

Third-Wave Missionary Leaders in Contemporary Yakland: An Analysis of Six Malfeasance and Leadership Formation Cases Using a Maturity-Support Approach

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OCMS, Ph.D.

ABSTRACT

The thesis presents my Maturity Quotient Model (MQM) for refining J. Robert Clinton's Leadership Emergence Theory through microscopically analysing the function of 'leaders response' during malfeasance. My central argument is that it is possible to analyse, pre-empt, and remedy missionary leaders' malfeasance in their leadership formation. The first part of the thesis presents the research's *raison d'être*, clarifies the meaning of 'Yakland', and argues that missionaries there have to inherit the unfavourable historical biases left by their predecessors, and that their leaders' malfeasance aggravates such negative views of them. The second part (1) presents my research findings and methodology for focusing on 'maturity' and 'support levels' to examine missionary leaders' malfeasance, and (2) shows the identifiability and analysability of holistic maturity using the works of Frankl, Samra, Erikson, Kao, the *Via Triplex*, and mathematical formulation. The third part demonstrates that the lack of a suitable leadership model to examine the missionary malfeasance has necessitated the development of the MQM as the theoretical and practical framework for this research. The last part presents my research findings. Of a sample of 76 active missionaries surveyed in Yakland in 2015, 76% reported malfeasance. MQ score to some degree predicted which of these missionaries were malfeasant. Support Level was not a significant predictor of malfeasance. While the MQ score gave an indication of who was at risk of malfeasance, its predictive power was inadequate for it to be used as a tool for reliably identifying malfeasance either on its own or in combination with support level. Missionaries in the Immature Phase, not the hypothesised Maturing Phase, are more vulnerable to malfeasance; and malfeasance becomes markedly less likely at the watershed phase of *fdMg* ($MQ > 0.5971$). Thus there is an argument that churches and mission agencies should be less concerned about the α and β missionary leaders in the field and keep a closer watch on δ and γ leaders who are more likely to jeopardise the mission enterprise, themselves and others. Stronger conclusions cannot be drawn because of the limited predictive power of the MQM.

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An Analysis of Six Malfeasance and Leadership Formation
Cases Using a Maturity-Support Approach**

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Oxford Centre for Mission Studies

DECLARATION

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Signed  (Candidate)

Date 01 Sep 2017

STATEMENT ONE

This thesis is the result of my own investigations, except where otherwise stated. Where correction services have been used, the extent and nature of the correction is clearly marked in a footnote.

Other sources are acknowledged by midnotes or footnotes giving explicit references. A bibliography is appended.

Signed  (Candidate)

Date 01 Sep 2017

STATEMENT TWO

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GLOSSARY AND ACRONYMS OF IMPORTANT TERMS

| Glossary | Acronym | Meaning |
|---------------------------------|-------------------------------|---|
| | <i>αMQM</i> | <i>alpha</i> Maturity Quotient Model |
| <i>Amban</i> | AIC | Akaike information criterion |
| | AUC | <i>Area under curve</i> (statistical term) A magistrate under the Qing court |
| <i>α zone</i> | | The ideal zone for missionaries to be in according to the Maturity/Support—Malfeasance Correlations Grid (MASMAC) |
| | <i>βMQM</i> | <i>beta</i> version Maturity Quotient Model |
| <i>β zone</i> | | A <i>sub-ideal</i> zone for missionaries to be in according to the MASMAC |
| | C&MA | Christian and Missionary Alliance |
| <i>Cholka-Sum</i> | | The Three provinces: A Tibetan tripartite way of looking at their homeland of Tibet |
| | CIM | China Inland Mission: The former name of today's OMF International |
| | CTA | Central Tibetan Administration: The official name for the government-in-exile of the Dalai Lama XIV based in India since 1959 |
| <i>Dalai Lama</i> | | The 'wise as ocean' one, the supreme leader of Tibet since 16 th century. |
| <i>δ zone</i> | | An <i>undesirable zone with imminent danger</i> for missionaries to be in according to the MASMAC |
| | DCM | Dimensionally Congruent Maturity |
| <i>DM chart</i> | | Dimensional Maturity chart. |
| <i>Dongzang</i> | | Chinese name for Eastern Tibet, i.e., Kham Tibet |
| | <i>fdIm</i> | Fundamentally Immature phase according to MQM |
| | <i>fdMg</i> | Fundamentally Maturing phase according to MQM |
| | <i>fdMt</i> | Fundamentally Mature phase according to MQM |
| | <i>fxIm</i> | Functionally Immature phase according to MQM |

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| | <i>fxMg</i> | Functionally Maturing phase according to MQM |
| | <i>fxMt</i> | Functionally Mature phase according to MQM |
| <i>γzone</i> | | An <i>undesirable high-risk</i> zone for missionaries to be in according to the MASMAC |
| <i>Gonchok-Sum</i> | | The Three provinces: A Tibetan tripartite way of looking at their homeland Tibet |
| <i>Hnam-Qi</i> | | Amdo Tibetan word for Tibetan Buddhism |
| <i>Kolor-Sum</i> | | The Three Circles: A Tibetan tripartite way of looking at the world |
| | <i>LET</i> | Leadership Emergence Theory |
| | <i>MASMAC</i> | Maturity/Support—Malfeasance Correlations Grid. A research tool developed to ascertain the correlation between maturity/support level and missionary malfeasance. |
| | <i>MDD</i> | Maturity Dimensional Dissonance |
| <i>The ‘Malfeasance Question’</i> | | A question used in conjunction with the MPA and Self-assessed Support Level survey to ascertain the incidence of missionary malfeasance: <i>‘At the time of this assessment, have you committed or are you committing wrong that is serious enough to compromise your Christian witness as a missionary in the field? YES / NO’</i> |
| <i>Missionary Attrition</i> | | A phenomenon where missionaries leave their fields of service |
| <i>Missionary Malfeasance</i> | | Missionary’s wilful and intentional action that injures a party |
| <i>Missionary Misfeasance</i> | | Missionary’s wilful inappropriate action or intentional incorrect action or advice |
| <i>Model TE</i> | | Model <i>Teleois</i> : A working MQM specifically designed for discipleship arrangement |
| | <i>MPA</i> | Maturity Profile Assessment |
| | <i>MQ</i> | Maturity Quotient |
| | <i>MQM</i> | Maturity Quotient Model |
| | <i>MQ Theory</i> | Maturity Quotient Theory |
| | <i>NSB</i> | National Security Bureau: The official national police force for the PRC akin to FBI of the USA |

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| <i>NTL missionaries</i> | Non-Tibetan Local missionaries |
| <i>NYSD score</i> | A score depicting a person's Pneumatological, Psychological, Somatic, and Dianoetic dimensional reading |
| <i>PCP</i> | Primary Critical Participants |
| <i>PLA</i> | The People's Liberation Army: The army of the People's Republic of China |
| <i>PRC</i> | People's Republic of China |
| <i>PSB</i> | Public Security Bureau: The official police force for the PRC |
| <i>PRQ</i> | Primary Research Question |
| <i>The Quadripartite Man</i> | The theoretical Four-part Man model |
| <i>RAB</i> | Religious Affairs Bureau: The official governing body of religious affairs in the PRC |
| <i>ROC Curve</i> | Receiver Operating Characteristic Curve (statistical term) |
| <i>RQ1</i> | Research Question |
| <i>RQ2</i> | Research Question 2 |
| <i>SC</i> | Schwarz criterion |
| <i>SCP</i> | Secondary Critical Participants |
| <i>MS</i> | The Maturity—Support Grid |
| <i>SL</i> | Support Level |
| <i>SLT</i> | Situational Leadership Theory |
| <i>SLII</i> | Situational Leadership II Model |
| <i>TAR</i> | Tibet Autonomous Region inside PRC |
| <i>Third Wave missionaries</i> | Missionaries serving in PRC and Tibet from 1980 onward |
| <i>Toxic Leadership</i> | A description of the kind of leadership that inflicts pain and harm to the followers |
| <i>TGD</i> | Theoretical General Descriptive. A set of descriptive for each maturity phase |
| <i>WGD</i> | The Working General Descriptive |
| <i>Wod</i> | Amdo Tibetan word for Tibet or Tibetan |
| <i>WodKa-gKe</i> | Amdo Tibetan word for Tibetan spoken language |
| <i>WodgKang-Sum</i> | The Three Legs: A Tibetan tripartite way |

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| <i>Xizang</i> | | of looking at the identity of Tibetans |
| <i>Yakland</i> | | Chinese name for West Tibet, i.e. TAR |
| <i>Zang</i> | | A pseudonym for Tibet |
| <i>Zangbei</i> | | Chinese name for Tibet |
| <i>Zangnan</i> | | Chinese name for Northern Tibet, i.e. Amdo Tibet |
| | | Chinese name for Southern Tibet, i.e. the contended area of Arunachal Pradesh province in India |
| | -2LogL | Logistic Likelihood |

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CHAPTER ONE

THE UNHOLY OF HOLIES

The fine flower of unholiness can grow only in the close neighbourhood of the Holy.

Nowhere do we tempt so successfully as on the very steps of the altar.

Screwtape to the young devils¹

1. INTRODUCTION

1.1 Why this Research?

This foundational chapter presents the *raison d'être* of my research. I introduce my research problem, hypothesis, sub-hypotheses, thesis structure, and discuss my lexical choice of ‘missionary malfeasance’ and my meaning of it.

Missionary enterprise is closely related to clergy in that both can be considered as arms of the Church in carrying out her ecclesiastical mandate in the world. Clergy scandals are not news in the twenty-first century. Shocking as they are, they are not postmodern phenomena. The Bible recorded the idolatry of the first High Priest Aaron (Exodus 32), and the corruption and decadence of Eli’s two priest sons (1 Samuel 2:12—36). One could simply search for ‘clergymen’s wrongdoings’ or ‘church scandals’ on the Internet to find many matching websites. Recent scandals to have achieved global publicity include a Singaporean pastor’s embezzlement of £25,000,000 to fund his wife’s dubious entertainment career² (Parry, 2015), an internationally acclaimed bishop being exposed as a chronic paedophile (O’Neil, 2015), and an ousted priest’s testimony that the church is full of homosexuals and sex offenders (Kington, 2015).

¹ Lewis, C.S. (1959). *Screwtape Letters*. London: HarperCollins.

² The convicted pastor has been sentenced to eight years in jail, with his other senior leaders given three—six years jail sentences. See Channel News Asia, 20 November 2015. See Chelvan, V. P., and Ong, J. (2015). ‘City Harvest trial: 21 months to 8 years’ jail for leaders’, <http://www.channelnewsasia.com/news/singapore/city-harvest-trial-21/2278238.html>. Accessed 20 November, 2015.

1.2 What is Missionary Leader Malfeasance³?

What about Christian missionary leaders? A missionary is one type of human agent God may use to carry out the Great Commission (Matthew 28:18; Mark 16: 15). There has been a plethora of works on missionary successes in Africa, Asia, and around the world.⁴ Many Christians traditionally hold missionaries in high esteem. Seminal missionaries like William Carey, Amy Carmichael, Jim Elliot, David Livingstone, Jackie Pullinger, Hudson Taylor⁵ have inspired generations of Christians and leaders. The portraits of their sacrifice and dedication are parts of the rich spiritual legacy that Christians inherit.

But what happens when missionaries commit sins they are not supposed to? Missionary malfeasance⁶, unlike the clergy's⁷, is a scarcely studied and publicized phenomenon. Abdo's⁸ recent book told about theft and report-falsification among the earliest missionary leaders to Tibet in 1624 (2011: 113; 123; 133-136). A recent survey of more than 80 expatriate Christian male missionaries working in a Buddhist country similar to Yakland⁹ found that 32 per cent had had a 'traditional massage' where the masseur touched them sexually, and a further 12 per cent declined to answer the question. In the same survey 11 per cent of these missionaries admitted having had sex with a prostitute, and 15 per cent declined to answer (Miles and Taylor, 2013: 73).

³ See below the explanation on the rationale of this lexical choice.

⁴ It cannot be said that no failures are noted, but sins often fall under an Evangelical silence. I am grateful for Dr. Benjamin Knighton for pointing this out.

⁵ Carey, S. P. (2008). *William Carey*. London: Wakeman Trust; Carmichael, A. (1992). *If: What Do I Know of Calvary Love?* London: CLC Ministries; Elliot, E. (2009). *Lives of Faith: The Life of Testament of Jim Elliot*. London: HarperCollins; Livingstone, D. (2002). *Life and African Exploration of David Livingstone*. London: Copper Square Press; Pullinger, J. (2006). *Pullinger, J. Chasing Dragon*. London: Hodder & Stoughton; Taylor, J. H. (1987). *Hudson Taylor (Mem of Faith)*. Ada: Bathany House Publishers.

⁶ See below for explanation of this term.

⁷ In this thesis, I use the terms 'clergymen' or 'clergy' to mean the men and women called to serve as leaders in their local and native church settings as Christ's representatives, while 'missionaries' mean the men and women called to serve as leaders in foreign cultural settings as Christ's representatives.

⁸ Josef Abdo is a mission scholar specializing in seventeenth-century Jesuit missions to Tibet.

⁹ A pseudonym for Tibet. See Chapter two.

Despite its known existence, there is virtually no substantial research done on missionary malfeasance. A search of the Oxford's Bodleian library system, the Middlesex library system, the Zetoc Alert Service, and Google yields 'Missionary Attrition' and 'Toxic Leadership in Church' as its closest concepts. These typologies overlap with each other in some aspects and scope, but they do not address the same phenomenon. While missionary attrition and toxic leadership are generating more research in recent years (Taylor, 1997; O'Donnell, 1992; 2002; Chong, 2003; Stirling, 2002; Bloomer, 2008; Balda and Balda, 2013; Lang and Malloy, 2013), they are inappropriate as a research framework for missionary malfeasance. Some reasons are:

1. 'Missionary attrition' researches on the causes for and prevention of missionaries leaving the field prematurely;
2. 'Toxic leadership in Church' studies revolve around dysfunctional leadership in a church setting, and their scope is predominantly about power abuse by church leaders;
3. 'Missionary malfeasance', on the other hand, is concerned with a missionary's action that injures a party (malfeasance), and the missionary's inappropriate action or advice (misfeasance) while acting as a public leader of the Church. Although nuanced differences exist between mal- and misfeasance legally—and I have cases that could fit both descriptions—in this thesis I shall use the term 'malfeasance' primarily when discussing missionary leaders' (public figures) public wrong-doing¹⁰ while on active service. 'Missionary malfeasance' in this thesis shall encompass both the malfeasance and misfeasance cases in their legal sense;
4. Missionary malfeasance does not necessarily stem from toxic leadership, nor do all malfeasant missionaries end up leaving the field;

¹⁰ By 'public' I do not mean the missionary leaders commit their malfeasance in public *per se* but that they commit it while occupying public offices. See below for explanation on them as public officials representing Christ.

5. Causes are different. There are a variety of reasons why missionaries leave the field. Scholars generally classify them into ‘preventable’ and ‘unpreventable’ causes (Taylor, 1997: 363-365). Missionary malfeasance, on the other hand, is almost always caused by maturity and support related issues;
6. The primary consequences of missionary attrition are (1) ministry loss for missionaries and (2) financial loss for their sending churches, agencies and supporter base;¹¹
7. The primary stings of toxic leadership are (1) the suffering it brings to followers and (2) the loss of effectiveness in church dynamism and functionality (Lipman-Blumen, 2005; Goldman, 2009; Schilling, 2009);
8. The primary aftermaths of missionary malfeasance are (1) ministry loss for missionaries, (2) faith deterrence for the locals, (3) physical, psychological, and spiritual damage for the locals, and (4) obstruction of mission opportunity for subsequent missionaries.

Missionary malfeasance is a known but scarcely recorded¹² occurrence in Yakland. The Center for the Study of Global Christianity (CSGC) at Gordon-Conwell Theological Seminary estimated that churches around the world sent out about 400,000 international missionaries in 2010 (Steffan, 2013). An estimation based on oral information given by the Immigration Officers in Amdo Yakland put the number of evangelical foreign missionaries serving there at around 300 in 2014 (Personal Informal Interview # 3). During my missionary leadership tenure in Yakland (2005-present), I have personally encountered pederasty, embezzlement, deception, extortion, sexual/physical/emotional/financial/power abuse, adultery, fornication, addiction to

¹¹ This is in light of the hefty cost a church and agent invest in preparing and then keeping a missionary in the field. See Taylor, 1997: 363-375.

¹² By ‘recorded’ I mean incidents documented by sending agency or team or made available for research. With the exception of Abdo, I have not found any other public works on this subject.

pornography and gambling, and cases of betrayal involving missionary leaders. Teams I know have suffered tremendous traumas and setbacks from their adulterous field leaders. As a result, some have left the field, contributing to the missionary attrition statistics. Since 2005, we have known five teams debilitated by the same malfeasance in my field. The five malfeasant leaders were sent from different sending agencies. The teams they left behind all face the devastating aftermath. During the same period, the misappropriation of funds, fabrication of reports, and obstruction of ecumenism damaged the mission field of Yakland.

Although missionary stress has been drawing more attention in recent years (Foyle, 2001; Hawker and Herbert, 2013), it cannot aptly explain missionary malfeasance. The reason is that missionary life is generally much more stressful than life in other settings. Yet not every stressed missionary is malfeasant. Since missionary malfeasance has highly detrimental effects on Christian mission in Yakland, the fact that it has not been heretofore studied has provided a compelling rationale for my research.

My research aims to examine the vulnerability of some of the Third-Wave Evangelical Missionary Leaders¹³ in contemporary Yakland (henceforth ‘missionary leaders’) for malfeasance. I also hope to explain their leadership formation in light of the susceptibility of malfeasance and to offer a possible prevention method of such malfeasance. Findings from my primary and secondary sources point toward the use of maturity as a more effective predictor than support level to investigate missionary malfeasance.¹⁴

Using ‘malfeasance’ to denote the wrongdoings of Christian missionaries is not

¹³ These terms are explained in Chapter two.

¹⁴ The findings of my research yield four practical dividends, or contributions, for the study of missionary malfeasance in relation to leadership formation: the Descriptive, the Prescriptive, the Pre-emptive, and the Reflexive dividends. These are discussed in Chapter nine.

conventional. In the subsection below I explain my rationale for coining the term ‘missionary malfeasance’ used in this thesis.

1.2.1 Why ‘Missionary Malfeasance’ is Best Seen Within the Narrative of the Church and Mission

Jesus describes his Church as ‘a city set on the hill’ (Matthew 5:14)¹⁵. This city is the kind of moral community Alasdair MacIntyre alludes to in his seminal works *After Virtue* and *Three Rival Versions of Moral Inquiry* (MacIntyre, 1984; 1991: 60). This community does not claim a non-perspectival ethics. There are many approaches to Christian ethics; but following MacIntyre’s view that ethics is best understood from within a tradition of rational inquiry, I will address the issue of ‘malfeasance’ from a perspective that approaches questions of universal truth through (1) divine revelation, and (2) tenable traditions of ethical inquiry that appeal to and derive from the authorities of Scripture, tradition, reason and experience (Fish, 2010). Such ethical perspective resonates with Jesus’ description of the Church as a city on the hill, as he *revealed* it to us through the Bible (Matthew 5: 14).

Along lines that have addressed moral and ethical matters biblically, my approach will resonate with the use of Scripture as can be found in the work of Richard Hays, John Yoder, and Stanley Hauerwas (Hauerwas, 1981a: 24-25; Yoder, 1994: 154-155; 233-234; Hays, 1996: 295). Accordingly, narrative texts in the New Testament are fundamental resources for normative ethics (Hays, 1996: 295). The stories told in the Gospels and Acts subliminally form the Christian community’s notions of what a life lived faithfully might look like. Those stories become the framework in which we

¹⁵ By this analogy Jesus means he intends his church (a group of people saved by his grace and set aside for his use, not necessarily belong to any denomination or building) to lead by obvious example of her good conducts and divine moral standard amidst the world with changeable and self-serving standards.

understand and measure our lives. In Hays words, ‘the narratives are more fundamental than any secondary process of abstraction that seeks to distill their ethical import’ (1996: 295).

Taken together, I will present my chosen ethical framework for this thesis as a form of teleological Christian ethics, which undergirds the narrative of the Church as a city set on the hill, a community rescued from eternal destruction by a Saviour who calls them to be light and salt on this earth (Hauerwas 1981a; 1983; MacIntyre, 1991; Yoder, 1994; Hays, 1996). The task ahead thus requires me to explain biblically and theologically why certain missionary deeds constitute ‘malfeasance’.

This thesis considers missionary leaders who committed adultery, domestic violence, theft, and deception while serving in contemporary Tibet.¹⁶ One could perhaps frame this ethical discussion by simply quoting biblical prohibitions and rules¹⁷ against adultery, domestic violence, theft and deception and then argue that since Jesus and Paul condemn these behaviours, they must be wrong and constitute malfeasance according to a book of rules. Yet, such a deontological approach leaves one in an ethical cul-de-sac; it neglects the complexity of the context of missionary malfeasance by reducing them to an elementary dichotomous right-or-wrong, rather than considering the richer perspective that emerges from a virtue-based inquiry into Christian ethical behaviours.

We see this in the ethical teaching of Jesus himself. The New Testament portrays Jesus as a teacher who eschews deontological ethics even as he painstakingly seeks to expand his followers’ understanding of the true nature of God’s grace. His counterintuitive acts challenge the prevalent legalistic framework of the day. His pardon and restoration

¹⁶ These are the malfeasance of my six primary critical participants. See chapters seven, eight, and nine.

¹⁷ For example, Mark 7: 20-23, Galatians 5:19-21, etc

of the adulteress (John 7:53-8:11), thieves and extortionists (Matthew 9: 9-13; Luke 19: 1-10; 23: 33-43), false witnesses and murderers (Luke 23: 1-34), the betrayer (John 21: 15-17), and the church persecutor (Acts 9: 1-5; 22: 3-16) attest to his ethical practice. The Jesus of the gospels has apparently placed emphasis not so much on the rules of behavior (deontology) but the character and virtues of a person's act (teleology), i.e., what he or she could become *beyond* the act. In other words, Jesus is ultimately interested in the discipleship aspect of his Church.

Thus while the Law forbids murder and adultery, Jesus exhorts his disciples to renounce anger and lust;¹⁸ where the Law sets regulative limitations on divorce and revenge, Jesus calls his followers to disregard these options altogether. Where the Law limits the obligation of love to the neighbour (i.e. the fellow Israelites), Jesus requires his disciples to love their enemies. In short, he instructs his disciples not simply to 'do the right things', but to 'be perfect [teleois]...as your heavenly Father is perfect' (Matthew 5:48).

The *Great Commission* in Matthew's Gospel is a mandate to teach and disciple: 'Make *disciples* of all nations...*teaching* them to *obey* everything that I have commanded you'. Hays concludes that Matthew is not interested merely in making converts: the gospel, according to Matthew, 'summons people to join a disciplined community of Jesus' followers who put his teachings into practice' (Hays, 1996: 97). One cannot follow Jesus, according to Matthew, except by becoming part of the community that he trains to carry out his mission in the world (1996: 97).

The nature of virtue-based Christian ethics is also informed by the fact that Christian convictions take the form of a set of stories that constitutes a tradition. Tradition in turn

¹⁸ These are a set of superlatives that do not constitute breaches of Mosaic Law, but point to the conditions of human heart.

creates and forms this community tasked to carry out Jesus' mission. Christian ethics does not begin by emphasizing rules or principles, but by calling our attention to a narrative that tells of God's dealing with creation (Hauerwas, 1981a: 24-25; 1983: 24-25; Hays, 1996: 295).

Just as Jesus is God incarnate (John 1: 14; Colossians 1: 15; Hebrews 1:3), his church can only carry out her stated mission as embodiment of Jesus (until he returns in person). In *The Politics of Jesus*, Yoder (1994) argues that the example of Jesus is directly relevant and normatively binding for the Christian community. 'What becomes of the meaning of incarnation,' Yoder asks, 'if Jesus is not normative man?' (Yoder, 1994: 8-9). In other words, If Jesus is not a model for our conduct, the theological significance of his humanity is irreversibly diminished.

Within this narrative, Christian missionaries are to be a moral community called, set aside, commissioned, tasked and sent out to represent Christ in non-Christian environments. Their very vocation has provided their existential and thus ethical perspective.¹⁹ Their ethical perspective places them squarely in a city set on the hill, as reflectors of light consistent with the normative man Jesus in a dark world. The true nature and depth of malfeasance embodied in missionary misdeeds is best understood from within the narrative out of which the nature of mission arises. Such malfeasance, as phenomena born out of Christian mission—a biblically and theologically justified undertaking—should rightly be understood through Christian ethics and not any non-presuppositional ethical frameworks. This is why I chose a virtue-based framework grounded in theological and biblical ethical reflection as the approach for my study of missionary misdeeds. It allows me to avoid the deontological cul-de-sac as Stanley Fish so acutely points to (Fish, 2010).

¹⁹ And vice versa, as Dr. Robert Fried pointed out.

1.2.2 Normative Narrative of the Church as a City on the Hill, and Missionaries as Christ's Ambassadors

The Church's mission is to demonstrate the counterintuitive peaceful politics of God's new order (Hays, 1996: 321). Christians, as members of this community, are not simply called to do the 'right thing'. Rather, we are expected to be *holy*. Such holiness is not an individual achievement but comes from being made part of a community in which we learn the truth about our lives. This truth is not to be separated from how the community forms part of a long historical chain of witnesses to itself and to the world. When we confess that Jesus is our Lord, our lives are no longer our own. As Christians we inherit a history/tradition, which we did not create, and what we do and how we live in turn creates a history that others will inherit (Hauerwas, 1995: 41). The community of Jesus' disciples is to reflect the holiness of God in scrupulous obedience to the will of God as revealed through the teaching of Jesus. The result will be that those who see the 'good works' of the 'City on the Hill' will 'give glory to your Father in heaven' (Matthew 5:6) (Hays, 1996: 329).

Missionaries are cast in this on-going normative narrative of the Church that connects the story of previous generations with the present one, with a mandate to pave the way for the future community. We as missionaries a 'special taskforce' of the Church are particularly prone to appeal to the Great Commission as the ultimate authority for our mission endeavour in Tibet. What makes missionaries' moral failings particularly injurious to the mission is the high expectation the Church places on us to be the model Christians. My second-stage primary source research has shown that more than 77 per cent of Christians and missionaries surveyed think that 'missionaries and their leaders' should be 15 – 25 per cent more 'spiritual' than the laity (see Appendix F). Why is that so? Unlike the laymen who can choose to uphold the Great Commission or not,

missionaries are a specific group of Christians tasked with a clear set of moral imperatives to *live as an example of Christ followers* among non-Christian settings (Hauerwas, 1995: 26). We who are sent as missionaries are endowed with power and an office through our solemnisation and commissioning that laymen do not have²⁰. The conferral of an office means the missionaries formally represent the Church and are charged with a mandate to be an embodiment of Jesus Christ's teaching. By virtue of us receiving financial support from our sending churches (mission offering from their congregations) we owe a legal and fiduciary duty to our church. The exercise of that power means the Church rightly should expect missionaries to have the virtue of constancy and patience so that the mandate of mission will not be lost (Hauerwas, 1995: 159-160).

In 2 Corinthians 5:20, Paul writes '*we are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God*'. Paul unconventionally evokes the designation of *presbeuomen* (πρεσβεύομεν) to denote the mission of Christians in the ministry of reconciliation, i.e., of imploring the lost to be reconciled to God.²¹ The root of the *presbeuomen* is *presbeúo*, a verb derived from *presbys*, meaning to 'to act as an established statesman (diplomat) in the office of a trusted, respected ambassador who is authorised to speak as God's emissary (represent His kingdom)'. This term is used in the ancient phrase, 'I am on embassy to the Emperor, I am an ambassador' (Souter)—i.e. as someone respected with trustworthiness, especially in the opinion of those they know (belong to).²²

Hays, in affirming Paul's designation, writes that in the symbolic world of the Book of

²⁰ This would be true of Christian leaders in general, thus Paul's commission to Timothy and commissioning to teachers in James. This has both individual and corporate (koinonia) implications. I am grateful for Dr. Thomas Harvey for this insight.

²¹ The other time he employed this term is in Ephesians 6:20 when he described himself as 'ambassador in chains'.

²² <http://biblehub.com/greek/4243.htm>. Accessed on 30 May 2016.

Revelation, war and fighting are caused by divided and unholy desires within the individual, but ‘those who are made whole in Christ become *ambassadors* [italics mine] of reconciliation and participate in the Body of Christ, the community whose oneness signifies the ultimate reconciliation of the world of God’ (Hays, 1996: 340). The ministry inaugurated by Jesus has been transferred over to the church. ‘Everything that Jesus began to do and to teach’ (Acts 1:1) is now to be carried forward by those who act in his name. Missionaries, acting in Jesus’ name, assume this mantle (office) in a world hostile to the gospel. Granted that the description may be for all Christians; yet when used in missionary context, the image is poignantly enhanced to paint a picture of special emissaries sent to foreign lands as representatives of the King who has called, commissioned and sent them through his Church. Just as Jesus has carried out God’s work, so now the gospel workers are to carry forward his vocation ‘to heal and to reveal’ (Minear 1976). Like him, they are to proclaim repentance and forgiveness, liberation from bondage [of sin] (Hays, 1996:121). Just as Christ occupies the office of the High Priesthood forever before God’s throne in the Heaven (Hebrew 5), so are the missionaries of his Church occupy the office of ambassadorship in the faraway lands as his rightful representatives.

The city on a hill is a sign of hope for the world. In a community with such a sign-bearing vocation, adultery, violence, theft, deception have no place. When missionary leaders commit these, they are not merely anomalies of missionary code of conducts; they *breach* the New Testament’s normative narrative of the Church as a city on the hill and thereby render the sign of hope false. Since the Church is a counter polity to the world that reflects the politics of Jesus (Hays, 1996: 244), it follows that any actions of her private or public officials that run contrary to her mission constitute public acts and carry compulsory political consequences. As church-commissioned representatives of

Christ in non-Christian environments, missionary leaders committing adultery, fornication, violence, theft, deception and false accusation as detailed in my case studies are in effect committing public wrongs, because their actions are *misrepresentations* of Jesus, the King of the city, the normative man. Such misdeeds committed *while in the office* of ambassadorship therefore constitute malfeasance.

Malfeasance in its common usage means ‘the commission (as by a public official) of a wrongful or unlawful act involving or affecting the performance of one's duties’.²³ Used here to denote missionary misdeeds, its understanding is heightened and given full resonance against the backdrop of my chosen biblical/theological framework. My use of this legal term does not in anyway deny or alter its secular understanding. Rather, it ‘thickens’ (Lincoln and Guba, 1985: 173; Geertz 1973:5-6, 9-10)²⁴ it by adding dimensions to its description within the narrative of the church and mission.

1.3 How Missionary Malfeasance Harms the Normative Narrative of the Church and Mission from a Teleological Ethics Framework

Christians of all generations form part of the historical storyline of Christ’s redemptive metanarrative. Hauerwas argues convincingly that the Church stands in a narrative relationship to Jesus and the gospels, within a story, the metanarrative, that subsumes both (1995: 77). This must be the case, because no historical story is ever ‘over and done with’ (1995: 77). The question is how the story is narrated in order that we know

²³ <http://www.merriam-webster.com/dictionary/malfeasance>. Accessed 01 June 2016.

²⁴ The term ‘thick descriptions’ was first used by Ryle (1949) and later by Geertz (1973) who applied it in ethnography. Lincoln and Guba (1985) described thick description as a way of achieving a type of external validity for my type of research. By describing a phenomenon in sufficient detail one can begin to evaluate the extent to which the conclusions drawn are transferable to other times, settings, situations, and people (see chapter two). See also Ryle, G. (1949). *The Concept of Mind*. London: Hutchinson; Geertz, C. (1973). ‘Thick Description: Toward an Interpretive Theory of Culture’. In *The Interpretation of Cultures: Selected Essays*, pp. 3-30. New York: Basic Books, and Lincoln, Y.S. and Guba, E.G. (1985). *Naturalistic Inquiry*. Newbury Park: Sage Publications.

more faithfully *how* to go on, not as missionaries of any particular denomination or sending agency, but as those claimed by God to be witnesses to the kingdom of Christ in alien lands.

Every narrating of that story is a covenant of Christ (Hauerwas, 1995: 77). In telling the metanarrative of God's redemption of the fallen universe, Jesus, by the manner of his death, proves himself truly to be the Righteous One and at the same time supplies a paradigm of faith. The Church, modeled after him, forms a normative narrative in this 'time between the times' (Hays, 1996: 27). As the story goes, the church community plays the part of being God's eschatological beachhead, the place where the power of God has invaded the world.²⁵ (1996: 27)

The Church is birthed precisely to incarnate the righteousness of God, and her missionaries are part of her public officials. If missionaries are supposed to manifest the righteousness of God, we do so in just the way Jesus did: through obedience to God at all costs, loving our neighbours and enemies to the point of suffering and even death for their sake. The vocation of God's missionaries entails obedience, suffering and altruism in order that 'the Son of Man may be lifted up to draw all men' (John 12:32). Malfeasance breaks the storyline of this covenant, for it inflicts critical injury to the legitimacy and integrity of the Christian mission enterprise by fracturing the normative biblical narrative of the church. It debases the unfolding drama of the Church as the 'City on the Hill' by playing the role of her enemies *within* the city, and thereby threatens to unravel the coherence of the whole narrative. 'A city on a hill cannot be *hidden*' (Matthew 5: 14); hence all her virtues *and* vices alike will be made known to her surroundings indiscriminately. Neglected, missionary malfeasance, like grease that

²⁵ Geological typology disparity aside, I find this analogy aptly descriptive of the current state of missionary work in Tibet. See chapter three.

clouds the lamp, will eventually compromise the light's brilliance, thus corrupting the mission of the Church.

With the concept and usage of 'missionary malfeasance' clarified, I present my research question and hypothesis below.

2. RESEARCH QUESTION AND HYPOTHESIS

My Primary Research Question (PRQ) is:

In contemporary Yakland, how can maturity phases of the Third-Wave missionary leaders inform their (a) overcoming of temptations, and (b) leadership formation?²⁶

Based on the research question, my main research hypothesis is:

Missionary leaders' maturity phases and support levels correlate with (a) the overcoming of temptations, and (b) leadership formation.

My sub-hypotheses for testing are:

1. Missionary malfeasance is a known phenomenon among missionaries in general;
2. Missionary malfeasance is a known phenomenon among Third-Wave missionaries of present-day Yakland;
3. Missionaries in the *Maturing Phase* of the Maturity Quotient Model (MQM)²⁷ are most vulnerable to malfeasance;

²⁶ By that I mean Evangelical as opposed to Roman Catholic missionary leaders. I am aware of the many definitions of 'evangelical' among theologians. Here I simply mean Christian missionaries of Protestantism denominations instead of that of Roman Catholicism and/or Eastern Orthodoxy. All the technical terms in the research question, hypothesis and sub-hypotheses are explained in following chapters.

4. The Maturity/Support—Malfeasance Correlations Grid (MASMAC)²⁸ may suggest appropriate interventions for missionary leaders faced with temptations in different phases in their leadership formation.

The first two sub-hypotheses are straightforward. The third sub-hypothesis is conceived based on an assumption that on the continuum of maturity, people experience the most tumults and instability during the adolescence period (Erikson, 1968; Wright, 1982). Likewise, missionaries at the Maturing Phase of the MQM covers the NYSD range of 4:7:7:7 to 5:7:7:7—when their pneumatological dimension is at *Adolescence* and *Vernal Adulthood* stages on the Ecology of Leadership Maturity (see Chapter Six)—should be the most unstable and hence vulnerable to malfeasance. The fourth sub-hypothesis is set on an assumption that MASMAC, a tool I have developed from this research, may be instructive and useful in shedding light into when and where on the MQM are missionaries most vulnerable to temptation, and thus afford us to consider various preventive measures to help them.

3. SCOPE OF THE RESEARCH

This research acknowledges the vast and invaluable contribution and service missionaries have rendered to the world at large and Tibet in particular. Many missionaries have laid down their lives in order to serve and save others. Many hospitals, schools, orphanages, and charities set up by earlier missionaries still serve the poor and the needy today. Without discounting such an honorable missionary legacy, this study focuses on a not well-researched fallen human aspect of the missionaries—their malfeasance. Below I discuss the scope of this research:

²⁷ See Chapters five and six for detailed derivations and application of the model.

²⁸ See Chapters two, seven and eight for detailed derivations and use of the MASMAC.

1. I subscribe to the doctrine that all humans have sinned and are in need of Christ's salvation, divine forgiveness and restoration (Roman 3: 23). Thus this research is not an attempt to judge a missionary leader as a failed human based on his malfeasance. Rather it highlights a much ignored or ill-acknowledged area of mission, namely that missionaries also can fail their spiritual and moral mandate, and the need to treat missionary leaders' malfeasance with proper seriousness and due care.
2. Unless specified, I use the generic 'man' in this thesis to mean 'mankind', which includes both genders. Likewise, due to the lack of a common pronoun for both sexes in the English language, I use in the entire thesis 'him' to also mean 'her' and vice versa, unless where it is self-explanatory or otherwise stated.
3. Although I use some theological and missiological concepts, it is primarily a leadership, not theological or missiological, research.
4. This research did not delve into the theological debate of whether a person is ontologically monochotomous, dichotomous or trichotomous. The decision to look at man from a quadripartite model based on Frankl's three-part man model is born not out of a theological but practical consideration, i.e., to enable measurability and analysability for my maturity model.
5. This study researched some Third-Wave Evangelical Missionaries in Tibet, particularly in Amdo area where I live and work. With the exception of a few cases used as 'other events', the research did not look at missionary leaders' malfeasance in other mission fields such as other parts of Tibet or elsewhere.
6. This research made no distinction of denominational structure and background, theology and missiology of the respective missionaries.
7. While mindful of the Roman Catholic missionaries' contribution to Tibet, I did not study this group due to my lack of access to their teams.

8. While ‘foreign missionaries’ technically comprise missionaries from many ethnic origins and different countries, this research treated this group as one category and made no distinction of nationality or ethnicity.
9. This research can contribute to the study of missionary attrition, although it is not specifically a study of missionary attrition.
10. This research focuses primarily on the role of maturity while not discounting the role ‘support’ plays in missionary leaders’ malfeasance and recovery.
11. While this study is situated in an East Asian context, the research did not examine the role of culture, gender, age, denominational doctrine and mission agency culture/training and distinctiveness in relation to missionary maturity level, which could account for other explanations that aggravate or alleviate malfeasance.
12. While it is conceivable that missionaries from different generations (the Baby Boomer, Gen X, etc.) could fare differently in the face of temptations and trials in the field (Jeske, 2011), this research does not study such generational bearing in relation to missionaries’ maturity level and quotient.
13. I did not interview short-term missionaries, non-resident missionaries, or missionaries who have spent fewer than 3 years in the field; nor did I interview leaders with less than 5 years of leadership experience. The ‘field age’ criteria are set to screen out relatively unstable, uninformed, unseasoned or inexperienced missionaries.
14. This research is not a causal study of missionary leadership malfeasance, but a study of *susceptibility* for malfeasance using a maturity—support approach as one model to analyse and explain malfeasance. Psychoanalytical, sociological, theological, doctrinal, or supernatural (demonization and spiritual power)

explanations for the phenomenon, while possibly plausible, are beyond the scope of this research.

4. RESEARCH ASSUMPTIONS

The following assumptions undergird my research:

1. No missionary comes to Tibet thinking that he or she would one day be named as a malfeasant missionary.
2. Leaders fail because—beyond all their denominational and doctrinal stance, titles, leadership style, fame, and positions—they are human beings.
3. Missionary malfeasance is best understood and explained through a teleological ethical framework grounded in theological and biblical reflection.
4. Christian churches, para-church organisations, seminaries and mission agencies are interested to find out about and how to help malfeasant missionary leaders.²⁹
5. There is no explanation for missionary malfeasance beyond our sinful nature as fallen human beings.³⁰ There could be many theories, models and explanations, and the emphasis here is not proving my model to be the only correct one. Instead, I assume that this study can provide one model to advance a plausible explanation for missionary malfeasance in Amdo, Tibet.
6. Trust and confidence is a deciding factor for my research participants to share their stories in a truthful manner. Notwithstanding assumption no. 6, my role as a long-standing fellow serving missionary leader in Tibet gives me sufficient trust and confidence among them to grant verisimilitude for case studies.

²⁹ For an alternative view see Noll's writing on the Evangelical silence. Noll, M. A. (1995). *The Scandal of the Evangelical Mind*. Grand Rapids: Eerdmans.

³⁰ See Genesis 3; Romans 3: 23.

7. All my research participants at all stages of research were of sound and lucid mind³¹ and possessed their own volition at the time of interview, assessment and test.
8. Like any devices, the research instrument designed and used in this study is imperfect.³² However, all participants willingly participated in this research and as such have attempted to answer the interview questions and complete the MPA and surveys in a truthful and authentic manner according to their understanding of truth and authenticity.

5. LIMITATIONS OF THE RESEARCH

While offering several original epistemological contributions to mission and leadership study, this research nevertheless faces some limitations. I discuss them below.

1. Due to a dearth in missionary maturity study, the theoretical framework of this research has been limited to a few theories and models from secondary sources, and findings from my primary sources. It thus offers future research an opportunity to fine-tune my maturity model for missionary leadership.
2. While missionary malfeasance is widely known among my colleagues, the small pool of *willing* critical participants has limited the number of case studies. Hence this research can only describe the present state of some missionary leaders in Amdo Tibet up to 2016. The study is neither conclusive for *all* mission fields, nor for all times. More research is needed for making such generalizations. However, it does not preclude other researchers on missionaries

³¹ This assumption is based on my personal observation during the interviews. No professional psychiatric assessment has been employed to confirm this.

³² For example, it cannot automatically screen out cases where the MPA participant decides to corroborate their assessment with their referees' in order to produce a synchronised result. Such dishonesty is screened out via the researcher's own discretion.

from applying the principles and methodology of this research to their own chosen field.

3. This study collected and analysed sensitive and contentious data that limits the pool of voluntary participants as informants (Lee, 1993). For example, some missionaries declined the request for an interview regarding their own malfeasance or their malfeasant leaders. It raises the possibility of future research to employ a multi-method approach for collecting more sensitive and contentious information (Jehn and Jonsen, 2010).
4. This study is limited by the lack of a more rigorous mathematical approach to subject the four dimensional maturity readings to a multivariate analysis. It chooses the simplified approach of collapsing the four dimensional maturity readings into one MQ reading to provide a quick glance but not an indepth analysis of missionaries maturity phase. It is also limited by the lack of an inbuilt foolproof mechanism for the MPA to automatically screen out a truth-telling participant from a liar. Tests of honesty, authenticity, and verisimilitude of data collected are performed using existing MPA mechanism and traditional research mechanisms such as a researcher's insight and discretion, grasp of the issues, and the process of triangulation.
5. Maturity is both a process and a stage. The design of the MQM confines the analysis of my participants' maturity phase to a particular point of their life. Hence this research focuses on the maturity phase during their malfeasance period. It does not endeavour to explain *how* they got to that specific phase, nor does it describe the *direction* of their phase, i.e., whether they were in progression to the next maturity phase, or in regression to the previous phase. It presents a possibility of future research to analyse a person's maturity on a continuous spectrum.

6. The lack of access to more counsellors' and psychologists' data on malfeasant missionaries has limited the research to its locality. I was unable to look at missionary malfeasance from a meta-mission field perspective.
7. My position as a practitioner-researcher has also limited the research to my own biases, no matter how much I have attempted to minimise them.³³ Owing to my experience of growing up with an adulterous head of the clan, I am more sensitive toward sexual misconduct of leaders than any other malfeasance.³⁴ Such limitations should not overrate the harm of sexual immorality, nor should it discount the harm brought by other types of leadership malfeasance in this study.
8. While there are many forms of missionary malfeasance, this study can only highlight a few due to the unavailability of more case studies for the research.
9. Research dealing with sensitive subjects involves risk where revealed information may stigmatise or incriminate a specific missionary, church or mission agency and above all their personnel (Lee, 1993: 4). Research findings that are beneficial for the overall development and progress of missionary leadership and ministries may be rejected when the intent of the research is misunderstood, particularly in settings where a critique of leadership is neither acknowledged, sought, nor accepted.
10. This study is limited by its specific approach on missionary leaders' malfeasance and recovery through the maturity-support model and analyses. Post-malfeasance treatment, rectification and restoration processes, in many ways more important issues in the grand scheme of things, are beyond the scope of this research.

³³ This, according to Dr. Ben Knighton, is the impossible limitation of the classical GT.

³⁴ At the time of final write-up, I have also been grappling with the news of my most supportive Christian uncle who has committed adultery and is unrepentant and justifying his sins with all excuses.

6. LOCATION OF THIS THESIS IN THE BODY OF KNOWLEDGE, AND THE THESIS STRUCTURE

This thesis falls within in the area of Leadership Studies, particularly in the field of Christian Missionary Leadership. It has nine chapters:

1. Chapter One introduces what ‘missionary malfeasance’ is and presents my research problem and hypothesis;
2. Chapter Two describes the methodology, rationale, and design for this research;
3. Chapter Three clarifies the key terminologies and parameters of the thesis;
4. Chapter Four provides the literature review of this research as a leadership study;
5. Chapter Five shows data and findings gathered from my secondary source research to demonstrate the analysability of the holistic maturity;
6. Chapter Six presents how I build the prototypal maturity models in order to quantify and measure maturity and support levels;
7. Chapter Seven presents data and findings culled from my primary source research to show the identifiability of the holistic maturation process;
8. Chapter Eight details the analytical process and results of my primary source data using the maturity-support models;
9. Chapter Nine concludes my research and discusses its significance and shortcomings, and offers recommendations for further research.

Below is a schematic of how the chapters are structured to address the thesis title, research question, and hypothesis.

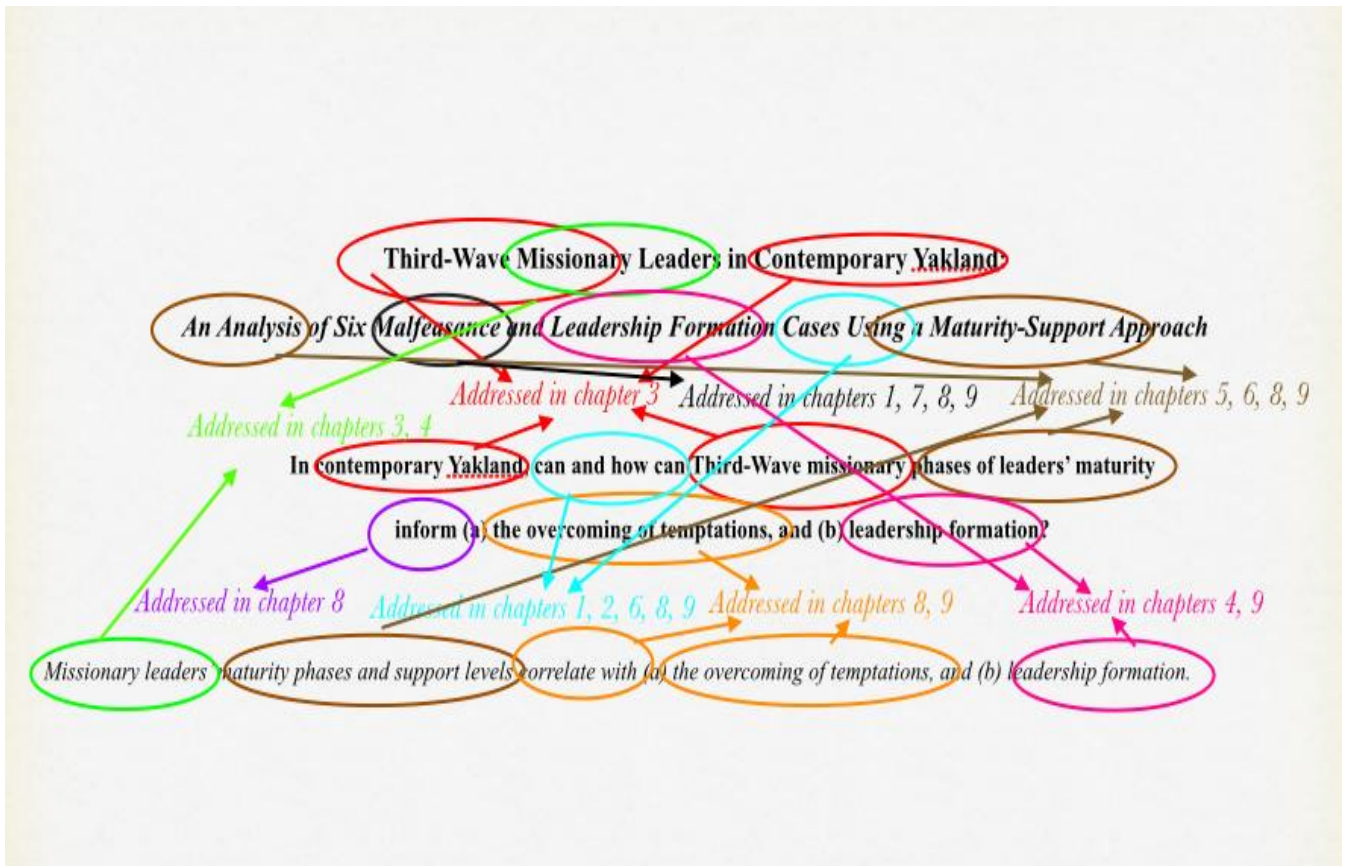


CHART 1
SCHEMATIC DIAGRAM: CHAPTER STRUCTURE

7. CONCLUSION

In this chapter I have presented the *raison d'être* of my research and proposed my research question and hypothesis. The following chapters relate how this research has taken me into the hearts of some ‘ensnared’ emissaries³⁵ in search of an answer to the problem.

³⁵ Dr. Ben Knighton has rightly pointed out that all Christians as fallen human beings are ensnared in sin to some extent. This thesis, while acknowledging this truth, aims to highlight instances of malfeasance and suggest possible preventive and remedial measures for a specific ensnared group of Christians, the missionaries, in their capacity as public leaders of Christ’s Church on earth.

CHAPTER TWO

RESEARCH METHODOLOGY, DESIGN, STRATEGIES, AND RATIONALE

Research is to see what everybody else has seen, and to think what nobody else has
thought.

Albert Szent-Gyorgyi¹

1. INTRODUCTION

This chapter discusses my research methodology for determining:

1. Maturity level and phase of missionary leaders;
2. The relationships between their maturity phase and support level² with their susceptibility to malfeasance and their leadership formation.

I begin with a discussion of my research methodology and rationale. I then deliberate on the data needed for the research, methods of data collection and analyses. I frame these discussions in a three-stage research design using a QUAL+quan research method (Johnson, Onwuegbuzie and Turner, 2007: 124).

2. RESEARCH METHODOLOGY AND RATIONALE

The first selection criterion for my research participants is those who have been in active missionary leadership positions from 2011 to 2015 when this study was conducted. Over the course of more than 55 months I conducted four stages of research among 120 missionaries of foreign, Chinese and Tibetan origins.³ This thesis will only

¹ Quoted in Harper and Yesilada (2008: xvii).

² By 'support level' I mean the level of an overall support a missionary receives in order for him to stay and work in the field. This includes spiritual support, financial support, counselling, practical support, spousal support, member and pastoral care.

³ The category 'foreign missionary' naturally consists of workers from many ethnic and national origins, but in this research I treat this group as one, namely 'non Chinese-national' missionaries. A foreign

present the data, findings and analysis of the first three stages of research in depth. The findings of the fourth stage research will be briefly catalogued in Chapter Nine. Since this is a Mixed Methods Research (see section below), I have employed various methods in my research stages. The diagram below (Chart 2) summarises the research stages, methods used, data providers, results yielded, and the connection between stages. As one reads through this chapter it may be helpful to refer back to this diagram and the Glossary and Acronym table constantly for clarification of the logical and chronological flow and rationale of my methodology.

| RESEARCH STAGE | QUESTION ASKED | METHOD USED | DATA PROVIDERS | RESULT YIELDED |
|--|---|--|---|--|
| 1 st Stage <i>Primary Source</i> | ‘Why do missionary leaders commit malfeasance?’ | Grounded Theory (GT) using surveys and interviews | | In this step I used Research Question 1 (RQ1) as a starting point to seek some possible answers from the field using the GT. |
| | RQ1- ‘What is/are the cause(s) of missionary leaders’ misconduct in Tibet?’ | | | |
| | | <p>‘Do you know of any missionary leaders misconduct?’</p> | 1 st Stage Questionnaire - Questionnaires, emails, face-to-face interviews | 52 missionaries |
| <i>Process terminated</i> | <p>‘What do you think are the causes of such misconduct?’</p> | | | |
| 2 nd Stage | ‘What is | Literature review | Argyris, Hersey | This step enabled |

missionary can thus mean a Canadian Chinese, a German Caucasian, an American Tibetan, or an Indian Nagaland missionary.

| | | | | |
|---|---|---|--|---|
| <i>Secondary Source</i> | maturity?’ | of leadership and maturity theories | and Blanchard, Burns, Greenleaf, Clinton, Frankl, Erikson, Samra, <i>Via Triplex</i> | me to focus on maturity as my primary pursuit for this research of missionary leaders malfeasance. It resulted in my concepts of Quadripartite Person, Dimensional Maturity, MQ formula, and, α MQM |
| <i>Primary Source (Researched concurrently with Secondary Source)</i> | ‘What does an immature/mature missionary leader look like?’ ↓ | 2 nd Stage Questionnaire- Questionnaire and face-to-face interviews using Stage Sampling | 48 randomly selected missionary leaders | |
| | RQ2- ‘What effect does maturity have on a missionary leadership?’ ↓ | Sorting and Theoretical Outline, and Writing (a Grounded Theory process) | | This step brought me from RQ1 to Research Question 2 (RQ2) |
| | PRQ- ‘In contemporary Yakland, how can the phases of Third-Wave missionary leaders’ maturity inform (a) the overcoming of temptations, and (b) leadership formation?’ ↓ | | | This step allowed me to arrive at my Primary Research Question (PRQ) for the research from RQ2. It also enabled me to triangulate my abovementioned concepts with primary source results to produce β MQM, and Theoretical General Descriptive (TGD). |
| | ‘In your opinion, what is the ideal distribution of holistic maturity dimensions for 1. Everyday people (Christians and non-Christians); 2. Christian missionaries and their leaders?’ ↓ | Questionnaire and face-to-face interviews using Quota Sampling | 70 randomly selected missionaries ↓ 67 missionaries | This step helped me to set the weightage for each dimensional maturity in the MQ formula |

| | | | | |
|--|--|---|--|--|
| <p>3rd Stage</p> <p><i>Primary Source 1st Round</i></p> | <p>‘Can missionary leaders’ maturity phases and support levels help explain the occurrence of their malfeasance?’</p> | <p>Survey using MPA, Self-assessed Support Level and ‘malfeasance question’ using Quota Sampling</p> <p>Quantitative analysis using logistic regression and χ^2 test on MQ formula and MASMAC Grid</p> <p>Interview, discussions using Quota Sampling</p> | <p>120 missionaries</p> <p style="text-align: center;">↓</p> <p>76 missionaries</p> <p style="text-align: center;">↓</p> <p>32 selected missionary leaders</p> | <p>This step allowed me to get a pan-field MQ reading for missionaries working in contemporary Tibet at the time of my research. Using this data I plotted a graph called MASMAC Grid to see the correlation between MQ/Support and Malfeasance. I also performed statistical analysis to ascertain the significance and correlations of each key predictors for the model.</p> <p>This step provided the iterative triangulation to yield the field-applicable MQM and Working General Descriptive (WGD), the main contribution of this thesis.</p> |
| <p><i>Primary Source 2nd Round</i></p> | | <p>Critical event case studies using investigative focused interview, face-to-face interview (8 cases) and video interview (2 cases), Quantitative analysis using MPA, MQ formula, MASMAC Grid</p> | <p>10 malfeasant missionary leaders and their referees</p> | <p>This step honed the applicability of the MQM and the analytical tool MASMAC Grid, and provided the basis for my recommendation and conclusion for this thesis.</p> |

| | | | | |
|--|--|--|--|--|
| | | | | |
|--|--|--|--|--|

CHART 2
RESEARCH STAGES DIAGRAM

The research question demands sensitivity and protection of information, particularly in a mission context where missionaries are more likely to showcase good rather than bad (self and team) behaviour and reports. I anticipated general reluctance to discuss negative shameful matters that might tarnish the spiritual image of the missionary enterprise. Trust is thus essential throughout the process of data collection as well as reporting findings.

