive white landlords rent their shoddy homes to the poor. People receiving low incomes are living together in very crowded unattractive places. There is an easily exploited populace in the private shoddy homes and a dishonest ingrained populace in the government homes (Perkins, 1980d:25).

Today the black family is experiencing unique

hardships. Twenty-eight percent of the black families are poor. One of every three blacks who marries separates. Statistics reveal that those separated will not get married again, but they will both have more kids. About fifty-one percent of the black children are born out of wedlock. Many black families are controlled by women; nearly sixty percent are single parent households. Most girls by the time they are fifteen years old are pregnant. The number of teenage pregnancies is epidemic because to have a baby is considered a state of womanhood for the young black girl. The lack of a father and the lack of encouragement by parents makes development difficult for black children (Perkins, 1982c:1).

Many black men have left their families because of their past backgrounds and the government's support of children in single parent homes. During slavery blacks were not allowed to be married. In 1930 there was a migrant movement of six million who left the South. The black women left their families to become domestic workers in Northern homes. Because their English improved the men who remained in the South believed the women became more educated than them. Some men's insecurities caused them to drink. Then when the government began Aid to Dependent Children (ADC), the single women could support their children. Usually ADC gave more money to the family than the father could make working. Therefore he did not reunite with his family. Generally a husband gets his identity from being the bread winner. If he is not the protector and provider in the home, his self-identity becomes threatened. A man feels badly on the street when his family is being supported by welfare. The welfare system has destroyed the self-confidence in many black males and worked against the development of the black family (Perkins, 1984c:1).

Crime. Violence and crime are other problems. Two reasons are the fact that children receive little love and attention at home and the government subsidized free housing areas. These environments bring out and perpetuate the worst in people (Perkins, 1980d:26). In 1977 more black were killed by other blacks then were killed in the entire nine years of the Vietnamese conflict (Perkins, 1982c:3). Blacks make up more than half of the prison population in this country yet we represent only eleven percent of the population (Perkins, 1981c:2).

Church. God's concern for justice makes reconciliation essential. The destinies of black and white people are interrelated. But today the church ignores this fact and preaches the Gospel within the limits of its culture and traditions. There is a black church and a white church, but this division is not in the Bible. The whole idea of the love of God was to draw people together into one body, all being reconciled to God. Today there are racial and cultural barriers. Many substitute a gospel of church growth for a gospel of reconciliation. The church points to a person's conversion as evidence of the Gospel's success, and does not emphasize the importance of people from

different backgrounds worshiping together. But should this be considered Biblical success (Perkins, 1980c:2, 3). A strategy is needed to change these racial and cultural attitudes. The Biblical call of God upon the lives of people in this country does not allow blacks to escape the responsibility of developing themselves by continually laying blame on the white system. Neither does it allow whites to justify their guilt and escape responsibility to aid the development of their black brothers (Perkins, 1979b:20).

People only committed to relocation will not get far without a message of reconciliation to God and to others across racial and cultural barriers. But reconciliation will only be possible when a person lives among the people and understands the many problems of the poor. The cycle of poverty includes the following conditions: inadequate housing, medical care, educational institutions, opportunities for satisfying jobs; greed, selfishness and materialism; immorality, crime against each other; the decline of family values and commitment; psychological dependence on the government and an uninvolved church (Perkins, 1979d:2).

RESEARCH QUESTION 2b: WHAT DO THE PRACTITIONERS IDENTIFY AS THE COMPETENCIES, ATTITUDES, SKILLS AND KNOWLEDGE NEEDED TO EFFECTIVELY DEAL WITH CONFLICT?

Seventy-seven percent of the practitioners stated specific problems they observed in the community. Ten of these are quoted below. The agency's projects are attempting to combat some of these problems; such as, materialism, segregated churches, poor schools and inadequate moral values. Besides noting specific problems sixty percent of the practitioners said it was important to understand the community problems.

Views from the Indigenous Workers' Interviews: Problems in Poor Communities

The institutional church. I understand what dead churches are like because I attend and work with one right now (28). Four years ago I was ordained in the Baptist church. When I preach in the rural areas near where I grew up, my message to the status quo attenders is offensive (3).

Materialism. Possessions are often more important than people. For example, if one can afford a house, he should live alone. The blacks in America have the spending wealth of Canada, but we don't have any assets. We are

consumers. The Protestant work ethic has brought on an overemphasis on production. For example, the way Americans treat the elderly. The Catholic nations seem more humane with people and have less emphasis on production (6).

Views from the Volunteers' Interviews: Problems in Poor Communities

Values, charity, and welfare. When it comes to poverty our society thinks a change in the government would be the answer. But I feel the answer should come from grass roots community organizing through the church. We must deal with people's values. The government deals with the symptoms, not the root problems of economic and moral values and the decline of families. All problems are not solved by the government (43). Charity and welfare have had a serious damaging effect on people. The poor in America are generally in poorer condition than Third World people because of the years of psychological damage. For example, people in Haiti have close committed family structures, strong cultural values and a willingness to take the initiative to get things done. Blacks ignore their families, cultural values and their traditional backgrounds (46). Thirty percent of the black males are in the army because they can not get jobs (59).

The Family and Health. The situation is more than a black white issue; it includes the reconciliation of broken families. So few parents show any interest in their children (49). Since Reagan has been President the budget cuts have really hurt the families and affected their health. The black family, meaning both parents together, is almost nonexistent. Many of the health problems related to family life are frustrating. The worse problem is VD with the same people coming in time after time. I do try to build a relationship with them and share with them a tract. Not acting in a condescending way but treating the patients as people of worth, is at times a challenge. Many single women who don't smoke or drink are pregnant or want birth control pills. Evidently the black churches do not clearly teach that sex outside marriage is wrong. Today we see almost as many female alcoholics as male. Obesity is connected with the junk food. Because of a lack of nutrition, it is considered normal and part of life for a person to lose his teeth by thirty.

In addition to these problems a lot of medical institutions are not people oriented. For example, one hospital administrator were I work is trying to prevent general practitioners from practicing in his hospital because the trend is to work with only specialists. Many people are dependent on me and expect to be taken care of. It is a real dilemma because I am the end of the road for a lot of people (20). The results of a survey I did with the California State Department of Health revealed that many people receiving public assistance health care considered their personal relationship with their physician more

important than the quality of care they received (17).

Social action. It is difficult dealing with people off the street who are use to abuse; they don't know how to take Christian love, but are always looking for appreciation. They are locked into a different lifestyle and need teaching in many areas. The greatest need is for low income housing (14).

Materialism. The people in my country are more interested in spiritual reality because their eyes are not so much on material things (12). In the book, Discovering an Evangelical Heritage, the author states that history reveals the fact that second generation leadership accommodates themselves to certain material values around them. After a while there is no real base left. We are the second generation and are fighting to keep from accommodating to the world (11). Poor people have money; they don't have resources (19).

Schools. The teachers in the schools in our small community are too strict and kids are not taught to be responsible for their own behavior. When a child get behind academically, he often quits or the teacher simply passes him onto the next class (53). Our kids attend the alternate schools because we felt the public schools lacked discipline. Even though the academic information night not be as good as in our home state, they are getting the basics (20).

These quotes represent a wide range in the practitioners' knowledge and awareness about problems in the community. These statements were elicited during a general discussion of their work.

RESEARCH QUESTION 3a: HOW DOES THE AGENCY'S LITERATURE DESCRIBE THE LEADERSHIP ROLE AND THE DEVELOPMENT OF LEADERS?

Planning and efficiency are emphasized by the practitioners in the development of the projects and the development of leaders. The President's Office and Central Administrative Services are the two local groups responsible for the management staff of the economic, administrative and leadership development projects. Some practitioners apply specific principles and desire to teach these principles to others.

