

PROJECT ABSTRACT
Masters of Art in Leadership
Adventist University of Africa
Theological Seminary

TITLE: MOTIVATING STRATEGIES FOR PROFESSIONALS PARTICIPATION
IN CHURCH DEVELOPMENT, A CASE OF ATAP IN DAR ES-
SALAAM

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Date completed: June 2014

The focus of this study was to develop motivating strategies for professionals to participate in church development. The study was concerned with the association of professionals/businessmen within the Seventh-day Adventist (SDA) church in Southern Tanzania Union (STU), more especially in Dar es Salaam city namely the Association of Tanzania Seventh-day Adventist Professionals (ATAP).

The general objective was to analyze workable motivating strategies to motivate professionals in SDA Churches in Dar es Salaam to participate in church development. Specific objectives include: to establish the profile of ATAP members in Dar es Salaam, to determine the percentage of church members who are professionals in Dar es Salaam; to explore the key factors which make professionals not to participate in ATAP; objective was to suggest possible solutions for actively engaging professionals in church development activities.

The study used questionnaires, interviews, observations and focus group discussions as methods of data collection, which were used to gather data from the

field. Seventy-one respondents formed the sample size through which four objectives were achieved. Tables and figures were used for data presentation and discussions thereof.

Findings were presented, discussed and conclusions from the research indicated that the church is aware of the presence of the professionals in the church. This means that any talent in the church cannot hide from the congregation. The study also found that, professionals are not used effectively for church development due to poor motivation, less church participation in other activities, selfishness among professionals, and some different social classes within ATAP members themselves.

Areas for further study are recommended for implementation and evaluation of motivating strategies for professionals. The researcher gives room to any person who want to study on the implementation/evaluation of motivating strategies discussed in this study. Factors based on this recommendation are: first, to avoid plagiarism if another researcher repeat the same topic; second, study on implementation/evaluation of motivating strategies that have been outlined, discussed and recommended in this study, have never been done before. Therefore, a researcher recommends further study can be done on their implementation/evaluation.

Adventist University of Africa
School of Postgraduate Studies

MOTIVATING STRATEGIES FOR PROFESSIONALS
PARTICIPATION IN CHURCH DEVELOPMENT
A CASE OF ATAP IN DAR ES SALAAM

A project
presented in partial fulfillment
of the requirement for the degree
Master of Art in Leadership

by
Mark Walwa Malekana

June 2014

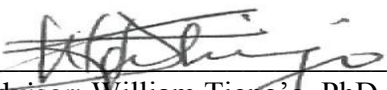
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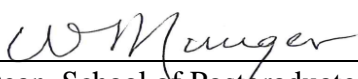
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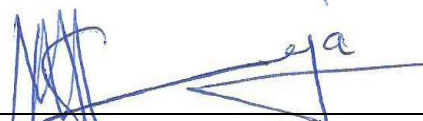
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This work is dedicated to my church that I love and serve;

the Seventh-day Adventist Church,

as well as my beloved wife Nsungulwa

and my four children

Zawadi, David, Naomi, and Esther Malekana.

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LIST OF ABBREVIATIONS

AAYP	Adventist Association for Young Professionals
ASSA	Adventist Secondary Students Association
ASI	Adventist-laymen's Services and Industries
ATAP	Tanzania Adventist Professionals
E	Expectancy
ETC	Eastern Tanzania Conference
FAPB	Federation of Adventist Professionals and Businessmen
FBO	Faith Based Organizations
GC	General Conference
MF	Motivation Factor
NIV	New International Version
SDA	Seventh-day Adventist
TAAWA	Tanzania Adventist Authors and Writers Association
TUCASA	Tanzania Universities and Colleges Adventist Students Association
STU	Southern Tanzania Union
V	Valence

ACKNOWLEDGEMENTS

The study is concerning motivating strategies for professionals to participate in church development, a case of ATAP in Dar es Salaam churches was not an easy task but an experience of its own. I acknowledge the entire staff of Adventist University of Africa for recruiting me in leadership cum research.

I also, acknowledge my officers of SDA Church Eastern Tanzania Conference who accepted to bear the burden of leadership in my absence. Without forgetting the entire ETC family for their love and prayers during the time of school as well as Pr. Shashinhale Wanna and Elder Guheni Mbwana for proof reading my paper.

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To my beloved wife Mrs. Nsungulwa Malekana for accepting me to go to school and be ready to support me during the whole time of my course work cum research. Without her I could not make it, let me say again thank you. Also, I say thank you to my two beloved children and grandchildren for their tolerance during my absence as a father/grandfather and a guru to them.

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CHAPTER 1

INTRODUCTION

The phenomenon related to the study is motivating strategies for professionals to participate in church development. The case studied was the association of Professionals/businessmen within the Seventh- day Adventist (SDA) church in Southern Tanzania Union (STU), more especially in Dar es Salaam city, namely, The Association of Tanzania Adventist Professionals (ATAP). Its mission is “To harness all the talents and resources existing in the church for the proclamation of the everlasting Gospel to all nations.”¹ Despite having an attractive mission statement, the association looks like not working according to its mission statement. Ellen White wrote “the lack of interest manifested in the work of God by our churches alarms me.”² The above quotation has alarmed the researcher to look on the lack of interest exists among the ATAP members, thus he was moved to seek for the ways of motivating them. Thus, their interests need to be motivated through workable motivating strategies so that the church can be developed as well as ATAP itself. When this concept of motivating professionals is well understood and applied definitely, changes will occur in all levels of the church.

¹Tanzania Union of Seventh-day Adventists, *Association of Tanzania Adventists Professionals Constitution* (Morogoro, Tanzania: Tanzania Adventist Press, 2008), 6.

² Ellen G. White, *Review and Herald* (Silver Spring, MD: Review and Herald Publishing Association, 1905).

The concept of motivation is the management phenomenon being studied, with the focus on church development related with spiritual growth of the skilled personnel who are incorporated in God's work as well as church growth in its all facets.

Motivation is discussed as a complex contemporary issue in Faith Based Organizations (FBO) more especially in the SDA church, requiring clarification of its meaning and practice.

According to Lee (2003):

Motivation is not simple subject. Our motives are rooted in our needs, some of them conscious and some unconscious. To make things more complex, some of our needs are physical while others are emotional. The need for air, water, food, sex, sleep, and shelter are all physical. The more ambiguous, emotional needs include self-esteem, affection, affiliation, aspirations, and expectations. Everything we do, good or bad, effective or ineffective, painful or pleasurable, is to satisfy the powerful forces within called needs In the church we face an especially complex challenge when it comes to motivating people.³

This implies that motivation is something complex rooted within us and is very powerful force that should be satisfied as an emotional need.

Gupta asserted, "Motivation is complex. Individual differ in their motivation. Different people seek different things or work for different reasons. Human needs and motives are varied and they change from time to time. Human motivation is partly logical and partly emotional."⁴ This is an alarm for leaders to re-equip themselves in leadership skills and strategies so as to meet human needs and motives. Thus, strategies for motivation are needed to church members who are professionals in the associations such as ATAP despite of their background, ranks,

³ Harris W. Lee, *Effective Church Leadership* (Silver Spring, MD: Pacific Press Publishing Association, 2003), 137.

⁴ C. R. Gupta, *Management Theory and Practice* (New Delhi, India: Sultan Chand and Sons, 2006), 33:2.

and talents. The reasons for motivation are inevitable as Lee (2003) argued that, in the church set up, motivation become more complex due to the following mentioned reasons; “The members are all volunteers: The two major goals are in tension with each other, sometimes in conflict: To nurture and build up the membership; to equip people for service to others; the membership is made up of anyone who confesses faith in Christ, regardless of other qualifications.”⁵

With that view, motivating church members or single member needs more strategies and tolerance to make people who are volunteering to Jesus become devoted members as well as to settle some tension in nurturing and equipping people. It is difficult to work with someone who is a volunteer by only giving him/her terms and condition to be followed while excluding the concept ‘motivation’. Ellen White motivated professionals by encouraging with this statement; “our brethren have talents entrusted to them for the very work of saving souls; but some have bound these up in a napkin and buried them in the earth... what can we say to slothful church member to make him realize the necessity of unearthing his talent and putting it out to the exchangers?”⁶ D’Souza once wrote that

Motivation comes from within each person and is not something leaders can supply directly. In this respect, motivation is like growing. Parents can’t make their children grow, but they can supply them with the nourishment they need to mature physically and emotionally. Similarly, leaders can’t make people motivated. But leader can create the kind of climate in which people want to work to their full potential.⁷

⁵ Harris W. Lee, *Effective Church Leadership* (Silver Spring, MD: Pacific Press Publishing Association, 2003), 137.

⁶ Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 434.

⁷ Anthony D’Souza, *Leadership Trilogy on Leadership and Effective Management* (Nairobi, Kenya: Pauline Publishing, 2004), 235.

The author suggests that, in order for motivate to growth, leaders have to generate a conducive environmental which will make things go, and this climate might be called strategies.

Adventist professionals have made some great achievements in other countries like US and Canada. An association such as Adventist-laymen's Services and Industries (ASI) has been a laypersons' movement originally grew out of a conviction held by a few lay workers from Adventist-owned Madison College in Tennessee, United States. That lay-driven mission work is essential to the denomination's gospel calling. ASI formed in 1947 specifically to assist the church in taking the gospel to every corner of the earth. Dickman (2010) comment on ASI that "It soon became evident that Adventist business owners, professionals, and supporting ministry leaders are more effective as lay missionaries when they have opportunities to associate, network, and collaborate with a common purpose.

That common purpose is expressed in the ASI motto: 'Sharing Christ in the Marketplace.' ASI in US is a sister association of ATAP in Tanzania due to the fact that the nature of their members and mission is the same. ASI has been doing great in US and Canada since its conception. Thus, the researcher has clarified, among others, strategies, the viability, purpose, mission and vision of ATAP within the church in Tanzania, particularly in Dar es Salaam SDA churches so that they can be more effective and useful in the God's vineyard as professionals/business people to whom God has entrusted many talents and abilities for the accomplishment of His work.

The Association of Tanzania Seventh-day Adventist Professionals (ATAP)⁸ is a registered association in the main stream church of Seventh-day

⁸ Tanzania Union of Seventh-day Adventists, *Association of Tanzania Adventists Professionals Constitution* (Morogoro, Tanzania: Tanzania Adventist Press, 2008), 6-8.

Adventist Church in Tanzania Union Mission (TUM). The association's vision is to be 'An Association in which members love the Lord with all their hearts, minds and souls.' The ATAP mission is also "to harness all the talents and resources existing in the church for proclamation of the everlasting gospel to all nations."

ATAP has the following objectives according to its constitution.

1. To foster Christian fellowship amongst Seventh-day Adventist professionals.
2. To create a ready forum for members to meet, interact and exchange ideas at personal and group level and to generally encourage a close relationship between individuals, and/or group of members of the church.
3. To uphold and maintain an upright and respectable spiritual, moral and social image of the Adventist community and the general public.
4. To remind the professionals the fact that the talents bestowed to them were given by God so that they may use them not only for themselves, or only for the community around them, but also and more especially for the glory of God and His Holy church.
5. To encourage the professionals to make use of their talents especially in the development and growth of the church of God, so that through them the church might reach her desirable goals.
6. To make the above goal realizable, ATAP should design tangible and realizable annual goals and present results to the church.

Memberships are in three groups that are regular member, honorary, and associate members. Honorary members have no right to vote or to be voted to any position but shall be observers during election. Also, associate members are those students in schools, colleges and universities.

Leadership position in ATAP is hold for term of two years in the office and re-election will follow. The positions in ATAP setup are as follows: The chairperson, the secretary, and the treasurer. Also, there shall be an Executive Committee (EXCOM) of an association composed of; all office bearers of the association, three members elected by the annual general meeting. One ordained pastor nominated by the Executive Committee of Tanzania Union, The stewardship director of the Tanzania Union or his representative who shall be the coordinator, and all zonal representatives. Zonal EXCOM may establish sub-committees or ad-hoc committees as may be deemed necessary for the purpose of efficient discharging the functions of an association.

Statement of the Problem

Since its conception, ATAP has established many branches all over Tanzania Union Mission (TUM) and it is one of professional associations that were registered in the Seventh day Adventist church in Tanzania. Other associations include; Students Associations (ASA and TUCASA), and Tanzania Adventist Authors and Writers Association (TAAWA). The professional church members' participation was expected to be seen in the church activities, such as constructing church buildings, institutions' infrastructures and advising the church in matters require professionalism. In spite of ATAP leadership being in position, it appears that things have not gone the way it was intended by the church, particularly in Dar es Salaam where the study was conducted. Dar es Salaam city has many professional church members compared to other cities in Tanzania, but the association seems to be stagnating. Members who are professionals seem to be inactive and not operating according to its mission. Therefore, this study is going to analyze workable professional motivating strategies, which will motivate professional church members

to go back to the original concept of its objectives. Since there is no any study of this type researched in STU.

Purpose of the Study

Promotions have been made in TUM churches concerning professionals to be active ATAP members; year after year elections have been done to choose ATAP leadership in different levels. Pastors and church elders in TUM have joined hands to assist professionals so that they may use their abilities, skills, influence, and God given gifts to push the church mission forward, but avails poor results. No report has been written about churches in Dar es Salaam and TUM entirely concerning reasons for low profile of professionals' participation and involvement for church development. There are also no any basic and properly developed literatures available within the Dar es Salaam churches, Eastern Tanzania Conference and Tanzania Union Mission concerning the study. This study shows and fills this gap and therefore it is justified.

Significance of the Study

The findings of this study will help the church members, leaders, ATAP members and leaders as well as STU leadership be alarmed of the problem raises and to evaluate their perception toward the Professionalism in Jesus Christ's Holy Mission. Therefore, ATAP will make adjustment in its operations in order to retain and even add devoted professional members as well as awakening slothful members. It is believed that, the study will also contribute the information to Eastern Tanzania Conference (ETC), Southern Tanzania Union (STU) and even to the world church. The study will also help to enhance leadership skills in the faith-based organization (FBO). Moreover, it will open a door for further study in this area.

Research Objective

The main objective of this study is to analyze workable professional motivating strategies so as to motivate professionals of SDA Churches in Dar es Salaam to participate in Church development.

Research Objectives

- i. To establish the profile of ATAP members in Dar es Salaam.
- ii. To determine the percentage of church members who are professionals in Dar es Salaam.
- iii. To explore the key factors which make professionals not to participate in ATAP.
- iv. To suggest possible solutions for actively engaging professionals in church development activities.

Research Questions

This study will answer the following specific research questions.

- i. What is the profile of ATAP members in Dar es Salaam?
- ii. What is the percentage number of church members who are professionals in Dar es Salaam?
- iii. What are the key factors that make professionals not participating with ATAP?
- iv. What are the possible suggestions that can bring possible solutions for professionals to be active in church development activities?

Definition of Terms

Association:	in this study means ATAP
Church:	in this study means the Seventh-day Adventist church.
Church Development:	in is study it is the state of steady growth in all aspects of church members and the entire church.
Development:	in this study means better condition
Mission:	in this study means the responsibility Christians commissioned by the Lord Jesus Christ.
Motivation Strategies:	in this study means to develop or to trigger an inner desire for beginning and completing an activity.
Professionals:	in this study mean church members who have skills in various fields, affluent people, successful business people, and government ministers/officers.
Strategies:	in this research mean the art of planning in achieving a targeted goal.
Volunteers:	in this study are church members who devote their resources for the course of the gospel.

Scope of the Study

The study is limited to some ATAP branches in Dar es Salaam city due to the fact that Dar es Salaam has the highest number of SDA professionals and yet their number does not relate to their participation in church development activities of ATAP as well.