2.1 Mixed Methods Research

The traditional forms of quantitative and qualitative research methods have been held to be dichotomous or incompatible (Webster and Mertova, 2007: 23). But an increasing number of researchers have advocated the desirability of a combined quantitative-qualitative research strategy as better suited for research involving complex human subjects. There is a growing realisation among the quantitative researchers of the inadequacy of sole reliance on statistical methods. Non-quantifiable aspects of the research such as human motives and values, cultural influences and the temporal dimensions of events cannot and should not be ignored (2007: 23). This leads to a third research approach called 'mixed methods research' (Johnson, Onwuegbuzie and Turner, 2007: 112).

Mixed methods research started with researchers and methodologists who believed qualitative and quantitative viewpoints and methods were useful as they addressed their research questions (Johnson, Onwuegbuzie and Turner, 2007: 115).⁴

Guba and Lincoln (1989) state that for social science researchers ‘the information may be quantitative or qualitative. Responsive evaluation does not rule out quantitative modes, as is mistakenly believed by many, but deals with whatever information is responsive to the unresolved claim, concern, or issue’ (1989: 174). They further note that ‘both qualitative and quantitative methods may be used appropriately with any research paradigm’ (Guba and Lincoln, 1994: 105), and that ‘within each [research] paradigm, mixed methodologies (strategies) may make perfectly good sense’ (Guba and Lincoln, 2005: 200). Guba and Lincoln conclude that it is possible to blend elements of one paradigm into another, so that one is engaging in research that represents the best of both worldviews (2005: 201).

Schwandt (2000, 2006) agrees with Guba and Lincoln: ‘it is highly questionable whether such a distinction [between qualitative inquiry and quantitative inquiry] is any longer meaningful for helping us understand the purpose and means of human inquiry’ (2000: 210). He further writes,

All research is interpretive, and we face a multiplicity of methods that are suitable for different kinds of understandings. So the traditional means of coming to grips with one’s identity as a researcher by aligning oneself with a particular set of methods (or being defined in one’s department as a student of “qualitative” or “quantitative” methods) is no longer very useful. If we are to go forward, we need to get rid of that distinction (2000: 210).

Accordingly, support for a skilful synergising of the two methods has been growing steadily across disciplines including law, medicine, social sciences, humanities,

⁴ In the first half of the twentieth century, cultural anthropologists and fieldwork sociologists pioneered the ‘mixed research’ method to collect what we today would call qualitative and quantitative data (for examples, see Gans, 1963; Hollingshead, 1949; Jahoda, Lazarsfeld, & Zeisel, 1931/2003; Lynd & Lynd, 1929/1959). This method has since undergone great growth in depth, breadth, and complexity to be utilised in, inter alia, social and political science research (Campbell and Fiske, 1959; Bouchard, 1976: 268; Boring, 1953: 222; Webb, Campbell, Schwartz, and Sechrest, 1966: 3).

computer science, education, leadership and management (Farran, 1990; Laub and Sampson, 1998; Pearce, 2002; Thompson, 2004; Elliot, 2005; Webster and Mertova, 2007).

Johnson, Onwuegbuzie and Turner (2007) survey nineteen definitions given by leaders in mixed method research today and conclude that while it has no perfect definition, mixed method research⁵ is valid as one of the three accepted methodological or research paradigms (the other two being qualitative and quantitative research) (2007: 113, 129).⁶

2.1.1 QUAL+quan Research

Although the main mode of my research is qualitative, I have utilised a combination of qualitative and quantitative methods. My chosen mix, according to Johnson & Onwuegbuzie's Qualitative-Quantitative continuum (Chart 3), is labeled *qualitative dominant* mixed methods research (Johnson, Onwuegbuzie and Turner, 2007: 124). This type of research is symbolised as QUAL+quan research.⁷ It is suitable for qualitative or mixed methods researchers who believe it is important to include quantitative data and approaches into their otherwise qualitative research projects.⁸

⁵ In addition to multiple operationalism and triangulation (Denzin, 1978: 291), mixed methods research has many other names: blended research (Thomas, 2003), integrative research (Johnson & Onwuegbuzie, 2004), multimethod research (e.g., Hunter & Brewer, 2003; Morse, 2003), triangulated studies (cf. Sandelowski, 2003), ethnographic residual analysis (Fry, Chantavanich, & Chantavanich, 1981), and mixed research (Johnson, 2006; Johnson & Christensen, 2004), just to name a few.

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⁷ QUAL stands for qualitative research, Quan stands for quantitative research, and the use of capital letters denotes the dominant approach.

⁸ Johnson, Onwuegbuzie and Turner offer a potential definition: Qualitative dominant mixed methods research is the type of mixed research in which one relies on a qualitative, constructivist-poststructuralist-critical view of the research process, while concurrently recognising that the addition of quantitative data and approaches are likely to benefit most research projects (2007: 124).

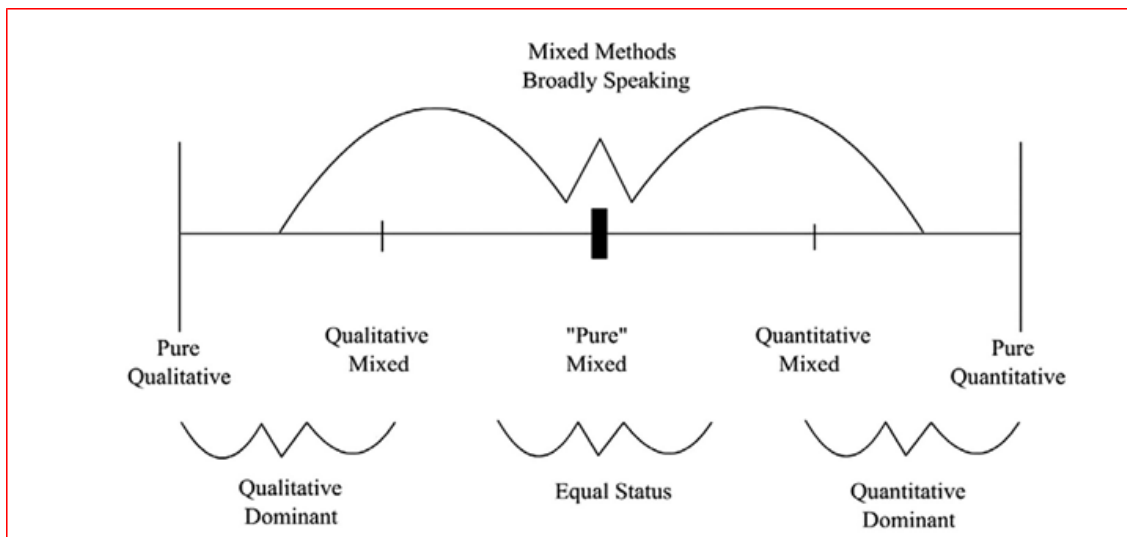


CHART 3
 JOHNSON & ONWUEGBUZIE'S QUALITATIVE-QUANTITATIVE CONTINUUM
 Source: Johnson, Onwuegbuzie and Turner, 2007: 124

I have utilised quantitative methods of algebraic algorithm and statistics to produce aggregate and mathematically analysable data for my samples. These analysable data in turn enable me to ascertain the maturity level of my missionary leaders. Hence, I have used quantitative methods to derive an algorithm for calculating my research participants' Maturity Quotient (MQ) in the Maturity Quotient Model (MQM). Qualitative methods of grounded theory, triangulation, surveys, interviews, narrative and critical event case studies, on the other hand, are the mainstay strategies to deal with complex, human and culturally-centred issues such as human motivation, traits and characteristics of maturity phases, strengths and weaknesses of missionaries.

2.2 Practitioner-Researcher Method

I have conducted this research as a practitioner-researcher: as a practicing missionary leader in Tibet researching on the phenomenon of missionary leaders' malfeasance in the same field I work in. Practitioner-researchers are researchers who research into the very vocation in which they practise. They are more apt at posing the right questions,

and understanding the right context and real meaning of the responses than outside researchers (Jarvis, 1999: 96). Furthermore, they do not need to learn from the body language, latent meaning, and cultural context of the research phenomena and participants. However, practitioner-researchers face their own constraints. Below I outline Jarvis' seven limitations, and my responses to them:

1. *Practitioner-researchers may not be able to describe what they do, feel, see, or think about their practice* (1999: 96). Since 2005 I have been speaking publicly and issuing a bi-monthly 12-22 page update and report where I detail my life, family, challenges and practice as a missionary leader in Tibet. I have also published academic papers⁹ on various aspects of life and work as a missionary. I have overcome to the best of my ability this limitation as a trained researcher, observer, and communicator.
2. *Practitioner-researchers can lose sight of the main issues of the studied phenomenon due to the process of habituation*¹⁰ (1999: 97). To minimize habituation, the choice of research strategies is paramount. I specifically employed the narrative critical-event case study method, whose main goal is to make 'the familiar strange again' (Bruner, 2002: 12).
3. *Practitioner-researchers are not necessarily expert researchers* (Jarvis, 1999: 97). The rigorous training in Oxford on research ethics, data collection, primary and secondary sources research methodologies, triangulation techniques, interviewing and ethnographic techniques has given me the necessary skills and mindset to conduct research.

⁹ Published under my real and pen name. See Gobu, 2014; 2015; Poh, 2015.

¹⁰ Habituation is our tendency to take the frequent occurrences of life for granted. Schutz and Luckmann describe it as, 'I trust that the world that has been known to me up until now will continue further and that consequently the stock of knowledge obtained from my fellow-men and formed from my own experiences will continue to preserve its fundamental validity...from this assumption follows the further and fundamental one: that I can repeat my past successful acts' (1974: 7). Habituation is often challenged by what Jarvis calls 'disjuncture' (1999: 53).

4. *Being a practitioner and researcher concurrently can generate role-confusion* (1999: 97-98). I argue that there is no need to artificially divide these two roles, as in real life we do not segregate when to think, live, and work. Rather we observe when we live and think when we work in a seamless fashion.
5. *Ethical issues arise as to whether a practitioner-researcher should use his colleagues as research subjects* (1999: 98). My supervisor's requirements at Oxford and research tools approved by the Ethical Committee consistently addressed this limitation. I adhere strictly to the prescribed research ethic practice to ensure my participants know what I and they are doing, and the risks involved.
6. *The practical knowledge recorded is subjective* (1999: 98). To that I propose that the nature of all knowledge is subjective. Some philosophers like Polanyi (1964) even insisted that scientific knowledge is not purely objective and exhaustibly verifiable. No research can claim absolute objectivity and total reliability as long as it involves human agents (Jarvis, 1999: 98). What I aim to achieve in my research instead is verisimilitude, honesty, transferability and economy of findings. I explain these terms in a later part of this chapter.
7. *The research seems anecdotal and not scientific* (1999: 99). For sciences informed by modernism, the research aim is to produce an objective truth that can be duplicated anywhere in the world. While the goal of science is results that are 'reliable', and 'verifiable', the goal of human-centred research is results that are 'believable' and 'verisimilar' (Polkinghorne, 1988: 176-177). In a post-modernist human-centred research project like mine, it would be undesirable and *unethical* to seek to control the environment or manipulate the outcome of the research as if it were conducted in a laboratory. Rather, the goal of human-centred research is to *seek to understand*—not to control—the human action and

its complexity. The knowledge gained will be subjective, not objective truth. Hence using a traditional scientific method and standard on a human-centred research such as this one is insufficient and inappropriate (Polkinghorne, 1988: 176-177).

The issue of authenticity and reliability of participants' stories was handled through a series of triangulation techniques that included clarifying questions during interviews and corroboration of information from various other participants or referee assessments.

2.3 Qualification for Collecting Data

Research methods and strategies are only as good as the researcher's integrity, connections, and willingness to seek out truth. Trust and relationship are paramount for the access of data and the success of research dealing with controversial and well-guarded topics. I was able to collect data because:

1. As an active missionary leader in Tibet during the period of this research, I am able to live and work as a practitioner researcher (Jarvis, 1999) among my research participants. I have been able frequently to conduct my interviews, surveys, questionnaires, and observations over a long, uninterrupted period of time—in both formal and informal settings—in order to build my case studies.
2. As someone who grew up as an overseas Han Chinese,¹¹ educated in the West, married to a veteran American missionary to China and Tibet, a leader of missionary teams in China and Tibet for more than a decade, and adopted by a Tibetan tribe (the Gologs) into their ranks, I have the cultural prerequisites and

¹¹ I am a third generation Chinese Malaysian.

fluency in English, Mandarin and Tibetan vernaculars and texts to ensure I understand the meaning of my research participants.

3. As a practitioner, I am an ‘insider’ who can easily gain access into the sensitive and controversial areas of a missionary leader’s life that are largely hidden from researchers coming from the outside world treated as ‘outsiders’.
4. As a veteran having favourable standing among missionary leaders,¹² I was able to probe into the expansive missionary network to mine for narratives of missionary malfeasance among my friends and acquaintances based on trust and confidentiality.

Finally, because of the trust, relationship, and conventional code of honour among missionaries, I have spent many years convincing some of them the value of this research for the mission enterprise in Tibet. I am confident of the authenticity and truthfulness of my research data and participants’ responses.

3. RESEARCH DESIGN

3.1 Structure

As Chart 2 above shows, this research has a progressive three-stage structure:

1. The First Stage was designed to answer the question ‘Why do missionary leaders commit malfeasance?’¹³
2. The Second Stage attempted to answer the question ‘What is maturity?’

¹² I am a member of the missionary prayer groups for Amdo and Kham, and am on the steering committee of six overseeing a hundred Han, Tibetan and NTL missionaries with active ministries in Tibet and the Silk Road region.

¹³ In the First and Second Stages of the research I had used the term ‘missionary misconduct’ in my surveys and interviews. I switched to the term ‘missionary malfeasance’ from the Third Stage onward to better capture the phenomenon studied. For the sake of simplicity, I shall use the latter term throughout this thesis unless otherwise noted.

3. The Third Stage aimed to find out ‘Can missionary leaders’ maturity phases and support levels help explain the occurrence of their malfeasance?’

The logical flow of the research is as follows:

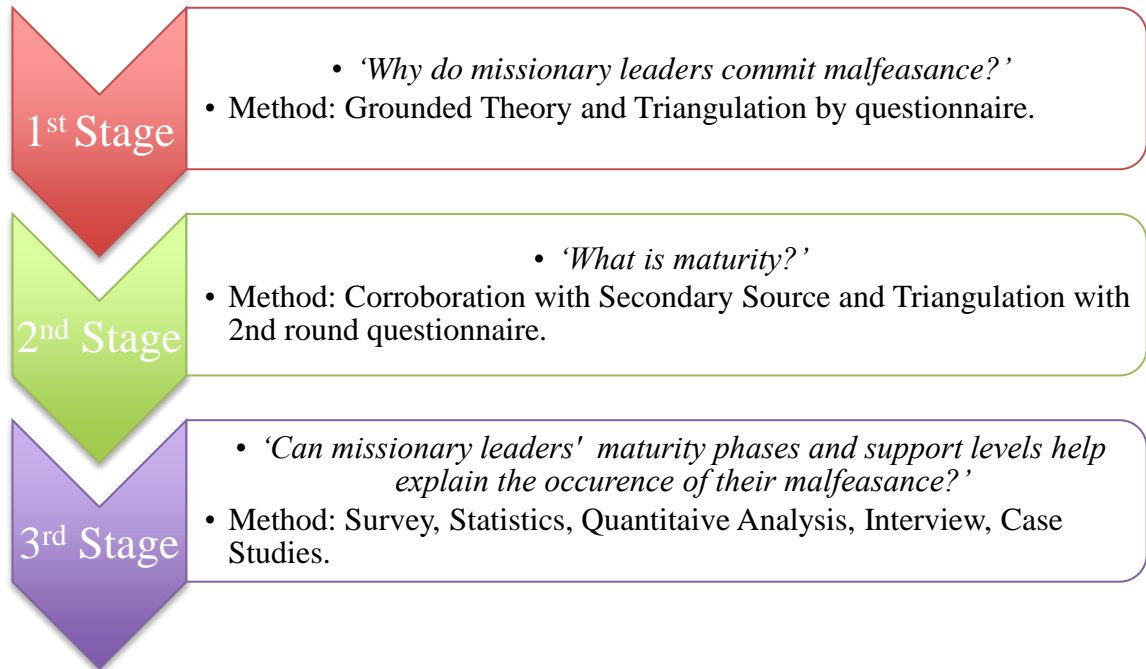


CHART 4
LOGICAL FLOWCHART OF THE RESEARCH

3.2 Research Ethic

I took a research ethics course in my previous Ph.D. programme in France. After transferring to Oxford Centre for Mission Studies, the requirement to uphold the highest research ethic has continually been maintained. As this research studied an extremely protected topic among missionaries working in a highly stressful and sensitive environment, at all stages ethical issues were duly considered. All participants of interviews, survey, and assessments were given clear explanation of the purpose, design, and risks of the research. Consent forms were required of all participants. Anonymity and confidentiality were assured to protect the identity and ministry of participants. An example of the English Ethic Statement Signature Page can be found in Appendix A.

3.3 Research Stages, Data Collection and Analysis

3.3.1 First Stage Research

I started the research with the intention to find out ‘*what is/are the cause(s) of missionary leader’s misconduct in Tibet?*’ (Research Question 1, RQ1) At this stage, I employed surveys and interviewing techniques based on the Grounded Theory (‘GT’). GT is a systematic methodology in the social sciences involving the construction of theory through the analysis of data (Faggiolani, 2011). It reverses the fashion of social-science research in the positivist tradition by beginning with a question, or even just with the collection of qualitative data. As researchers review the data collected, elements become apparent. Such repeated items are then coded. Codes can be grouped into concepts, and then into categories. These categories may then become the basis for a new theory (Glasser and Strauss, 1967).

There are a few types of GT approaches. The classical Glasserian GT approach emphasises induction and the emergence of a theory. Strauss and Corbin’s approach stresses validation criteria and systematic approach. Constructivist GT focuses on the researcher’s epistemological construction in the research process (Charmaz, 2000; 2006; 2008; 2009). In this research, I employed a process that is common to all GT approaches: preparation, data-collection, analysis, memoing, sorting and theoretical outlining, and writing (Glasser and Strauss, 1967: Ch 3; Morse, et al., 2009).

3.3.1.1 Preparation

The researcher is required to minimise preconceptions and not to embark on any preliminary literature review. Instead, he should go with a general research topic but no predetermined research ‘problem’. In adherence to this requirement, I went into the

field at this stage with simply a question without doing any reading on missionary misconduct. My departure point for this research was hence the RQ1 stated above.

3.3.1.2 Data Collection

I used questionnaires, e-mails and face-to-face interviews to collect data. Face-to-face interviews were preferred whenever possible. In either case, a simple question was asked: *Do you know of any missionary leader misconduct?*¹⁴ If the answer was ‘no’, then I would attempt to explain further what ‘misconduct’ meant (in a face-to-face interview setting). If the answer was still ‘no’, then the process would terminate. If the answer was ‘yes’, then I would ask them to describe the misconduct, and then pursue with a follow-up question of *‘What do you think are the causes of such misconduct?’* Since my research participants include English, Mandarin, Cantonese and Tibetan speakers, care was taken to make sure they understood the meaning of key terms (‘missionary leaders’, ‘misconduct’). A sample of the English written questionnaire can be found in Appendix B (*1st Stage Questionnaire*).

I piloted the questionnaires with 10 research participants (1 Tibetan missionary, 4 Chinese missionaries, and 5 foreign missionaries) to fix various bugs before launching them. Using the revised version, I collected 52 responses using the technique of *Cluster Sampling*.¹⁵ The results were culled from written answers for the questionnaires, and notes I took from face-to-face interviews.

3.3.1.3 Analysis

¹⁴ ‘Misconduct’ is the first term I used in my first stage research to denote missionary misdeeds. At the third stage research I changed it to ‘malfeasance’. See my explanation in Chapter one and subsequent section (‘third stage research’) of the current chapter.

¹⁵ To study an aspect of a practice e.g. missionary misconduct, I selected randomly a number (cluster) of missionaries serving in Tibet and then studied their opinions on causes of leadership misconduct (Jarvis, 1999: 123).

This part involved coding and relating data to ideas, then ideas to other ideas. Coding involved categorising the participants’ responses into similar ideas and concepts (Rubin and Rubin, 1995: 238). Codes were assigned line by line throughout each transcript that I made into computer entries from handwritten field notes and surveys using Microsoft Word. The process resulted in clusters (categories) and sub-group clusters (Strauss and Corbin, 1990: 123). The goal was to discover (if any) any recurring terms, descriptions, and ideas that could be grouped together in a coherent fashion to form distinctive categories for developing a theory. As analysis continued and the prominence of ‘maturity’ and ‘support’ began to emerge, the frequency of codes under each category and sub-cluster helped add further insight into the role of maturity and support level in missionary leadership in critical times of temptations. The use of the sequence of *Open*, *Selective* and *Theoretical* coding of the data (Glasser and Strauss, 1967: Ch. 3) yielded 73 items, which I subsequently categorised into five broad headings: (1) Maturity-related, (2) Pre-field preparation-related, (3) Support-related, (4) Doctrine-related, and (5) Administration-related categories.

| | |
|----------------------------------|-------------------------------|
| TOTAL RESPONSES | 52 |
| USEFUL RESPONSES | 42 |
| CODED ITEMS | 73 |
| CODING CATEGORIES YIELDED | 5 |
| <i>Maturity-Related</i> | <i>31 (42.5%)</i> |
| Direct Reference to Maturity | <i>19 (61.3% of Maturity-</i> |

| | <i>Related item)</i> |
|---|----------------------|
| <i>Pre-field Preparation/Cultural Related</i> | 7 (9.6%) |
| <i>Support Related</i> | 22 (30.1%) |
| <i>Doctrine-related</i> | 9 (12.3%) |
| <i>Administration-related</i> | 4 (5.5%) |

CHART 5
CODING CATEGORIZATION AND DATA

Below I show how I categorised recurring items into coding categories:

| EXAMPLES OF ITEMS | CODING CATEGORIES |
|---|--------------------------|
| <p>‘He is <u>not mature</u> enough’, ‘she is <u>immature</u>’, ‘he has a lot of <u>growing</u> to do’, ‘he needs to <u>grow up</u>’, ‘she <u>cannot handle stress</u> on the field’, ‘he is <u>not spiritual enough</u>’, ‘he is <u>not strong</u>’, ‘he is <u>like a child</u>’, ‘<u>too spoiled</u>’, ‘she is <u>high maintenance</u>’, ‘cannot get down from his <u>spiritual/moral high-horse</u>’, ‘<u>cultural superiority</u>’, ‘cannot <u>see right from wrong</u>’, ‘<u>easily swayed</u> by incorrect teaching’, ‘he cannot <u>withstand temptations</u>’, ‘<u>performance-driven</u>’, ‘<u>project mentality</u>’, ‘treat mission field <u>like a commercial business</u>’, ‘<u>fabricated reports</u> to pitch their sale at their home base’, ‘always <u>negative</u>, cannot see any <u>good</u> in his life/marriage/others or the locals’, ‘<u>critical</u>’, ‘kicking up a fuss when things don’t go her way’, ‘<u>Refuses to admit fault</u>, always argumentative and always right in every situation’, ‘<u>cannot even speak Chinese/Tibetan</u>,</p> | Maturity-related |

| | |
|--|---|
| <p>but <u>pretends to be an expert</u> when she speaks about mission here’</p> | |
| <p>‘<u>Insufficient cross-cultural training</u>’, ‘<u>Lack of exposure</u> to the Tibetan/Chinese culture’, ‘(his) sending church or agency is <u>inexperienced in equipping</u> him for the field’, ‘<u>Wasn’t prepared</u> for the rough life here’, ‘The sending company did a <u>poor job</u> in this’, ‘he <u>did not deal</u> with his lust and addiction to pornography before coming here’</p> | <p>Pre-field Preparation/Cultural-related</p> |
| <p>‘<u>Poor or no member or pastoral care</u>’, ‘they <u>did not have access</u> to any counselling’, ‘they were <u>always struggling financially</u>’, ‘I <u>don’t</u> think their people back home <u>know</u> what they are going through’, ‘they have <u>no friends</u>’, ‘she is isolated’, ‘<u>no local network</u>’, ‘he is a <u>lone ranger</u>’, ‘<u>poor health</u>’, ‘<u>difficult team situation</u>’, ‘team leader <u>not supportive</u>’ ‘team leader dictatorial’</p> | <p>Support-related</p> |
| <p>‘Maybe he is <u>not called</u>’, ‘sometimes I wonder if she is really <u>saved</u> at all’, ‘it could be a case of <u>demonization</u>’, ‘his background allows him to <u>minister to opposite sex</u>’, ‘difficulty arises from working with other people who has different church traditions’</p> | <p>Doctrine-related</p> |
| <p>‘He has to do that to <u>get his visa</u>’, ‘she needs to spice up her report in order to <u>get support</u>’, ‘<u>red tape</u> prevented him from being honest with his problem’, ‘there are meetings, meetings, meetings’</p> | <p>Administration-related</p> |

CHART 6
CODING EXAMPLES

3.3.1.4 Memos

‘Memos’ or ‘memoing’ means the part of the process where the researcher tries to theorise by writing-up ideas based on the coding done earlier. It was from the analysis and coding that I began to form a theory about maturity and support level in relation to a missionary’s leadership malfeasance. Data collection, analysis and memos are ongoing and overlapping processes.

3.3.1.5 Sorting and Theoretical Outline, and Writing

Sorting refers to conceptual sorting of memos into an outline of the emergent theory, showing relationships between concepts. This process sometimes stimulates more memos and data collection. In my case, it prompted subsequent questionnaires and interviewing rounds on ‘what does a mature missionary look like?’ in the Second Stage of Research (*2nd Stage Questionnaire*). The sorting produced my first draft of Research Question (RQ2): *What effect does maturity have on a missionary leadership?* It eventually led to the Primary Research Question (PRQ) for this research.¹⁶

Although I expected some preconceived answers for *1st Stage Questionnaire* (stemming from my researcher’s bias), such as ‘insufficient or inappropriate pre-field training’, ‘estranged marital relationship’, ‘being good/ bad missionary leader’, ‘worldly versus serious Christian’, ‘Poor pre-field selection procedure’, ‘Undealt-with previous weaknesses’, ‘never really have clear calling’, ‘refusing to learn and adapt’, ‘sending church ignorant about mission’, ‘missionary him or herself ignorant about cross-cultural work’, I was surprised to find out from the field the main causes different from expected for missionary leaders’ malfeasance.

¹⁶ PRQ is stated in Chapter one.

3.3.2 Second Stage Research

This stage had two components: the secondary, and the primary source research. The secondary source consists of my literature review on leadership and maturity theories (Chapters Four and Five). It provided corroboration for the findings of the First Stage on ‘what is maturity’ and of the Second Stage on ‘what does an immature/a mature missionary leader look like’. The primary source involves second round of questionnaire and face-to-face interviews with selected missionary leaders.

The findings of the First Stage research informed me of the prominence of ‘maturity’ and ‘support’ in missionary malfeasance. In this research I decided to focus on pursuing the role of maturity rather than support in missionary malfeasance for the following rationale:

1. The word count for a Ph.D. thesis necessitates a choice between focusing on either maturity or support.
2. Many have written on the importance and contribution of ‘support’ in missionary well-being and attrition prevention (Taylor, 1997; Rob, 2007; O’Donnell, 1992; 2002; Chong, 2003; Stirling, 2002; Balda and Balda, 2013; Foyle, 2001). This research could not yield an original epistemological contribution by focusing on the role ‘support’ plays in missionary malfeasance.
3. The role of ‘maturity’ in missionary well-being and malfeasance is unique in the area of leadership studies. Hence the pursuit of it allows this research to make an original theoretical contribution to the field of missionary leadership studies.

Although this research addresses the role of ‘support’ as well in the Third Stage it does not receive such detailed treatment as in the case of the role of ‘maturity’.

Taking the prototypal ‘maturity theory’ emerging from GT, I then corroborated the concept of maturity with secondary sources in the disciplines of theology, psychology, and leadership. The goal was to use these secondary sources to pin down a theoretical maturity model, which I called α MQM, and to provide a critique for α MQM via various historical maturity models. From secondary sources, I also extracted the concept of Quadripartite Person and Dimensional Maturity during this stage.¹⁷ With the understanding that missionaries hold the Christian Scriptures as the Word of God and are authoritative for all aspects of their life and work, different Scriptural passages helped identify the role of maturity in their daily life and work, especially during temptations (Chapter Seven).

Theological methods helped bring understanding and practical application of the Scriptures. I used a Biblical theology of mission approach that combines traditional theological approaches, such as exegetical methods, with methods that are designed more for missional purposes, such as contextualization and praxis. Working from the Scripture at one end and context at the other, a synthesis helped to understand Scripture with new insights and to shed new light on any contextual issues (Van Engen, 1996: 25-26). I focused especially on the Pauline teaching on maturity. The decision to choose Pauline maturity is two-fold: First, Paul writing as an archetypal missionary to fellow missionaries of his day lends authoritative support for my research on present-day missionaries’ maturity. Here the assumption is that maturity, like spirituality, is a concept that is not bound by time or space. Second, Paul as an elitist Pharisee scholar (Acts 23: 6; Philippians 3: 5) but writing in Greek expresses his concept of maturity concurrently in both Hebraic and Greek thought. This saved me significant research time, as I would not need a comparative study of Hebraic and Greek concepts of

¹⁷ These concepts are the theoretical framework undergirding my eventual Maturity Quotient Model (MQM) for my 3rd stage research. The detailed working of these concepts is explained in chapters six and seven.

maturity. By analysing Pauline maturity, I could present a biblical concept of maturity from both the Hebraic and Greek frame of reference.

The quantitative emphasis of the research came next when I employed mathematical formulae to develop an algorithm for calculating a person’s Maturity Quotient (MQ) (Chapter Six). My aim was for MQ to ground the concept of maturity in reality by making a missionary’s maturity calculable and measurable, rendering the missionary’s maturity level analysable, classifiable, and comparable.

I then subjected α MQM to:

1. Secondary source corroboration with characteristic findings from Clinton’s Leadership Emergence Theory (LET) (2003);
2. Triangulation with primary source results gained from a second round of questionnaires and face-to-face interviews with randomly selected missionary leaders using the technique of *Stage Sampling*.¹⁸

The selection criteria and profile for the second round questionnaire and face-to-face interviews are as follows:

| Category | <i>Years of Serving</i> | <i>Field</i> | <i>Cultural Ethnicity</i> | <i>Nationality/ Mission Sending Agency</i> | <i>Age (year)</i> | <i>Sex</i> | <i>Marital Status</i> |
|---------------|-------------------------|---------------|---------------------------|--|-------------------|------------|-----------------------|
| Qualification | > 3 | Tibetan areas | Any | Any | > 20 | Any | Any |

CHART 7
SELECTION CRITERIA FOR 2ND STAGE INTERVIEW

A sample of the English written questionnaire can be found in Appendix C (*2nd Stage Questionnaire*). The second round questionnaire aimed to learn from the ‘ground’ what

¹⁸ A second random sample from the missionary leader cluster was gathered at this stage of sampling (Jarvis, 1999: 123).

the Tibet mission field defined as a ‘mature’ and ‘immature’ missionary leader. The results were extracted from written answers to the questionnaires, and notes I took from face-to-face interviews. The result of this questionnaire can be found in Appendix D.

The iterative feedback loop produced a refined version of α MQM, called β MQM. β MQM has a well-defined stage/phase progression and concomitant phasal characteristics that have been informed and polished by both primary and secondary sources.

Findings from the Second Stage Research, both of the primary sources and literature review, helped me to establish and further refine my models on maturity (Chapters Five and Six). I then tested the maturity models with real life cases of malfeasant missionary leaders in the subsequent research stage to arrive at the ultimate and field-tested MQM.

3.3.3 Third Stage Research

At this stage I switched to using the term missionary ‘malfeasance’ to define further missionary ‘misconduct’ (the term previously used in the first and second stages research).¹⁹

The goal of this stage was to create from the theoretical model (β MQM) a practical model by testing β MQM in real life missionary malfeasant cases. The resulting model is what I finally call the Maturity Quotient Model (MQM).

3.3.3.1 Maturity Profile Assessment

¹⁹ Recalling from Chapter one that the Oxford dictionary’s definition of ‘malfeasance’ is ‘wrong-doing, especially by a public official’, and of ‘misfeasance’ is ‘a transgression, especially the wrongful exercise of lawful authority.’ Although nuanced differences exist between mal- and misfeasance legally—and I have cases that could fit both descriptions—I have used the term ‘malfeasance’ primarily when discussing missionary leaders’ (public figures) public wrongdoing while on active service.

I conducted a *survey* among 120 missionary leaders by asking them to complete a Maturity Profile Assessment ('MPA') and Self-assessed Support Level with a 'malfeasance question',²⁰ using the technique of *Quota Sampling*.²¹ I designed MPA based on the concept of the *Quadripartite Person*, a maturity progression model borne out of secondary source data and findings. The concept is detailed in Chapters Five and Six. A copy of the English MPA can be found in Appendix E (*Maturity Profile Assessment*). I designed the MPA as a two-component process: the first component is a self-assessment, and the second is referee assessments on the participant.

3.3.3.1.1 Subjective Reading

The Self-Assessment part required research participants to evaluate critically their maturity level in somatic, dianoetic, psychological and pneumatological dimensions²² on a 7-point Likert scale for each dimension (Likert, 1932). I engaged the participants in detailed instruction and discussion to ensure their complete understanding of the Quadripartite Person, dimensional maturity,²³ the design of MPA, and the part they play in the assessment. It is impossible to assume a zero bias statistically in this step as the Self-Assessment is about one's self-awareness and self-knowledge. The self-assessments provided me the *subjective reading* of the participant's maturity profile.

3.3.3.1.2 Suggestive Reading

²⁰ At this self-assessment, research participants were also asked to answer 'yes' or 'no' to the 'malfeasance question' of 'At the time of this assessment, have you committed or are you committing wrong that is serious enough to compromise your Christian witness as a missionary in the field?' See Appendix G.

²¹ Here I selected a specified proportion or quota of each ethnic group of missionaries (Foreign, Chinese, Tibetan) to form my survey sample (Jarvis, 1999: 123). These 120 missionaries were chosen from my various teams, approached at mission conferences, meetings, and my 13 Bible schools.

²² See Chapters five and six for detailed descriptions of these four dimensions.

²³ See Chapter five for detailed explanation of these terms.

Upon completion of the self-assessment, each participant was then required to have at least one other person provide an assessment of him using the same test. The criterion for the referee was that she must have known the participant for over 5 years and was familiar with him as a *person* beyond the role of the missionary leader. Participants' referees could be their spouse, mother, blood brother, children, team leader, team member, pastor, ministry partner, or even neighbour. The average for the number of referee assessments for the survey was 3.5. The highest number of referee assessments received was 9; the lowest was 1. Again, these referees were given detailed instructions and explanations of the purpose, meaning, mechanism and design of the assessment.

Again, it is statistically impossible to eradicate the risk of bias at this step, as it is about other people's evaluation on oneself. The referee assessments provided me with the *suggestive reading* of the participant's maturity profile.

3.3.3.1.3 Objective Reading

The design of the MPA aims to minimise the statistical risk of bias by overcoming the inherent biases of self and referee assessments by taking the *objective reading* of a research participant. In coming up with a research participant's *objective reading*, I took the mathematical average of the subjective and suggestive readings of her maturity assessments. Each reading was assigned a 50% weightage.²⁴ The design of this mechanism favours the accuracy of a higher number of referee assessments. The logic is that the more referee assessments a participant could gather, the more accurate the objective reading of her maturity level. Hence, I could only assess a participant

²⁴ I am using this weightage to denote that the self-assessment and referee-assessments hold equal weight in portraying a truer picture of a person. The combination of how one sees himself and how others see him can theoretically give us a more accurate picture of a person than either self or referee-assessment.

subjectively if all I have is her self-assessment, and suggestively if I only possess her referee assessments but not her self-assessment.²⁵

Analysing a person based on her subjective or suggestive reading does not automatically disqualify such an assessment as inaccurate. Like all assessments and tests, the accuracy of this maturity assessment and my research in general is a matter of degree. Subjective or suggestive assessment alone can best provide a one-sided view of the person's maturity level, whereas the combination of both could provide an *objective* view of her maturity level.

I then applied the combined reading of the participant to the algorithm to get her Maturity Quotient (MQ). With MQs I could then locate all research participants in their rightful place in β MQM.

Employing mathematics is significant at this stage, because it enables me to quantify a heretofore abstract concept of maturity. When 'maturity' is made measurable with the MQ, it can further provide an accurate snapshot of a person's maturity phase at any given time. After testing the MQ approach in the field, the formula can be used to provide a snapshot of any missionary at her pre-field, entry, mid-career, furlough, crisis, or re-entry point to ascertain the right kind of support for this missionary. During the pan-field and subsequent surveys using MPA, I engaged a research assistant²⁶ to use a mathematic software package called *Wolfram Mathematica, version 10* to help with inputting the vast volume of individual readings into my formula to arrive at MQs for each individual assessment. He then helped to produce graphs and charts using the collected MQs, self-reported support level, and answer to the 'malfeasance question' to

²⁵ For example if one were to assess historical or biblical figures like Moses, or Gladys Aylward where self-assessment is impossible.

²⁶ I am indebted to Mr. Shamuel Auyueng for tirelessly churning out numbers and graphs during this process to make mathematical analysis possible.

plot the MASMAC Grid for the pan-field survey, and a series of comparative graphs using various combination of weightages for the MQ formula.

Using the descriptions I have developed for their respective maturity phase in β MQM, I conducted a follow-up discussion with selected participants (32 pax, or 42% of the responding sampling population) to get their feedback and critiques on the model. These feedback discussions, or ‘researcher learning sessions’ as I call them, took place in formal (classroom setting) or informal settings (over a meal, tea, social gathering, prayer meeting, recess in grassland, or journey into the mountains) over the span of 15 months, with each session lasting from 30 minutes to 3 days. This process helped me to learn and incorporate the missionary leaders’ feedback and input into the β MQM. The result of this iterative triangulation yielded a maturity model further informed and refined by primary sources, which I called the field-applicable MQM (see Chapter Nine).

The 32 follow-up participants were carefully chosen to reflect as best as possible the demographic reality of missionary leaders serving in present day Tibet, again by utilising the Quota Sampling technique:

| | |
|-------------------------|-------------|
| Total Approaches | 32 |
| <i>Tibetan</i> | 2 (6.3%) |
| <i>Chinese</i> | 12 (37.5%) |
| <i>Foreigner</i> | 18 (56.2%) |
| <i>Men</i> | 13 (40.6%) |
| <i>Women</i> | 19 (59.4%) |
| Mean Age | 30.5 |

| | |
|---------------------------------------|------------|
| Mean Years of Serving in Tibet | 7.2 |
|---------------------------------------|------------|

CHART 8

DEMOGRAPHIC PROFILES OF MQM INTERVIEWEES

3.3.3.2 Selection of Cases

I then tested the verisimilitude of MQM among ten malfeasant missionaries. Since it was imperative for me to (1) ascertain the maturity phase of missionaries during their malfeasance period, and (2) further triangulate the descriptives of β MQM to produce the field-tested MQM using the malfeasant missionary leaders' inputs, the main strategy of this part of research was *critical event case studies*. I employed the method of *interviewing* the participants to build these case studies.²⁷ The data at this stage was collected using line-by-line transcription and interview notes from face-to-face (8 cases) and video (2 cases) interviews.

There are three types of events in this method. A *Critical event* is an event selected because of its unique, illustrative and confirmatory nature (Webster and Mertova, 2007: 78-79). In this research, my critical events are specific missionary leaders' malfeasance like adultery, financial theft, ministry theft,²⁸ domestic abuse, and report falsification. A *Like event* is an event that shares the same characteristics or sequence with the critical event that can further illustrate and confirm and repeat the experience of the critical event (2007: 78-79). In my research, like events are similar to missionary misfeasance like misappropriation of funds and sexual misdemeanour. An *other event* is a further event that takes place at the same time as critical and like events (2007: 78-79), for

²⁷ The question arises as to whether I could build the case studies without the mathematical formula. Taking the case studies in isolation, the answer would have been yes. But since I have employed a mix-method research methodology, the mathematical formula derived from research stages one and two has to be applied at this stage three in order to ascertain the role maturity plays in the susceptibility of missionary malfeasance in the studied cases. I am grateful for Dr. Shelley Trebesch for posing this question.

²⁸ By this term I mean the case of one stealing another's ministry result and claiming the results as one's own.

example, missionary malfeasance in non-Tibetan fields. I have 6 critical event cases, 2 like event cases and 2 other event cases.

Polkinghorne (1998) argues that the validity of narrative (case studies) is more closely associated with meaningful analysis than with consequences. He also maintains that reliability is not about the stability of measurement but rather trustworthiness of the transcript notes. Accordingly, we need to depart from an objectivist definition of research validity and reliability. Instead, access to reliable and trustworthy records of the stories as told by individuals is the cornerstone of validity and reliability. New measures such as access, honesty, verisimilitude, authenticity, familiarity, transferability and economy should be used to validate the method of narrative case studies (Huberman, 1995).

3.3.3.2.1 Primary Critical Participants and Supporting Critical Participants

I built the cases purposefully on missionary leaders with known cases of malfeasance using the technique of Purposive Sampling.²⁹ There are two categories of cases: primary, and supporting. Primary Critical Participants (PCP) cases are when I had *objective* readings of the malfeasant missionary leaders. Supporting Critical Participants (SCP) cases are when I had only *suggestive* readings of the malfeasant leaders. In both categories, 'Critical Participants' (whose stories form critical events for the case studies) were asked to disregard their linear and causative stories (the meta-narrative of their vocation), but rather to focus on their stories and assessments of a particular malfeasance. They were also asked to complete the MPA. For supporting cases, referees were asked to provide general information on their relationship with the SCPs (how and how long did they know each other, what happened, why, when and

²⁹ Here I handpicked the research subject so that 'malfeasant missionary leaders' as per my definitions of the terms might be studied to see common characteristics (Jarvis, 1999: 123).

how did the malfeasance happen) before they were asked to provide their assessment on the malfeasant missionary leader (SCP).

3.3.3.2.2 Support—Maturity Correlation Grid

By analysing the Critical Participants' maturity profiles around the time of their malfeasance, I built 10 cases.³⁰ PCPs were further asked to complete a rating on their 'Self-assessed Support Level'³¹ around the malfeasance time based on a 10-point Likert scale. For example, if one thought that his support level was extremely low, then he would score his support level as '1'. Conversely, he would score his support level as '8' or '9', if he thought his support level was extremely good, and '10' if he thought he had a perfectly strong support level. The data was then used to plot their **Maturity—Support Grid** (MS) to ascertain the two-factor correlation of support and maturity during their malfeasance time. The MS was designed to look at the interrelationship between a missionary's self-reported support level and his maturity phase. A sample of the English MS can be found in Appendix G.

3.3.3.2.3 Maturity/Support—Malfeasance Correlations Grid

I then further analysed 5 PCPs and 3 other missionary leaders with the highest MQs from the pan-field MPA survey using the Maturity/Support—Malfeasance Correlations Grid (MASMAC). The result was a clarified picture of the correlations between malfeasance vis-à-vis MQ and support level. This, combined with the descriptive for β MQM that was subsequently refined in the Third Stage, produced the field-applicable

³⁰ As explained above, six are primary cases (critical events), and the other four are secondary, or supporting cases (two are like events, and two are other events).

³¹ Recalling from Introduction section that I have defined 'support' as an overall support a missionary receives in order for him to stay and work in the field. This includes spiritual support, financial support, counselling, practical support, spousal support, member and pastoral care. The MPA participants are asked to only provide a self-assessed support level' instead of also referent assessed support level because 'support level' is not the main factor over the maturity level for this research as explained earlier. It is for future research to delve deeper into the nuance of support level.

version of MQM. It is the basis for my conclusion and recommendation (Chapter Nine).

The data at this stage was collected using line-by-line transcription and interview notes from face-to-face interviews (6 cases) and email interviews (2 cases).

3.3.3.3 Critique and Tests for the Case Study Method

An ‘old enemy’ of case study methodology is the researcher’s bias (Bell, 2008: 166). Since researchers are human, their manner ‘may have an effect on respondents’ (Selltiz et al., 1962: 583). Biased views can influence the direction of the findings and conclusions (Yin, 1994: 8-9). They can even distort the research direction (Bell, 2008: 11). Even though a good case study is difficult to do, it does not automatically disqualify this method as unattainable or undesirable (Yin, 1994: 11). To minimise bias, I have constantly subjected the interviews notes to a stringent process of constant scrutiny, triangulation³² and reflection on practice (Bell, 2008: 167).

Another major concern for this method is that generalization is not always possible. However, Denscombe proposes a ‘similitude test’ as a solution. He argues that how a case study can be generalised from other examples in the class depends on how far the case study example is similar to others of its type (1998: 36-7). Similarly, Bassey defends the case study method by preferring the test of ‘reliability’ over ‘generalizability’ (1981: 85):

(If case studies) are carried out systematically and critically, if they are aimed at the improvement of education, if they are reliable, and if by publication of the findings they extend the boundaries of existing knowledge, then they are valid forms of educational research (1981: 86).

³² I triangulated the data by (1) repeatedly sending the interview notes back to my research participants for their correction, editing, and feedback; and (2) seeking inputs from selected other missionaries to ascertain the verisimilitude and familiarity of these cases.

The common four tests for case studies are construct validity, internal validity, external validity and reliability (Yin, 1994: 33). But since I have used specifically the *critical event* case study method, it was more appropriate for me to use the validity and reliability tests for narrative methodology,³³ which are access, honesty, verisimilitude, authenticity, familiarity, transferability and economy (Huberman, 1995).

3.3.3.3.1 Access

There are two means of access: the first is the access by readers of the study to the participants, their cultural context and the process of construction of knowledge between the researcher and research participants. The second is the availability and the representation to the same audience of the research notes, transcripts and data on which the researcher has based the findings (Webster and Mertova, 2007: 94). All the interview notes, transcriptions, surveys, analyses, assessments, coding, and video clips have been made available to my readers and research participants upon request in this research. The feedback of the Second and Third Stage research participants have been incorporated in the final version of the MQM in Chapter Nine.

3.3.3.3.2 Honesty, Verisimilitude and Authenticity

Honesty or trustworthiness in qualitative research means demonstration of ‘truth value’. The researcher must show that he has represented ‘those multiple constructions adequately, that is, that the constructions...that have been arrived at via the inquiry are *credible to the constructors* of the original multiple realities’ (Lincoln and Guba, 1985: 296. Italics mine). In other words, the honesty of the narrative research lies in the confirmation by the participants of their reported stories of experience. All my critical

³³ Critical event case studies fall under narrative methodology.

case studies have been verified and proofread by respective PCPs before their inclusion.

Bruner comments that unlike the constructions generated by logical and scientific procedures that can be weeded out by falsification, narrative constructions can only achieve ‘verisimilitude’ (Bruner, 1991: 4-5). Narratives are a version of reality whose acceptability is governed by convention and ‘narrative necessity’ rather than by empirical verification and logical requiredness, although ironically we have no compunction about calling stories true, false, or partially true (1991: 4-5).

There are three aspects of verisimilitude that the narrative researcher needs to show. First, the research and reporting of stories and their ‘critical events’ should resonate with the experience of the reader. Second, the reporting should appear to have a level of plausibility. Plausibility means the sense that what is reported is in fact realistic and that it is not subject to constraints and risks (such as the ‘Hollywood effect’) and other risks associated with narrative inquiry. And third, when using a critical event approach, the truthfulness of accounts and reporting results will be confirmed through ‘like’ and ‘other’ events (Webster and Mertova, 2007: 99). In supporting my critical event approach, the identification of like and other events is instrumental in undergirding verisimilitude as they confirm critical events.

Authenticity is a sister concept of verisimilitude. It can be adequately demonstrated when the researcher provides enough information in order to convince the reader that the story is told in a serious and honest way (2007: 100). The role of critical others (e.g. experts in a particular field of mission) is also useful in contributing to the authenticity of a narrative case study. I have provided support from counsellors and psychologists

who shared about their experiences in dealing with malfeasant missionary leaders.³⁴

3.3.3.3.3 Familiarity

Familiarity happens when our ways of conceiving of things become routine and they disappear from consciousness, causing us to cease to know that we are thinking in a certain way or why we are doing so. Familiarity insulates habitual ways of thinking from inspection that might find them senseless, needless, and unserviceable (Amsterdam and Bruner, 2000: 1-2). Bruner suggests that the goal of narrative research is to make ‘the familiar strange again’ (2002: 12). The critical event approach does just that in my research, by highlighting taboo subjects among missionaries that have been normalised via ‘sweeping them under the carpet’—not dealing with them by either not having them acknowledged, reported, or recorded.

3.3.3.3.4 Transferability

Webster and Mertova suggest that transferability in narrative inquiry implies that the researcher provides a sufficient base to permit a person contemplating application in another setting to make the needed comparisons of similarity. It is analogous to Yin’s external validity (Yin, 1994: 33; Lincoln and Guba, 1985).

This test is satisfied in my research through the use of critical, like and other events. Readers can easily adapt the MQM and findings of this research to their own mission or related field.

3.3.3.3.5 Economy

³⁴ The input collected in the *2nd Stage Questionnaire* and incorporated in the Theoretical General Descriptive (TGD) of β MQM before being tested and refined into the Working General Descriptive (WGD) of the ultimate MQM. See Chapters seven and nine.

Narratives can be very lengthy and deep, and the research can contain large amounts of data. With transcripts and field notes running over many volumes, analysing the data could be a daunting task. Some narrative inquirers have spent many months just categorising the data without being able to determine any end-point. I believe the chosen critical event approach is beneficial in overcoming this hurdle. The identification and use of critical events provided me with not just a means of transferability, but also indicators of important issues and outcomes of the Third Stage research. The First and Second Stage research did not face this economy hurdle because they did not involve the narrative method.

3.3.3.4 Investigative Focused Interviews

A parallel approach in building my case studies was *Investigative Focused Interviews* (Douglas, 1976). The investigative strategy facilitated the generation of in-depth knowledge by participants' first hand experiences. The investigative methodology presupposes that when a researcher investigates issues surrounding money or sex, those who stand to lose the most would cover up, evade the issue or lie about information. This largely explains the no replies (8 out of 25, or 32%) and declinations (7/25, or 28%) of my initial approaches to missionary leaders with known malfeasance. The six objective cases were constructed from (1) subjective readings of critical participants who were willing to share their narratives and (2) suggestive readings from their referees.

The investigative methodology can also inform my research from the perspective of affected followers' experiences to build *suggestive* cases (instead of just *objective* cases) with a reduced likelihood of misleading information regarding events or justification of malfeasance. Various research on followers' perspective, although in a toxic leadership

context, further informed my research strategy (Boeri, 2002; Pelletier, 2010; Lipman-Blumen, 2005; Goldman, 2009; Schilling, 2009). These precedent studies highlighted data from followers as minority voices. I spent about 15 months in gathering referee assessments to cross-check facts and to analyse the critical participants' justifications of their malfeasance.

Focused interviews were specifically used because the duration was no longer than three hours and the questions were open-ended in a conversational manner. This approach allowed for the following of a certain set of broad questions. In order to ensure the integrity of triangulation, I took great care in self-checking for leading questions. For example, I invited the interviewees to correct or refuse my questions if they believed they were irrelevant or misleading. Such interviewing proved useful not only in providing an understanding of the researched phenomenon, i.e., maturity-support profile during the malfeasance, but also in giving useful insights into the cultural influence of the participant during the malfeasance. To minimise the risk of 'reliability' (Bernard, 2006), I asked all my participants identical or very similar questions, and provided the same guidelines. Since the same questions or terms may register different meaning to a Chinese, Tibetan or foreigner (itself containing many sub-categories), I needed constantly to repeat their answers back to them to confirm that I had fully understood the cultural nuances and real meaning of their replies (Yin, 1994: 56-57). Here my being a practitioner-researcher fluent in the languages of all the participants has proven crucial in ensuring the successful use of this method.