Views from the Visionaries: Planning and Efficiency

Management concepts. When the project leaders develop and work a plan, they use seven traditional management concepts: environmental and internal analysis, purpose or mission, objectives, goals, strategies, resource development, and the actual plan. These concepts give systematic direction to the projects. Environmental analysis focuses on the socioeconomic trends; the internal analysis looks at the strengths, weaknesses and resources in the project; the mission gives the reason for the existence of the project; the objectives are long range on-going statements that relate directly to the mission but do not have specific time dimensions; the goals are short range performance indicators including quantitative statements with time dimension that relate directly to the objectives; the strategies are the programs and practices that are used to reach the goals; resource development assesses the people, materials, money and information required to implement the strategies; and the actual plan lists who does what in the project, when and where it is done (CCD II:29).

Personnel. The planning personnel who facilitate the seven concepts are a chief executive officer who is the chief planner of all the projects, a planning coordinator or facilitator for each project, and a management council which provides a multi-disciplinary source of ideas for the projects (Ibid). Adults who relocate for a limited time are not qualified to be in the decision-making group. But potential indigenous leaders are (Perkins, 1984a:1).

The local community organizing projects. The 1984 Annual Plan for VOCM explains the purpose, objective, goals and project mission statements, plus specific goals and plans for eight projects administered in Jackson. The local church is responsible to organize projects to improve the welfare of the community. The two local organizing projects, the Office of the President and Central Administrative Services, assist the projects with their personnel, planning, finances, administration and leadership development. The basic organizational structure consists of three functions: economic development, administrative development and leadership development. 1984 plan for two administrative projects are as follows:

Office of the President. The President, as the Chief Executive officer, gives primary leadership focusing on the purposes, objectives and goals of the organization. Most responsibilities receive attention at a delegated level. The areas, goals and program strategies which receive his most active attention are:

1. Fund raising;
2. Improved communications with the staff by talking

with the President Emeritus and the members of the Board of Servants; leading staff retreats four times a year; publishing Acts 29: a weekly inhouse fact sheet to keep the staff informed. Publicly he also serves on six local boards and three national boards.

3. Planning and forecasting to develop the staff and target community; to maintain evangelistic programs and to serve the church.
4. Supervision: to develop strong indigenous leadership; to strengthen the staff families; to use professional standards of efficiency by leading a weekly Executive Management Team meeting and a monthly one-day meeting with the Central Management Team.

Office of Administration. The purposes, goals and program strategies are as follows:

1. to provide the maximum amount of service to the entire organization by relating to the projects with Memorandum of Agreement and Contracts; to do a ten year plan for the entire organization; to make a survival plan; to administer the central office and kitchen; to handle the personnel needs; to maintain and repair the buildings and all the property.
2. to use professional standards when handling the finances by giving the projects their operating funds at a minimum cost to the whole budget (1984: 9-16).

Planning questions asked in order to determine if the projects are progressing in development and effective distribution of resources are as follows: Are indigenous leaders being developed who can organize and motivate other community people to address their own problems? Do people in some way have an opportunity to build better lives for themselves? Are the poor involved in education, the development of skills and job opportunities? Is training provided for the staff and volunteers? Is cooperative ownership and equity being built at the local level (Perkins 1984a:6,7).

In summary, VOC desires to model planning and efficiency. The organization, through its two organizing projects, is demonstrating to the government that a locally initiated grassroots organization can be more effective and efficient using less resources.

For example, if a project gets money from the government to pay a doctor, there is health care for the community. But if

> a community clinic is set up, a doctor hired, local people trained as technicians, and small fees charged and a local board, the project provides jobs as well as medical care. The money earned at the clinic stays in the community instead of returning to the government. Besides these advantages the health clinics provide better quality health care with dignity than a federally operated program can offer (Perkins, 1980d:25).

RESEARCH QUESTION 3b: HOW DO THE PRACTITIONERS DESCRIBE THE LEADERSHIP ROLE AND THE DEVELOPMENT OF LEADERS?

Throughout the interviews with the practitioners they discussed their organizational responsibilities. The indigenous workers and the volunteers shared difficulties in their work. Because of these similar responses they were clustered under the ideological heading of planning and efficiency. Since the overall goal of the agency is to develop leaders, the practitioners' quotes relate to leadership development. The administrative, health care and Thriftco project practitioners shared planning activities. Difficulties and challenges with the administrative, health care, and clothing projects were also discussed. Two other problem areas were leadership and finances.

Views from the Indigenous Workers' Interviews: Efficiency and Planning

> Administrative project planning. The two needs we organize for and work on in our management plan are 1) getting resources and skills to the community and 2) getting economic resources (7). When a project is no longer serving the need it was designed to meet, the leaders must not hesitate to end the project (2).
>
> Administrative difficulties and challenges. It is harder for a person from this community to fit into the organization because we have different standards of living and relating. Those relocating have changed the organization so much that the community people do not feel like it is their work. The work has helped the whites more than the blacks (27). We need to make a major impact with black adults. A set formula will not work with blacks because we need to accept people where they are (6). We want to be seen as a totally separate organization: an organization of equal merit with our own goals, etc. In reality we are (7).

Leadership development problems and challenges. I make all the decisions concerning managing the work (1). I am not part of a team and not told in advance what I will be doing, but constantly on call. These conditions make it difficult to have lasting effectiveness (31). Since the organization does not financially support us, but uses us in their own propaganda, we stay as separate as possible from them (1, 7).

Views from the Volunteers' Interviews: Efficiency and Planning

Administrative project planning. We try as leaders to work with the staff in placing them in jobs that are motivational and fulfilling for them, not simply where we have needs (11). For example, I relocated to share my skills as a nurse (55).

Our Development Department, which is responsible for fund raising, studies the way other organizations apply public relations and development principles in order to improve our work (9). Our monthly publication and mailings reflect the message of reconciliation (14). Before purchasing a new computer system, I talked with all the management personnel about their needs. We transferred data into it without disrupting the organization. This equipment will save the organization thousands of dollars every year and assist many staff in their responsibilities; such as, word processing, accounting, etc. (47). Our community development training institute is publicized in the cities where the training is held; the money from the training is deposited into a local project development account for development projects begun in that community (10).

We motivate workers with retreats and open houses so they feel at home and part of our family. One reason I do a cooperate analysis is to coordinate the work and generate relationships between the projects (12). Our focus, besides doing effective service in the community, is to get to know each other (15).

One service project leader is asking his staff to plan opportunities of involvement with the community, in addition to their office jobs (12). Another is planning a course of action for the next two years. Part of the process is asking why we do certain activities; such as, conferences. Could our goals be met in other ways? We can not do everything; but must decide what our role is (17). Another is evaluating our profit and non-profit ventures (9). The plans for the pharmacy building (54) and the Christian Community Development Institute (CCDI) in different cities are moving ahead (10). Some projects are direct delivery of services and management; others educate, recruit and support health projects with no direct services (17).

Administrative difficulties and challenges. When I began I was hoping to learn from others in the organization,

but found they were only a few steps ahead of us (13, 19). Because of the rhetoric I expected a learning experience with an internship-type relationship. Didn't expect to be doing community development with those who are really in a birthing process. But now am trying to get the channels of resources from outside the community in place in order to benefit the local community. Sometimes I fail to plan and other times my ideas can not be completed. Planning at the grass roots level is important, but unfortunately we have often let things happen, resulting in many loose ends. My weakness is management and administration (13). In my project planning day to day work is almost impossible. We never know how long jobs will take (8, 52). I planned to do more community health, but the work is similar to a traditional doctor's office (57).

When I first came, I was to be working at the youth center. But there was no youth center (10). The Compassion Ministry with ISC and the Compassion Team with VOCF needs to be combined because people are causing confusion among the groups (15). When I first came to Mississippi, I expected more opportunities to learn with Jackson staff. I have had nothing official (16). The young peoples' lifestyles are not in order (15). Since one of my main abilities is teaching, I am not using all my skills here (18, 57). There would not be any Jackson work without the Mendenhall Ministries. Almost all adult Southern blacks in the work in Jackson come from Mendenhall (58).