Delimitation of the Study

This study is not focused on the modification of the already existing structure of ATAP. The study focused on the strategies to motivate professionals who are members of the Seventh-day Adventist Church in Dar es Salaam to make them active in Church development programs, using their association called 'ATAP'. The study dealt not with single unit of professionals but it combined professionals as a whole and provides multiple strategies to make them functions properly.

Limitations

Since no research is free from limitations and weaknesses, this study also faces some limitations: The first limitation was a loss of questionnaires given to respondents. 71 questionnaires were distributed to 71 respondents but only 60 questionnaires were returned. Focus Group Discussion (FGD) and Interview substituted this. With FGD the researcher used both interview protocol and questionnaire to ask concrete questions. With the use of questionnaire during FGD was all about asking those questions that touch directly each objective in this study. This opened the door for many answers to be known and fill the gap of lost questionnaires. Then, interview protocol was used as it was structured.

The second limitation was readiness of respondents to fill the questionnaires. This limitation was solved through enumerators who represented the researcher. Un-readiness was caused by the position of the researcher hold in the church. It brought a commotion when they see that person collect data concerning ATAP. Thus, enumerators were church elders and church Pastors who spearheaded the work of collecting data. Also, un-readiness was due to time to answer and fill questionnaires and coming to focus group discussion. Preparing good and accessible environment to respondents by giving those drinks and transport when they were discussing the matter

brought forward solved this. This was done through cooperation of researcher and enumerators.

The third limitation is a fear of many respondents to fill questionnaires due to the fear of being seen as traitors of the ATAP. Many of them thought it was a way of spying them and intimidate their perceptions. Explaining to them for many hours as well as using district pastors to announce to them that there is a special high confidentiality solved this.

The last limitation was the use of enumerators. It was planned to use at least ten (10), but a researcher ended up on using four (4) of them. Extending more hours in the field solved this.

CHAPTER 2

REVIEW OF RELATED LITERATURE

Chapter two surveys the theoretical usage of motivating strategies for volunteers who are professional church members. This work engages the researcher in the review of the works of various authors who have written extensively on the motivation and strategies.

Motivation is core values for service in the church development through helping members know their spiritual gift as well as their mission in the church. Motivation helps people to be connected to service.

Also the question rose to gospel workers that; “what drives us? Is it recognition, money, duty, obligation, prestige, ego? Are any of these justifiable motivations for ministry?”¹ Motivation for ministry cannot be like work place motivation that is self centered than Christ centered. As another Christian author wrote to the ministers asserted that; "Nothing lasting can be accomplished for churches . . . unless they are aroused to feel that a responsibility rests upon them."²

Thus, ways of motivating people are to be analyzed and selected carefully. Because, in FBOs like churches, all members are regarded to be volunteers; therefore,

¹ Jonas Arrais, *Wanted A Good Pastor: The Characteristics, Skills, and Attitudes Every Effective Church Leader Needs* (Silver Spring, MD: General Conference of Seventh-day Ministerial Association, 2011), 19.

² Ellen G White, *Gospel Workers* (Washington, D.C: Review and Herald Publishing Association, 1948), 196.

leading and working with them is not an easy task as to lead/work with full time employees; The minister's handbook of the Seventh-day Adventist Church specified that; "Leading volunteers in the church is very different from managing paid employees, who have to do a job whether they want to or not in order to earn a living. Servant leaders do not presume authority over church workers. They work because they want to do. Success in pastoral leadership is tied to the ability to *motivate* volunteers"³ (italics mine).

Therefore, giving it a precise and single systematic definition might be nearly awkward, since the nature and concept are somehow non-concrete. For understanding motivation thought, it is essential to get a general idea of diverse scope terms in motivation such as; altruistic motivation, Intrinsic motivation, Extrinsic Motivation, etc. The suppositions believed within the ideas of motivation form the groundwork focusing on a volunteer decision to devote his/her time and energy for others without payment.

As per layman definition; Motivation is an action of a person who is already in a field to respond to the invitation extended by a colleague/workmate, to improve performance of things, or to work efficiently so as to bring good results to the organisation/society. The response can work out due to personal feelings/pleasures, or by outside reinforcements given by a colleague/workmate. The results could be positive to both the society and the motivated personnel. Motivation, then, is something that can lead to better performance, but only when other conditions are met. It can be treated as a willingness or preparedness to do something, which means 'It is a state of mind'.

³ General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventist Minister's Handbook* (Silver Spring, MD: General Conference of Seventh-day Adventists, 1992), 108.

Professional “Is one who possesses an advanced training, including both an intellectual component and a specific body of skills to be applied in the service of some important societal function.”⁴ Knowles defines professional as “Any person whose occupation requires extensive education and career training. A trained, skilled, expert specialized, qualified, proficient, practicing and certified in certain line of Job.”⁵ The author shows what a professional roles by saying “A professional is called not simply to do something but to be something... when we listed qualities of a professional code, a few emerged as central: Professional is honest, fair, helpful, and not harmful. Trust worth is to be the underlying theme that links these other qualities together.”⁶

Throughout the sacred history, we see God using different people to accomplish His purposes and achieve His objectives. These were professionals and influential people whom God used them to accomplishing His plan. God used people with special professions who were motivated through various motivating strategies to perform the certain tasks for His sake. Professionals as people with great influence, were used in the erection of the tabernacle and later the great temples (ex and post-exilic), in Bible authorship, in performing sacred music, and in spreading the gospel. As one author asserted that “Gifts of Wisdom, knowledge, and skill for doing secular work are as surely given men by God as are spiritual gifts, the church as verily needs among its members those who are

⁴ Karen Lebacqz, *Professional Ethics* (Nashville, TN: Abingdon Press, 1985), 31.

⁵ George Knowles, *How to Help Your Church Grow* (Hagerstown, MD: Review and Herald, 1997), 15.

⁶ Ibid.

Bazaleel and Aholiabs as it does those who are Isaiah's and Paul's."⁷ Thus, as God used them in the past also they are needed even today.

What moves people, and then keeps them moving, has been discussed at least since ancient Greece, but courses to teach motivation have been around less than 100 years, and the first textbook was not written until 1964. "The first all-encompassing motivational theories considered the 'will,' instincts, and drives. These attempted to explain all human motivation. It became apparent, however, that no theory could explain everything involving motivation, and theories that explained pieces of it evolved."⁸ Slight attention has been done by clergy and managers in many FBOs on the motivation of volunteers as it commented; "local congregation have long been a primary context of voluntary dynamics, yet little attention has been paid to these dynamics and how pastoral leadership might make the most effect use of volunteers."⁹

The word strategy was defined by American Heritage Thesaurus "as a method worked out for accomplishing something, a tactic or series of tactics used to achieve a purpose, an official plan of action."¹⁰

⁷ "Then Moses summoned Bezalel and Oholiab" [Ex 36:2], *Seventh-Day Adventist Bible Commentary (SDABC)*, rev. ed. Francis D. Nichol, (Washington, DC: Review and Herald, 1980),

⁸ J. Reeve, *Understanding Motivation and Emotion*, 4th ed. (Hoboken, NJ: Wiley, 2005),

⁹ W. H Brackney, *Christian Voluntarism: Theology and Praxis* (Grand Rapids, MI: Eerdmans Publishing Co, 1997), 147.

¹⁰ American Heritage Desk Dictionary and Thesaurus, 1st ed., 2005, s.v. "Strategy."

Concept of Motivation

Motivation is a concept that needs a thorough study in the faith-based organizations (FBO) as it has been given priorities in secular institutions. Although, most of the people are involved with ATAP, they are not permanent employees, but rather are part time/volunteers. The basic biblical view on how to motivate people is to enable them to know their spiritual gift, inborn talents and acquired skills. The Biblical concept on talents and spiritual gifts reminds that, each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms. "If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him are the glory and the power forever and ever. Amen" (1 Pet 4:10-11. NIV).

Allison asserts that;

If you are going to foster an ethos of service, you must start by helping people understand and discover how God has wired them up spiritually. A general understanding of spiritual gifts is essential but not the essential issue; it's helping volunteers understand their spiritual giftedness and how their giftedness fits into your ministry...When we are not plugging our primary gift into our means of service, then we are not so motivated..¹¹

The Meaning of Motivation

The Latin word *movere*¹², or *motum*, which means 'to move', was the original source for the word motivation. Motivation has been described as "what energizes,

¹¹ Bill Allison. "Recruiting, Motivating and Retaining Volunteers in the Church: Six Ways to Motivate Church Volunteers," *Motivation*, (*Church Central*, March 23, 2004), (1). Accessed 28 November 2013, [Http/www.ChurchCentral.com/](http://www.ChurchCentral.com/).

¹² Webster's Collegiate Dictionary, 5th ed., 1941 s.v. "movere."

directs, and sustains behavior.”¹³ Reeve amplifies motivation this way “There are a variety of sources for motivation including goals, values, and the need for achievement, biological needs, and relatedness, among many others”¹⁴

Another writer defines motivation as “the force that initiates, guides and maintains goal-oriented behaviors. It is what causes us to take action, whether to grab a snack to reduce hunger or enroll in college to earn a degree. The forces that lie beneath motivation can be biological, social, emotional or cognitive in nature.”¹⁵

Many Scholars have tried to come up with different definitions of motivation especially to volunteers as “referred variously to the goals individuals have, the ways in which individuals chose their goals and the ways in which others try to change their behavior.”¹⁶ E.F. Brech quoted in Gupta defined motivation as “a general inspiration process which gets the members of the team to pull their weight effectively, to give their loyalty to the group, to carry out properly the tasks that they have accepted and generally to play an effective part in the job that the group has undertaken.”¹⁷

¹³ L. W. Porter, G. A. Bigley & R. M. Steers, *Motivation and Work Behavior*, 7th ed., (Boston, MA: McGraw-Hill/Irwin Prince, 2003), 54.

¹⁴ J. Reeve, *Understanding Motivation and Emotion*, 4th ed., (Hoboken, NJ: Wiley, 2005), 17.

¹⁵ Kendra Cherry (1a.), “Theories of Motivation: A Closer Look at Some Important Theories of Motivation,” *Motivation*, (1). Accessed 10 October 2012. www.About.com/Psychology.

¹⁶ Michael Armstrong. *Handbook of Human Resources Management Practice*, 11th ed., (London, UK: Kogan Page, 2009), 317.

¹⁷ E.F. L. Brech, *Management: Its Nature and Significance*, (London, UK: Sir Issac Pitman & Sons Ltd., 1967), quoted in C. R. Gupta, *Management: Theory and Practice* (New Delhi, India: Sultan Chand & Sons, 2006), 33:1

Gupta put motivation definition on his own words by stating that “motivation is the work a Manager performs in order to induce subordinates to act in the desired manner by satisfying their needs and desires.”¹⁸ Thus, motivation is concerned with how behaviour gets started, is energized, sustained and directed. “Motivation therefore, is the point of entry to a movement or a process that consists of the following elements: motive-action-satisfaction. Even if such motivational actions may be triggered by a wide variety of different appetites, there is typically but one outcome of successful motivation, namely that of change – be a cognitive change, action change, behavioural change, and value change.”¹⁹

Types of Motivation

Motivation has been categorized in many different groups depending on the carrier it represents. But, many researchers have grouped in three categories such as Altruism, Intrinsic and Extrinsic motivation.

Altruism motivation. Psychologist defines altruism as pro-social behavior. “Pro-social behavior refers to any action that benefits other people, no matter what the motive or how the giver benefits from the action. Remember, however, that altruism involves true selflessness. While all altruisms acts are pro-social, not all pro-social behaviors are altruistic.”²⁰ Also, “it is generally understood to the

¹⁸ . C. R. Gupta. *Management Theory and Practice*, (New Delhi, India: Sultan Chand and Sons, 2006), 33:2.

¹⁹ P. Kotler. *Marketing for Non-profit Organizations*. 2nd edition (Upper Saddle River, NJ: Prentice Hall, 1982), 67.

²⁰ Kendra Cherry (1b) “What Is Altruism?” *Altruism*, (1) Accessed 10 October 2012, <http://psychology.about.com/od/aindex/g/what-is-altruism.htm>

behavior that benefits others at a personal cost to the behaving individual.”²¹

Altruism is not primary, but consequences, which, in fact, altruism makes possible.

“The irreducible primary of altruism, the basic absolute, is self-sacrifice—which means; self-immolation, self-abnegation, self-denial, self-destruction—which means: the self as a standard of evil, the selfless as a standard of the good.”²²

Motivationally, “altruism is the desire to enhance the welfare of others at a net welfare loss to oneself.”²³

Intrinsic motivation. According to Ryan and Deci; Singh, at el, intrinsic motivation is defined as “the doing of an activity for its inherent satisfaction rather than for some separable consequence.”²⁴ When intrinsically motivated, a person is moved to act for the fun or challenge entailed rather than because of external products, pressures or reward. Curry, at el, defines Intrinsic motivation “as to reflects a desire to achieve an internal reward (e.g., a sense of self-competence), whereas extrinsic motivation reflects a desire to receive an external reward (e.g., money)”²⁵. Again it is believed that “intrinsic motivation is founded upon innate needs for competence and self-determination... when people are free to choose to perform an activity, they will

²¹ Benjamin Kerr, et al. “What is Altruism?: Opinion,” *Trends in Ecology and Evolution*, 19, no (2004): 1.

²² Ayn Rand, & Leonard Peikoff, *Philosophy: Who Needs It*, (New York, NY: Penguin Group, 1984), 320.

²³ Jon Elster, *Handbook of the Economics of Giving: Altruism and Reciprocity, Volume I*, (Amsterdam, Holland: Elsevier, 2006), 183–206.

²⁴ R. M. Ryan and E. L. Deci, “Intrinsic and extrinsic motivations: Classic definitions and new directions”. *Contemporary Educational Psychology*, (2000). 25:54–67.

²⁵ Susan Curry, at el, “Evaluation of Intrinsic and Extrinsic Motivation Interventions: With a Self-Help Smoking Cessation Program,” *Journal of Consulting and Clinical Psychology*, 59, no 2, (1991), 318-324.

seek interesting situations where they can rise to the challenges that the activity presents.”²⁶

Extrinsic motivation. A construct that pertains whenever an activity is done in order to attain some separable outcome. Extrinsic motivation thus, contrasts with intrinsic motivation, “which refers to doing an activity simply for the enjoyment of the activity itself, rather than its instrumental value.”²⁷ Researchers often contrast intrinsic motivation with extrinsic motivation, “which is motivation governed by reinforcement contingencies.”²⁸ Extrinsic motivation reflects a desire to receive an external reward e.g., money, thus “External conditions that support these internal conditions include; provisions for relevancy, choice, control, challenge, responsibility, competence, personal connection, fun, and support from others in the form of caring, respect and guidance in skill development.”²⁹

Motivating Strategies

In order to lead volunteers effectively, we must try to understand what makes them remain to be volunteers. Motivating strategies have a great role in making people volunteering. The primary purpose of motivation strategies is to

²⁶ E. L. Deci and R.M. Ryan . *Intrinsic Motivation and Self Determination in Human Behavior*. (New York: Plenum Press, 1985), 69.

²⁷ R. M. Ryan and E. L. Deci, “Intrinsic and Extrinsic Motivations: Classic Definitions and New directions,” *Contemporary Educational Psychology*, 25 (2000), 54–67.

²⁸ E. L. Deci, R. Koestner and R. M. Ryan . “A Meta-Analytic Review of Experiments Examining the Effects of Extrinsic Rewards on Intrinsic Motivation,” *Psychological Bulletin*, 125, no 6 (1999), 627–668

²⁹ Ibid.