Interviews were useful for understanding a presented phenomenon from an emic perspective. In this study, the method provided me with the followers' perspective about their malfeasant missionary leaders as they encountered them through participant narration and description that would uncover 'tacit and explicit culture' (Spradley,

1979: 9).

4. CONCLUSION

In this chapter I described my research methodology and discussed the mixed methods research strategies undergirding my three-stage approach of data collection and data analysis. I further presented their strengths and weaknesses. The chart below summarises the chronological and method development of my research methodology:

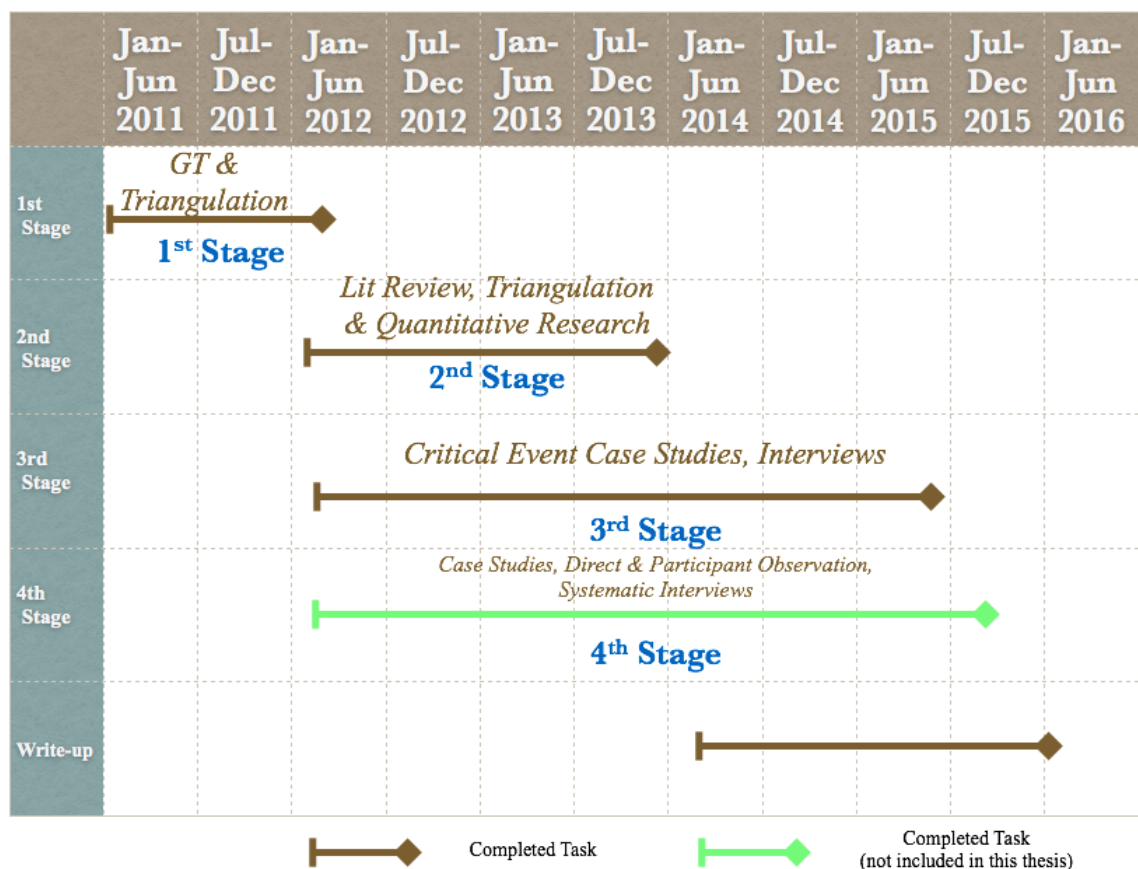


CHART 9
STAGES AND METHODS OF THE RESEARCH METHODOLOGY

The next three chapters will explain the meaning of the terms ‘Tibet’, ‘missionary leaders’, and maturity models I employed for this research. I will discuss findings of data from primary and secondary sources from each research stage and anticipate the

construction of plausible maturity models for the study of missionary leaders' malfeasance and leadership formation in Chapters Five to Eight.

CHAPTER THREE
THREE CIRCLES OF REALITY:¹
A BRIEF TYPOLOGICAL STUDY OF YAKLAND

If the opening of Africa meant the sacrifice of a Livingstone, if the Christianization of the South Sea Islands meant the cruel death of John Williams, if the triumphs of the Cross in Uganda were wrought over the body of the murdered Hannington, and if Burmah must be trod by the bleeding feet of Judson and his wife, before the great harvest of five hundred churches can be reaped, could it be possible that all Tibet should be Christianized, that witness of the Christ should be borne in the very stronghold of Buddhism without some suffering, some persecution, nay without tears and blood?
Dr. Susan Carson Rijnhart²

1. INTRODUCTION

This chapter explains the thesis title with definitions for ‘Third-Wave Missionaries’ and ‘Contemporary Yakland’. I first specify the parameter of the research locality. As any unregistered missionary activity is illegal and punishable by imprisonment, exportation, and sometimes death in Yakland, the use of ‘Yakland’ as a pseudonym to mean ‘Tibet’ in reality is necessary to protect my research participants and myself— all of whom are missionaries currently serving there. I offer to explain the term ‘Third-Wave Missionary Leaders’ through the perspective of ecclesiastico-missional Tibet, as it represents the perspective of Christian mission enterprise in Tibet.

¹ This chapter is an abridged version of a paper of the same title I presented at Oxford Centre for Mission Studies student seminar October 2014 and at the International Graduate Student Historical Studies Conference 2015, Central Michigan University. Tibetans commonly employ a tripartite view to make sense of the reality they live in. In this chapter, I shall present one such tripartite device called *Kolor-Sum*¹—‘the Three Circles’—as a way of looking at Tibet. Perhaps the most prominent of such tripartite patterns are *Gonchok-Sum*—the ‘Three-godness’, or ‘Three-deityness’; and *Cholka-Sum*—the ‘three provinces’.

² Dr. Rijnhart was a Second-Wave missionary whose husband and child perished on their mission trip to Lhasa from Amdo in 1895-1899. See Rijnhart, S. C. (1901). *With the Tibetans in Tent and Temple: Narrative of Four Years’ Residence on the Tibetans Border, and of a Journey into the Far Interior*. New York: Fleming H. Revell.

Structurally, the chapter is subdivided into two parts to address the following issues:

1. What and where is Tibet?
2. Why is missionary leaders' malfeasance in Tibet crucial to my thesis?

I argue that (1) because the idea of Tibet invariably evokes much controversy and emotions, any writers on 'Tibet' first need to define clearly what they mean by 'Tibet'; (2) Christian missionaries in present day Tibet invariably face negative stereotypes borne of some unfortunate legacies from all three waves of missionary movements to Tibet and now exacerbated by the malfeasance of mission leaders.

2. PARAMETERS FOR THE RESEARCH LOCALITY

The term 'Tibet' is the main analysis of this chapter.¹ Although there could be many ways of looking at Tibet today, this chapter focuses on three: the politico-historical, ethnographico-cultural, and ecclesiastico-missional typological variances. These variances are what I refer to as 'Three Circles of the Reality on Tibet.'² In the subsequent sections, I illustrate the characteristics of each circle before drawing my conclusion at the end of the chapter.

3. TIBET—WHAT AND WHERE?

The mentioning of 'Tibet' invariably conjures up a variety of strong reactions. Tibet became an international political issue in 1950 when a desperate Lhasa government

¹ It is necessary to differentiate the meanings of 'Tibet' from other related terms like 'Tibetan Buddhist world' and 'Tibetan'. They are important but are not the focus of this thesis.

² The use of the term 'circle' in this study is not so much a religious symbol but rather a geometrical one. The symbolism is not the reality but it symbolises the reality. The three circles symbolise the three typological variances of Tibet under review. Each circle occupies a particular academic discipline. Yet they are not mutually exclusive. They interact and overlap. The intersection of the three circles forms one reality, not three realities. Here I mean to convey the idea of Tibet, seeing it through the three, separate, typological variances, representing one, not three equally valid realities. But they portray different façades of reality.

issued an emotional plea to the United Nations to help stop the ‘invasion’ of the People’s Liberation Army (‘PLA’) into Tibet (Goldstein, 1996: 86). Following a failed uprising against the ‘aggressor force’ in 1959, the supreme political and spiritual leader of Tibet, the Fourteenth Dalai Lama, fled his Potala Palace to settle in Dharamsala in India where he formed a government in exile to this day.

Since then, due in large part to the charismatic leadership of the Fourteenth Dalai Lama, the ‘Tibet Question’ has come to be among the highest profiles in the Western media. However, the meaning or referent of ‘Tibet’ itself has been elusive. There is to date no commonly agreed-upon definition among the media, sovereign states, academia, and Tibetan people on what constitutes ‘Tibet’. Yet many publications have been produced on Tibet.³ In order to make sense of the reference of ‘Tibet’, it is useful to see what ways there are to help explain Tibet. I begin with Circle One.

3.1 Circle One: Politico-Historical Tibet

A detailed history of the complex relationship between the empires of China and Tibet over the last 1500 years is beyond the scope of this research. I have included milestones of pre-1949 Sino-Tibet politico-historical relations in Appendix J.

On 1 October 1949, Mao announced the birth of the People’s Republic of China (PRC). A year later, the PLA crossed over the Driчу River and entered Lhasa. To some, this constituted an invasion (Goldstein, 1996: 86). To others, it was the new Chinese government taking an inventory of a region that had long been legitimately Chinese (Wang and Suo, 1984 as quoted in Powers, 2004: 89; Wang and Gyaincain, 2001: 106).

³ See for example the long list of books on Tibet in http://www.goodreads.com/list/show/19572.Books_about_Tibet_nonfiction_or_fiction. Accessed 09 June 2016.

In any case, what is clear from historical texts is the fate of both Northern Tibet (Amdo), and Eastern Tibet (Kham). The Qing emperor Yongzheng, upon repressing a revolt there in 1724, had seized the opportunity to place Amdo solidly under China. The Chinese have called Amdo Tibet *Qinghai* province ever since (Petech, 1972: 85; Shakabpa, 1984: 141). However, the demarcation of Kham between Tibet and China was not as clear-cut during the nineteenth century. By 1932, Eastern and Southern Kham had been subsumed into the Chinese provinces of Xikang (the Western part of today's Sichuan) and Yunnan.

Thus in Circle One, 'Tibet' is usually referred to as the present-day Tibet Autonomous Region (TAR) inside the PRC (Wang and Gyaincain, 2001). Some scholars call TAR the 'political' Tibet (Richardson, 1986:1-2), or 'polity' Tibet (Goldstein, 1996: 87). The disagreement among the scholars and political analysts is not about the whereabouts of Tibet but the 'what-about' (the legal status) of Tibet. Thus, the main issue in Circle One is the validity or legitimacy of Tibet as an independent state outside of China's rule.

3.2 Circle Two: Ethnographico-cultural Tibet

Although nothing novel to the Tibetans, Circle Two 'Tibet' has become more popular since the exile of the Fourteenth Dalai Lama to India in 1959. But putting his claim of Tibet under this heading by no means indicates that he and his supporters see 'Tibet' as solely an ethnographico-cultural entity. Their claim to Tibet is as politically charged as that of the PRC.⁴

We recall the absorption of Amdo into Qinghai and Gansu in 1724 and of Eastern and Southern Kham into Xikang and Yunnan by 1932. Notwithstanding the history cited, the

⁴ The difference is tactical: in stating their claim to Tibet, the PRC uses predominantly a historico-political strategy, while the exile Tibetan government employs a more ethnographico-cultural strategy. This ambiguity points to the fluidity of 'Tibet' as a concept projected into the objective reality through one's subjective lenses.

Lhasa government in 1914 agreed to the British-proposed delineation of Tibet into two parts: Outer and Inner Tibet (Simla Convention, 1914). Outer Tibet would correspond to the present-day TAR, while Inner Tibet would include Amdo and Eastern Kham areas (present-day Qinghai, southern Gansu, Northern Yunnan and Sichuan provinces).⁵ Here Lhasa acted out of its conviction as an entity having political legitimacy to divide up its own territories. China today still does not recognise the Simla Accord (See Appendix J).

The Circle Two notion of ‘Tibet’ is not exclusively Tibetan. Eric Teichman, a British consular in Kham in 1911-1918, provided us with insight into how Europeans viewed Tibet in his time:

At the beginning of this present century, before the British expedition to Lhasa in 1904 and the subsequent Chinese forward movement in Kam [*sic*], that portion of High Asia inhabited by Tibetan-speaking peoples, and *labelled Tibet on European maps* (emphasis added), consisted of three separate entities, firstly, the Lama Kingdom of Tibet with its provinces and dependencies, secondly, the semi-independent Native States of Kham under Chinese protection, and thirdly, the Kokonor [Amdo] Territory under the control of the Chinese Amban residing in Sining in Gansu (Teichman, 1921: 7-8).

Cholka-Sum, or Tibet comprising three provinces (Ü-Tsang, Kham and Amdo), is the stance of many Tibetans, notably the Tibetan Diasporas (Goldstein, 1996: 79). Tseten Wanchuk, a Lhasa Tibetan educated in Beijing and then New York City, wrote to the editor of the New York Times to ‘correct’ the misconception about the ‘boundaries’ of Tibet. His letter asserted that to the Dalai Lama and Tibetans, Tibet means the *whole of Tibet*—Ü-Tsang, Kham and Amdo (Wanchuk, 1990).

This view of Tibet is a typical Tibetan tripartite way of making sense of their world. Not surprisingly, then, Circle Two ‘Tibet’ is the official position of the Central Tibetan Administration (‘CTA’), the government-in-exile of the Fourteenth Dalai Lama based in Dharamsala, India. The CTA published in its official website www.tibet.net:

⁵ This as Dr. Shelley Trebesch rightly points out is geopolitical in nature. Such overlapping further strengthens my argument that the three circles are not mutually exclusive but rather mutually informing.

The term TIBET here means *the whole of Tibet* (emphasis added) known as Cholka-Sum (U-Tsang, Kham and Amdo). It includes the present-day Chinese administrative areas of the so-called Tibet Autonomous Region, Qinghai Province, two Tibetan Autonomous Prefectures and one Tibetan Autonomous County in Sichuan Province, one Tibetan Autonomous Prefecture and one Tibetan Autonomous County in Gansu Province and one Tibetan Autonomous Prefecture in Yunnan Province... The total Tibetan population in Tibet is 6 million. Of them, 2.09 million live in the “TAR” and the rest in the Tibetan areas outside the “TAR”.⁶

Notice the significance of typological difference between ‘Tibet’ and ‘the whole of Tibet’ is highlighted.⁷ Tibet according to CTA can be shown in its official map below:

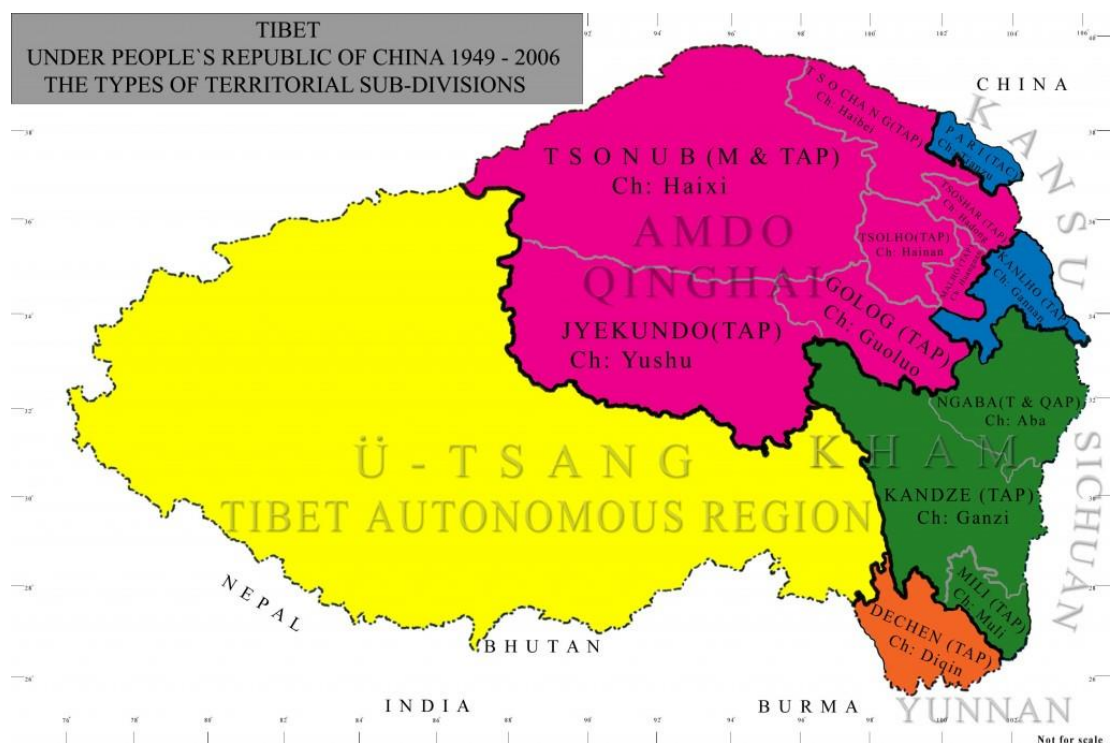


CHART 10
CTA’S MAP OF TIBET

Map source: <http://tibet.net/map-of-tibet/>. Accessed 05 Jan 2016

By comparison, the first map below, taken from a pro PRC website, shows the PRC Map of Tibet (marked as ‘Tibet Autonomous Region’). The second map, taken from a pro CTA website, shows Tibet according to supporters of CTA.

⁶ www.tibet.net/about-tibet/tibet-at-a-glance/. Accessed 05 Jan 2016.

⁷ It is interesting to note that two of the most revered figures for Tibetans today, the currently exiled Fourteenth Dalai Lama, and the Tenth Panchen Lama (d. 1989), were both from Qinghai province (1 hour drive from where I live), or Amdo Tibet according to the Tibetans. According to the Tibetan belief that all Dalai and Panchen Lama reincarnations must come from Tibet, these facts disturb subscribers of Circle One when insisting that only the TAR is Tibet.



CHART 11
PRC MAPS OF TIBET

Map sources: <http://www.chinahighlights.com/tibet/map.htm>;
<http://www.tibetmap.com/project.html>. Accessed 19 Aug 2016

Some scholars employ the description of ‘ethnographic’ Tibet to denote Amdo and Kham.⁸ This term is a politico-literary device to differentiate the two areas from ‘political’ Tibet, which they take to mean Ü-Tsang and Western Kham (Richardson, 1986:1-2; Goldstein, 1996: 87). Thus, for these Western-trained scholars, their ‘Tibet’ means ‘political’ Tibet, which represents half the geographical size and a third of population of CTA’s Tibet. These scholars strive to be historically accurate and apolitical but their choice of connotation of ‘Tibet’ has inevitably revealed their political stance on the ‘Tibetan Question’.⁹

The previous sections have illustrated reference points used by the world at-large to locate ‘Tibet’. I now turn to a Christian notion of Tibet that undergirds the present day western Evangelicals’ (some of my research participants) perspective of Tibet.

3.3 Circle Three: Ecclesiastico-missional Tibet

Circle Three addresses the notion of ‘Tibet’ as seen mainly through the eyes of Western Christian churches and missionaries. Since Circle Three is where I operate from, a more detailed study of it is in order. The view presented here does not claim to represent the view of the universal Church. Although to date there has not been a large number of Tibetan Christians resulting from the missionaries’ efforts, over the last three centuries no other single category of Westerners has spent longer periods in Tibet than missionaries.

⁸ This is a strange invention of Western academia. My own personal contacts with Amdo and Kham Tibetans in Qinghai, Sichuan, Gansu and Yunnan lend support to this view of Tibet among nomadic and farming Tibetans of the areas. When short-term missionaries come to Amdo and tell our Tibetan families that they are on their way to ‘Tibet’ (meaning TAR), they always invite a confused expression from the Tibetans. ‘But you are *already in* Tibet: this *is* Tibet.’ (*de Wod re.*) The pastoralists would kindly illuminate the ‘confused’ tourists from the West. But neither the short-term missionaries nor the Tibetan nomads were completely right or wrong: their views simply reflected an intersection of Circles One and Two, which epistemologically informed their idea of Tibet.

⁹ This of course is not to say that they then necessarily side with the PRC on the Tibet Question, for the Chinese officially interpret the contention over ‘Tibet’ to be precisely one over TAR. It simply illustrates the complexity of the issue itself. Despite the best efforts of scholars to remain neutral and objective in their study of Tibet, it is realistically impossible *not* to take sides politically on the Tibet Question. The very definition of ‘Tibet’ one chooses in one’s research is already an indication of where they stand in the Tibet controversy.

Western missionaries' accounts of Tibet are regarded as a significant contribution to the corpus of Tibetan studies. Regardless of what one's stance is on Tibet politically, culturally, or religiously, understanding Tibet through the lenses of Western missionaries can prove to be very beneficial to one's study of Tibet. The Tibetologist, John Bray, calls the activities of Christian missionaries 'among the most significant aspects of the East-West encounter with Tibet' (Bray, 2001: 1).

We begin with the present-day Christian's fascination with Tibet. Two reputable Western newspapers published reports on missionary activities in Tibet in 2013. In February 2013, the British paper, *The Guardian*, described Tibet as 'the K2 of the evangelical Christian world—missionaries see it as formidable yet crucial undertaking, a last spiritual frontier' (Kalman, 2013).

One month later the American magazine, *Time*, wrote:

Tibet is one of the most coveted locations for nondenominational American and Korean Christian groups angling for mass conversion. Most are fundamentalist Christians who prioritize preaching and winning converts over the charitable works traditionally performed by mainstream missionaries. The more radical evangelists believe in the biblical notion of the "Great Commission" — that Jesus can only return when preaching in every tongue and to every tribe and nation on earth is complete. On websites like the U.S.-based Joshua Project, ethnic minorities are seen as "the unfinished task." Of these, "Tibet has long been one of the greatest challenges," reads a summary. "In 1892 Hudson Taylor said: 'To make converts in Tibet is similar to going into a cave and trying to rob a lioness of her cubs'" (Sebag-Montefiore, 2013).

The contemporary description of Tibet as 'one of the last frontiers' to be evangelized before Jesus returns notwithstanding, the missionary effort to reach Tibet with the gospel actually traces back to as early as the seventh century.

3.3.1 The Pioneers

Some historians posit that the missionary effort of the Nestorian Christians had reached the northernmost part of Tibet by 634 A.D. (Tsering, 2007:66-67). The Nestorian Christians were active in central China from 7th to 13th century, but apparently spent little

time and effort in evangelising the Tibetans. The mainstay of their missionary strategy had been to concentrate on the upper echelons of the society—the nobles and royalties at the Yuan royal court.

Many missionaries to Tibet are fond of quoting the famous ‘Lost Opportunity’ as a lament for a missed window of witnessing to the Tibetan Buddhist World:

5 years before Kublai Khan ascended to the throne of the supreme ruler of China and half of the world, he sent Marco Polo’s father and uncle Niccolo and Mafeo Polo back to Europe in 1266, with a request for the Pope to

[dispatch] a hundred persons of our Christian faith...able to clearly to prove by force of argument to idolaters and other kinds of folk that the Law of Christ was best, and that all other religions were false and naught...if they would prove this, [the Khan] and all under him would become Christians and the Church’s liegemen (Tsering, 2007: 110).

By the time the brothers reached Italy in April 1269, they found out that Pope Vincent IV had died. Three years later, under the new Pope they presented the Khan’s request. The Pope however managed to find only two men to respond to the call. The team began the journey but turned back midway, intimidated by the journey’s perils. Kublai Khan never received his hundred medieval missionaries.

Although the historical accuracy of the account is hard to ascertain, the legend is included here as it is instructive in understanding the sense of urgency among today’s Evangelical missionary working in Tibet to complete the mission that their forebears have failed.

More than three centuries later, the first properly documented Western missionary arrived in 1624. Portuguese Jesuit priest Antonio de Andrade triumphed against all oppositions and entered Tibet via India. There in Tsaparang the king of Guge (West Tibet) granted permission to him and four of his companions to build the ‘first Christian church in

Tibet' in 1625 (de Filippis, 2003: 4; Tsering, 2007:15). The church lasted for 9 years. In 1635, a group of zealous lamas burned the church and the mission to the ground.

For the next 60 years, there were two groups of Catholic priests who reached the Ü-Tsang area of Tibet. Fathers Cacella and Cabral reached Tashilunpo monastery in 1627, and Fathers Grueber and d'Orville spent two months in Lhasa in 1661 (de Fillipis, 2003: 72-73). But since they did not make any lasting missional impression, I shall fast-forward fifty years to the year of 1716.

3.3.2 The Jesuits and The Capuchins

This is a watershed year for Christian mission to Tibet. That year saw the arrival of seminal missionaries: the Jesuits Fathers Ippolito Desideri and Emmanuel Freyre, and the Capuchin Father Orazio della Penna. Unbeknownst to each other, the Jesuits and the Capuchins both made the arduous trip to Lhasa. Rejecting the idea of working together, they waited for the Holy See to decide which group got to stay. Desideri and Della Penna started to learn the language and culture in Sera monastery. For despite their differences, these men shared a common goal of '[converting] the population, not by ridiculing the Buddhist theory of the high lamas, but by disproving them' (Ibid:73).

Desideri in particular stood out as a brilliant student of Tibetan language and culture. In a mere five years he mastered them both so well that he produced five works on theology in the literary Tibetan of the day. He also participated in numerous religious debates common in the Tibetan monastery tradition (Tsering, 2007:77). Sadly, such genius was cut short abruptly when in 1719 the decision came from the Vatican in favour of the Capuchins to stay in Tibet. Desideri obediently left Tibet in 1721 and never came back.

Thus a worthy missionary vessel on the field was rendered obsolete by church politics so strange as to cripple mission, and a remote-control mechanism so powerful as to stall mission efficacy.

Meanwhile the Capuchins continued their work. By 1742 they reported that nearly ninety people regularly attended the Catholic service in a church they had built (ibid.). Soon, the refusal of one Tibetan Catholic to bow down to the Dalai Lama, and of another to recite a required mantra angered the crowd. Violent threats ensued, the missionaries were ousted, the chapel destroyed and the mission came to a ‘catastrophic end’ (Ibid, 78).

3.3.3 The Arrival of Modern Missionaries: The First Wave (1797-1885)

The Tibetan Buddhist World in the mid-seventeenth century to circa 1820 witnessed the mission activities of the Moravians, the Russian Orthodox Church, and the London Missionary Society. Missionaries entered Buryatia,¹⁰ and churches were established among the Kalmyks (Central Asia Fellowship, 2014: 10-11).

These missionary activities, though significant, were on a small scale and generated largely unconnected ripples. The first time a mission to Tibet gathered significant momentum was in 1826. An unlikely candidate—an English cobbler named William Carey—sparked what I call the First Wave of mission to Tibet.¹¹

In 1797, Carey visited Bhutan where his interest in Tibetan culture and language was piqued. He did not receive permission to start a mission in Bhutan, so he decided to work, together with another Baptist missionary John Clark Marshman, on a Tibetan—

¹⁰ The Republic of Buryatia is a largely mountainous Russian republic in eastern Siberia.

¹¹ Carey made tremendous academic contributions by translating the Bible into Bengali, Sanskrit, Marathi, Punjabi, and numerous other Indian languages and dialects. Although Carey was more known for his work in India, he also was instrumental in spurring the interest in mission to Tibet (Smith, 2011: 240).

English dictionary. The duo based their book on the preliminary work of the German Protestant missionary, F.C.G. Schroeter (d. 1822) (Hattaway, 2004: 156).

Eight years later, the Hungarian scholar, Alexander Csoma de Kőrös (1784-1842), superseded the dictionary with his essay, *Towards a Dictionary, Tibetan and English*. Nevertheless, the publication of the Carey—Marshman dictionary in 1826 caused such a stir that mission societies from Germany, England, Scotland, America, and France started sending missionaries to the Indo—Tibetan border. Among them were the Moravians, who began their mission to the Tibetans in North India in 1853. The mission they subsequently established in Leh (capital of Ladakh) in 1885 is today run by fourth generation Ladakhi Christians (Bray, 1992). This is a milestone in the long history of mission to the Tibetans.

An important contribution from the First Wave of Protestant missionaries was the production of a Tibetan Bible. Edward Pagel and William Heyde started translating the Bible into Tibetan in the mid-19th century. Heinrich August Jäschke later joined them in 1857. Jäschke was a gifted linguist who saw the paradox of making the Tibetan Bible both of authoritative high literary form while at the same time understandable to lay Tibetans (Bray, 2003: 492-493). After Jäschke, a Ladakhi Christian, Yoseb Gergen, devoted his entire lifetime to completing the translation. The first Tibetan Bible was finally published in 1948¹²—two years after Gergen’s death and almost a century after Pagel and Heyde began the translation (Maberly, 1971).

¹² It was written in archaic Tibetan with incorrect grammar, so much so that it became quite useless in present day Tibet. Another translation team undertook this arduous job to translate the Bible into modern-day Tibetan language, and after 17 years of working with the local Tibetans in Amdo, finally published the New Testament in contemporary Tibetan in February 2016. The same team is working on the translation of the Old Testament at the time of writing this thesis.

Entering Tibet from the north of Himalayas has proved to be equally if not more challenging than attempts from the south. In 1846, two French Lazarist priests, Régis-Évariste Huc and Joseph Gabet, travelled from northeast China to Lhasa. Partly due to the good treatment they received from the Chinese *Amban* (General-governor under the Qing Dynasty), they planned to return to Tibet to set up a mission. They were never granted their wish: earlier in 1846 the Vatican had already decided to allocate Tibet to the Missions Étrangères de Paris (MEP) (Bray, 2001).

MEP worked in the Tibetan Marches, that is, the part of Kham Tibet spanning across Sichuan, Yunnan provinces, and the TAR in today's PRC. There, the tenacious French missionaries worked on, later with canons from the Congregation of Great St. Bernard of Switzerland, until the Red Army expelled the last of them in 1952. The political instability and rampant banditry of the area then claimed the lives of 69 MEP missionaries and 1 St. Bernard missionary

MEP missionaries were known for their literary contribution. They published a series of Tibetan language catechisms, devotional books and saints' lives. There were several notables from this group: Charles Renou (1812-1863) who translated into Tibetan a series of morning prayers, a catechism and a life of Jesus Christ, and compiled a draft Tibetan glossary; Auguste Desgodins (1826-1913) carried on Renou's early work to publish a Tibetan-Latin-French dictionary in Hong Kong in 1899; Mgr. Pierre Giraudeau (1850-1941) and Francis Goré (1883-1954) contributed to a subsequent *Dictionnaire français-tibétain*. However, they never saw the fruit of their labour: the dictionary was published in 1956, after their deaths and the demise of the MEP's Tibet mission (Bray, 2001).

The impasse of the Gospel's advancement in this period illustrated how inaccessible Tibet has always been to Christian missionaries politically, geographically and

spiritually. It provided the backdrop for the severity and devastation when such hard ground is further compounded by missionary malfeasance.

3.3.4 The Second Wave (1877-1953): North of the Himalayas

The title of this sub-section by no means indicates that missionary activities only took place north of the Himalayas during the period covered. For more information on mission of the same period in the Tibetan Buddhist world, particularly in the south of the Himalayas, Mongolia, Tuva, and Kalmykia, see *At the Roof of the World, Still in His Hand* (CAF, 2014) and also *Imagining Tibet: Perceptions, Projections, and Fantasies* (Bray, 2001). For the scope of this chapter, this section concentrates on missions north of the Himalayas.

Missionaries of two visionary organisations started the Second Wave: Hudson Taylor's China Inland Mission (CIM, today's OMF International, 'OMF'), and A.B. Simpson's Christian and Missionary Alliance (C&MA). Hudson Taylor was known for his contribution to mission to China as a whole. But there is no record of him ever setting foot on Tibetan soil. However, he sent missionaries to Tibet and the first one arrived on foot. James Cameron walked from Chongqing to Batang, bringing the Gospel to the Kham Tibetans in 1877. The first CIM mission station was set up in Sining (today's Xining) in Amdo (today's Qinghai) (Bray, 2001: 25).

A.B. Simpson founded the C&MA in 1887 after being moved by William E. Blackstone's speech, 'God seems to be holding back that little place [Tibet] to be the last field entered just before his coming' (Covell, 1995: 56). It was not until 1895 that C&MA's William Christie and David Ekvall established its first missions in Taochow (today's Lintan of Gansu) in Amdo. While the goal of CIM was to evangelise China in

general, C&MA's primary target had been to evangelise Tibet specifically. Some of its early recruitment slogans included 'a chain of mission stations from Shanghai to Tibet,' and 'to place a missionary on Tibetan soil and keep him there' (Covell, 1995: 56).

Soon, various nations of the West began to send their missionaries to Tibet. According to Bray:

By the early twenties Tibet was 'surrounded by a string of missions from various societies on its western, southern, and northeastern borders. However, the center of the country—and particularly Lhasa—remained closed (Bray, 2001:26).

The missionaries, although getting larger in number and broader in denominational affiliation, had to work in an adverse and hostile environment. Amdo and Kham in the 1910s to 1949 went through the 'Warlords Era' and civil war. Incessant wars, Muslim rebellions and raids, banditry, the resistance of Tibetans toward the Gospel, epidemic diseases, natural disasters, and deaths were common stories of these missionaries (Plymire, 1983: 2-15; Rijnhart, 2014: 20-90; Simpson, n.b.: 70-140). Still, more missionaries came.

But by 1953, the Chinese Communist government had expelled the last of the Western missionaries (Bull, 1976), destroyed many of the church buildings and persecuted most of the little pool of Tibetan Christians from the Second Wave missionaries. For the next three decades, China locked itself and turned inward.

Some major contributions of the Second-Wave missionaries are their ethnographies, biographies, journals, photographs, maps, archives, and accounts of the societal changes during the late 19th to pre-1953 Tibet.¹³

¹³ See for example, Ekvall, 1938; Bull, 1976; Plymire, 1983; Rijnhart, [1895] 2014.

Among the legacies of Second-Wave missionaries was sectarianism along the denominational and mission lines. It survives into the present-day in a form of missionary malfeasance. I address this in detail in the subsequent section.

3.3.5 The Third Wave (1980-present day): The Rise of the Non-Tibetan Local (NTL) Missionaries

This section addresses specifically the evangelical mission to Tibet after 1980, the year Deng Xiaoping reopened China. Since then, churches and mission agencies from various nations and denominations have been sending their missionaries into the whole of China. Below, I provide a snapshot of some recent events in Tibet that characterized the Third Wave missionary movement.

3.3.5.1 1990-2008

In 1990, there were five Westerners and families living and working in Qinghai province, or Amdo Tibet according to CTA. Out of these, four were missionaries. The other was a Western Buddhist sympathetic to the CTA's Free-Tibet cause (Interviews with 2 missionaries C & C, 2012#1).

The 1990s to early 2008 were the 'honeymoon' period of foreign missionaries to Tibet. Visas were easy to come by and foreigners were granted residence in various parts including the TAR, Golog, and Yushu as NGO and charity foundation workers. By February 2008, there were about 600 foreigners in Qinghai, out of which at least 540 (90%) were missionaries. If one adds the number from TAR (Ü-Tsang), and Eastern Kham (Sichuan and Yunnan), the number of missionaries working among the Tibetans within the PRC easily exceeded 1,600. These were an 'open secret' among the Public Security Bureau (PSB) (Conversation with local PSB officer, 2010 #1).

In March 2008, to commemorate the forty-ninth anniversary of the 1959 Tibetan uprising, hundreds of Lhasa Tibetan monks staged a protest in Lhasa. They also sought the release of detained Drepung monks who, months earlier, had tried to celebrate the awarding of the U.S. Congressional Gold Medal to the Dalai Lama. The situation deteriorated. By the end of the week, the Chinese authorities reported 22 dead, while human rights groups reported more than 140 deaths.¹⁴ The riots spread to Amdo and Kham. Within days, the PSB moved their anti-riot police *Fangbao Wujing* (防暴武警) into riot areas and imposed martial law. All foreign media were banned from Tibetan areas.

The Chinese government claimed that foreigners were behind the troublemakers and swiftly revoked the licences and visas of many NGOs and missionaries. Within months, hundreds of foreigners were expelled. By the end of 2008, at least a quarter of the foreigners had left Tibet. The government further banned all remaining foreigners from living among the Tibetans by consigning them to Lhasa, Xining, Lanzhou, Kunming or Chengdu (provincial capital cities). The strategy of staying in Tibet as NGO workers came to an abrupt end. From then on, though not impossible, it was extremely difficult for foreigners to get any long-term visa (1 year), so long as they were related to any NGO, foreign or local. To this day (2016), movements of foreigners in Tibetan areas are heavily monitored. All foreigners going to any Tibetan village, town, grassland, or area must get permission from the local PSB, failing which the risk of deportation is high.

3.3.5.2 2009-Present day

In March 2009, a Tibetan monk immolated himself during the one-year anniversary of the 2008 riot and fiftieth anniversary of the failed Tibetan uprising. That marked the

¹⁴ www.cnn.com/2012/01/31/world/asia/tibet-protests-timeline/. Accessed 05 Jan 2016

beginning of a string of Tibetan self-immolation cases. By October 2015, there had been close to 150 Tibetan self-immolations.¹⁵ The trend does not show any sign of stopping in the near future. Again, the government blames foreign influence for such self-immolations and further tightens the issuing of visas resulting in more departures of foreign missionaries from Tibet.

In April 2010, a Richter scale 7.2 earthquake struck Yushu (Northern Kham, inside present day Qinghai). I led teams of rescue and relief workers and set up bases in Yushu. Foreign medical personnel, despite their expertise, were not allowed to enter Yushu like they were pre-2008. When the selected few foreign medical personnel managed to arrive in Yushu, their movements were heavily monitored. Frustrated, many Western missionaries left Tibetan areas altogether during that time.

At the same time, the Yushu earthquake also brought a new breed of missionaries to Tibet—the non-Tibetan locals (NTLs). I have deliberately used this term to correct the misconception that the local missionaries serving in Tibet now are all Han Chinese. These NTLs are mostly Han Chinese, but some are other ethnic minorities of China. Regardless of their ethnicity, they all are Chinese nationals and thus hold PRC identification cards, which allow them to move and stay freely anywhere in the PRC. They came in hoards. Unlike their foreign counterparts, many of them are not ‘properly trained’ missionaries. However, this was not such a big handicap, because they were clean slates and were not bogged down by prescribed but inappropriate mission models before entering, like many of their foreign counterparts. On the other hand, they have to struggle to overcome their cultural superiority complex, like some of the Second and Third Waves of foreign missionaries.

¹⁵ On 18 July 2015, my team witnessed a monk immolating himself to death at the King Gesar Square in Yushu Tibetan Autonomous Prefecture, a Kham area. The PLA moved in and curfewed the whole city within half an hour.

Hence, with the Yushu earthquake, the missionary scene in Tibet also underwent a seismic shift. Now the NTL missionaries are a *major* player in the field. In many ‘closed’ or ‘sensitive’ Tibetan areas (due to their high propensity to unrest), only NTL missionaries can enter and remain. Foreign missionaries, for the first time in the mission history of Tibet, have had to take a backseat in the frontline mission. This caused further departures of many foreign missionaries. But the NTL missionaries quickly filled up the vacancies. They are so far the most distinctive feature of the Third Wave missionaries to Tibet.

The *Guardian* and *Time* articles in February and March 2013 dealt another heavy blow to foreign missionaries. Both articles made three grave allegations. Firstly, that the Chinese government tolerated foreign missionaries, because they brought huge economic benefits to Tibet. Secondly, that the Chinese government solicited the help of missionaries to erode Tibetan culture and identity. Thirdly, that most of the 400 foreigners living in Xining were ‘fundamentalist Christians’—a metonym for Evangelical missionaries (Kalman, 2013; Sebag-Montefiore, 2013). The choice of descriptive terms might have been deliberate to evoke the image of fundamentalists from another religion renowned for terrorism in the world. Such reports in two international media outlets dealt enough public humiliation to the Chinese government, provoking it to react.¹⁶ To prove the reports wrong, the Chinese government expelled more foreigners in another purge. By April 2014, I know of about 50 missionaries who had left the field due to this round of banishments.¹⁷

¹⁶ The officials in charge of our visas that year told us how these articles have caused great embarrassment to Beijing, who issued a directive to them in Qinghai province to get rid of excess foreigners.

¹⁷ My own estimation of the number of missionaries in Tibet at the time of writing (October 2016) after consulting with my friends at the PSB is roughly 240 including children, out of which about 40 are the NTLs.

Nobody really knows how many Christian Tibetans there are in contemporary Circle Three Tibet. Depending on sources, estimates have ranged from very few to a few thousand. My own estimate, after corroborating with the Amdo Tibetan church leaders, places the number at about 100.¹⁸ This is a tiny drop in the ocean of six million Tibetans residing in Tibet as of 2016. Thus 36 years since the Third Wave started—and almost 400 years after Antonio de Andrade, the first missionary, arrived in Tibet—Tibet remains largely ‘unreached’ by the gospel.

There are a few salient differences between the missionaries of the Second and Third Waves. Firstly, the Second Wave missionaries were predominantly denominational.¹⁹ In comparison, a significant number of the Third Wave missionaries are from interdenominational or non-denominational mission agencies. There is also a high percentage of independents (those who came without any church or agency affiliation) in the Third Wave.

Secondly, while most of the Second Wave missionaries were professional evangelists or medical and education workers, those of the Third Wave come as charity workers, scientists, doctors, technicians, teachers, students, businessmen, tourists, and spouses of locals. The banning of foreign missionaries under the PRC’s religious laws has necessitated such creative strategies.

Thirdly, while the Second Wave missionaries were all Westerners, we see in the Third Wave missionaries, the arrival of South Koreans, Hong Kong Chinese, Taiwanese,

¹⁸ This is in stark contrast with a certain organisation claiming that in 2016 alone its team has successfully converted 200,000 Tibetans into Christianity. See <http://www.asianaccess.org/latest/blogs/from-the-president-blog/1078-62-buddhists-monks-decide-to-follow-jesus>; http://www.christiantoday.com/article/what_showing_gods_love_can_do_200000_tibetans_including_62_buddhist_monks_decide_to_follow_jesus/88890.htm. Accessed 08 October 2016. I have requested the author to substantiate his claim, but he declined. Such unsubstantiated claim is a form of malfeasance (false report and deception) according to the definition of this research.

¹⁹ Interdenominational mission agencies like CIM were a very small minority.

overseas Chinese, Southeast Asians, Latin Americans, and increasingly the NTLs. With such a background of diversity comes theological and missiological diversity that can create problems for unity among the missionaries. A few case studies in this thesis relate to disunity amidst such diversity.²⁰

3.4 Where is a Western Missionary's Tibet?

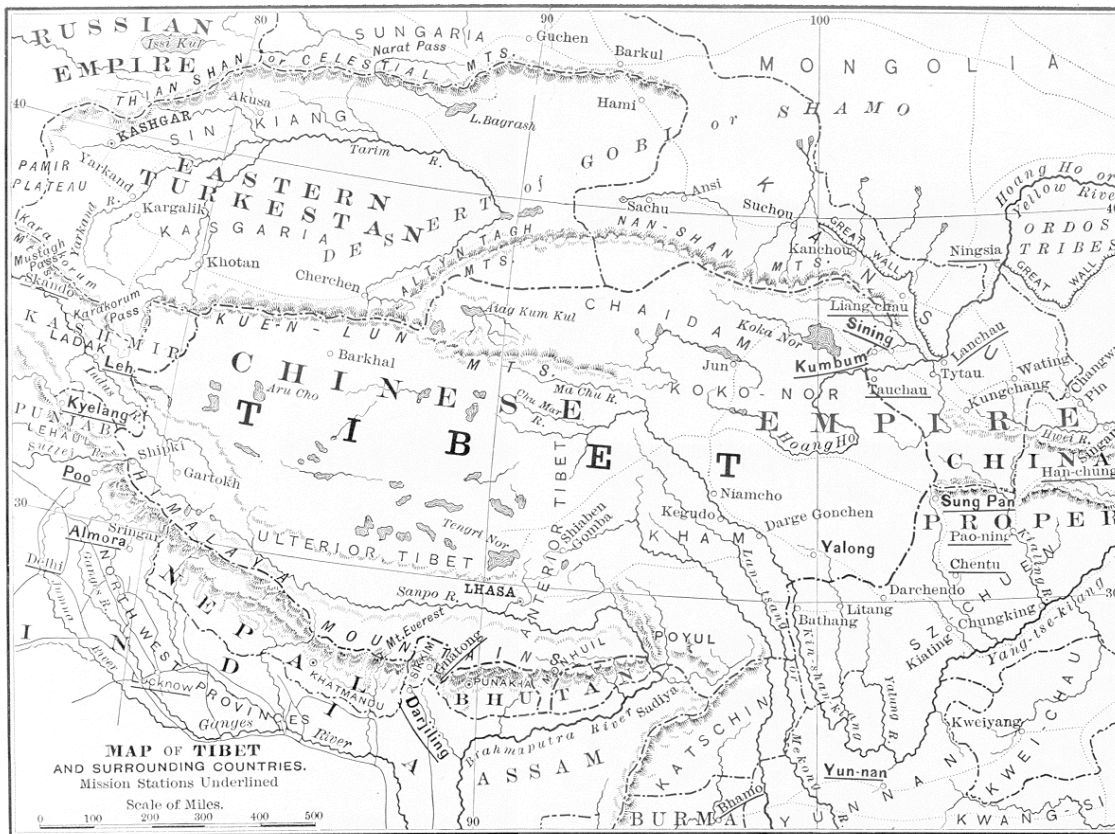
As noted earlier, Tibetologists like Richardson (1986) and Goldstein (1996) did not consider Amdo and Kham as within the 'proper Tibet'. Missionaries, however, do not necessarily abide by such views. So where is 'Tibet' according to Circle Three?

Andrade, in 1624, considered Ü-Tsang, Amdo and Kham as parts of Tibet (Abdo, 2011: 99). The Assembly of God (AOG) missionary, Victor Plymire, spent 40 years in Tangur (today's Huangyuan), a little town 1 hour by car from where I live. He took long trips to the grasslands of Kokonor to distribute tracts. He aimed to go to Lhasa, but failed. For the rest of his life he was active in Amdo. But the title and content of Plymire's biography *High Adventure in Tibet*²¹ (1983) makes it clear that in Plymire's mind he was serving in Tibet. This concept of Tibet is consistent throughout the writings of the Second Wave missionaries (Ekvall, 1938: 1; Bull, 1976; Rijnhart, 2014).

The Scandinavian Alliance Mission published a Missionary Map of Tibet in 1897. It accorded Tibet as today's TAR, Qinghai, Southern Gansu, Northeastern Sichuan, Northern Yunnan, and parts of India (Shaw, 1897: 92).

²⁰ The cases of Zhao, Wang, Na, and Dr. Zhou.

²¹ Victor's second son, David, who grew up in Tangur until they had to leave in 1949, authored this book.



MISSIONARY MAP OF TIBET. (Dotted lines indicate trade routes.)

The Scandinavian Alliance Mission has also Tibetan Missionaries in Ghoom India, in Baksadnar, Bhutan, and in Guntak, Sikkim.

CHART 12

MISSIONARY MAP OF TIBET IN 1897

Map source: Scandanavia Alliance Mission, (1897). *Missionary Map of Tibet*.

www.ciolek.com/www/v1pages/tibpages/Tibet-map-1897.html. Accessed 05 Jan 2016

Theodor Sørensen in *Work in Tibet: China Inland Mission* wrote:

The country is divided into the Great Tibet, Tibet Proper, and Little Tibet. Great Tibet is the eastern part, bordering on China, comprising the provinces of Amdo, and Kham on the Kansu and Szechwan border. Tibet proper occupies the centre, and consists of two provinces, U or Anterior Tibet and Tsang or Ulterior Tibet, Lhasa being the capital of U, and Shigatze the capital of Tsang. Little Tibet, to west of Tibet proper, consists of Lahoul and Spiti, which belong to England. Zanskar, Ladak, and Rupchu, which are under the dominion of Kashmir (1919: 2).

Thus, it is obvious that for the Second Wave evangelical missionaries, Tibet meant Ü-Tsang, Kham and Amdo. It is important to note that the missionaries were not ignorant of the political situation of the day. Sørensen's writing above clearly showed his awareness of the McMahon Line in his classification of Tibet.

Although Circle Three overlaps with Circle Two geographically, there is no reason to assume that the Second Wave missionaries would endorse the early 20th century Lhasa government's political agenda. Similarly, one should not assume the Third Wave foreign missionaries naturally approve of the CTA's political agenda today. Foreign missionaries usually maintain political neutrality on the Tibet issue (Barnett, 1992:7). It is true for the Third Wave foreign missionaries as well. However, there are always some exceptional cases in all three Waves.

There is an interesting observation to make here. Beyond the world of a missionary, some Tibetologists and journalists writing on missionary activity in Tibet have also taken the Circle Three view of Tibet (see Bray, 2001; 2003; Barnett, 1992; Kalman, 2013; Sebag-Montefiore, 2013).

3.5 Where is the NTL Missionary's Tibet?

I have thus far presented what 'Tibet' is according to the Western scholars, the Tibetans, and the foreign missionaries. The PRC's official position is also clear about 'what' Tibet is: it is an inseparable part of the PRC. But *where* do the NTL missionaries think Tibet is?

The popular (not official) Chinese notion of Tibet is surprisingly much clearer than the Western one. Chinese has traditionally referred to Tibetan areas as *Zang* (藏). The TAR to the Chinese is *Xizang* (西藏), meaning 'Western Zang or Tibet'. Kham is *Dongzang* (东藏)—Eastern Tibet; Amdo is *Zangbei* (藏北)—Northern Tibet; and the disputed area of Arunachal Pradesh in India is *Zangnan* (藏南), or Southern Tibet. The whole Tibetan

areas of Ü-Tsang, Kham and Amdo are referred compositely to as *Zangqü* (藏区), or ‘The Tibetan area’. The Chinese ecclesiastico-missional (Roman Catholic and Evangelical) view of Tibet does not depart much from this view.

Hence we can see the equating of ‘Tibet’ with TAR, or the Western Tibet *Xizang* (西藏), with the whole of Tibet as a peculiarity permeating the Western media and academia. For instance, the British Broadcast Corporation (BBC) portrays such peculiarity on its official website under ‘Tibet Profile’ with a map as seen below:



CHART 13
BBC’S MAP OF TIBET

Map Source: <http://www.bbc.co.uk/news/world-asia-pacific-16689779>. Accessed 05 Jan 2016

For the Chinese, TAR, as its Chinese name 西藏 suggests, is just the Western part of *Zangqü*.²²

²² In my opinion, there are a few reasons why the Chinese government has been perpetuating this reductionist view of Tibet among the Westerners: 1. It effectively reduces the geographical area of contention and controversy in the Western minds to only Ü-Tsang; 2. It allows the Chinese government to showcase its pro-development policies and justify its argument of prospering Tibet socio-economically and religiously. It is much easier and economical to showcase only Ü-Tsang vis-à-vis the whole *Zangqü*; 3. It effectively isolates Tibetan dissidence to only Ü-Tsang; 4. It enables the Chinese government more

3.6 Whose Tibet is it, Anyway?

Perhaps a more pertinent question to ask missionaries is not ‘where is Tibet’, but rather, ‘Whose Tibet is it’. Missionaries who came to share Christ with Tibetans have not been too quick to share resources among themselves. Abdo wrote about the vicious infighting of the Jesuits in the early seventeenth century to gain access to Tibet (2011: 133-136). By 1716, missionaries of different factions within the Catholic Church were vying to monopolise Lhasa.²³

Then came the duel between the Lazarists and the MEP in 1846 that resulted in the Papal awarding of Tibet to the MEP (Bray, 2001). The travel writer, Fleming, wrote about two old Bavarian Protestant missionaries in 1933 in a little town in Jiangxi province. Despite their loneliness, they adamantly refused to meet the only Westerners in town, the Fathers of a Dutch Catholic Mission, just a stone’s throw away (Fleming, 1934: 234).

The missionary business during the Second Wave became so competitive that eventually missionaries thought of a good way forward: carving up China and Tibet among themselves. Each group would take a little piece they had decided among themselves to prevent ‘ungodly’ territorial war (Simpson, n.d.: letter on 13 November, 1926)²⁴. Thus, under the ‘Comity of Missions’, as it was termed, CIM won the consignment of souls of Sikang (Kham), and C&MA had the rights to the souls of Amdo (Barnett, 1992: 5).

effective control over the Amdo and Kham Tibetan areas, as they are ‘not Tibet’ but ‘China’; 5. Internally, it affords easier control of the Tibetans, a classic political strategy of divide-and-rule.

²³ The Capuchins won the ‘exclusive right’ to evangelise Tibet during this round of sectarian war. (See de Fillipis, 2003:78 and Tsering, 2007: 77.)

²⁴ This collection of W.E. Simpson’s letters is a primary source data I received from the archive of Assembly of God Mission Archive in Springfield, MO.

Some other minor players and independents had no choice but to be ‘squatters’ on other’s mission field.²⁵

The 1902 ‘Map of Szchwan Shewing Division of the Field’ below shows the Comity of Missions among mission societies.



CHART 14
 MAP OF SZCHWAN SHEWING DIVISION OF THE FIELD
 Map source: www.quaker.org.uk. (since disabled). Accessed 05 Jan 2016

Such comity of mission is uncannily reminiscent of the other kind of comity of mission in the coastal areas of China in 1860—1903 periods as illustrated below.

²⁵ See for example Patterson, 2006.