Efficiency and planning in the health care projects. In our project we have in place our tax exempt status, a Board, a funding base and general office systems. Evaluation needs to be done. Is what we are doing where we want to go in the long term? In Health and Development there is an annual evaluation form that concerns the basic issues and goals of planning, organizing, evaluating and financing. Because we are a network of Christian community development health professionals, there are many needs we could pursue. With almost 5,000 on our newsletter mailing list, we are concerned with development and serving health care professionals, especially the students, those interested in us who are in professional practice, small developing health care ministries and about a hundred local health clinics (17). We are a separate, independent and self-sufficient corporation (56) working on our own local fund raising projects and becoming more self supporting. In the future we hope to pay some of our staffs' salaries (20). Economic redistribution is being accomplished because we use seed money from other places to operate here. Since my responsibilities have forced me to relate to rich white southerners, I have observed their strengths and learned from them. Every once in awhile a neighborhood church participates, supports and encourages us with a fifty dollar donation (19). Our pharmaceutical work is more business and community oriented than my former hospital work, which was

physician oriented (54).

Health care concerns. To work strictly off the traditional medical model is not enough; we need to be out in the community. We can't expect the neighborhood to come to us. Even though we have 7000 patients a year now, we are not meeting all the health needs. The poorest of the poor don't know how to negotiate systems (19). We need to be tied closer to a church in our Georgetown neighborhood (20). I am discouraged about what the health clinics are not doing in the development of the community people: people need to come first even in health care. We need to learn from the Third World. Possibly we have set up too many programs too soon (16).

Planning with Thriftco. We relate to the philosophy only with the redistribution of resources because we desire to develop ownership in the community. We use to look for grants but they have had a negative impact on our effectiveness. We don't depend on volunteers to survive because there are limitations with them; the paid staff are more productive. During the past year we have paid off our debts (1). Ten years ago 80% of our resources came from outside the community; but now 45% of the resources are from within the community (7).

Leadership development problems and challenges. My leader gives us orders like a dictator. The programs look good on paper but the details of carrying out programs demand too much. I am so busy running programs night and day that it is hard not to get burned out. I even have been working on Sundays. We need more understanding, personal concern and spiritual fellowship. My ideas need to be listened to (49). Recently two co-workers discussed our problems with the leadership (51). I am mostly putting out fires; handling situations by crisis management (52). I need more specific communication and specific instructions from my leader, but his response was that he did not have time. We need a chain of communication, not a chain of dictatorship. The issue was not black/white but personality problems (50).

Financial planning challenges. The staff must now have 80% of their support raised for the first year before beginning work (8). Because we do not have a church base from which to raise support, like most missionaries have, it is difficult to raise support. My church might stop supporting us because we are not building our church here in Mississippi (20). I can not really live on the salary and reach out to others in normal, natural ways. I could be making $30,000. There are many openings in my field right here in Jackson. I am living a middle class lifestyle on a lower class salary and could do a better job working in the community for more money. It is difficult asking money from

> my friends because I am making money in my job (54). I have been frustrated living on the small salary (50). We live simply because our salaries barely provide for basic every day needs (51). Inflation has warped and erased some of the economic class lines (11). I find it difficult raising support and need help with it (55). Our leader could be more helpful in this area (44). It is easier for whites, but more difficult for blacks (47). When my friends from home pay my salary here, it is redistribution (8, 50).

Fifty-two percent of the practitioners referred to planning; forty-seven percent talked positively about organizing efficient projects. Retreats and open houses occur rather frequently to develop a family-type atmosphere with the practitioners. Recently when a new system for the organization was being planned, all the the staff who would benefit from the system were interviewed. The suggestions and needs were taken into consideration when the equipment was purchased. This is an example of effective cooperation and coordination among the practitioners. The health care projects are demonstrating efficiency by operating out of their own funds, being both business and community oriented and using evaluation tools.

Fifty-two percent shared about problems within the projects or the organizational structure. The issue of efficiency was one of only two variables where the percentages were higher negatively, than positively. Problems with finances, leadership, and administration were the most predominant. Eight commented on having difficulties with finding people to support them. Six from two projects spoke about leadership problems. Two volunteers said they were disappointed in not being able to learn from others in their work. Two indigenous workers do not feel accepted because the volunteers control the planning and organizing of the work.

RESEARCH QUESTION 3a: HOW DOES THE AGENCY'S LITERATURE DESCRIBE THE LEADERSHIP ROLE AND THE DEVELOPMENT OF LEADERS?

An essential factor in the development of leaders in poor communities is the redistribution of resources, both people and money. Without financial resources and relocated skilled servant-leaders, there would be little community development. The agency's documents explain economic problems occurring among the poor. They suggest that the local churches initiate small businesses in the community involving local Boards of Directors, providing jobs and using the cooperative structure.

Views of the Visionaries: Participating in Justice

> Unequal distribution. Twenty years ago VOC was concerned with civil rights issues, now we are concerned with economics (Perkins, 1984b:11). The gap between the rich and poor needs to be closed. In America about six percent of the population owns and controls seventy percent of the means of production while fifteen people out of every hundred live below the poverty level. For example, even though blacks are eleven percent of the population, they own only two percent of the nation's assets. The solution is not for the rich to give their money to the poor. When this happens the rich have their money back in a few days because the poor purchase things from the rich that they can not make themselves (Perkins, 1981c:2).
>
> It does not seem right for the rich, the numerical minority, and their values to dominate the poor. Justice, an economic issue, means ownership for more than a few. From the Biblical perspective God owns everything and people are to be stewards of His resources. Resources were to be for all the people in this land. The earth is created for the many, not only for the few. Working for justice means recognizing God's lordship over people and their resources. God's people can become good stewards of what He has given them by working to make their resources yield for the good of the many. Then the resources will help the broadest number of people. The problem is unequal distribution, not the lack of resources (Perkins, 1979g:10, 11).
>
> Americans have the power and ability to distribute the resources if they will face the problems. The rich have no inherent right to lavish on themselves the comforts and conveniences they can afford. Those who have more than enough are responsible to share with those who have less

than enough (Perkins, 1982b:15). Even though the welfare system has not worked, those with resources along with the community people can find a more effective way. We believe a better way for the redistribution of resources is through members of local churches sharing their resources through community development projects. Our black leadership in these projects would not be as effective as they are without the white and black transplanted leaders. In the past and present these people have made significant contributions to the effectiveness of the projects. Relocation is another effective way to redistribute the resources (Perkins, 1979g:11).

Human development systems through the local church. In the past the poor have not been encouraged to work on their own development and to build their own indigenous power and leadership base in their communities. The political structure and ruling class that designed the welfare programs for the poor can not be expected to help change the system. However, the poor along with concerned Christians can initiate their own development. Local churches in the poor communities can establish and maintain projects that meet needs and build indigenous leaders. Our church is directly involved with nine local projects and indirectly involved with four others. If America had a system to distribute resources and services with the poor through the churches, people could learn to build better lives for themselves. Others can use our work as a model (Perkins, 1982b:13-15). Human development systems need to replace the welfare system that leads to dependency. However, if the poor only receive money and services, the welfare mentality will continued (Perkins, 1984b:7).

The need for blacks to cooperate in small business ventures. Assess and start with the resources already available in the community. In America blacks have an income of 130 billion dollars which is the ninth highest amount of any nation in the world and a larger income than any other African nation. By working together blacks can organize their resources to develop enough capital to buy their own services. They can establish economic institutions to provide goods and services. Community groups could establish local businesses; such as, credit unions, savings and loans, food and clothing stores. If they unite in economic endeavors, they will become less dependent on the government and charity (Perkins, 1973b:7).

Thriftco: small businesses. The goal for small businesses is to generate a net-profit of funds to be used for ministry projects. Tentmaking economies are one way to reach this goal. We initiate self-sufficient businesses that result in revenues through services rendered or products sold. Thriftco, a retail consumer clothing cooperative, has two stores in West Jackson. A community person buys a five dollar membership that entitles the person to shop at a discount and to share in dividends at the end of the year.

Other programs, besides membership goals, are a community distribution service, management training, cottage industries and maintaining a volunteer help service program (Annual Plan, 1984:25-28).

