

NAIROBI EVANGELICAL GRADUATE SCHOOL
OF THEOLOGY

*A Critical Survey of Missionary Attrition Among African
Missionaries in Muslim Evangelism in Kenya:
The Case of the Sheepfold Ministries*

BY
PATRICK NABWERA JUMA

*A Thesis Submitted To The Graduate School in
Partial Fulfillment of the Requirements for the
Degree of Master of Arts in Missions*

JULY, 2008

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UNIVERSITY OF NAIROBI
NAIROBI EVANGELICAL GRADUATE
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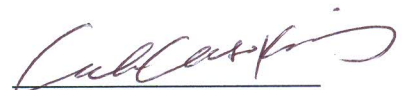
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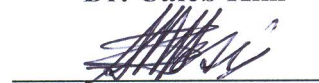
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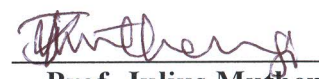
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July, 2008

Student's Declaration

**A CRITICAL SURVEY OF MISSIONARY ATTRITION AMONG
AFRICAN MISSIONARIES IN MUSLIM EVANGELISM
IN KENYA: THE CASE OF THE SHEEPFOLD
MINISTRIES**

**I declare that this is my original work and has not been submitted to any other
College or University for academic credit.**

**The views presented herein are not necessarily those of the Nairobi Evangelical
Graduate School of Theology or the Examiners.**

(Signed) 

Patrick Nabwera Juma

July, 2008

ABSTRACT

The purpose of this research was to identify the causes of missionary attrition among African missionaries working with The Sheepfold Ministries (TSM) in Muslim evangelism in Kenya. It also aimed at identifying the effects of this missionary attrition among TSM missionaries in Muslim evangelism (ME) and to establish efforts TSM has made to reduce this missionary attrition. Missionary attrition has been a hindrance to missionary work; and a solution to it would be a step ahead in missions.

The research involved 17 TSM missionaries who are still at work in ME and 6 others who left ME as victims of missionary attrition. The research realized that missionary attrition among TSM missionaries in ME in Kenya is caused by lack of financial support, difficulties in interpersonal relationships, marriage for singles, culture shock, resistance and hostility of radical Muslims, lack of quick conversion of the Muslims, a sense of God's will for leaving, loss of vision, and lack of pastoral care.

The study also found out that missionary attrition affects the missionaries who leave, affects TSM, and affects the missionaries who remain on the mission field. The missionaries who leave develop negative attitudes towards TSM and missions in general, struggle with re-entry, and live with wounds they incurred during their mission days. It also gives TSM a negative image. TSM also feels a sense of loss when it loses experienced personnel. Those who remain feel discouraged and demotivated and also feel a loss of fellowship for the departure of close workers.

The study also realized that TSM has been making good attempts to reduce missionary attrition, though there is room for improvement. These efforts include new procedures for selection and recruitment, pre-field training, sending out missionaries in teams, raising financial support for missionaries, educating missionary kids, and missionary care.

Based on these findings, this research recommends that TSM should prepare missionaries for re-entry. It should also reach out to those who left missionary work for healing and have them form a group that can later help those who will also depart from Muslim evangelism. Besides this, TSM should have a pastoral ministry person to help in counseling, encouraging and guiding missionaries, especially in times of crisis. It also recommends that TSM should look into its financial policy to find long-term solutions to the problem of lack of financial support. Besides TSM, many other churches and organizations that sent out missionaries can use these findings as a manual for their members and missionaries in matters of missionary attrition.

TO

My wife Violet, for her great love and support for me in this work, to our children Joy and Abigail, for the fun in the house that reduced my stress, to my mother, whose commitment to God has inspired me, to TSM, for the fellowship, support, and guidance it has given me in ministry to the Muslims, and to all those who by God's grace are committed to raising, mentoring and leading missionaries to the Muslims.

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CHAPTER ONE

INTRODUCTION

The Sheepfold Ministries (TSM) was begun as a mission agency in 1988 by a graduate student in Kenya who had been inspired during the Fellowship of Christian Unions' conference termed "commission 88." The aim was and is to plant vibrant indigenous churches among the un-reached peoples in sub-Saharan Africa and in the horn of Africa. The planted churches are to be both relevant and sensitive to the culture of the people. The mission of The Sheepfold Ministries is "Planting culturally relevant and sensitive churches among the un-reached peoples especially the Muslim peoples."

To achieve this, The Sheepfold Ministries began to recruit, train and send African missionaries to targeted un-reached peoples. This training is done at The Sheepfold Ministries' Center of Missions' Training (CMT), which was founded at Garissa in North-eastern Kenya. It focused on training cross-cultural missionaries by equipping them with skills that would enable them share the Gospel with Muslims in the context of the un-reached peoples. The Sheepfold Ministries has about 50 missionaries working among the un-reached peoples in Kenya and Tanzania.

The researcher is a missionary with The Sheepfold Ministries in Tanzania. The researcher has seen several missionaries give up from Muslim evangelism. This has been very discouraging to the researcher who seeks to find a solution to the issue

of missionary attrition which seems to be hindering missionary work by The Sheepfold Ministries among the Muslim peoples. This makes a study of missionary attrition relevant for the sake of the continuity of missionary work among the Muslims by The Sheepfold Ministries. This important research has not been done before. Karuku (2006, 53) in his research on culture shock among The Sheepfold Ministries' missionaries suggested that a research on missionary attrition among The Sheepfold Ministries' missionaries would be helpful in their work.

Motivation

As a missionary among Muslims, the researcher has been faced by the practical issue of missionaries leaving Muslim evangelism. Some of them have left at a time when their presence among Muslims was making a notable difference. This has been very discouraging to the researcher who has spent much time and effort in developing missionaries for Muslim evangelism. It is difficult to find, train and mentor missionaries for Muslim evangelism. It is partly because of this that missionary attrition becomes discouraging. Based on this the researcher felt the need for a solution to this issue of missionary attrition among TSM missionaries. This solution will greatly help the researcher in the struggles of seeking to see missionaries serve longer in Muslim evangelism among un-reached peoples.

Problem Statement

Some TSM missionaries in Muslim evangelism in Kenya leave their mission fields because of preventable reasons. This affects the work of Muslim evangelism in Kenya. This research seeks to establish the causes of this missionary attrition among TSM missionaries. It also seeks to establish the effects of missionary attrition among

the TSM missionaries in Muslim evangelism in Kenya. Finally it seeks to establish what has been done by TSM in reducing missionary attrition among its missionaries.

Purpose of the Research

The purpose of this study is to identify the factors which have contributed to missionary attrition among TSM missionaries working among the Muslims in Kenya. It will also find out the effects of this missionary attrition and establish what has been done by TSM to reduce this issue of missionary attrition among its missionaries in Muslim evangelism in Kenya.

Significance of the Study

To the Researcher

The Researcher has seen some missionaries working with TSM in Muslim evangelism leave the mission fields before their time. The question has been; why and what can be done to solve this? Thus the findings of this research will help the researcher answer these questions. It will also help the researcher make sure that he/she does not become a victim of missionary attrition and also help other missionaries in TSM stay longer in Muslim evangelism. The researcher will use this research as a tool for counseling TSM missionaries in the issues of missionary attrition in Muslim evangelism in Kenya.

To Missiology

There have been no writings on missionary attrition for the missionaries of TSM in Muslim evangelism in Kenya. The researcher believes that what can be learnt from the missionaries of TSM can be applied to other African missionaries in Muslim evangelism. This being the case, this research will contribute to missiology by being a

reference on issues of missionary attrition among African missionaries in Muslim evangelism. The findings will be more African and thus a resource in this area of missionary attrition in missiology in Africa.

To Organizations and Churches

The first organization to benefit from this research is TSM which can use it in dealing with issues of missionary attrition in the organization. The researcher believes that this research will be a tool in the hands of the leadership and TSM missionaries in dealing with missionary attrition. TSM can use this research in enhancing training and missionary care. This will go a long way in helping TSM fulfill its vision and mission. Besides TSM, this research will be helpful to churches, Para-church organizations and other missionary organizations in Kenya who mobilize or send missionaries among the Muslim peoples. These organizations include African Inland Church Mission Board, FOCUS Kenya, Finish the Task 2000, Life Challenge Africa and Christ is the Answer Ministries. This research will also be used in running workshops for churches and organizations involved in recruitment and sending of missionaries among the Muslims in issues of attrition. This will help their missionaries stay longer in mission fields. The research will also benefit the department of missions at Nairobi Evangelical Graduate School of Theology which does not have a course on this issue of missionary attrition yet trains missionaries. The department will need to know what will cause the missionaries it trains to fail to stay longer in the mission fields in Muslim evangelism. This will be a contribution to the kind of training that will be done by this mission department at Nairobi Evangelical Graduate School of Theology. The research can also benefit churches and mission organizations from the West which often face the issue of missionary attrition in their sending of missionaries for Muslim evangelism in the African context.

Objectives of the Study

The objectives of this study are:

- 1 To establish the factors which have caused some TSM missionaries to leave Muslim evangelism in Kenya.
- 2 To establish the effects of missionary attrition among TSM missionaries in Muslim evangelism in Kenya.
- 3 To establish what has been done by TSM in reducing missionary attrition among its missionaries.

Research Questions

1. What has contributed to missionary attrition among TSM missionaries in Muslim evangelism in Kenya?
2. What has been the effect of this missionary attrition among TSM missionaries in Muslim evangelism in Kenya?
3. How has TSM attempted to reduce missionary attrition among its missionaries in Muslim evangelism in Kenya?