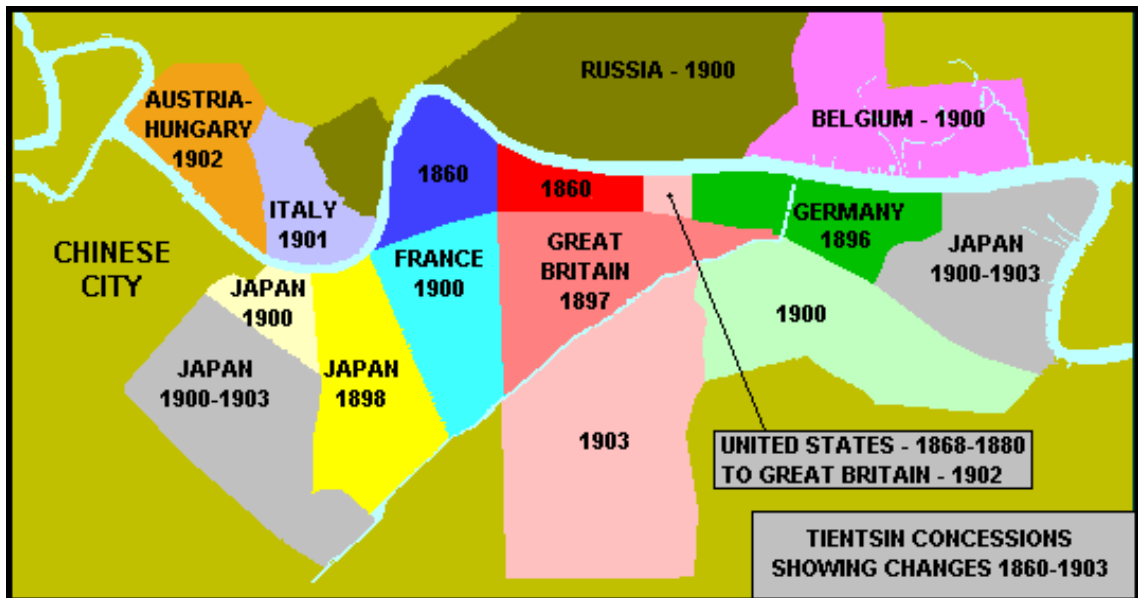


CHART 15
 MAP OF FOREIGN CONCESSIONS IN TIENTSIN (TODAY'S TIANJIN)
 1860—1903

Map source: <http://digilander.libero.it/fiammecremisi/boxer.htm>. Accessed 19 Aug 2016

This begs the question of ‘Whose Tibet is it anyway?’ Although many Second Wave missionaries adamantly opposed the imperialistic exploitation of the Chinese (Lazich, 2007; Lodwick, 1996), the historical fact is that they had entered China and Tibet under the auspices of colonial powers. Christianity, in those days, was associated with opium and the Taiping Rebellion with its imperialism, millions of casualties, and the Unequal Treaties that granted special privileges to foreigners and Christian converts. Thompson, writing on the heroism and hubris of missionaries, quoted a Chinese nobleman as saying of the European and American presence in China, ‘Take away your missionaries and your opium and you will be welcome’ (Thompson, 2009:12-15).

The comity of missions certainly did not help to dispel such (mis)conceptions of missionaries. W.E. Simpson, a former C&MA turned Assembly of God missionary, wrote on 13 November 1912:

“You will be glad to hear that only a week ago we came to an agreement with the missionaries of the Christian and Missionary Alliance as to the division of the Tibetan field. A line was drawn from Labrang to the southwest up, to the big bend in the Yellow River as the dividing line. All

points to the Northwest of this will be considered Assemblies of God territory, while to the Southeast will be worked by the C. & M. A. Both sides will occupy Labrang. The C. & M. A. have had a station in Rongwo but are now giving that up. We are purchasing their property for a little over two thousand dollars and Brother and Sister Halldorf of the Pentecostal work in Sweden will locate there. I was down in Taochow Old City where the Alliance people were having their annual Conference when we made this agreement. "This agreement gives us an immense expanse of territory to occupy and evangelize for the Lord" (Simpson, n.d.).²⁶

Phrases like ‘a line is drawn’, ‘territory’, and ‘occupy’ are indicative of how the Second Wave missionaries viewed Tibet: as theirs to divide and occupy at will.

What about the Third Wave missionaries? Most (including the NTLs) are diligent in treating the locals and their cultures with respect. But there are some remnants of the territorial behaviour. Before 2010, my team and I had focused on reaching out to Amdo Tibetans. During the 2010 Yushu earthquake (a Kham area), when the government restricted most foreigners from entering the quake-zone, I received permits to bring medical teams there. We set up a base to provide medical work and counselling, and were treating 300 patients a day. Soon I received a harsh note from a veteran missionary to Yushu telling me to ‘back off’ because I had stepped on ‘his turf’. Another leader published photos of works done by my friend’s team and claimed all the works as his. He was a NTL church leader in charge of the Three-Self (government) churches of the whole province. When my friend confronted him with evidence, he reported the latter to the PSB and National Security Bureau (NSB) for breaching the PRC laws on missionary activities.²⁷ This story forms one of my case studies.²⁸

4. RELEVANCE TO THE THESIS

²⁶ W.E. Simpson’s letters, from the archive of Assembly of God Mission Archive in Springfield, MO.

²⁷ An equally troubling folly among the Third Wave missionaries is the artificial assignment of value to different Tibetan areas and tribes. Because TAR and some Amdo and Kham areas have become closed to foreigners post-2008, there exists a subtle bias that those who get to be in those closed areas are in ‘real Tibet.’ This is quite prevalent among both foreign and NTL missionaries. Our team has a number of fellow missionaries in Amdo leaving the field over the years because they got tired of ‘not being able to fulfil their calling to Tibet’. An explanation of this thinking could be an erroneous belief that souls of Tibetans from ‘real Tibet’ are more precious than those from other part of Tibet, and a Tibetan soul is weightier than a Han or Hui soul. If so, then this is a misreading of Hudson Taylor’s 1892 quote, ‘To make converts in Tibet is similar to going to a cave and trying to rob a lioness of her cubs’ (Hattaway, 2004: 316).

²⁸ The case of Zhao.

Since my thesis is about missionary leaders' malfeasance in Tibet, it follows that I should first and foremost specify what I mean by Tibet: It is all of Ü-Tsang, Amdo, and Kham as defined by the Circle Three. In this chapter, I have shown how ambiguous it can be for this research if the very locality of Tibet is left undefined or simply glossed over.

In employing the three-circle device to unpack the idea of Tibet, I wish to point to the *non mutually-exclusivity* of the Circles. It is obvious that the circles interplay with and overlap each other. For example, when I think and write about Tibet, I do so from the Circle Three. But I would quickly correct an inference that I am, therefore, a Free-Tibet supporter. Although the Circles Two and Three intersect in their geographical expression of Tibet, they are not *identical* in every realm. Different political viewpoints are examples of their many dissimilarities. Any researcher writing on Tibet must first define clearly what (and whom) he means by 'Tibet'. His reference could even be outside the three Circles demonstrated in this chapter. But one must insist that the writer or speaker on Tibetan issues clearly define his use of the word 'Tibet'.²⁹

I also wish to put an accent on the legacy of the Circles.³⁰ Adherents of Circle Three inadvertently have to carry the baggage of their Second Wave predecessors. Under the amended 2000 religious laws, it is illegal for foreigners in the PRC to engage in any form of missionary activities.³¹ If any foreigner is caught breaching this law—and if the authority decides to act—then he will be deported in days. I stress if, because the authority has detailed knowledge of which foreigners in Tibet are missionaries. A high-

²⁹ For example, if someone claims that Tibet also includes Dharamsala or a certain section of the State of Minnesota, USA, it would be a good practice to inquire of the basis for such a claim.

³⁰ Thus for example, foreigners living in Tibet today have to pay for the hereditary price of the Circle they choose. Thus the subscribers of Circle One have to constantly grapple with the question of 'But what about Amdo and Kham?' Similarly, proponents of Circle Two need to face a series of inquiry from historians and Sinocentric scholars on their notion of Tibet.

³¹ Article no. 17 of the said laws specifically forbids foreigner missionary activities in China and Tibet. If found guilty, perpetrators are punishable by law (Articles 19-20). See https://www.purdue.edu/crcs/wp-content/uploads/2014/04/Rules_for_the_Implementation_of_the_Provisions_on_the_Administration_of_Religious_Activities_of_Aliens_within_the_Territory_of_the_People.pdf. Accessed 19 Aug 2016.

ranking officer in the NSB overseeing my area once told me (when he was quite drunk) that the government has a dossier on every foreigner residing in Tibetan areas. ‘We know that most of you here are missionaries,’ he kindly notified me.

Two international newspaper reports in 2013 have since confirmed his statement (Kaiman, 2013; Sebag-Montefiore, 2013). Hence any missionary today who thinks that he could work covertly in Tibet is quite deluded. My own informant-friend in PSB, a Chinese officer Feng (pseudonym) told me that all foreigners in Tibet have come under visas as students, English teachers, doctors, experts, or businessmen. He then added that regardless of what ‘platform’ a foreigner may stay with, the PSB only has four classifications of foreigners in Tibet: (1) Spies; (2) Free-Tibet elements; (3) Terrorists; and (4) Missionaries. In a strange Chinese way, being missionary is by default the most desirable category for any foreigner aiming for a long stay in Tibet.

This view of foreigners is a residual effect of the Second Wave, a legacy left behind by missionary forefathers who unfortunately operated at the height of Western imperialism. It was beyond their control to choose the era they lived in. Regardless of which notion of Tibet a foreigner has or what her position is on imperialism, she simply cannot escape the Chinese government’s stereotype of foreigners with ulterior motives harmful to the Chinese people and the Communist party.

Hence, to which circle one adheres becomes immaterial: all foreigners have to fit in one or more of the PSB and NSB’s four classifications. Hence to the chagrin of non-

Christian foreigners, *all* foreigners are treated with a high degree of suspicion in Tibet.³²

That is just the worldview of all the government officials I know.

Being a missionary by no means qualifies one as ‘safe’ in the eyes of the authority. A missionary, however, in the mind of the present day Chinese Communist party, is the *least dangerous* of all categories for a foreigner. ‘So long as you do not slap our face, the people do not complain, and we do not receive an order from above to kick someone out, missionaries are “tolerated”, as long as they have a valid residential permit’, Feng said with a wry smile (Private conversation, 2011 #1).

Hence, the Christian missionary enterprise remains risky in contemporary Tibet. Trying to convince Tibetans (and Chinese) that Christ—whom many of them consider as a foreign god—is *the* unconditional love and ultimate truth runs squarely against the prevalent negative stereotype for foreigners. In such an unfavorable environment mired in deep-seated historical distrust and socio-political and religious bias, it becomes exponentially detrimental to Christian mission when its leaders, supposedly representatives of Christ, fall into malfeasance. Yet such is the environment in which I conducted this research.

5. CONCLUSION

In this chapter I have used the tripartite device of Politico-Historical, Ethnographic-cultural, and Ecclesiastico-missional Circles to examine Tibet. I have also specified what I mean by Tibet and the Third-Wave missionaries in this thesis. In the next chapter, I will elaborate on what I mean by ‘leaders’.

³² This stereotype understandably does not cover the NTLs. NTLs, however, need also a proper covering for staying put in Tibet simply because any non-Tibetans are treated with suspicion if they have no valid reasons to be there.

CHAPTER FOUR

A LITERATURE REVIEW OF LEADERSHIP

The supreme quality of leadership is integrity.

Dwight D. Eisenhower¹

Nearly all men can stand adversity, but if you want to test a man's character, give him
power.

Abraham Lincoln²

1. INTRODUCTION

In this chapter I clarify the term ‘leaders’. I do so by first providing a literature review on leadership theories. I point out that leadership theories have built on one another throughout history. I highlight relevant theories for my research as well as critiques of some of them. I first review formal leadership theories—theories that apply to general leadership regardless of place, time, level, or faith. They fall under the Grand Theory category. From the grand theories I proceed to middle-range theories. Christian Leadership theory, because it applies to a certain section of leadership, i.e., leaders in Christian ministries, is a middle-range theory (Clinton, 1989: 27).

I argue that though diverse in range, none of the existing grand theories in fact explores the relationship between the maturity level of leaders and their leadership formation. Such a relationship is precisely what my research seeks to establish. I further provide rationales for selecting Clinton’s Leadership Emergence Theory, a middle-range theory, as the theoretical launching pad for the Maturity Quotient Model for my research.

2. AN OVERVIEW OF LEADERSHIP THEORIES

¹ Quoted in Moorman et al., 2014: 7.

² Quoted in Davis, 2006: 15.

2.1 Leader, Ruler?

According to Bass, ‘modern’ research on leadership did not begin until the 20th century (1981: 3-5). Before that, the literature available did not differentiate rulership from leadership.

Since many Tibetans I know view the PRC government who governs Tibet as a ruler while the Fourteenth Dalai Lama is their leader, it is instructive to start with a differentiation between leadership and rulership. Since at the present time Tibet is under the Chinese rule, I will focus on some Chinese philosophies that form the basis for such a rule. The ancients examined leaders of their time—typically kings, emperors and generals—and drew inferences about the nature of leadership from them. Writing from their contexts, some of the Chinese philosophers advocated non-coercive ethical leadership, empowerment, and facilitation of group process.³ In today’s jargon we call them Participatory, Transformational, Servant and Adaptive Leadership (Likert, 1961; Burns, 1978; Heifetz, 1994). But they spoke mostly in the context of a *perfect* rulership—道 (*Dao*—the Way) for Laozi and Zhuangzi, and 礼 (*Li*—the Code or Manner) for Confucius and Mencius—where everybody knew his place. The whole human society hinged on this harmony to function properly. The emperor had a clear mandate from Heaven,⁴ and carried out his heavenly duty to govern his subjects with morality, kindness, and clear conscience in the best interests of the empire. The subjects submitted wholeheartedly to their ruler in return for his kindness and patronage. It was an ornate form of Leader—Member Exchange theory (Dansereau, Graen and Haga, 1975). Confucius also taught on the principle of 因材施教

³ For example, Mencius (c.317-c.289) taught that humans are innately good, but need education and influence to bring out this goodness. Otherwise, people would turn evil. His advocated way is mentorship and inductive group learning. See 梁溪 (譯) (2005) 《孟子心性之學》。北京：社會科學文獻出版社; Mencius, www.ctext.org. Accessed 06 Jan 2016.

⁴ 天 (Tian), also 道 Dao), meaning the Way. The ancient Chinese actually subscribed to monotheism.

施教 *Yincai Shijiao*—to teach or rule according to the level of the subject.⁵ This is Situational Leadership at its finest.

The dark side of these Chinese models is that the ruler has absolute power over his subjects, deciding even the life and death of whole clans. Throughout China's long history, tyrannical rulers far outnumbered benevolent emperors.⁶ When subjects perceived that their ruler had misused or abused the heavenly mandate, they in turn had the mandate to get rid of the perpetrator of the heavenly will (*Xunzi*, 205BC—Aigong and Wangzhi chapters 荀子哀公篇, 王治篇; see also, Watson, 2003). Uprisings, riots, *coups d'état*, treasons, treachery, usurpations, civil wars, silencing of dissidents, and bloodshed mark the streets and throne of China for millennia to this day. These rulership models survive the vicissitude of time and still prevail underneath the masquerade of communism-socialism in today's PRC.

On the Mediterranean coast, Plato campaigned for what is referred to as Dispersed Leadership in today's military operation.⁷ Machiavelli in *The Prince* (1531) advocated what some modern scholars regard as the dark side of Transformational and Charismatic Leadership theories.⁸

⁵ 《论语 先进篇》. See www.gushiwen.org. Accessed 06 Jan 2016.

⁶ One rare example of a benevolent Chinese emperor is Yang Jiang (Sui Gaozhu) of Bei (North) Dynasty. Although he usurped the throne, as an emperor he lived simply, was highly frugal and caring toward his subjects. He usually would insist on eating only one meat dish per day, but upon hearing how his people suffered during natural disasters, he wept and started only a simple vegetarian meal for 15 months. Sadly he turned paranoid in his old age. <http://ido.3mt.com.cn/Article/200703/show663019c14p1.html>. Accessed 19 Aug 2016.

⁷ A core philosophy referring to the scenario that should a commanding officer be wounded or killed in battle, then individuals further down the chain of command are able to take on leadership responsibilities, and ensure units carry out missions and return home.

⁸ That is, the study of leaders who exhibit unrestrained narcissism, megalomania and poor decision-making at great expense to those they lead. Compare with Tourish, D. (2013). *The Dark Side of Transformational Leadership*, London: Routledge.

But regardless of what ancient roots modern leadership theories might have, scholars and philosophers today still have disagreement on how to see leadership. Warren Bennis states that:

Of all the hazy and confounding areas in social psychology, leadership theory undoubtedly contends for the top nomination. And, ironically, probably more has been written and less known about leadership than about any other topic in the behavioral sciences (1959: 259).

Burns offers that 'leadership is one of the most observed and least understood phenomena on earth' (1978: 19). Stogdill claims 'There are almost as many definitions of leadership as those who have attempted to define the concept' (1974: 7). Yet we still continue to search for the perfect leadership definition and formula. Perhaps our reason for such insistence is that leadership conjures up powerful and romantic images (Meindl, Ehrlich and Dukerich, 1985; Yukl, 1989). In fact, in these times of rapid change and environmental complexity, we seem to see leaders as taking on greater importance than ever before.

Hence the perennial search for the perfect leader and leadership theory. And over time, this search leads leadership theorists to build upon each other's ideas and theories. This intermixing of ideas creates an interdisciplinary study that draws on many academic disciplines including but not limited to philosophy, religion, theology, psychology, social psychology, anthropology, design and systems theory.

Below I present an overview of grand leadership theory development to catalogue the plethora of research done on 'leadership'.⁹ In subsequent sections I will concentrate on theories that are relevant to missionary leadership.

⁹ Although references to some Eastern thinking and philosophies do come up from time to time, in this chapter I primarily analyse modern Western leadership theories that are relevant to my research. Here I by no means imply that the Western models of leadership trump their Eastern counterparts. I am making an academic decision based largely on accessibility of the body of research at the time of my writing.

According to Smith and Peterson (1988: 2), the earliest sophisticated discussion of the processes of leadership can be found in Machiavelli's *The Prince* (1531). The next noticeable writings about leadership theory were published 300 hundred years later in the 1800s, and are often referred to as the 'Great Man Theories' (Bass, 1990: 37).

Van Seter and Field (1990) provide a useful chronology of leadership theory from 1800s to 1990. They divided the development of leadership theory from these 200 years into 9 eras and periods. From 1990, the last generation that has just passed by has produced some new development (Transcendent Theme and beyond) as shown in Chart 1 below.

While I present the development of leadership theories in a somewhat chronological manner here, it is by no means a linear development. The fact is that these theories oscillate in time, influencing, countering, and complementing one another as they vie for prominence. Thus instead of using an evolution terminology (era, period) as Van Seter and Field have done, I prefer the thematic nomenclatures.

| THEME | REPRESENTATIVE THEORISTS |
|---|---|
| <p>The Personality Theme</p> <p><i>Great Man Focus</i> Great Man Theory</p> <p><i>Trait Focus</i> Trait Theory</p> | <p>Bowden, 1927; Carlyle, 1840; Galton, 1869</p> <p>Bingham, 1927</p> |
| <p>Influence Theme</p> <p><i>Power Relations Focus</i> Five Bases of Power Approach</p> <p><i>Persuasion Focus</i> Leader Dominance Approach</p> | <p>French, 1956; French and Raven, 1959</p> <p>Schenk, 1928</p> |
| <p>Behaviour Theme</p> | |

| | |
|---|--|
| <p><i>Behaviour Focus I</i></p> <p>3 Leadership Styles</p> <p>Reinforced Change Theory</p> <p>Ohio State Studies</p> <p>Michigan State Studies (Participative Leadership Theory)</p> <p><i>Behaviour Focus II</i></p> <p>Managerial Grid Model</p> <p>Four-Factor Theory</p> <p>Action Theory of Leadership</p> <p>Theory X and Y</p> <p><i>Operant Focus</i></p> | <p>Lewin, Lippitt, and White, 1939</p> <p>Bass, 1960</p> <p>Fleishman, Harris and Burt, 1955</p> <p>Likert, 1961</p> <p>Black and Moulton, 1964</p> <p>Bowen and Seashore, 1965</p> <p>Argyris, 1976</p> <p>McGregor, 1960; 1966</p> <p>Sims, 1977; Asbour and Johns, 1983</p> |
| <p>Situation Theme</p> <p><i>Environment Focus</i></p> <p>Environment Approach</p> <p>Open-Systems Model</p> <p><i>Social Status Focus</i></p> <p>Role Attainment Theory</p> <p>Leader Role Theory</p> <p><i>Socio-technical Focus</i></p> <p>Socio-technical Systems Theory</p> | <p>Hook, 1943</p> <p>Kats and Kahn, 1928</p> <p>Stogdill, 1959</p> <p>Homans, 1959</p> <p>Trist and Bamforth, 1951</p> |
| <p>Contingency Theme</p> <p>Contingency Theory</p> <p>Path-Goal Theory</p> <p>Situational Theory</p> <p>Multiple Linkage Model</p> <p>Normative Theory</p> | <p>Fieldler, 1964</p> <p>Evans, 1970; House, 1971</p> <p>Hersey and Blanchard, 1969; 1977</p> <p>Yukl, 1971; 1989</p> <p>Vroom and Yetton, 1973; Vroom and Jago, 1988</p> |
| <p>Transactional Theme (Influence Theme Revisited)</p> <p><i>Exchange Focus</i></p> | |

| | |
|---|---|
| <p>Vertical Dyad Linkage/Leader Member Exchange Theory (LMX)</p> <p>Reciprocal Influence Approach</p> <p>Emergent Leadership</p> <p><i>Role Development Focus</i></p> <p>Social Exchange Theory</p> <p>Role-Making Model</p> | <p>Dansereau, Graen and Haga, 1975</p> <p>Greene, 1975</p> <p>Hollander, 1958</p> <p>Hollander, 1979; Jacobs, 1970</p> <p>Graen and Cashman, 1975</p> |
| <p>Anti-Leadership Theme</p> <p><i>Ambiguity Focus</i></p> <p>Attribution Approach</p> <p><i>Substitute Focus</i></p> <p>Leadership Substitute Theory</p> | <p>Pfeffer, 1977</p> <p>Kerr and Jermier, 1978</p> |
| <p>Culture Theme</p> <p>Mckinsey 7-S Framework</p> <p>Theory Z</p> <p>In Search of Excellence Approach</p> <p>Self-Leadership</p> <p>Theory of Learning Organizations</p> <p>Cultures and Organizations</p> | <p>Pascale and Athos, 1981</p> <p>Ouchi and Jaeger, 1978</p> <p>Peters and Waterman, 1982; Schein, 1985</p> <p>Manz and Sims, 1987</p> <p>Senge, 1990</p> <p>Hofstede, 1991</p> |
| <p>Transformational Theme</p> <p><i>Charisma Focus</i></p> <p>Charismatic Theory (The Personality Theme Revisited)</p> <p>Transforming Leadership Theory</p> <p><i>Self-fulfilling Prophecy Focus</i></p> <p>SFP Leader Theory (Situation Theme Revisited)</p> <p>Performance beyond Expectations Approach</p> | <p>Weber, 1947; House, 1977</p> <p>Burns, 1978</p> <p>Field, 1989; Eden, 1984</p> <p>Bass, 1985</p> |

| | |
|--|--|
| <p>Transcendent Theme</p> <p>Servant Leadership Theory</p> <p>Implicit Leadership Theory</p> <p>Authentic Leadership Theory</p> | <p>Greenleaf, 1970; 1977</p> <p>Hanges, Braverman, and Reutsch, 1991</p> <p>Avolio et al, 2008</p> |
| <p>Psychological Theme (Behaviour Theme Revisited)</p> <p>Primal Leadership</p> <p>Psychodynamic of Leadership</p> <p>Adaptive Leadership</p> | <p>Goldman, Boyatzis and McKee, 2001</p> <p>Kets de Vries, 2004</p> <p>Heifetz, 1994</p> |

CHART 16
SUMMARY OF THEMATIC DEVELOPMENT OF LEADERSHIP THEORY 1800—
2016

3. GRAND LEADERSHIP THEORIES RELEVANT TO MY RESEARCH

Not every leadership theory is applicable for my research. All the aforementioned leadership theories are what we called the Grand Theory (see further explanation in subsequent section). Grand Theory addresses the concept or practice of leadership itself. In my research, I seek a leadership model that can help explain the particular phenomenon of missionary leadership malfeasance in Tibet. The research scope itself has provided parameters for the type of leadership model needed. In the next sections, I discuss some grand leadership models that are relevant to my research, and my reasons for adapting or rejecting parts of them in my leadership model building process before moving on to a review of Middle-range theories of Christian leadership models.

American leadership theorists have dominated for the past five decades. The theories of MacGregor, Argyris, Likert, Blake and Mouton, Maslow, Hersey and Blanchard, Greenleaf, and Goleman have been underpinned by American versions of democracy and individual freedom. These leadership theorists were concerned with the development of

the individual within an effective and cohesive organisation. According to Bass and Stogdill, human beings are by nature a motivated organism, and human organisation is by nature structured and controlled. They claimed that it is the natural function of leadership to modify the organisation to provide freedom for individuals to realise their motivational potential, for the fulfilment of their needs, and to contribute to the accomplishment of organisational goals (1990: 43). In the following sections, I will review the theories of Argyris, Hersey and Blanchard, Goleman, Kets de Vries, Burns, Greenleaf and Avolio to highlight the lacuna of a maturity approach in leadership studies.

3.1 Action Theory of Leadership

Argyris lays the groundwork that shifts the research focus from the narrow confines of style and role to understanding the conditions that control leadership behaviour. His works emphasise the role of personal development and its impact on organisations. In *Increasing Leadership Effectiveness*, Argyris introduces the concept of ‘congruence’ and its role in creating effective leaders:

Congruence means that one’s espoused theory matches his theory-in-use—that is one’s behavior fits his espoused theory of action...If one helps create situations in which others can be congruent, his own congruence is supported (1976: 14)

His concept of ‘espoused theory of action’ and ‘theory-in-use’ underpins his model for developing effective behaviour. According to Argyris, when someone is asked how he would behave under certain circumstances, his answer is usually his espoused theory of action. This is the theory to which he gives allegiance, and which, upon request, he communicates with others. However, the theory that actually governs his actions is his theory-in-use, which may or may not be compatible with his espoused theory. Furthermore, the individual may or may not be aware of the incompatibility of the two theories (1976: 6).

This is basically an academic re-packaging of the common wisdom of ‘walking the talk’. It can be found in ancient cultures long before Argyris. The Chinese philosopher 韩非子 Han Feizi (280 BC—233 BC) preceded Argyris by 2000 years when he taught about this ‘congruence’ in a fable: The wife of a scholar 曾子 Zengzi needed to go to the market but her son kicked up a fuss. She persuaded her son to stay back with an empty promise, ‘When mummy comes back, I will cook you some meat!’ So the son happily agreed. When she came back and realised her husband Zengzi was slaughtering their only pig, she quickly intercepted, ‘I was only joking with our son!’ Zengzi replied, ‘Children learn integrity from their parents directly. If we do not walk our talk, what hope is there for our son to grow up to be a man of his word?’ Poor as they were, Zengzi, slaughtered their only pig and delivered a lifetime lesson to his wife, son, and generations to come.¹⁰

Argyris is among the first to look at the role of maturity in leadership. However, by ‘maturity’ he means a leader’s ability to become aware of her own behaviour and its influence on subordinates and peers (Garrick, 2006). Argyris’ famous ‘single and double loop learning’ model is an offspring of his earlier maturity—immaturity theory. In the theory, Argyris (1957, 1962, 1964a) expounds a fundamental conflict between the organisation and the individual. Organisations, by nature, are bent to structure members’ roles and to control their performance in the interest of achieving specified objectives. Individuals, on the other hand, are by nature self-directive and seek fulfilment through exercising initiative and responsibility. To break this stalemate, one side has to give. Hence for Argyris, an organisation will be most effective when its leadership provides the means for followers to make a creative contribution through expression, and are allowed to attain (his kind of) maturity.

¹⁰ 《韩非子》。See www.gudianwenxue.com. Accessed 06 Jan 2016.

Building on this maturity—immaturity theory, he develops two models for behavioural theory-in-use called Model I and Model II. Accordingly, most humans employ what he calls Model I Espoused-theory, which is primarily intended to maintain control and protect the individual in control. The consequence of Model I behaviour is defensiveness that prohibits learning. Argyris calls this type of learning ‘single-loop learning’ (1976: 17-20).

Expanding his theory from individuals to organisations, he proposes that most organisations also pursue a one-way model that contains a single-loop or one-way link from the more powerful to the less powerful. In this model, there is preference for (1) unilateral control, (2) a win-or-lose orientation toward others, (3) a concealment of feeling, and (4) a rational censoring of information, freedom, and risk (1976: 18). Argyris goes on to explain the consequences of single-loop learning for organisations:

People programmed with Model I theories of action produce Model I group and organizational dynamics that include quasi-resolution of conflict, uncertainty avoidance, mistrust, conformity, saving face, inter-group rivalry, invalid information for important problems and valid information for unimportant problems, misperception, miscommunication and parochial interest (1976: 20).

In contrast, a second behavioural model, Model II Theory-in-use, leads to more effective outcomes for individuals and organisations by sharing decision-making with others who may have differing viewpoints. ‘The behavioral strategies of Model II involve sharing power with anyone who has the competence and who is relevant in deciding or implementing the action’ (1976: 22). Model II Theory-in-use is consistent with learning systems in organisations and the use of dialogue. It is double-looped: it comprises a (1) learning orientation, (2) low-defensive, high-information environment, and (3) joint control by the more powerful and the less powerful with free and informed choice (Argyris, 1983). Accordingly, this double-loop model will be more effective in the long run for both the individual and the organisation (Bass and Stogdill, 1990: 43).

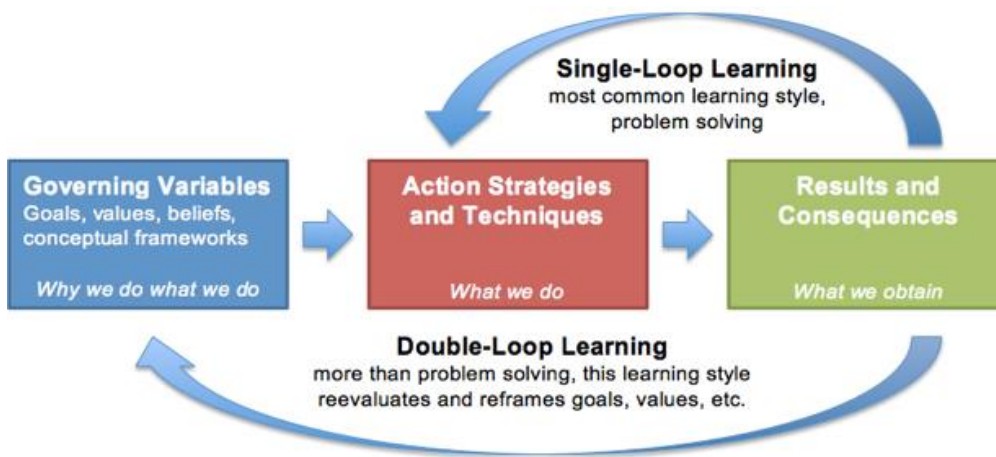


CHART 17
SINGLE AND DOUBLE LOOP LEARNING

Source: <http://www.afs.org/blog/icl/wp-content/uploads/2012/11/loop-learning1.png>.
Accessed 06 Jan 2016

The leadership goal is to help people to extricate themselves from the Model I trap and get to the Model II. Such learning requires individuals to reflect on what informs their present behaviour and to question it. By this means, people can perform double-loop learning, which is not intrinsic to Model I theories-in-use (Argyris, 1983: 23). Model II does not reject the skill, competence or articulation about one's purpose. It does reject the purpose of advocacy, because the typical purpose of advocacy is to win. Model II couples articulateness and advocacy with an invitation to others to confront their views and alter them in order to produce the position that is based on the most complete valid information possible to which people involved can become internally committed (1983: 20).

While Argyris' models have been heavily used in corporate management and leadership, they are unsuitable as a base for my research on malfeasant missionaries:

1. Argyris proposes that in order to understand the effect of her own behaviour in relation to others, a leader must be willing to collaborate with others to obtain an accurate view of reality and maintain a willingness to learn and change (Argyris, 1983). Furthermore, to achieve double-loop learning individuals would need to

reflect on what informs their present behaviour and question it. This theory creates a cul-de-sac in real life. In my research, many malfeasant missionary leaders are precisely *the ones* who lack the maturity to want to learn, reflect and change. If adapted for my research, Argyris' theory may be able to explain *partially* why missionary leaders fall into malfeasance (because they are stuck in the single-looped Model I trap). But it will not be able to explain how and why such missionary leaders were in Model I *in the first place*.

2. Argyris' use of maturity—immaturity demarcation is superficial. For one, he does not provide *any* definition of these terms, holding them to be self-explanatory. Yet I shall show in Chapter Five that maturity and immaturity—which are central to my research—are such broadly used and yet undefined terms that they really warrant a careful qualification and quantification in order to make any sense in a given context.
3. Furthermore, Argyris does not provide any workable way to identify one's maturity, nor does he show the pathway from immaturity to maturity. In my research I propose specific ways of how an immature missionary leader could improve her maturity quotient (MQ).

3.2 Situational Theory

3.2.1 Attribution and Situational Theories

Under the heading of Contingency Theory, theories that examine the influences of subordinates and peers are referred to as Attribution Theories (Feldman, 1981; Green and Mitchell, 1979). Indirectly, attribution theories built on Argyris' ideas on congruence by showing that leaders' behaviour is a consequence of the interpretation of subordinates and

peers. These concepts led to further research on the role of leadership styles related to circumstances.¹¹

Hersey and Blanchard (1969a, 1969b, 1982a) conducted many studies leading to the Situational Leadership Theory (SLT). SLT prescribes behaviour in relation to the competencies and capacities of subordinates. In SLT, leaders are evaluated in terms of their concern to ‘task’ and ‘relationships’, and interdependence is created between their concerns and the maturity of subordinates (Bass, 1990: 488). Their theory yields a four-quadrant configuration based on the relevant amounts of ‘directive and/or supportive’ needed to motivate a given employee to fulfil a given task. The duo later agree to go their separate ways and both have since developed their own models using the SLT. Hersey continues to call his Situational Leadership Model and Blanchard et al. decide to re-name theirs Situational Leadership II Model (SLII) (Blanchard et al., 1985).

Both models propose that there is no single ‘best’ style of leadership, for leadership is a function of the members’ maturity level.¹² Rather, effective leadership is *task-relevant*. The best leaders adapt their leadership style to the maturity of the individual or group they attempt to lead or influence. Effective leadership varies, not only with the person or group that is being influenced, but also with the task, job or function that needs to be accomplished (Hersey and Blanchard, 1982a).

Since the model rests on two fundamental concepts—leadership style, and the individual or group's maturity level—it is important to know how the authors define maturity:

(Maturity is) the capacity to set high but attainable goals, willingness and ability to take responsibility for the task, and relevant education and/or experience of an individual or a group for the task (1982a).

¹¹ Or as Dr. Ben Knighton puts it, ‘they open up the theory that leadership is not a possession so much as an attribution.’

¹² According to the authors, the primary leadership determinant is the task-relevant maturity of the followers. Followers’ maturity consists of two factors—job maturity and psychological maturity (Hersey and Blanchard, 1982: 157). See also Graeff, C. L. (1983). “The Situational Leadership Theory: A Critical View”, *Academy of Management Review*, Vol. 8 (2): 285-291.

Chart 18 below shows their categorisation of maturity into four levels:

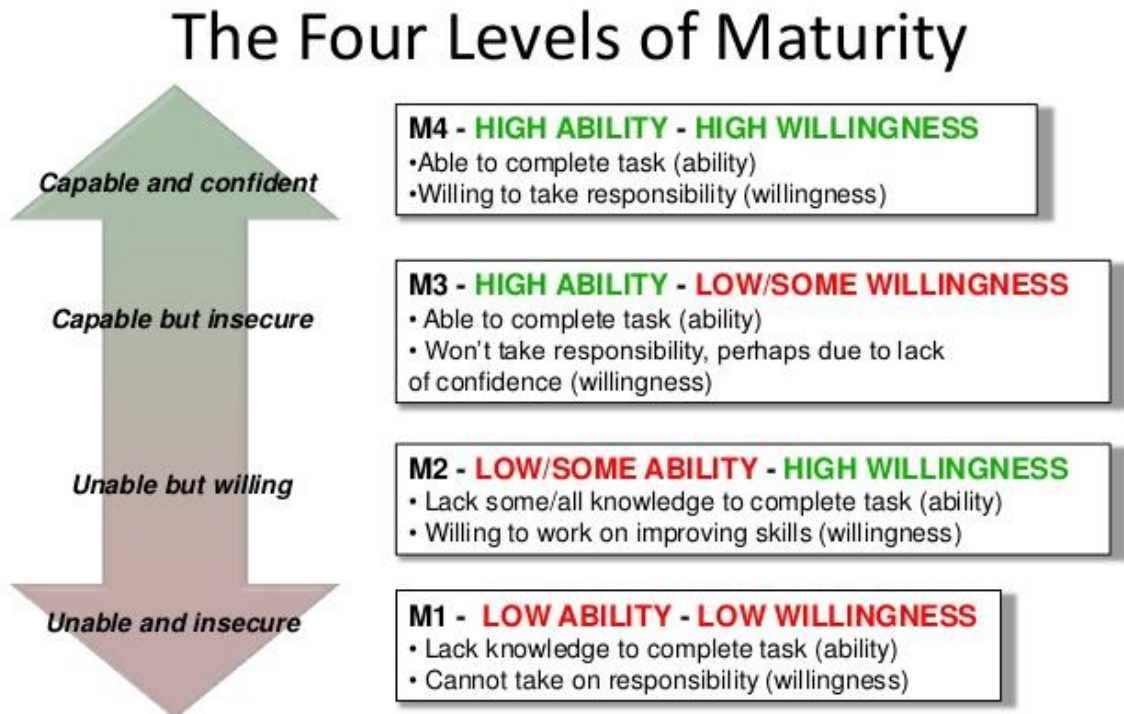


CHART 18

MATURITY LEVELS ACCORDING TO SLT

Source: <http://www.slideshare.net/DaveShannon/situational-leadership-presentation-v10>.

Accessed 08 Oct 2016

If followers lack the specific skills required for the job in hand *and* are unable and unwilling to do or to take responsibility for this job, they are classified as possessing the **M1** level maturity.

If they are unable to take on responsibility for the task being done, but are willing to work at the task, they are at the **M2** level maturity.

If they are experienced and able to do the task but lack the confidence or the willingness to take on responsibility, they are at the **M3** level maturity.

If they are experienced and able at the job, and are willing to assume responsibility for the job, they are at the **M4** level maturity.

Maturity levels are also task-specific. A person might be generally skilled, confident and motivated in their job but would still have a maturity level M1 when asked to perform a task requiring skills they do not possess.

According to the maturity level of the followers, a leader can then adapt his style of leadership accordingly:

1. S1 Directing (Telling) for M1 level followers, the least mature members, whereby the leader uses only directive words and no supportive behaviour to motivate them.
2. S2 Coaching (Selling) for M2 level followers, whereby leader—supervisors use both high directive and high supportive words and behaviour in their interaction with them.
3. S3 Supporting (Participating) for M3 level followers, whereby leaders—supervisors refrain from directive behaviour and concentrate on supportive behaviour only. These employees work well on their own but lack self-confidence or are overwhelmed with a new task.
4. S4 Delegating for M4 level followers, whereby leader—supervisors no longer need to offer directives or supportive words and behaviour. These employees have matured where they are competent and confident in the task and do not need anyone to look over their shoulders (1982a: 488-494).

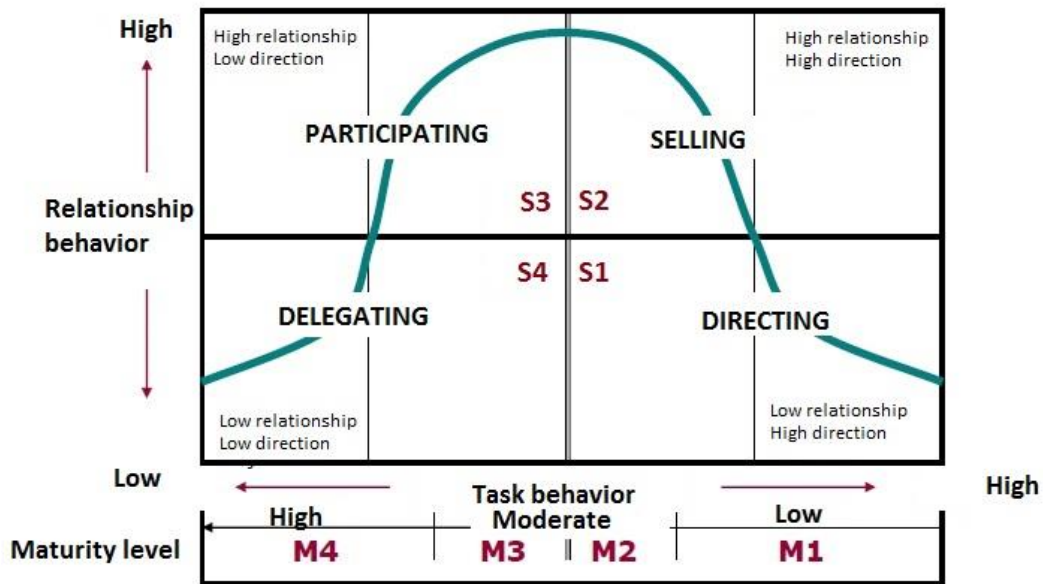


CHART 19

LEADERSHIP STYLES ACCORDING TO FOLLOWERS' MATURITY LEVELS

Source: <http://talkingaboutprojects.com/wp-content/uploads/2013/09/SituationalLeadershipCurve.bmp>. Accessed 19 Aug 2016.

The simplicity of the model is appealing, however, it does not emphasise leaders' congruence. As the STL theory focuses on task and matching leadership style to followers' maturity, it bypasses Argyris' insistence on the congruence of the leaders' espoused theory and theory-in-use (Argyris, 1976: 14). Hence, the important issue of intrinsically faulty leaders is overlooked in a quest to ascertain which leadership style befits which situation. Also, several studies do not support the thesis of SLT. For example, Vecchio (1987) conducts a study of more than 300 high school teachers and their principals. He concludes that newly hired teachers (M1-M2 level maturity) are more satisfied and performed better under principals who have highly structured leadership styles (S1 'telling' style leadership). The performance of more experienced and mature teachers (M3-M4 level maturity), on the other hand, is not correlated to the leadership style

of their principals. Further studies among university employees have found similar results (Fernandez and Vecchio, 1997). These studies point to the non-universality of the situational leadership model.

The SLT also cannot explain satisfactorily Jesus' leadership. For example, in the Great Commission (Matthew 28: 16-20; Mark 16: 15-18; Luke 24: 44-49), Jesus delegated the crucial job of global evangelisation to a group of unqualified, scared and unwilling disciples, especially Peter (John 21: 15-17). Jesus exercised S4 leadership style on his followers with a hodgepodge of maturity levels M1 to M3.¹³

Both SLT and SLII are unsuitable models for my research for the following reasons:

1. My research primarily deals with the vulnerability of missionary leadership for malfeasance. SLT and SLII are unable to provide any insight into why missionary leaders choose to be malfeasant or their susceptibility to malfeasance.
2. While maturity level is fundamental in SLT and SLII, Hersey and Blanchard's definition of maturity is fundamentally different from what my research informs me in my context. My research seeks to view maturity as an ontological phenomenon, while the SLT maturity is confined strictly to task-oriented and a specific state of a follower's competence and willingness.
3. SLT and SLII are silent on its methodology in measurement of employees and leaders' maturity. This begs the question of who can decide anyone's maturity level. The task likely falls on leaders using subjective methods. This further compounds the problem as to how and who should gauge the maturity level of the leaders, an important consideration largely neglected by the theory.

¹³ But according to Christians, this could work when the Holy Spirit dwells in the followers, and the followers have the maturity to follow the Holy Spirit's leading. I am grateful for Dr. Shelley Trebesch for pointing this out.

4. My stage one research finding shows that the maturity level of leaders has a direct bearing on their susceptibility to malfeasance. Their leadership styles and the team members' maturity level are irrelevant.

The SLT concepts and Argyris' leadership theory are embedded in the 1990s work of journalist and psychologist Daniel Goleman, which became popular through his book *Emotional Intelligence* (Goleman 1995).

3.3 Primal Leadership and Psychodynamics of Leadership

With so many theories prescribing what it takes to be a good leader, why does the world still look for that elusive good leader? Goleman's *Primal Leadership* (2001) and Manfred Kets de Vries' article 'Organizations on the Couch: A Clinical Perspective on Organizational Dynamics' (2004) suggests that the answer might lie in the deeper recesses of our psyche.

Primal leadership is based on the so-called 'science of moods': 'A growing body of research on the human brain proves that, for better or worse, leaders' moods affect the emotions of people around them' (Goleman, 2001: 44). Goleman cites research that suggests both good and bad emotions could be contagious and, therefore, a leader's mood could infuse followers with optimism or pessimism (2001: 45). The psychodynamics of leadership deal with aspects of ourselves of which we are unaware and which are necessary to achieve Argyris' double-loop learning (Garrick, 2006). These hidden aspects may also influence others.

While double-loop learning and primal leadership focus on what may be observed, Kets de Vries examines unconscious psychological dynamics such as Carl Jung's concept of shadow in organisational life. Kets de Vries posits that leaders and organisations both

need to delve into the hidden aspects of themselves in order to become effective over the long term (2004).

The collective unconscious minds of business practitioners and scholars alike subscribes to the myth that only what we can see and know matters (Kets de Vries, 2004: 184). That myth is grounded in organisational behaviour of an extremely rational nature—concepts based on assumptions made by economists (at worst) or behavioural psychologists (at best) (Kets de Vries' ranking. 2004: 184).

Kets de Vries argues that simply looking at the visible aspects of leadership and organizational performance is not enough to help leaders deal with the internal dysfunctional aspects of relationships that prohibit long lasting solutions to organizational problems. He advocates a clinical paradigm in leadership development and describes leadership from a diagnostic context in relation to the organisation. 'At its heart, leadership is about human behavior—understanding it, enhancing it. It revolves around the highly complex interplay between leaders and followers, all put into a particular situational context' (2004: 188).

Investigating clinical approaches to leadership acknowledges, both the role motives play in leader—follower relations, and the risks associated with dark motives. 'Taking the emotional pulse of followers, both individually and as a group, is essential, but that alone does not comprise effective leadership' (2004:188). Kets de Vries acknowledges the importance of making a link between espoused values, the psyche and the popular attitudes toward the influence of leadership.

A distinction made by Kets de Vries is that effective leadership explicitly attaches cultural values to the concept of an undistorted reality. The purpose is to help the leader develop an increasingly undistorted reality of himself and to avoid exacerbating harmful group

dynamics. He quotes the psychologist, Wilfred Bion, who identified three basic assumptions in group situations, the trio that have become a ‘cornerstone of the study of organizational dynamics’ (Bion, 1959, as cited by Kets de Vries, 2004: 192). Bion’s work indicates that the assumptions (dependency, fight and flight) take place on an unconscious level and are all stimulated by fear. Dependent groups look to the group leader for protection. Fight—flight pairing is a defensive measure; the former is intended to confront or avoid the opposition, and the latter is a way of coping with anxiety. Psychodynamics helps to explain what drives individual and organisational behaviour. It calls leaders to create what Kets de Vries calls *authentizotic* organisations. Such organisations communicate the how and why of the work, ‘revealing the meaning of each person’s task... (when) the organisation’s leadership walks the talk—they set the example’ (Kets de Vries, 2004: 199). Such organisations bring out the best in employees by responding to human needs for exploration. Note that this is yet another re-packaging of the common wisdom ‘walking the talk’ mentioned in the *Action Theory of Leadership*.

Delving into the psychodynamics of missionary leaders is relevant to my research. However, as useful as psychological profiling is, it cannot reveal the full picture of a leader’s inner world. Professional assessments of leaders’ psychological well-being are pre-field prerequisites for most mission agencies. All my primary research participants have scored very highly in their pre-dispatch psychological tests.¹⁴ Yet they committed malfeasance in the field.

Kets de Vries’ primal leadership theory has claimed to help leaders develop an increasingly undistorted reality of themselves (Kets de Vries, 2004). Yet its reductionist

¹⁴ My primary research participants confirmed this information verbally during the pre- or post- formal interview conversations.

focus on a person's psychological attributes to represent the whole person¹⁵ has inadvertently made the theory guilty of committing the folly it vows to combat, i.e., a distorted view of oneself.

3.4 Transformational Leadership

Transformational Leadership has been one of the more discussed forms of leadership since the 1980s. James MacGregor Burns first described Transformational Leadership before Bernard Bass expounds on it. In his *Leadership*, Burns dissects and contrasts the characteristics of Transformational Leadership with Transactional Leadership (Burns, 1978).

Transformational leadership prescribes a process whereby a leader engages with others and creates a connection that raises the level of motivation and morality in both the leader and the followers (Northouse, 2013: 186). Bass (1985) explains that Transformational Leadership is centred on the followers and in motivating followers to do more than is expected:

- Raising followers' level of consciousness about the importance of organisational values and goals;
- Getting followers to transcend their own self-interest for the sake of the team or organisation;
- Moving followers to address higher-level needs.

Bass divides Transformational Leadership into four concepts:

¹⁵ This thesis argues that a person expressed him or herself through four dimensions: pneumatological, psychological, somatic, and dianoetic dimension. See Chapter four.

1. Idealised Influence, whereby the leader—supervisor acts like a role model of ethical behaviour and gains respect and trust.
2. Inspirational Motivation, whereby the leader communicates high expectations and inspires the crew to reach higher.
3. Intellectual Stimulation, whereby the followers/subordinates are stimulated to think outside the box, be creative and innovative.
4. Individualised Consideration, whereby the subordinates are provided a supportive environment and the leader cares about each employee's needs and desires (1985).

I will provide a joint-analysis of Transformational and Transcendent Leaderships in the next section.

3.5 Transcendent Leadership

3.5.1 Servant Leadership

Leadership models under this heading are so-called because they exhort leaders to go beyond their self-centred interest by serving others. Robert Greenleaf, in the 1970s, published a set of essays proposing a new type of leadership focused on the follower (Greenleaf, 1970; 1977). Greenleaf's ideas on this new type of leadership did not truly catch on until the mid-1990s when Larry Spears dissected Greenleaf's ideas into ten characteristics of Servant Leaders in his 1995 book *Reflections on Leadership*.¹⁶

Since then, a host of leadership researchers have postulated conceptual models of Servant Leadership (Blanchard, 2003; Spence, 2008; Baron, 2010; O'Brien, 2010; Wallace, 2011),

¹⁶ They are Listening, Empathy, Healing, Awareness, Persuasion, Conceptualisation, Foresight, Stewardship, Commitment to the growth of the people, and Building community. See Spears, 1995.

making Servant Leadership among the most talked about leadership models especially in the Christian church and organisation circle.

3.5.2 Authentic Leadership

Authentic leadership is one of the newest proposed leadership styles. Bruce Avolio and Fred Luthans first coin this term in 2003 (Luthans and Avolio, 2003). In 2008, Walumbwa, Avolio and others devise the Authentic Leadership Questionnaire to re-work the definition of the leadership concept:

Authentic Leadership is a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster great self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on part of leaders working with followers, fostering self-development (Walumbwa et al., 2008: 94)

From this definition, Avolio and his colleagues (Walumbwa et al., 2008: 94) propose four aspects of Authentic Leadership:

1. Self-awareness
2. Relational transparency
3. Balanced processing
4. Internalised moral perspective¹⁷

The Transformational and Transcendent leadership models are relevant to my research. Perhaps of all the grand theories of leadership presented in this thesis, these two leadership models will find resonance among most missionaries. More so than leaders in any other settings, missionary leaders are called, and *expected*, to be moral, transformational and transcendent in leading their teams and lives. Whereas they may lack formal authority and

¹⁷ Walumbwa has since been under investigation for possible research misconduct and plagued with retraction of works. See <http://retractionwatch.com/2015/05/15/retraction-plagued-management-researcher-hit-with-expression-of-concern/>. Accessed 19 Aug 2016. I am grateful for Dr. Shelley Trebesch for this update. This shows that it is easier to write and theorise about leadership than to be one, and that leaders in leadership studies may not practice the theory they espouse.

power like their counterparts in business and politics, missionary leaders influence others by their selflessness (transformational) and Christ-likeness (transcendent).

These models are, however, insufficient for my research. They focus on *characteristics* of a transcendent leader, or the *process* and *method* of becoming a transformational leader, which is not my main research focus. When they mention maturity, it is in the context of ‘fostering higher moral maturity in followers’, without defining what they mean by ‘maturity’.¹⁸ They converge on outward expressions of a perfect leader, whereas my research centres on explaining the ‘why’ and ‘how’ of malfeasant missionary leaders. Furthermore, transformational and transcendent leadership theories shed no light on how maturity and support levels lead leaders, particularly missionary leaders, to or away from malfeasance.

4. CHRISTIAN LEADERSHIP THEORIES

4.1 Middle-range Theory

I have deliberately separated Christian Leadership from the previous sections, which deal with formal or grand leadership theories. I now proceed to Middle-range Theories. The Middle-range theory is a sociological approach to theorising aimed at integrating theory and empirical research. The sociologist, Robert Merton, first proposes the middle-range theory approach to oppose the abstract theorising of scholars who attempt to construct a total theoretical system covering all aspects of social life. He advocates that sociologists should concentrate on measurable aspects of social reality that can be studied as separate social phenomena, rather than attempting to explain the *entire* social world (Merton, 1968).

¹⁸ Bass, B. M. (1998). ‘The Ethics of Transformational Leadership’. In J. B. Ciulla (Ed.), *Ethics, the heart of leadership*, 169-192. Westport: Praeger; Bass, B. M., & Steidlmeier, P. (1999). ‘Ethics, Character, and Authentic Transformational Leadership Behavior’, *Leadership Quarterly*, 10, 181-217.

Boudon (1991: 519-522) defines middle-range theory as a commitment to two ideas:

- The *Positive* describes what such theories should do. Sociological theories, like all scientific theories, should aim to consolidate otherwise segregated hypotheses and empirical regularities: ‘If a “theory” is valid, it “explains” and in other words “consolidates” and federates empirical regularities which on their side would appear otherwise segregated.’
- The *Negative* relates to what theory cannot do:

It is hopeless and quixotic to try to determine the overarching independent variable that would operate in all social processes, or to determine the essential feature of social structure, or to find out the two, three, or four couples of concepts ... that would be sufficient to analyze all social phenomena.