“develop or to trigger an inner desire for beginning or completing an activity.”³⁰

With good motivating strategies the hearts of the believers, volunteers will be touched in the inner part that the outward manifestation can be seen. When Christian leaders take time to think, synthesize, and implement various motivation strategies their associations will move forward. As Frank (2010) comments, “it is important to note that each motivation works with varying strategies. You cannot mix or match strategies and expect the same results.”³¹

The strategies vary accordingly depending on the occasion, but the combination of various strategies has a great impact in the development of an association. One emphasizes the importance of strategies to Christians stewardship, one author wrote “there is need, therefore, for teaching about stewardship as well as creating strategies which have motivation built into them.”³² Motivation strategies are crucial in all aspects of Christian work. With motivation strategies leaders, churches can move from one level to another with better achievement. On writing about the responsible leader to prepare the Ministry for redemptive concentration for the future, Longchar asserted, “Under his supervision, the present Ministry should think more of strategies for life turning-turning points, determination for future course and life-

³⁰ ³⁰ Ayn Rand, & Leonard Peikoff, *Philosophy: Who Needs It*, (New York, NY: Penguin Grups US, 1984), 320.

³¹ Dr. John R. Frank, *The Ministry of Development: An Introduction to Stewardship and Development for Christian Ministries, Churches, and Non-Profit Organizations* (Indianapolis, I: dog ear Publishing, 2010), 61.

³² Macmillan Kiiru, *How to Develop Resources for Christian Ministry* (Nairobi: Uzima Publishing House. 2004), 54.

decision. This one needs teaching, motivation, and maturing strategy.”³³ Therefore, motivation strategies are needed in the ministry for various reasons, but mainly, is to move from one stage to another that signifies development. In motivating professionals, the following motivating strategies below can be used or applied.

Faith as Motivating Strategy

Many people devote their time and energy because of a certain belief that they hold regardless of their education varies. Others are Christian; Buddhist, Muslims, Hindu, Shinto, etc. Hodgkinson argues that “churches inspire a desire to help others that moves people beyond the church setting... religious institutions foster philanthropy and voluntarism, both within their own communities and generally for other causes, including community and public service.”³⁴ Usually the church encourage her members for humanitarian activities, it uses faith as a motivation strategy in reaching people who have no privilege to know Jesus Christ as well as those who are living in humble background. One author who asserted that also supported this; “religious beliefs often play a significant role in people’s propensity to give a gift or to volunteer their time.”³⁵ This is the core strategy in motivating strategies due to the fact that “without faith it is impossible to please God” (Hebr 11:6a). Dryden once wrote on faith by saying “good works are an outcome of faith, but at the same time, good works are means of growing in faith...faith has a priority as

³³ M.Panger Longchar, *Campus Ministry Among Christians: Educational Administrators, Teachers* (New Delhi, India: Naurang Rai for Mittal Publications, 2003);,57-58

³⁴ V. A. Hodgkinson, *The Future of Individual Giving and Volunteering* (San Francisco, CA: Jossey-Bass, 1990), 291

³⁵ Russ Alan Prince and Karen Maru, *The Seven Faces of Philanthropy*, (San Francisco, CA: Jossey-Bass, 1995), 107.

the more primary element. Good works are products of faith, and the epistle repeatedly gives reverence for God as the fundamental motivation for moral deliberation and action³⁶ (1 Pet 2:17-19; 3:2). Therefore, faith that produces good works can bring development in the church when it is motivated properly.

Mission Statement as a Motivating Strategy

Like donors, volunteers become involved for many reasons, including religious influence, investing in their own or someone else's future, or because it is fun; however, if they do not believe in the mission of the organization, they will not be effective volunteers who can successfully ask a potential donor to contribute to the organization. Clardy commented that; "the mission is the driving force behind the organization's programs and activities, its reason for existence and the mission needs to be clearly understood and accepted by the volunteers in order for them to be effective at fundraising for any organization."³⁷ When volunteers understand properly the mission statement of the association, usually give their resources for the advancement of the work of God and His church. This means, a mission statement should be used as a one of motivating strategy in any religious associations for the course of development. In showing that mission statement is very important aspect, Encyclopedia of American Religious.

History Set stated that "In fact, four of the five largest international relief agencies in the United States have an expressed religious motivation in their mission

³⁶J. De Waal Dryden, *Theology and Ethics in 1Peter* (Tubingen, German: Gulde-Druck, 2006), 47.

³⁷Betsy B. Clardy, CFRE, "Why and How to Use Volunteers in Fundraising," *Advancing Philanthropy*. 21 (July/August 2004) 5. Accessed 22 November 2013 www.afpnet.org/mission/.

statements.”³⁸ This signifies that, the mission statement has a strong word to make people work in the spirit of altruism. The mission statement gives the direction and directives to the people involved in the association. This has been supported in the book *Christian paths to Health and wellness* that assert that “Design strategies to keep you compliant and to act as motivators...it is usually includes a statement of the goal and step you will take to achieve it.”³⁹

Family Tradition as a Motivating Strategy

Many people give out their time, energy and resources because it's their tradition to do so. It's something inherent from the family. Another report says “Dynasts see philanthropy as a family tradition. Their giving results from childhood socialization by parents or other relatives as to the importance of philanthropy... Philanthropy is part of their self-concept and their rewards from giving include a positive self-identity and strengthened family values. They believe philanthropy is everyone's responsibility.”⁴⁰ This type of strategy is not only in social issues but also in Christian realm. In the experience of John Sundaram one of the bibliographer wrote, “Family tradition and rich his Christian religious background as a third generation Christian served as a great motivation to enter seminary training...”⁴¹

³⁸ Edward L. Queen, II, Stephen R. Prothero, Gardiner H. Shatuck, Jr. *Encyclopedia of American Religious History*, 5th ed., (New York, NY: Amazon, 2009), 642

³⁹ Peter Walters, John Byl, *Christian Paths to Health and Wellness* (Illinois, IL: Human Kinetics, 2008), 23.

⁴⁰ Fisher, Max. M, *General Motivations for Charitable Giving*, (2), accessed 02 December 2013 www.learningtogive.org/.

⁴¹V. Indrenath Stanley, *Heart Beats of Ministry: Adapting to the New Era of the Church Ministry in India* (New Delh, India: Cambridge Press, 2008), 92.

Without family tradition many Christian families could not motivate the young lads to go to seminaries. In the side of development one can follow the deeds of his/her family tradition in accomplishing it.

Recognition as a Motivating Strategy

People can give their time or resources because of recognition. Recognition can be to the society or from the executives in the particular organisation. McKee commented that: “I have served on committees of professional organizations because I am able to meet with people who could use my services. Networking is an incredible opportunity and benefit of volunteering. When I volunteer, I get new business.”⁴² To have a network means to expand horizon and a name. This is what other people look for. However, when the work is done through integrity this makes recognition meaningful. Berkley asserted, “public recognition as well as knowledgeable compliments motivates volunteers, when done with integrity.”⁴³ This can be done when a church calls a person in front and say a word of appreciation and offer prayers for him/her often will motivate to work for the development of the church.

Recognition as a motivating strategy was shown in the example of Glad Tiding church in Harare Zimbabwe through this testimony “these churches relate together on a voluntary basis. Their association is motivated by a shared need for

⁴² Thomas W. McKee. *Why People Volunteer: The Top Three Reasons People Volunteer*, (3), Accessed 13 October 2013, www.volunteerpowers.com/.

⁴³ James D. Berkley, *Leadership Handbook of Management and Administration* (Grand Rapids, MI: Baker Books, 2007), 321.

relation and the recognition of a common identity.”⁴⁴ Church members can volunteer for development when are recognized that they are unique and share common interest. Recognition made people feel new and re-introduced everyday in the ministry.

Social Interaction as a Motivating Strategy

Some people decide to volunteer with the reason of interacting people whom they work with, and serve them. As in one article Vossos contributed that “interaction with the people you are helping as volunteers, but especially the people you work with, is a driving force for volunteers.”⁴⁵ Also, the social atmosphere of volunteering surely is a motivation strategy. Thacker Thoughts group also supported this idea when they commanded as follows;

Volunteers whose motivation to volunteer based on social needs, are looking for experiences that will allow them to interact with others. Their motivation is based on the need to develop friendships, the need to belong to some group or organization and the need to give and receive love. Obviously, we wouldn't place a person with these kinds of needs in a volunteer activity where they would be alone.⁴⁶

Social interaction does not end up with church worships, but when this is properly arranged; professional retreats can be called with the aim of getting feed back of the work done as well as interact to one another; symposium can also be

⁴⁴ Claydon David, “A new Vision, A New Heart, A Renewed Call, 2” Lausanne Occasional Papers from the 2004 Forum for the World Evangelisatin Hosted by the Lauseanne Commttee for World Evangelisation in Pattaya Thailand (Passadena, CA: William Carey Library, 2005), 103.

⁴⁵Tasos Vossos, *What Motivates Someone to Do Volunteer Work*, (2) Accessed 2 November 2012, www.ehow.com/.

⁴⁶ Thacker Volunteer Management Service, *What Motivates Volunteers*, (4), accessed 02 November 2012, http://www.cthacker.org/default.aspx?content_id=2580

another way of social interaction as well as seminars; visitation among the members in time of need and in time of peace will make people to nurture and encourage one another to volunteer for church development.

Management as a Motivating Strategy

As per its definition, “Management is specific functions that are intended to promote productivity and organizational goal attainment, performed by persons within the work setting.”⁴⁷ Therefore, it seeks to exert a positive influence over the environment, to put in place more sources of support for good service delivery and minimize the effects of those conditions that tend to make the delivery of effective services difficult. Claassen asserted that; “Management is performed within by persons within the work setting to promote productivity and organizational goal attainment.”⁴⁸ Thus, the presence of good management will motivate volunteers to awake.

The management will also encourage the work done become more efficient in the FBOs, hence bring development. FRONTERA advocates that, “the growth in NGO sector in the developed and development countries demands more management attention in encouraging the employees to perform better.” When people do job well, the stay in the organization will be long; therefore, the retention of volunteers in the associations will take place. Expounding Luke 4:18-19, Jaiseri wrote, “He (Jesus) grouped His disciples and sent them to continue His work from then till now and it

⁴⁷ R. W. Weinbach. *The Social Workers as Manager: Theory and Practice* (Boston, IL: Allyn and Bacon, 1994), 11.

⁴⁸ Elmien Claassens, “Management of Volunteers in Faith Based Organisations,” (A Masters diss., University of Pretoria South Africa, 2004), 26.

will be without end. Certainly, He was the greatest manager.”⁴⁹ With the empirical example of Christ as the greatest manager, the church will work properly when manages its resources wisely. Church members would like to see managers and leaders are doing better, and performances are seen vividly. Many will volunteer for the development of the church/association. Christ’s management proved the continuation of His work till the end of time.

Open Communication as a Motivating Strategy

Open Communication is one of the motivating strategies that can be employed in the FBOs for making professionals participating in speeding up development. As Jim Harris asserts; “employees and volunteers long for a special sense of connection to their organization. They want a sense of being in the loop. They need to feel as if they are more than just a pair of hands that can be replaced at any moment.”⁵⁰ Thorough communication made members to communicate properly and understand the objectives and mission of the association. It was commented by ministry of public Health of Kenya that “Strategic communication is increasingly being recognized as an essential element of any successful ... development program. When properly is implemented, communication results in sustained change policy, social norms and behaviors.”⁵¹ The communication should be horizontally and vertically in a sense of all levels receive and disseminate communication

⁴⁹ Jaiser Picharn, “Effective of Christian Leadership Characteristics and Management Approaches on Christian Business Success in Thailand” *ABAC Journal*, 29, no 2 (May-August. 2009), 66.

⁵⁰ Jim Harris. *Getting Employees to Fall in Love with Your Company* (New York, NY: American Management Association, 1996), 56.

⁵¹ Government of Kenya, Ministry of Public Health 2010 – 2012, “Reproductive Health Communication Strategy,”

Promotion as a Motivating Strategy

Through Professionals can be called to come and give their time and service as volunteers without even being promoted, promotion however, is one of the useful motivating strategies which pushes things to go. One ever wrote, “as the concrete methods that religious NGOs use to achieve these goals can be divided into secular and religious; secular methods referring here to methods such as ... research, conferences, lobbying, and advocacy.”⁵² Promotion as it is sound helpful in the sensitization of the members in understanding their role, the goals, objectives of the association, and the way forward for its development.

Empirical Literature Review

As it was known that, altruism is the desire to enhance the welfare of others at a net welfare loss to oneself. This was proved in the lives and services of professionals like Paul and Barnabas who too risk their lives for the sake of Lord Jesus Christ. Acts 15:25, 26 (NIV). Paul and Barnabas were professionals as well as influential people who devoted in the work of proclamation of the gospel. Others who were motivated by the altruism motivation were Joseph of Arimathea and Nichodemus as Ellen White proved that “Both were men of wealthy and influence... Joseph and Nichodemus came boldly to their aid. The help of these rich and honoured men was greatly needed at this time. They could do for their Master what it was impossible for the poor disciple to do; and their wealthy and influence protected them, in great measure, from the malice of the priests and rulers.”⁵³

⁵² Marie Juul Petersen, “A Study of a Group of Religious Organizations,” *The Journal of Humanitarian Assistance* (November 17, 2010), 9.

⁵³ Ellen G. White, *The Desire of Ages*, (Washington, D.C: Review and Herald Publishing Association, 1948), 773-774.

Moreover, Teresa Flanigan experienced that “religious identity and beliefs are often a motivation for charity and altruism ... the emphasis on these “self-sacrificial” teachings causes and enables religious workers to overcome greater challenges and behave more self-sacrificially with regards to the aid recipients they serve and the money they use.”⁵⁴

Extrinsic motivation reflects a desire to receive an external reward e.g., money. God Himself in the Bible used this type of motivation during the exodus “when He portrait the promise land as a good and broad land, a land flowing with milk and honey.”⁵⁵ It was also advised writing to them a mail on reminding them as well as to give them a certificate of appreciation for their contribution. As one proved this to Law professionals by sharing this experience “To keep these members, design your publications to be relevant and interesting for these lawyers by emphasizing on practice issues... Be sure to acknowledge your volunteers’ efforts. You can do this by sending them a personal thank-you note, running a thank-you column in your bar publication, thanking them at a regular meeting, or acknowledging them at a larger, social or annual meeting or award them certificates of appreciations.”⁵⁶

When a person is intrinsically motivated, it was reported that s/he doing of an activity for its inborn satisfaction rather than for some separable consequence. One author proved about Apostle Paul that “But Paul also inherited Greek culture, which had permeated the eastern Mediterranean following the conquests of Alexander the

⁵⁴ Teresa Shawn Flanigan. *For the Love of God: NGOs and Religious Identity in a Violent World*. (Sterling, VA: Kumarian Press, 2009),18.

⁵⁵ Exodus 4:8, NIV

⁵⁶ Seth A. Mendelsohn and Sonia Miller-Van Oort, “How To Motivate Volunteers,” *Aba/Yld Leadership Academy*, 4 (2013), 53. Accessed 20 November 2013, <http://www.americanbar.org/>.

Great (335 – 323 BC). Paul later showed his mastery of Greek in his Pastoral letters Timothy, and Titus, which can be counted among the classics of Greek literature.”⁵⁷

Concerning motivating strategies, there are so many strategies such as religion and faith. It was testified on faith that, we can see the importance of this strategy;

The tipping point came with 9/11. It showed in a violent way the power of religion to motivate extreme action. Prior to that Jim Wolfenson the President of the World Bank was unable to interest the World Bank Board in engaging with religions. Indeed it was completely ruled out, but after 9/11 the Board reversed their decision. It became clear that faith was a powerful motivating force, for good or evil. The previous strategy of ignoring faith as irrelevant was clearly defunct.⁵⁸

In the US, one author proved through research issues concerning motivation strategies to youth as he asserted “every 35 to 50 years for the past two centuries, new strategies have been developed for reaching and holding middle adolescents within the Christian community.”⁵⁹

FBOs can make high impact to ask and mobilize people through their associations as Ver Beek through his experience on motivating religious volunteers provide evidence about this that “Religious organisations can mobilise large numbers of highly motivated volunteers, who see volunteering as part of their calling.”⁶⁰ Religions have a high coefficient of commitment. They motivate professionals’ action through emphasis on compassion and service; unity and interconnectedness; justice and reconciliation. Hilary Benn, the then UK Secretary of State for International

⁵⁷ Tim Downley, *The History of Christianity*, (New Corolldo: Lion Publishing, 1971), 34.