Limitations

Because most TSM missionaries work in remote and frontier areas, accessibility to them was costly both in terms of time and finances. This was also because the researcher depended on public means of transport which was rare in some of the places. This made the researcher unable to stay in one field as long as it would have been desired. This will affect the depth of the findings as the researcher did not take the much time necessary in one field. Time to conduct this research was also limited because it was done during the school break at Nairobi Evangelical Graduate School of Theology. The researcher did not find some of the TSM missionaries in

their fields of work because of the national election issues making them to be interviewed outside their area of work. This kept the researcher from some useful observations that would have enriched these findings.

Delimitations

This study was confined to TSM missionaries in Muslim evangelism in Kenya. TSM has other missionaries working outside Kenya but this study did not look at that as it was limited to those working in Kenya. The study did not also concern itself with other African missionaries working in these places. Likewise it did not involve other TSM staff as it was limited to TSM missionaries who are or have been in the fields in doing Muslim evangelism.

Operational Definitions

- Muslims

In this research, the term “Muslims” is used to mean all those who identify themselves with the religion of Islam whether with an orthodox perspective or folk in which they mix Islam with their traditional practices. It does not mean strictly those who practice orthodox Islam.

- Muslim evangelism

In this research Muslim evangelism is used to mean the efforts made in sharing the Gospel with the Muslims and this is by TSM missionaries in the context of their fields of work.

- Un-reached people group

In this research un-reached people group means a people group where there is no church in her midst with desire and ability to evangelize the balance of the group (Wagner 1981, 26).

- Missionary

Missionary in this research means one who is sent to carry the Gospel across cultural boundaries to those who owe no allegiance to Jesus Christ and encouraging them to accept Him as Lord and saviour and to become responsible members of his church, working, as the Holy spirit leads, at both evangelism and justice, at making God's will done on earth as it is in heaven (Adapted from McGavran's definition of missions-McGavran 1983, 26). The TSM missionaries qualify in this definition because they work in different cultural contexts though within their own country.

- Missionary attrition

Missionary attrition in this research means the departure from the field of service by missionaries regardless of the cause.

Abbreviations

TSM –The Sheepfold Ministries

FOCUS-Fellowship of Christian Unions

ME-Muslim evangelism

CMT-Center of Missions Training

CHAPTER TWO

SUBSTANTIVE LITERATURE REVIEW

In this section, the researcher reviews the literature related to missionary attrition among African missionaries in Muslim evangelism. According to Creswell, literature review lays an important theoretical base for research. Creswell goes on to say that this literature review shares with the reader other studies that are related to the topic of research (Creswell 2003, 30). The researcher has noted the lack of literature on missionary attrition among TSM missionaries. It is also clear that little literature exists regarding missionary attrition even in other contexts. Attrition seems to be a new area of concern in missiology, which still must be developed in the literature. However, this research will seek to learn from other literature that would contribute to this study.

Need for Muslim Evangelism

Ullah, a missionary among the Muslims in Pakistan, writes of the need for Muslim evangelism. He rightly observes that Muslims may constitute the largest single block of unreached peoples in the world. Despite the size of the block, only a small percentage of the missionary force is involved in Muslim evangelism (Ullah 1979, 13). Scheck and Barret also noted in 1987 that reaching the then 800 million Muslims in the world is the greatest challenge (1987, 75). TSM was begun as a response to the growth of Islam in Africa, realizing the need for more missionaries to work among the Muslims.

Muslims of Kenya

The presence of Muslims in Kenya makes Muslim evangelism important. In 1995, Daystar University established that sixteen of the twenty-two unreached people groups in Kenya are Muslims (KUPNet 1995, iv). From this research, it was found that most of these Muslims live along the coast and in the northeastern parts of Kenya (1995, v), where TSM missionaries live and work.

African Missionaries in Missions

According to Philip Jenkins, Christianity is growing rapidly in Africa. He observes that, “over the past century, the center of gravity in the Christian world has shifted southward, to Africa, Asia and Latin America” (Jenkins 2002, 2). With fast growth of Christianity in Africa, there will be a great contribution of Africans in missions. This observation is in line with TSM’s aim of raising African missionaries in Muslim evangelism. In Kenya, an increasing number of indigenous missionaries have been responding to the call of cross-cultural missions since Daystar published “unreached peoples profile” in 1983 (KUPNet 1995, iii). Greenway observed that more than 15,000 missionaries from third world countries were working in cross-cultural missions and that non-Western mission agencies were growing faster than Western mission agencies (1984, 80). A new chapter is unfolding in African missionary work. In the past, to be a missionary was to be white. Africans now are responding to the missionary challenge. The challenge remaining is to enable African missionaries to avoid falling victim to attrition.

Incarnational Approach

To reach out to the Muslims, it is important to have the right message, the right missionaries and the right missionary strategy. One of these methods is incarnational

witness. Massih says, “incarnational witness is one in whom love has worked so deeply that he seeks in every way possible to become like the hearer so that he can manifest the Gospel in thought and communicate it in cultural forms that relate meaningfully to the hearer” (1979, 51). The missionary (witness) has to seek to understand and identify with the target people group. Parshall stresses that concerted efforts are needed to identify with the people among whom one is working (1985, 185). Missionaries must have the sensitivity that will reduce the distance between them and the Muslims among whom they work, Parshall adds (1985, 186). Such missionaries can study to appreciatively understand the cultural and religious background of the people among whom they work (1985, 95). However, as exemplified by the life of Christ, love must be the basis of all this. It is this incarnational approach that TSM missionaries use as they seek to be one with the target peoples so as to share Christ with them.

Missionary Attrition

Taylor has been part of the project called Reducing Missionary Attrition Project (ReMAP) and has therefore grappled with the issue of missionary attrition in different contexts. This research will use his thoughtfully developed definition of missionary attrition. Because of the variety of views, Taylor defines missionary attrition in most general terms simply as the “departure from field service by missionaries, regardless of cause” (1997, XVI).

It is important to note that missionary attrition is not new in the history of Christian missions. For example, John Mark left the mission field when the team wanted him most. This issue later brought differences between pioneer missionaries Paul and Barnabas, as seen in Acts 15: 37-39. In the same way, Paul talked about the departure of Demas from his ministry (2 Tim 4:9). Taylor, having dealt with

missionary attrition in many contexts, concludes that missionary attrition is often “a multifaceted creature providing touches of dark humour, personal reality checks, and painful stories as well as forcing churches, training schools and mission societies into serious self evaluation” (1997, 4). It is on the basis of such effects that a study of missionary attrition becomes relevant.

Faces of Missionary Attrition

According to Taylor, missionary attrition has many faces. One form of missionary attrition is when missionaries return home at the end of their term of service, called acceptable attrition. Another form is preventable attrition, in which a missionary leaves the field work because of reasons that can be prevented (Taylor 1997, 10). This kind of missionary attrition is unnecessary and requires solutions. The researcher is convinced that if this kind of attrition is dealt with, workforce on the mission field will not be lost unnecessarily. There is also desirable but unrealized attrition, when a missionary should have left the mission field but has not. Some missionaries stay in the field longer than is expected of them or when their presence is not beneficial (1997, 10). By continuing in the field, such missionaries waste God’s resources, waste themselves, and dwell in disobedience against God’s will.

Views on the Causes of Missionary Attrition

The Missionary’s Personal Life-related Factors

In his survey of missionary attrition in Ghana, Anyomi found that some missionaries return home from the mission field because of an immature spiritual life. He goes on to say that, lacking commitment to missions, some find it difficult to face hardships. He adds that because of this immaturity, some fall into an immoral lifestyle that causes them to return home from their mission fields (1997, 165). Anyomi’s

observation is helpful in this research because it was done in an African context (Ghana). However, the case of TSM may be different because its missionaries have the extra challenge of Islam besides temptations and other hardships.

Anyomi also identifies the lack or loss of a genuine, spiritual missionary calling as a cause for missionary attrition (1997, 165). Since most TSM missionaries come from churches that are not familiar with missionary work, they may enter missionary work with little knowledge about missions, especially regarding Muslim evangelism. Similarly, coming from a context with fewer missionary statesmen to nurture the calling, TSM missionaries can easily lose their calling, making Anyomi's observations quite relevant.

Tucker also gives helpful thoughts on this issue from the life of Carey, a pioneer missionary. Tucker shows that Carey was theologically convinced that missionary work was central (1983, 115). A good theological understanding of missionary work can be helpful in sustaining missionaries in their work. A missionary's call that has not been deepened by training can be easily lost—an important point for TSM to keep in mind, as most of its missionaries come from a context where teaching on missions is not common. Most grew up believing that missionary work is for whites and not for Africans.

Missionary health is another factor that highly contributes to attrition. For example, Moon states health as a key factor affecting Korean missionaries (Moon 1997, 138). This may be different from what could be the case of TSM as Africans are at times "hardy." However, Moon's conclusion comes out of a survey of Korean mission agencies, 95% of which are less than 25 years old (1997, 132). It is common for such young organizations to lack good structures dealing with medical and other issues. Similarly, being young and energetic, such organizations enthusiastically may

send their missionaries to risky places that lack necessary medical services and other infrastructures. Kane, in studying the expansion of Christianity in the nineteenth century, comments that thousands of missionaries returned home broken in health (1978, 97). Kane's historical study is of interest here because it has focused on the spread of the Gospel in lands that had different medical challenges compared to places where Christianity was well established. Even today, TSM missionaries sometimes find themselves in primitive environments in regions in the country that are so marginalized that even some workers who are posted there by the government refuse to go.

Team-related Factors

Moon, in a survey of missionary attrition among Korean missionaries, observes that interpersonal conflicts among the missionaries do cause missionary attrition. He goes on to say that these conflicts are commonly between missionaries who have been on the field for several years (senior) and those who joined recently (junior). The two could disagree on ministry methods. At times the junior one thinks the senior one is outdated, whereas the other thinks the younger one is not willing to learn. The friction growing out of this makes some leave the mission field (1997, 137). Within TSM, which has both senior and junior missionaries working together in teams (often in the same field), the potential for conflict is real. Ellis adds that these interpersonal conflicts, which may be caused by differences in personalities, preferences, opinions, convictions, and beliefs, contribute to the rate of attrition (2005, 441). Ellis' research is relevant because he was grappling with missionary compatibility in forming missionary teams. TSM could face the challenge of compatibility, as its missionaries come from different denominations, tribes, professions, convictions and church traditions.