Middle-range theory became the dominant approach to theory construction in all variable-based social sciences (Mjøset, 1999). It has also been applied to the archaeological realm (Raab and Goodyear, 1984) and to financial theory (Merton and Bodie, 2005).

Accordingly, Christian leadership theory as a middle-range leadership theory starts with an empirical phenomenon—for example, leadership modelled after Christ’s life and His teaching—as opposed to a broad abstract entity like the concept of leadership itself. It then abstracts from such phenomena to create general statements that can be verified by data (c/f Merton, 1968). This approach stands in contrast to the earlier ‘grand’ theorising of leadership theories. The difference between grand and middle-range leadership theory is not in quality or truth, but in application, scope and demography.

Although there has been a plethora of Christian leadership books in today’s market, most are of grand leadership theories with references to biblical principles. Most tend not to be academically rigorous and research-based but highly reflective, subjective, and devotional.

Invariably, topics like integrity, serving, attitude, vision, courage, humility, love, relationship with Jesus and others are highlighted.¹⁹

The themes of Christian leadership literature are:

- Leadership lessons extracted from Jesus or characters from the Bible, such as Abraham, King David, Paul, or even the Desert Fathers
- Personal anecdotes from leading churches, parachurches, or Christian-based organizations²⁰

This genre of ‘Christian Leadership’ includes little or nothing on the scholarly research on leadership. Most are profoundly teleological in nature. As the sub-title of one of the most acclaimed ‘classics’ promises, ‘Follow them (*the leadership laws in my book*) and people will follow you’ (italics mine) (Maxwell, 2007).

4.2 Leadership Emergence Theory (LET)

As the preceding sections show, there are numerous leadership theories, grand and middle-range, describing the leaders’ characteristics, traits, values, styles, behaviour, and psychology. Some grand leadership scholars lamented that the *actual process* by which individuals develop leadership has not been adequately studied (Avolio and Gardner, 2005). Lord and Hall (2005) suggested that such inadequacy may be due to academic

¹⁹ See Nouwen, 1989; Palmer, 1998; 2002; Easum, 2000; Wright, 2000; Hybels, 2002; Grandberg-Michaelson, 2004; Maxwell, 2005; 2007; Shaw, 2004; Allender, 2006; Watson, 2008; Cottrell, 2008; Jacobsen, 2009; Robinson, 2009; Smith and Shaw, 2011.

²⁰ For example, one of the most well-known Christian leadership writers, John Maxwell, has consistently repackaged existing leadership theories from academia with a Christian veneer. His five levels of leadership in his *Developing the Leader within You* (2005) are: *Position* (Influence theme), *Permission* (Transformational and Transcendent themes), *Production* (Transcendent theme), *People development* (Transformational, Transcendent, and Psychological themes), and *Personhood* (Transformational and Transcendent themes). Bill Hybels (2002) offered leadership lessons based on his experience as the founding pastor of a megachurch in Chicago. His four-directional aspects of leadership: Leading down, Leading up, Lateral leadership, and Self-leadership are handy classifiers of leader—follower relational dynamics, which are what the Servant Leadership, Leader—Member Exchange, Path—goal, and Authentic leadership theories are espousing.

negligence in addressing the deeper aspects of character that develop over a lifetime. We are fortunate to have a middle-range theory addressing this. I refer to J. Robert Clinton's Leadership Emergence Theory (LET) (Clinton, 1989), one of the most referenced and researched leadership theories on Christian leadership formation.

LET proposes a way to chart the lifetime development of Christian leaders. Clinton provides a definition for LET,

God develops a leader over a lifetime. That development is a function of the use of events and people to impress leadership lessons upon a leader (processing), time, and leader response. Processing is central to the theory. All leaders can point to critical incidents in their lives where God taught them something very important (Clinton, 2012:22).

He conceives his idea based on extensive analyses of biblical, historical and contemporary leaders using case studies within a Christian framework of a God who calls, leads, and guides leaders. Although there have been efforts to adapt LET in a secular corporation setting (Stadler, 2008; 2009), it is primarily a leadership development theory for leaders in Christian ministry.²¹

LET is premised upon the concept of a Judeo-Christian God sovereignly and providentially guiding a leader's development throughout his lifetime, for the goal of 'influencing a specific group of God's people toward God's own purposes' (Clinton, 1989: 7).

4.2.1 Phases of Leader Emergence

According to LET's empirical data, a Christian leader goes through the following six developmental stages to emerge as a lifetime leader for God:

4.2.1.1 Phase I – Sovereign Foundations

²¹ Beyond its many easily transferable leadership insights, it is difficult to imagine the Fortune's Five Hundred companies or political leaders of Middle Eastern nations using LET personally and corporately.

This phase begins with the early stages of life that are totally beyond the leader's control, yet are critical in the leader's development. It includes God's sovereign influence over one's family, childhood church (or no church), accidents, successes, disappointments and school experiences. God uses such good and bad experiences to develop the early attitudes and sensitivities of a future leader. In this phase, God intends to develop the basic personality and character of the future leader by implanting skills, gifts, burdens and concerns that He will later tap for ministry to others (Clinton, 1988b: 44).

4.2.1.2 Phase II – Inner Life Growth

In this phase, God provides 'Integrity Checks' and other tests and lessons to teach the emerging leader obedience and submission. God is working to develop the future leader's character, commitment, and skill base for future use. At this point the emerging leader could already be in a ministry benefitting others; God's focus is, however, firmly on the development in the leader. If she consistently fails these checks, she may be held back from moving on to the next phase. A 'Boundary Event' often signals the end of this stage (1988b: 45). For example, a boundary event for a missionary leader might come in the form of choosing to write a report reflecting truthfully the lack of conversion of the Tibetans after ten years in the field instead of succumbing to the temptation of fabricating results.

4.2.1.3 Phase III – Ministry Maturing

During this phase, the leader's life ministry fruitfulness begins as God impacts others through the leader. Her gifts and skills are leveraged for important influences on others as she invests them in others without receiving anything in return. But the leader may be so busy 'doing,' that the outer ministry success outpaces her inner growth. Some mid-life crisis 'Boundary Event' may signal entrance to the next phase of development, where God

switches His primary focus back to the inside being of the leader. Again, she might get stuck in this phase if she does not follow God's leading. This sometimes results in a plateauing, or worse, a collapse of her ministry (1988b: 45).

4.2.1.4 Phase IV – Life Maturing

Though outer success may continue through this phase, God shifts His primary work to the inner maturing of the leader. The goal is to bring 'Union Life' where her being and doing are joined as she abides in Christ and Christ in her (John 15: 4). God usually uses isolation, exile, crisis, or great trials in this phase to refocus the leader's attention to inner growth. God is forging a deeper character for the great ministry at the next phase. Clinton however cautions that many leaders do not even get to this phase, let alone advance beyond it (1988b: 46).

4.2.1.5 Phase V – Convergence

Assuming a leader passes God's tests, she might next experience 'Convergence' where all of life, gifts, abilities and experiences converge into one stream of high-impact ministry. Here she finally sees how God weaves all of life's experiences as strands into a tapestry of interconnected service. This is a very rare phase, since many get stuck in lower phases by failing to pass God's tests and checks (1988b: 46).

4.2.1.6 Phase VI – Afterglow or Celebration

This is an even rarer phase where very few reach. It cannot be sought. Instead, it comes to a leader. 'Afterglow' is when one's ministry ripples out to many, even while retired or on a reduced schedule. For example, one's life and reputation may actually influence more people than she ever did personally in active ministry. Mentees multiply the leader's ministry to others she never knew. It may be like being a saint of the church or a senior

statesman in government. When a leader in this phase speaks, everyone listens. It may even extend to a posthumous phase, lasting decades or even centuries (1988b: 47).

4.2.2 Limitations of Leadership Emergence Theory

Despite its popularity among Christian leadership researchers, LET is not a novel theory. Although there have been counter claims that formal leadership theories could all fit into biblical leadership models (Clinton, 1986), the opposite is equally true. Many emphases of LET can easily be born out of grand leadership theories. For example, Clinton's emphasis on a lifetime learning posture (1989: 13) can be found in Self-leadership theory (Manz and Sims, 1987) and Theory of a Learning Organization (Senge, 1990). His emphasis on selecting leadership (1989: 14) is essentially path—goal theory (House, 1971). The stress on having a dynamic ministry philosophy *out of different situations* (1989: 15) is reminiscent of Situational Leadership Theory (Hersey and Blanchard, 1969; 1982).

The major limitation of LET is twofold. Firstly, it is evident that the concept of 'maturity' is central to the theory. Throughout his theory, Clinton has made numerous references to a leader's maturity, and its linkage with leadership growth/development (Clinton, 1989: 4; 28; 31; 42; 54; 76; 97; 111; 137; 154; 168; 175; 176; 194; 198; 205; 209; 211; 238; 249; 250; 298; 313; 314; 315; 316; 330; 331; 355; 356; 364; 365; 377; 380; 381; 384; 389; 407; 411; 418; 419; 420; 424; 431). Yet he has neither provided a clear definition nor a way of ascertaining a leader's maturity level.²² It is one thing to chart the timeline of King David as an academic exercise, but it is quite another matter for a living leader who wants to find out how he can benefit from this theory. If someone wishes to correlate his maturity level with his leadership formation, he would at best be left guessing where in the generic,

²² The closest he got was stating that qualities of love, compassion, empathy, discernment and deepening relationship with God are the differentiators between a successful and a mature leader. (Clinton, 2012: 134-135).

ministry or unique timeline his maturity level currently places him. The usefulness of LET would be much enhanced if it had a sure way of gauging a leader's maturity level or phase.

Secondly, even if a leader can figure out his maturity level and the location in the LET developmental timeline, Clinton is silent on *how* to proceed beyond that phase. He focuses on the first development function—processing, and places the third development function—leaders response—at the fringe of the theory (Clinton, 2012: 22).²³ In leaders' response to lessons and tests, he simply observed that leaders will be positively rewarded if they pass the tests and challenges into the next phase. His logical exhortation is 'to pass them'. But my research informs me that maturity and support levels play a pivotal role in leaders response to tests and temptations. Remember his cautions that very few can advance to phases V (Convergence) and VI (Afterglow). Without offering a workable way to get there, emerging leaders will be left frustrated.

LET, while restricted in its applicability to Christian leaders, does provide a pathway of how leadership develops. In my final analysis, what sets LET apart from other leadership development theories are:

1. Its non-reductionist approach to leadership

Instead of focusing on a trait, style, or procedure of a leader at the height of her career, LET offers a holistic view of a leader as a work-in-progress over a lifetime.

2. Its open-ended view of leadership

Unlike most of the grand leadership theories, which typecast leaders into the 'successful' and the 'unsuccessful', LET allows leaders to make mistakes and grow through failures by stressing that God writes the last sentence of the leaders' report card, whether the leaders 'complete' or 'drop out' of their assignments.

²³ God develops a leader over a lifetime. That development is a function of the use of events and people to impress leadership lessons upon a leader (processing), time, and leader response. *Processing is central to the theory*. All leaders can point to critical incidents in their lives where God taught them something very important. (Italics mine).

3. The centrality of God in shaping the leader

No grand leadership theories permit the explanation that God plays a decisive role in the life and development of a leader.

4. Its emphasis on leadership being externally-directed

The majority of formal leadership theories from Trait to Transcendent Themes all stress that leaders are internally directed, be it her trait, motivation, drive, or goal to succeed as a leader. LET proposes God externally directing a leader as she makes her journey toward Him.

5. The centrality of maturity

As shown in previous section, although Clinton fails to provide a pathway to achieving maturity, he sees leadership development as God leading the leader on a journey of maturing and advancing into higher planes.

These are highly significant and relevant to my research. No doubt a wide range of formal theories can be adapted to analyse a specific group of evangelical missionary leaders²⁴ in present-day Tibet. The Transformational and Transcendent Theories are prime candidates. But since faith in Christ, spirituality, and maturity are essential features of my researched leaders (see Chapter Two and Appendices C, D, and F), LET is an appropriate launch pad for developing a theoretical leadership framework for this research.

5. CONCLUSION

Regardless of the theme and focus, both grand and middle-range leadership theorists interweave ideas from their predecessors. It is, therefore, useful to understand major shifts in theoretical thinking and how later theories succeed prior ideas leading to current themes. It is also interesting to note that due to the frequently specific focus of academic research,

²⁴ A group of Evangelical Christian men and women who are called, commissioned, and sent to Tibet to lead their teams in sharing with the locals, by words, deeds, life, and work, the Gospel of Jesus Christ.

new theories often overlap and draw from old ones. This repurposing of ideas over time is what makes the study of leadership both exciting and frustrating. I highlight the dearth of a maturity approach to leadership in this collection of grand and middle range leadership theories to date. It is this gap that this research seeks to fill.

It is evident that no leadership theory in the present-day academic repertoire specifically caters for missionary leadership. A blind adaptation of existing grand theories to fit my research context would be unadvisable, while a total disregard of methodical empirical research would equally be academically suicidal. It is evident that I need a theoretical leadership framework to address my research question and to test my hypothesis. In light of this void, the necessity for *creating* a leadership model for my research is made plain, and I shall show the process in detail in Chapters Five and Six.

Bennis laments, ‘until we know more about how leadership truly develops, leadership education programs maybe mostly acts of faith, evidence of our belief that authentic leadership is possible’ (2004: 36). My aim is that the MQM will be able to complement LET in the maturity aspect of leadership, by refining specifically the role of maturity in *leaders response* to tests and temptations, and thereby help leaders locate their maturity phase in the developmental timeline.

In the next two chapters I will show:

1. The use of secondary source findings in the Second Research Stage for constructing prototypal maturity models as the theoretical framework for researching the phenomenon of missionary leaders malfeasance;
2. The constructive synergy from an integrative use of the LET and MQM in analysing missionary leaders’ malfeasance.

CHAPTER FIVE

IDENTIFYING HOLISTIC MATURITY

We do not grow absolutely, chronologically. We grow sometimes in one dimension, and not in another; unevenly. We grow partially. We are relative. We are mature in one realm, childish in another. The past, present, and future mingle and pull us backward, forward, or fix us in the present. We are made up of layers, cells, constellations.
Anais Nin¹

Youth ends when egotism does; maturity begins when one lives for others.
Hermann Hesse²

1. INTRODUCTION

Based on primary source findings from missionaries' views on the relevancy of 'maturity' on missionary malfeasance (Chapters Two and Seven), this chapter presents the corroborative findings of secondary source research. Specifically, it discusses the derivation of a theoretical framework of maturity and elaborates on the concept of dimensional maturity.

Psychologists, biologists, legal specialists, anthropologists, leadership theorists, Christian mystics, spiritual thinkers and practitioners have written about maturity using one similar term or another. This chapter, however, argues that none of the existing developmental theories and models *alone* can provide a complete picture of the maturation of a person, much less of a missionary leader. This incomplete portrayal of a person's full maturity is what prompts the discovery of the Quadripartite Person model in this chapter. Each of the four parts of the Quadripartite Person—the Somatic, Dianoetic, Psychological, and Pneumatological dimensions—is described. I further argue that this Quadripartite Person model can demonstrate the identifiability of holistic maturity progression.

2. WHAT IS MATURITY, AND WHY IS IT IMPORTANT TO MISSIONARIES?

¹ The Diary of Anais Nin Vol. 4 (1971); as quoted in *Journal of Phenomenological Psychology* Vol. 15, (1984)

² Hesse, H. (2005). *Gertrude*, London: Picador.

The impetus and justification for researching maturity in relation to missionary malfeasance has been provided in Chapters Two and Four. Using the Grounded Theory and rounds of triangulation, my first stage research yielded ‘maturity’ and ‘support’ as the two most relevant factors in explaining missionary leaders’ malfeasance. Further research of leadership studies literature has revealed a general lack of emphasis on maturity in both grand and middle-range leadership theories. In order to study missionary leaders’ malfeasance, it is imperative to discover what maturity is and does in the equation. This and the next chapter present my secondary source data and findings on maturity.

The pursuit of human maturity is not a novel developmental idea. Yet despite copious direct and indirect references to maturity, few scholars attempt to define it or discuss the use of it. From the onset, it is important to know that as of 2016, there is no universally accepted definition of ‘maturity’. Maturity has various meanings across legal, social, sexual, emotional, political, religious and intellectual domains. The age or qualities assigned for each of these meanings are tied to culturally-significant indicators of independence that often vary as a result of religious or social sentiments. Definitions of maturity are more suggestive than definitive. Rather than trying to strive for a perfect definition on maturity, in this chapter I will show the *identifiability* of maturity through the Quadripartite Person model.

My research on Christian missionaries has directed me to concentrate on Judeo-Christian thought on maturity, since it is from this perspective that we live out our calling.

2.1 Personhood and Maturity According to Judeo-Christian Perspective

Samra’s recent work on Christian maturity is instructive for my research on missionary maturity. Studying Pauline maturity, Samra surveys the works of Schlatter, Käsemann, Klaiber, Sanders, Dunn, Meeks, Hays, Engberg-Pedersen, Gormann and concludes that

most of these theologians recognised a relationship between community and maturity in Paul's thought (Samra, 2008). However, they fail to explain how the process of maturation occurs and what role the local church plays in facilitating that process. Furthermore, Samra recognises in Schlatter, Dunn, Hays, and Gormann's writings that 'being conformed to the image of Christ', i.e., Christlikeness, is central to Paul's conception of maturity (Samra, 2008: 25).

Samra uses the word 'maturity' as an umbrella term to describe the concept of post-conversion spiritual growth and development (in addition to referring to the state of being mature), while 'maturation' is used when the process of growth is being emphasised (2008:

4). His justification for the lexical choice is paraphrased below:

- A. In general its meaning is familiar to English readers;
- B. It can cover a broad range of Paul's ideas while remaining faithful to his usage of the Greek equivalent, '*Teleios*' (τέλειος);
- C. There is a full range of useful cognate English word: mature (verb), mature (adj), maturity, maturation, immature and immaturity;
- D. The adjective 'mature' when applied to a person implies progress relative to her peers without implying that development is completed;
- E. 'Maturity' does not bear the burden of a long history of usage in systematic theology or pietistic writings;
- F. 'Maturity' brings to mind both the individual and the group, since we usually think of individuals maturing, but as a function of interactions with others and with society;
- G. 'Maturity' can be used of both the physical and non-physical aspects of persons. Although Paul's focus in this age was on the development of the non-physical, he often employed images and analogies from the realm of physical maturation to

make his point (e.g. 1 Corinthians 3: 1-2; 13: 11; Galatians 4: 1-3; 1 Thessalonians 2: 4) (Samra, 2008: 4).

My use of the terms ‘maturity’ and ‘maturation’ concurs with Samra,³ who further argues that Paul equated being a mature believer with being like Christ, and that maturation as a process of becoming like Christ (2008: 73). Samra defines full maturity as ‘to be like Christ’ in his study. In my interviews of 71 missionaries in Tibet from 2011 to 2015 (2nd Stage Questionnaire), a significant percentage of my research participants (87%) made direct or related reference to ‘Christ-likeness’ when asked to define a ‘mature missionary’.⁴ This suggests that a majority of the missionaries in present-day Tibet intrinsically view Christ as a standard of maturity. Regardless of denominational or doctrinal differences, these missionaries see Christ as the epitome to whom their attitudes and actions are to be oriented, a norm by which their being and doing are to be measured in the field and in life.

But ‘Christ-likeness’ is not a practical criterion as a measurement for a missionary’s maturity. It begs the question of *which* aspect of Christ I should invoke for a missionary’s maturity: ‘humility’, ‘gentleness’, ‘powerful words and deeds,’ or ‘born of a virgin’, ‘fasting for 40 days and nights’, ‘walking on water’, ‘raising the dead’ and ‘crucified on the cross’. Even if one could arrive at reasonable criteria, the question remains *how* to measure such Christ-likeness. It was apparent by the start of the Second Stage Research that I needed to have a practical maturity model that could allow me to *realistically* ground the nebulous concept of ‘maturity’. A categorical normative like ‘Christ-likeness’ is thus unsuitable for the task.

³ I diverge slightly from Samra by using ‘maturity’ to cover both the pre- and post-conversion spiritual state and development of a leader.

⁴ These are subsequently incorporated in the descriptive of Maturity Phases in β MQM in the Second Stage Research, and MQM in the Third Stage Research. See Chapters seven and nine.

For the purpose of showing how I developed the theoretical framework for maturity, in the following sections I first provide snapshots of definitions of maturity through the somatic, psychological, dianoetic (intellectual mind), and socio-cultural lenses. From there, I introduce the concept of pneumatological (spiritual) maturity. Once these concepts are clarified, I will show how they collectively provide a pathway for my theory of Maturity Quotient (MQ) as detailed in Chapter Six.

Based on Frankl's three-part man model (Frankl, 1986), the MQ theory further presupposes a *Quadripartite Dimensional Person* comprising his somatic, dianoetic, psychological, and pneumatological dimensions.⁵ All four dimensions are foundational to the formation of a person and his maturity progression. Since my research participants are missionaries, I focus primarily on their psychological (soulish) and pneumatological (spiritual) maturities. In order to explain the difference between these two, I will start with a person's pneuma—spirit—in relation to his being.

3. SPIRIT AS MAN'S FOURTH DIMENSION

In *The Doctor and the Soul*, Frankl proposes his tri-dimensional ontology and philosophical anthropology stating that human beings live in three dimensions: the somatic (*soma*), the mental (*psuche*), and the spiritual (*nous*) (Frankl, 1986).

For Frankl, the spiritual dimension is what makes us human. In *Man's Search for Ultimate Meaning*, Frankl asserts that our existence 'is in essence spiritual' (Frankl, 2000: 27). The facticity (a Heideggerian term)—meaning somatic and psychical facts (the physiological and the psychological dimensions)—surrounds this spiritual centre. Unlike the blurred line

⁵ Unless specified, I use the generic 'man' to mean 'mankind' which includes both genders.

between the somatic and the psychic, a sharply drawn line demarcates these two 'regions'.⁶ Frankl sees spiritual existence primarily in terms of freedom and responsibility (Costello, 2016: 7). He speaks about dimensions of the person; the centre is the spiritual being. In other words, peripheral psychophysical layers—the somatic and psychological dimensions—encompass the noetic centre (spiritual dimension). This is a picture of the spiritual person and his psychophysical overlay where 'the core individualises and integrates the other dimensions' (Costello, 2016: 8). Thus for Frankl, the spiritual core forms man's essential ground by constituting oneness and wholeness in the acting person (2016: 8).

Frankl postulates that this spiritual dimension of man enables him to reach out beyond himself and makes his aspirations and ideals a part of his reality; that his life has meaning, even in the most miserable circumstances; and that he has a deeply rooted conscience that can help him find the specific meaning of this life (Frankl, 1986: 102).

Hence it is the active functioning of a person's noetic core that drives him to be concerned with the meaning of life. Such spiritual agony as striving for a meaning of life is not necessarily a sign of disease or of neurosis, for it may have very little connection with a disease of the psyche. The proper diagnosis can be made only by someone who can see the spiritual side of man (Frankl, 1986: 102).

To fully understand a person, Frankl contends that we must consider all three dimensions. To illustrate the interplaying of these three dimensions, Frankl likens the body to a piano. The pianist, who can 'activate' the piano, represents the psyche. The artistic 'necessity' of the pianist represents the spiritual dimension. While it is proper to say that one has a psyche, or a body, he must say that he is a spiritual being (Fabry, 1970:55-56).

⁶ In terms of a multidimensional aetiology of a psychosomatic condition, every medical doctor and psychologist knows how difficult it is to differentiate between psychogenic and somatogenic components.

This view is historically important, for until Frankl, the scientific understanding of human kind's inner world was dominated by primarily two schools of psychological thought represented by Freud and Adler. Freud essentially postulated a 'will to pleasure' as the root of all human motivation, and Adler hypothesised a 'will to power' (Boeree, 2006). These two schools of psychoanalysis speak of the 'pleasure principle' and 'individual psychology of status drive' (Boeree, 2006).

In *Man's Search for Meaning* (1946), Frankl asserts that man is not primarily pleasure-driven as Freud had claimed, nor power-driven as Adler had claimed, but *logos* (meaning) driven. After surviving 34 months in a Nazi death camp where his wife, unborn child, mother, father, brother and many colleagues and friends were murdered, Frankl discovers man's primary drive in life is dialectical to that of Freud and Adler. At the core of his theory is the belief that humanity's primary motivational force is the search for meaning. Frankl, after overcoming unthinkable suffering that tested the sanity of humanity, asks 'where is the innate desire to give as much meaning as possible to one's life, to actualize as many values as possible?' Frankl terms this man's search for meaning the *will-to-meaning* (Frankl, 2014: 6-8).

With his tripartite view of man, Frankl founded *Logotherapy*.⁷ Logotherapy, also referred to as the third Viennese School of Psychotherapy, is currently the only major theory that includes the human spirit as a source of healing and strength (Frankl, 1984: x). It recognises and respects man's psycho-physico-spiritual unity—his bio-psycho-spiritual

⁷ Frankl defines *logo* as 'meaning of life' as well as 'spirit' (Costello, 2016: 1). The Greek word *logo* means study, word, spirit, God, or meaning (<http://biblehub.com/greek/3056.htm>. Accessed 03 June 2016). Frankl focused on the 'meaning' aspect of the word in order to appeal to humanity in general instead of just Jewish people. Logotherapy focuses on the meaning of human existence and man's search for meaning. There is a reason why Frankl was fond of quoting Nietzsche, 'He who has a why to live can bear with almost any how'. In the concentration camp, every circumstance conspired to make the prisoner lose his hold. All familiar goals in life waned away. What remained was "the last of human freedoms"—the ability to choose one's attitude in a given set of circumstances (Frankl, 1984:xi).

reality (Costello, 2016: 6). Frankl labels it ‘a psychotherapy in spiritual terms’ (Frankl, 1986: 29).

The three pillars of logotherapy rest on (1) Life has meaning under all circumstances; (2) Everyone has a will toward meaning; (3) Human beings have freedom of choice, over attitudes, even if over nothing else (Fabry, 1979: 33). Frankl’s theoretical approach is known as ‘height psychology’, rather than ‘depth psychology’ because it recognises the human capacity to aspire to motivational factors beyond mere instinct. The spiritual dimension is assumed to include our will to meaning, creativity, orientation towards goals, imagination, a conscience more inclusive than Freud’s super-ego, faith, love (above and beyond the physical and sex), capacity for commitment, ideals, responsibility, self-transcendent potentials, and the ability to choose freely (Fabry, 1979: 33).

The problem is that Frankl sub-sumes a man’s intellectual mind into his spirit (Frankl, 1986; Fabry, 1970: 55-56). ‘*Nous*’ (Greek for ‘thought’ or ‘understanding’) is what differentiates humans from other animals, who also have psyche (soul), meaning ‘life’ (Costello, 2016: 5). For Frankl, *nous* is what makes us uniquely human; it is (immaterial) ‘intellect’ (intellectual ‘intuition’), ‘mind’ or ‘reason’ (2016: 5). While all humans have *nous*, Christians assert that we are pneuma or ‘spirit’ too. Since the noetic has been translated as ‘spiritual’ in English version of Frankl’s writing, it creates great *semantic and conceptual confusion* for English readers of Frankl (Costello, 2016: 6. Italics mine). While agreeing with Frankl’s model of man, it is necessary, for practicality and clarity’s sake, to further refine Frankl’s noetic dimension into the purely spiritual (*pneumatological*), and the intellectual (*dianoetic*) dimensions. The reason is that these two actually exhibit a clear distinction, with proper measurement apparatus delineating one from the other.⁸

⁸ For example, *IQ* test (although not possible to measure intelligence across all cultures), is a test specifically used for measuring the dianoetic dimension; and likewise, *EQ* test is a specific tool for measuring the

I aim to clarify this conceptual confusion by employing terms slightly differently from Frankl. For Frankl, the noetic means the spiritual dimension (Frankl, 1986: 187; 193). But as seen earlier, noetic derives from the Greek words *nous* (νοῦς) (mind), *noein* (to think), and *noesis* (mind, intelligence, and ways of knowing).⁹ Hence, the noetic dimension should fall under the intellectual mind category, not the spiritual category. Instead, I use another Greek word, *pneuma* (πνεῦμα)—meaning breath, spirit—to represent the spiritual dimension of a man.¹⁰ In classical Western philosophy, it is distinguishable from *psuche* (*psyxē*), which originally meant ‘breath of life’ but is regularly translated these days as ‘soul’ (Furley, 1999: 29). Hence, *psuche* (soul) is the principle of life, that which animates the *soma* (body). *Pneuma*, meaning ‘spirit’, is the energy that impels our being (May, 1982: 34). It is the aspect of human experience that gives power, energy, and vitality to life (Kao, 1988: 42). Furthermore, to differentiate our intellectual or reasoning mind from our spirit, I use ‘*dianoia*’ (διάνοια) to denote the former. I shall explain further the distinction between these dimensions below. To put it simply here, Frankl’s tri-dimensional ontology serves as a basis for my Quadripartite Person model. The latter is not a rejection nor amalgamation, rather, it is a refinement of the former.

The theory of Quadripartite Person proposes that human beings live and function in four dimensions: Somatic (Body), Psychological (Soul), Dianoetic (Mind), and Pneumatological (Spirit).¹¹ This quadripartite model concurs with Frankl’s tripartite model, and further suggests the *dianoia* as a distinctive dimension from the *pneuma*. Such a view is consistent with Jesus’ view of what constitutes the totality of man. Jesus talked

psychological dimension. The emerging works on SQ (Spiritual Quotient) and SQ tests attest to the increasing awareness of this spiritual dimension as distinct from the intellectual and psychological dimensions. See Zohar, 2000; Powell, 2003; Brewer, 2008.

⁹ Strong’s Greek 3563. See <http://biblehub.com/greek/3563.htm>. Accessed 06 Jan 2016.

¹⁰ I use the terms ‘pneuma’, ‘pneumatology’ and ‘pneumatological’ not as the sub-discipline of Theology that studies the Holy Spirit, but as the spirit or spiritual dimension of a person.

¹¹ Thus regardless of one’s view of whether man is ontologically monochotomous, dichotomous, or trichotomous, here I am saying that he still expresses his functional being outwardly from these four basic dimensions teleologically.

about the greatest commandment as loving God with all one's heart, soul, strength and mind (Luke 10: 27; Matthew 22: 37; Mark 12: 30). The separate mentioning of four dimensions pointed to the distinction Jesus made between the spirit, the soul, the body, and the mind. Likewise, the writer of the book of Hebrews treated soul and spirit as two distinctive parts of a man that can be divided (Hebrews 4: 12). In recent times leadership scholars like Morler and theologians like Blake make special reference to such a four-dimensional model as being the representation of a full man (Morler, 2006: 83; Blake, 2002: 5; Costello, 2016: 6).

These four dimensions do not operate mutually exclusively, but constantly interplay with each other in man's daily functioning.¹² But they are distinctive dimensions. For example, as Frankl insists, unlike the *soma* and *psuche*, the spiritual dimension cannot become sick in itself. But the search for meaning or God—which is a function of the spiritual dimension for Frankl—may become frustrated or blocked, and cause illness on the other dimensions. Such frustration of meaning may lead to what Frankl calls noögenic neurosis.¹³ Costello concurs with Frankl that the pneumatological dimension cannot become sick. However, conversely, if positive influences occur at the level of *pneuma* it will, in turn, *influence the somatic, psychological, and dianoetic dimensions* as well (Costello, 2016: 6. Italics mine).

3.2 Quadripartite Person

¹² See sections below for the integration and interplaying of dimensions.

¹³ Noögenic neurosis is the term employed by Frankl to designate mental disorders that arise from spiritual or existential reasons rather than biological causes. There are endogenous psychoses which are somatogenic (have a biological cause), psychosomatic illnesses (that are triggered but not caused by psychological factors), reactive neuroses (arising from a psychological reaction to the effects of somatic or psychological disturbances); there are personality disorders (which possess constitutional traits), iatrogenic neuroses (caused or exacerbated by therapeutic intervention) and psychogenic neuroses (arising from psychological causes) but Frankl was alone in the 1950s in formally classifying the noögenic neuroses—the notion that spiritual factors can play a decisive part in the origin (aetiology) of neuroses. Noögenic neuroses are illnesses from the spirit, not in the spirit. According to Frankl, the noetic cannot be neurotic. Behind every illness, the spirit of the person remains intact. See Costello, 2016: 9-10 for another related neurosis he terms pneumatogenic neurosis.

A person expresses his being through the following dimensions:

3.2.1 Somatic (Body) Dimension

This dimension ‘*soma*’ (σῶμα)¹⁴ covers a person’s visible body. Somatic means her organic body, her outward material form, her *corpus*. It presents her exterior part visible to the world at large and is the default dimension for gauging her maturity.

3.2.2 Dianoetic (Mind) Dimension

‘Dianoetic’ is taken from the Greek word *dianoia* (διάνοια), meaning ‘thinking through or critically’.¹⁵ The word derives itself from *nous* (νοῦς), meaning ‘mind’. I chose *dianoia* over Frankl’s *nous* to portray this dimension as a dynamic ‘thinking mind’ rather than simply a passive sedentary ‘mind’. This dimension is responsible for a person’s understanding, insight, meditation, reflection, perception, motivation, and comprehension. It is the faculty of thought and rationalisation. Through the dianoetic dimension a person expresses her intelligence and intellectual mind.

3.2.3 Psychological (Soul) Dimension

This term is adopted from the Greek word *psuche* (ψυχή), which means the immaterial part of man, as held in common with animals. Psyche means her soul, wherein lie her emotions, passions, feelings, affect, volition, and freewill.¹⁶ This dimension regulates a

¹⁴ Strong’s Greek 4983. See <http://biblehub.com/greek/4983.htm>. Accessed 07 Jan 2016.

¹⁵ Strong’s Greek 1271. See <http://biblehub.com/greek/1271.htm>. Accessed 06 Jan 2016.

¹⁶ Neuro-science and its branch of cognitive neuro-science operate under the ontological assumption of physicalism and claim that only the fundamental phenomena studied by physics exist. Thus, neuro-science seeks to understand ‘soul’ and ‘spirit’ as mental phenomena within the framework according to which human thought and behaviour are caused solely by physical processes taking place inside the brain. It operates by the way of reduction by seeking an explanation for the soul and spirit in terms of brain activity (Kandel, et al., 2012; Carter Snead, 2010). The physicist, Carroll, has written that the idea of a soul is in opposition to quantum field theory. He wrote that for a soul to exist ‘not only is new physics required, but dramatically new physics’ (Carroll, 2011). While acknowledging the immense epistemological contribution

person's emotional balance, affective input and output, sentiments, inner sensations, and acts of freewill. It is the faculty of feeling and sensing.

3.2.4 Pneumatological (Spirit, Heart, Conscience) Dimension

In its original biblical meaning, *pneuma* (πνεῦμα) in the New Testament and *rûah* in the Old Testament were not viewed in opposition to material existence, including the human body, that is, the somatic dimension (Sheldrake, 2007: 23). Rather, *pneuma* and its adverb *pneumatikos* were understood to be in opposition to *sarx* ('flesh'), which denotes a person's 'mind or will', that is, the psychological dimension (Principe, 2007: 45) that is set against the purpose of God's design for humanity. As Principe states:

The opposition is not between the incorporeal or nonmaterial and the corporeal or material, but between two *ways of life*. The 'spiritual' person (*pneumatikos, spiritualis*) is one whose life is guided by the Spirit of God; the 'carnal' person (*sarkikos, carnalis*) is one whose life is opposed to the working and guidance of the Spirit of God (2007: 45).

For Tillich, spirit is responsible for 'the actualization of power and meaning in unity'. For Buber, 'spirit in its human manifestation is a man's (woman's) response to his (her) thou...spirit is not in the I but between I and thou. It is not like the blood that circulates in you but like the air in which you breathe' (Heaney, 1973: 156; Thayer, 1985: 54). May points out that 'spirit is the energy that impels our beings' (May, 1982: 34). It is the aspect of human experience that gives power, energy, and vitality to life (Kao, 1988: 42).

As Frankl exerts, this dimension covers a person's impulsion to pursue meaning and purpose in life (Frankl, 1986: 102). It is synonymous with the inner man, heart and conscience, and her relationship with transcendence. It is the faculty of character and

of neuro-science and physics, I here take the view that there are human phenomena which hard science may not be the most suitable discipline to explore or illumine. Love, commitment, faith, calling, spirit and soul are but a few examples of such phenomena.

informed faith. Being religious is neither equivalent to nor an *a priori* for being spiritual. Spirit has no direct correlation with any religion or religious zeal or the lack thereof. A person's *attitude* is a direct manifestation of her degree of understanding of her meaning and purpose in life, character, and attainment in reaching transcendence. Hence, her attitude is her character expressed via her pneumatological dimension. Christians believe this dimension as where the Holy Spirit 'dwells' and interacts (Romans 5: 5; Galatians 4: 6; Ephesians 3: 17).

3.3 Spirituality

A concept closely related to spirit is 'spirituality'. Since spirituality is an essential part of missionary maturity according to my primary source findings,¹⁷ it warrants further explanation. Although the word 'spirituality' has a brief history and arose specifically within Christian history, it has emerged in current times as a 'cross-disciplinary subject' that resulted in 'problems of coherence' (Sheldrake, 2007: 21). Terms and understanding of what it means to be human change over time, and 'every generation has to refine what precisely spirituality is meant to encompass for them [sic]'. Hence any search for a unified definition of 'spirituality' across different religious and cultural groups can be futile (Sheldrake, 2007: 22).

Payne traces the etymology of 'spirituality' to the Hebrew word *rûah* ('air in motion'), which was then transliterated into the Greek Testament noun of *pneuma* and the adjective *pneumatikos* (1980: 836-837). *Pneuma* is used in the New Testament to refer to wind, air, breath of living beings, inner attitudes of the mind, the human spirit, 'the immaterial consciousness' of humans, as well as the Spirit of God (1980: 836-837). Plato, Aristotle

¹⁷ Please refer to Chapters two and seven.

and Homer used *pneuma* to convey essentially the same meanings, including the notion of the life that animates living beings (Schweizer, 1968).

In Hebrew usage, *rûah* is used to denote the aspect of the human person that is ‘ordered, led, or influenced by the *Pneuma Theou* or *Spiritus Dei*’ (Spirit of God) (Principe, 2000: 44). The Septuagint translated the Hebrew *rûah* as *pneuma* and, according to Kamlah, they shared the same meanings (2000: 44). The Greek Testament hence followed this line of translation by using *pneuma* to mean spirit (both human and divine) and wind, the *pneumatikos* (spiritual) to describe those who follow the Spirit of God, including those who manifest God’s ‘love and concern for others’ (Pearson, 1973).

The Latin word ‘spirituality’ was not used prior to the 5th century. But thereafter it referred to ‘living a life according to the Spirit of God’ (Pearson, 1973). It reflected the same Greek and Hebrew understandings of *pneuma* and *rûah*. Until the twelfth century, ‘spirituality’ carried an ethical component, and maintained a unity between theology and ethics, doctrine (theoretically or academically) and how life was lived practically. Between the twelfth and sixteenth century in Europe, theology came to be divided connotatively from spirituality, as ‘knowledge from affectivity’ (Sheldrake, 2007: 32). From then, with the exception of the Eastern tradition of Christianity, spirituality ‘became separated from social praxis and ethics’ and the notion of ‘spiritual life’ turned inward to ‘a marginal position in relation to culture as a whole’ (2007: 32).

Hence the meaning of the term ‘spirituality’ before the sixteenth century referred to the *capacity* of the inner life of the human spirit to live in vital connection to the transcendent

realities of the Spirit of God¹⁸ (Payne, 1980). It portrayed an integration of interior life of the spirit with the outer life as lived.¹⁹

In our postmodern age, ‘spirituality’ has increasingly come to denote our quest for meaning in life. The constant changes and turbulence of today’s workplace have contributed to a growing sense of emptiness and frustration in members of our society (Haroutiounian, A, et al., 2000). At the same time, we are experiencing the growing angst left behind by a postmodern or post-industrial society’s struggle for meaning. Frankl (1959; 1984; 1988) calls this phenomenon the ‘existential vacuum’. Lukas (1984) terms it the ‘existential frustration’, and Tillich (1952) refers to this as the threat of ‘spiritual non-being’.

Frankl postulates that ‘will to meaning’—a need to create meaning in our lives—is the primary motivating force of our times. Faced with uncertainty and hostility, we begin to ‘will to meaning’ (Frankl, 1984, 1988). This need to create meaning manifests in different ways for different people. However, many modern authors agree that a spiritual connection to work is a means and source of creating life meaning (Covey, Merrill, & Merrill, 1994; Fleming, 1999; Freud, 1927; Richards, 1995; Zaleznik, 1966). As a result, we are experiencing a sincere search for spiritual and moral anchors in our work and lives. To many, spirituality in life may fill the void of the existential vacuum (Strauss & Howe, 1991; Haroutiounian, A, et al., 2000).

In considering a missionary leader’s holistic maturity, I would need to mind all four dimensions. Among these, the pneumatological dimension stands out as the defining dimension that sets missionary leadership apart from secular leadership. Due to its

¹⁸ Or higher transcendent forms in secular Greek thought.

¹⁹ A spiritual person cannot simply mean someone whose espoused theory equals his Theory-in-use (Arygris, 1976). A radical Muslim *jihadist* whose espoused theory is *jihad* and theory-in-use is *jihad* can be a good leader according to Arygris, but he cannot possibly be a spiritual person by the definition presented here.

importance, I have clarified in the sub-section above what the pneumatological dimension and its related concept of spirituality are. In our daily life, these four dimensions do not operate in a mutually exclusive manner; rather, they interplay and integrate with each other. I demonstrate this below.

3.4 Interplaying of Dimensions

To illustrate how these four dimensions are distinctive yet operate interactively, consider the following:

- A. When a law says ‘No drinking under the age of eighteen’, it stipulates not the dianoetic, psychological or pneumatological dimension but specifically the somatic dimension of a person.
- B. The IQ test provides one type of measurement on a person’s dianoetic dimension but not the other three dimensions.
- C. Similarly, an EQ test measures a person’s emotional intelligence, i.e. the ability to perceive, control and manage emotions vis-à-vis his environment. This is the psychological dimension of a person.
- D. When a missionary says she is called to Tibet and is responding to the Lord’s call, she is talking specifically about a conviction of her pneumatological self. Her dianoetic self protests, ‘No! This is logically insane, to quit your high-flying career and move to Tibet? Never!’ Her psychological dimension cries out, ‘I am scared to death! What if I hear God wrongly? What if this is my *id* taking over? What if...?’ But her *pneuma* says, ‘Trust in God’s leading, for He is good, strong, and knows all things.’
- E. In the Garden of Gethsemane, Jesus vocalised his intense suffering as specifically ‘His soul (*psuche*) [being] exceedingly sorrowful, even to death’ (Matthew 26: 38;

Mark 14: 34). The agony of Jesus' *whole being* was expressed through His psychological dimension at that point. Before giving up his last breath at the Cross, Jesus committed '[his] spirit (*pneuma*) into your hand' (Luke 23: 46). Although the verse can equally mean 'breath', here we see the last dimension of what Jesus gave up to God the Father was His spirit, not His soul (*psuche*).

3.5 Integration of Dimensions

Every day we express our entire life through an integration of all four dimensions. In 1 Thessalonians 5:23, Paul wrote that God of peace would sanctify the believers entirely—*holoteles* (ὁ λ ο τ ε λ ής)²⁰, which he then enunciated as being the spirit (*pneuma*), soul (*psuche*), and body (*soma*). This is consistent with Frankl's notion of tripartite man (1986) and my Quadripartite Person model.²¹ For my model is a teleological consideration of Frankl's. Thus regardless of one's view of whether man is ontologically monochotomous, dichotomous, or trichotomous, he still expresses his *functional* being outwardly through these four basic dimensions teleologically. As mentioned earlier, Frankl subsumed mind (dianoetic) into the spiritual (pneumatological) realm (Frankl, 1986: 187; 193).

We know that we express our being through the dianoetic dimension as distinctively different from our pneumatological expression. A main function of the dianoetic dimension is to de-abstract the content of spiritual and psychological dimensions by making them recognizable and analyzable to our perception. To build on Frankl's piano analogy earlier, the pianist's ability to 'interpret' the artistic necessity into a series of sophisticated and uncanny sequences of digital mastery represents the 'dianoetic dimension', the intellectual mind. Similarly, Frankl's logo-searching questions posted

²⁰ Strong's Greek 3651. See <http://biblehub.com/greek/3651.htm>. Accessed 06 Jan 2016.

²¹ As explained earlier, my quadripartite person is a refinement, not rejection of Frankl's tripartite man model.

during and after the Nazi death camp were formulated in an intelligent and intelligible fashion understood by his fellowmen, a result of his dianoetic dimension crucially making his otherwise obscure spiritual quest and psychological burden *understandable* to himself and the world. For Frankl's logotherapy, while the *logo* is a product of the spiritual dimension, and 'therapy' is born out of psychological necessity, the genius of marrying the two and executing them as such comes through the logic of Frankl's intellectual mind, his dianoetic dimension.

King David's elaborate murder of Uriah to cover his adultery (2 Samuel 11) can further illustrate how the dianoetic dimension functions. David's abstruse spiritual immaturity materialised as physical deeds through the process of intellectualisation and justification of sins, which is a demonstrated activity of his dianoetic dimension. We encounter a similar dianoetic process of justifying one's malfeasance in the cases of Zhao and Wang (Chapters Seven, Eight and Nine). Paul clearly understood how our dianoetic dimension serves as a de-abstractor for the higher resolution of God's will. It is our *mind (nous)*—our dianoetic dimension—that Paul specifically exhorted us to renew in order to prove the good, acceptable and perfect will of God (Romans 12: 2).

4. DIMENSIONAL MATURITY ACCORDING TO THE QUADRIPARTITE PERSON

To gauge a person's holistic maturity, we must take readings of his four dimensions into consideration. 'Maturity' comes from the Latin word *maturus*, meaning 'ripe'.²² If one approaches maturity as 'growth'—a biological concept—then eventually the idea of 'decay' will arrive. If one views maturity as a 'progress'—a historical concept—then soon 'decline' must set in. I agree with Kao that maturity is both 'a state of being' and 'a

²² See the etymology of 'maturity' in http://www.etymonline.com/index.php?allowed_in_frame=0&search=maturity. Accessed 20 Aug 2016.

process of becoming'. In the strict sense, it means the degree and quality of maturation at a certain stage of life (Kao, 1975; 1988: 5).

Here Erikson offered a very useful maturation model as a base for my research. He described progression into adult maturity in stages of psychological development, with each maturational stage characterised by a certain kind of psycho-social conflict (Erikson, 1968). These stages are (1) Infant/Young Child, (2) Child/Young Adolescent, (3) Adolescent/Young Adult, and (4) Mature Adult. At each stage the *ego* asks a telling question. Thus in stage (1) the infant/young child asks, 'Am I getting enough?' Stage (2) the child/young adolescent asks, 'Am I good enough?' Stage (3) the adolescent/young adult asks, 'Am I learning, doing, growing, being enough?' Finally at stage (4) the mature adult says, 'I am enough' (Morler, 2006: 156).

Erikson's model is, however, inadequate for my research of missionary maturation. Being a purely psychological model, it does not take into account the missionary's pneumatological search for the ultimate meaning of life and for an identity that is God-grounded (transcendence) instead of self-centred. Such a search lies *beyond* the psychological realm where Erikson's model operated. Thus contrary to Erikson, a mature missionary should be led to go beyond the confinement of role designation, sexual exploration, and social expectation.²³

Nevertheless, Erikson's model is instructive for my research insofar as forming a basis for the maturation progression of a person. Thus, the progressive maturity levels of my model

²³ Erikson was primarily interested in a person's search for identity. He characterised the 'Identity' stage as being mainly concerned with issues of role exploration and role confusion, and also the exploration of sexual and other identities. Adolescents, for example, navigate a slew of conflicting values and selves in order to emerge as 'the person I have come to be' and 'the person society expects me to become' (Wright, 1982). Such stages do not begin and end at universally prescribed points. The search for identity could extend into adulthood or for as long as it took to resolve the conflict (Erikson, 1968).

are built upon Erikson's stages. The Quadripartite Person model is further refined into seven stages or markers:

1. **Pre-Birth**—A stage where a person is pre-being;
2. **Infancy**—A stage between a person's birth and being a child;
3. **Childhood**—A stage between a child and puberty;
4. **Adolescence**—A stage between a teenager and young adult;
5. **Vernal (Young) Adulthood**—A transitional stage between being a young adult to a fully grown adult;
6. **Adulthood**—A stage where a person is a full-grown adult;
7. **Transcendent Adulthood**²⁴—A stage where a person switches from being a self-centred unit to being an allo-centric carer for his offspring, (biological, adopted, or spiritual children),²⁵ peers, parents, and even enemies.²⁶

4.1 Somatic (Physical) Maturity

The legal concept of maturity differs from the biological theory of maturity. Most modern societies have a legal definition of what constitutes physical maturity. The concept of a legal age is important in ascertaining the culpability of perpetrators of crime. The most common age-threshold is 18 years of age, although across nations and regions thresholds range from 14 to 21. This common age, called the age of majority in the West, is the most broadly applied legal threshold of adulthood. The age of majority is different from the

²⁴ I coin this term based on findings from primary sources (see Chapter two) and secondary sources (see Chapter four and the later part of this chapter).

²⁵ A person with a biological child or children can potentially reach Transcendent Adulthood stage in all dimensional maturity, but if he is without a biological child, he can reach this stage in all but the somatic dimension.

²⁶ Definitions of each stage are incorporated into those of leadership formation to form the descriptives for the Maturity Quotient Model in Chapter nine.

legal ages of various other issues involving legal maturity, like sexual consent, drinking, smoking, driving and voting.

In this thesis, I delineate somatic maturity in seven stages just as the other dimensions. However, the stages 6 and 7—Somatic Adulthood and Somatic Transcendent Adulthood—require some explanation. While well defined, responsible and capable adults with full potentials for parenting can reach Adulthood stage 6, only adults who *realise* such potential by actually parenting a physical child or children can reach the Transcendent Adulthood stage 7. This may seem to discriminate against a Godly but single and/or childless person, but it is not. The reason for using parenthood as a delineator for the Somatic Adulthood and Transcendence Adulthood stage is very logical: as all physical parents can agree, actual parenthood (regardless of one's somatic age) involving natural or adopted children is among the most self-giving, physically taxing, and life-demanding process one can possibly experience. Such experience endows upon parents the kind of growth opportunity no other human experience can rival, and as such cannot be equated with other stages in the somatic maturity progression.

The somatic is the most visible dimension of a person's maturity. It alone, however, is not a good indicator of a missionary's comprehensive state of maturity. To illustrate this point, the malfeasant missionaries I research are all in the physical age range of 27—60.

4.2 Dianoetic (Intellectual Mind) Maturity

Piaget posited that an individual has reached a cognitive operational plateau once she can think logically using symbols and is marked by a shift away from 'concrete' thought (thought bound to immediacy and facts) toward 'abstract' thought (thought employing reflection and deduction) (Ginsburg and Opper, 1988).

The ability to develop moral concepts is a sign of dianoetic maturity, according to Kohlberg's moral development theory (1984). As a critique to Kohlberg's theory as too male perspective oriented, Gilligan's (1993) theory of development centred on the increasing experience of care and responsibility within the context of relationships and in relation to oneself (1993: 73). According to Gilligan, for women especially (although not exclusively), moral problems are not problems of abstract principles and rules, but 'problems of relations' (xix, 73). Gilligan's notion of a logic or ethic of care in moral dilemmas attempted to balance Kohlberg's abstract and rationally oriented schema of justice and logic (1984).

Dianoetic maturity is crucial in determining the fairness of the death penalty in cases involving mentally retarded or underage perpetrators. In the U.S. case of *Atkins v. Virginia*, the Supreme Court decision banning the execution of mentally retarded persons was decided on the grounds that 'diminished capacities to understand and process mistakes and learn from experience, to engage in logical reasoning, to control impulses, and to understand the reactions of others' and cited as the evidence supporting a reduced view of criminal culpability (Ortiz, 2004).

One reason cited for why children and the mentally challenged persons are not permitted to vote in elections is their dianoetic immaturity to understand voting issues. Scholars like Gallatin and Adelson (1971), Gamson (1992), Putnam (1995), and Buckingham (1999) are vocal in fighting for the voting rights of groups formally considered as 'intellectually immature' to understand voting issues, such as children, youth, and mentally disabled persons.

The Chinese and Tibetans frequently use Dianoetic maturity to gauge a person's maturity level. For instance, applicants to Communist party membership or any establishment

(government, education, military, certain private sectors, hospitals, charity organisations, religious institutions) are required to provide a certificate of their dianoetic maturity (文化程度 —‘Cultural Attainment’) ²⁷ as a proof of their suitability for important job assignments.²⁸ The underlying assumption is that the higher one’s dianoetic maturity level is, the more mature and suitable he is for top posts with more responsibilities.

Dianoetic maturity alone is not sufficient for ascertaining the overall maturity of a missionary. Most of the malfeasant missionaries in my research are academically well qualified with college and graduate degrees from recognised universities and seminaries.

4.3 Psychological (Soulish, Emotional) Maturity

Many adult psychological developmental theories include the purpose in life concept. Such concepts stress that maturity comes by the way of securing one’s life purpose, directedness, and intentionality. Here it falls under the pneumatological dimension, which I discuss in the next section.

Psychological maturity is the dimension in charge of responding to the environment in an appropriate manner. This response is generally learned rather than instinctive and is not determined solely by one's somatic age. Psychological maturity also encompasses being aware of the correct time and place to behave and knowing when to act appropriately, according to the circumstances and the culture one lives in (Erikson, 1968).

²⁷ Or ‘education level’. The Chinese equate one’s education level with his or her cultural sophistication.

²⁸ This is defined as a person’s attainment in formal and/or communistic schooling progression. Thus a college graduate is more mature than a high school student, and so forth.

Various theorists have provided frameworks for recognising psychological maturity. Their theories have shaped the investigation of adolescent development and reflected the limitations of cognition prior to adulthood.²⁹

Although few scholars use the word ‘maturity’ as directly as Kao and Heath (Heath, 1965; Kao, 1988), psychologists have attempted to coin many terms to describe their insights into maturity, for example, Frank Baron’s ‘soundness’ (Barron, 1958), Eric Fromm’s ‘productive orientation’ (Fromm, 1947), Marie Jahoda’s ‘positive mental health’ (Jahoda, 1985), and Robert W. White’s ‘competence’ (White, 1959). A more well known term is Maslow’s ‘self-actualization’ (Maslow, 1962). Kao observes that those whom Maslow considered to be ‘self-actualized’ were in fact very much like him. No one is exempt from this charge in forming concepts of maturity and social perception because no one is totally free from perceptual distortion (Kao, 1988: 6).