People's Development, Inc.. This project, the real estate arm of VOC Ministries, has the potential to be a profit making venture. Rundown houses in the target areas are bought, fixed up and sold below the market value so that people can own their own homes. Through this project more than twenty-five houses have been mortgaged and renovated in the target community. The project also conducts neighborhood education seminars on energy conservation and home weatherization, and gives free home energy audits. The land that PDI bought in the St. Charles Street area is the base from which people serve the community. Many suburban volunteer church groups and workers from Parchman Penitentiary assist PDI with their Community Service Program. The Neighborhood Housing Services has begun in the community as a result of PDI (Annual Plan, 1984:28, 29).

Almsgiving. Another way to build an economic base is through a almsgiving economy. Money is given to the organization through direct mail programs. In the past almsgiving has been the agency's major source of income. Some of the programs which promote giving are the photojournalistic monthly appeal; the major donor program; the list management and maintenance system; donor acknowledgement process; The Quiet Revolution, a monthly newspaper; foundations and institutional gifts; a church relations program; pledge program; the Christian Community Development Institute, public relations, staff support and personalized appeals (Annual Plan, 1984:17-21).

The local Board of Directors: a small group structure. One effective method is to use small groups of six to twelve people as a specialized group of local people working with each project. The boards consist of representatives from the community and the staff who manage the projects. The members have functional responsibilities; such as, planning, attending training sessions and the regular board meetings, critiquing reports and providing suggested resolutions to problems (CCD II:24).

Cooperatives, ownership and jobs. A method to stimulate self-help and accumulate capital so the people can cooperatively own and direct their own development efforts is cooperatives. If people learn about cooperatives and join them, an economic base can gradually be established in the community. If people will pool their resources and develop enough capital to buy their own services, they could become less dependent on the government and charity (Perkins, 1973b:8). A cooperative means the people who use the service own the service. Since people desire to own something, a cooperative can make a person a part owner of some of the programs in the community. For example, a credit union is a

> basic form of a cooperative. The credit union, by encouraging people to save, begins to establish an economic base in the community. People in the community who have developed skills can borrow capital from the credit union to rent a shop, buy tools and open a business. The business belongs to the people who invested their money. As the business grows, it provides job opportunities (Stobbe, 1974:2).
>
> Beside forming cooperatives, people need to cooperate. Organizing a cooperative community is healthy, but it requires sacrifice and teamwork. When a community cooperates and organizes, it can apply appropriate political pressure so blacks work toward having an equal share in the economic structure (Vandezande, 1981:23).

In summary, developing leaders within projects involves issues; such as, ownership, providing jobs, working closely with the local people on local project boards, and sharing one's resources. Through the local church small business ventures working for justice can be initiated and administered. Thriftco, People's Development Inc. and the Development Team involved in almsgiving are committed to building an economic base within the Jackson community.

RESEARCH QUESTION 3b: HOW DO THE PRACTITIONERS DESCRIBE THE LEADERSHIP ROLE AND THE DEVELOPMENT OF LEADERS?

Resources and redistribution were key topics often identified with leadership development and participating in justice. The indigenous workers were asked whether it was more important for people to give money or education and skills. The volunteers were asked to describe how redistribution related to their work in the project. The quotes of the indigenous workers and the volunteers about leadership, participation and justice were clustered into the following areas: the responsibility of the church; discussions and studies on justice issues; health care workers comments about their participation in justice; projects for building an economic base in the community and comments about the principles -- providing jobs, maintaining local boards and encouraging ownership.

Views from Indigenous Workers' Interviews: Participating in Justice

Introduction. With redistribution there are three issues to deal with: politics, economics and Christian values. 1) The political struggle is geared to laws, regulations and policies. 2) The economic struggle is our lack of ownership and our difficulty maintaining what we own. Education will not change the economic struggle. The owner dominates and controls. 3) The struggle for Christian values. A city can have black leadership, but without leaders with morals the situation is not any better. Leaders with Christian principles can have a lasting effect in building a community (7).

Discussing and learning about justice issues. Discipleship is not enough but it must include stewardship which means justice (6). Recently I spoke to the Board of Aldermans explaining our position of development: teaching responsibility and values. I asked them to help us with building our school and they did. We are working on a ward system of government for our town so blacks can be part of the decisions (7). I already had a commitment to redistribution before I came. By coming I was giving my resources and life to those in need and living by those convictions. I wanted to be forced to grow and develop in my faith. Now I am adjusting to a needy community (5).

Clothing cooperatives: structures to participate in justice. With our store we received the needed resources to build the building; now we provide full-time jobs to five community residents; our goods protect people's dignity; and we use the financial resources for scholarships to our school. Our resources build up the community and go back into the community (7). In the future we want to put more money into the community; do workshops on needs and concerns of our membership; and see members receive a profit financially from their shares (1).

Local boards. The board is our indigenous local leadership. They audit our administrative and personnel situation and work on our financial records. They are personally involved in order to share their opinions, understand our work, know the leader and respect my authority and decisions (1). Some members of our Health Care Board who came out of this community are now actually owning our service (5).

Views from the Volunteers' Interviews: Participating in Justice

The churches need. American church members need to be educated about the mission field in this country and how they need to share, not simply their money, but also themselves and other resources (10).

Discussing and learning about justice issues. The key

question is "How does God want me to use my resources (52)? What I am trying to teach my children is God blesses me with things in order to bless other people. It is not a matter of sharing what is mine with others, but sharing what is God's with others. We need to ask ourselves, why were we born in America. We need to see ourselves as a funnel, instead of a bucket gathering all God's blessings. I simply take what I need to live on and ask God what He wants me to do with the rest. God blesses us to bless others (21).

There is nothing wrong with God's quantity, but it is a matter of redistribution; certain people are hoarding the money. The wealthy whites know how to get six dollars out of one dollar; but the poor get one dollar out of one dollar or fifty cents for one dollar. There are no supermarkets in the poor communities where many people don't have cars. By having a Stop and Go the owners charge twenty-five percent more; therefore making more money. Many black people have always rented. One lady I know living on Lynch Street in one house for thirty-five years has paid for the home many times. She wanted to buy it; but the owners refused. Within a week after she dies, another family will move in. She has nothing to show for what she has done. Redistribution is not redistributing the wealth and giving to the poor, but it is developing an economic base (21).

Being exposed to the needs of the Third World, studying the theology of Jesus' statement in Luke 4, and liberation theology has developed my understanding (57). Since being in the South I have studied about what happened to the Indians, the Blacks, those associated with the Vietnam War and other more current issues. America's foreign and domestic policies and peace making are critical concerns today (59).

Health care workers are participating in the justice and redistribution struggles. Because I live and work here, I am in direct redistribution. I charge lower fees; have lower rent. My education has brought skills that I share with the people. The redistribution of wealth in these small ways is part of the process (20). I plan to make more money in my present job in order to give scholarships to worthy indigenous young people's college education (57). After I finish medical school, I will send money to my uncles needy orphanage work in India (45). By being here and sharing my skills, I am of value to the people and part of the redistribution struggle (8, 48). My commitment here comes partly through my personal faith and also my rebellious attitude toward my parent's lifestyle (19). I am sharing my resources but don't know if there is any long-term development associated with my work (16). The most important element of redistribution is vulnerability: being totally open and willing to give myself to the community, group or whatever (17).

Through my work at the Jackson Shelter for Battered Women, I testified in a trial (56). Our medicine fees are at least twenty percent less than other pharmacies (54). Attending social action conferences; such as, Coalition for

Christian Action, is part of my responsibilities (53).

Projects to build an economic base. The agency has three means of production: land or what we own; labor or the staff and volunteers; and capital which is money, donations and investments in businesses. Some of our projects are part of the community business development; such as, PDI and Thriftco. With these projects we are a service to the community and also make a limited profit. Other projects are being considered as new business developments; such as, the Christian Community Development Institute. The Development Team is the agency's fund raising project. We are looking to apply the state of the art in the small company development field and use computer technology to its best. In order to reach our goals we are looking for a manager with a MBA in business (9).

Providing jobs. The Health Center is making a significant economic impact in the Georgetown community. The money that comes in from this community for our services is used to develop the services and develop a job base for the community. So the money that is spent here gets into this community and stays here and develops the area (19). There is a school scholarship set up for a youth in the community who desires to learn a skill in college and will bring his skill back and work in the community (16). My role is to pass on my skills while I work to someone who has not had the privileges I've have (43).