Culture-related Factors

Based on his research in Ghana, Anyomi sees that missionary attrition is also caused by the inability of a missionary to learn the language of the target group and adapt to their culture (1997, 166). This is informative since TSM missionaries work among people of different cultures and languages though within their own country. Besides culture and language, TSM missionaries face the added challenge of an Islamic religious culture. The assumption that they are working within their own country can cause some missionaries to prepare inadequately for language and cultural factors. The Ghanaian missionaries studied by Anyomi were affected by cultural issues despite working within their own country.

Johnstone also observes that in Mozambique, missionaries often go through frustrations and disappointments when challenged with language learning (1993, 397). The inability to communicate is, according to Hiebert, the first shock experienced in a new culture. He shows that culture shock strikes people who seek to enter deeply into the new culture (1985, 66). The possibility of culture shock is great for missionaries who immerse themselves into another people group to share the Gospel with them. Loss also observes that one of the earliest struggles of the new missionary worker is in the area of language learning, as language studies can be tiring, boring and frustrating (1983, 51). Knowing of these frustrations is a great insight for missionaries working in cross-cultural context, like TSM missionaries, where they strategically have to learn the language of the local people.

Family-related Factors

Based on his research on missionary attrition among Brazilian missionaries, Limpic noted that problems in the family caused some missionaries to leave the mission field (1997, 149). In some cases, missionary children do not receive good care

on the mission field. For example some missionaries could not find good schools for their children. Some were forced to leave their children at home, which became a source of strain for the family—both for the missionaries and for the children. Tucker saw that leaving children home often caused severe trauma, as the children could not understand why they were being taken from the only love and security they had ever known (1983, 131). Tucker makes this observation in his study of pioneer missionary work in south central Asia. Though in a different century, TSM missionaries often work in places that are marginalized and lack necessary services such as education.

Result- related Factors

Writing on the expansion of protestant missions in the nineteenth century, Kane indicates that missionaries had to wait for years before seeing conversion as the result of their work. They needed endless patience and stamina (1978, 97). He gives the example of American congregational missionaries who withdrew from missions in Thailand in 1849, after laboring for eighteen years without results. The American Baptists also withdrew from Thailand after seventeen years of hard work without a Thai convert (1978, 97). It is clear that Kane makes his observation based on a different century and he was not talking about missionary attrition as such. However, the fact that the mission story he tells is about a pioneer mission situation makes his observation applicable to this study. TSM missionaries also work among people who have not heard the Gospel before. Having said this, it is important to note that Kane's relevance is limited for this study, as he does not consider the factor of Islam which faces the missionaries of TSM. It is possible for missionaries who enter Muslim evangelism with unrealistic expectations of winning converts immediately to be disappointed, because Muslims do not easily convert to Christianity.

Support-related Factors

Moon finds lack of support to be a major cause of missionary attrition among Korean missionaries (1997, 137). This includes financial, prayer, emotional and even informational support. Missionaries cannot do their work without such support. The effect of this factor may be higher in the case of TSM, as its missionaries come from a context of poor mission support since the church in Kenya has not yet taken full responsibility for missionary work.

Work-related Factors

There are cases in which missionaries do not fit well within their sending mission agency. Such missionaries are dismissed by the sending agency (Moon 1997, 137). In addition, missionaries may receive inappropriate training. Missionaries need good training before they are sent out to evangelize Muslims. Anyomi observes that inadequate or inappropriate training and preparation for missionary work is a significant factor in causing missionary attrition (1997, 165). Anyomi's observation from Ghana is helpful for this research as TSM missionaries come from backgrounds where mission training is not common. But the findings in this research will also be influenced by the factor of Islam which Anyomi did not consider in the case of Ghana. TSM missionaries need knowledge of Islam apart from general training in missionary work.

Anyomi also identifies lack of supervision by the mission leadership as a factor in missionary attrition. He saw that missionaries who have no supervision have no assistance when they make mistakes. This lack of supervision can cause the missionary to lose vision and motivation, making it easy to quit work (1997, 165).

Donovan and Myers found out that “unsatisfactory placement, lack of opportunity for professional development, inaccurate job description, lack of

opportunity to use gifts and training and unsatisfactory role for wife” (1997, 49) can also cause missionary attrition. They imply that a missionary who lacks satisfaction in his work can leave the mission field. Fernando looks at this issue differently. He says that one should focus on the theology of the cross instead of focusing on job satisfaction (1999, 443). While acknowledging Donovan and Myers view, Fernando makes sense in this case in that lack of job satisfaction may just be a sign of lack of focus on the cross and God who called the missionary.

Effects of Missionary Attrition

In writing about missionary attrition, Doubler (2007) says that local churches face the problem of restorative care when a missionary returns home from the mission field unintentionally. Because of this returnee, the church can lose the missionary vision. This unexpected return can also discourage those in the local church who were nurturing a call to missions. Further, the local church feels the financial loss of preparation and training for the returning missionary.

Victims of missionary attrition are greatly affected when they return home. Taylor observes that they are so broken down that restoration can be difficult as they resist emotional treatment (1997, 314). This brokenness results from the difficulties experienced and the personal damage and loss to the individual missionary. Recovery for many takes significant time, effort and energy.

The missionary agency also feels a great loss because it has invested in the mentoring of this missionary and can easily become discouraged from investing more in other missionaries. At times, victims leave a mission field without someone else to do the work. In this case, the agency feels the loss of an already occupied territory, which can be more difficult and costly to recover (Anyomi 1997, 129). Loss sees a loss to the missionary force when a missionary leaves the mission field and an effect

on the missionary. He says, “numerous workers with excellent potential drop out of cross-cultural ministry, and some of these develop severe emotional problems which plague them for years to come” (1983, 1).

Hunter, however, sees a positive side to missionary attrition. At times, God calls a missionary home when God’s time for the missionary is over (2005, 152). In fact, a missionary who remains in the field when God has called him home lives in disobedience. In these cases, attrition would be better.

Helping the Victims of Missionary Attrition

Taylor recommends that local churches warmly receive victims of missionary attrition and meet their needs. He goes on to say that people should not despise returning missionaries who might already be feeling failure. The feeling of failure can be so strong that the missionary does not have strength to bear criticism from the home church (1997, 319). Rather than additional burdens at this time, the missionary needs help to heal. Churches should help the missionary find God’s will and place in the church and facilitate sufficient healing. In the case of trouble between the missionary and mission agency, someone from the local Church should come in and mediate for the sake of peace (1997, 319).

Hunter observes that victims of missionary attrition often feel that they have failed themselves, their families, their mission colleagues and even God (2005, 150). They have to be assisted from this feeling of shame and guilt to restoration. This will demand the intervention of a group or individuals who are willing to understand them and walk with them. Hunter’s observations should be taken seriously because he himself was once a victim of missionary attrition. However, he left for home in response to God’s leading. It could be worse for TSM missionaries who might return home against God’s leading. Most of them would say that they went to missions in

response to God's calling, and they were determined to follow this calling against the counsel of their friends and relatives. What happens now that they have given up? What happened to their calling? Responding to such questions can be very hard for them.

The victims of missionary attrition need counseling to help them face the situation squarely. Seamands says that they should be helped to face their responsibility in the whole matter. Facing their side of the story promotes inner healing (1981, 21) and helps them forgive everybody involved in their problems including themselves. Often deep healing does not occur without deep forgiveness. Victims of missionary attrition need this forgiveness so they can pick up the pieces and walk again in victory (1981, 22). In all this counseling, they need to be given hope just like any other counselee (Adams 1973, 40). This model of counseling is helpful in this study as TSM missionaries who leave will need to be channeled back into the normal life whether in the Church or in the community.

Some Major Considerations in the Missionary Challenge

Missionary Training

Bloecher observes that agencies which require higher theological and missiological training for their missionary candidates have a higher missionary retention rate when compared to those which do not. Based on this, he infers that pre-field training for missionaries is necessary to keep them on the field longer (2005, 232). Without this pre-field training, it is not wise to send out missionaries to cross-cultural missions. The need for adequate pre-field training is even higher for TSM missionaries also face the challenge of Islam in addition to the normal cultural challenges.

According to Collins, a missionary has to learn how to witness to those of different cultures and needs cross-cultural communication, cultural anthropology, linguistics, Church history, and other missiological studies before going to the field (1986, 35). This not only prepares the missionary to be effective but also allows them to stay and serve longer in the field. For those working among the Muslims or other religions, Kane recommends studying non-Christian religions as well (1975, 57). Spiritual formation (Schultz 2006) is important for times in missionary work when spirituality (spiritual strength) becomes the main resource for a missionary to move on.

Collins rightly suggests that missionaries should be among the best trained individuals in the world because they have to face many challenges in the mission field (1986, 32). The importance of continuous training in a missionary's life is captured by his comment that a missionary who tries to reach today's developing countries with yesterday's means and methods is doomed and hinders the expansion of the Gospel (1986, 37).

Livingstone makes the same observation about training in his challenge of planting churches among Muslim cities. He advises these church planters to learn how to respond to typical Muslim mis-understandings of Christianity. The "Muslims expect the Christians to be able to show what the Bible teaches and how it addresses the issues relevant to them," he adds (1993, 79). The warning to take training first is critical for TSM missionaries whose effectiveness and longevity in service could depend on it. Livingstone illustrates the importance of a study of Islam by observing that many who hurry to a Muslim country to bring the good news later realize that the Gospel is bad news to them because of their mis-understanding (1993, 31).