⁵⁸ Rick James, “What is Distinctive About FBOs? *Praxis Paper*, 22 (international NGO Training and Research Centre for Communication, 2009), 9.

⁵⁹ Erwin Fahlbusch, ed., *The Encyclopedia of Christianity*. 5, rev. ed., (2008), s.v. “Si-Z”

⁶⁰ Kurt Ver Beek, ‘Spirituality: A Development Taboo’, *Development in Practice* 10, no 1 (Oxford, UK: Oxfam, February 2000), 109.

Development provide evidence that: “As I visit communities around the world I am always struck by the extent to which it is faith which inspires people to do something to help their fellow human beings”⁶¹. Those words was said when a woman led by her faith in Uganda decided to help feeding the children during the war.

Social motivating strategy makes professionals to participate in various development activities as Benabou and Tirole (2006), in particular, build a model where individuals perform altruistic activities to increase their social reputation and self-respect.”⁶² This should be used in order make them participate in various activities.

Motivating professional to work in FBOs can be done through social contact through family member in the FBOs concern or association. It was also found that people are motivated more likely to if they have a friend or family member in the organisation. In studying motivation and volunteer recruitment in four different organisations Riecken, Babakus and Yavas quoted in Bussell, H. and Forbes proved in their study that “personal contact was important as it reduced the perceived social risk which prevented some from volunteering.”⁶³

⁶¹Department for International Development, *Faith in Development*, (December, 2005), accessed 24 January 2013 <https://repository.berkeleycenter.georgetown.edu/RD-20051207-Benn-FaithinDevelopment.pdf/>.

⁶² Bénabou and Tirole Incentives and Prosocial Behavior. *American Economic Review*, 96, no 5 (2006), 1652-1678.

⁶³ Bussell, H. and Forbes, D, “Understanding the volunteer market: The what, where, who and why of volunteering,” *International Journal of Nonprofit and Voluntary Sector Marketing*, 7, no 3, (2002), 244-257.

A study done by Clary, Snyder, and Ridge mentioned recognition⁶⁴ as one of the motivating strategy. They believed that through recognition is whereby the individual is motivated to volunteer by being recognized for their skills and contribution. This process cannot be skipped when professionals wanted to be motivated. Many people when are recognized they give even their last penny.

Management regarded has one of important motivational strategy in FBOs development as Robinson found in his study that “the matrix system may be the most appropriate,”⁶⁵ however, Researches and commentary highlighted different roles available for volunteers in organizations from operational through the manager and board level.

The issue of management is of prime importance as it is significant in both the recruiting and retaining of professional volunteers.”⁶⁶ Investigating sporting organizations Nichols, Taylor and Shibli identify the tensions that need to be managed between members who volunteer and those who do not. They summarized by saying that “we believe that sensitive and inclusive clarification of FBOs will be beneficial for their long-term organizational performance. It will need conscious, visionary, and careful management to bring greater congruence between organizational beliefs and actions.”⁶⁷

⁶⁴ Clary, et al., “Volunteers’ Motivation: A Functional Strategy For The Recruitment, Placement, and retention of volunteers,” *Nonprofit Management and Leadership Journal* 199, no 2 (1992), 333-50.

⁶⁵ Robinson, “Voluntary Bodies as Learning Organisation,” *The Learning Organisation* 1, no 3 (1994), 10-15.

⁶⁶ Bussell and Forbes. “Understanding the Volunteer Market: The What, Where, Who and Why of Volunteering” *International Journal of Nonprofit and Voluntary Sector Marketing* 7, no 3 (2002), 244-257.

⁶⁷ Nichols, Shibli, and Taylor, “Pressures That Contribute to A Change In the Nature of The Voluntary Sector in UK sport,” *Vrijetijdstudies*, 1, no 2 (1998), 34-46.

Mission statement is a motivating strategy to people who give their resources to the organization. A research done by Panas proved this when He commented logically by asking, who is the ideal volunteer? “It is someone who is committed to your *mission*. It is someone who has connections to people you cannot reach otherwise; someone who really wants to give of their time, talent and treasure to help you.”⁶⁸ Panas, also uncovers this factor, citing his research that proves donors give for many different reasons, but above all is the belief in the organization’s mission.

Furthermore, Arrais emphasized through his practical experience that; “when we share goals with church members, there is a stronger commitment to the mission of the church... I spent most of my time visiting people in their homes and sharing the church programs with them. I challenged them, equipped, and motivated them to be involved in church missions. The results were amazing.”⁶⁹ “It has become evident that Adventist business owners, Professional, supporting Ministry leaders are more effective as lay missionaries when they have opportunities to associate, network, and collaborate with *common purpose*.”⁷⁰

Promotion is mentioned to be among of the best motivating strategy in FBOs. A study done by Okun and Eisenberg on motivation and quoted in Bussell, H. and Forbes to volunteers suggests, “There is a social-adjecive motive. People volunteer because someone has valued and asked to do. One of the ways to motivate people in

⁶⁸ Jerold Panas, *Mega Gifts* (Chicago, AL: Pluribus Press, 1984), accessed 11 October 2012, www.media.johnwiley.com/.

⁶⁹ Jonas Arrais, *Wanted A Good Pastor: The Characteristics, Skills, and Attitudes Every Effective Church Leader Needs* (Maryland, MD: General Conference of Seventh day Adventists Ministerial Association, 2011), 19.

⁷⁰ Bill Knott, “Becoming to End at Now” *Adventist World*, (May 2010), 14.

the FBOs so that they can give their time is through asking them to come and do it.”⁷¹

In addition, promotion is very effective strategy and this view is also supported by Gallup who reported, “*People are more than four times as likely to volunteer when asked as when they are not.*”⁷² This can happen to professionals, they can be asked through their religious association to give their time and resources for their association in fulfilling their objectives.

Communication is another motivating strategy in FBOs and was highly emphasized by Jim when he suggested that “several strategies are useful in gaining staff and volunteer commitment including: “establishing internal listening as a priority, encouraging two-way interaction, providing feedback in real time, and using multiple methods.”⁷³

Family tradition can be used as a motivating strategy by tracing back the history of professionals or influential people through their family background. This can be done through reminding them or for themselves to see their family history achievement. As it is stated in patriarch and prophet “the descendants of those workmen inherited to large degree the talents conferred on their forefathers... Hiram the son of a woman of the daughters of Dan, and his father was a man of Tyre. Hiram

⁷¹ Bussell and Forbes. “Understanding the volunteer market: The What, Where, Who and Why of Volunteering” *International Journal of Nonprofit and Voluntary Sector Marketing* 7, no 3 (2002), 244-257.

⁷² Gallup Independent Sector, *Volunteering and Giving in the United States: Findings From a National Survey*, (Washington, D.C: Gallup.,1994), 59.

⁷³ Jim Harris. *Getting Employees to Fall in Love with Your Company* (New York, NY: American Management Association, 1996), 104.

was a descendant, on his mother's side, of Aholiba, to whom, hundreds of years before; God had given special wisdom for the construction of the tabernacle."⁷⁴

This shows how the Bible elaborates Professionals who were used in the construction of tabernacle as well as the temple. Wayne Owen wrote "In understanding how to motivate people to serve in the church, we also need to consider the overall image of the church and the department that needs help. A good image, or reputation, will go a long way in motivating a person to give his time and energy to that department."⁷⁵ One author wrote this "Dynasts give and/or volunteer mainly because it is part of their family tradition."⁷⁶ Thus, family tradition will make people contribute in order to maintain status quo.

Recognition as motivating strategy can be done through various things from supervisors as it been explained as follow; "the individual is motivated to volunteer by being recognized for their skills and contribution and enjoys the recognition volunteering gives them."⁷⁷ "Something to reward, If the worker was pleased with successfully visiting twenty-seven homes in his neighborhood, we would have a very good basis for giving a pat-on-the-back award for a job well done."⁷⁸ Thus, recognition

⁷⁴ Ellen G. White. *Patriarch and Prophets* (Mountain View, CA: Pacific Press, 1948), 63.

⁷⁵ Wayne Owen, "Motivating your members," *Ministry Magazine for Clergy* (November, 1984), 17.

⁷⁶ Prince, Russ and Karen. *The Seven Faces of Philanthropy* (San Francisco: Jossey-Bass, 1995), 21.

⁷⁷ Clary, et al. "Understanding and Assessing the Motivations of Volunteers: A Functional Approach," *Journal of Personality and Social Psychology* 74, no 6 (1998), 1516-1530.

⁷⁸ Wayne Owen, "Motivating your members," *Ministry a Magazine for Clergy* (November, 1984), 17.

should have to go with visitations, giving certificate, publishing works done by professionals, etc.,

Theoretical Framework

Motivation is a complex experience. Several theories attempt to explain how motivation works. In the Faith Based organizations (FBOs) motivation theories are needed too due to the fact that members are volunteers and they need to be motivated so as to keep them giving their time, resources, and professions willingly. The theoretical framework underpinning this study is the Expectancy theory by Victor Vroom (1964)⁷⁹. Vroom proposes that people are motivated by how much they want something and how likely they think they are to get it; he suggested that motivation leads to efforts which combined with employee's ability together with environment factors which interplay's resulting to performance. This performance in turn leads to various outcomes, each of which has an associated value called Valence. In this theory, individuals choose the option with greatest Motivation Forces be called (MF).

The theory in other way argues that the strength of a tendency to act in a specific way depends on the strength of an expectation that the act will be followed by a given outcome and on the attractiveness of that outcome to the individual to make this simple, expectancy theory advocates that an employee can be motivated to perform better when there is a belief that the better performance will lead to good performance appraisal and that this shall result into realization of personal goal in form of some reward.

⁷⁹ Victor Vroom, *The Knowledge to Power Your Business (1964)*, 82, accessed 2 November 2012, www.quickmba.com/mgmt/expectancy-theory/.

Expectancy Theory is made up of three perceptions that are Expectancy (E), Instrument (I) and Valence (V), as depicted in Figure 1;

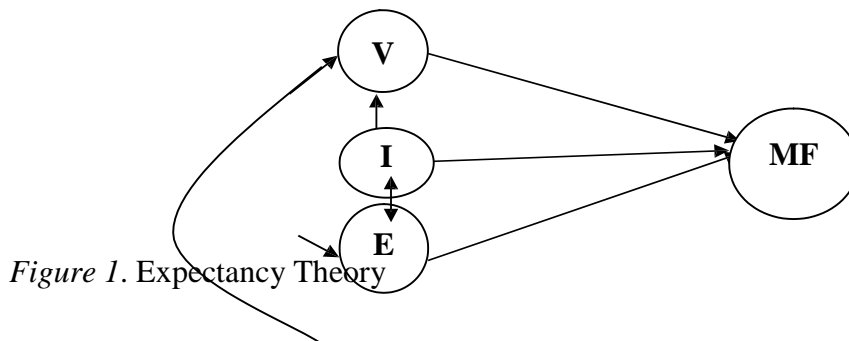


Figure 1 is supported by the following formula: $MF = E \times I \times V$

If any one of their values is zero, the entire equation becomes zero. This means that, when $E = 0$, the answer at MF will be zero. Therefore, E, I, and V should not be zero in order to make MF be a good answer. E, I, and V are dependent in everything in order to produce MF. In addition, Expectancy theory can be described as follows:

Expectancy Effort/Performance

It is the expectancy that one's effort will lead to the desired performance and is based on past experiences, self-confidence, and the perceived difficulty of the performance goal. Example: If you work harder than everyone else in the plant, will you produce more? According to expectancy theory, as expectancy increases, motivation to perform the action increases. It is therefore assumed that if an individual expects that contributing to an activity will result in valued outcomes, then s/he will be more motivated to expand effort, and demonstrate higher levels of motivation in performing such activity.

Instrumentality Possibility (Performance/Reward)

The instrumentality is the belief that if one does meet performance expectations, one will receive a greater reward. Example: If you produce more than anyone else in the plant, will you get rewarded? As Gidron asserted that, “for paid workers, expectations of rewards from work are not restricted to economic rewards. Workers also expect to receive from their work such rewards as: interest, social relationships, challenge, opportunity for advancement, variety, etc.”⁸⁰

Valence (Needs/Goals/Values)

The value the individual personally places on the rewards. Example: Is a raise or promotion worth the extra effort? When expectancy theory is applied for example to Open Source Project (OSP), it refers to developers’ beliefs that the extent and type of effort involved in contributing to OSP will result in professional opportunities and outcomes. As Benbya and Belbaly commentated this; “Valence refers to the personal relevance or importance of these expectations to OSP developers. An increase in any of these two beliefs (E & V) should result in more participation.”⁸¹

Biblical Perspective on Expectancy Theory

The Bible in the book of Jas 2: 9, 10, 17 stated that “But if you show partiality, you are committing sin and are convicted by the law as transgressors. For whoever

⁸⁰ Benjamin Gidron. “Volunteer Work and its Rewards,” *Volunteer Administration*, XI, no 3, (fall, 1978), 41.

⁸¹ Hind Benbya and Nassim Belbaly, “Understanding Developers’ Motives in Open Source Projects: A Multi-Theoretical Framework,” *Communications of the AIS* 27, no 30 (2010), 589-610, accessed 23 March 2013, <http://ssrn.com/abstract=1560664>

keeps the whole law but fails in one point has become accountable for all of it... So whoever knows the right thing to do and fails to do, for him is sin.”⁸² These Biblical verses support Expectancy theory with the formula $MF = E \times I \times V$. If any one of their values is zero, the entire equation becomes zero. This means that, when $E = 0$, the answer at MF will be zero. Therefore, E, I, and V should not be zero in order to make MF be a good answer. E, I, and V are dependent in everything in order to produce MF. Thus, the bible urge Christian believers to do right things without fail it because it is sin if they do fail to do them.

Information Gap

As we have seen in section 2 that motivation and strategies go together to impact development in churches. This combination creates a positive environment where professionals feel supported to reach their performance potential and feel valued, knowing that the organization wants to harness their talents for good use; any one may need to understand the root of poor development before being expressed fully. In this aspect, the church as well as the ATAP on the other hand should establish and implement objectives for the sake of bringing development in the church by using of its own human resources, available opportunities, and potentials; making sure that, motivating strategies such as faith, mission statement, family tradition, recognition, open communication, management, and promotion are implemented to the ATAP awakening. This of course will motivate professionals among church members to make good use of their talents.

For that reason, the church could produce conducive environment for allowing professionals to practice their talents within the main stream. Through

⁸² English Standard Version International Bible (2009)

expectancy theory stated in chapter one, and thus, worked in partial with motivation as another factor for ATAP in order to achieve its objectives as settled. We have seen problems like poor participation of professionals, poor development, poor communication, low altruism spirit, etc. This is to show that there is less motivation and recognitions among professional who are believers, things that may greatly contribute to poor development among churches.

Therefore, this study intends to look up on the causal relationship among the variables, for poor involvement of professionals in respect to motivation, in order to break the gap in between; so as to solve the problem that exists. However this kind of study has never been conducted specifically in the study area. Therefore, the research results will be helpful to fix a problem in this area.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

The research was conducted in Eastern Tanzania Conference; specifically in Dar es Salaam where-by it was assumed that most people are familiar with current ATAP position.