Local boards. With our local board our project now has control and accountability with the community. The members help with program planning; therefore we know the felt-needs of the community people. This is relocation (19). When our housing project began, a local board was set up with three different community groups: residents of the community, some local bankers willing to do charity work, and employees of the city government to assist in making loans (46).
They discuss and are concerned with my job description (8).

Ownership. This year PDI is trying to buy two houses in our diverse and transitional areas: one around Lynch Street and another in the St. Charles Street section (8). We are selling ten homes and renting twenty units (59). People are showing confidence in the neighborhood by keeping up their property, continuing to live here and add on to their homes (46). We are trying to reverse the trend so people own their homes and have jobs. Thriftco is owned by the people and many are poor, but it gives them a feeling of ownership and they can dress decently (40).

Eighty percent of all practitioners referred to participating in justice, the fourth highest concern. Ten volunteers said they are examples of redistributing their resources and participating in justice by living

and working in the poor community. The clothing, housing, health care and almsgiving projects are applying the principles of using local boards, providing jobs for community people and promoting ownership in order to build an economic base within the community. Sharing skills and money, owning their own homes in the community, being vulnerable with the community, offering quality services for lower cost, attending social action conferences, and being exposed to the needs of the Third World are practical illustrations of the ways the workers are applying the redistribution principles in order to develop indigenous leaders.

RESEARCH QUESTION 3a: HOW DOES THE AGENCY'S LITERATURE DESCRIBE THE LEADERSHIP ROLE AND THE DEVELOPMENT OF LEADERS?

The major concern of the agency is the development of indigenous leadership. All projects, programs and activities aim to fulfill the one goal. The visionaries clearly state essential qualities necessary in the lives of its leaders and potential leaders. Some of these are an acceptance and appreciation for one's heritage, a personal vision for the community, a willingness to suffer, high moral values and others. Harambee Youth Ministries is the one project which is primarily focused on leadership development. Five essential principles used are taking responsibility for one's own personal development, delegating responsibility, acting on one's own interests, affirming one's dignity and being accountable.

Views from the Visionaries: Developing Leaders

> Introduction. The major goal of Voice of Calvary is the development of indigenous black leaders who respond to the specific needs of people trampled by society (Perkins, 1981b:10). The Biblical examples of leaders were men who came from their local groups; they were not leaders from another place who moved into an area to do the work. Using the Biblical model the organization aims to empower its own local people to take the communities' leadership responsibilities (Perkins, 1984b:6).
>
> Problems with black leadership. Many leaders today, instead of giving a message which empowers people in the development of their spiritual, social, economic and educational lives, give a form of superficial, emotional rhetoric. When black leaders do speak against white oppression and greed too often they do not suggest solutions. False leadership is being forced on the black

community. But if some black prophetic voices would articulate to the white community their neglect, greed and racism, and to the black community their responsibility to organize their own schools, banks, credit unions and youth movements that teach spiritual and family values the communities could improve (Perkins, 1980b:2).

Qualities of leadership. A leader must not only understand the system and confront the root problems, but they also must provide some answers. The future potential black leaders who are from the local area need to be developing the following qualities: 1) an understanding of the black situation and their plight; 2) a willingness to suffer and pay the costly price of leadership and exalt others around them; 3) a willingness to take responsibility to follow their vision on how to develop the community and lead others to better themselves; 4) a commitment to God by living according to high moral values and principles; 5) a commitment to improving themselves. These people desire to develop in the following areas: close daily fellowship with God; knowledge and acceptance of themselves and their own value and dignity; knowledge and awareness of their belonging to a family, race and people; maintenance of an effective family life and an ability to facilitate others to join in fulfilling the vision (Perkins, 1975:8). Even if a person has a educational degree, he might not be an effective leader. The spiritual qualifications of servanthood and dependence on God are more necessary than having educational degrees (Perkins, 1984b:6,7).

A strategy for development. In order to develop a new generation of leadership, the strategy includes the following steps: 1) to bring young people to personal faith in God; 2) to disciple them in their faith; 3) to tutor them in school; 4) to organize them in ways to help one another; 5) to see God give them an understanding and burden for society; 6) to finish high school and college or vocational school; 7) to return to the community as servant leaders to share their education, skills, vision and commitment to improve the community. Dolphus Weary, an indigenous leader today with an affiliated VOC organization in Mississippi, was involved in these program strategies. Later he attended a local Junior College and finished college and seminary in California. During the college summer months he worked as Assistant Director and later Director with VOC's Leadership Development Institute: a tutoring program. Today he is the President of Mendenhall Ministries, a church-related community development organization in rural Mississippi (Perkins, 1980b:2).

The strategy is to develop the black young people from the community as the new generation of leaders. In the past the young people who finished college and/or learned skills could not find jobs in their own communities. Now the community development projects offer job opportunities to local college graduates. Students are investing their skills in the needy areas where their families live (Ibid). In the

Jackson projects many local leaders are emerging. An example of their leadership was the racial reconciliation series which they held with the church fellowship during the summer of 1983 (Perkins, 1984b:8).

Principles for leading. Leading is an important part in the development of indigenous leaders and the community. The key is how to work with the community people to organize, motivate and educate them in ways that lead to the development of their skills. They need to take the opportunities offered them to improve themselves and their community. Technology, skills, incentive and motivation must be transferred in ways that build indigenous leaders. Projects must be designed so that community people take responsibility and become leaders. The issue is how to develop community people in the projects (CCD II:5). Five principles which are necessary in the process of leading are the following:

1) Adults need to take responsibility for the development of their own lives first, then their families and later the community (Ibid). Self-development needs to be a personal concern and conviction. An essential character quality which potential leaders need to see modeled, taught and emphasized in training is personal development. When there is equality, personal development is encouraged (Perkins, 1973b:7). People must work their way into the economic system by developing their talents and skills. When a person develops his skills, he can be self supporting and live a quality life. At the same time he can integrate his faith and resources into the quality of life of the poor (Perkins, 1980d:3).

2) Believe in others by giving them some responsibility which they own and control; for example, a specific job in a project. Motivation can come from accomplishing part or all of a task. As people discover what they can do, their self worth builds. With more confidence, people become more responsible. The outside technology and resources are meaningful and lasting only when local indigenous people are involved in the training and direct use of them (Perkins, 1979e:4).

3) Allow them to organize their work around their own interests and concerns (CCDI:29)

4) Affirm them in their work. Man's most deeply felt need is to be respected: to have his dignity affirmed. He wants to feel and know he is a person of worth (Perkins, 1982a:12). For example, when a coach selects athletes for his team, he approaches the members with dignity based on what they can do. The stable coach-athlete relationship affirms the athlete's dignity and ability (Perkins, 1984c:3). Even if society and class structure attempt to destroy one's dignity, a person created in God's image needs to be respected like a coach respects his team members. Relationships can improve a person's identity (Perkins, 1980d:17).

5) Be accountable to meet their goals. Areas of accountability are as follows: the workers for specific job

responsibilities and the projects for gradually becoming self-supporting and developing indigenous leadership in the project (Perkins, 1984b:5).

A Project that Develops Leaders. Harambee Youth Ministries (HYM) purpose is accomplished when community families' youth (ages 5-21) have their cultural, spiritual, educational, and vocational needs met.

HYM's goals and strategies with the youth are as follows:

1. to improve their academic standards by providing educational programs; such as, Harambee Christian School of Business (HCSB), Control Data (CD), Tutoring, Adopt-A-School (AAS), Summer Youth Intern Program (SYIP), the After School Program (ASP) and Career Development. These educational institutions were begun to meet some academic educational needs with after school programs of tutoring and skills training along with practical work in the community.