There is a tendency for post-modern societies to treat psychological maturity as the *totality* of a person’s maturity (Kao, 1988: 5-6). There are three critiques of such a view. Firstly, psychological findings on maturity are always determined by the choice of samples where psychologists draw their data from, and their samples are frequently of one group of people, for example, college students. Their samples render their findings quite relative (Kao, 1988: 6). Secondly, trained psychologists tend to approach maturity through their scientism that sees maturity as being a materialistic state of ‘ripeness’. If one presses the biological metaphor too far, beyond maturity decay will set in. This is problematic, as a mature person is not a decaying person. Thirdly, for psychologists who study human

²⁹ Legislation around the world has applied the concept of psychological maturity to provide guidelines for qualification for certain socio-legal activities. Thus people are not considered psychologically mature enough to perform certain tasks like consenting to sex, driving, drinking, signing a binding contract or making medical decisions until they have reached a certain somatic age. Determining the relationship between somatic and psychological maturity is a difficult one. Furthermore, it has ethical ramifications as seen in recent debates over methods of determining maturity’s relativity to the issues of religion, politics, human stem-cell research, genome research, child labour, and abortion. See Panno, 2004; Carroll and Buchholtz, 2012.

development from a humanistic angle, there is little ground for them to consider any maturity, which can be more meaningful, purposeful, balanced, enduring or transcendent than this brief period of ripeness on its way to dissolution or decay. Yet such transcendence is a very common pursuit of missionary leaders in Tibet. Even some of the malfeasant missionaries profess their desire to be more mature and Christ-like despite their failures.

In this thesis a psychologically mature missionary can reign in her emotions and is apt in negotiating and adapting to her surroundings. Yet maturity in this dimension does not drive a person to desire or pursue transcendence or purpose in life. Such pursuits can only begin with her pneumatological maturity. For my research, psychological maturity needs to be considered as one of the four components of a missionary's maturity.

4.4 Pneumatological (Spiritual) Maturity

The aforementioned three dimensional maturities are easily understood, but Pneumatological maturity is not. Consequently, it deserves an extensive clarification. While there is a wide range of thoughts on spirituality,³⁰ I will be specifically describing Christian pneumatological maturity. To understand what I mean by Christian pneumatological maturity, I shall focus on what the Bible and theology say about spiritual maturity. Of the four dimensional maturities, this dimension is particularly significant to my maturity theory as it forms the main distinction of missionary/church leaders from leaders of other vocations. As all dimensional maturities interplay and intergrate, this dimension of maturity *alone* is inadequate to show the complete picture of a missionary's overall maturity.

³⁰ See earlier section on 'spirituality'.

In order to see clearly that pneumatological maturity is a distinctive entity from its three other counterparts, I briefly trace the development of the concept of pneumatological maturity from the Apostle Paul to the present day.

4.4.1 Pneumatological Maturity according to Paul

Pneumatological maturity is closely related to Pauline perfection. Paul's deliberate use of *teleios* (τέλειος) shows that maturity can be a goal to be attained and a status already possessed (Samra, 2008: 60).³¹ For Paul, perfection is not only the goal, but also the status of every believer (a status, to be sure, which is dialectically understood as in Philippians 3:12-15) (Conzelmann, 1975: 59).

Samra focuses on Paul's use of *teleios* in Romans 12: 2, 1 Corinthians 2: 6, 13: 10, 14: 20 and Philippians 3: 15. According to him, twice the word means 'perfect' and in both cases it describes something/someone associated with the Kingdom of God. In Rom 12: 2 it refers to God's will. In 1 Corinthians 13: 10 it describes the coming of Christ (1 Corinthians 4: 5, 11: 26, 16: 22, cf 1: 8, 15: 23). In both cases, the word is not used directly of believers but is used in the context of maturation. *Teleios* in Romans 12: 2, a passage closely connected to 1 Corinthians 2: 6-16, points to the meaning of being transformed into the image of Christ. In 1 Corinthians 13:10-11, Paul used *teleios* with a

³¹ The general meaning of *teleios* in classical and Hellenistic Greek is 'perfect, without defect, complete, fully developed, adult'. Genesis 6: 9 described Noah as someone with *teleios*, that is, someone 'who pleases God'. In Exodus 12: 5 it is used to describe the Passover lamb as being without blemish. In Deuteronomy 18: 13 *teleios* represents God's demand for Israel—they should be blameless before him. 2 Samuel 22: 26 pairs *teleios* with *Hagios* (ἅγιος), a word meaning 'sacred, devout, holy'. *Teleios* also describes those who are fully devoted to God (1 King 8: 61, 11: 14; 15: 3; 14 and I Chronicle 28: 9). In 1 Chronicle 25: 8 *teleios* is used to compare those who are more mature with those still learning (Samra, 2008: 61). *Teleios* comes from *telos*, which means 'end, or 'goal' (Kao, 1988: 10). God is the prototype of Christian maturity. The *telos* of Christian living is the living God. By comparison to the Tibetan setting where this research takes place, a Tibetan Buddhist cannot say the same about their Dalai Lama. They cannot claim that the *telos* of Buddhist living is the Dalai Lama, for that will be guilty of *Upādāna* (attachment), which causes *Dukkha* (suffering). But the perfect God as an ideal state is something to which Christians can only aspire and work toward. We could never reach this state by our own effort in this life.

clear inference of human maturation. Paul also challenged the Corinthians to cease being children in their thinking and behaviour but to become *teleoi*—mature. Lastly, Paul used *teleios* in Philippians 3: 15 to describe himself (and others) as ‘mature’. Hence, three out of five times Paul intended *teleios* to mean ‘mature’ (Samra, 2008: 62).

There is a close connection between these two different uses of *teleios*. As *teleios* (‘perfect’) can be used of God’s will and Christ Himself, Samra opines that Paul had labelled as *teleios* (‘mature’) those whose lives conformed to their status as members of God’s Kingdom (Samra, 2008: 62).

Accordingly, a pneumatologically mature Christian is a believer whose life conforms to her status as an heir of God’s Kingdom. It is someone who walks worthy of the gospel of Christ (Philippians 1: 27), and worthy of God and His Kingdom (1 Thessalonians 2: 12). Samra writes that for Paul, the greater the harmony between one’s attitudes, actions and one’s status, the more mature the person (Samra, 2008: 59).

Status as Samra envisions it might not be an appropriate concept for maturity among the missionary leaders. Interestingly, one of the definitions of ‘immature missionaries’ coming from this research is ‘those who constantly emphasise their status too much as missionary, pastor, team/country leader, or affiliation with certain organisations.’ A few field-leaders commented how they unanimously turned down an application to join their team because the applicant consistently remarked in her interview, ‘As a YWAMer, I know...’ They further commented, ‘Workers who keep reminding people they are missionaries so as to enjoy the movie star treatment at their home church, or insist on people calling them their titles of “pastor”, “reverend”, “team leader”, “country director”

etc, are sure signs of immaturity.’³² Secured identity in Christ, instead of status as an heir of God’s Kingdom, emerges as a more cited characteristic of mature missionaries from my 2nd Stage Questionnaire (see Appendix C).

4.4.2 Pneumatological Maturity in Post-Paul Eras

Tertullian and later Patristic authors advocated a view of Christian perfection or maturity as requiring amputation rather than redemption of major areas of human social existence (theatre, dance, alcohol, and so forth) (Lovelace, 1988: 78-79). The ascetic emphasis from Anthony, Athanasius to Augustine had an extreme solution for handling sin. If one was having trouble handling sex, power, or money, the prescriptions were to eliminate the problematic area by subjecting it to the monastic regimen. The monastery served as a kind of sanctification machine (Lovelace, 1988: 80). The ascetic path, however, often seemed designed to discourage maturity unless managed by very mature spiritual directors, as Teresa of Avila commented (1988: 81). The motivation behind the ascetic way was all too often psychological and spiritual masochism, suppressing the human curiosity and potential in order to achieve a certain eclectic ideal of the Christian life (1988: 81).

Pseudo-Dionysius, whose mystical goal of suprainTELlectual contemplation of God was attained by the *Via Negativa*: to strip away all positive predication with respect to divinity and all sensory and intellectual content from the mind. This resembles more the Chinese Chan 禪 (Zen) Buddhist goal of *Sida Jiekong* (四大皆空) than Christian pneumatological maturity.

To define pneumatological maturity as simply possession of the nine spiritual fruits in Galatians 5:22 might be too narrow, for it denies the dynamic aspect of this dimension, as

³² Interview with Missionary Leader GG, in Xining (2014). Sep 02; Interview with Missionary Leader NC, in Xining (2015). May 20.

if spiritual maturity is a set of static moral codes to be obeyed and acquired. Christian spiritual maturity is related to Christian living that is rooted in freedom to choose and freedom from enslavement. It is by itself a dynamic and growing process (Kao, 1988: 10).

I have also considered Christian terms of ‘sanctification’, ‘deification’, and ‘spiritual growth/formation’ but none of these fully captures what I intend pneumatological maturity to mean. In grounding this concept, in the following subsection, I will employ a parallel examination of the *Via Triplex* and Kao’s *Triune Dynamism* (1988) to help illustrate the identifiability of pneumatological maturity.

4.4.3 The Via Triplex

One particular spiritual legacy from the mystical tradition is the *Via Triplex*. From the early Desert Fathers to Teresa of Avila, from John of the Cross to Baron von Hügel and Evelyn Underhill, the Three-fold Path of the Purgative, the Illuminative, and the Unitive ways has allured many spiritual maturity seekers (Macquarrie, 1972: 115). The *Via Triplex* is instructive to my research as it shows a clear and identifiable pneumatological maturation process.

4.4.3.1 The Purgative Stage

Before the Purgation, *Parataxis*—the ‘awakening’ in time and space—needs to happen. This awakening, usually an event or a series of events, marks a moment when one becomes radically conscious of self before God. It is a moment when the quality of one’s goals and self-gratifying investments are made sharply visible by the lightning flash of God’s perspective and judgment. The experience may be consoling, threatening, or both (Fowler, 1988: 31).

The parataxis heralds the purgative stage, the first stage of the journey toward spiritual maturity. It may require years or an instance for the parataxis to take hold, or it may re-occur frequently. If at last it is accepted, the person must begin to consider her life in relation to that call. The person brings her internal desires, attitudes, external behaviour and activities into increasing agreement with what she believes and accepts as reality. The striving of perfection this sets in motion is neither psychologically compulsive nor morally cynical. Rather, God guides her to confront and re-evaluate the whole value system constructed from childhood and internalised from her society and culture that keeps her from living out the Gospel fully (Fowler, 1988: 33).

She is made aware of her two selves: the first self is the true child of God. Gerald May calls this the 'willing self'. This willing self, born in her pneumatological dimension, gradually emerges in her life under the influences of grace. The second self is the egocentric image, what May calls 'the wilful self'. The wilful self resides in the dianoetic and psychological dimensions. It can be apparently very devout but ultimately subjects everything, even the divine will, to her own will (May, 1982: ch 1). In this struggle, one must look for ways to minimise the control of the wilful self and to liberate the willing self.

According to Fowler, when the willing self has triumphed over the wilful self, it signals the end of the purgative stage. This is a time of generosity, often bound up with poignant experiences and euphoria (Fowler, 1988: 33)

Then 'the first darkness' arrives. This is a time of doubt and resistance as one sees in the light of God's grace how far she has yet to go, and how much she still has to change. Inevitably she feels dejected, for there is simply not enough power to go on. Yet should she press on, in God's time this darkness shall end (Fowler, 1988: 33-34).

4.4.3.2 The Illuminative Stage

For she who presses on, the illuminative stage awaits. Here the person is challenged to let go even more of the self. The illuminative way is often deeply disconcerting because one is made to face her deeply rooted conflicts. As she carries on, guilt is replaced by sorrow and worry by tears. In this illumination, not only must she brutally acknowledge the past with its failures, but also the present with its warts and all.

During this stage, one is brought to see how small one is. Very often frustration arises in the self from the inability to do more. Good works and more works become the hallmark of the illuminative stage.

Little do most people in this stage realise that in the very experience of seeing their lack of love, they are being prepared to enter the searching trial of the ‘Dark Night of the Soul’:

Suddenly it all disappears; darkness fills the inner temple. Beauty, honor, love, hope—even the divine presence, are disconnected, like a power line that has come down. There is no great storm as there was in the earlier experiences of darkness. There is only a hot, stuffy night without wind or air, and in the midst of this a frightened soul feeling totally alone, a complete failure and altogether bereft...(Groeschel, 1984: 81)

This time of desolation actually involves both a ‘Dark Night of the Spirit’ and a ‘Dark Night of the Senses’. That is, the dark night as experienced by the pneumatological and psychological dimensions respectively. During the Dark Night, one goes through the terror of loss. The sense of never seeing God again is profoundly real. It functions as a conduit for the Holy Spirit to put into their mouths words and wisdom which help others but which bypasses their own hearts (1984: 85). This Dark Night is confirmed by three of my Primary Critical Participants (PCP 1, PCP 3, PCP 6) in Chapters Seven and Eight. Missionary leaders who have survived the Dark Night say that they become almost detached from their work.

Again in God’s time, the Dark Night comes to an end. All elements of egocentrism, pride, and confidence in one’s own ability to find God have been stripped away.

4.4.3.3 The Unitive Stage

Naked, empty and no more striving, one arrives at the last stage—the Unitive Stage. Here no words can successfully capture with precision the experience according to the testimonies of the mystics. Groeschel describes what it is *not*:

It is not spectacular in any sense; rather, it is like the sun at high noon in a cloudless sky. One suspects that if we were able to experience it without being first purified of all egotism and imperfection, we would be bored as little children are bored with great music. (Groeschel, 1984: 86)

Without being spectacular, the Unitive stage is also totally enthralling. The Unitive stage completes a process from self to a *supraself* centre, in unity with the One who is the being's source and ground (1984: 86-87). The suffering Job has become the offering Job. Now one emerges truly as an image of Jesus. Christ-likeness is no longer an abstract ideal; it is reality.

The *Via Triplex* is informative for my research. It is, however, handicapped by taking parataxis as its departure point, thereby rendering the process leading up to the parataxis irrelevant. My research participants do not come to Tibet having arrived at the post-parataxis Purgative Stage, nor do they necessarily get to begin in the field the spiritual maturation process as prescribed by the *Via Triplex*. Some never even get to the parataxis, while others get stuck in one stage (for example, in the first darkness) permanently. The *Via Triplex* assumes a linear and one-directional progression of a person's maturation. It does not address situations when missionaries are stuck in one particular stage or regress to a previous stage. MQM, on the other hand, attempts to address such situations.

The quest for a path to spiritual maturation is not a thing of the past for the ancients. Rather, seekers continue to search today. Below I highlight the work of one such postmodern author, Charles Kao.

4.4.4 Pneumatological Maturity in the Present Day

4.4.4.1 Kao's Triune Dynamism

There have been a variety of modern developmental theories. In general, their proposed processes of maturation go through transitions from an 'undifferentiated' stage to a 'differentiated' stage, and then to an 'integrated and yet differentiated' stage (Kao, 1988: 43).

However, viewing maturity as 'an internal-external integration and differentiation' is confusing. Such a definition implies that the process of maturation is always on the same level. In fact, whenever one experiences growth, there is always a transition from the lower level to the higher level. For life is not a cycle—it yearns to move up and transcend.³³ Though some of us may become like children in old age, we do not return to the same state of childhood; although both seem alike, childhood childishness is qualitatively different from mature child-likeness (Kao, 1988: 8).

To correct the insufficiency of the 'differentiation' and 'integration' dichotomy, Kao proposes a *Triune Dynamism*, which attempts to explain the person's maturation through a tripartite paradigm of differentiation, integration, and transcendence. Kao did not define these terms as he held them to be self-explanatory: in the maturation, differentiation is the process of self separating from the others; integration is the process of self uniting with the others; and finally transcendence is the process of self overcoming its self-obsession and self-centerness to pursue allocentrism. Although transcendence need not be spiritual, Kao as a practising Christian would most likely wanted transcendence to mean 'self regrounded in God' (Kao, 1988: 9; 45-60). For Kao, maturity means the full interweaving of these three dynamisms. Immaturity is its functional disruption or fixation to one of them (Kao, 1988: 9). This is reflected in the functional affinities between the *id* with differentiation,

³³ Paradoxically, closer to decay and death in the somatic dimension.

the *ego* with integration, and the *superego* with transcendence. Furthermore, this is reflected in Freud's dictum: 'Where *id* was, there shall *ego* be' (Arlow and Brenner, 1964: 81). Erikson comments that 'the goal of psychoanalytic treatment has been defined as a simultaneous increase in the mobility of the *id*, the tolerance of the *superego*, and in the synthesizing power of the *ego*' (Erikson, 1954: 40). The full functioning of the Triune Dynamism may be what psychoanalysis aims to achieve.

5. IDENTIFIABILITY OF HOLISTIC MATURITY PROGRESSION

In this section I will show how Kao's Triune Dynamism complements the *Via Triplex*. The *Via Triplex* presupposes a person of certain maturity who can sense and experience and angst of *Parataxis*: a moment when the quality of one's goals and self-gratifying investments are made sharply visible by the lightning flash of God's perspective and judgment (Fowler, 1988: 31). It naturally makes sense for me to look at the Pre-Purgative stage—this person's growth leading to *Parataxis*, as *Parataxis* surely cannot happen at one's birth. For Kao, 'differentiation' takes the leading role in Childhood stage of all maturity dimensions, and 'integration' takes over beginning from Adolescence and during Vernal (Young) Adulthood (Kao, 1988: 8-10). Assuming that the person arriving at *Parataxis* is at least an adolescent, at his Pre-Purgative stage both the differentiation and integration would be at work.

The most significant challenge during the Purgative stage for a person is to differentiate his willing self from his wilful self (May, 1982: ch 1). If he cannot successfully minimise the control of the wilful self and to liberate the willing self (differentiation), he would not be able to overcome the First Dark Night. If he passes the said hurdle, he enters the Illuminative stage, whose most important task is to prepare the person for the Dark Night of the Soul. After detaching oneself from his wilful self, his willing self finds the desire to be attached to something greater than itself—God. Integration is actively working as one

searches for such spiritual union. But such a search will inevitably end in utter despair as one sees how powerless he is in this pursuit of the impossible—he is being guided into his Dark Night of the Soul. The Dark Night will rage on until all elements of egocentrism, pride, and confidence in one’s own ability to find God have been stripped away (Groeschel, 1984: 84-85). It is not by one’s ability that he finds God; it is God who searches for—and finds—him, all along. When one realises that it is God who reaches down to him, and that he can never successfully reaches up to God, the ground of one’s self and worth has been shifted. He has discovered that the fullest expression of his humanity cannot be found in himself, but only by himself fully residing in God. Transcendence becomes the primary dynamism at this stage.

Although their terminologies differ and boundaries of stages are not perfectly aligned, the reviewed two models from different times in history nevertheless demonstrate a very clear path of pneumatological and psychological maturation. I argue this illustrates the identifiability of pneumatological maturity. A parallel view of the *Via Triplex* and Kao’s Triune Dynamism, shown in the following chart, clarifies this point.

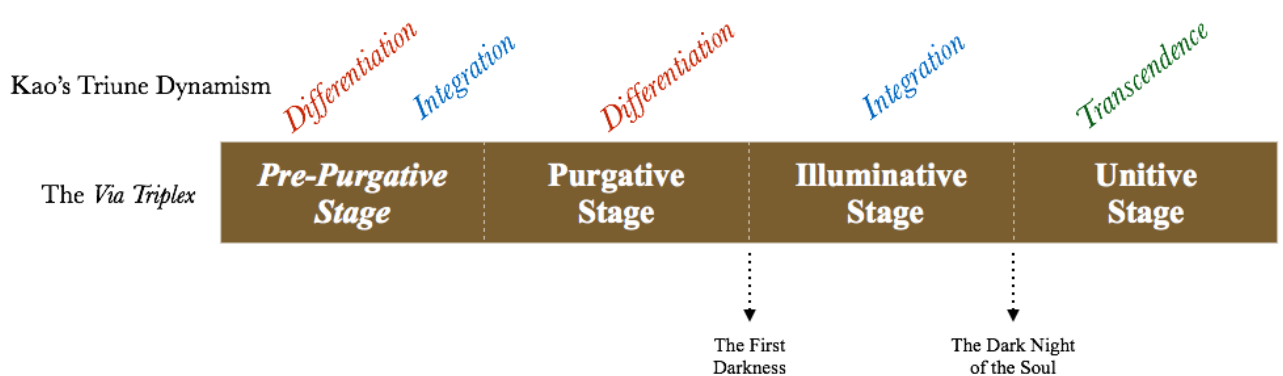


CHART 20
IDENTIFIABILITY OF PNEUMATOLOGICAL MATURITY THROUGH TWO
MODELS CORROBORATION

In order to show the identifiability of a *holistic* maturity progression, I need to show the maturation progression for the other dimensions as well. I have shown earlier that most psychologists agree that there is a clear progressive path for psychological maturation. It is self-evident that somatic maturation follows a clear progressive path. How about dianoetic maturation?

The dianoetic maturation process progresses:

1. From egocentric concerns in solving moral dilemmas to interpersonal concern for the welfare of others
2. To the post-conventional understanding of moral decision-making that includes personal authenticity and ultimate values of care for self and others.

The emphasis on self-transcendence, being guided by more allocentric and intrinsic values such as non-violence, connection to others, care, responsibility, unconditional love toward others, and the importance of personal authenticity and integrity are all constructs shared by many human developmental theorists³⁴ (Whitehead, 1927; Maslow, 1942; Kao, 1988; Fowler, 1988). These constructs all support the notion that increases in human maturity are driven by egocentricity to being led by transcendent values (allocentric altruism centred in the other) in relating responsibly to self and others in real-life situations. These dianoetic pursuits may seem to be overlapping with the pneumatological pursuits of transcendence, and they are. The pursuit of transcendence is a costly one. It requires the pursuer to forego his self-interests to ensure the wellbeings of others. The desire for transcendence originates from a person's pneumatological dimension, but is de-abstracted at his dianoetic dimension to enable him to rationalise such as worthy pursuit, thus justifying his investment of precious resources (time, money, energy) in it.

³⁴ As Dr. Damon So points out, this term can also mean one reaching out to God beyond oneself in Christian understanding.

The schemas of major developmental theories all reflect an increasing complexity in how individuals construct meaning that involves dianoetic and psychological domains. They manifest an increasing capacity to transcend themselves (egoistical orientation) to take the perspective of others and to live by more ultimate values that guide them in living outwardly (allocentric orientation).

In support of this view, Holcomb understands a common thread running through most developmental theories as ‘a transcendent call to something or someone outside oneself...a continual process of going outside oneself’ (2004: 9).

Thus, pneumatological, psychological, somatic, and dianoetic dimensions *all* demonstrate a clear maturation progression. In light of this, it is logical to state that an all-dimensional maturity development according to the theory of the Quadripartite Person³⁵ shares the general progressive theme toward transcendence, demonstrating clearly the identifiability of a holistic maturity progression.

6. CONCLUSION

This chapter has detailed the derivation of the Quadripartite Person teleological model from Frankl’s tri-dimensional ontological model. Despite a plethora of human development theories, few writers have considered the maturity approach in explaining the ‘coming of age’ of an all-dimensional person. The spiritual formation of a person is largely sidelined in psychological analyses. But Christians throughout the ages have known the importance of pneumatological maturity in the holistic growth of a person. Wisdom from the ancient Christian saints to the present day theorists provides a unique

³⁵ Recalling from earlier sections that the theory of Quadripartite Person proposes that human beings live and function in four dimensions: Somatic (Body), Psychological (Soul), Dianoetic (Mind), and Pneumatological (Spirit).³⁵ Such a quadripartite model concurs with Frankl’s tripartite model, only further suggests the *dianoia* be set apart as a distinctive dimension from the *pneuma*. Thus for us to decide the maturity of a missionary, we naturally have to consider all four dimensions of her maturity.

window into the important contribution of this dimension on a person's journey to holistic maturity.

I have considered various maturity models and discussed their relevance or irrelevance to my research. This chapter has also highlighted the inadequacy and inaccuracy of basing a missionary's maturity solely on a one-dimensional maturity reading. Accepting and seeing a missionary holistically, with her somatic, dianoetic, psychological and pneumatological dimensions as distinctive yet an indivisible whole, is the first step of ascertaining her MQ (Chapter Six). Lastly, I illustrated the identifiability of pneumatological maturity and of holistic maturity progression using Frankl, Kao, and the *Via Triplex*. The next chapter will demonstrate the analysability of holistic maturity progression.

CHAPTER SIX

ANALYSING HOLISTIC MATURITY

You have to do your own growing no matter how tall your grandfather was.
Abraham Lincoln¹

Experience doesn't define you; Grades don't measure intelligence; and age cannot measure
maturity.
Anonymous²

1. INTRODUCTION

Chapter Five showed the use of the Quadripartite Person model in demonstrating the identifiability of holistic maturity progression. This chapter builds on the last by showing the quantifiability and analysability of holistic maturity progression. I do so by developing an Algorithm of Maturity based on the Quadripartite Person and Dimensional Maturity theories. Finally, I present the derivation of the theoretical framework for my research, the prototypal Maturity Quotient Model (α MQM) and beta MQM (β MQM), and discuss their implications.

2. ECOLOGY OF LEADERSHIP MATURITY: GENESIS OF α MQM

Chapter Five has clarified the concepts of the Quadripartite Person and Dimensional Maturity. In this chapter, I look at how these dimensions interact and interplay with each other to inform a leader's maturity growth. The chart below shows the *normative* progression of a person schematically according to the model. I use this chart to represent the *ecology* of a person's maturity growth. Ecology means 'a science that deals with the relationships between groups of living things and their environments, or the relationships between a group of living things and their environment.'³ By 'ecology of leadership

¹ Taken from <http://www.brainyquote.com/quotes/quotes/a/abrahamlin108532.html>. Accessed 20 Feb 2016.

² Taken from <https://www.pinterest.com/pin/417145984206157955/>. Accessed 20 Feb 2016.

³ www.Merriam-webster.com/dictionary/ecology. Accessed 07 Jan 2016.

maturity' I mean 'the relationships between dimensional maturity⁴ and the leader's holistic maturation progression'. There is a parallel analogy between our physical growth stage and our other dimensional growth stages. Accordingly, we live and manifest our needs/wants out of these four dimensions concurrently. We grow, mature, digress and regress from these four dimensions as we travel toward our life journey's end in our quest for holistic maturity.

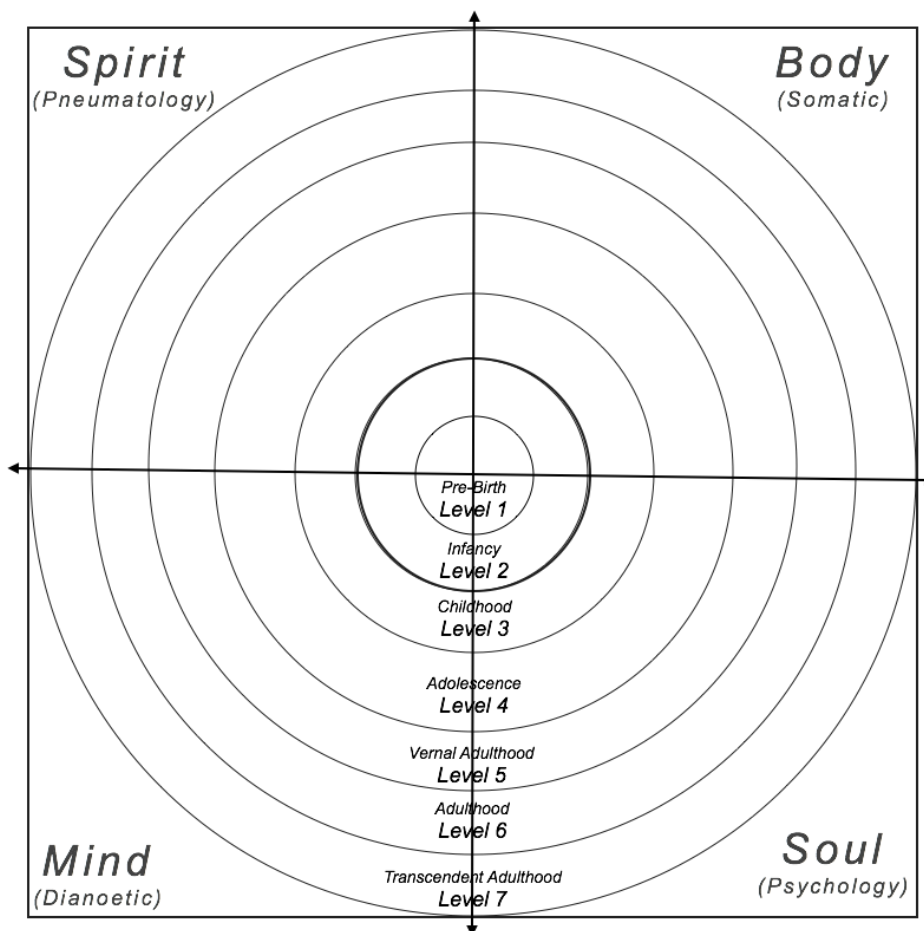


CHART 21
 ECOLOGY OF MATURITY:
 DIMENSIONAL MATURITY (DM) CHART

⁴ That is, the pneumatological maturity, psychological maturity, somatic maturity, and dianoetic maturity.

From a person's Dimensional Maturity (DM) chart, we will know the Pneumatological—Psychological—Somatic—Dianoetic Score, or 'NYSD' Score.⁵ For example, missionary leader A takes the Maturity Profile Assessment (MPA)⁶ and gets 5, 5, 6, and 6 for his Pneumatological, Psychological, Somatic, and Dianoetic dimension. His NYSD score is thus 5:5:6:6. At the time of assessment, he is not told of the growth stage designation for each number, as only I know them. They are: 1=Pre-Birth stage; 2=Infancy stage; 3=Childhood stage; 4=Adolescence stage; 5=Vernal Adulthood stage; 6= Adulthood stage; 7=Transcendent Adulthood stage. Hence, he is a Vernal Adult pneumatologically and psychologically, and an Adult somatically and dianoetically. Missionary leader B is assessed to be 4, 4, 7, 4 for the four dimensions. Her NYSD score is 4:4:7:4. Likewise, she is an Adolescent pneumatologically, psychologically, and dianoetically, and a Transcendent Adult somatically.

Missionary leaders' DM charts can tell us the level they are at with regards to their respective dimensional growth. The DM chart alone cannot inform us precisely of the missionary leaders' maturity level. For that, we need to know which *Maturity Phase* the leaders are in, and to do that we need to know their Maturity Quotient ('MQ'). MQ is an index I have invented to show the aggregate, or total sum, of the constituent maturity dimension scores. Its derivation is explained below.

3. ANALYSABILITY OF MATURITY: DERIVATION OF THE ALGORITHM OF MATURITY

3.1 Maturity Quotient (MQ)

⁵ I take one letter from each maturity dimension to denote them respectively: pNeumatological dimension = N; psYchological dimension = Y; Somatic dimension = S; and Dianoetic dimension = D.

⁶ Recalling that the MPA is designed to have two parts: self-assessment and referee assessment. The two readings are then averaged with 50% weightage for each to get a combined objective NYSD reading. This objective NYSD reading is further plugged into the Algorithm of Maturity to produce the person's Maturity Quotient (MQ). See Chapter two for a detailed explanation on the application of the Maturity Profile Assessment (MPA).

The first step to knowing a person's Maturity Phase is through her NYSD score. I obtain her NYSD score by using the MPA. But how do I make sense and use of such information? What does it mean when a missionary 'Jane' has a NYSD score of 5:6:5:4?

Using Jane's NYSD score, I can plot her DM chart below:

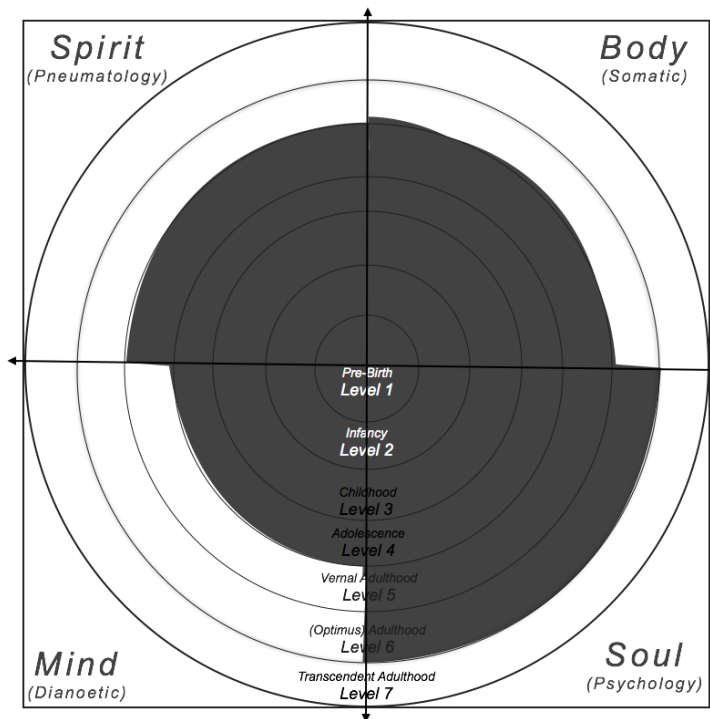


CHART 22
JANE'S DM CHART

The snapshot of Jane's DM chart tells me that she has a Maturity Dimensional Deficiency (MDD)⁷ with the primary deficiency of Dianoetic dimension, and secondary deficiency of pneumatological dimension.⁸

However, in order to ascertain her maturity level, I need to know her Maturity Quotient (MQ). A person's MQ is calculated using the following formula:⁹

⁷ MDD means Maturity Dimensional Dissonance. See Chapter eight for detailed descriptions of MDD.

⁸ This is a deficiency because her dimensional maturities do not match up. See Chapter eight for detailed descriptions of such deficiencies.

⁹ The MQ formula is simplified from the equation $MQ = 1/[(N/n_N)/(N/n_N)(Y/n_Y)(S/n_S)(D/n_D) \times N_W + (Y/n_Y)/(N/n_N)(Y/n_Y)(S/n_S)(D/n_D) \times Y_W + (S/n_S)/(N/n_N)(Y/n_Y)(S/n_S)(D/n_D) \times S_W + (D/n_D)/(N/n_N)(Y/n_Y)(S/n_S)(D/n_D) \times D_W]$

NYSD

MQ =

$$\frac{N(n_Y n_S n_D N_W) + Y(n_N n_S n_D Y_W) + S(n_N n_Y n_D S_W) + D(n_N n_Y n_S D_W)}{n_N n_Y n_S n_D}$$

Where: N = Score for Composite¹⁰ Pneumatological (Spiritual) Dimension

N_W = Weightage for Composite Pneumatological (Spiritual) Dimension

S = Score for Composite Somatic (Body) Dimension

S_W = Weightage for Composite Somatic (Body) Dimension

D = Score for Composite Dianoetic (Mind) Dimension

D_W = Weightage for Composite Dianoetic (Mind) Dimension

Y = Score for Composite Psychological (Soul) Dimension

Y_W = Weightage for Composite Psychological (Soul) Dimension

n_N = Total Number of Level¹¹ for Pneumatological (Spiritual) Dimension

n_Y = Total Number of Level for Psychological (Soul) Dimension

n_S = Total Number of Level for Somatic (Body) Dimension

¹⁰ Recall here that this score is a composite of a person's self-assessment and his referee assessments on his pneumatological dimension.

¹¹ Recall that each person is asked to assess himself and others (if he is a referee for others) on each maturity dimension on a 1-7 Likert Scale, with 1=Pre-birth, 2=Childhood, and so forth.

n_D = Total Number of Level for Dianoetic (Mind) Dimension

The numerator of the MQ formula shows the non-linear effect of the product of these factors. It is inconceivable that a phenomenon as complex as human's maturity can be expressed by the sum of four dimensional maturities. By taking the product of these four componential maturities I can present a truer picture of the synergy among them. Since pneumatological maturity is the most distinctive feature for missionary leadership (Chapters Four and Five), I am not satisfied with just the four factor product but rather am interested in having N to have a greater effect on MQ. I therefore need to qualify the product with a denominator, which will alter the behavior of my formula in the direction that I want, so that it will have a higher sensitivity to changes in N. I then input the following weightage for missionary leadership:

$$N_w = 0.1$$

$$Y_w = 0.25$$

$$S_w = 0.4$$

$$D_w = 0.25$$

$n_N = n_Y = n_S = n_D = n = 7$, in this research, all dimensional maturity's total number of level is set to 7.

To obtain the particular Maturity Quotient for missionary leaders in this research:

$$MQ = \frac{10 NYSD}{n^3 (N+4S +2.5D+2.5Y)}$$

Below I explain how I decided on the weightage for each dimensional maturity. In a field-wide survey, using the Quota Sampling technique, 70 missionaries were asked in a multiple choice A-F matrix to choose their ideal distribution of holistic maturity dimensions for two groups: 1. Everyday people (Christians and non-Christians); 2. Christian missionaries and their leaders (see Appendix F). Below are their demographic and choice profiles.

| | |
|--------------------------|-----------|
| Total Approaches | 70 |
| Unusable Returns | 3 |
| Usable Returns | 67 |
| <i>Silkroad Han</i> | 7 |
| <i>Non-Tibetan Local</i> | 15 |
| <i>Local Han</i> | 27 |
| <i>Foreigner</i> | 15 |
| <i>Tibetan</i> | 6 |
| <i>Mean Field Age</i> | 7.2 |

CHART 23
DEMOGRAPHIC PROFILE OF HOLISTIC MATURITY RATIO SURVEY

| | | |
|---|----------------|----------------|
| Total Approaches | 70 | |
| Unusable Returns | 3 | |
| Usable Returns | 67 | |
| | <i>Group 1</i> | <i>Group 2</i> |
| A (N= 0.1; Y = 0.3; S = 0.3; D = 0.3) | 13 (19%) | 0 |

| | | |
|--|----------|----------|
| B (N= 0.25; Y = 0.25; S = 0.25; D= 0.25) | 24 (36%) | 3 (4.5%) |
| C (N= 0.3; Y = 0.3; S = 0.1; D = 0.3) | 24 (36%) | 6 (9%) |
| D (N= 0.4; Y = 0.25; S = 0.1; D = 0.25) | 4 (6%) | 35 (52%) |
| E (N= 0.5; Y = 0.3; S = 0.1; D = 0.1) | 1 (1.5%) | 18 (27%) |
| F (Other [Please provide your ratio]) | 1 (1.5%) | 5 (7.5%) |

CHART 24
CHOICE PROFILE OF HOLISTIC MATURITY RATIO SURVEY

The most chosen distribution for the Group 2 from this survey (N= 0.4; Y = 0.25; S = 0.1; D = 0.25) was selected as a basis for this research. But why was $N_w = 0.1$; $Y_w = 0.25$; $S_w = 0.4$; $D_w = 0.25$ chosen instead of the straightforward $N_w = 0.4$; $Y_w = 0.25$; $S_w = 0.1$; $D_w = 0.25$ for the MQ formula? From the survey I get:

Observation No. 1— The *order of significance* active missionaries employ for each dimensional maturity in assessing their leaders, whereby the pneumatological maturity is by far the most important dimension for assessing missionary leaders, followed by psychological and dianoetic dimensions. The least important dimension is the somatic maturity. The majority of active missionaries surveyed (79%) think that pneumatological maturity is the most significant dimension over other dimensions.

Observation No.2— In gauging their leaders’ holistic maturity, 52% of those surveyed consider the psychological and dianoetic maturities as being *equally* important, while the pneumatological maturity as 15% more important—and the somatic maturity as 15% less important—than psychological and dianoetic maturities. Furthermore, the pneumatological maturity is 30% more important than somatic maturity,

Order of significance is however not weightage. To elaborate, consider using the straightforward weightage of $N_w = 0.4$; $Y_w = 0.25$; $S_w = 0.1$; $D_w = 0.25$ to form the MQ equation. I will then get

$$MQ = \frac{10 \text{ NYSD}}{n^3 (4N+S +2.5D+2.5Y)}$$

Now consider an NYSD score of 2:5:2:5 with MQ being 0.0833. If the weightage is to correctly reflect observation no.1, then an increase in N should produce a higher MQ than a same magnitudal increase in S. But this is not so. Using this formulation I get just the opposite effect: when I double the value of N to NYSD=4:5:2:5, I get the MQ of 0.1356; but when I double the value of S to NYSD=2:5:4:5, I get the MQ of 0.1576!¹² In fact, any MQ formulation where N_w is larger than S_w while keeping Y_w and D_w as equal (to keep in line with observation no.2) will produce a similar result opposite to observation no.1.¹³ See Appendice H(a) and H(b) where I ran 10 scenarios using 10 different weightages to form the MQ formula (F1-F5 are scenarios where $N_w > S_w$, and F6-F10 are scenarios where $N_w < S_w$).

¹² See Appendix H(a) where Control 1 is NYSD 2:5:2:5; Control 2 is NYSD 4:5:2:5; Control 3 is NYSD 2:5:4:5

¹³ I am grateful to Dr. Damon So for pointing out this anomaly and his subsequent tutelage in revising the whole MQ formula to more truly reflect a person’s holistic maturity state.

The reason is that in formulating MQ any weightage where $N_w > S_w$ while keeping $Y_w = D_w$ to comply with obseration no.2 will produce a counter-intuitive small increase in MQ with respect to increase in N. To illustrate this point, I take the partial derivative of MQ with respect to N (ignoring the constant $10/n^3$ for now) to get

$$\frac{dMQ}{dN} = \frac{YSD(2.5Y+S+2.5D)}{(4N+2.5Y+S+2.5D)^2}$$

When N is large, the denominator will be large and thereby rendering $\frac{dMQ}{dN}$ positive but small. That means the rate of change of MQ with respect to change in N is small. But this is contrary to observation no.1 (see Appendix H(a), F1).

Let us use another weightage, $N_w = 0.5$; $Y_w = 0.2$; $S_w = 0.1$; $D_w = 0.2$, to form the MQ equation:

$$MQ = \frac{10 NYSD}{n^3 (5N+S +2D+2Y)}, \text{ whose derivative with respect to N is}$$

$$\frac{dMQ}{dN} = \frac{YSD(2Y+S+2D)}{(5N+2Y+S+2D)^2}$$

Again, this will run into a similar undesirable result (big N producing small increment in MQ), which contradicts the observation no.1 (Appendix H(a), F4)

In fact, any formulation in the form of $MQ = NYSD / (N_w N + Y_w Y + S_w S + D_w D)$ where $N_w > S_w$ and $Y_w = D_w$ will produce the same effect as mentioned above.

To get the right MQ formula that complies with observations no.1 and 2, I need a different weightage where $N_w < S_w$. Using the weightage of $N_w = 0.1$; $Y_w = 0.25$; $S_w = 0.4$; $D_w = 0.25$ (Appendix H(a), F9) I yield a formula of

$$MQ = \frac{10 NYSD}{n^3 (N+4S +2.5D+2.5Y)}, \text{ whose derivatives with respect to N and S}$$

(ignoraing again $10/n^3$) are

$$\frac{dMQ}{dN} = \frac{YSD(2.5Y+4S+2.5D)}{(N+2.5Y+4S+2.5D)^2}, \quad \frac{dMQ}{dS} = \frac{NYD(N+2.5Y+2.5D)}{(N+2.5Y+4S+2.5D)^2}$$

Again, a different weightage where $N_w < S_w$, $N_w = 0.2$; $Y_w = 0.15$; $S_w = 0.5$; $D_w = 0.15$

(Appendix H(a), F7) yields a formula of

$$MQ = \frac{10 NYSD}{n^3 (2N+5S + 1.5D+1.5Y)}, \text{ whose derivatives with respect to N and S}$$

(ignoring again $10/n^3$) are

$$\frac{dMQ}{dN} = \frac{YSD(1.5Y+5S+1.5D)}{(2N+1.5Y+5S+1.5D)^2}, \quad \frac{dMQ}{dS} = \frac{NYD(2N+1.5Y+1.5D)}{(2N+1.5Y+5S+1.5D)^2}$$

Here a large N will cause a big increment in MQ; conversely, a large S will result in a relatively small increase in MQ. The behavior of this MQ formula, with a small N and a large S, complies with both observations from the survey.

But why this particular weightage assignment $N_w = 0.1$; $Y_w = 0.25$; $S_w = 0.4$; $D_w = 0.25$?

Appendix H(a) shows ten MQ formulations (F1-F10)¹⁴ using ten different weightages on NYSD scores and Self-Reported Support Levels of fourteen missionaries, where $Y_w = D_w$ in compliance with observation no.2. F1-F5 where $N_w > S_w$ are discarded for reasons explained earlier. I further discard F6 and F10 because their weightage ($N_w = Y_w = D_w$ for F6 and $Y_w = S_w = D_w$ for F10) are contrary to observations no.1 and 2. F8 and F9 produce identical phasal placement of MQs for missionaries (see Charts 25 and Appendix H(b)), so I discard F8. That leaves F7 and F9. But their difference with respect to maturity phase placements for the 70 missionaries is so minute that choosing one or the other will not gravely effect the conclusion of the analysis for this thesis (see Chart 26 and Appendix H(b)). I eventually decide on F9 over F7 because it adheres the most to the parameters of

¹⁴ F1: $MQ=10NYSD/343(4N+S+2.5D+2.5Y)$
 F2: $MQ=10NYSD/343(7N+S+D+Y)$
 F3: $MQ=10NYSD/343(5N+2S+1.5D+1.5Y)$
 F4: $MQ=10NYSD/343(5N+S+2D+2Y)$
 F5: $MQ=10NYSD/343(3N+S+3D+3Y)$
 F6: $MQ=10NYSD/343(N+7S+D+Y)$
 F7: $MQ=10NYSD/343(2N+5S+1.5D+1.5Y)$
 F8: $MQ=10NYSD/343(N+5S+2D+2Y)$
 F9: $MQ=10NYSD/343(N+4S+2.5D+2.5Y)$
 F10: $MQ=10NYSD/343(N+3S+3D+3Y)$

observations no.1 and 2. Chart 27 shows in the same plot how F7, 8 and 9 all exhibit the same trend in the long run.

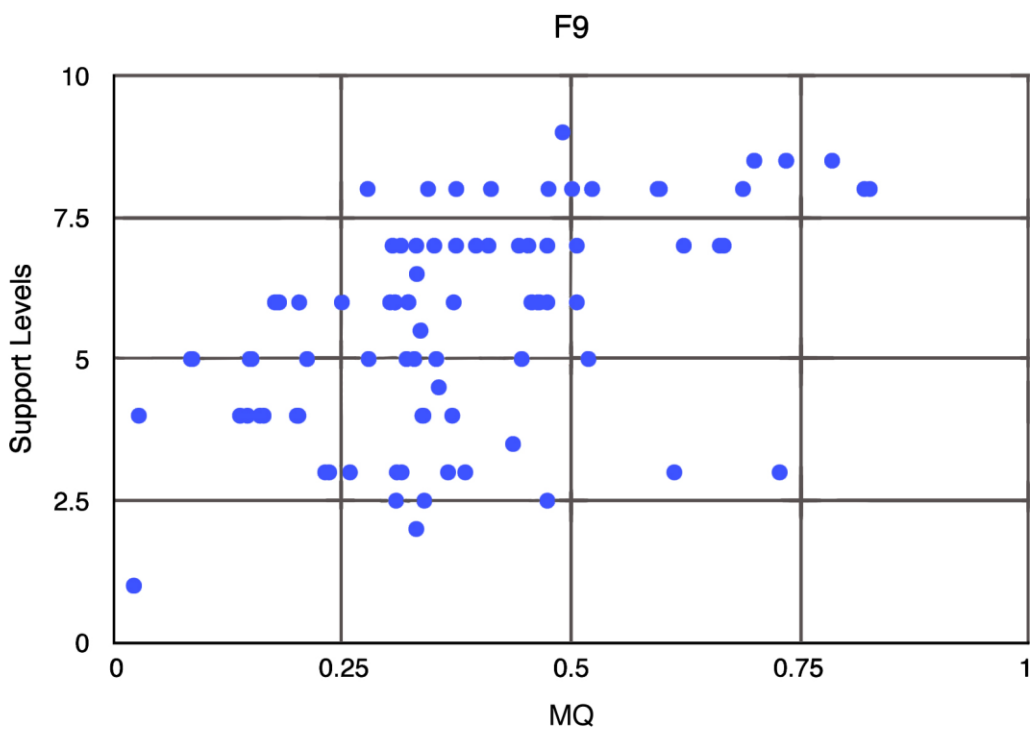
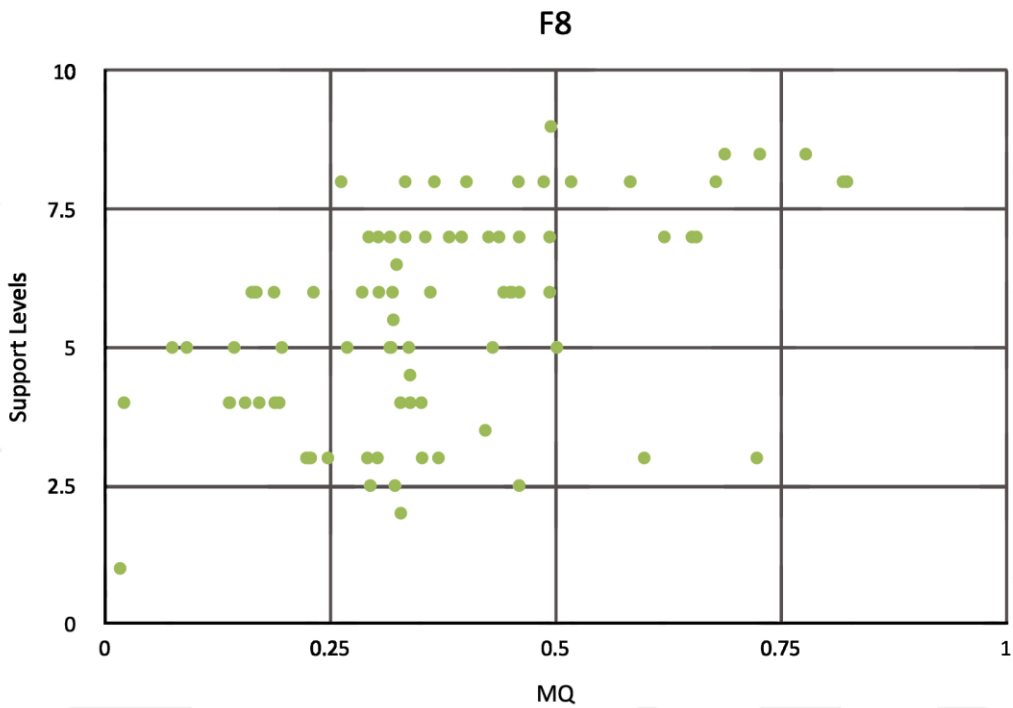
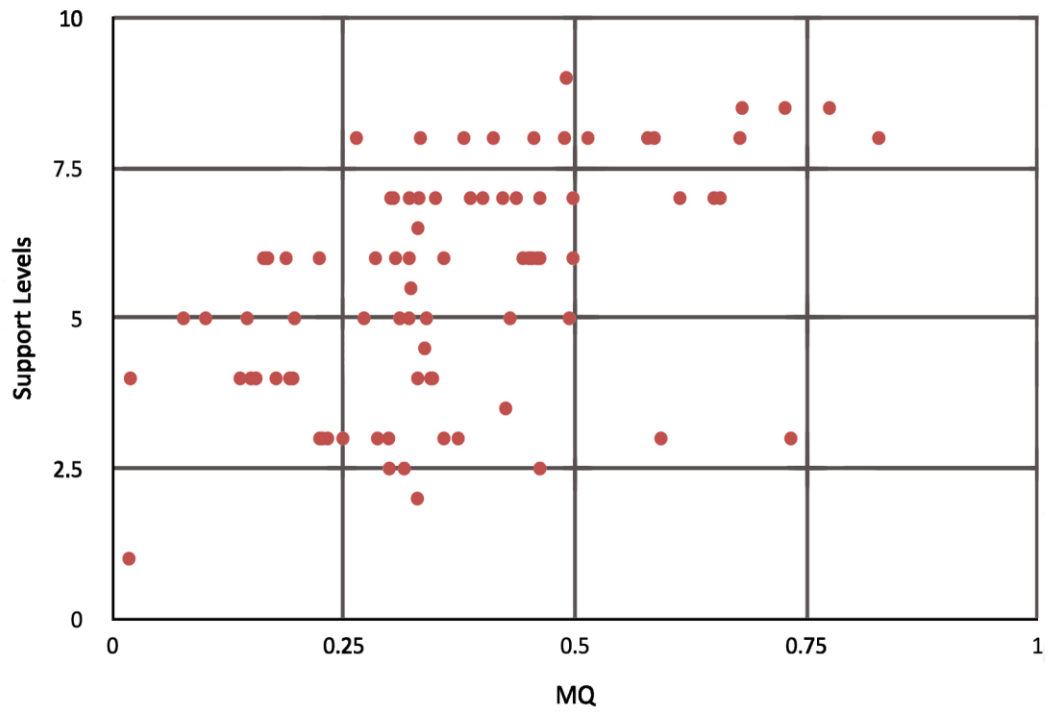


CHART 25

COMPARISON OF DISTRIBUTION PLOT FOR FORMULA 8 AND FORMULA 9 vs
SUPPORT LEVELS

F7



F9

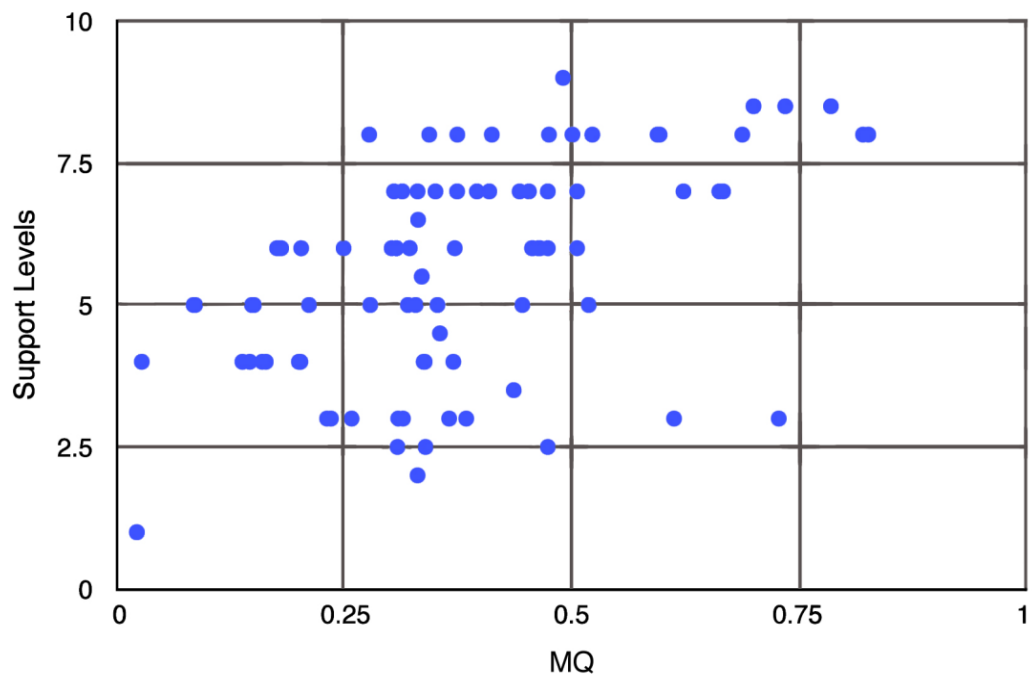


CHART 26

COMPARISON OF DISTRIBUTION PLOT FOR FORMULA 7 AND FORMULA 9 vs
SUPPORT LEVELS

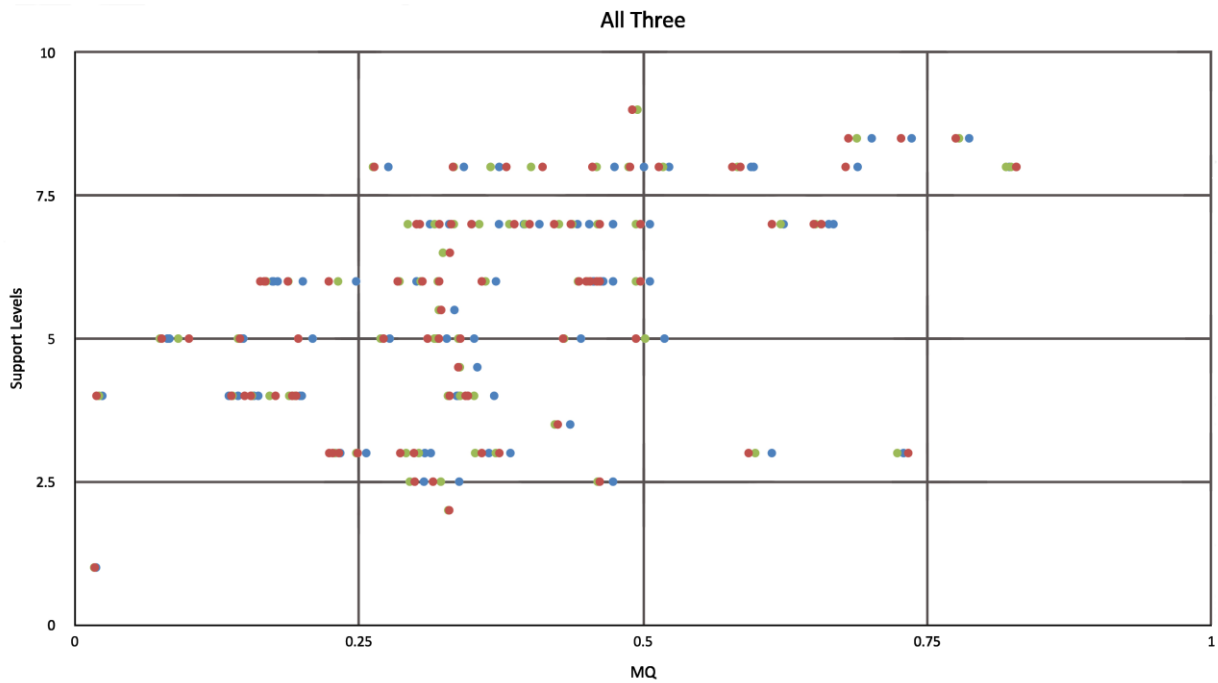


CHART 27
COMBINATION OF DISTRIBUTION PLOT FOR FORMULAS 7, 8 AND 9 vs
SUPPORT LEVELS

Note that such weight assignment is not a fixed formula. This particular weightage is what I have assigned specifically for Missionary Leadership. It is possible to assign different weightage and different Likert Scale for leadership in other vocations, provided that similar surveys are conducted to discern ideal weightages.