Missionary Qualifications

A missionary should be healthy physically. He should be free from high blood pressure, impaired sight or hearing, nervous disorders, allergies, and any other dangerous health weakness (Kane 1975, 60). Because the mission field can be harder on one's health, it would be difficult for one with poor health to survive. Besides health issues, the missionary is going to experience a lot that is different from his own background. Because of these cultural differences, the missionary should also have psychological and emotional stability to help him in adaptability (Foyle 1987, 91). In light of Foyle's observation, emotionally or psychologically unstable TSM missionaries stand little chance of surviving in the Islamic context with its social, cultural, and religious challenges.

Kane recommends that the missionary should also have good academic qualification to help him cope up with intellectual, social, political, and religious problems (1975, 61). Without good academic qualifications, a missionary will not be able to serve long and well without being able to meet intellectual, social, political and religious challenges. Since TSM missionaries represent Christianity among the Muslim communities, they are expected to respond relevantly and sensitively to all these issues.

Concerning spiritual qualification, Kane again notes that the missionary must have a genuine conversion experience. Additionally, he needs a genuine assurance of God's guidance to be able to say that he is a missionary in this location by the will of God. The missionary will come back to this fact when things become tough in the mission field with all the ideological, psychological, and interpersonal problems (1975, 68). The assurance that one is "called and sent by God" seems to have sustained Paul. Throughout his ministry struggles, he could remember that he was an

Apostle of Christ by the will of God (e.g. 1 Cor. 1:1; Eph. 1:1). As Kane notes, a missionary with a conviction of being in missions by God's will can not turn a way at the sight of danger or give up when the difficulties multiply (1975, 69). Instead, he will remain stable in the difficult times (Johnston 1992, 41).

A missionary also needs a spirit of cooperation because he is going to work often with others. He has to learn to work harmoniously with others on the mission field (Kane 1975, 64), especially in cases where the missionaries work very close in a team. The absence of cooperation causes a lot of interpersonal conflicts, which in turn can lead to missionary attrition.

Missionary Support

By seeing a missionary as a supported worker who is involved in the expansion of the Church in a culture other than his own (Collins 1986, 3), Collins shows that a missionary cannot work without being supported. To be a supported worker, a missionary has to be approved by churches and Christian individuals who believe that God has put his hand on this individual. They demonstrate their approval by their financial, prayer, and material support (1986, 3). For sure, without this kind of support, missionaries would not work well and would fall victims of missionary attrition. As Johnston says, "one of the most never ending challenges of missionary life is trusting God that the monthly support or allowance come on time and adequate to cover the expenses"(Johnston 1992, 41). Good missionary support helps deal with this pressure and anxieties.

One way of providing support to a missionary is through friends. Williams observes that healthy intimacy with a few friends in the field can make the difference between making it in the field and returning home (attrition) broken because friends can offer a missionary mutual support (1992, 48). The role played by friends is as

important as prayer and financial backing in missionary support (Kane 1975, 42). A missionary needs some friends around him to help him cope with difficult issues. The need for friends is crucial for those working among the Muslims. Mensah recommends a strategy which selects, trains, and places groups of Christian couples in Muslim communities (1989, 91). These couples can offer mutual support to one another.

A missionary can also raise support through tent-making. For example, Carey supported himself in his mission in India by working with an indigo factory. This job helped him to take care of his needs and the needs of some other missionaries (Tucker 1983, 117).

However, care has to be taken with the temptation to focus fully on the tent-making work and forgetting the initial calling to missions. When they heard that he had taken up tent-making, Carey's friends feared priorities and wrote to him, "Lest the spirit of the missionary should be swallowed up in the pursuit of the merchant" (Tucker 1983, 117). I once heard a story of a missionary who became a poultry farmer, totally leaving his missionary calling. Thus, there is need of making sure that tent-making does not draw the missionary from his initial calling of Muslim evangelism. Carey clearly understood that his work in the indigo factory was only a way of settling his bills while pursuing his calling of missions. Every missionary who takes up tent-making should have this Carey's understanding and conviction of their work. Carey would say, "My work is to proclaim the gospel. I only make shoes to pay my expenses" (Wilson 1979, 31). Woodberry identifies two types of tent-makers. For one, witness is primary and job is secondary. For the other, the job is the reason for being in the area and provides opportunity to express faith through works (1984, 120).

This research recommends the former because TSM missionaries are in the field for missions and the job can only be a means to this end.

Missionary Care

O'Donnell notes that missionaries who take the Gospel to un-reached places and peoples are in danger of issues like burn-out, sickness, and even the possibility of death (1992, 1). According to him, this calls for missionaries who are “willing to work together, make sacrifices, become vulnerable, and serve the Lord whole-heartedly in the midst of stressful, challenging situations” (1992, 1). Even with these attitudes, missionaries need a lot of good care to be able to withstand difficulties in their missionary work. This care can be provided by a cooperative effort to support and nurture them (1992, 1).

Missionary care is concerned with keeping mission personnel and their families healthy, resilient and effective in their work (O'Donnell 1992, 2). Some of the practical issues in missionary care include “assistance programs such as crisis counseling, as well as career guidance, pre-field and re-entry orientation seminars, personnel development departments, and support groups” (O'Donnell and Michele 1992, 11). This care is especially important for TSM missionaries who often go through traumatic experiences, suffer loneliness, and rarely receive encouragement since they work far from the Christian communities. Missionaries who work in such places need this kind of care for them to work well and long because missionaries are not superhuman beings who do not need care. Tucker and Leslie give an example of the famous David Brainerd and Hudson Taylor who suffered depression and loneliness (1992, 27-28). Even the best of God's missionaries need care.

However, missionary care is not just the responsibility of a single entity. According to O'Donnell and Michele, everyone has to be involved including the

missionaries themselves, home office staff, mission executives, financial and prayer supporters, and one's sending church back home (1992, 17). All these individuals have to know that they are responsible for missionary care; missionary care is not the responsibility of the mission executive or leadership alone.

Methodological Literature Review

Methodological literature review presents literature which has helped the researcher to determine the method used in the study. The study at hand is interested in understanding missionary attrition among TSM missionaries in Muslim evangelism in Kenya. Creswell discusses two research paradigms: namely, quantitative and qualitative. In a quantitative paradigm, the study inquires into a human or social problem "based on testing a theory composed of variables, measured with numbers, and analyzed with statistical procedures, in order to determine whether the predictive generalizations of the theory hold true" (1994, 2). The quantitative research paradigm is used where "variables are known, and theories may exist that need to be tested and verified" (1994, 10).

In qualitative study, the researcher seeks a holistic understanding of a social or human problem. Detailed views of the informant are needed, and the research is conducted in a natural setting (Creswell 1994, 2). Unlike quantitative studies, variables (in qualitative research) are unknown and the researcher considers the context which can shape the understanding of the phenomenon (1994, 2). Creswell explains further that a qualitative study is preferable when studying individuals in their natural setting or field of study (1998, 17).

Since this thesis depends on learning from the various opinions and perspectives of the participants, it used a qualitative research method that allows participants to talk openly about their experiences (Creswell 2002, 50). The research

did not also start with a theory to test or verify because it had to explore the whole issue of missionary attrition. In studies that explore a phenomenon without a theory to start with, Creswell recommends qualitative approach (Creswell 1998, 17).

Creswell discusses five research designs for qualitative research:

biographical study, phenomenological study, grounded theory study, ethnographical study, and case study. Of these five research designs, this researcher chose an ethnographic research design. In an ethnographic approach, the researcher seeks to describe and interpret a cultural group or society showing its behaviors, customs, and ways of life. Ethnographic research involves a prolonged observation of the group through participant observation and one-to-one interviews with members of the group (Creswell 1998, 47-72). Since interaction within this group is important, the researcher has to engage in extensive fieldwork (1998, 60). This enables the ethnographer to “describe as much as possible about a cultural system or social group, and this might include the group’s history, religion....” (1998, 60)

The ethnographic design was chosen because this research examined the phenomenon of missionary attrition within a group (TSM). TSM has its own culture as a group; missionaries work in a cultural context both in terms of a people group or Islam as a religion, which both have their own cultures. TSM missionaries were observed and interviewed in the context of their work (whether in the field or at a mission house) where their interaction within their context was seriously considered. Creswell specifically recommends ethnographic design in studies where the way the participants interact with their context is important (2002, 60).

CHAPTER THREE

METHODOLOGY

This chapter deals with the method used in this research to collect and analyze the data. The research focused on missionary attrition among TSM missionaries in Muslim evangelism in Kenya. Based on the literature reviewed, the study has taken a qualitative approach. In this method, Creswell says that participants are asked general questions allowing them to share their views without being constrained by the views of the researcher (2002, 197). The research sought to find out the views and opinions of the participants concerning their experience of missionary attrition. Creswell says that the “focus of qualitative research is on participants’ perceptions and experiences and the way they make sense of their lives” (1994, 162). This research employed a qualitative approach because it is interested in capturing the experiences and perceptions of TSM missionaries about missionary attrition.

The research design is a kind of ethnographic approach because missionary attrition is studied in a group (TSM) whose missionaries work in particular cultural settings. TSM itself has a culture and TSM missionaries work among people of different cultures and of a different religion with its own culture. The research had to consider this cultural aspect as the researcher interacted with TSM missionaries in their cultural contexts, both in the field and their mission headquarters. Creswell recommends ethnography in studies where a cultural group is studied in a natural setting over a period of time by collecting observational data. This can only be done in a field research (2003, 14). The research is interested in finding out how TSM missionaries have experienced the phenomenon of missionary attrition in their work in

Muslim evangelism in Kenya. Because of limited time, the research relied more on interviews (in their field context) and recorded information about TSM missionaries. Due to the limited participant observation that was done, the research design here is more of a modified ethnography.