2. to develop spiritually and morally through all programs, especially through neighborhood Good News Clubs (GNC), Young Believer's Club (YBC), Phone Ministry, Young Ladies' Christian Club (YLCC), Sunday school, Junior Church and the children's choir;

3. to meet social and recreational needs through YBC, YLCC, and AAS programs;

4. to teach marketable skills and economic development through Career Development, and HCSB and SYIP classes in sewing, typing, bookkeeping, computer literacy, journalism and woodworking;

5. to teach Black history and consciousness through all programs, but specifically through HCSB and SYIP;

6. to maintain 75% black staff and volunteers as role models in all programs;

7. to develop a parent relations system to encourage parent relationships and participation and do Day Care Research;

8. to keep an annual 85% re-enrollment of the HCSB and Control Data programs;

9. to maintain and keep attendance requirements in all programs;

10.to maintain program effectiveness through evaluating student progress and program efficiency;

11.to train volunteer leaders in Youth Ministries (SYIP) and sale CEF materials;

12.to raise money for HYM through an annual fund-raising trip (1984 Annual Plan:33, 34).

In summary, the visionaries explained the critical need today for indigenous leadership development. The founder of the agency feels false black leadership is being forced on the poor communities. One way to remedy the situation is to specifically plan how to build a young person's character and change his values. In order for an indigenous

young person to culturally resist the trends in today's society, he must have examples to follow, a group that he considers his family with strong, healthy relationships, training and education. Much time is required in the process.

RESEARCH QUESTION 3b: HOW DO THE PRACTITIONERS DESCRIBE THE LEADERSHIP ROLE AND THE DEVELOPMENT OF LEADERS?

The indigenous workers were asked whether it was more important for people to be given money or have opportunities to gain education and skills? The volunteers responded to an inquiry about how their day-to-day work related to the term "redistribution". The following topics were discussed: the importance of being a servant-leader; a preference for learning education and skills; principles for leading others; personal factors helpful in their own development in Mississippi and difficulties with leadership development.

Views from Indigenous Workers' Interviews: Developing Leaders

> Leadership examples. A leader is the greatest servant. The group of friends I spent time with cost me a tape recorder, shoes, money, radio, my Bible, stereo and a wrecked car. But now most of them are faithful to reach out to guys in the situation they used to be in. We want to stop the family cycle with the kids. They will not be poor when they use their skill, share the good news and show concern to others (29). I came as a leader but my leadership style is to serve. I work hard to not put myself over others, but learn with and from those I work with. My choice is to be an example, accountable, submissive and humble in my approach (5).
>
> Strategy for Development. The issue is teaching people sellable skills and the value of money, property and ownership. Focusing on learning skills helps people make a living (39). A person needs education and skills more than money (26b).
>
> Some of my relationships with staff and volunteers have been effective in my own development. The person who led me to Christ has been like my own father; and another volunteer has been a real friend (26).
>
> Our five stages for building indigenous leaders are as follows: 1) attend the Child Evangelism programs and develop a personal faith; 2) learn responsibility and skills at the

Harambee Christian School of Business along with black history and black consciousness; 3) work in the summers as an intern; 4) become part-time staff and go through the computer programs and on-the-job training when it is appropriate; 5) accept a full-time position as a staff member with on-the-job training and training others. Youth from the community can develop through the years with these programs; but it takes time (27).

Principles for leading. Christianity is more caught than taught. The only way young people can learn how the system works is through good examples and models. Let people grow in their faith; we can't force them to conform to our level. I share reading and writing and who I am. We work on all areas - physical, social, mental and moral (30).

1. Examples of people being responsible for their own development. In our summer youth intern program we demand discipline. It helps build character (4).

The two of us decided ourselves to get some education and skills to improve ourselves and then return better prepared to serve (26, 26b). Thriftco educates customers who think they should not have to pay. We want our customers to think responsibly and economically. We can help them through discussing answers to their questions, selling them reasonable goods and building an active cooperative membership. All our regular customers are members of the cooperative who receive a 5% discount on all merchandise (23).

Encourage the people to develop themselves using indigenous leaders. Then the community can learn to take care of itself (29). Projects that motivate students to help themselves are constructive. For example, junior high school students sold shoes with Thriftco. Both groups made money. Kids were helping themselves (31). The youth activities develop responsibility in my kids so they can work better in the real world (22).

2. Give responsibility. We need to pour ourselves into each other: mentors who are both doers and learners (6). For example, one guy I led to Christ came over every morning before school. We worked on school assignments, studied the Bible and attended church. His life started changing. For four weeks he helped me put up a tent for a Thriftco sale. When he said he had a more efficient way, I gave him the responsibility (29).

4. Affirming a person's dignity. Making people dependent is the opposite of development. When you control people, you rob them of their own initiative and motivation. We protect the dignity of people by not giving free handouts. We devise ways they can contribute with their present resources. For example, parents can work at our school to pay for their children's education (7).

Often parents don't believe in kids, but we do. The three R's are teaching, caring and discipline (30). Youth,

as well as adults, need to be treated with respect, rather than as a product (6). They are valued. Their identity comes from their culture and family (4).

Principles important to practitioner's own development. Growth in one's own personal worth. It is exciting to meet with community leaders and have complete freedom to be myself; to say what we are doing and hold my head high as a person (7). Even though I am poor in money, I am not poor (4). My identity comes from my relationship with God, not from my relationships and the way I perform my job (36).

Views from the Volunteers' Interviews: Developing Leaders

Examples of indigenous leadership development. There is a Lutheran Church in the inner city of Detroit opening a health center staffed by three doctors who fifteen years ago were children who grew up in the church. The priest is hoping to turn over the church to the two people who are presently studying for the priesthood. This is an all black church with a white priest who is leading the congregation to accomplish their goals. That is exciting. We are doing the same thing with a doctor and teacher in our fellowship (21).

Qualities of leadership. One can be a natural leader with abilities, qualities and a good rhetoric and still not be an effective leader. I should have taken more courses in leadership, administration and management. There is much more I need to know (13).

Strategy for Development. To develop indigenous people, which is the primary focus of our work, we need resources and values. It takes changing a person's value system and having the resources to live out the value system (11). If values are not changed, the people desire happiness and success in society, rather than helping in the poor community (10). Economic development is getting as many resources as possible to create more leadership development. The resources are invested in people which builds their lives and brings the best returns (11). I was taken out of a very bad environment and given a kind family to live with and a job responsibility which is good for me (42). I would not have finished Seminary if some co-workers and my wife had not encouraged me (19). Since I am single, I am taking the extra time to spend with developing relationships with kids in our programs (19). Some indigenous young adults are being prepared spiritually, educationally and economically in our projects and programs. I have seen lots of kids come through the programs (52, 59).

Current needs in youth program. Development in kids is especially slow when other things in their environment are not helpful (49). The key unit for development is the family. I kinda lose hope when tutoring a kid one hour a

week and the rest of the time he lacks discipline, love and nurture at home and with his peers. His family situation is terrible (43). We need to pull in kids' parents because we find parents can undo our work. For twenty years we have worked with kids; but nurturing the whole family would bring better results. Our motto should be the Biblical discipleship of the family in the community (11).

Because I handle many of the youth programs, I see lots of the same kids. For example, some are involved in all the programs: child evangelism club, dance class, school, small group study, Junior church, and various special programs. But I wish there was an opportunity to spend time one-on-one with some of them. It is more important to teach a person how to fish for a lifetime, not simply giving them a fish for a day (49). Our real hope is in the youth where we invest our time and energy (43). Often I hear people say they don't have enough spiritual leadership. All the leadership is here if time would be spent on helping them know God better (47).

Principles for leading. For this reason the children's workers need to be carefully screened. A child is vulnerable. The leader's character, as well as his abilities must be mature (49). Let people grow in their faith, we can't force them to conform to our level (59). But we share and express our love and commitment through actions and words. We can show them they have something to offer our culture and society (48). Just teaching kids an hour of good news doesn't work. Consistent love and concern makes a child search for truth (51). Meeting with kids is more important than doing other things.

1. Examples of people being responsible for their own development. In our summer youth intern program we demand discipline. It helps build character (49). Our discipleship program focused on growth in personal self-discipline and being responsible for household duties (8).