Thus for Jane, her MQ is 0.3499.

3.2 Meaning of MQ

MQ is the aggregate of componential maturity level at all four dimensions. It provides a much more accurate and descriptive picture of a person's *holistic* maturity level than tools such as Briggs-Myers, DISC, PEP, Enneagram or other personality tests that at best measure only the person's Psychological dimension (Rohr and Ebert, 2001). They would have been adequate if the sole window into a person's wholeness is his psychology, or soul. But I have shown that a person is not one-dimensional but multidimensional. He is quadripartite. Since these four dimensions do not function independently but interact with, help or hinder, and influence one another, it makes logical sense to view them in a contemporaneous, interrelated, and comprehensive context.

The ecology of leadership¹⁵ maturity provides an overall visual presentation of such a context. However, it is MQ that provides the depth and range for the information I cull from my MPA surveys. Such fine details are necessary to gauge a leader's *real* maturity level at the time of the assessment. Since the survey is designed to provide both the subjective and objective readings of missionary leaders, the resulting MQ of a leader who took the survey honestly can reflect his real maturity level at the time of assessment.

But what does a leader's MQ mean? Which MQ is considered immature, or mature? To answer that we need to locate his MQ in the whole scheme of maturity development. It is logical to categorise MQ into different ranges. In coming up with the range of MQ, I take into consideration that:

1. This MQ is specifically for missionary leadership (Chapters Three and Four) and not other form of leadership such as corporate, military or political leadership;
2. The categorisation of this MQ needs to incorporate the observations no.1 and 2 of Chart 24 of this chapter;

¹⁵ Represented pictorially by the Dimensional Maturity (DM) Chart, as explained above.

3. The categorisation of this MQ needs to incorporate the four dimensional maturity according to the Quadripartite Person¹⁶ (Chapter Five);
4. The ranging of this MQ needs to incorporate the seven stages for each dimensional maturity in the ecology of maturity¹⁷ (Chapter Five and Six)

Observations no.1 and 2 of Chart 24 have informed me that the pneumatological dimension is the most important dimensional maturity for missionary leaders; it thus makes logical sense to make it the *anchor* dimensional maturity for the MQ of missionary leadership. I must stress that such emphasis on the pneumatological maturity is particular to this research as informed by my primary source data (Chart 24). It is hence limited to the confinement of this research and applicable only at this point to missionary leadership. More research has to be conducted to see if such anchoring and formulation of the MQ are suitable for other forms of leadership.

Another limitation of such formulation of the MQ is that I have collapsed readings of four dimensions into one reading. The major advantage of such approach is that it provides a singular reading as a quick reference to a missionary's maturity. Such simplicity enables readers to get a glimpse into the missionary's overall maturity state at the time of testing. This could be invaluable to mission agencies and churches that wish to see where their missionaries are at in the MQM without having to spend a tremendous amount of money on doing a detailed analysis. The main disadvantage of such approach is also its simplisiticity. A more rigorous approach is to subject the readings of all four dimensions to a multivariate statistical analysis and derivative mathematical model. This latter approach, while promising to produce a more precise result than the one proposed here, will require a much more in-depth modelling and

¹⁶ Recalling that these are the Pneumatological, Psychological, Somatic, and Dianoetic dimensions.

¹⁷ Recalling that these are (1) Pre-birth stage (2) Infancy stage (3) Childhood stage (4) Adolescence stage (5) Vernal Adulthood stage (6) Adulthood stage (7) Transcendent Adulthood stage.

analysis using advance mathematical modelling software, which is not the intention nor within the scope of this research.

Assuming a theoretical missionary leader's NYSD score to be 1:1:1:1, i.e., his Pneumatological, Somatic, Dianoetic, and Psychological maturity level are all at 1. It is theoretical because this NYSD would be a pre-birth fetus, not an active missionary serving in the field. His MQ is 0.0029. I treat this 'leader' as my baseline maturity scenario, and 0.0029 thus serves as the baseline for all MQs. I term this MQ the *Minimum Maturity Quotient Attained Holding Spiritual Level at 1*, or symbolically $MQ_{\min}N(1) = 0.0029$. It forms the absolute baseline for the ecology of leadership maturity:

$$|MQ_{\min}| = MQ_{\min}N(1) = 1/343 = 0.0029^{18}$$

Where $|MQ_{\min}|$ is the Absolute Minimum Maturity Quotient Attained.

The following steps are then taken by treating his Pneumatological dimension as the anchor maturity. The next scenario is when a missionary leader's NYSD score is at 1:7:7:7. That means his Somatic, Dianoetic, and Psychological dimension are at level 7, but his Pneumatological maturity is stunted at level 1. I calculate his MQ to be 0.1563. This MQ represents the maximum scenario of composite maturity level he can attain when his pneumatological maturity (N dimension) is held at level 1. I call this MQ the *Maximum Maturity Quotient Attained Holding Spiritual Level at 1*, or symbolically $MQ_{\max}N(1) = 0.1563$.

¹⁸ A question arises as to why I use four decimals for my MQ setting. The reasons are twofolds: (1) $|MQ_{\min}|$ which is $1/343 = 0.0029$ cannot rightly be represented by two decimals; (2) some of my research participants used two decimals to rank the maturity dimensions in their self or referees' assessments (for example, 2.75, 4.25 etc). When I applied these numbers into the MQ algorithm, the answers were naturally compounded to four decimals. Simplifying the output to anything less than four decimals compromises the accuracy and integrity of their answers.

Using the same algorithm:

$$MQ_{\max}N(2) = 0.3077$$

$$MQ_{\max}N(3) = 0.4545$$

$$MQ_{\max}N(4) = 0.5970$$

$$MQ_{\max}N(5) = 0.7353$$

$$MQ_{\max}N(6) = 0.8696$$

$$MQ_{\max}N(7) = 1$$

The last line is also the Absolute Maximum Maturity Quotient Attained, $|MQ_{\max}| =$

$$MQ_{\max}N(7) = 1.$$

The following ranges are for all MQs:

| | <i>MQ Range</i> |
|---|-----------------|
| 1 | 0.0029—0.1563 |
| 2 | 0.1564—0.3077 |
| 3 | 0.3078—0.4545 |
| 4 | 0.4546—0.5970 |
| 5 | 0.5971—0.7353 |
| 6 | 0.7354—0.8696 |
| 7 | 0.8697—1.0000 |

CHART 28
MQ RANGES

The range shown above provides numerical boundaries to demarcate the subdivision of MQ into various phases of maturity development as illustrated in the next section. But before I end this sub-section, notice that the starting point of each range is not necessarily the Minimum Maturity Quotient Attained Holding Spiritual Level of the previous level. For example, the upper range value for the second range is the Maximum Maturity Quotient Attained Holding Spiritual Level at 2, i.e., $MQ_{\max}N(2) = 0.3077$. But the lower range value for this range is not $MQ_{\min}N(2)$, which represents the composite NYSD of

2:1:1:1 and is equivalent to 0.0053. The reason for this is that there are other MQs who have higher numerical values than $MQ_{\min}N(2)$, therefore exhibit more maturity. For example, a missionary leader with a NYSD score of 1:1:6:1 has a MQ of 0.0058, which is higher than $MQ_{\min}N(2)$. On the other hand, a leader with a NYSD of 2:7:5:7 has a MQ of 0.2506, which is between $MQ_{\min}N(2)$ and $MQ_{\max}N(2)$.

3.3 Phases of Maturity Development according to MQ

Based on the MQ range, I classify maturity development into three distinctive phases: **Immature**, **Maturing**, and **Mature** based on demarcations of the seven stages in the ecology of maturity. Again, using the Pneumatological dimension (N) as the anchor maturity, I group the NYSD scores when the N is at stages 1 (Pre-birth), 2 (Infancy), and 3 (Childhood) under the Immature Phase; stages 4 (Adolescence) and 5 (Vernal Adulthood) under the Maturing Phase; and stages 6 (Adulthood) and 7 (Transcendent Adulthood) under the Mature Phase. The reason for such grouping is well-established: a pre-birth, infant and child is immature universally; an adolescent and young adult is maturing across all cultures; and an adult and beyond is considered mature by most developmental theories (Erikson, 1968; Whitehead, 1927; Maslow, 1942; Kao, 1988; Fowler, 1988). In order to correspond to the seven growth markers of the ecology of maturity, Immature, Maturing, and Mature Phases are further sub-divided into seven sub-phases as shown in the table below:

| <i>MQ Range</i> | <i>Phases</i> | <i>Sub-phases</i> | <i>Shorthand</i> | <i>Corresponding NYSD Scores</i> |
|-------------------|-----------------|------------------------|------------------|--|
| 0.0029— 0.1563 | IMMATURE | Fundamentally Immature | <i>fdIm</i> | 1:1:1:1—1:7:7:7 [$MQ_{\max}N(1)$, when <i>N</i> is at Pre-birth stage while the rest at <i>Transcendent</i> stage] |

| | | | | |
|-------------------|-----------------|---------------------------|--------------|--|
| 0.1564— 0.3077 | | Functionally Immature | <i>fxIm1</i> | 1:7:7:7—2:7:7:7 [$MQ_{max}N(2)$, when <i>N</i> is at Infancy stage while the rest at <i>Transcendent</i> stage] |
| 0.3078— 0.4545 | | | <i>fxIm2</i> | 2:7:7:7—3:7:7:7 [$MQ_{max}N(3)$, when <i>N</i> is at Childhood stage while the rest at <i>Transcendent</i> stage] |
| 0.4546— 0.5970 | MATURING | Functionally Maturing | <i>fxMg</i> | 3:7:7:7—4:7:7:7 [$MQ_{max}N(4)$, when <i>N</i> is at Adolescence stage while the rest at <i>Transcendent</i> stage] |
| 0.5971— 0.7353 | | Fundamentally Maturing | <i>fdMg</i> | 4:7:7:7—5:7:7:7 [$MQ_{max}N(5)$, when <i>N</i> is at Vernal Adulthood stage while the rest at <i>Transcendent</i> stage] |
| 0.7354— 0.8696 | MATURE | Functionally Mature | <i>fxMt</i> | 5:7:7:7—6:7:7:7 [$MQ_{max}N(6)$, when <i>N</i> is at Adulthood stage while the rest at <i>Transcendent</i> stage] |
| 0.8697— 1.0000 | | Fundamentally Mature | <i>fdMt</i> | 6:7:7:7—7:7:7:7 [$MQ_{max}N(7)$, when <i>N, Y, S, D</i> are all at Transcendent stage] |

CHART 29
PHASE OF MATURITY DEVELOPMENT ACCORDING TO MQ

The detailed descriptions of each sub-phase are provided in Chapter Nine. Below I show the method of arriving at these classifications.

3.3.1 Threshold MQ

The chart above demonstrates that a person passes through two major threshold MQs on her way to maturity: one threshold from the Immature Phase to Maturing Phase, and the other one from Maturing Phase to Mature Phase. Let us consider the first threshold MQ using a leader, Jill's case. As she passes through this threshold, she ceases to be *immature* and enters the Maturing Phase. At the level, when her NYSD is at 3:7:7:7, i.e., $MQ_{\max}N(3) = 0.4545$, she is a leader who is at the Transcendent Adulthood stage for her Somatic, Dianoetic, and Psychological dimensions. That means she is physically a (real or adopted) mother or even grandmother, an authority in her field, and her emotional maturity is established.

Yet she stays as a Pneumatological Child. While she remains at level 3 (the Childhood stage) in her pneumatological dimension, she is gullible *spiritually*.¹⁹ Despite her accomplishments in other dimensions and areas, she could easily believe in any claims and promises of a better life and afterlife, regardless of any creeds or religions.

Thus despite her advance stage and successes in life, career, and community, she is not too sure if there is any ultimate meaning in her life. At this point, she is asking herself 'surely there is got to be more to life than all these successes?' She does not entirely understand the connection between her and her fellow human beings, but she is beginning to explore this. Such willingness to look beyond her own reference and begin the exploration of her meaning and purpose in life marks the end of her composite immaturity. As she enters the next stage in her spiritual journey—the Adolescence stage—her entry inaugurates her *maturing*. She has officially left the Childhood stage to enter the Adolescence stage

¹⁹ Such descriptions are gleaned from primary source data from my Second and Third stages research. See Appendice C, D and Chart 2 for the process of acquiring such descriptions.

pneumatologically. Compositely her MQ moves from Immature to Maturing Phase. Thus, the Maturing Phase of her life begins with her MQ reaching above 0.4546.

Likewise, the next threshold MQ decides her leaving Maturing Phase to enter the Mature Phase. This takes place when her NYSD goes beyond 5:7:7:7. In other words, when her MQ goes beyond 0.7353. When her pneumatological dimension is at the level of 5, spiritually this leader is at the Vernal Adulthood stage. Again, she has achieved pinnacle in all her other three dimensions at this point. Spiritually she is at the 'Transitional' period. She has previewed creed, dogma, and belief systems of all kinds, and has found them to be contradictory in their claims. She is at a crossroads.

One cannot stay *static* in Vernal Adulthood stage for too long, for *transition* is the nature of this stage. She either moves forward into the next stage (Adulthood) or backward to the previous stage (Adolescence). She might get stuck oscillating for a long time, but she cannot pause in this transitional stage. She needs to make a conscious decision to either step forward in faith into the next step, or to regress by default to the Adolescence stage pneumatologically. If she regresses, she goes back to her MQ at 0.4545, thus remaining in the Immaturity Phase. If she takes the leap of faith into the abyss, she flies into a territory where her MQ soars beyond 0.7354. In the ecology of leadership maturity, she has arrived at the Mature Phase.

4. ARRIVAL OF α MQM

I am in position to present the prototypal Maturity Quotient Model, which I call α MQM. The chart below shows the relationship of MQ versus Maturity Phase. This holistic maturity approach to a person shown in this model is a theoretical framework built on secondary sources data and findings. In order to prime α MQM for the field research, I

have to enhance it into β MQM by triangulating it with primary and secondary sources data.

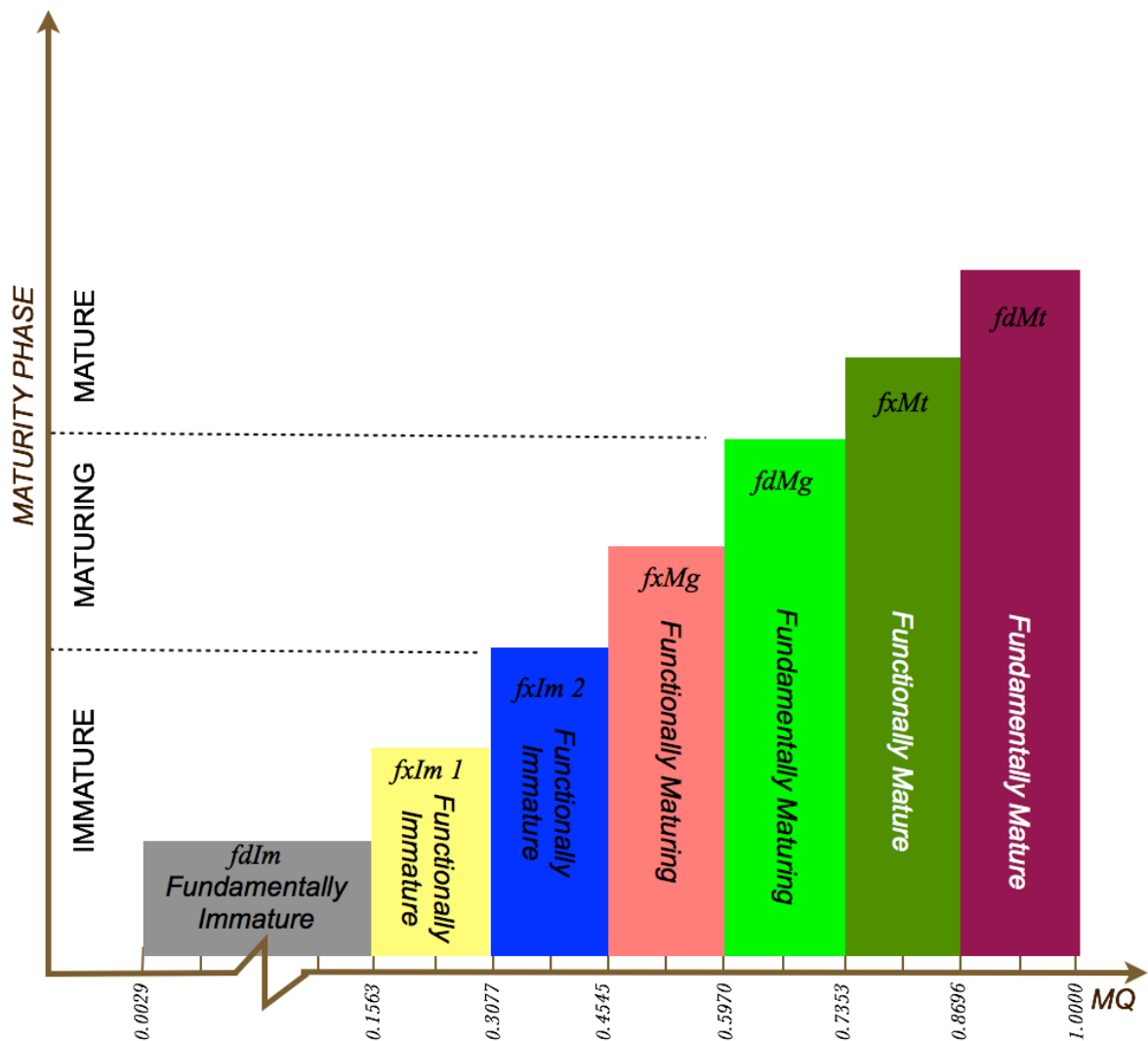


CHART 30
 α MQM

5. SYNERGISING LET, TRIUNE DYNAMISM, AND α MQM

This section explains the process of deriving β MQM from α MQM by:

1. Syncing α MQM with (1) Kao's Triune Dynamism (2) Clinton's Leadership Emergence Theory (LET)²⁰, both secondary source data;

²⁰ See Chapter four for a detailed description of LET.

2. Incorporating primary source findings from Second Stage Research using the 2nd Stage Questionnaire (Appendice C, D).

Kao's Triune Dynamism (1988) is provided alongside the synergic schema to inform the principal dynamism at work in each phase. The synergy produced a *Theoretical General Descriptive* ('TGD') of what we can expect in each maturity phase. The TGD is a set of descriptive for β MQM I used to test the model. It is a portrayal of general, not specific, characteristics. The specific diagnosis of a leader can only be provided when he has completed his MPA and has his NYSD score, DM chart, and MQ analysed. I demonstrate such an analysis in Chapter Eight. β MQM is based on both primary and secondary research. Using β MQM, I then tested my hypothesis and sub-hypotheses in the Third Stage Research. Based on the finding of the Third Stage Research, I recalibrated, refined and reworked the TGD into the *Working General Descriptive* ('WGD') of each maturity phase *in tandem* with LET's leadership phases. The WGD is the descriptive for the field-applicable MQM. It is detailed in Chapter Nine.

From Chapter Five, the Triune Dynamism of Integration, Differentiation, and Transcendence (Kao, 1988: 8-10) are operative in every stage of life. According to Kao, an unborn child undergoes 'integration' inside his mother's womb; he is not able to differentiate himself from the source of his life, his mother. Then 'differentiation' takes the leading role in Childhood stage of all maturity dimensions. Birth is the beginning of the child's physical differentiation from the mother, and the major development task of childhood is to become an individual person (the child's psychological differentiation from the family). Likewise, beginning from Adolescence and during Vernal (Young) Adulthood, 'integration' takes the leading role. Identity formation is an internal integration of self-images, and the developmental tasks of young adulthood are to establish a family

and career (an external, personal integration with members of the society and its institutions) (Kao, 1988: 8-10).

At Adulthood, one takes an inventory of the journey and realigns philosophy internally with external experience, and begins to care for the younger generation in and outside the family (an external integration). Later in life, 'transcendence' takes the leading role. Having integrated with members of the society and its institutions, and having encountered not only human limitations but also frustrations, pains and failures, one becomes more self-transcendent in reality and in interpersonal relationships. One is also more transcendent in search of the spiritual and the eternal in preparation for the inevitable end of this earthly pilgrimage (Kao, 1988: 9). Kao contended that 'integrity' in Erikson's *Eight Stages of Man* is a product of the full functioning of the Triune Dynamism, not just internal integration and transcendence in oneself (1988: 9). Integrity is a milestone of maturity.

Using Philippians 2: 6-11, Kao depicts Christ as the epitome of full functioning Triune Dynamism, or maturity at its purest and fullest form:

'Christ Jesus, who, though He was in the form of God (transcendence), did not consider equality with God a thing to be grasped (differentiation), but emptied Himself (transcendence), taking the form of a servant (integration), being born in the likeness of men (integration)' (Kao, 1988: 13).

As explained in Chapter Five, such a depiction of Christ-likeness as the perfect maturity is impractical for measuring a missionary leader's maturity level. The MQM offers a way to overcome such impracticality by providing a process to gauge a leader's maturity level. Throughout the exercise of synergising β MQM with LET, Kao's Triune Dynamism is employed to show, at any given phase, the predominant form of dynamism at work.

Using LET, Clinton traces the expansion of leadership capacity in a Christian leader over a lifetime. It assumes that throughout a lifetime, a leader continues to learn about leadership. In particular, the lifetime of learning involves the intervention of God. Christian leaders

perceive that God superintends their development. The development involves ‘internal psychological shaping, external sociological shaping, and internal/external divine shaping’ (Clinton, 2003: 27). What Clinton means by ‘internal/external divine shaping’ is the Holy Spirit’s shaping of our own spirit, i.e., our pneumatological self. Clinton comments that such shaping showed that ‘God is active in the spiritual formation, ministerial formation and strategic formation of a leader’ (Clinton, 2003: 9). As these three formations involve the totality of the holistic maturation of a Quadripartite Person, LET lends support to my theory of leadership maturation as God sovereignly and providentially develops the somatic, psychological, dianoetic, and pneumatological dimensions of Christian leaders.

However, God’s shaping also allows for leaders response. Leadership emergence can be thwarted or enhanced due to the leaders response to God’s shaping (2003: 9). Clinton does not specify what informs the leader’s acceptance or rejection of God’s shaping at each LET phase.²¹ As mentioned in Chapter Four, the MQM may be able to fill in this ‘leaders response gap’ by offering one determinant (maturity-support level) for such acceptance or rejection.

The synergising of LET and α MQM with Triune Dynamism to produce β MQM can be pictorially shown in Chart 31 below.²² According to Clinton, God is at work even at one’s pre-birth stage (deciding where one would be born, who will be one’s parents) at Phase I (2003: 313-314). The initial dynamism at work in the LET Phase I is ‘integration’ instead of ‘differentiation’ as shown in Chart 20 (Chapter Five) because a pre-birth child cannot differentiate himself physically or emotionally from the source of his life (his mother): he

²¹ Clinton attributes this to the exercising of the freewill by a free agent, i.e., if a leader has the opportunity to choose integrity, but does not, then it constitutes a rejection. If he does, then it is an acceptance. While it is true that the ultimate decision lies within the free will of a free agent, I am primarily interested in how one’s maturity phase and support level inform his decision-making process in choosing acceptance or rejection.

²² Notice that the MQM maturity phases do not align perfectly with phases of LET. This is rightly so, for a *fxIm* person has to first grow into a *fxMg* person before he enters the phase where God can allow his ministry to mature. Likewise, for a *fxMt* person to advance to the Afterflow phase in LET, he will have to mature into a *fdMt* person before he becomes the Afterflow leader. I am grateful for Dr. Shelley Trebesch for pointing out the non-alignment of phases among these models.

and his mother are one. Hence ‘integration’ is the principal dynamism at work at the beginning of LET Phase I. Then ‘differentiation’ takes the leading role in Childhood stage of all maturity dimensions (Kao, 1988: 8-10). Chart 20 only depicts a person’s spiritual journey from the Pre-Purgative stage onward, which corresponds roughly to the period from the late LET Phase I to Phase II. Purgative stage then takes place during the LET Phases III and IV where ‘differentiation’ is the leading dynamism. According to the description of the First Dark Night (Fowler, 1988: 33), which demarcates the Purgative and Illuminative stages, it should take place at the border of LET Phases IV and V. During the Illuminative stage (which corresponds to LET Phase V), ‘integration’ is the principal dynamism. The Dark Night of the Soul/Spirit is the final Rubicon to cross before a leader enters the LET Phase VI, whose description fits that of the Unitive stage spiritually. At this phase/stage, ‘transcendence’ is the primary dynamism.

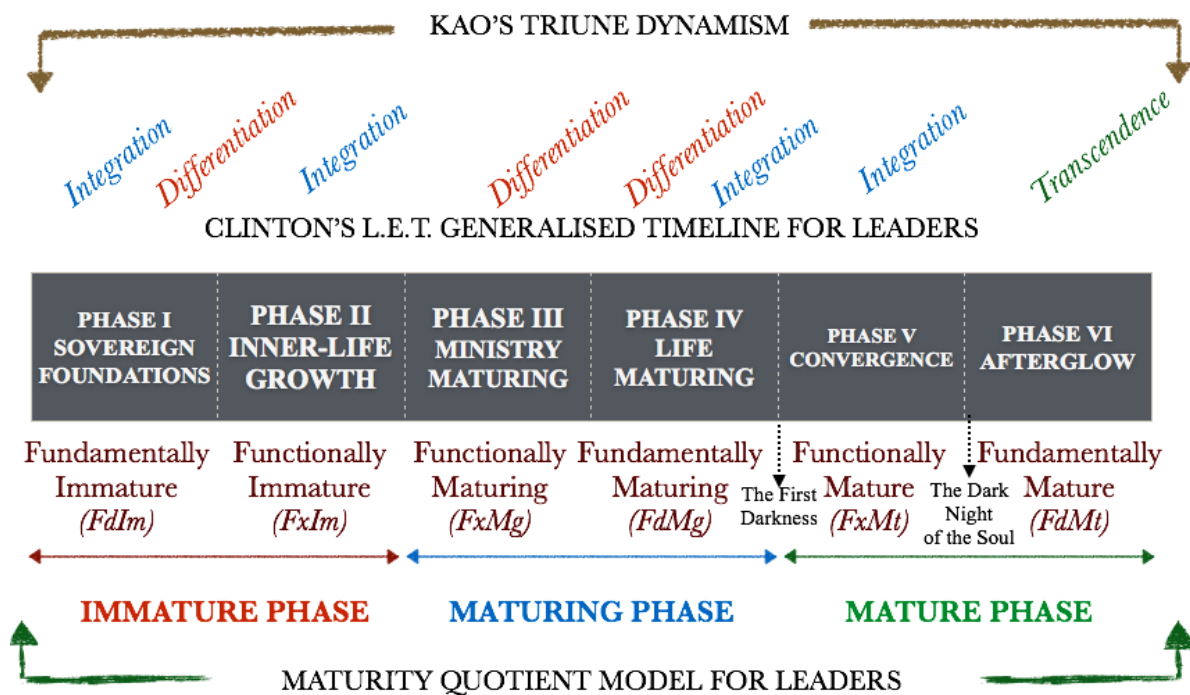


CHART 31
βMQM GRAPH

6. CONCLUSION

In this chapter I have shown the quantifiability and analysability of the holistic maturation process by:

1. Developing a prototypal MQM (α MQM) as the theoretical framework for my research using the secondary source data and the theory of the Quadripartite Person;
2. Syncing α MQM with LET and Triune Dynamism to construct β MQM.

The next chapter will show the usefulness and applicability of β MQM in analysing malfeasant missionary leaders to examine my research question and hypotheses in the Third Stage Research.

CHAPTER SEVEN

PRIMARY SOURCE DATA AND FINDINGS OF MISSIONARY LEADERS' MALFEASANCE IN TIBET

There may come a time when we shall have no need to bother about individual temptation
at all, except for the few. Catch the bell-wether and his whole flock comes after him.
Screwtape to Wormwood¹

1. INTRODUCTION

This chapter provides a step-by-step presentation of the primary source data and findings from the 55-month-long three-stage research process. Recalling that the First Stage was designed to answer the question '*Why do missionary leaders commit malfeasance?*' The Second Stage answered the question '*What is maturity?*' The Third Stage was conducted to find out '*Can missionary leaders' maturity phases and support levels help explain the occurrence of their malfeasance?*' (See Chart 2).

For logical purposes, the presentation of data and findings will be organised in chronological order with emphasis placed on the malfeasant missionary leaders' case studies in the primary research of the Third Stage.

A first-person narrative was employed in four cases to provide an emic perspective from the missionaries' angle. In two cases, a third-person narrative was adopted to provide an etic perspective from the followers' angle. Six PCPs² are included in this chapter, while four SCPs cases serving as *like* and *other* events can be found in Appendix I. The corroboration of secondary sources conducted in the Second Stage is dealt with in Chapters Four, Five and Six. Analyses of the primary source data and findings presented in this chapter are reserved until Chapter Eight.

¹ Lewis, C.S. (1959). *Screwtape Letters*, p. 176. London: HarperCollins.

² Recalling from Chapter two that PCPs are Primary Critical Participants, and SCPs are Secondary Critical Participants.

2. FIRST STAGE RESEARCH DATA & FINDINGS

Employing Grounded Theory (GT) (Glasser and Strauss, 1967; Faggiolani, 2011), I used a pilot-adjusted version of the *1st Stage Questionnaire* to collect 52 responses for my Research Question 1 (RQ1) (*‘Do you know of any missionary leader’s misconduct in Tibet?’*). The results were culled from written answers for the questionnaires, and notes I took from face-to-face interviews. The summary is shown below:

| | |
|-------------------------------------|--|
| TOTAL APPROACHES | 63 |
| <i>Questionnaire</i> | <i>13 (20.6%)</i> |
| <i>Face-to-face Interview</i> | <i>50 (79.4%)</i> |
| RESPONSES | 52 (82.5%) |
| <i>Tibetan</i> | <i>4 (7.7%)</i> |
| Terminated at ‘No’ | <i>0</i> |
| <i>Chinese</i> | <i>31 (59.6%)</i> |
| Terminated at ‘No’ | <i>3 (5.8%)</i> |
| <i>Foreigner</i> | <i>17 (32.7%)</i> |
| Terminated at ‘No’ | <i>2 (3.8%)</i> |
| FOLLOW-UP QUESTION RESPONSES | 42 (80.7%) <i>(5, or 9.6% of the total responses, declined to comment)</i> |

CHART 32
SUMMARY OF THE 1ST STAGE QUESTIONNAIRE

The follow-up question (*‘What do you think are the causes of such misconduct?’*) was

asked among the 42 respondents who answered ‘yes’ to the RQ1. The results were culled from written answers for the questionnaires, and notes I took from face-to-face interviews. The summary is shown below:

| | |
|---|--|
| TOTAL RESPONSES | 42 |
| CODED ITEMS | 73 |
| CODING CATEGORIES YIELDED | 5 |
| <i>Maturity-Related</i> | <i>31 (42.5%)</i> |
| Direct Reference to Maturity | <i>19 (61.3% of Maturity-Related item)</i> |
| <i>Pre-field Preparation/Cultural Related</i> | <i>7 (9.6%)</i> |
| <i>Support Related</i> | <i>22 (30.1%)</i> |
| <i>Doctrine-related</i> | <i>9 (12.3%)</i> |
| <i>Administration-related</i> | <i>4 (5.5%)</i> |

CHART 33
SUMMARY OF THE FOLLOW-UP QUESTION FOR THE 1ST STAGE
QUESTIONNAIRE

Coding of the data (Glasser and Strauss, 1967: Ch. 3) yielded 73 items, which I subsequently categorized into five broad headings: Maturity-related, Pre-field Preparation/Cultural-related, Support-related, Doctrine-related, and Administration-related categories. The previous chapter illustrated my coding and categorization method.

As Chart 33 indicates, Maturity-related and Support-related items had the highest frequency of occurrence.

3. SECOND STAGE RESEARCH DATA & FINDINGS

This stage of research extracted its data and findings from both primary and secondary sources.³ I derived at the prototypal maturity model, α MQM, as the theoretical framework I employ for this research.⁴ I further refined α MQM into a *beta* model called β MQM. Since these two models form the basis for the ultimate maturity model, I have devoted a whole chapter (Chapter Six) on detailing the derivation of both α MQM and β MQM .

The primary source data was gathered via the Sorting Process required of the GT,⁵ which prompted a subsequent questionnaire and interviewing round on ‘What does a mature missionary look like?’ using my 2nd Stage Questionnaire. The full results are given in Appendix D. Chart 34 below summarises the demography of the 2nd stage questionnaire.

| | |
|-------------------------------|------------------|
| TOTAL APPROACHES | 71 |
| <i>Questionnaire</i> | 52 (73.3%) |
| <i>Face-to-face Interview</i> | 19 (26.7%) |
| RESPONSES | 71 (100%) |
| <i>Tibetan</i> | 4 (5.6%) |
| <i>Chinese</i> | 49 (69%) |
| <i>Foreigner*</i> | 18 (25.4%) |

CHART 34
SUMMARY OF 2ND STAGE QUESTIONNAIRE

* Includes 4 Hong Kong Chinese missionaries. I group them under this category because despite their cultural affinity with the Chinese, these Hong Kong missionaries (those born

³ See Chapter two.

⁴ α MQM is a theoretical model built upon my secondary source findings.

⁵ See Chapter two, under the ‘First stage research’ section.

in the 1960s and 1970s) all grew up under British rule and based on their own admission they think and behave more like foreigners than mainland Chinese.

Findings from the Second Stage Research, using both primary and secondary sources, helped me to establish and further refine my models of maturity. This refining process is detailed in Chapters Five and Six where I showed how I designed α MQM and how I brought it to β MQM. I then field-tested β MQM with real malfeasant missionary leaders' cases in the subsequent research stage.

4. THIRD STAGE RESEARCH DATA & FINDINGS

At this stage, I applied the *beta* prototypal maturity β MQM to real life malfeasant missionary leaders. The resulting maturity model is what I eventually name the Maturity Quotient Model (MQM).⁶

4.1 Third Stage Research: Part One

As explained in Chapter Two, I discarded the term 'misconduct' and began using 'malfeasance' instead at this stage. Chapter One provided the rationale for this change.

Based on findings of the centrality of maturity in missionary leaders' misconduct in the previous two research stages, in Part 1 of this third stage I conducted a *survey* among 120 missionary leaders by asking them to complete a Maturity Profile Assessment (MPA)⁷ and Self-assessed Support Level questionnaires over face-to-face or email meetings. I collected 86 MPA assessments and Self-assessed Support Level questionnaires. 10 were rendered unusable because of data entry errors, multiple data entries, and/or smeared or

⁶ MQM is the practical model applied to real missionary malfeasant cases in the field. See Chapters seven, eight, and nine for details on the derivation and application of MQM.

⁷ See Chapter two for detailed explanation of the Maturity Profile Assessment (MPA). A sample of MPA can be found in Appendix E.

unclear data entries. Using the 76 sets of usable MPAs and Self-assessed Support Level questionnaires, I obtained the support level, answer to the ‘malfeasance question’⁸, and MQ of each by calculating the combined reading of each and thereafter plugging it into the MQ algorithm using a mathematical software called *Wolfram Mathematica, version 10*.⁹ I finally took the mathematical means of these MQs and support levels for each category and for the total (all missionaries minus the Control Foreign group, since these missionary do not work in Tibet) to get the pan-field MASMAC Grid for missionaries working in contemporary Tibet.

The survey aimed to provide a snapshot of the overall maturity profile in the field where I practised and researched. The statistics summary of the MPA and Self-assessed Support Level questionnaire survey is provided below:

| | |
|---|-------------------|
| TOTAL APPROACHES | 120 |
| RESPONSES | 86 (71.6%) |
| Unusable Returns | 10 (8.3%) |
| Usable Returns | 76 (63.3%) |
| <i>Questionnaire</i> | <i>14 (18.4%)</i> |
| <i>Face-to-face Assessment</i> | <i>62 (81.6%)</i> |
| Tibetan | 6 (7.9%) |
| Chinese | 39 (51.3%) |
| Foreigner | 31 (40.8%) |
| AVERAGE OF NO. OF REFEREE ASSESSMENT | 3.5 |

⁸ ‘At the time of this assessment, have you committed or are you committing wrong that is serious enough to compromise your Christian witness as a missionary in the field?’ See Appendix G.

⁹ See Chapter six for the derivation and application of the MQ algorithm.

CHART 35
STATISTICAL SUMMARY OF MPA SURVEY

The pan-field result is shown below:

| | |
|--|-----------------------------|
| TOTAL APPROACHES | N=76 |
| F¹⁰ (Foreigners) | n= 16 $\mu =0.4573^{11}$ |
| CF (Control Foreigners) | n= 15 $\mu=0.5065$ |
| T (Tibetan) | n= 6 $\mu=0.2348$ |
| SH (Silkroad Han) | n= 24 $\mu=0.3778$ |
| YN (Yushu Non-Tibetan Local) | n= 15 $\mu=0.2630$ |
| TOTAL¹² | n= 61 $\mu=0.3936$ |
| MEAN OF TOTAL SUPPORT LEVEL REPORTED | $\mu_{SL}=5.75$ |
| NO. OF 'YES' RESPONSE TO THE 'MALFEASANCE QUESTION' | 58 (76.3%) |

CHART 36

¹⁰ The categories are as followed: F= Foreign Missionaries serving in Tibet; CF= Control group for Foreign Missionaries, i.e. foreign missionaries serving in ex-Tibet fields; T= Tibetan missionaries; SH= Han Chinese serving minorities in Tibet and also along the Silk Road; YN= Non-Tibetan Local missionaries serving in Tibet; Total= All missionaries minus the CF.

¹¹ N denotes the total sampling population; n denotes the total group sampling population for each category; μ denotes the mathematical mean for the Maturity Quotient (MQ) of each group.

¹² The n and μ of Total denote readings of all missionaries minus the CF.

PAN-FIELD (TIBET) MPA RESULT IN 2015

The details of the data set can be found in Appendix H(c). According to the results of my research at this stage, the average pan-field Maturity Quotient (MQ) of missionaries working in Tibet in 2015 was 0.3936. That placed the missionary workforce then at the *Functionally Immature (fxIm)* phase of maturity development.¹³ Furthermore, the average Self-assessed Support Level was 5.75, placing their perceived support level in the *Strong Support Row*; and 58 missionaries or 76.3% of the total surveyed answered ‘yes’ to the ‘malfeasance question’.¹⁴

I then performed a statistical analysis using logistic regression (Peng et al, 2002) and chi-square test to establish the significance and probability of key predictors for the model, and ascertain their correlations with each other. The results are detailed in the next chapter when I present my analysis.

Using the Theoretical General Descriptive (‘TGD’),¹⁵ I have developed for the respective maturity phases in β MQM in Chapter Six. I conducted a follow-up discussion with selected participants (32 pax, or 42.1% of the responding sampling population) to get their feedback and critiques on the model. The 32 follow-up participants were carefully chosen to reflect as best as possible the demographic reality of missionary leaders.¹⁶ Their input served to further triangulate the TGD into the WGD shown in Chapter Nine.

3.2 Third Stage Research: Part Two

¹³ I provide descriptions of all maturity phases in chapters seven, eight and nine.

¹⁴ ‘At the time of this assessment, have you committed or are you committing wrong that is serious enough to compromise your Christian witness as a missionary in the field?’ See Appendix G.

¹⁵ Theoretical General Descriptive (TGD) is a set of prototypal descriptive for each maturity phase based on findings of the Second Stage Research. It is theoretical because it is born out of secondary source findings, and has not been field-tested in real life cases. After the TGD was field tested and corrected during the Third Stage of research it became the Working General Descriptive (WGD) for the ultimate MQM. See Chapter nine for details of WGD.

¹⁶ Please refer to Chapter two for this data.

For Part 2 of the third stage, I built ten cases on missionary leaders with known cases of malfeasance. Charts 37 and 38 below summarise their statistical specifications.

| | |
|---|------------|
| TOTAL APPROACHES | 25 |
| RESPONSES | 17 |
| RESPONSES BUILT INTO CASE | 10 |
| <i>Primary Critical Participant (PCP) Case¹⁷</i> | <i>6</i> |
| <i>Secondary Critical Participant (SCP) Case¹⁸</i> | <i>4</i> |
| INTERVIEWEES CULTURAL BACKGROUND | |
| <i>Tibetan</i> | <i>2</i> |
| <i>Chinese</i> | <i>5</i> |
| <i>Foreigner</i> | <i>10</i> |
| AVERAGE OF NO. OF REFEREE ASSESSMENT FOR PCPs | 4 |
| AVERAGE OF NO. OF REFEREE ASSESSMENT FOR SCPs | 4.6 |

¹⁷ Cases with both subjective (self-assessment) and suggestive readings (referent assessments). See Chapter two.

¹⁸ Cases with only suggestive readings.

CHART 37
STATISTICAL SUMMARY OF CASE-BUILDING PROCESS

| CASE STUDIES | MODE | MPA READING |
|--|---|--|
| PCP1— <i>Adultery</i> | <i>Face-to-face Interview</i> | Objective (<i>Critical event</i>) |
| PCP2— <i>Adultery</i> | <i>Face-to-face Interview</i> | Objective (<i>Critical event</i>) |
| PCP3— <i>Domestic Abuse</i> | <i>Face-to-face Interview</i> | Objective (<i>Critical event</i>) |
| PCP4— <i>Ministry Theft</i> | <i>Face-to-face Interview</i> | Objective (<i>Critical event</i>) |
| PCP5— <i>Report Falsification</i> | <i>Face-to-face and Video Interview</i> | Objective (<i>Critical event</i>) |
| PCP6— <i>Financial Theft</i> | <i>Face-to-face and Video Interview</i> | Objective (<i>Critical event</i>) |
| SCP1— <i>Deception</i> | <i>Face-to-face Interview</i> | Suggestive (<i>Like Event</i>) |
| SCP2— <i>Wilful Division</i> | <i>Face-to-face Interview</i> | Suggestive (<i>Like Event</i>) |
| SCP3— <i>Character Assassination</i> | <i>Face-to-face Interview</i> | Suggestive (<i>Other Event</i>) |

| | | |
|-----------------------|-------------------------------|------------------------------------|
| SCP4— <i>Adultery</i> | <i>Face-to-face Interview</i> | Suggestive <i>(Other Event)</i> |
|-----------------------|-------------------------------|------------------------------------|

CHART 38
CASE SPECIFICATION

In the following sections, I present all six Primary Critical Participant (PCP) cases. The four Secondary Critical Participant (SCP) cases can be found in Appendix I. I have employed a first-person narrative style in PCP1, PCP3, PCP4, and PCP6 to provide an emic perspective from the narrators' vantage point. PCP2 and PCP5 are told from the followers' perspective in a third-person narrative style.¹⁹ Such interviews were useful for seeking etic perspectives, what followers really thought about their experience with leadership in crisis situations, and how it enabled them to narrate using their own words to uncover 'tacit and explicit culture' (Spradley 1979: 9). As can be seen in PCP2 and PCP5, the effects of painful harm from the missionary leaders' malfeasance can be experienced deeply by people other than the malfeasant leader himself. A third-person narrative can capture such nuances, which the first-person narrative sometimes misses.

Habitually I have used coloured highlights for coding the cases: red highlights denote 'Maturity-related items'; yellow highlights denote 'Support-related items'; turquoise highlights denote 'Pre-field Preparation/Cultural-related items', and green highlights denote 'Doctrine-related items'. These are the exact terms, expressions, and sentences from the interviews as edited and approved by the PCPs themselves later. Such coding at this stage is no longer necessary, since the primary research tool employed at this stage is the MPA and β MQM.²⁰ Finally, regardless of the narrative style, all DM (Dimensional

¹⁹ The data came from first (PCP) and third persons (referees).

²⁰ Please refer to Chapter six for description, derivation and application of α MQM and β MQM.

Maturity) charts²¹ of PCPs are composed using their *objective* readings, and a collective Maturity—Support Grid (MS) of all six PCPs can be found at the end of this section.

3.3 PCP1

| | |
|--|---|
| CATEGORY | <i>Foreigner</i> |
| MALFEASANCE | <i>Adultery</i> |
| YEAR & SOMATIC AGE OF MALFEASANCE OCCURANCE | <i>2005; 45</i> |
| SERVING LENGTH @ MALFEASANCE OCCURANCE | <i>10 years</i> |
| CURRENT ASSIGNMENT (2015) | <i>Managing Director of a Christian Organisation in China</i> |
| MQ | <i>0.3383</i> |
| SELF-ASSESSED SUPPORT LEVEL @ MALFEASANCE | <i>2.5</i> |

Killing Me Softly *The Case of Dan*

My wife Betty and I came to China in the late 1980s, and we spent one year working in a university as part of a short-term assignment. Then we went to the UK and started working in our professions. In our spare time we got involved in international student ministry and started working among the Chinese students who came to the UK to study. Although I had then a degree in economics and urban design from Oxford, we contacted FM²² about joining them, but were told that I needed more training. Hence we enrolled

²¹ Please refer to Chapter six for the derivation of DM Chart.

²² FM and HLK are pseudonyms for a famous global missionary sending organisation and a regional Christian NGO respectively.

ourselves in an intensive 2-year theological training at a good college in the UK. Our eldest daughter Sarah was born during that time.

Later when the time was right, we left for Taiwan for Chinese language study. We stayed there for 5 years and during that time our second daughter Pearl and later on son David were born. We went to Taiwan with a specific intention of serving in Mainland China upon the completion of our language training. Back then it was thought that students could have a more positive language training experience in Taiwan than in the mainland. During that time I also got a MBA from the UK.

Then a well-respected brother Richard left FM to form a Christian NGO called HLK, and he invited me to join him. I consulted my boss at FM then, and he gave me his blessing to leave FM so that I could take up the role of country director for the new NGO. I was very aggressive in seeking to grow HLK through my leadership. We started with about 150 members doing various projects across the land, and in a short few years I became the CEO and had developed it into a 400+ strong organization with numerous projects. **But the support structures of HLK were almost non-existent.** Here I need to stress the difference between a missionary-sending organisation like FM and a Christian NGO like HLK. The former type puts emphasis on pre-field preparation, on-field support, and re-entry care for its members, but the latter type has **minimal support systems in place** in-country and even less outside of the host country for expatriate workers. Rather, the NGO's focus and preoccupation was on starting and running projects. The difference is critical, not just in nuance.

With the proliferation of staff and projects, my workload also increased heavily. I began to travel a great deal to visit project sites and resolve conflicts among staff members. I spent more and more time on the road, and Betty became more and more upset **as I supported her**

less and less. She was a mother of three young kids in a foreign country with no family support systems near by, with just minimal support generally. These were not just easy trips for me flying into main cities. Many times upon arriving at an airport, I had to then travel on mountain roads for many more hours to go to places like Songpan or Hotan.²³ Each time after such long and arduous trips, I would be physically and emotionally drained by the time I got home. Betty complained about my trips and how little I gave back to the family when I was home, and honestly, I became more frustrated by her negative attitude and lack of support for me as time went on. A wife who was critical and negative towards me and did not understand how challenging the situations I faced was not what I wanted to face after long exhausting trips! At the same time I showed little empathy and care for her situation or took practical steps to support her. So it became a vicious cycle. I began to spend even more time on the road. On one hand, I could come home to a nagging and critical wife. On the other hand, I could be visiting projects and be a respected 'saviour' for team members as I sorted out their problems. It was a case of positive strokes amongst colleagues and negative strokes at home. When I was at the immature state, the choice was pretty obvious as to where I would rather be but I was making the wrong choice.

I grew up in a Christian family. My parents have been Christian leaders. Growing up I had always had a strongly held morality. I had a very clear sense of right and wrong. For example, once when on the news I heard about a British politician who had fallen sexually, I was very judgemental and joined in cynically mocking him together with the media. I thought he was getting what he deserved. During my extensive travelling days, every budget hotel I stayed in had midnight calls from 'special service providers'. I always resolutely hanged up the soliciting calls immediately. Such blatant temptations did not entice me.

²³ A remote Tibetan town in Sichuan and a Uyghur area in Southern Xinjiang respectively.

During one time when Betty had just lost her parents, she was grieving and seemed to be very down. I chose not to stick around and instead went on another business trip, leading a team to Northwest Yunnan. I was driving to Lugu Hu²⁴ with a newly met young Japanese worker. He was a new believer and quite immature, and spent the whole time recounting in graphic details to me his former sexual escapades with various women as a way to deal with his guilt and remorse. But in some measure I wondered whether he wasn't also bragging about his exploits in a weird sort of way. There I was, running away from home and trying very hard to focus on driving over some treacherous mountain roads in a heavily spiritually charged area while getting bombarded with such attacks!

We arrived that night back in the town where this Japanese worker lived and he decided to bring his Naxi²⁵ wife and another friend from France (a fellow missionary) out for dinner with me. After dinner we decided to go for some coffee, but half way to the coffee shop, the Japanese guy and his Naxi wife decided to bail out because she was not feeling well. That should have been a warning for me, and I remember sensing a warning in my spirit, to leave at that point as well rather than go on to the coffee shop with the French woman. But I did not heed it and so the French woman and I headed toward the coffee shop. Later she was leading me back to my hotel as I did not know the area we were in and she invited me to stop at a bar for a beer. In the bar, while I had a beer in my hand, she suddenly bumped into all of her PSB²⁶ friends. You know how it is in this country—you cannot back out of a drinking session easily and especially with a bunch of PSB guys who were intent on coming over to toast me...one by one.....all ten of them! So before I knew it, I was pretty sloshed but nevertheless *compos mentis* and certainly still able to walk or at least stumble my way back to the hotel with the help of my French guide. The French woman took me

²⁴ A matriarchal polyandric tribal area where Shamanism and Tibetan Buddhism are prevalent.