Population of Study

Forty of the fifty TSM missionaries work among Muslims in Kenya. This research focused on only seventeen of the forty and was done in the following mission fields: Garissa, Mulanjo, Madogo, Wajir, and Moyale. Other missionaries from fields like Bura, Lamu, and Kipao were found and interviewed at their ministry headquarters which is outside their fields of work. Priority was given to the leadership of TSM and missionaries who have served longer among Muslims. Besides these, six other missionaries who left Muslim evangelism with TSM among the unreached peoples were interviewed to get the views of the real victims of missionary attrition.

Entry

Being a missionary with TSM, the researcher did not need a letter of introduction to the missionaries. However, the researcher explained the reasons for the research to the missionaries and TSM leadership. This was to help the missionaries and TSM leadership know how the research would benefit them. Spradley says that the investigator should communicate the aims of the investigation to the participants (1980, 22). Creswell adds that the participants have to know the purpose of the research and how the results will be used (2002, 13). The researcher made appointments for the missionaries who were on the fields to make sure that they were there and in service at the same time. This made it possible for the researcher to participate in their lives and ministry while observing.

Data Collection

The researcher visited and interviewed the missionaries in five of the eight TSM mission fields in Kenya. Because of limited time, the researcher was able to stay only for two to three days in each of the fields namely, Madogo, Mulanjo, Garissa, Wajir and Moyale. Missionaries from the other three fields (Lamu, Bura, and Kipao) were found and interviewed at their ministry headquarters which is outside their fields of work. In total, seventeen of the longest serving missionaries were involved. The researcher also observed and participated in the lives and work of missionaries in their fields and even with those at their mission house (ministry headquarters). Ministry records at TSM headquarters office were also examined for necessary information about the missionaries. Six of those who left Muslim evangelism were also interviewed at their houses, or new places of work. The researcher made prior arrangements with them, spending two to three hours in intensive interviews with each of them.

Table.1.Number of missionaries interviewed

Field	Madogo	Mulanjo	Garissa	Bura	Kipao	Lamu	Wajir	Moyale	Total
Number of missionaries interviewed	2	1	1	2	1	4	5	1	17

Table. 2. Number of missionaries who left interviewed (Victims of missionary attrition)

Sex	Male	Female	Total
Number	3	3	6

Participant Observation and Interviews

The researcher used ethnographic interviews in collecting data. This was done in the context of the missionaries' work to obtain a complete picture of the subject (Creswell 2003, 199-200). Open-ended unstructured questions were used to probe them for more information (Sogaard 1996, 105). The researcher also observed missionaries in their daily life activities while participating with them. Other documents were also used in collecting data. These documents included prayer newsletters, official files, minutes of committee meetings and missionaries' personal letters to the leadership. Creswell gives documents as one source of data that can be very helpful to the research of this kind (Creswell 2002, 209). The researcher was especially interested in the last letters written to the leadership before a missionary left the field as these gave hints on the reasons for departure. The researcher had access to such information by permission from TSM leadership.

Administration of Instrument

The researcher himself was the instrument of research in this study. TSM missionaries were interviewed in their fields of work and some at their mission headquarters. Besides this, the researcher observed them while accompanying them to contact their Muslim friends and by interacting with them in their houses. Most of the data was collected through observations, intensive interviews, and using data recorded about the missionaries at their mission headquarters. The information from interviews was recorded verbatim.

Validity and Reliability

Validity is used in qualitative research to determine the accuracy of the findings before the researcher, participant, or the reader of the account (Creswell

2003, 195). To ensure validity, the whole process of this research was subject to the supervision of the missions department at Nairobi Evangelical Graduate School of Theology. Their expertise was used in guiding the researcher throughout the whole process. An initial draft of a summary of the findings was given to the leadership of TSM and a few of the participant missionaries for checking before the final copy was made. Also multiple data collecting procedures were used in this study for more reliability. Besides this, the research is still open to challenge or criticism from the missionary fraternity.

CHAPTER FOUR

FINDINGS AND DATA ANALYSIS

The purpose of data analysis is to “summarize the completed observations in such a way that they yield answers to the research questions” (Kidder 1981, 314). As stated in chapter one, this analysis seeks to discover the factors that have contributed to missionary attrition, the effects of this missionary attrition, and the attempts TSM has made to reduce missionary attrition. After data was collected, as shown in chapter 3, it was prepared and organized for analysis. It was then explored by reading through many times as recommended by Creswell (2002, 257). Out of this repeated reading of the data, the amount of data was reduced into patterns, categories or themes (Creswell 1994, 154). In putting the information into certain themes, patterns, or categories, the researcher used “domain analysis” the search for semantic relationship in the data (1994, 157). In interpretation of the data, the researcher used Kraft’s approach (1996, n.p) quoted by Brent. “Kraft’s approach is to understand first the worldview of the informant then apply what the researcher has observed and read from the literature review” (Brent 2007, 33).

To protect the informants, whose work is sensitive, the researcher has not reported the names of the informants, which also allows the findings to be used within and outside TSM.

Causes of Missionary Attrition among TSM Missionaries in Muslim Evangelism

In the analysis of RQ 1, which dealt with causes of missionary attrition among TSM missionaries, nine themes emerged. These are: lack of financial support, difficulties in interpersonal relationships, marriage for singles, culture shock, resistance and hostility of radical Muslims, lack of quick conversion of the Muslims, a sense of God's will for leaving, lack or loss of vision, and lack of pastoral care. In some cases, only one of these themes would lead to missionary attrition. In other cases, it takes a combination of more than one.

Lack of Financial Support

The findings revealed that lack of financial support is a major cause of missionary attrition among TSM missionaries. Every informant mentioned this as crucial in missionary attrition in TSM. Concerning the same in the context of missions in West Africa, Anyomi (1997, 165) notes that “lack of resources to carry out the missionary task has played part in some missionaries’ early departure from the mission fields”. Actually, it is difficult to survive on the mission field and be able to do a satisfactory work without good financial support. In addition to their own financial needs, most TSM missionaries have dependants in their immediate families who also need help from them. Many local people look to the missionary as one who should meet all their needs, given that “missionary” is a rich title and that missionaries are supposed to have come from a more developed place. When missionaries lack financial support, they are unable to meet basic costs such as rent, food, supporting their immediate family, and helping their target people. The failure to meet the needs of their dependants from home puts a lot of pressure on them. Supporting the extended family is an idea that may be unique to Africans because of our social orientation. Many of the TSM missionaries were very responsible, and there was social

expectation to support and guide the family. When a missionary fails to meet such expectation while serving, pressure for departure mounts. Some have left for this reason. They could not even meet their own needs; leave alone the needs of others who look to them. One victim of attrition advised an incoming missionary, “If you are not careful, you can even go naked in this work”. Another missionary observed that TSM missionaries often operate in debt, an embarrassing situation, especially in the villages where they work. This lack of financial support makes some missionaries fall into the temptation of looking for jobs elsewhere (what they called “green pastures”) or choosing to serve with the churches back at home outside the Islamic context. Because of such a continuous lack of financial support, one victim who left said, “it is better to go and look for work elsewhere or go and preach at home.”

Difficulties in Interpersonal Relationships

Johnston, citing Johnson and Penner (1981) and Gish (1983), observes that a missionary’s greatest struggle is in getting along with other missionaries. “This has some bearing on personality differences but also relates to differences stemming from individuals’ previous cultural/family norms for relating and resolving conflicts” (1992, 39). Some of the TSM missionaries left because they found it difficult to relate with other missionaries, showing that interpersonal conflicts among the TSM missionaries contribute to missionary attrition. An informant said, “I was sick and began to vomit. My colleagues began to spread rumors that I was pregnant yet single. I felt bad. It really affected me, and I do not want to remember that experience.”

Another missionary said that some issues that cause these conflicts and divisions include how to do ministry, how to handle the local people and even doing household responsibilities. Ellis notes that such interpersonal conflicts might be caused by differences in personalities, preferences, opinions, convictions and beliefs

(Ellis 2005, 441). TSM missionaries do not find help solving these differences and conflicts when they take place. Instead, these unresolved issues are swept under the carpet and left to develop into bitterness, carrying the potential to cause more friction. A letter written by the leadership to one of two missionaries who fought before they left indicated this. The letter said, “It came to our attention that you fought in the field in October 2001”.

Out of bitterness, a missionary confessed that “it is the team you work with that harasses you.” The fact that this seemed a new realization to this missionary implies that TSM missionaries are not prepared to face the negative side of teamwork. The TSM missionaries also need to understand conflict management and resolution, especially with people from different cultures in their ministry context. As Mackin says, they will have to grapple with the biblical principles and have follow-up discussions where they are helped to remain sensitive and understand each other (1992, 161).

Marriage for Singles

Anyomi (1997, 165) observes that outside marriage is an unpreventable cause of missionary attrition. Some TSM singles, especially ladies, have been leaving missions because they are marrying someone outside the mission context. First, they believe that it is difficult to find a marriage partner doing the same mission or willing to come and join the mission to Muslims. Second, TSM single ladies also have developed the view that getting married to a missionary within TSM is getting married to poverty. “Better to be married to somebody without employment than a missionary”, an informant said. These two beliefs cause the ladies especially to seek outside marriage. The missionaries and even the singles themselves are not aware of the underlying beliefs that seem to control their marriage decisions.