In my project two indigenous people are developing in their leadership abilities. They are in school and learning on-the-job. In time the community people could learn to take more initiative in caring for themselves and depending on themselves more (18, 19). Health improvements can lead to mental, moral, social and physical development (20). If they are responsible to pay their bills, then they can learn better ways to treat their own bodies. I am struggling on how to teach responsibility (20). There are two kinds of people who don't pay: those you can't pay and need our services and those who won't pay. Often those who won't pay, don't keep their appointments or follow the Doctor's instructions. How do you improve the health status of this type person (19)?

I am trying to empower the community to do things themselves rather than do the work for them. We do not do anything anybody else can, should or is doing. For example, we do not do welfare work because the State is doing that. We desire to work with local community people, especially

the local churches, that want to improve situations. Some of my indigenous local Board members decided who they would demonstrate kindness to at Christmas time with some funds provided by outsiders; they decided who would deliver the food. Also a Board member and I fixed up a trailer for a church family. The family is responsible now for maintaining the property. There is a difference between ownership and rental. When I visit them, it appears they are valuing the property. A deacon and a Board member are providing financial counseling with the father who can't read or write. It is not me as a white working with him, but the Board Member and community people working with their church members. These two men will find out who is financially unjust with them. The local people know better than an outsider who is responsible. When there is little personal investment made by the local people, dependence follows (13).

The real measure of how relocation is working is the degree to which indigenous people are developing and taking over the leadership (11). With indigenous leaders there will be more reconciliation (9). When I return to my country, I plan to use the VOC model to help the poor and needy and to start an accounting firm (12). While working on housing repairs, we emphasize our attitudes and the relevance our personal faith has with our job (8).

2. Give responsibility. I don't think I have been relating to local people in ways that motivate them to do my job (16). We need to pour ourselves into each other: mentors who are both doers and learners (41). I ought to hire indigenous people who lack the skills and train them in what I know (43).

3. Organize around own interests. One kid is planning to be a teacher and another a nurse because of their involvement (49). I am planning to lead a small group for people interested in medicine. We will visit hospitals and share our future concerns (56).

4. Affirming a person's dignity. Reconciliation takes place when a person's dignity is affirmed. But we have a lot to learn about this process because most people have been psychologically damaged over the years (46). The Health Center is trying to build others. I was encouraged by an increase in salary (56). Our building is one of the nicest buildings in this neighborhood. If we provide something everybody needs on a regular basis for free, then we have not allowed them to be responsible for themselves. This is wrong. But when we charge for our services it affirms a person's dignity (19). I will not let patients see the doctor unless they pay their bill. Often they have the money, but have been able in the past to not pay (55). Every person who works at the Health Clinic is concerned about the patients. We consider this quality when we hire new staff (19). With the Lynch Street Festival each summer and our church, we affirm the black culture (11).

Kids don't value themselves and it is very difficult to build self-esteem (52). Young people can be affirmed as they are taught skills - remedial learning, career and vocational - in an appropriate way (11).

5. Accountability. We ask kids to be accountable for specific jobs (49). People who are unwilling to learn and make unreasonable demands can not be helped. When we offer basic educational and financial opportunities, and people respond negatively and are unwilling to be accountable, we do not continue to provide for them (14, 40)

Principles important to practitioner's own development. Education means being in an environment where you can learn. That is why it is important that people relocate and be exposed first-hand for a long time with the reality of the struggle (43). My growth has come in the area of personal relationships and motivating college students to be concerned about the poor (52); in learning to say "no" when my work became too demanding (56); in recognizing the strength and security my parents' love has given me (43, 45); in being promoted in my job (40); in being able to use my abilities and develop them (51, 48, 9, 44).

Choose self-development opportunities. For example, we are planning a trip to Kenya to learn about community development through the church; I have been learning about graphics and photography (46); I am becoming marketable in office skills (44); I am working with a specific project because they give more freedom (40); I am becoming a teacher (53, 59); my focus is economic liberation for farmers (50).

About my sixth time at Jackson State, I began to realize my identity and worth as a person through my faith. I found that people on campus truly accepted me and I fit in more than I have ever felt before (9). My identity comes from my relationship with God, not from my relationships and the way I perform my job (49).

Practitioners' difficulties developing leaders. We are not valued as persons (49); I am a little meaner because of this experience (47); some staff's morale and mental conditions are down with respect to courage, discipline and confidence (58); I question what gifts I will not be able to exercise in the future because I am white (43); for the past two years things did not work out here (50). I like being a leader but the job reveals areas for my growth; for example, learning to be comfortable delegating responsibilities (18). The staff are too young and fail to serve long term. There has been a mass exodus of quality people both black and white from the church and the organization. This has had a negative effect. But if a potential indigenous leader was sent by the church or organization into a black middle class neighborhood for five years to work and then he returned, he would have something to offer us. Presently there is little opportunity for leadership development because there are few models to follow and a poor environment for discipleship. Even the new pastoral team will continue to be fragmented.

> We need to accept outside intervention. When people are hired, the information they offer needs to be listened to, not rejected (58). We need industry for the development of leadership. If I had a really good Christian business organization with a billion dollars in sales, then our group could manage it and leadership development could happen more rapidly (47).

Seventy-six percent of all practitioners referred to leadership development. This issue ranks the seventh highest in interest of all the variables. Fifteen percent more volunteers expressed positive concern about the issue than the indigenous workers. Also the volunteers were thirty percent higher in sharing negative comments and struggles about the process.

In reference to principles for leading others, sixty percent talked about the importance of affirming others; the indigenous workers ranked thirty-seven percent higher on this item than the volunteers; therefore revealing a greater interest that people be respected. Fifty-four percent discussed the individual taking personal responsibility for his own development; forty-nine percent said personal relationships were a necessary part of the process; forty-one mentioned accountability and thirty-four motivating by delegating responsibilities. Other factors which the practitioners shared about their own personal development in Mississippi was the environment being a place where they could learn; being promoted in their job; choosing self-development opportunities and noticing growth in one's own sense of identity. Five practitioners revealed specific problems they were having with the leadership development process.

RESEARCH QUESTION 3a: HOW DOES THE AGENCY'S LITERATURE DESCRIBE THE LEADERSHIP ROLE AND THE DEVELOPMENT OF LEADERS?

Another important area is training and education. The agency

desires to supplement the public education system with local initiated training based on the actual concerns of the people. When the educational opportunities are held in the community, outside resources need to be utilized. Practical skills can be taught that are relevant to the development of the youth and young adults.

Views from the Visionaries: Training Leaders

> Real education is learning to cope with the environment. It is more than the accumulation of academic knowledge, but it is understanding what is happening in the environment and learning how to cope with it by controlling and manipulating it. If a person develops some skills, he will not live a life of slavery to the environment. Community education around community development projects can be offered at the local level (Perkins, 1981d:1, 2). Today the emphasis needs to be community development, not social issues (Vandeqande, 1981:21)).
>
> Need locally initiated training. In the past the government claimed that they would bring development to the needy areas, but some development can more effectively come through local initiated training, based on current concerns (Perkins, 1984b:6). If welfare workers were called community developers and social welfare education utilized resources available in the local community and helped with budget management and other practical concerns, the government would assist the community development work, rather than continuing the poverty cycle with its programs that debilitate personal responsibility, motivation, the family and morality (Perkins, 1980b:2).
>
> Spiritual, vocational, and basic education skills. We emphasize individuals developing spiritually and vocationally, especially emphasizing basic educational skills. Training is needed in the areas of administering schools, building lending institutions, setting up credit unions and attracting outside resources (Perkins, 1981d:2). Some leaders will develop best within the community, not leaving the area for education and skill training. Theological education by extension develops potential leaders without deculturalizing them from their local communities (Perkins, 1984b).
>
> A project focusing on training. The International Study Center has a major goal to educate and train young adults both from the target community and from other places in VOC's principles of Christian community development

> through the following programs: a three month summer internships with college students; a one week volunteer program with various church groups; a three week collegiate Winterim in January; one week Christian Community Development Workshops and a consulting service. The philosophy of the ministry is also communicated through tapes -- both cassette and video, lectures, field trips, individual consultations and supervision. Interns participate in the agency's major areas of development: church development, health care, housing, business, communications and children's education (Annual Plan, 1984:43).