Geographical and Administration

Dar es Salaam is located at eastern part of the United Republic of Tanzania along the Indian Ocean, it was formerly Mzizima. Dar es Salaam is the largest and richest city, a regionally important economic centre. It is in Dar es Salaam Regional administrative province, and consists of three government administrative districts: northern Kinondoni, central Ilala, and southern Temeke.

Population

Dar es Salaam was selected due to the fact that it is highly populated with professionals, and therefore; information could be available. According to Conference first quarter statistical report 2014,¹ Dar es Salaam city comprises of 25 church-districts, 97 organized churches, and 33,741 church members out of 4,364,541 people counted during the Tanzania 2012 population and house census.² The nature of research is for

¹ Eastern Tanzania Conference of Seventh-day Adventists, Office of Executive Secretary, *Quarterly Statistical Report* (Morogoro, Tanzania: Eastern Tanzania Conference, March, 2014).

² United Republic of Tanzania, National Bureau of Statistics 2012 Population and House Census, Dar es Salaam region. (Dar es Salaam, Tanzania: National Printing Press, 2013).

academic purpose and church leadership. Due to time factor, it was expected that Dar es Salaam could quicken the accomplishment of the study. Therefore Dar es Salaam was considered to have a good representation of various positions and education experience in ETC and STU in general.

Research Methodology

Research Design

This research has used a case study research design due to the fact that it involves selection of a single case and in-depth study. This method has provided explanation about relationships sought in the study and assisted the reduction of personal expression and helped for random sampling.³

Bhattacharjee⁴ asserted that case research, also called case study, is a method of intensively studying a phenomenon over time within its natural setting in one or a few sites. Multiple methods of data collection, such as interviews, observations, prerecorded documents, and secondary data, may be employed and inferences about the phenomenon of interest tend to be rich, detailed, and contextualized. Case research can be employed in a positivist manner for the purpose of theory testing or in an interpretive manner for theory building. This method is more popular in business research than in other social science disciplines. Case research has several unique strengths over competing research methods such as experiments and survey research.

³ C. R Kothari, *Research Methodology* 2nd Ed, (New Delhi, India: New Age International (Private), 2008), 37.

⁴ Anol Bhattacharjee. *Social Science Research: Principles, Methods, and Practices* (University of South Florida, FL: Open Access Textbooks Collection. Book 3, 2012), 93, accessed January 2014, http://scholarcommons.usf.edu/oa_textbooks/3

First, case research can be used for either theory building or theory testing, while positivist methods can be used for theory testing only. In interpretive case research, the constructs of interest need not be known in advance, but may emerge from the data as the research progresses.

Second, the research questions can be modified during the research process if the original questions are found to be less relevant or salient. This is not possible in any positivist method after the data is collected.

Third, case research can help derive richer, more contextualized, and more authentic interpretation of the phenomenon of interest than most other research methods by virtue of its ability to capture a rich array of contextual data.

Fourth, the phenomenon of interest can be studied from the perspectives of multiple participants and using multiple levels of analysis (e.g., individual and organizational).

At the same time, case research also has some inherent weaknesses. Because it involves no experimental control, internal validity of inferences remain weak. Of course, this is a common problem for all research methods except experiments. However, as described later, the problem of controls may be addressed in case research using “natural controls”.

Second, the quality of inferences derived from case research depends heavily on the integrative powers of the researcher. An experienced researcher may see concepts and patterns in case data that a novice researcher may miss. Hence, the findings are sometimes criticized as being subjective.

Finally, because the inferences are heavily contextualized, it may be difficult to generalize inferences from case research to other contexts or other organizations.

It is important to recognize that case research is different from case descriptions such as

Harvard case studies discussed in business classes.

While case descriptions typically describe an organizational problem in rich detail with the goal of stimulating classroom discussion and critical thinking among students, or analyzing how well an organization handled a specific problem, case research is a formal research technique that involves a scientific method to derive explanations of organizational phenomena.

Sampling Procedures and Techniques

The study involves the application of probability sampling techniques such as Simple Random Sampling (SRS) and purposive sampling.

Simple random sampling. This is the method of sample selection which gives each possible sample combination an equal probability of being picked up, and each item in the entire population to have an equal chance of being included in the sample (Kothari, 2008). Simple random sampling technique was used in selection of respondents from various churches randomly without targeting them. This helped to avoid biases in this study because every respondent had an equal chance of being selected as a member of the sample.

Purposive sampling. In this sampling method, the researcher purposely targets a group of people believed to be reliable for the study (Kombo and Tromp, 2006). Purposive Sampling (PS) technique was used to select key informants such as ATAP officers at union level as well as identified local churches for collecting data. These key informants helped the research to get more information and statistics from them.

Sample Frame

A sampling frame that was drawn from all SDA churches in Dar es Salaam consists of 250 registered ATAP members.⁵

Sample Unit

In this study, the research involved individual respondents such as active ATAP members, former members, and professional church members who have never joined ATAP within the studied area, which is Dar es Salaam.

Sample Size

The sample size were 71 respondents as analysed below

1. Magomeni SDA church (10)
2. Mwenge SDA church (10)
3. Kinondoni SDA church (5)
4. Mikocheni SDA church (10)
5. Ushindi SDA church (5)
6. Manzese SDA church (5) and
7. Temeke SDA church (10).

Yamane formula (1967) was used to obtain sample size “n” on which

$$n = N / 1 + N (e)^2$$

Where; n = sample size estimate

N = Sample frame

1 = Constant and

E = Error of the prediction

Thus, $n = 250 / 1 + 250 (10\%)^2$. Therefore; n= 71

⁵ Association of Tanzania Adventist Professionals, Zone General Secretary Report (March, 2013).

Research Instruments

Data Collection Methods

There are two types of data that are primary and secondary data. The primary data are those, which are collected afresh and for the first time, and thus happen to be original in character (Kothari, 2008). These primary data are collected directly from the respondents through focus group discussion, observation and interviews. Secondary data are those which have already been collected by someone else and which have already been passed through the statistical process. Thus, secondary data were collected from various reports of ATAP and ETC, Library, web sites and other secondary sources of information such as journals, etc.,

In this research, Interview, Focus Group Discussion (FGD) methods was used to collect primary data, while secondary data was collected from various sources using abstraction method.

Data Collection Tools

Tools used were questionnaire and interview protocol for interview and checklist for FGD, observation and abstraction.

Focus group Discussion (FGD). It uses semi-structured question, which is open and allows individual response and it is organised in a group of 6 to 9 respondents considering gender and age balance. The researcher (interviewer) acts as a catalyst to a comprehensive expression of the respondents' feelings and beliefs in the terms of reference within which such feelings and beliefs take on personal significance (Kothari, 2008).

Interview Method. This method combines structured, semi structured and unstructured question techniques during the whole process of interview. Structured question in term of closed questions (Yes or No); semi structured question in term of

open question (it need a response); and unstructured is probing, or clarifications questions (Enon, 1998).

Besides that, interview was conducted privately to the respondents in order to obtain first hand information. The researcher used the guiding questions in order to ensure that the whole issue is discussed. This technique enabled the researcher to face the interviewees in order to observe the body language and emotional. The whole procedure was recorded by a researcher and jots down all necessary information in the awareness of the interviewees to avoid misinterpretation and doubts so that to bring confidence and transparence. The checklist guided the interview. This method was also conducted via telephone in cases of the respondents who were not near during the interview.

Observation Method. This method guided the researcher to observe information that cannot be received through other methods. The tool used for this method is a checklist that helped to ensure everything observed was marked. In this research the observation method underpinned was participant observation, where the researcher is an active participant in the phenomenon and his/her inputs or mere presence influence the phenomenon being studied (as in action research).⁶

Questionnaire Method. This was a method where by respondents were given a well prepared papers with questions and needed to fill them. The questionnaires were distributed to the respondents through electronic means (internet), by researcher himself, and enumerators. Questionnaires were in the form of open and closed questions. This technique was cheap and minimized time. Also, answers were

⁶Anol Bhattacharjee. *Social Science Research: Principles, Methods, and Practices* (University of South Florida, FL: Open Access Textbooks Collection. Book 3, 2012), 93, accessed January 2014, http://scholarcommons.usf.edu/oa_textbooks/3

recorded quickly and helped to get valid information. Lastly, a researcher easily executed data analyses.

Data Treatment

Data Processing

Data were processed, collected, and prepared for analysis. This process involved editing of questionnaires, coding data entry and editing/cleaning, and verifying, by the use of cross tabulation systems. (Kothari, 2005).⁷

Data Analysis

Processed data were analyzed by using SPSS (Statistical Package for the Social Science) software whereby variables analyzed by descriptive techniques in which Crosstabs was used. Quantitative data collected by using FGD that falls under qualitative pattern was also analyzed. FGD data were analysed by taking the general opinions of the respondents in the groups interviewed. These opinions were analysed and presented in chapter four without mentioning the names of groups but their views only were taken.

Data Presentation

The analyzed data were presented in various forms such as tables and graphs as well as other forms of data presentations.

⁷ C. R Kothari, *Research Methodology* 2nd Ed (New Delhi, India: New Age International (Private), 2008), 37.

Social Demographic Characteristics of Respondents

This section presents the socio-demographic characteristics of the respondents that include gender, marital status, education, employment, and religious affiliation of the respondents. The respondents intended were professionals who are the current ATAP members, ATAP leaders and those who are not current ATAP members. All these have been comprised in discussions. The aim of this section is to give the detailed particulars of the respondents participated in this study. This covered all aspects of human life from gender of the respondents; marital status of the respondents; education level of the respondents as well as employments status of the respondents. The researcher has found that all aspects of respondents have been represented well despite of the percentage not to be equal but representation observed. For further clarification see the table below. Table 1 presents the frequency distribution of the respondents with respect to social demographic characteristics.

Respondents' sex. This was focused simply to find the extent to which gender is either balanced, in the analyze workable professional motivating strategies in order to motivate professionals of SDA Churches in Dar es Salaam to participate in Church development. 36 (60%) of the respondents were reported to be male. While 24 (40%) of the respondents were reported to be female. Respondents' sex managed to take all opinions from both sexes without eliminating one of them.

Table 1 depicts that both sexes do exist in the church operations, this was due to both male and female have been ready to reveal out his/ her gender.

Table 1. Demographic Profile of Respondent Sample

Demographic variables (N = 60)		<i>f</i>	%
Gender (respondent)	Female	24	40.0
	Male	26	60.0
Marital Status	Never married	28	46.7
	Married	28	46.7
	Single Parent	2	3.3
	Widow(er)	2	3.3
Education	Certificates	6	10.0
	Diplomas	5	8.3
	Bachelors	34	56.7
	Masters	12	20.0
	Doctorate/PhD	2	5.0
Employment status	Employed	36	60.0
	Un employed	14	23.3
	Self employed	9	15.0
	Retiree	1	1.7
Religious affiliation	SDA Believers	60	100
	Non SDA Believers	0	

Respondents' marital status. In this regard the intention was focused simply to find the scope to which marital status is either fair or otherwise in the operation of ATAP in general. That's why a question was asked to respondents, each indicating his/her marital status. 28 (46.7%) respondents reported married; while 28 (46.7%) of the respondents reported unmarried. Others; 2 (3.3%) respondents comprises widow (er)s , and 2 (3.3%) reported being single parents. Table 1 depicts that both marital status do work together in the operations of ATAP activities in churches as well as were ready to come out as respondents, because both married and single, widower, etc, have been ready to reveal out their status as it is indicated above.

Respondents' level of education. In this regard the intention was to find different levels of education held by church members who are potential stakeholders in the ATAP activities in churches; just as the way of grasping to what extent each one has that acquaintance of knowing ATA's mission. Results were reported that; 11 (18.3%) of the respondents reported to be in other categories which include certificate 6 (10%) and diplomas 5 (8.3%). 34 (56.7%) of the respondents reported to be of bachelor degree, while 12 (20%) of the respondent reported to be Masters or equivalent, and finally 3 (5%) of the respondents were PhD holders. On the basis of the Table 1, it can be depicted that almost all levels of education are in place in running of various activities in ATAP. This testifies the extent to which most of activities must be carried out very consistently and likewise the necessitated information are provided as it wished.

Respondents' employment status. The logic behind of knowing the employment status of each respondent is to find out to what extent respondents may be aware of the current ATAP situation. This implies that, if the respondent is employed in the institution, s/he must be in a position to support ATAP and the church in general. The results were reported in the Table 1 that: 36 (60%) of the respondents reported to be employed in various offices. 14 (23.3%) of the respondents reported not employee of in any office, while 9 (15%) of the respondents reported to be self employed, and only 1 (1.7) reported a retiree.

Table 1 above depicts that many respondents had ideas of ATAP and the information they gave, were regarded as genuine and helpful in this research.

Respondents' religious affiliations. The intention to know religious affiliation of the respondents was to know whether all respondents are faithful member of the SDA church and how familiar they are with ATAP and church

mission in general. The above Table 1 depicts that 60 (100%) of the respondents were church members of the SDA church in various churches in Dar es Salaam. This has help to make the research got needed information from the right respondents. This was due to the fact that, ATAP is an association under SDA church is known by only SDA believers.

Content Validity and Reliability

Reliability of the Instrument

According to Zulueta and Costales (2004), reliability refers to the degree to which the instrument measures accurately what it claims to measure. This means the instruments should have the ability to give the same result on the same or parallel tests to the same individuals under the same situation.

Therefore, to ascertain the reliability of the instruments, a pre-testing study was carried out in this study. A sample of 10 respondents was used during the pre-testing study.

Validity of the Instrument

Validity is a process of logical analysis, careful and critical examination of the items in the questionnaire by experts who determine whether the instruments represent the objectives and make simple and clear for the respondents to read and understand. Ndunguru (2007) comment that validity is to ensure if adequate physical and/or statistical control is put in place such that research measurement process, procedures, accurate data.

Therefore, for validation, the researcher presented questionnaires to five research experts in different areas and one editor. The questionnaires were designed to capture the assessment of motivating strategies for professionals. The researcher's advisor was given the questionnaires for further improvements.

CHAPTER 4

PROGRAM DEVELOPMENT; IMPLEMENTATION AND EVALUATION

The aim of this section is to present data that have been analyzed and interpreted in line with research questions under the thematic areas. For more comprehensive and better understanding of this chapter, implementation and evaluation of motivating strategies have been worked on.

Establishing the Number of Professional Church Members

This is the first objective of this research. The aim for it was to establishing number of professional church members who should participate in church development. It is a most profound work when we were looking for strategies for motivating professionals within the association. Likewise, there must be a certain factor relatively to identify whether the professionals are present and also active in the church; and this may include four variables which are: Establish number of professions; establishment of professionals' data base; effective involvements of professionals in church development; and uses of God given talent. These ideas are common whenever we talk of establishing the number of professional participating in church development in SDA churches and their effectiveness when are motivated.

Establishing Number of Professions

Establishing of professions database in the church was one of the aim in this objective number one. Professionals are the interested people for the project; most of the time are invited or asked to participate/volunteer for various projects or

activities in the church that need professionalism, finance or manpower. Through their influence, position, funds, skills, can contribute a lot to the church development. In order to vindicate the reality explained above, the table below clarifies more. Table 2 shows the frequencies distribution of the respondents.

Table 2. Establishing of Professions Database in the Churches

Database establishment (N= 60)		<i>F</i>	%
Responses	Yes	60	100
	No	0	0
	Not sure	0	0

The major findings on establishing number of professionals' shows 60 (100%) respondents reported that yes and no reported otherwise. These major findings are presented in the table above.