Collins makes a general observation that many single ladies who go to the field single stay single longer than single men. He suggests there are fewer men on the field than women, so the men find it easier to find a marriage partner. Single missionary ladies experience great loneliness--the most difficult part of their work (1986, 129). However, such feelings of loneliness affect both single men and ladies in TSM, making the temptation for outside marriage difficult to overcome. An official letter to one of the singles who was leaving because she was to get married to a man who was not willing to join ME said, "This decision has been reached with much distress due to lack of information from you concerning your marriage plans or intention to leave your work within the required time". The letter was in response to her resignation letter, which stated, "My reason for leaving is to allow me to marry. My friend cannot join me in the mission work". Another one said, "I wish to have continued with you but it seems not possible for now as I am leaving to get married to someone outside the ministry." Another one also wrote, "I will be unable to continue serving with TSM due to the demands of marriage and because my fiancé is likely to be engaged in work outside the field". It is nearly becoming a belief in TSM that singles will leave ME as soon as they find a partner outside the context of Muslim evangelism. Falling in love with one who does not share the missionary calling is a real temptation for lonely singles. Collins notes that this has ruined many a missionary career (1986, 130). TSM needs to warn the singles of the danger of their calling being changed by marriage, or look for a way to retain these missionaries after they marry outside the cross-cultural context.

Culture Shock

The inability to adjust to a new community or society is an issue for many missionaries. Culture shock easily leads to attrition, as is seen in the case of TSM missionaries. A TSM missionary who left a mission field because of culture shock was heard to comment, “*hawa watu ni wachafu, wananuka*” (these people are dirty, they stink). The same missionary found it difficult to eat with the people out of a pot that was used not only for washing and cooking, but also was dirty. In the missionary’s culture, it is not right to eat from a pot. As is common among TSM missionaries, this missionary felt disoriented when the cultural map and guideline he learned as a child (you cannot eat from a pot, leave alone a dirty one) no longer worked. Hiebert calls this culture shock (Hiebert 1985, 66). The issue is not one of dirt or poverty, but of disorientation experienced when the new culture varies from what the missionary is used to.

According to Kraft, culture shock becomes a problem when people from different societies and different worldviews come in contact with each other. The local people behave on the basis of different assumptions from those of the missionary. They do not see why the missionary is having a problem in the first place (2004, 57). In this case, the missionary should not expect the local people to understand why he cannot do things (like eating from the pot) in the way they do. Lowered expectations can reduce his suffering from culture shock. TSM missionaries seek to live right in the context of the community of their calling (the incarnational approach, as seen in chapter two). They are thus forced to enter deeply into the new culture. According to Hiebert, this creates room for culture shock to strike. One cause of culture shock in such a community is the inability to communicate (1985, 66). A missionary confessed frustration at the difficulty of learning the language of the people. This missionary had

not been able to learn the language, even after being in the same field for eight years. He left that field without learning that language.

Resistance and Hostility of Radical Muslims

Watt shows that some traditionally-minded Muslims hold to the doctrine of the corruption of the Scriptures, based on their understanding of the Qur'an and without seeking evidence from the adherents of the other religions (1988, 8). Muslims often criticize the Christian missionaries among them, claiming that their message is a lie. A TSM missionary found it hard to withstand such open criticism by the community. The Muslims would argue (contrary to his expectations) that the Gospel is a lie. This resistance, which hits and discourages TSM missionaries, causes some to leave.

Direct threats against TSM missionaries by the Muslims in their community of work scare some of the missionaries, though it makes others harder and firmer. In one field, missionaries were expelled by the community. The community had also threatened to kill some of them, which was alarming for the missionaries. The same community, out of hostility, influenced the transfer of a TSM tent-making missionary who was working at the hospital. In a letter to the leadership, this missionary said, "The community has turned against us and this has forced us to be transferred". Another one was threatened at her place of work. The Muslims began looking for her with threats of death. She said, "I was scared because they wanted to skin me alive". This experience was traumatic for her. She finally had to leave the field traumatized. Rejection, threats and non-acceptance by the community are so prevalent that several missionaries see acceptance by the community as encouragement for their continued work among the Muslims.

Lack of Quick Conversion of the Muslims

Due to the prejudice and resistance of Muslims, conversions often take a long time. This realization strikes hard on TSM missionaries who, because of the background of their various ministries and places of service, enter the mission field enthusiastically and with unrealistic expectations of immediate conversions of the Muslims. Ministry to Muslims was a new experience to many of the TSM missionaries. They expected their new ministry to be similar to previous ministries to nominal Christians they met in the “open air meetings”. For missionaries with such a background, failure to see Muslims convert quickly is very frustrating and disillusioning. It makes them feel inadequate and useless. In the context of lack of conversions, a missionary said, “*mtu anaona kama anafanya kazi ya bure*” (Someone seems as if he is working for nothing). Since their purpose for coming was to see the Muslims converted, the failure to achieve their goal makes them see no reason to continue.

Lack of conversions increases the pressure from the sending church or even other brethren, who feel the missionary is not working. An informant observed that the brethren back at home use this as a reason to convince the missionary to go and preach somewhere else now that the “Muslims are hard to convert”. Johnston notes that such lack of response in cross-cultural ministry makes it difficult to maintain a direct evangelism and outreach ministry. In fact, he suggests that direct evangelism is the hardest part of ministry to maintain in the context of poor or no conversion response (1992, 42).

Though the missionaries did not state so directly, lack of fulfillment in ministry is likely behind the decision to give up due to lack of conversions. Missionaries experience fulfillment when they see positive results--not just

conversions--from their ministry activities. Missionaries gained more sense of fulfillment in fields where they ran other projects besides preaching. A missionary running a school project in one of the fields said,

“When I see the kids we are teaching, I am motivated to move on. The kids make me happy; the kids are changing from being negative to becoming positive towards Christianity. Even the 2007 national examinations results in our school were good. I see a lot of changes spiritually. The atmosphere has changed.”

A Sense of God's Will for Leaving

When a missionary feels led by God to leave the mission field, Taylor (1997, 10) calls this phenomenon “necessary attrition”. In TSM, the tough realities that are capable of making a missionary leave make it difficult to determine whether God’s leading was a factor. Though God’s will does not play a significant role in missionary attrition in TSM, some fully felt that they were led by God in leaving ME. “I felt it was time to move. I kept feeling I had nothing more to offer. When I was given transfer by the government, I knew it was time to move on”, a tent-making missionary said. Another missionary said, “I felt my time was out. God confirmed it to me that I had done my pioneer work and now it was for someone else to continue it”. Hunter observes from personal experience that God calls missionaries back home. However, he warns that one must be very sure that the Lord is leading him home by verifying through his Word, prayer and counsel from trusted Christian friends. This confirmation is important, given that missionary life is difficult and challenging, with many good reasons for leaving (Hunter 2005, 153). TSM missionaries need to avoid ascribing their leaving to God’s will, when other factors could be the cause. Given the context of many factors and voices that can be easily confused with God’s leading, TSM missionaries sensing God’s will for them to leave will find that praying unceasingly and sharing thoughts with closest friends and prayer partners in the most unbiased way possible (Collins 1986, 352) could be very helpful.

Lack or Loss of Vision

From a TSM leader and some of the other informants, it is established that a clearly articulated vision is vital in sustaining the missionaries in the fields. Concerning this, Finzel sees that one key function of leadership is to keep vision, goals and strategies clear before the missionaries. He explains that developing vision and direction is a primary task of leadership (1992, 224-225). Lack or loss of such a vision cannot be substituted by anything else in TSM's mission; vision is what enables the missionaries to withstand the troubles of this work. The documents (TSM personnel files which the researcher examined) show that a certain missionary was recruited and sent to the field without vision. About her, the interviewing panel stated, "This girl does not seem to be clear about her calling and burden for un-reached peoples. She also does not seem to know much about the un-reached peoples". Shortly afterwards, she left missions for lack of vision.

Even though one can start with a vibrant vision, without good nurturing, it is easy to lose the vision that is so important in the tough conditions under which TSM missionaries work. Lack or loss of vision easily leads to lack of fulfillment in the mission field. One victim of missionary attrition went without vision and confessed, "The work I did in missions was not fulfilling, I regret having gone." As seen in chapter Two, Anyomi (1997, 165) notes that lack or loss of a genuine calling to missionary work can cause attrition. Without a calling, it is difficult to survive the hardships of TSM missions in ME because of all the possible reasons one could leave missions. Having vision is one major reason why many TSM missionaries stay on.

Lack of Pastoral Care

When missionaries lack supervision, counseling, and visits from their leadership, they become demotivated; any little thing can get them out of missions.

For pastoral care in mission settings where there are no churches, where workers are isolated or where opposition is common, Austin advises periodic field visits from pastoral people (1992, 61). This is especially needed by TSM missionaries because of their isolated, hostile, and difficult ministry situations. A missionary confessed that there are moments he felt idle and bored because he lacked somebody to guide him over what to do. “When your leadership visits you, you feel *hata kama hakuna kitu, unajua una mtu* (even if there is nothing, you know that you have somebody)”, he said. Another missionary who had to leave mentioned that she did not receive counseling when she went through a deep traumatic experience while in the mission field. This traumatic experience made her become bitter, angry, and even resentful towards God. Another victim of missionary attrition in bitterness confessed, “When I came, I had to see the doctor, I had burnt-out, I could vomit even without pregnancy”. Prior to this, she did not receive any counseling help until she went to see the doctor after leaving ME. The same lady felt, “I did not have someone to mentor me, no one to learn from, I felt cheated”. Many of these would not have left ME if they had received good pastoral care while in the tough fields.

Table. 3. Summary of causes of missionary attrition among TSM missionaries in Kenya

Lack of pastoral care	1.Lack of supervision	2. Lack of counseling.	3. Lack of visits by the leadership.
Difficulties in interpersonal relationships	1. Interpersonal conflicts.	2. Gossips	3. Divisions over how to do ministry and handle local people.
Resistance/hostility of radical Muslims	1. Rejection of the Gospel by criticism.	2. Threats of death.	3. Ejection of the missionaries by the Muslims.
Marriage for singles	1. Lack of partners from the mission.	2. Getting a partner outside the context of ME.	
Lack of conversions of Muslims	1. Unmet expectations of immediate conversions.	2. Pressure from home church or friends to produce results.	3. Lack of fulfillment in ministry.
Lack or Loss of vision	1. Missionary without vision and calling.	2. A missionary's loss of vision along the way.	
God's will for leaving	1. A missionary led by God to leave ME.		
Culture shock	1. Inability to adapt to culture	2.Inability to learn the language	
Lack of financial support	1. Personal financial needs.	2.Dependants' Financial needs	3. Local people's financial needs

Effects of Missionary Attrition among TSM Missionaries in Muslim Evangelism

In the analysis of RQ 2, which sought to establish the effects of missionary attrition among TSM missionaries in ME, three key areas of effects emerged: effects on the missionaries who leave, effects on TSM, and effects on the missionary who remains on the field.