Training and education are an essential part to the development of leadership. Practical skills can be taught that lead to practical jobs that are important in the community. Instead of depending on welfare and other federal programs, community education can be locally initiated and organized using outside resources when necessary.

RESEARCH QUESTION 3b: HOW DO THE PRACTITIONERS DESCRIBE THE LEADERSHIP ROLE AND THE DEVELOPMENT OF LEADERS?

The education and training opportunities that are organized and administered in the Jackson community by the agency are various nonformal learning experiences. The same methods are used with the practitioners, short-term and long-term volunteers, indigenous adults attending college and working with the agency, and indigenous youth. The methods used are as follows: learning by doing, on-the-job experiences, learning by observation, attending seminars and conferences, camping and attending college and vocational courses for doing one's job. The agency is presently exposing various other interested groups of people to inner-city ministry. Suburban church youth groups, full-time inner-city workers in America and overseas and adults interested in beginning a work with a poor community in their cities. Some practitioners discussed how their background experiences had prepared them for their present responsibilities.

Views from the Indigenous Workers' Interviews: Training Leaders

Opportunities in various training roles. Education and skills are needed more than anything else (7). During high school I was the first summer youth intern. A volunteer introduced me to my major field that I work part-time with while going to college (27). As a volunteer I have worked with different projects teaching, coordinating and tutoring. Now as staff I use these past experiences. Everything is not academic now (30). In the summers during college I would come home to work with the tutoring programs (7). After graduating from college I worked with PDI as a carpenter with the vision to help the poor as an architect (6). During my internship for my masters degree, I developed a program and wrote my own curriculum on disease prevention and drug education for the rural and Jackson area high schools. We are using that curriculum. Each summer our high school camp with students recruited from the rural area churches focuses on four content areas: values, positive self-image, Bible teaching and physical growth and development (32). We attended training sessions for secretaries (28). I never heard of evangelism and ministry and now receive good spiritual training (37b).

General content and methods used for training indigenous youth. The youth ministries trains young people with their programs; such as, basic education with the computer; basic living and educational skills with Harambee Christian School of Business and on-the-job learning opportunities (49). We provide summer interns and volunteers job experiences in our store (23).

The organization has done many positive things with my children; such as, providing good examples, accepting them where they are, helping them mature, affirming their worth and giving training in various areas. As a result they try new things and have traveled out of the Jackson area (22). My children wake me early so they are not late to the summers activities (35). The summer youth internship program uses a little bit of the community's resources (28).

Training opportunities. Eight retail business cooperatives in Mississippi are asking us for advice. If we had the resources, we could supply these stores with goods, technical assistance and organizational skills. Then we would receive some of the profit. We would not control but serve them (1). Our stores provides clothes for two other stores now besides ours (23).

Views from the Volunteers' Interviews: Training Leaders

Background training and preparation. My only exposure to community work before this job was a year's internship during my social work schooling in a home for the elderly. This experience was important for my present responsibilities (19). My major in industrial technology, concentrating on construction management and my past experiences in construction work has helped me during the past four years in my job here (8). My last semester in college I took a field trip to Chicago. The inner city mission work we were exposed to encouraged me to be a summer volunteer. That was five years ago and I am still here (59).

For four consecutive years before coming on staff we brought students from our college to the Winterim Program. This exposure was a type of training, but relocating here has been extremely different (14). The situation in Africa where I was a minority was similar and helpful preparation for being in Mississippi (56).

Relevant learning experiences. I plan on-the-job and out-of-town training experiences for the staff. Our staff has both spiritual and vocational training needs. For example, a leading professor at Jackson State's School of Finance and General Business will do a budget seminar for the direct supervisors and three main leaders in our agency (12).

Opportunities in various training roles. Four years ago I came for six months on a trial basis as a volunteer and I am still here (8). Four years ago I came for six months to gain a better perspective on the black community and am still here (53). I had always wanted to be a missionary and was looking for an opportunity when I found they needed a person with my skills (18,55). My volunteer experience, the ideology, and some grass roots experience motivated my coming on staff (52). Since being here I better understand God's concern for the poor and how to share God's love; I have developed skills in management and carpentry (8).

Methods used for training staff. There is a lot of nonformal development going on which is effective and meaningful (52). We learn in the context of doing (42). I appreciate relating to unskilled people who have had little formal schooling and learn by observing my work and working around me while I learn by doing too (41). We receive on-the-job training; the staff are patient and persistent with us (35). I need a skill and resource that businesses need and plan to develop that strength here (44). If I were a nurse in a large city hospital,I would not be able to have all the varied experiences with health problems like I get here in our Health Clinic. Even though my job is very demanding, I appreciate the opportunity (18). I am helping

others based on my experience (17). Two guys who have been with us for ten years worked with the housing project for a year and two summers. Now they are successfully handling jobs on their own and able to teach others the skills they have learned. Our processes for improving the housing situations in the community is an educational process for community people (8). This summer I experienced supervising, organizing and tutoring summer college volunteers and indigenous youth interns, plus teaching the children (51). The Ethiopian family which our church has adopted are working with us in our projects, instead of simply giving them money. One man has already enrolled in the Junior College, the other's English will improve hopefully as he works with us (8). We learn to do development through trial and error. When I looked into schools for development-type programs little seemed of value to the Third World and practical enough for my interests so I began working here. Recently I needed to learn basic accounting for my job. I learned the material fast because I had an immediate application for it with my job. I do not learn well in a vacuum. My educational motivation is to apply material to real needs in real life (46). My internship experience with the Health Clinic, Jubilee 1982 and the agency's willingness to help me with my education were motivations for serving (56).

Methods used for training indigenous youth. Students beginning with the third grade level can learn basic and high school math and reading, high school social studies and writing with the informational programs in the Computer Learning Center (48).

Skills redistribution is limited because professionals must learn most skills in college (9). Basic farming, carpentry, etc. can be taught on the job. But computer programmers, medical physicians, nurses and these type roles have to be taught in educational institutions. The belief that most learning can happen here is a misconception (47).

Training Opportunities. The Christian Community Development Institute trains others in our agency's principles in their own cities. Before we always held the training in Jackson. Groups of people who have a vision to establish or maintain a work in their target community attend the training. We discuss with them their own concerns and needs and make suggestions based on our past experiences. Six months before the training eight to ten local people are selected to participate on the planning committee to prepare for the two day workshop experience (10). The training is practical for those who are already committed to the ideology and already motivated to work (52).

For the past three years during spring break my church youth group has worked with the housing and clothing projects. Because the church staff gave the youth

> responsibilities to lead night discussions on various topics relating to the poor, the venture was successful. One way the Study Center could work with the suburban churches is to ask the leaders what they have done with their groups which has led them into an effective learning experience in Jackson (8). The volunteer training is to help others understand the mission of the agency and prepare community developers to implement relocation, reconciliation and redistribution in other cities. The groups are in many different stages. Some need to be reconciled to God and each other; but some can become more aware of the racial situations in Mississippi. For example, some college students attend white and black churches and discuss the issues. Barriers are being broken. We have also helped some people who are doing full-time community development inner-city work; such as, a Methodist inner-city worker from North Carolina who was with us a week and a worker in a large city housing renovation project in America and others recently from Australia and New Zealand (52).

Training was the variable receiving the highest percentage of practitioner comments: ninety-one. Ninety-three percent of the indigenous workers referred to it and eight-eight of the volunteers. Many dialogued about the positive experiences they had as a summer intern, a past volunteer or combining their formal schooling experiences with their present job responsibilities. Fifty-nine percent recalled a specific type of training role that was meaningful to them. The International Study Center and Harambee Youth Ministries were the two projects discussed the most. However, all the projects were mentioned because individuals are being trained and assisting in all of them. Seven practitioners appreciated the agency's emphasis on education and skills. Remaining to work with the agency after the training period is over, developing skills, realizing my talents and gifts; and gaining a better understanding of the poor were some of the positive results mentioned as a result of training opportunities.

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