On the basis of Table 2, major findings portray that professionals exist in the church and are known by many church members despite of others being inactive to ATAP or unrecognized by ATAP leadership or refuse to join with ATAP. This implies that, ATAP as an association has many candidates for membership from churches due to the fact that they have been recognised by all respondents asked to identify professionals who are in the church. Because in order to be a member of ATAP one of the criteria is to be an Adventist or some who is associating with Adventist church, a second criterion was to acquire a certain skill or professional. In order to support the reality explained above, the table below expound more. Table 3 shows the frequencies distribution of the respondents. Table 3 has presented the reality of ATAP profile in Dar es Salaam in simplicity to make it clear.

Table 3. Profile of ATAP Members in Dar es Salaam

Members profile		<i>F</i>	%
(N= 250)			
Members	Active	170	68
	Inactive	80	32
	Unrecognized	-	-
Gender	Male	150	60
	Female	100	40
Marital status	Married	117	46.7
	Never married	117	46.7
	Single parent	8	3.3
	Widow(er)s	8	3.3
Education	Certificates	25	10.0
	Diplomas	20	8.3
	Bachelor degree	142	56.7
	Masters	50	20.0
	Doctorate/PhD	13	5.0
Employment status	Employed	175	70.0
	Self employed	67	26.8
	Retiree	8	3.2
Religious affiliation	SDA Believers	250	100
	Non believers	-	-

Knowing that there are many candidates for being members of ATAP, but the statistical report of the ATAP Zone Headquarters (March, 2013) reported that: There are only 250 church members who are active ATAP members in Dar es Salaam churches as presented in the table above.

Table 3 depicts that more than 81% of ATAP members have acquired higher learning education, which means they attended colleges and universities. This signifies that ATAP comprises of professional as identified by the ATAP leaders. Through their professionals those ATAP members can help other professionals to join ATAP for church development.

ATAP leadership through paying membership subscription fee and other contributions as well as participating in ATAP meetings also identified active

members. This made the researcher to establish proper data for professionals among Seventh-day Adventist church members. Despite the fact that has been very difficult for ATAP leadership to identify unrecognized members because they are not ready to reveal their identity. They have hidden their professionals in the church while the ATAP is there to harness various gift and talents from God. However, the question was asked to mention how professionals can be identified in the church (Appendix B). In order to justify the representativeness explained above, the table below purifies more. Table 4 shows the frequencies distribution of way to identify professionals.

Table 4. Ways to Identify Professionals

Characteristics (N=60)	<i>f</i>	%
Ways to identify professionals		
Their participation in church	20	33.3
Known by interaction	20	33.3
Known automatically	14	23.3
Assumption/guessing	1	1.7
Membership details	5	8.3

The results were reported as follow; 20 (33.3%) respondents reported that they identify professionals through interaction with them, 20 (33.3%) respondents reported that; they identify professionals through their participation in various activities in the churches, while 14 (23.3%) respondents reported that professionals are known automatically without any introduction, only1 (1.7%) of respondents reported that professionals are known by assumption (guessing), and 5 (8.3%) respondents reported that professionals are known through membership details in the church. the table above specifies that data.

Therefore, Table 4 portrays that unrecognized members could be harnessed through participating in church activities, as well as they interact with people in various functions or gatherings.

In the interview done by the researcher, in the general findings show that; “many professionals are seen in public seminars as speakers or facilitators but you cannot see them active ATAP members or participate in church development activities.” Moreover, the question was imposed to mention number of professions that are available among its church members (Appendix B). In order to vindicate the reality asked above, the table below clarifies more. Table 5 shows the frequencies distribution of the professions that are available in the church.

Table 5 depicts that there are many professions in the church of God today who are the part of gospel workers. This connotes that ATAP has a lot of members who have not joined with it for the purpose of using their God given potentials. The results imply that when all church members who are professionals but have not joined the ATAP can contribute a lot in the church when they agree to join with ATAP. Also, through the use of various motivation strategies these professionals can join with ATAP.

Effective Involvements of Professionals In Church Development

Presence of professionals in any project is a key aspect when we talk of development of churches through incorporation of professionals. The aim here is that in any project or activities that need to be sustained and well developed, professionals should be utilized to the maximum. Professionalism in a sense of possesses an advanced training, including an intellectual component and a specific body of skills to be applied in the service of some important societal function.

Table 5. Available Professions in the Church

Responses (N= 60)		<i>F</i>		%
Accountants	Yes	58	Yes	96.7
	No	2	No	3.3
Administrators	Yes	59	Yes	98.3
	No	1	No	1.7
Bankers	Yes	54	Yes	90.0
	No	6	No	10.0
Economist	Yes	54	Yes	90.0
	No	6	No	10.0
Engineers	Yes	57	Yes	95.0
	No	3	No	5.0
Entrepreneurs	Yes	59	Yes	98.3
	No	1	No	1.7
ICT Programmers	Yes	59	Yes	98.3
	No	1	No	1.7
Lawyers	Yes	58	Yes	96.7
	No	2	No	3.3
Lecturers	Yes	59	Yes	98.3
	No	1	No	1.7
Medical doctors/ Nurses	Yes	58	Yes	96.7
	No	2	No	3.3
Police/security officers	Yes	45	Yes	75.0
	No	15	No	25.0
Pharmacists	Yes	55	Yes	91.7
	No	5	No	8.3
Teachers	Yes	52	Yes	86.7
	No	8	No	13.3

In order to ascertain the above reality a number of questions were intentionally used out of which one was asked to respondents to either agree or disagree on whether professionals are used effectively in the church development (Appendix A). In order to ascertain the reality explained above, the table below clarifies more. Table 6 shows the frequencies distribution of the respondents.

Table 6. Effective Involvement of Professionals in Church Development

Involvement level (N=60)		<i>f</i>	%
Response	Agree	14	23.3
	Disagree	46	76.7
	Not sure	0	0

Table 6 shows that 46 (76.7%) of the respondents disagreed the effective use of professionals in church development activities, while 14 (23.3%) of the respondents agree that the church use professionals effectively in development activities.

The above results depicts that the church does not use professionals effectively for development activities, which means that the church has professionals but it does not use them effectively. This connotes that ATAP is not strong in harnessing professionals in the church so as to use them for the glory of God.

The Uses of God given Talents to Professionals

All professionals have talents that they acquired from schools or inherited from their family/ clan. When these talents were used formally they are known as profession. When these talents are harnesssed in the church have to be used for the glory of God, because it is Him who gives power to get success (Deuteronomy

8:18). In Table 6 above shown 76.7% of the respondents disagreed that the church does use professionals effectively.

When the follow up question was asked to mention reasons for professionals not use their God given potentials and the answers were as follows as presented in the table below (Appendix B). Table 7 shows the frequencies distribution of the reasons why professionals are not using effectively their God given talents.

Table 7. Reasons for not Using God Given Talents

Uses of talents (N= 60)		<i>f</i>	%
Responses	I do not know the reason	21	35.0
	They are not given priorities in churches	8	13.3
	The church does not motivate them	26	43.3
	Because of classes within ATAP	1	1.7
	Selfishness among professionals	4	6.7

Table 7 shows various answers which stated why professional people do not use their potentials/professions in the church, and the results shown that; 26 (43.3%) respondents reported that ‘The church does not motivate professionals to use their talents’ This answer rated the highest of all; and then followed by 21 (35%) respondents who reported that ‘they do not know the reason why professionals do not use their professions’; followed by 8 (13.3%) respondents who reported that ‘professionals are not given priorities in churches to exercise their God given talents and skills’; and 4 (6.7%) of the respondents stated that ‘selfishness among professionals prevent other to give their outmost talents for the church. Lastly, only 1

(1.7%) respondent reported ‘classes within ATAP’ which has caused professionals not to use maximize their talents in the church.

When the follow up question (Appendix B) was asked to verify on the matter of motivation during FGD, many respondents throw complains to the church leadership that “the leadership of the church has contributed a lot for professionals not to use their talents in the church due to the facts that there is no enough time given to professionals to meet together on Sabbath day and are not recognized when they give all they can give.” This tallied with D’Souza (2004), who stated, “leaders can create the kind of climate in which people want to work to their full potential.”

Factors Influencing Professional Church Members Participation in Church Development

This is the second objective of this research. The aim of this objective is to outline all possible factors that might be used to influence professionals’ church members to be used effectively in the church development. These factors are also regarded to be motivating strategies. However, the major findings have not proved all but nullified one of the factors not to be motivating professionals’ strategies such as family traditions. The analysis was done and these are the results.

Faith

Motivating strategy has a great role in making people volunteering their time and talents. Through faith many churches use their members’ talents in supporting the society. Therefore, the question (Appendix A) was asked to see whether faith can be used to motivate people to use their professionals for church development and the responses were presented to vindicate the reality asked above, thus table below clarifies more. Table 8 shows the frequencies distribution of faith as a motivating strategy.

Table 8. Faith as a Motivating Strategy to Church Professionals

Faith level (N= 60)		<i>F</i>	%
Responses	Strongly Disagree	2	3.3
	Disagree	0	0
	No Statement	4	6.7
	Agree	23	38.3
	Strongly agree	31	51

Table 8 presented following results; 2 (3.3%) respondents reported to strongly disagree, no respondent disagree with the statement which makes (0%); 4 (6.7%) respondents reported that they had no statements; while 23 (38.3%) respondents reported to agreed; then 31 (51%) respondents reported that they strongly agreed that faith is a motivating strategy for giving their time and talents for the sake of others.

Table 8 portray that faith is an effectives strategy in motivating professionals of the church members to volunteer for the church. This was shown through 90% respondents comprised from 23 (38.3%) and 31 (51.67%) respondents who agreed as well as strongly agreed. This result tallied with Hodgkinson (1990); Prince and Maru (1995); and Dryden (2006). This results was also cemented during FGD when respondents agreed that, “clergies can help laity members who are professionals to work tireless through reminding them of their faith and commitment they had when received faith in the first time.”

Mission Statement

The mission statement is the driving force behind the organization’s programs and activities; it is a reason for the existence of the organisation. It defines the organization's purpose and primary objectives. The prime function is internal –

to define the key measure or measures of the organization's success – and its prime audience is the leadership team and stockholders. The mission statement when clearly defined and explained to the organisation, it can be used as a motivating strategy. The question was asked to see whether a clear ATAP mission statement motivates professionals to engage in church development (Appendix A), and the results were presented in the table below in order to vindicate the reality asked above, thus it below clarifies more. Table 9 shows the frequencies distribution of mission statement as a motivating strategy.

Table 9. Mission Statement as a Motivating Strategy

Motivation level (N=60)		<i>F</i>	%
Responses	Strongly Disagree	4	6.7
	Disagree	13	21.7
	No Statement	13	21.7
	Agree	17	28.3
	Strongly agree	13	21.7

Table 9 above data analyzed below as followed; 4 (6.7%) respondents reported to strongly disagree; 13 (21.7%) respondents reported to disagree; while 13 (21.7%) respondents reported to have no statement; lastly, 17 (28.3%) respondents reported to agree; while 13 (21.7%) respondents were reported to strongly agree.

The results in Table 9 above depicts that mission statement is a motivating strategy when clearly explained. This connotes that mission statement is also a good strategy to be used in any development endeavour due to the fact that 30 (50%) respondents agreed and strongly agreed with this strategy. While, total percentage of the respondents who were disagreed with it was 28%. Thus, tallied with Clardy

(2004); Encyclopedia of American Religious History Set (2009); Walters and Byl (2008).

Family Tradition

Family tradition was mentioned to be one of the motivating strategies by social motivators as well as Christian. This made the researcher to ask the question on whether professional church members participate in church development activities because is the family tradition to do that, and the results were shown in order to vindicate the reality asked above, the table below clarifies more. Table 10 shows the frequencies distribution of the family tradition as a motivating strategy.

Table 10. Family Tradition as a Motivating Strategy

Family tradition (N=60)		<i>F</i>	%
Responses	Strongly Disagree	5	8.3
	Disagree	20	33.3
	No Statement	11	18.3
	Agree	13	21.7
	Strongly agree	11	18.3

Data in Table 10 were analysed as follows; 5 (8.3%) respondents reported to strongly disagree; 20 (33.3%) respondents reported to disagree; 11 (18.3%) respondents reported to have no statement, 13 (21.7%) respondents were reported to agree; while 11 (18.3%) respondents reported to strongly agree.

Table 10 presents the results on whether family tradition is one of the strategy in motivating professionals to participate in church development. In general 42% of the respondents were disagreed; while 40% of the respondents were agreed with this

strategy, and respondents who reported to have no statement were 18%. This does not tally with Fisher (2013); and Stanley (2008).

However, this result did not reject the whole strategy due to the fact that the researcher through FGD members were reached to the consensus when they found that “many professionals who are Christians were taught to give money/offerings by their parents/family since they were young by receiving money to give during worship as an offering.” This connotes that giving is the behaviour that people can also inherit from their family traditions. This also was proved during discussion with respondents when they came to realize that “in those families where parents do not teach their children to give from their childhood, when they grew up, they will have developed a tendency of not giving frequently.”

Recognition

Recognition made people feel new and re-introduced everyday in the ministry. Recognition was said to be a motivated strategy to make professionals give their time and talents for church development as the results were presented to vindicate the reality explained above, the table below clarifies more. Table 11 shows the frequencies distribution of recognition as a motivating strategy.

Table 11. Recognition as a Motivating Strategy

Recognition level (N=60)		f	%
Responses	Strongly Disagree	8	13.3
	Disagree	14	23.3
	No Statement	9	15
	Agree	21	35
	Strongly agree	8	13

Data in Table 11 were analysed as follows; 8 (13.3%) respondents reported to strongly disagreed; 14 (23.3%) respondents reported to disagreed; 9 (15%) respondents reported to have no statement; 21 (35%) respondents were reported to agree; while 8 (13%) respondents reported to strongly agreed that recognition is a motivation strategy to professionals.

Table 11 presented the reality on recognition as strategy to motivate professionals in order to help them volunteer for church development, simply because 35% of the respondents plus 13% of the respondents agreed statement, which makes the total to be 48% of all. While, in general 36.6% of the respondents disagreed. This connotes that many professionals like to be recognize when they volunteer in church development projects. This tallied with McKee (2003); Berkley (2007); and David (2004).

The question was imposed by a researcher during FGD to understand various ways which can be used to recognize professionals so as to keep them volunteering for church development and the suggestions were as follows; “writing a letter of appreciation to any devoted volunteers, issuing a certificate to them, to name them in front of the church, to post picture of the events on the church bulletin/notice board, to visit them at home and pray with their families, to prepare a get together party for recognizing them, can revive their hearts and initiate others to join them” (Appendix B).

Social Interaction

Social Interaction is said to be another motivating strategy for professionals to participate in the church projects and it is said to be a driving force for volunteers. The responses were as presentment in order to vindicate the reality explained

above, the table below clarifies more. Table 12 shows the frequencies distribution of social interaction as a motivating strategy.

Table 12. Social Interaction as a Motivation Strategy

Social level (N=60)		<i>f</i>	%
Responses	Strongly Disagree	7	12
	Disagree		7
	No Statement	11	18
	Agree	24	40
	Strongly agree	14	23

Table 12 data were analysed below as follows; 7 (12%) respondents reported to strong disagree. 4 (7%) respondents reported that were disagreed; 11 (18%) respondents reported to have no statement; and 24 (40%) respondents reported agreed; while 14 (23%) respondents reported that were strongly agreed with social interactions to be a motivating strategies to volunteers.

Table 12 above portray that social interaction is a motivation strategy to church members who are professionals. Those who agreed in general are 63% of all respondents. It was proved that when social interaction will be encouraged among the church members to participate in development activities the church would develop. This tallied with Vossos (2012), and Thacker (2012).