Effects on the Missionaries Who Leave

Most of the TSM missionaries who leave ME leave with, as one informant put it, “a negative attitude towards TSM and missions”. This negative attitude results from

their reasons for their leaving and their reaction against what they went through.

Negative attitudes can also be created by the loss of friendship, the pains of having to leave, the feelings of shame and guilt for leaving, the fear of what comes next, and even the fear of how to explain their departure to close friends and people who ask.

Together, all these factors contribute to the development of negative attitudes.

The other difficulty faced by missionaries who leave concerns the start of their new life back home or wherever they eventually move to. One former TSM missionary who felt unprepared to start new life reflected, “I thought I should have been given something to start new life”. Another missionary said:

When I left, I realized that I had nothing. It was hard to start life all over again. One of the friends who used to support our family in missions stopped and told us that we should go and work. Even our church did not bother. We felt rejected as even no one wanted to find out what happened.

Such frustrations are part of the challenges missionaries face when they finally return home from the mission fields. They experience pain when they lose the attachment to the people they served, friends they had, and even the missionary identity. At the same time no one seems to understand them. Foyle says that when missionaries return home after time on the mission fields, they experience re-entry shock the same way they experienced culture shock when they first went to another culture. Leaving the mission field results in a loss of a familiar environment and many of the support system they had developed within it (1987, 130). This loss is worse for TSM missionaries who have not been prepared for re-entry and who also did not expect to leave missionary work. Collins says that missionaries are often not prepared for re-entry culture shock the way they were psychologically prepared to face culture shock on the field (1986, 245-248).

Besides struggles with re-entry, some of the victims of attrition showed that they lived with wounds and scars sustained in missions for a long time. With

bitterness, one said that she feels so bad when she remembers her experiences in missions that she avoids talking about missions. Such feelings of bitterness and fear of recalling past experiences are signs of inner wounds that were not healed. Kim says that this kind of sensitivity can imply wounds which have not been dealt with (2007). These wounded need help to face their responsibility in the whole matter, and facing their responsibility can promote their inner healing (Seamands 1981, 21).

Effects on TSM

Collins notes that the truth which a missionary tells about his/her resignation can be very one-sided and biased. He advises missionaries not to condemn the mission organization for what could be a few isolated and unintentional incidences. Instead, missionaries should recognize the possibility of their own responsibility for what happened and learn to tell the bright side of the story (1986, 353). Unfortunately, according to most of the interviewees, missionaries who leave tend to speak evil about TSM. One missionary said, “When so and so left missions, she went home and discouraged our own relatives about our mission with TSM”. The one-sided account provides some evidence for refusing to take any responsibility for leaving and for putting all the blame on TSM. An attitude of heaping blame on others or on a system can result from feelings of failure and guilt and a desire to justify oneself. At the same time, it is a reaction to true pains and difficulties that the missionary has experienced.

TSM also feels a sense of loss when some of its experienced personnel leave. One victim of attrition said that “when I left, the leadership felt offended. It felt that TSM had invested a lot in me. One felt that I had just reached the optimum level of language acquisition and influence and this is the time I had to leave”. These are feelings of loss that an organization experiences when someone it has been investing in leaves. The difficulty of finding a replacement and the cost of bringing them to that

level of cross-cultural experience makes TSM feel a big loss. Likewise, TSM is not psychologically prepared to see some of the missionaries leave. Concerning this, TSM has to take seriously Hunter's insight that God does call missionaries home (2005, 153). This recognition would reduce its feeling of loss by the departure when some missionaries leave. However, the recognition that God calls some missionaries home only helps when their reasons are genuine.

Effects on the Remaining Missionaries

Missionaries who remain in the field after the departure of another missionary often feel discouraged and demotivated. One missionary confessed that everyone who leaves has reasons and talks to those remaining. "This discourages those who remain by making them realize that they work with a leadership which is not concerned", he added.

Similarly, the sense of loss of fellowship and friendship makes the remaining missionaries experience loneliness. This is especially true in contexts where there had been good mutual support and fellowship within a team. Some informants mentioned how it is always hard to replace the one leaving. One cited an example where TSM had to recall a missionary from furlough to go back to the field and support a missionary who had been left alone by the attrition of others.

Table.4. A summary of the effects of missionary attrition among TSM missionaries in Kenya

Effects on the missionary who leaves as a result of attrition	Effects on TSM	Effects on the remaining missionaries
<ol style="list-style-type: none"> 1. Negative attitude towards TSM and missions. 2. Difficulties in re-entry. 3. Living with unhealed wounds. 	<ol style="list-style-type: none"> 1. Negative image. 2. Loss of experienced personnel. 	<ol style="list-style-type: none"> 1. Discourages and demotivates the remaining missionaries. 2. Remaining missionaries feel a sense of loss of fellowship and friendship.

Attempts Made by TSM to Reduce Missionary Attrition

In dealing with RQ 3 which sought to establish the attempts that have been made by TSM in reducing missionary attrition, the following themes developed: selection and recruitment, pre-field training, sending missionaries in teams, raising financial support for missionaries, educating missionary kids, and missionary care. Attempts made in these areas have helped keep missionaries on the field longer.

Selection and Recruitment

In writing about the making of a missionary, Kane notes that most mission societies carefully screen their candidates because they want to get the best caliber of missionary and to reduce the number of dropouts (1975, 59). TSM's interviews of potential missionaries emphasize vision and genuine calling to missionary work specifically among the Muslims. This vision and calling keeps many TSM missionaries in ME when other reasons might lead them to quit. However, the constant difficulty of finding missionaries for ME seems to make TSM occasionally fail to keep the selection principles. For instance, documents (TSM personnel files examined by the researcher) noted a candidate who was recruited despite a negative

report from the interviewing panel and left ME after a short time. The interviewing panel had said, “So and so does not seem to be clear about her vision and burden about the Muslims. She also does not seem to know much about the un-reached peoples”. However, the presence of such a screening system helped reduce missionary attrition, which would have been worse without it.

Pre-field Training

TSM’s pre-field training in cross-cultural missions at CMT helps in reducing missionary attrition. The training is done in the Islamic context to give the missionary candidates a taste of the reality of interacting with an Islamic culture before they are finally sent to various Islamic fields. According to several missionaries interviewed, CMT is the baking place for TSM and some indicated that TSM cannot exist without it. Introducing and exposing prospective missionaries to cross-cultural and Islamic issues before sending them to the mission fields increases their chances to withstand field realities. Bloecher (as seen in chapter 2) observed that mission agencies with high retention levels demanded both missiological and theological pre-field trainings from their missionary candidates. According to him, pre-field training is necessary to keep the missionary on the mission field longer (2005, 232). In light of this, missionary attrition would have been higher if this pre-field training (though needing improvement) had not been available in TSM.

Sending out Missionaries in Teams

Despite the challenges of interpersonal relationships, TSM missionaries benefit from working in teams, especially in light of the loneliness that can be experienced in mission to Muslim communities. TSM’s policy of sending out missionaries in teams and trying to maintain fellowship between teams helps keep some missionaries in the field. One missionary interviewed confessed that teamwork

had made him stay longer than he would have. He said, “There was a sense of mutual support in which we went through struggles together. We were bonded together by going through same challenges”. To enhance this teamwork, TSM organizes retreats and team building activities where the missionaries share their challenges. One leader could say, “We often organize retreats and seminars and these motivate the missionaries”. These are intended to bring missionaries together for mutual support and encouragement. Williams says, “Substantial attention must be given throughout a mission to the practice of encouraging one another....All too frequently missionary work is done without explicit or implicit reward; encouragement from colleagues or administrators may be their only tangible reward” (1992, 49).

Raising Financial Support for Missionaries

The few missionaries who do not give up because of financial support owe their survival in the mission field to TSM’s efforts in raising financial support. Unlike other mission organizations, which put the burden of raising funds on the missionary right from the time of acceptance (Collins 1986, 85-86), TSM tries to raise funds for its missionaries. Without this, it is impossible to imagine the presence of TSM missionaries in the field. Most TSM missionaries lack the opportunities and ability to raise their own support. One missionary confessed, “TSM raised a lot of my support. Even the little I raised by myself was through TSM”.

TSM raises the funding through the local churches, individual partners, foreign donations, and income-generating projects. These projects, which are helpful in maintaining missionaries, are spread around in various fields. Those involved in these projects did not have many complaints about lacking finances and are less likely to leave the field than those not running projects. One missionary stated, “It is the projects we had which made me stay longer otherwise I would have left earlier”.

Based on this, the conclusion is clear that raising funds for missionaries (even though inadequate) has enabled many TSM missionaries to serve longer in ME.

Education of Missionary Kids

As noted in chapter two, the founding of a school for missionary kids helps in missionary work (Tucker 1983, 302). In view of this, TSM's action of taking care of the education of missionary kids saves the missionaries great anxiety and strain concerning the education of their kids. These TSM missionary kids are schooled at TSM's Garissa Academy in northeastern Kenya. A missionary commented that this school has contributed greatly to retaining many missionaries on the field. He said, "Many missionaries would have left if this school was not there for the education of our kids". One victim of attrition confessed that the need for the education of his kids was one factor that led him to leave. This was before the establishment of Garissa Academy. In light of this, it becomes clear that by dealing with the education of the missionary kids, TSM has helped some missionaries serve longer in ME.

Missionary Care

TSM attempts to meet some of the needs of its missionaries. In regard to missionary care, O'Donnell points out that it is important to know the missionaries' felt needs and focus on their well-being (1992, 12). He strongly notes that without proper missionary care, there can be no missionary and thus no mission done (1992, 13). TSM understands it must attempt to take care of its missionaries, though there is still room for improvement. Some of the needs that TSM has sought to meet among its missionaries include the need for housing, medical attendance, and personnel development.

TSM has built missionary houses in some of the mission fields. TSM also has built a mission base in Nairobi for accommodating and hosting its missionaries on

holiday and those on transit from the mission field to their homes. This meeting of real needs has been an encouragement to the missionaries. The housing project was seen as TSM's way of caring for and supporting the missionaries. One TSM missionary leader said, "TSM has been seeking to provide housing in the fields for the missionaries."

Similarly, since the missionaries do not have access to good medical attention in the field, TSM has a medical arrangement that takes care of medical issues among its missionaries. TSM has also made efforts to encourage personnel development. A TSM report indicated that TSM planned to upgrade its missionaries by offering them in-service trainings, seminars and Bible courses. Some of the members have been able to attend capacity-building workshops, financial management courses and courses on Christian health. All these are offered to help the missionaries grow and develop. One missionary appreciated the way he had gotten some professional training (in teaching) while working with TSM in ME. Another one said, "Being in missions has made me improve on my education. I have had to take tailoring and a certificate course in early childhood development". In a world where educational growth and development is important, such a plan works well in keeping some missionaries in the field who would otherwise have left for educational growth and development elsewhere. This kind of personnel growth and development is not only for the personal sake of TSM missionaries but also for effectiveness in their work. As Collins says, "a missionary should not stop learning but keep an open mind and heart, learning not only through living but also through study". He goes on to insist that a missionary who tries to reach today's developing countries with yesterday's means is doomed (Collins 1986, 37).

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

Conclusion

The purpose of this study was to identify the causes of missionary attrition among TSM missionaries working among the Muslims in Kenya. It also sought to identify the effects of missionary attrition and to establish what TSM has done to reduce it. The study achieved this by answering the following research questions:

1. What has contributed to missionary attrition among TSM missionaries in Muslim evangelism in Kenya?
2. What has been the effect of this missionary attrition among TSM missionaries in Muslim evangelism in Kenya?
3. How has TSM attempted to reduce missionary attrition among its missionaries in Muslim evangelism in Kenya?

The research used ethnographic interviews, participant observation, and TSM official documents in data collection. A total of 17 long-serving TSM missionaries and 6 of the missionaries who left were involved in this research.

The study has first established the various causes of missionary attrition among TSM missionaries in Muslim evangelism in Kenya. One common cause is the lack of financial support. Difficulties in interpersonal relationships also contribute to departure of TSM missionaries from the field due to missionaries' inability to stay and

work together. Some singles depart from ministry when they marry those outside the context of ME. Singles will almost always leave the field when they get a partner from outside the mission cultural context. Culture shock also contributes to the leaving of TSM missionaries. The resistance and hostility of radical Muslims against missionaries hits missionaries hard and causes some to leave. Alongside this, lack of Muslim conversions, especially at first when the enthusiastic missionaries expect it, leads to frustration and the feeling that they are wasting their time and life. This frustration is enhanced by the external pressure to “bear fruit.” In addition, some feel led of God to leave ME. Clearly, God who calls missionaries to the mission field can still call them home for the next assignment. A lack or loss of vision in which some come to missions without a genuine calling also factors in missionary attrition. Even some who come with a vibrant vision and calling end up losing it because they lack good nurturing and pastoral care. For example, they lack supervision, visitation, guidance and counseling. Without adequate pastoral care, any crisis can cause them to leave.

This study has also shown that missionary attrition has lingering effects on the missionaries who leave, on TSM, and on missionaries who remain. Those who leave develop a negative attitude towards TSM and missions in general. They also find it hard to start a new life at home and suffer re-entry shock. Without counsel and inner healing they leave and live with wounds which they sustained in missions for a long time. They even lack Christians who can understand and help them resettle.

TSM gains a negative image as those who leave talk negatively against TSM. TSM also feels a loss of experienced personnel whom it finds difficult to replace. Missionaries who remain also get discouraged and demotivated. When those who were close depart, they feel a sense of loss of fellowship and friendship.

This research has established that TSM has made attempts to reduce missionary attrition through a system of selection and recruitment which screens the missionary candidates for calling and suitability for missionary work. Pre-field training of the missionaries in an Islamic context strengthens this screening. This pre-field training exposes potential missionaries to Islam before sending them to the Muslims in the various target groups. TSM's sending of missionaries in teams helps in reducing attrition because missionaries find mutual support and fellowship in spite of interpersonal challenges. Besides all these, TSM raises financial support for missionaries even though the support is not sufficient to meet all the missionaries' needs. Without this support, it would be impossible to have many missionaries on the field today. TSM also educates missionary kids at its Garrisa Academy in North-eastern Kenya. In missionary care, TSM seeks to meet some missionary needs by providing missionary housing, by providing hosting facilities for them in Nairobi while on holiday or transit to their homes, and by taking care of the medical issues. These great attempts by TSM contribute a lot in reducing missionary attrition.

Finally, this research has achieved its purpose by exhaustively surveying missionary attrition among TSM missionaries in ME in Kenya. These findings add to the limited data on missionary attrition not only with TSM missionaries but generally in the mission circles especially in the Kenyan Islamic context. These findings thus make a contribution to missiology more broadly. Churches, mission organizations, and individual missionaries can draw lessons from this research as they seek to maintain their missionaries among the Muslims in cross-cultural ministry. This research can be used as a good manual of training in missionary attrition issues.

Recommendations to TSM

From this research, the following recommendations are important for TSM:

1. TSM needs to have a pastoral ministry person who gives missionaries pastoral care by encouraging, motivating, counseling, and helping missionaries set goals for their work. A pastoral ministry person should be versed in issues like inner healing, counseling, and conflict resolution and should empower TSM leaders to be able to offer pastoral help to the missionaries.
2. TSM should improve its efforts to reducing missionary attrition by for example, examining its financial policy and strategy for a long-term solution on funding.
3. TSM should follow up the missionaries who have left and help them to heal. These ex-missionaries can then form a fellowship that assists other missionaries who leave with issues of re-entry into the society. Their healing will also help stop the negative message they would continue spreading about TSM in particular and missions in general.
4. TSM should prepare the missionaries for re-entry challenges given that leaving may not be avoided when God calls some back home. Re-entry should be in TSM training curriculum. This research could start as a good manual for such a course. Preparations should include the churches and the close friends of the missionaries who can make it easier for the missionaries trying to re-enter society.
5. TSM should establish a mechanism for tracking and analyzing their missionary attrition. This alone can help in achieving and maintaining relatively low levels of attrition. Tracking can be done by having periodical questionnaires given to missionaries. The data can be then analyzed and necessary steps taken.

6. TSM needs to help its missionaries have different perspectives of “success;” “results” are not just the conversion of the Muslims. Though this is the ultimate aim, missionaries can be helped to see that they can move towards this in small steps that need to be celebrated as real goals achieved. A new perspective on success will increase their fulfillment as they move towards the ultimate conversion of the Muslims. God does not call a missionary to “save” the Muslims, but he calls them to live amongst Muslims so that they can be witnesses of Jesus Christ.

Churches and other mission organizations sending missionaries among the Muslims could benefit from these recommendations to enhance their ability to contain missionary attrition among their missionaries.

Recommendations for Further Study

This research has unearthed the causes of missionary attrition, its effects, and attempts made by TSM to reduce it. Because of limitation of this study as a survey, a detailed study for each of these issues is needed. An in-depth study of the financial policy and strategy of TSM is also recommended to address the lack of financial support as a factor in missionary attrition. In the future, another study should be done on the children of the missionaries who leave missionary work with TSM to establish how this affects their faith and perception of missions in general.

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APPENDIX

Sample of Interview Guiding Questions

These interview questions are for three categories of people namely; missionaries still in the field in Muslim evangelism, missionaries who left Muslim evangelism (victims of missionary attrition) and the leadership of TSM.

For missionaries still in the mission field

1. How long have you been in this missionary work among the Muslims?
2. What positive experiences have you had in this missionary work among the Muslims?
3. What negative experiences have you had in this missionary work among the Muslims?
4. What experiences make you at times feel like leaving this work?
5. What experiences make you continue in this work?
6. Have you experienced someone leave this missionary work among the Muslims?
7. How did their leaving affect you and your work in Muslim evangelism?
8. What might have caused them to leave?
9. What are some of the statements that you remember being said by some of those who left missionary work in Muslim evangelism?
10. What is being done to reduce those leaving this ministry of Muslim evangelism?

For those who left missionary work in Muslim evangelism

1. How long did you serve in missionary work among the Muslims?
2. How long would you have wished to serve?
3. What were your positive experiences in this missionary work among the Muslims?
4. What were your negative experiences in this missionary work among the Muslims?
5. What made you leave this work?
6. How did this leaving affect you and your life?
7. How were you treated when you left this work among the Muslims?
8. What was done to help you not leave?
9. What was done to help you work longer among the Muslims?

For leadership of TSM

1. What has been your experience with missionaries leaving missionary work among Muslims?
2. What have been the positive experiences of your missionaries in Muslim evangelism?
3. What have been the negative experiences of your missionaries in Muslim evangelism?
4. What has caused some of your missionaries to leave Muslim evangelism?
5. What makes some of your missionaries work longer in Muslim evangelism?
6. How has the leaving of some of your missionaries affected your work in Muslim evangelism?
7. What are some of the things that have been done to reduce those leaving this work?

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