The follow up questions was asked during FGD to respondents to mention different type of social interaction and the answers were as follows; “to prepare retreats for professionals who are church members in a level of a local church, districts, region, conferences as well as Union level; to conduct various seminars which will be not only source of interaction but also an empowerment tool for professional church members; to find social works which will make professionals to

volunteer for people as well as to interact one another; symposium of difference professionals for the purpose of gospel work and which will make possible to interact one another; Another is to have a special meal for donating a certain social activities while giving an opportunity for professionals to interact one another, and prepare a special day for jogging and sports which will make professionals meet and improve their health holistically.”

The comments above were supported with the question that wanted to know if retreat could be one way to motivate professionals as means of social interaction (Appendix A). This was supported by the following results as indicated below in order to vindicate the reality explained above, the table below clarifies more. Table 13 shows the frequencies distribution of retreats as a motivating strategy.

Table 13. Retreat as a Way of Social Interaction

Retreat response (N=60)		<i>f</i>	%
Responses	Strongly Disagree	5	9
	Disagree	2	3
	No Statement	11	18
	Agree	28	47
	Strongly agree	14	23

The data in Table 13 were analysed below as follows; 5 (9%) respondents reported that they strongly disagreed; 2 (3%) respondents reported disagreed; 11 (18%) respondents reported of having no statement; 28 (47%) respondents reported to agreed; while 14 (23%) respondents reported that they were strongly agreed.

It was believed that retreat is the only way used by ATAP to make professionals meet together for spiritual and social interaction. Thus, many

respondents wanted retreats to continue as a way of social interact to professionals' church members.

Management

The presence of good management can be a motivating strategy when it is wisely chosen and put in place. It can lead to more efficiency and sufficiency development. The question was asked (Appendix A) to see whether strong and good management motivates professionals to join ATAP as well as to participate in church development, and the results on whether good management is a motivating strategy were reported in order to vindicate the reality asked above, the table below clarifies more. Table 2 shows its frequencies distribution.

Table 14. Strong and Good Management as a Motivating Strategy

Management level (N=60)		<i>f</i>	%
Responses	Strongly Disagree	4	6.67
	Disagree	16	26.67
	No Statement	16	26.67
	Agree	19	31.67
	Strongly agree	5	8.33

The data in Table 14 were analyzed below as follows; 4 (6.67%) respondents reported to strongly disagree; 16 (26.67%) respondents reported to disagreed, while 16 (26.67%) respondents reported to have no statement, and 19 (31.67%) respondents reported to agreed, then 5 (8.33%) respondents reported to strongly agree.

The results above portray the results that justify that management is a motivating strategy that can help the church in harnessing professionals to work for the church development. This tallied with Weinbach (1994), Claassens (2004); Nichols, Shibli, and Taylor (1998) and Jaiser (2009).

During the interview conducted by the researcher (Appendix B), the supplement question was asked to know what should the management of ATAP be and do to their volunteer members, and also to professionals. Various answers were given out such as; the ATAP management should work shoulder to shoulder with the church leadership, creativity is needed to ATAP management which goes with scheduled programs, the time table/calendar of events; ATAP management should devote enough time to think and plan on behalf of their members; and ATAP members should elect capable leaders.”

Open Communication

Communication as a motivating strategy could made members of the association to communicate properly and understand the objectives and mission of the association.

As per above strategy on mission statement as a motivating strategy, can be successful when open communication is practiced properly. The question was asked to know (Appendix A) whether a clear open communication within ATAP makes professionals participate in development activities in the church, in order to vindicate the reality questioned above, the table below clarifies more. Table 15 shows the frequencies distribution of open communication as a motivating strategy.

Table 15. Open Communication as a Motivating Strategy

Communication level (N=60)		<i>f</i>	%
Responses	Strongly Disagree	8	13.3
	Disagree	9	15
	No Statement	16	26.7
	Agree	20	33.3
	Strongly agree	7	11.7

The results were reported as follows; 8 (13.3%) respondents reported that they strongly disagreed; 9 (15%) respondents reported that they disagreed; 16 (26.7%) respondents reported that they had no statement; 20 (33.3%) respondents reported that they agreed; while 7 (11.7%) respondents reported that they were strongly agreed.

Data depicted in the Table 15 above uncovered that communication is a motivating strategy to motivate professionals to volunteer for church development. It was proved since then that communication is very important in every aspect of life. When communication is broken, things won't move. The results tallied with Harris (1996); Ministry of public health Kenya (2010-2012).

Many comments were given during the interview with respondents when the researcher interviewed them (Appendix B), and the following were the comments; "When ATAP members receive current updates of what they have done or need to do in the future therefore, they will feel the sense of belonging. It is also said that various means such as Internet (e-mail, face book, tweeter, etc), ATAP bulletin, phone calls, radios (morning star/Adventist World Radio, church announcements can be used to pass on information to ATAP members. To avoid

any information barrier which can hinder information to pass from one point to another can also be one of the ways.”

Promotion

Promotion was said to be a motivating strategy for motivating professionals to volunteer for church development. Therefore it is one of motivating strategies that push things to go quickly. The question was asked (Appendix A) to know whether ATAP members do respond quickly when promotion is done properly; In order to vindicate the question asked above, the table below clarifies more. Table 16 shows the frequencies distribution of promotion as a motivating strategy.

Table 16. Promotion as a Motivating Strategy

Promotion level (N= 60)		<i>f</i>	%
Responses	Strongly Disagree	7	11.6
	Disagree	8	13.3
	No Statement	16	26.7
	Agree	20	33.3
	Strongly agree	9	15.0

The above data in Table 16 were analyzed below as follows 7 (11.67%) respondents reported that were strongly disagreed; 8 (13.33%) respondents reported that were disagreed; 16 (26.67%) respondents reported that they had no statement; 20 (33.33%) respondents reported that were agreed; while 9 (15%) respondents reported that were strongly agreed.

Table 16 presents the results that give evidence that promotion is the motivating strategy needed to be used. This connotes that ATAP needs to use promotion if it wants to work effectively. The results tallied with Petersen (2010).

The researcher went further by asking respondents during FGD (Appendix B) on various ways of promotions to be used by ATAP in order to get more members who were motivated and the results were as follows; “using a church bulletin to promote ATAP activities; to use lobbying style on convincing more members to join as well as to retain former members; to advocacy ATAP to all church members, church leaders; and to create awareness through various congress, meetings, and seminars; and ask church leaders to give ATAP special Sabbath to conduct church programs. Besides that, advocacy can also help young professionals to join ATAP”

The Immediate and Long Term Effects for Professionals’ Failure to Participate ATAP Activities

This is the third objective that aimed to see both effects in terms of immediate and long-term effects. The findings are presented below.

The Immediate Positive Effects

The immediate positive and negative effects of professionals’ failure to participate ATAP activities depend on the engagement of professionals in development programs. This means that ATAP has a work of harnessing its members (professionals) so that they can attach professionalism in different programs. The question (Appendix A) was asked to the respondents whether to agree or disagree to whether the church depends on the professionals’ engagement to the church development programs, in order to vindicate the reality explained asked above, the figure below clarifies more. Table 2 shows the percentage on whether the church depends on professionals.

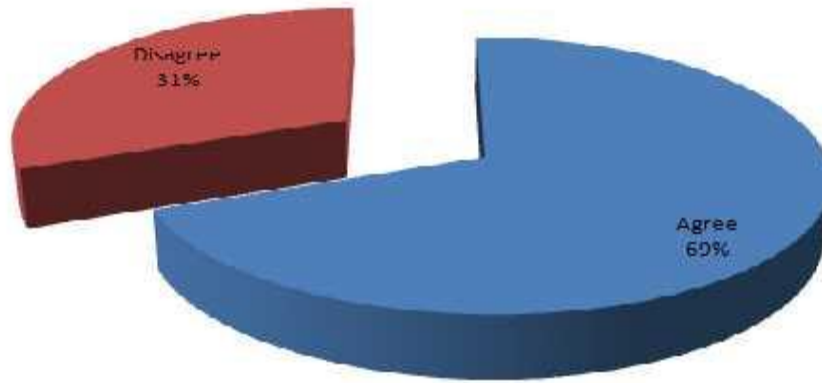


Figure 2. Church Depends on Professionals

The responses above were analyzed as follows; 41 (69%) respondents reported that they agreed; while 19 (31%) respondents reported that they do not agree. The figure above portrays the important of professionals to engage in ATAP activities so as to avoid slow development in the church.

This connotes that ATAP coordination for church development programs will help the church to excel. When the church excels, the society around the church will be touched and the work of God will move triumphantly. Also, involvements of professionals in ATAP coordinated activities have a great immediate positive effect in the church development.

This was proved during the interview (Appendix B) with the respondents when they were asked to comment on the discussed matter, and the answers were as follows; “many churches will prepare their strategic plan using professionals who will help churches to operate smoothly, and one respondent gave the example of Salasala SDA church in Dar es salaam on how it succeeded to prepare strategic plan for their church and it has been proved to work effectively; engagement of professionals in church activities will help them grow spiritually in a sense that the more they come close to Christ the more they are changed.

The church will also minimize the operation cost when professionals are engaged in development projects instead of hiring non member professionals.”

The Immediate Negative Effects

When the study look on the negative effects of the professionals not to engage full in the church activities, it sees on how it could be if the professionals could do as ASI does in North America and Canada. Thus, the question was asked to see whether the respondents are aware of the slow progress due to the less participation of professionals in church development’s activities and the responses were presented in order to vindicate the reality explained above, the figure below clarifies more. Figure 3 shows the percentage distribution of immediate negative effect.

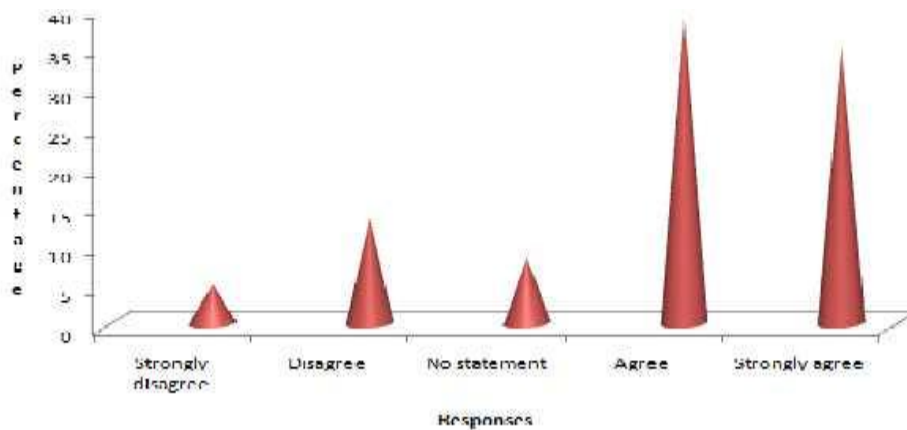


Figure 3. Immediate Negative Impact

The results above were analyzed as follows; 3 (5%) respondents reported that they were strongly disagree; 8 (13.3%) respondents reported to disagree; 5 (8.3%) respondents reported to have no statement; 23 (38.3%) respondents reported to agree; while 21 (35%) respondents reported to strongly agree.

The figure above portrays that more than 73% of the respondents agreed this from 23 (38.3%) respondents who agree and 21 (35%) respondents who strongly

agree that there is a negative effect for professionals not to engage in church development activities. This does not tallied with Dickman (2010) comment on ASI that “It soon became evident that Adventist business owners, professionals, and supporting ministry leaders are more effective as lay missionaries when they have opportunities to associate, network, and collaborate with a common purpose.”

The researcher through FGD discussion proved this when they agreed that “it is true the churches in Dar es Salaam does not excel in projects as the churches in North America and South Korea due to the less engagement of professionals in church development activities.” In the course of that discussion, one respondent was deeply moved when he commented that “we can be stagnated if we professions will forget our high calling and first love we had with Jesus. This is due to the fact that we want leaders to beseech us and even bow down before us in order to make us give for church projects.” That connotes that some professionals want the church clergy to please and worship them before they give. But it is true that, voluntary involvement of professionals will surely put ATAP and the church at their real state.

The Long Term Effects

The long-term positive and negative effects of professionals’ failure to participate ATAP activities cannot only be seen now, but also in the future. It can be evidenced that, when the professions will fully be engaged in development activities now, the immediate effects can be seen and that can also predict the future. However, the negative effect can also be predicted. The question was asked (Appendix A) to see whether the negative effect for the future of ATAP and of the church is at stake if professionals’ engagement is less in development activities and the results were presented in order to vindicate the reality asked above, the figure below clarifies more. Figure 4 shows the percentage on the long-term effects of ATAP.

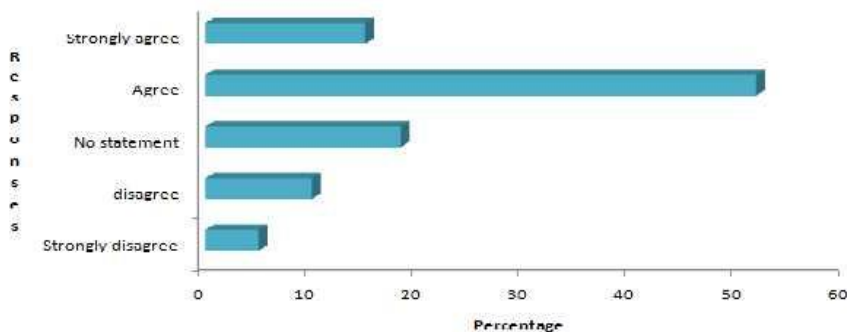


Figure 4. Long Term Effects of ATAP

The data in Figure 4 were analyzed as follows; 3 (5%) respondents reported to strongly disagreed; 6 (10%) respondents reported to disagree; 11 (18.3%) respondents reported that were having no statement; 31 (51.67%) respondents reported that were agreed; while 9 (15%) respondents reported that were strongly agreed.

Figure 4 portrays the reality that the future of ATAP as well as the church is at stake if strong measure will not be taken.

When the follow up questions were asked to know how this would be and the responses were presented in order to vindicate the reality of the question asked above, the table below clarifies more. Table 17 shows the frequencies distribution of the long term-effects of ATAP and church development.

The results in Table 17 were analyzed as follows; 44 (74%) respondents reported that were agreed ATAP will collapse while 16 (24%) respondents reported that were disagreed; 47 (78%) respondents reported that were agreed ATAP unite will decline while 13 (22%) respondents reported that were disagreed; 32 (53%) respondents reported that were agreed spirituality of professionals will decline while 28 (47%) respondents reported to disagreed; and lastly 40 (67%) respondents reported that

were agreed the outside society will be affected while 20 (33%) respondents reported that were disagreed with it.

Table 17. The Long Term Effects of ATAP and Church Development

Responses (N= 60)		<i>F</i>		%	
Effects	ATAP might collapse	Yes	44	Yes	74
		No	16	No	24
	ATAP unit will decline	Yes	47	Yes	78
		No	13	No	22
	Professions spirituality will be affected	Yes	32	Yes	53
		No	28	No	47
	The outside society will be affected	Yes	40	Yes	67
		No	20	No	33

Table 17 depicts that the motivated strategies suggested above should be implemented for the sake of ATAP and the church due to the facts that there will be no more unity among professionals, collapse of ATAP is inevitable, professionals' spirituality will be affected as well as the outside community will be affected by missing the church services.

Suggested ATAP Structure

This is the fourth objective with the aim of suggesting the formation of ATAP structure and see its outcome.

Knowing the ATAP structure is of great importance to members and non-members in the SDA church. Therefore, the question was asked (appendix A) whether the current ATAP structure is well known to respondents and the responses were presented in order to vindicate the reality explained above, the figure below clarifies more. Figure 5 shows the percentage distribution of whether ATAP structure is well known to many professionals in the church.

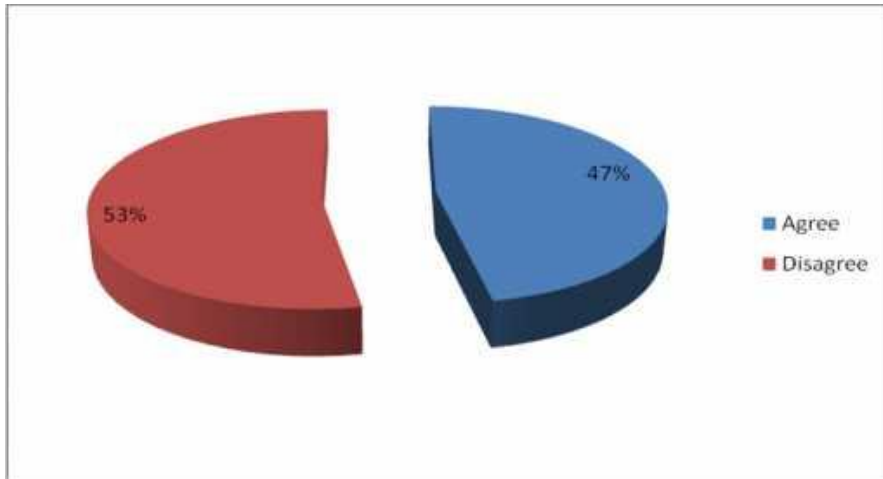


Figure 5. ATAP Structure

Figure 5 had analyzed data; 28 (47%) respondents reported to agree; while 32 (53%) respondents reported to disagree.

Figure 5 illustrates that ATAP structure is not well known by some of its members and other professionals who are not members. This might be the cause of many members not to be active as well as few new members to join.

The follow up question justified this when respondents were asked if they were comfortable with the structure and the responses were presented in order to vindicate the reality asked above, the figure below clarifies more. Figure 6 shows the percentage distribution of whether professionals are comfortability with ATAP structure.

Figure 6 shows these data as follows; 23 (38%) respondents reported that yes they are comfortable, 33 (55%) respondents reported that they are not comfortable; while 4 (7%) respondents reported to have no comment on it.

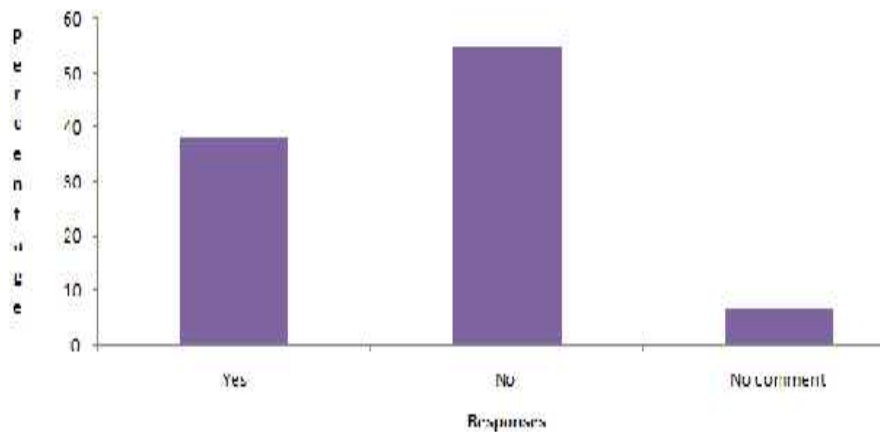


Figure 6. Comfortability with ATAP Structure

From the figure above outlines how members are not comfortable with ATAP structure, therefore the door was opened to give their suggestion for a suitable formation and these were the inputs; “ATAP should form a young wing for young professions; ATAP should review its constitution in order to include all things which regarded as important to the betterment of ATAP and the entire church. ATAP should also be represented in the church boards. In addition, ATAP should also establish the database for the members for the entire Union, and finally, ATAP should be formed as a federation not as an association.”

When the comment on ATAP to be a federation (group of societies) was given, more clarifications were needed in order to know how is supposed to be, and the clarification given during interview was as follows; ATAP should be a federation at the Union level while in the local church run under different associations of different professions and businessmen. When joined together, these associations form a federation of professionals that will be called Federation of Tanzania Adventist Professionals and Businessmen (FAPB). Many respondents bought this suggestion during the FGD and interview on the issue of restructuring ATAP.

Theoretical Framework Outcome

The theoretical framework underpinned in this study was Expectancy Theory. Through this study it was proved that the theory was proved to work as a motivation theory for volunteers in Faith Based Organisation (FBO). This was due to the fact that motivation is highly needed to professionals' members of the Seventh-day Adventist church so as to keep on volunteering for the church development. Expectancy theory believed that:

$MF = E \times I \times V$. If any one of their values is zero, the entire equation becomes zero. This means that, when Expectancy (E) = 0, the answer at MF will be zero.

Therefore, E, Instrument (I), and Valence (V) should not be zero in order to make MF be a good answer. E, I, and V are dependent in everything in order to produce MF.

Also the Bible believed that when you know to do good thing and you do not do that is sin (James 4:17).

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The general objective was to analyze workable motivating strategies to motivate professionals in SDA Churches in Dar es Salaam to participate in church development. Specific objectives include: to establish the profile of ATAP members in Dar es Salaam, to determine the percentage of church members who are professionals in Dar es Salaam; to explore the key factors which make professionals not to participate in ATAP; objective was to suggest possible solutions for actively engaging professionals in church development activities.

Moreover, study used questionnaires, and interview, observation and focus group discussion as methods of data collection, which were used to gather data from the field. Seventy-one respondents was the sample size through which four objectives were achieved.

Furthermore, this section draws summary that based on what findings reveal upon which a clear picture about each aspect of the study is obtained. Based on the findings, this study reveals that in most cases professionals motivating strategy vary from church to church. However, there are certain factors related in Dar es Salaam churches that cause ATAP remains inactive for church development regardless the availability of many professionals.

Besides that, the theoretical framework used in this study was supported by the biblical principles, spirit of prophecy and other literatures that supported the idea that, professionals be motivated through the analysed motivating strategies.

Conclusions

This study is all about analyzing the workable motivating strategies so as to motivate professional Church members in Dar es Salaam be active and participate in Church development projects effectively.

The problem arises about ATAP is that, the association seems to be stagnating in the churches professional members seem to be inactive and they are not operating according to their mission and objectives. There should be an immediate solution to help ATAP flee from that situation. Therefore, it has been concluded that:

First, the church (believers) is aware of the presence of the professionals in the church. Thus, it has been concluded that 100% of the church members are aware of the presence of the people with professions. This means that any talent, skills and spiritual gifts in the church cannot hide from the congregation.

Also, the study has shown that despite the church recognizes the presence of the people with various professions within the church community; professionals are not effectively used in the SDA churches. Therefore, the study concludes that 76.7% reported that professionals are not used to the full potential.

Moreover, the study has exposed that, although many professionals have God given talents, skills, they do not utilize them to the maximum. The study has concluded that, major factors which make professionals not use their skills and knowledge are; poor motivations, less priorities given to them by the church, selfishness among professionals, and some classes among the professionals.

Second, motivating strategies for the church development participation were discussed and come to the conclusion that faith is one of the professional motivating strategies. This concludes that 90% reported faith is factor to be included in motivating strategies to church professionals. Besides that, it was also concluded that the mission statement is another motivating strategy in motivating professionals to volunteer/participate for church development, and 50% agreed with it; while 28% disagree. Another strategy proposed was family tradition, though 42% disagree and 40% agreed. However, the study indicates, that family tradition is not a strong strategy for motivating professionals. On top of that, it was also agreed by 48% that recognition is the motivating strategy. Then, social interaction is concluded by 63% that is the motivating strategy that can motivate church professions to engage for the development projects. Moreover, good management was concluded to be a helpful motivating strategy.

Furthermore, open communication was concluded by 45% to be a motivating strategy to professionals. Last but not least, it was concluded that promotion by 69% is the professional motivating strategy. Among other ways of promotions recommended were lobbying and advocacy.

Third, the church depends on her members to excel, and professionals are among of them. Many respondents concluded that 69% reported that the church for development needs professionals.

Fourth, immediate and long term negative effects of the association can be avoided. The report concluded that the immediate negative effects that are mentioned may occur due to the poor engagement of professionals in the church activities through ATAP in particular. Currently, the state of ATAP existence denotes stagnation at all. The report concludes that the future of ATAP is at stake if the

engagement of professionals will continue poorly considered. The following effects were concluded that may occur if motivating strategy would not be used; collapse 66%, unite will decline 78%, spiritual decline 53%; while outside society (67%) will not receive the services rendered by the church through her professionals.

Fifth, the formation or structure of ATAP is not well known among its members as well as unregistered members. The report concluded that 53% reported to disagree that the ATAP structure is well known, and 55% reported that they are not comfortable with the current ATAP structure. Therefore, it was recommended that the existing ATAP structure should be revised so as to give more room for amendment of constitution, changes of formation from association to federation.

Recommendations

Therefore, the following recommendations were drawn for stern measure and research to be undertaken in this field:

First, despite the church being aware by 100% of the presence of professionals in the church, it has been recommended that professionals must be used effectively so as to enhance mission and bring development in the church. It has been also recommended that professionals should not hide and avoids the use of God given talent and skills they possess. Moreover, it has been recommended that motivation strategies should be used in order to make professionals active in the church through the re structured ATAP. Furthermore, selfishness is recommended to be avoided for the glory of God's work, and classes among professionals should be abolished for the re formed ATAP growth.

Second, it has been recommended that the following motivating strategies should be applied for the awakening the professionals to volunteer for church development projects. These include; faith, recognition, social interaction, good

management, opens communication, and promotion using lobbying and advocacy. However, despite family tradition was not accepted as a motivating strategy for professionals, it was recommended to be used in preparing young professionals as they continue learning from their parents' life style as they grow up.

Third, it has been recommended that the church depend on her members to excel (professionals in particular). Therefore, the church should use its professionals effectively and depend on them for professional advice.

Fourth, it has been recommended that the immediate and long-term effects of the association can be avoided for the sake of God's work. Therefore, it has been recommended that full engagement of professionals through ATAP should be done, and that will avoid ATAP collapse; unity decline; spiritual decline as well as outside society fail to receive the services rendered by the church. This can be done through the suggested strategies.

Fifth, it has been recommended that ATAP formation/structure should be well known to all members and even to non-members so as to create positive understanding toward the association and its mission. Concerning the winning back of old members and enrolling new members, it has been recommended that harnessing young professionals is essential. An association should be formed so as to give young professional a platform for using their given talents and skills. It is also recommended that the name for that association be 'An Association for Adventist Young Professionals (AAYP).

Concerning ATAP formation, recommendations were given out such as; making amendment for ATAP constitution, and reshaping ATAP into Federation at all levels in the Union. However, professionals at the local church level should be structured in micro associations, such associations are like: An association for

educationist, accountants, engineers, physicians, lawyers, economists, etc. It has also been recommended that the chairperson of each association will be a member of sterling committee of the federation to the respective local church. This association will work under a Federation of Adventist Professionals and Businessmen (FAPB).

Area for Further Study

This study dealt only with motivating strategies for professional and influential church members to work for church development. Therefore, the area of implementation and evaluation of strategies can be area for further study. For example, a study on implementation of strategies given in this study can be done so as to justify their viability. Moreover, evaluation can be studied to see its effectiveness.

APPENDIX
QUESTIONNAIRE

This questionnaire was prepared specifically to find out the root cause for Professionals of SDA churches in Dar es Salaam not to participate fully in the church development through ATAP. The findings will help the researcher to prepare motivating strategies that will help the church to make use of their Professions. Information given in this instrument will be treated as confidential between the researcher and the respondent.

SECTION A: PERSONAL DETAILS

- 1) Gender. Female () Male ()
- 2) Marital Status: Single (), Married (), Widow/er (), Single Parent (), Divorced ()
- 3) Education: First degree or equivalent () MA and Equivalent () Doctorate or Equivalent () Others please give details.....
- 4) Employed (), Self-Employed (), Un-Employed ()
- 5) Baptized in SDA church: YES (), NO ()

SECTION B: To establish professional church members profile who should participate in Church development.

1. Does your church have people with various professionals? YES () NO ()
2. Does the church use professional church members effectively? YES ()
NO ()
3. How many professionals do you have in your church ()
4. How often to do they meet for their professional meetings at the church?
5. Do they participate fully in the church development practices?

SECTION C: to determine the percentage of church members who are professionals in Dar es Salaam

6. Do the following professions in the table below exist in your church?

#	Professionals	√
1.	Accountants	
2.	Engineers	
3.	Lawyers	
4.	Solders	
5.	ICT programmers	
6.	Teachers	
7.	Lecturers	
8	Administrators	
9	Others (name them)	

SECTION D: Factors influencing the professional church members to participate in Church development.

(KEY: 1. SD = Strongly Disagree, 2. D = Disagree, 3. NS = No Statement, 4. A = Agree, 5. SA = Strongly Agree).

	QUESTIONS	ANSWERS				
		SD	D	NS	A	SA
1	Faith is a key factor which made me to use my professional in church development.					
2	A clear Mission statement in ATAP motivates me to engage in church development.					
3	I participate in church development because is my Family Tradition to do that.					
4	When ATAP Recognizes my effort in church development motivates me more to keep on giving					
5	I usually participate in church development because of Social Interaction with other people I meet in ATAP					
6	A good Management in ATAP made me to participate in church development					
7	A clear Open communication in ATAP motivates me to using my professional in church development					
8	I usually respond to join ATAP for church development When Promotion is done properly					
9	I feel ATAP retreats helps professionals to plan for church development					

SECTION E: To suggest possible solutions for actively engaging professionals in church

	QUESTIONS	ANSWERS				
		SD	D	NS	A	SA
1	I feel that Church development depends on the engagement of professionals through ATAP					
2	I feel that when ATAP is coordinating development strategies it will help in church development					
3	I feel that ATAP has improved in making a positive Now					
4	I feel that ATAP has improved in making a positive impact for the future					
5	I feel that ATAP will continue to be powerful even for many years in helping church for development					
6	I feel like more effort is needed in making the church attain success through ATAP moderation					
7	I feel like ATAP is doing well in church development through planning and implementation of various church					
8	Currently, ATAP has already done many development projects in the church					
9	The formation of ATAP in harnessing professionals for church development is suitable					
10	The way ATAP is operating makes many professionals to join it for development					

Suggestions on the formation of ATAP

1. Is the current ATAP structure well known to you? YES () NO ()
2. Are you comfortable with the current ATAP formation? YES () NO ()
3. If NO, suggest a suitable formation for effective.....
4. According to your opinion what should be done to enable ATAP reaches its objectives?

An Interview Protocol

Questions to ATAP Leaders on Motivation

1. Could you tell me please about professional strategies you have been using in motivating professional church members in church development?
2. Is there any strategy to be used currently in order to motivate professionals to participate in church development?
3. How do you use professionals effectively in attaining ATAP mission and objectives?

Thank you for giving me your time

Questions for Pastors on using professionals in your church through ATP

1. How do you work with professionals in for the development of your church/district?
2. Do Professionals in your church/district perceive ATAP positively?
3. As a church leader do you have any motivating strategies to help ATAP be active in your district? Suggest a way forward.
4. What thing has missed between ATAP and Pastors?

Thank you for giving me your time

Questions to Professional church members on motivation strategies

1. As a professional how do you use your God given talents in the church development?
2. Are you aware of ATAP and its mission to the world?
3. Are you comfortable with its operations or not? If not, please tell me the problem.
4. Which motivating strategies should be done in order ATAP to be active as it is suppose to be?
5. Do you believe ATAP is the only Association to harness professional church members to bring development in the church? If not, please explain.

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