²⁵ A tribal people who practise Shamanism and Tibetan Buddhism.

²⁶ Public Security Bureau, a common name for the local police force.

back to my hotel and came into my room and the next thing I knew, we were in bed together and had sex.

The next morning I woke up and saw her next to me. I was torn with regrets and shame. ‘God, what have I done?!’ I thought. She woke up and assured me that it was ok, and wanted to have sex with me again. But I rejected the advance and asked her to leave, feeling completely broken inside.

I was a wreck going home to my family. My mind was shot, my shame was crippling. I struggled for a week, and asked to see a mature brother who was my accountability partner. After confessing to him my adultery, he said I needed to tell Betty immediately. I waited for an opportune time to confess to Betty later that day. She was crushed of course. She said, ‘You must tell your parents’. So I told them (they happened to be visiting us then). My parents were crushed. But my Dad slowly came over and looked me in the eyes and said, ‘I want you to know that I do not judge you. We love you and want to help you guys through this.’ And he gave me a hug for a long, long time while I just sobbed in his embrace. Looking back, that act of acceptance and love was so crucial for my road to recovery eventually.

Betty and I began to plan to leave China. First, I flew out of country to meet with and to confess to the board director of HLK what had happened. He was an elderly Christian man who was highly respected. He was shocked and mumbled something to himself about David and Bathsheba. I expected him to dismiss me on spot, but he never did. Then after a few months I went to the regular board meeting of HLK. I expected him to announce my dismissal to the board, but he did not do it. It was business as usual. I pulled him aside later to remind him, and he said, ‘Don't worry, I've got this covered.’ Nothing further was done until almost 10 months later when I was called to meet the board again at a

prestigious private club. They gave me two choices: resignation or dismissal. I, of course, chose resignation. They informed me that my family no longer needed to come to that year's HLK's company conference and retreat, which was just about to happen and was a time we enjoyed as a family when we could connect with all our colleagues and friends from across HLK. Richard who was my predecessor and supposed to be my mentor found out about my failure, and ordered me to go public with it immediately, making a full confession to everyone in the organization, or else he threatened he would announce it to everyone himself. **I felt very betrayed.** Richard has been a dreamer, and I have been the one helping him to carry out his dream. Over the years, I had **taken many bullets** for him. **I did not expect this to come from him.** He started talking to people about this anyway, so I wrote a short email to the whole HLK staff to apologise for failing in my leadership mandate and for forfeiting their trust in me as their leader. I specifically mentioned the nature of my sin and asking for people's forgiveness. HLK was quick to **dismiss me and distance itself with no offer of help, care, or counselling to me or my family.**

We packed up and left the country within two weeks. Back in the UK our sending church **did not shun us**, but instead **loved us deeply** and **gave us enough space and support** to work out our mess. My pastor was **committed** to meet up with me once a week to talk about it, and I truly appreciated it. But he was not a trained marriage counsellor, so eventually we had to look for a professional marriage counsellor to help us through this storm. We found one Catholic counsellor who was a no-nonsense guy. He kept us in line and made sure that we faced the issue head-on and every time we tried to spiritualise issues he 'blew the whistle' with some flowery profanity or another. Still, it was a very difficult three years. It took Betty a long time to work through her anger, disappointment, and distrust of me. A few times we talked about separating, and I got so frustrated with the process that on one

occasion I half-heartedly even **contemplated taking my own life**. During this time I started a company and the Lord blessed me with good business to sustain my family in the UK.

After four years, our church believed that we were sufficiently healed and restored and were ready to go back to Asia. They sent us back in 2011 and we have been serving again in the country we love ever since.

I have since **forgiven** Richard, but made no effort to reach out to him again to rebuild our relationship. Betty and I are still working out our marriage and issues that arise, and things are not the same as before. You see, **it was not the obvious temptation like the seedy hotel calls that caused me to fall; it was the subtle and soft kind that killed me**. These days when I know of anyone who has fallen, I am **no longer quick to judge** but rather **feel compassion** and am **filled with sorrow and empathy**. But I know that given **enough help, support, and resolution**, we who have fallen **can be reinstated** in time. This is the reality, beauty and power of grace and forgiveness we have in Christ. The road back is a long and sometimes difficult one but **with Christ's help all things are possible**.

3.4 PCP2

| | |
|--|------------------------------------|
| CATEGORY | <i>Foreigner</i> |
| MALFEASANCE | <i>Adultery</i> |
| YEAR & SOMATIC AGE OF MALFEASANCE OCCURANCE | <i>2000; 42</i> |
| SERVING LENGTH @ MALFEASANCE OCCURANCE | <i>7 years</i> |
| CURRENT ASSIGNMENT (2015) | <i>Hospice chaplain in the USA</i> |
| MQ | <i>0.1998</i> |
| SELF-ASSESSED SUPPORT LEVEL @ MALFEASANCE | <i>4</i> |

Broken Arms in the Body
The Case of Lance (as told by team member Zoey)

I came to the field in 1999. When I arrived, my team leaders Lance and Daisy were back in the States for their Sabbatical, so my sending agent VC assigned sister Tracy over me for the time being. Lance and Daisy had been serving in the field for about 5 years when I arrived.

Lance and Daisy came back with their first daughter Martha (age 3) after 6 months, and they resumed their leadership role. They were sincere and hard workers; they were busy teaching and preaching on top of having to lead us. In a short time they were leading a cell of over 20 locals, mostly new believers.

Soon they found out that they were pregnant again. Around the same time they discovered that Martha had some medical conditions that needed immediate attention. Martha was having problems hearing and some serious developmental delays. The family returned to the States **to seek support** as the time approached for Baby #2 to be born. Soon after Jon, the second baby was born, they decided that Daisy should stay back in the States with the two small children, while Lance returned earlier to the field to renew visas and continue their work there.

I think that was a mistake. Lance had had a colourful past before becoming a Christian. He was quite a charismatic leader. He had been with many women before becoming a Christian. He had two other children (about ages 9 and 13 at this time) by another marriage. Then later, he met Daisy, they got married before their church sent them to China.

During 1999 and 2000, Lance was studying his Masters of Divinity online, through a seminary **approved by their sending church.**

With Daisy gone for four months, Lance had a chance to spend time alone with himself and with other sisters. There was a local sister, Carrie, who had been very close to the family. She would pay Lance and Daisy visits regularly. With Daisy not around, the relationship between Lance and Carrie turned increasingly inappropriate. Looking back I remembered feeling very uncomfortable with Lance at that time as he made his advances toward me as well. He would pay special attention to me, and look at me in a more-than-just-friendly way. I was uncomfortable with this kind of attention from my leader, but I did not confront him because I thought, 'Surely he must know better' and I gave him many benefits of doubt, that I was misreading the situation. Later, I thought back to such advances only after he fell sexually because I was a young girl at that time, only 23 and inexperienced in reading men. Also in my immaturity, I thought that Lance as a leader could never fail. We all held our leaders highly. A few times I sensed that the Holy Spirit wanted me to confront him on these advances, but decided against it. I thought to myself, 'I must not read too much into these. He is a good leader.' It was inconceivable for me that a married missionary leader could have ulterior motives when he said out-of-place things or dropped obvious sexual hints.

I have regretted not confronting him when God prompted me. Perhaps if I had confronted him, the whole situation could have been averted. Perhaps not. But I do regret not speaking up.

A couple of months later, Daisy came back with Martha and the newborn baby Jon. It did not take long before she discovered something was wrong. Suddenly, the whole family returned to the States without any warning or talking to us, their team (there were 2 non-local sisters on this team, myself and another sister, Rose, 40 years old). Sister Tracy later came down from another city, where she now lived, to inform us that Lance had fallen into adultery with a local sister and that the family had made the adultery known to VC and

their sending church back home. Within a week they had been recalled. They did not even pack up their stuff to send home.

I was also close to Carrie's family. She and her husband Liu had a young son (age 5) then. Liu, although not a Christian, was **supportive** of Carrie's faith and involvement in the team that Lance led. He **really loved** her. At this time, Liu had been wanting to learn guitar, so I had been teaching him Praise and Worship songs (with Carrie always present) for several months. Carrie served as Lance's translator when the latter taught the Bible to the locals.

I have wondered why Carrie would consent to Lance's advances in the first place. She was **quite a strong believer**. She and I had been working on translating many Bible lessons that the cell group was using. I think traditionally, Chinese have always **accorded teachers and leaders a very respectable and high place**. For Chinese sisters, many of them would seek audience with a male teacher because they were **starry-eyed**, like **fans of rock stars**. I think Carrie might have thought about the immorality involved, but was **much flattered** by Lance's attention: **of all the women, he the foreign leader picks me!**

It was easy for foreign missionaries who have erred to just go back home. There they have professional help and counsellors to guide them through the crisis. But not so for the locals. With Lance gone, sister Carrie was faced with the aftermath of their adultery. For the next 10 years, sister Rose and I walked through so much **brokenness** with Carrie. I was teaching her husband Liu guitar then. He was a sweet man. Then Liu was at a tender spot of his journey of faith. He was this close to accepting Jesus as his personal Saviour and Lord. This adultery practically killed all his desire and good will toward Christ and Christians. It was devastatingly sad. Liu **went crazy** for about 5 years. He just **beat Carrie up** and **had rampant sex with various women**. His heart and trust were **completely shattered**. Many times Carrie came to Rose and I with broken arms, hands, and fingers.

We walked through this difficult time with her in utter humility and silent tears. Liu really loved her, and she knew it. That is why I think they never got a divorce. When Liu was revenging with promiscuity and violence, Carrie accepted that this was her fault that he turned evil. Liu, to my knowledge never ended up accepting Jesus into his life, and he understandably turned bitter and antagonistic toward all Christian leaders, especially foreign missionary leaders.

With this incidence, the team was left in shambles. Lance's mistake as a leader and departure essentially blew the small cell of new believers apart. We ended up splitting various members and have them absorbed into other healthy cells.

Carrie never gave up her faith in Christ, and today she is walking strong in the Lord. Liu and her are still together, but some breaches were never mended. Their son is neither for nor against Christianity and to my knowledge, has never come to faith. Chinese do not deal with shameful issues like these the way foreigners do. There is no proper counselling, grieving, or releasing. Even if such help was available, they would probably not seek them, due to the sense of shame and loss of face (Because so many people knew what happened). Other than confiding to Rose and I, and praying and crying with her, Carrie (and Liu) received no help from the local or foreign community.

3.5 PCP3

| | |
|--|-----------------------------------|
| CATEGORY | <i>Foreigner</i> |
| MALFEASANCE | <i>Domestic Abuse</i> |
| YEAR & SOMATIC AGE OF MALFEASANCE OCCURANCE | <i>2012; 38</i> |
| SERVING LENGTH @ MALFEASANCE OCCURANCE | <i>7 years</i> |
| CURRENT ASSIGNMENT (2015) | <i>Missionary leader in Tibet</i> |

| | |
|--|--------|
| MQ | 0.3833 |
| SELF-ASSESSED SUPPORT LEVEL @ MALFEASANCE | 3 |

We Are One, Not Enemies
The Case of Norbu

I came to serve in Tibet in 2005. Initially I thought I'd just do what all my predecessors have done: learn Tibetan culture and language, then move to live among them in a village or grassland, witness to them for 2 or 3 decades, and before I retire or die, baptise one or two of them. This of course is the common view of how difficult it is to work in this field.

But God had a different path for me. The first two years I was running a state-owned orphanage with about 300 kids without proper food, medical care, heating, and hygiene. Toys only came after the year I left. The locals threw away their babies with minor correctable birth defects like harelips or syndactyly, or simply because it was a girl, or an unwanted pregnancy that survived abortions. Under the one-child policy,²⁷ most parents wanted a perfect child according to their cultural preference. So we have a lot of kids with Down's syndrome, cerebral palsy, hydrocephalus, cleft palate, harelips, eyesight impairment, and so on. I spent a lot of time also among the Tibetan nomads learning from them their culture, worldview and language. **I realised after a while that hand-out was the worst way to solve the poverty among them.** It just created entitlement mentality, and both the charity organizations and their beneficiaries got locked in this unhealthy symbiosis of mutually using and abusing each other.

I was **kicked out of** the Christian organization helping the orphanage because the lady boss back in Hong Kong **considered me a risk** to them with my weekend evangelistic and healing activities among the locals. **They only wanted to do charity, not the gospel.** Since

²⁷ Abolished officially in October 2015, after 35 years of claiming 400 million lives (official figure).

then the Lord allowed me to set up another NGO, which flourished until today. During the years when we were doing earthquake and snow disasters relief (2008 and 2010), I was commanding and leading about 200 missionaries from all over the world in the frontline. The Lord has used me powerfully. In these 10 years I have been used to bring about salvation to scrolls of souls, the dead to life, the mute to speak, the deaf to hear, the blind to see, the terminal cancer patient to complete healing, the demons to be cast out, and the broken marriage to full restoration.

Invitations came in from across the land for me to speak, conduct healing and evangelistic meetings, or to preach and train their people. Of course with these kinds of unintended success also came **jealousy and attack** from other missionaries who have been serving in the field longer than I have. Hence I was busy with work and **fencing off attacks**. Outwardly I was a feared and respected leader. My marriage, on the other hand, suffered a great deal. I met my wife Ann on the field. We did not like each other at all! But strangely the second time we met a few months later, I suddenly proposed to her, and she said yes without really knowing why. 7 months later we were married, as strangers. I brought her to Tibet (she was serving in Northeast China before that). **Cultural differences** and **maturity disparities** aside, my long hours at work and travelling really took their tolls on our young marriage. Remember we married as strangers, and only got to go out to talk about what our favourite colour was in the first month of our married life. We had wanted to spend 2 years getting to know each other before having kids. But a few months after our wedding, she was pregnant. Our first-born was pronounced dead by the gynaecologists, but the Lord heard prayers from all around the world and saved her. By the fifth year we had 4 kids under 4 years old, all were born after overcoming some forms of complications. Nobody could say God was not real or that He did not love us.

I have been a **high achiever** all my life. Ann, on the other hand, has been a **relational person**. She was grieving her loss of relationships having been uprooted from her first field to Tibet, but I could pitch my tent anywhere as long as the pillar of cloud leads me. She was having great **difficulty keeping up with me**, and I was **increasingly impatient** with her slowing me down. When stressed she'd **weep and threaten to leave or to end her life**, and I'd get **more critical and angry**. And little inconsequential things would escalate into huge blowouts. She was **depressed and struggled with suicidal thoughts**, and I **did not know how to help her**, for depression is alien to me personally. **Our sending agency, churches and team were of no use during our crises. We cried out, and nobody came to rescue. God also seemed to be distant. We were thousands of miles away from any practical marriage counsellors.**

When we got married, Ann had already been serving in the field for 7 years. She wanted us to rest for a year, for it was biblical to do so. But I **did not heed her request**, for I just got started and **was eager to work as much as possible**. By the time the second 7th year came—and with 4 kids, 3 disaster relief works, running 3 companies, 13 Bible schools, 4 teams with over a hundred workers under me—she was simply **running on an empty tank**, barely surviving our marriage and herself. She again requested for us to have our furlough, for it was biblical and long overdue. And I again **turned her down** because **how could I rest** when all my co-workers were risking their lives at the frontline? So she said **she was leaving me with our kids**. I was so **resentful** that she would **blackmail** me like that. During that period of our life, we were **striving and struggling on regular basis**. I **did not know** that I was also **exhausted and running low on fuel**. Looking back I can see that I **could not even see clearly, let alone walk straight**. And such exhaustion affected my judgements.

I'll tell you one incident that typifies our constant strife. One day we had shipments of the Bible for distribution to our Bible Schools. And I placed a few boxes at the entrance to our

place because it was convenient that way logistically. Ann thought it was too dangerous to do that, for the PSB might just show up and we would be busted. So she suggested me moving them to our store-rooms instead. I brushed her off. After a few times of carping, she went down to move the boxes herself. I was so upset that she would disobey me, so I arrested her arms. She struggled, and I pushed her to the ground forcefully. A voice asked me to kick the living daylight out of her, to teach her a lesson about submission. I was about to do obey that voice, when I saw her frail body trembling on the cold ground, sobbing and bracing herself for the worst. All of the sudden I woke up from my stupor and cried out, 'God, what have I done?! Is she not the flesh of my flesh and bone of my bone?' I lifted her up, and carried her wounded body to our home, weeping all the way. The irony was that so many local believers at the same time looked to us for marriage counselling, and we were busy ministering to these troubled marriages amidst our failing marriage!

A few months later the whole family went for an agreed 6-month sabbatical. I was again resentful that I had to rest, so the first three months I was kicking against the goads. I went into an existential angst, but the Lord led me out of my valley, and I began to rest. Now I really understand that rest is part of my calling. Well rested, I can see clearly how immature and off-track I have been with my thinking and decisions under stress and exhaustion. I even thought that Ann was hindering me from my calling, while she was being an excellent wife trying to keep our family together.

We still have squabbles as all couples do. Last year we had a fight that turned ugly, and in a rage I stabbed a dagger into our dining table like a Tibetan would. I immediately regretted it and felt ashamed as I saw the horror in my wife and kids' eyes. I vowed that day, 'Never again.' These two words are etched in my soul.

We **do not hide our problems** from others. We cannot preach about integrity and truth when we live a double life, can we? But these days we **understand much better how to fight fairly.** **We are one, not enemy**—this we keep remind each other when our **old nature flares up** and wants to make mountains out of many mole hills in our garden. We **set boundaries,** have **regular marriage counselling and mentoring sessions** with a **mature missionary couple,** **take regulated rest,** and **do our best** to avert small upsets from turning into all-out conflicts like in the earlier years. We are learning every day to **pick our battle,** and to **pray** and **work hard** for **our solidarity** as a couple and **unity** as a family and team. I realise how important it is to leave behind **a healthy legacy,** as all our team members are looking to us for leadership in balancing marriage, family with ministry. I know of missionary families who also struggle like we do, and with God’s help, maybe He can use us to help them in due time.

We are all **broken people trying to serve a perfect God,** and He takes us in if we are **not proud to hide our sins and warts.** This year my goal is to have **zero blow out.** It may be **impossible for men, but with God all things are possible.**

3.6 PCP4

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| CATEGORY | <i>Silkroad Han</i> |
| MALFEASANCE | <i>Ministry Theft</i> |
| YEAR & SOMATIC AGE OF MALFEASANCE OCCURANCE | <i>2010; 60</i> |
| SERVING LENGTH @ MALFEASANCE OCCURANCE | <i>23 years</i> |
| CURRENT ASSIGNMENT (2015) | <i>Chinese pastor and mission leader in Tibet</i> |
| MQ | <i>0.2759</i> |

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| SELF-ASSESSED SUPPORT LEVEL @ MALFEASANCE | 8 |
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Grafting Other's Flowers onto One's Own Branch
The Case of Pastor Zhao

I was born in the late 50s and went through the Cultural Revolution as a young kid. It was a crazy time, Chairman Mao empowered youngsters to challenge and topple all authorities in our life, and we did. Many of my older schoolmates persecuted our teachers then, and I joined in a few of these meetings. In our village there was this group of people we branded as counter-revolutionaries. They were running dogs²⁸ for Western Imperialists, for they believed a Western God called Yesu²⁹. As a child I remembered seeing how older boys and girls yanked pieces of hairs out of these *Jidutu* (Christians) and forced them to kneel on broken glasses. Many of them fainted after awhile and **renounced Yesu** to go back to the embrace of the Party. But a few of them impressed me greatly. Until today they are still fresh in my mind. They **did not renounce Yesu, nor were they sad or hostile toward their torturers**. Although we did everything to break them, they **never fought back**. At times they even smiled as they closed their eyes during the torture—we often did ‘flying plane’³⁰ on them. Later I found out that they even had the audacity to **pray for us!** Eventually they **died of hunger, cold and fatal wounds**. They **never renounced their Yesu** to our chagrin.

Strangely, perhaps by God's grace, I became one of them by the end of 70s. When Deng Xiaoping reopened China's door to the world in 1980, he also allowed state-owned church buildings to reopen as well. I remember attending the Christmas service in 1982 in a packed church in *Jiaochang Jie*. There were not enough seats, and people spilled all the

²⁸ Chinese term for traitors.

²⁹ Chinese name for Jesus.

³⁰ ‘喷气式’，‘坐土飞机’， a form of torture invented by the Red Guards during the Cultural Revolution by bending the arms of the tortured up and backward to 90 degree to legs, with head pressed low on the ground and buttocks raised up in mid-air, making one looked like a jet plane.

way into the street. I was selected to attend seminary in Nanjing in 1990. When I graduated four years later, I was assigned as an Evangelist in *Jiaochangjie* church under Pastor Tang. We **never got along well**. **Tension between us got worse** and in 1998, when I got **enough support** from the Religious Affair Bureau—the head of the bureau was my friend—I split from him. I was allowed to start a church in the north side of the city, away from Tang whose church occupied the central. Nobody thought that I would succeed. Tang certainly did not think so. But God was on my side. **Against his persecution**, with **the people I took from his congregation**, we eventually grew into a church of 2,000 by 2010. I was also elected into the CPPCC³¹ as a representative for Protestant Christianity.

The earthquake struck Yushu³² on 14 April in 2010. I immediately organized disaster aid and sent 5 trucks full of food, blankets, tables and chairs, tents, iron stoves and water to Yushu. The earthquake destroyed much of the road, and it took 2 days for the trucks to arrive in the disaster zone from where we were. At first we were just giving aid away aimlessly. But I realised this was not a good way. I then heard that there was a foreign missionary Rick up there. He went up with 5 carloads of aid in the first days and had since set up an operation base there. I have met Rick a couple of times before this, so I called him up and asked if we could work together. He welcomed me, and I sent a few trucks of stuff to the base.

By July, I went up to Yushu with my team to check on the progress of the work. Rick was running a big operation with tons of aid piled up and many workers from all over the place. They were doing medical, social visit, education outreach, and aid distributions. I think the work he was doing was very good, and he blended in—he looked like a Tibetan and he spoke Tibetan. **But because he was a foreigner, I knew that he was not God's chosen**

³¹ Communist Party People's Consultative Congress.

³² Yushu Tibetan Autonomous Prefecture, a Kham area at Qinghai province (Chinese), lies at the crossroads of Ü-Tsang, Amdo, and Kham provinces for Tibetans.

vessel, for he had his limits. For one, he did not have a good propaganda team like I do. If the government were to find out that he was a foreigner, then he would be kicked out and the work stopped immediately. I could not risk God's work with that! I believe I am God's chosen vessel for this work, and that was why I decided I needed to take over. I presented Rick's work under me so that I could get more funding from the national headquarter for Three-Self churches in Shanghai. My propaganda manager took all the photos of Rick's work and uploaded it onto the national website under 'Mafang Gan En Tang'³³ Yushu Earthquake Relief'. In a short time we received a lot of positive responses from nation-wide believers praising us for helping the Yushu victims. My superiors in Shanghai trusted me and were impressed with the work we had done. In a week's time they sent us another CNY 3 million³⁴, donations from various believers around the country for Yushu. All these were publicised on the official website of the Three-Self church. You see? Rick could not have done that. Firstly, he had no propaganda or media apparatus to bring Yushu to the world. And even if he did, he would have had to jump through so many loops to get some funding from overseas because our government was extremely sensitive with foreign funding in Tibetan area. I on the other hand could leverage on the work in Yushu to get a lot of funding in a short time. This is a clear sign that God has given this work to me, not Rick.

Rick called me up one day, asking to see me. When he arrived with 4 other people, I knew that they meant trouble. I tried to contain them by meeting them in a little room with 2 of my team. Rick began by saying that (Pastor) Tang had informed him that during a meeting with our national leader, I had presented all his work in Yushu as mine. I, of course, denied all that. Then Rick said how about the website that showed my claim to all his work. I knew then I could not avoid this anymore. So I explained kindly to him that this

³³ The name of Pastor Zhao's church, meaning 'Thankfulness Church of Mafang'.

³⁴ About USD 385,000 at 2010 exchange rate.

was the Chinese way, and that he as a foreigner would not understand how things were or should be conducted in our country. Do you think our leaders do everything they claim they do? No, they become leaders because they have others doing work to make them look good. I do not see anything wrong with what I did with Rick at all. It is just the way we Chinese do things here. We call it *Yihua Jiemu* 移花接木—grafting other’s flower onto one’s own branch. It is like how it is customary to give gifts to get people do things for you. In the West they call it ‘bribery’. Here it is a Chinese custom with thousand years of history ok? Don't come over to my country with your foreign morality and judge us as if you are our king.

But he did not understand this, and refused to accept my explanation. Worse, they accused me of theft! That was nonsense really. I told them had I not claimed the work in Yushu, they would have been kicked out long time ago! The meeting did not end well. An old guy from Sichuan, calling himself brother Mang, threatened to sue me and ‘expose’ me to the national headquarters. I said go ahead. Nobody would believe them anyway. They are a bunch of nobodies, and those in the headquarters are all my friends anyway. Moreover, Rick is a foreigner, and these bunch of jokers are all from underground churches. I, on the other hand, am a senior pastor in the fastest growing church here, and a representative in the CPPCC. There can be no doubt about who has more credibility.

After they left, my men advised me to get rid of these troublemakers. The next day we reported Rick to the National Security Bureau³⁵ as a foreign missionary. We thought we would then not see him again. But to my disappointment, they held him under investigation for 6 months and then did nothing to deport him! Today he is still running around doing all kinds of things. I went as far as Hong Kong and have church leaders

³⁵ Under the religious law of China, it is illegal for foreigners to conduct any religious or missionary activities.

there asking me if I also knew this Rick who has been doing ‘wonderful work’ in Yushu! I need to find a better way to make him disappear for good. Why? Because he is quite well connected and somehow has a way with people. **He is dangerous.** But I have been busy with expansion of my church building and my health has degenerated recently. Still, **Rick and his kind are dangerous and need to go.**

3.7 PCP5

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| CATEGORY | <i>Silkroad Han</i> |
| MALFEASANCE | <i>Report Falsification</i> |
| YEAR & SOMATIC AGE OF MALFEASANCE OCCURANCE | <i>2012; 49</i> |
| SERVING LENGTH @ MALFEASANCE OCCURANCE | <i>5 years</i> |
| CURRENT ASSIGNMENT (2015) | <i>Mission leader in Tibet</i> |
| MQ | <i>0.1749</i> |
| SELF-ASSESSED SUPPORT LEVEL @ MALFEASANCE | <i>6</i> |

False Reports keep going out and the Money keeps coming in
The Case of Brother Wang (as told by a Tibetan church leader, Pasang)

We all grew up thinking all Tibetans were Buddhists. In India we Tibetans held on to each other because that was all we had. Unlike the India-born Tibetans who do not speak Tibetan, we who risked our lives to cross the border shared certain camaraderie, and were bound by a common fate: we were refugees in a foreign land. Like our Dalai Lama, we can no longer go back to our motherland. These Indian Tibetans, they do not know what homesickness is because India has been their home. Those who grow up in the West are even more removed from Tibet. Many of them wear jeans, listen to gangster rap, eat sushi, and do not even speak Tibetan. They are the ones who make a big deal out of being

Tibetans. For us who come from Tibet, we never had to argue about our cultural identity: we were Tibetans and we were Tibetan Buddhists.

Hence we all got very angry whenever we heard any Tibetan who left the Buddhist way to become a Muslim, or worse, a Christian! But what did you know, in India I ended up sharing a little apartment with an elder brother from my very hometown. Karma was not my real blood brother, but might as well have been. He was a **mature man** of few words. Since I was very lonely in India, Karma became my only family because we spoke the same dialect. I respected everything about him, except one: he was a Christian. I only found out about this much later. I was **furious, and called him 'a traitor of the Tibetan people'**. I asked him how he could see the face of his parents. Karma was **silent when faced with my accusations**. He simply answered, **'I pray that one day you will understand and also know *Jiamgun Yeshi Marherka* (The Lord Saviour Jesus).'** **I spat at him.**

A few months later, I became a Christian and went for baptism against the dissuasions and threats of all my friends. Many of them turned against me, and some even try to kill me over this. They called me 'a traitor of the Tibetan people', and questioned me how I could see my parents' face. They spat in my face.

Since then I have been working with various groups to tell my own people about Christ. Over the years some Tibetans began to believe in *Jiamgun Yeshi Marherka*, and all of us faced persecution in various degrees. Tibetans are proud people. We are proud of our religion, culture, language and history. As I said, we believe that to be a Tibetan, one must be a Buddhist. Although the Dalai Lama said otherwise, this was how most of us believed in the grassland. Until I became a Christian, I was one of them. **I considered Tibetans who became Christians as traitors, worthy of death too.** But *Jiamgun Yeshi Marherka* also died

at the Cross for us Tibetans, and with His help I plan to spend the rest of my life bringing His Gospel to my people.

I have been back in Tibet for more than 15 years. There have been missionaries, both *sirjik* (foreigners) and *jia* (Han Chinese) who came to Tibet to work over the years. Some of them are sincere, good, mature, and work hard for the Lord. Others are what I call cultural superiorists who do not think learning Tibetan culture or language is necessary. They spend most of their time living from day to day in their own circle. One Tibetan sister used to work for a foreign missionary family as a *baomu* (nanny). She told us what the family spent on a meal at a restaurant was more than what they paid her in a month! When they do make a trip into Tibetan areas, they either expect Tibetans to understand English or Mandarin! Or they would hire a Tibetan translator who would translate according to his or her liking, not according to what the missionary wanted to convey.

I dare say most of *sirjik* and *jia* missionaries cannot speak even basic Tibetan. I do not know what they are thinking, how they can convince anyone that they are bringing the Gospel to the Tibetans. Take for example brother Wang and his team. They came from Han Chinese area, I believe their call to serve the Tibetans was genuine. But when they arrived here, they decided that learning Tibetan was redundant. I told them if they were serious about wanting us Tibetans to know Jesus, they should spend some years learning our culture and language. But they replied, 'Tibet is part of China, so we can just use Mandarin to evangelise here.' Needless to say, they could not make any inroads here. After a while, their churches began to question them for results. If they could not produce any, then they would lose financial support, respect, prestige, and face. All of them had a fanfare ceremony before being sent to 'save Tibet from Satan'. So, in order not to lose any of these things, they started to cook up stories and results.

One day I got a call from brother Wang informing me excitedly that he had led about 30 Tibetan students to Christ. This was by no means small news! We were all very excited and praised the Lord. I said, ‘Lord, You use whoever You choose, and all glory be unto You.’ When I talked to these students in our own language, they all said, ‘Nay, we just said whatever they wanted to hear. What to do? They shower us with gifts and meals, and asked us to accept this Yesu³⁶ into our heart while we were still chewing our food. We just nodded in order not to offend them and to get them off our back. You are a Tibetan, you know how this works. Really *Awu* (older brother), who believe what these *jia* say?’

None of these 30 students believed. They were poor students and only wanted the gifts to keep coming. But brother Wang had **catalogued all of them and sent impressive report to his church.** His church was pleased and sent more funding to him. The worse thing was he began to share that it was not so difficult to evangelise Tibet after all! And so the false reports keep going out and the money keeps pouring in, and the lie-cycle continues. I was torn between the Truth and my friendship with brother Wang. After a whole night of praying, I confronted him in private the next day and told him that this was wrong. He **shrugged my warning off,** and said he knew the students more than I did. I had said what I needed to say, so I left.

All of us—the Tibetan church—think that this is highly shameful and harmful. We tried warning some missionary leaders of such dishonesty, but they **just nodded and then did nothing** to correct it. We always tell them that if you want the Tibetans to know *Jiamgun Yeshi Marherka*, the best way is to speak to us in our own language. That you can either work with us (the Tibetan church), or you learn our culture and language well. But sadly, a lot of them think it nuisance or unnecessary to do either.

³⁶ Han Chinese name for Jesus.

Another favourite thing missionaries like brother Wang like to do is to **claim others' ministries or work as their own**. When brother Wang's church decided to pay him and his team a visit, they got really nervous. So he came to talk to me, 'Brother Pasang, **when I bring my people to your church, please tell them that we have planted this church and been pastoring you guys**.' I was speechless! Of course we all refused such request. But you'd be surprise how many of such requests we get over the years from various parties, both *sirjik* and *jia*.

He once approached a Tibetan Buddhist friend who runs a girls' school. 'I can get you funding to run the school for a year, but you must **write a report for me telling my people that all the girls have become Christians**.' You know, it is precisely this kind of behaviour that makes us Christians a laughing stock among Tibetans. When the Buddhist friend declined his request, brother Wang convinced him to take a 1000 *yuan* donation anyway. Thinking that he could use this money to buy the girls some fruit, the Buddhist friend accepted Wang's donation. The next month we all received Wang's newsletter **bragging about his girl school in Tibet**. Since then many churches have asked me about Wang's Tibetan girls' school!

It is understandable that the Buddhist friend was upset by such manipulation; I was too. 'I do not need to know this *Yesu* or His teaching. I look at what these Christians do, and I know already that *Yeshi Marherka* (The Lord Jesus) might work for *sirjik* or *jia*, but not for us *wohd* (Tibetans).' He told me. He asked me if I really believed in this *Yeshi Marherka*. When I said yes, he smirked and asked me how much did they give me. My **heart is truly broken**. I know that the Lord has sent many of His workers to tell Tibetans about Him, for He loves Tibetans too. But sometimes I wish that these kinds of missionary could all leave Tibet and us Tibetans alone.

3.8 PCP6

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| CATEGORY | <i>Tibetan</i> |
| MALFEASANCE | <i>Financial Theft</i> |
| YEAR & SOMATIC AGE OF MALFEASANCE OCCURANCE | <i>2006; 27</i> |
| SERVING LENGTH @ MALFEASANCE OCCURANCE | <i>2 years</i> |
| CURRENT ASSIGNMENT (2015) | <i>Leader of Tibetan church and mission in Tibet</i> |
| MQ | <i>0.0188</i> |
| SELF-ASSESSED SUPPORT LEVEL @ MALFEASANCE | <i>1</i> |

Theft, Espionage and Character Assassination *The Case of Phunchok*

I was born in *Shago* village in Amdo Tibet. My father was the village spiritual medium. Every year a few times when my village had festivals like *Lusar* or *Morlem*, my dad would be very busy. When a spirit occupied him, he would do amazing things like drinking 2 bottles of *qianggaro* (strong white spirit of 100 – 120 proof) in one go, or speaking with a different voice and telling people what they had done in the past or in secret. He was highly respected as a result. Other times, he was just a normal farmer and shepherd like anybody else.

When I was 16 years old, I saw a picture of the Potala Palace in Lhasa, and there was an urge in me to go there. So I set foot toward Lhasa. My folks did not stop me despite my young age. For us Tibetans, wanting to go to Lhasa or see the Dalai Lama would be normal, even encouraged. After a few weeks, I arrived at Lhasa and made friends with Tibetans from all over Tibet. We all came from Ü-Tsang, Amdo, Kham, and Qiangic

areas, and though we could not understand each other, we were united by a common Tibetan heritage, history and struggle. After a while, some of us felt pulled to see the Dalai Lama. For us Tibetans, he was like god and king in one. To be able to see him once in our lifetime is considered to be the utmost blessing one could ever have in life. So 22 of us from various Tibetan areas left Lhasa and walked toward the Himalaya.

To cut a long story short, 6 of us arrived in Nepal, then 2 of us eventually reached Dharamsala in India. The rest of our team either turned back or died on the way. There in Dharamsala I was schooled by the Dalai Lama's government. Then I worked and became quite successful as a restaurateur. During that time the Lord arrested me, and again to cut a long story short, I accepted Jesus as my personal Saviour and Lord to the shock and detriment of all my Tibetan friends. They spat on my face, **called me traitor and cut me off from the community**. But I **had** *Jiamgun Yeshi Marherka*³⁷ **and was happy**. After a while **He told me that He was sending me back to my home town** because there were still so many Tibetans who did not know Him. So I began a journey back and crossed the Himalaya again by foot. When I arrived in my parents' courtyard, my mom asked who was I looking for. After more than 10 years away, she could not recognise her own son!

From 2011 onward, a group of Tibetan brothers and sisters began to get leading from *Tambi Thehnieh* (the Holy Spirit) to step out. This was no small deal, and we did not know what to do, so we came to see you. You **asked us to fast and pray**, for you said you did not want this idea to be from any church or foreigner but from God only. Well, all five of us fasted and prayed and got the same confirmation. This is how we started our evangelistic outreach to our own people, and it turned into a yearly thing now. I have been leading this outreach since the first time. It used to be only an Amdo church thing. But from last year (2014) onward, we had 3 Khampa brothers and sisters joining us. The Lord opened doors

³⁷ Amdo Tibetan term for 'Saviour Jesus Christ'.

for us to share with Tibetans in ways not possible for non-Tibetan missionaries I believe. We led a few monks and lamas to Christ because monasteries visits were part of our strategies. More and more Tibetans are just fed up with the lies they see in traditional Tibetan Buddhism, and they are hungry for the Truth.

One of the biggest setbacks I have over these years was the ‘spy incident’. I was sadly caught in it. You must have heard about this accusation that I am actually a spy for the Chinese government. Let me tell you my side of the story, and you can verify with other brothers and sisters in the Tibetan church.

The Nepalese couple you mentioned, Sonam and Dawa, I do know them when I was in Nepal. They were popular among foreign missionaries. Before 2008 they used to come freely in and out of Lhasa, as until then movement between Nepal and Tibet was quite easy. Then when the Tibetan riot took place in 2008, they found out that they could not go back to Nepal as the Chinese swiftly shut the border. So they decided they should go to America. Many Tibetans want to go to the USA because of good life and freedom there, and Sonam and Dawa were no exception. Because they could speak some English, they easily got a lot of foreign missionaries to befriend them. They would fly them (Sonam and Dawa) to places to showcase them to their churches. Sonam and Dawa convinced me to form a ‘gospel’ team with them. ‘Join our team so that we can get money from the foreigners!’ they told me. So they put my name together with theirs and wrote letters seeking money from foreigners, telling stories of how much we suffered for the gospel as Tibetans. Some American missionaries fell for this, and pulled a lot of string to send them a lot of money. They used the money to open a restaurant in Lhasa, and even frequented *Lhamating* (Tibetan disco bar). I watched all these happened before my eyes, and they never gave me one *kuai* (basic unit of the local currency).

That year Sonam and Dawa came to us in the north, **boasting** that they already got tickets to America. The only thing they needed now, Sonam said, were their passports. He looked at me and said, 'I heard that you knew some PSB in your hometown. Help us get two Chinese passports'. I promised them I would. But when they transferred 16,000 kuai (USD 2,000) to my account, I began to **get angry**. I thought, 'all these years they have used my name in their letters of appeal to foreigners, and kept all the money they received. **I will now keep this money**; it rightly belongs to me anyway.' So I took the money and spent all instead. I gave some to my parents, some to my sisters, and bought some new clothes and shoes for myself.

When Sonam and Dawa found out about it, they were incensed. They refused to accept my explanations, and warned me that they would **destroy me**. Eventually I found out how: they started **spreading a rumour** that I was a spy for the PSB, and my assignment was to get all the Tibetan believers arrested. They were such good storytellers that many foreign missionaries began to believe them. You at least have the good sense of investigating the accusation by cross-checking facts with many people who know this incident and me personally. These *sirjikpa* (foreigners) who speak only English cannot interview any Tibetan or Chinese believers like you. So Sonam and Dawa **easily manipulated them**. They told of the raid of 2005 in Lhasa, when they claimed that their gathering was busted and they were brutally tortured by the PSB for 20 hours. Then the PSB led them in a secret of their arrest. 'We have a spy among you'. They claimed the PSB confided in them. And they said by the process of elimination they had arrived at me being the spy, right? You have asked the Chinese church in Lhasa, and they have vowed that they never heard of this incident. Christian circle in Lhasa is so small that they would have known of this incident for sure had it been real. You have also verified my character with the Tibetan church in Amdo and in Nepal. You be the judge of whether I am a spy or not.

But Sonam and Dawa successfully used this strategy of playing victim to get the Americans to help them to Seattle. Now they work for some church there. I realised the wrong I had done to them. You wanna know why I took their money? Look, I was a little kid then, and I had never seen that amount of money in my life before. Plus I was jealous of them always having so many foreigner friends who always showered them with money, and I did not. I was also *pulung yitongzi* (angered) by their arrogance and boastfulness. So I gave into the temptation and committed this crime, which I regret to this day. I apologised to them and eventually managed to pay back most of what I took from them. But they never did forgive me, and continue to this day to spread the rumour that I am a PSB spy. A few years ago I wished to enrol in a DTS³⁸, and my application was rejected on the ground that I was a spy! This mistake has cost me dearly as to this day there are still foreign missionaries who think I am a spy, even though the whole Tibetan church have stood up to clear my name more than once. I am sorry that I have taken the money, but I did it out of greed and *lu qiong* (being of young age). There was no other malice involved. Because of this incident, until today it is my policy to not handle any money for the church. Other people in the team always handle the finance of all the evangelistic outreach trips, as you know.

I wish I could go back and right this wrong, really. I wish I could go back and give my young self a good beating up. But I do not know how to appease these two offended brother and sister. They have achieved their goal of migrating to the USA. They have good life now; why would they not give up this lie? I have seen some foreign missionaries turn the other way as soon as they saw me on the same street. It hurts a great deal. This is why I stop working with foreigners. They are so naïve and gullible.

³⁸ Disciple Training School, a 6 months cross-cultural training programme run by Youth with a Mission (YWAM).

I have **forgiven** Sonam and Dawa, and can only pray that God who knows all things could see my pain and vindicate me. I pray that all *benda ra xiamu* (brothers and sisters) could be like you too, who would spend time verifying a character assassination case with all parties involved.³⁹ We have known and worked with each other for 10 years. I have been leading the Tibetan church for almost 6 years. You know all my weaknesses, I have shortcomings here and there, I am not well educated, I am disorganized, I cannot think straight at times. Many times you have come to my and our church's rescue. You judge for yourself whether this man, this Phunchok, is a spy or not.

4. MS GRID OF THE PCPS

The Maturity—Support Grid (MS)⁴⁰ for all six Primary Critical Participants at the time of malfeasance are shown below. Analysis of the MS Grid is provided in Chapters Eight and Nine.

³⁹ I located Sonam and Dawa in Seattle and interviewed them on Phunchok, the raid of 2005, and the spy incident.

⁴⁰ For MS, I plotted the research participants' reported Self-assessed Support Level on the Y-axis, and their Maturity Quotients on the X-axis. Please refer to Chapter two for a detailed description for MS design and function.

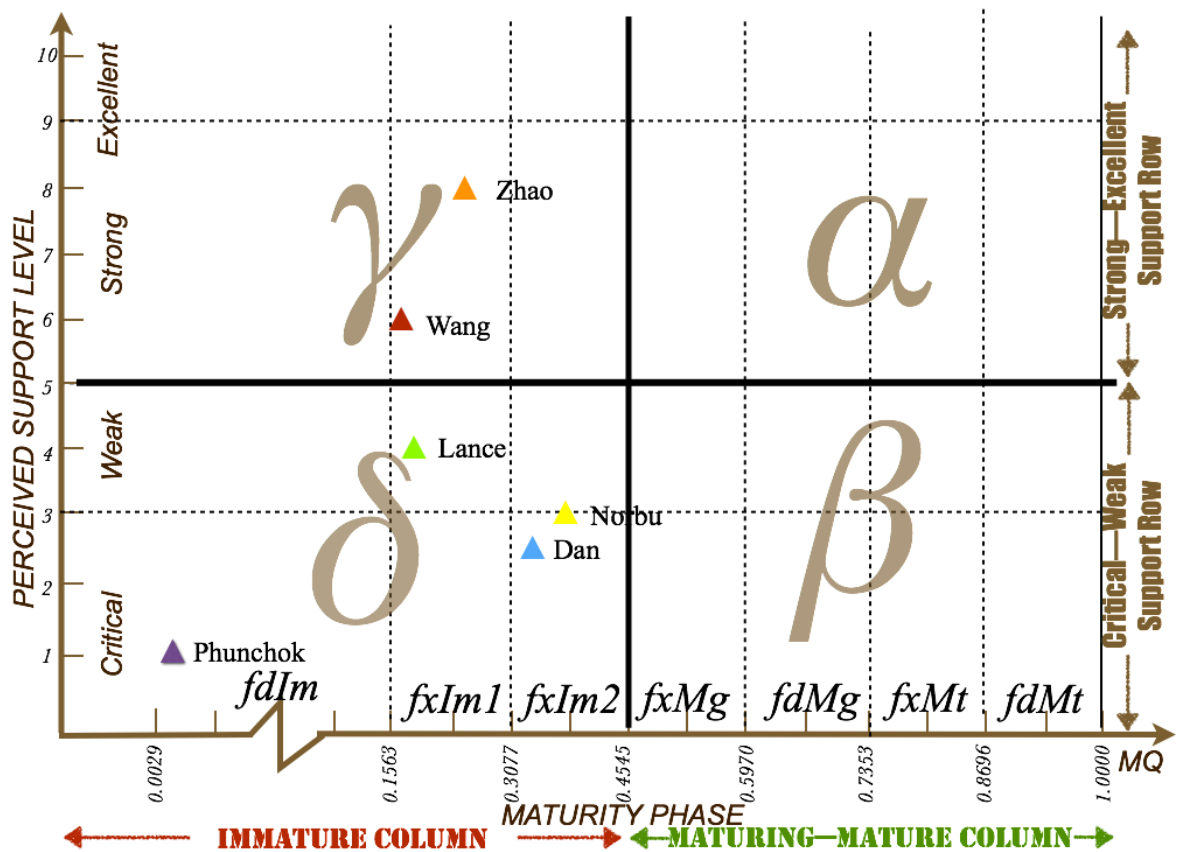


CHART 39
MS GRID OF THE SIX PCPS⁴¹

5. CONCLUSION

In this chapter I have presented my primary source data and findings collected over a span of 55 months using a mixed methods three-stage research approach. With six primary case studies presented in this chapter, the next chapter anticipates case analyses of the Third Research Stage.

⁴¹ The terms *fdIm*, *fxIm*, *fxMg*, *fdMg*, *fxMt* and *fdMt* have been explained in Chapter six.

CHAPTER EIGHT

AN ANALYSIS OF THE β MQM MODEL AND SIX MALFEASANT MISSIONARY LEADERS

When our leaders learn to cry
When our leaders learn to cry
O Lord, I want to be in that number
When the Saints go marching in
Traditional Negro Spiritual¹

1. INTRODUCTION

In this chapter I provide analyses for primary source findings from the Third Stage Research. I demonstrate the statistical significance of the Maturity Quotient Model (β MQM), and how its componential tools of NYSD Score, Dimensional Maturity (DM) Chart, and Maturity—Support (MS) Grid² and MASMAC can be used for better understanding missionary leadership malfeasance. I also describe the problems I have encountered during the analyses, and how I overcome them. The last part presents a case analysis of six Primary Critical Participant (PCP) cases (the *Critical Events*). Five of the PCPs are then cross-analysed with three missionary leaders with high MQs using the MASMAC to test the verisimilitude of the MS Grid for the β MQM.

2. ANALYSIS FOR THE PART 1 OF THE THIRD STAGE RESEARCH

Recall from Chapter Seven that in part 1 of the Third Stage Research I conducted a pan-field maturity survey by locating the Maturity Quotients (MQs), Perceived Support Level, and answer to the ‘malfeasance question’ of 76 missionaries (out of 120 missionaries approached) using Maturity Profile Assessment (MPA), Self-assessed Support Level Questionnaire and the α MQM. Below is the summary of my findings (see Chapter Seven):

¹ Taken from <http://www.traditionalmusic.co.uk/negro-spirituals/>. Accessed 20 Feb 2016.

² See Chapters four and seven for detailed description of these research tools.

| TOTAL APPROACHES | N=76 | MATURITY PHASE | # OF LEADERS @ Mg PHASE | # OF LEADERS @Mt PHASE |
|---|--|-----------------------|--------------------------------|-------------------------------|
| F³ (Foreigners) | n= 16 μ =0.4573 ⁴ | <i>fxMg</i> | 2 (<i>fdMg</i>) | 1 (<i>fxMt</i>) |
| CF (Control Foreigners) | n= 15 μ =0.5065 | <i>fxMg</i> | 4 (<i>fdMg</i>) | 1 (<i>fxMt</i>) |
| T (Tibetan) | n= 6 μ =0.2348 | <i>fxIm1</i> | 0 | 0 |
| SH (Silkroad Han) | n= 24 μ =0.3778 | <i>fxIm2</i> | 1 (<i>fdMg</i>) | 0 |
| YN (Yushu Non-Tibetan) | n= 15 μ =0.2630 | <i>fxIm1</i> | 0 | 0 |
| TOTAL (All categories minus the CF) | n= 61 μ =0.3936 | <i>fxIm2</i> | 7 (<i>fdMg</i>) | 1 (<i>fxMt</i>) |
| MEAN OF TOTAL SUPPORT LEVEL REPORTED | μ_{SL} =5.75 | - | - | - |
| NO. OF 'YES' RESPONSE TO | 58 (76.3%) | | | |

³ The categories are as followed: F= Foreign Missionaries serving in Tibet; CF= Control group for Foreign Missionaries, i.e. foreign missionaries serving in other fields; T= Tibetan missionaries; SH= Han Chinese serving minorities in Tibet and also Silk Road; YN= Non-Tibetan Local missionaries serving in Tibet; Total= All missionaries minus the CF..

⁴ N denotes the total sampling population; n denotes the total group sampling population for each category; μ denotes the mathematical mean for the Maturity Quotient (MQ) of each group.

| | | | | |
|---|--|---|---|---|
| THE 'MALFEASANCE QUESTION'⁵ | | - | - | - |
|---|--|---|---|---|

CHART 40
SUMMARY OF PART 1, 3RD STAGE RESEARCH

The overall mean for each sub-group places *all* of them in the *Immaturity Phase* according to the β MQM. It has been disappointing to see only two missionary leaders in the Mature Phase. The highest MQ is 0.7868, from the Control Foreigner sub-group. Among the active missionary force serving in present day Tibet, the highest MQ for a foreign missionary leader is 0.7362 (*fxMt*); the highest MQ for a NTL missionary leader and the Tibetan missionaries are comparatively low, with the highest registered at 0.3493 and 0.3294 respectively (both at *fxIm2*).

Does this mean that all the missionary force in present day Tibet is or will be malfeasant? Not so. The overall MQ of the missionary workforce (0.3936 at *fxIm2* phase) alone is *inconclusive* for ascertaining the individual missionary's likelihood of malfeasant. Though my six PCPs are all found within the Immature Phase, there are also other missionary leaders in this pool who are not malfeasant (6 from the Immature Phase reported no malfeasant). Also, there are missionaries who reported having committed malfeasant while at the Maturing phase (see Chart 41 below). More data is required to establish a correlation between one's maturity phase and his likelihood of malfeasant.⁶ The Maturity/Support—Malfeasant Correlations Grid offers such a pathway for further statistical analysis.

3. ANALYSIS OF THE MS GRID

⁵ 'At the time of this assessment, have you committed or are you committing wrong that is serious enough to compromise your Christian witness as a missionary in the field?' See Appendix G.

⁶ This research in fact is unable to ascertain the likelihood of malfeasant as a probability of intrinsic propensity to malfeasant. See further explanation in subsequent sections of this chapter.

I divide the Maturity—Support Grid (MS Grid)⁷ into four quadrants to create a quadrant-zoning device called Maturity/Support—Malfeasance Correlations Grid (MASMAC). The α zone⁸ occupies the upper right quadrant between the X-axis range of 0.4546 to 1.0000 ($fdMg—fdMt$), and Y-axis range of 6 to 10. The β zone is the lower right quadrant between the X-axis range of 0.4546 to 1.0000 ($fdMg—fdMt$), and Y-axis range of 0 to 5. The γ zone is the upper left quadrant between the x-axis range of 0 to 0.4545 ($fdIm—fxMg$), and y-axis range of 6 to 10. The δ zone is the lower left quadrant between the X-axis range of 0 to 0.4545 ($fdIm—fxMg$), and Y-axis range of 0 to 5. The divide on the X-axis splits the grid in two columns. On the right is the Maturing—Mature Column, and the left is the Immature Column. The divide on the Y-axis splits the grid into two rows. The upper half is Strong—Excellent Support Row (6-8 is Strong Level, 9-10 is Excellent Level), and the lower half is Critical—Weak Support Row (0-3 is Critical Level, and 4-5 is Weak Level).⁹

The summary of the quadrants is as follows:

| ZONING | MATURITY PHASE | X-AXIS COORDINATES | Y-AXIS COORDINATES | SUPPORT LEVEL |
|---------------|----------------|--------------------|--------------------|---------------|
| α zone | $fxMg—fdMt$ | 0.4546—1.0000 | 6—8 | Strong |
| | | | 9—10 | Excellent |
| β zone | $fxMg—fdMt$ | 0.4546—1.0000 | 0—3 | Critical |
| | | | 4—5 | Weak |
| γ zone | $fdIm—fxIm2$ | 0.0000—0.4545 | 6—8 | Strong |
| | | | 9—10 | Excellent |

⁷ For MS Grid, I plotted the research participants' reported Self-assessed Support Level on the Y-axis, and their Maturity Quotient on the X-axis. Please refer to Chapter two for a detailed description for MS Grid.

⁸ The designation of the zone name is arbitrary. I simply used Greek letters to differentiate the quadrants.

⁹ Research participants were asked to self-report their overall *perceived* support level on a Likert scale of 0—10, with 0 being the lowest level possible. The designations behind the numerical of Critical—Weak—Strong—Excellent are for my analysis and were not revealed to them. I focus on the role of maturity vis-à-vis the role of support in a missionary leader's malfeasance. I instructed my research participants to rank their overall support level which covers their financial, spiritual, psychological, marital, physical, social, member-care, leadership, home-base, skill-set, medical, and insurance support.

| | | | | |
|---------------|--------------|---------------|------------|------------------|
| δ zone | $fdIm-fxIm2$ | 0.0000—0.4545 | 0—3 4—5 | Critical Weak |
|---------------|--------------|---------------|------------|------------------|

CHART 41
MASMAC QUADRANT SUMMARY

Using the data of the 76 missionaries (Chapters Two and Seven, Appendice H(c) and G) I plotted the pan-field MASMAC Grid as follow:

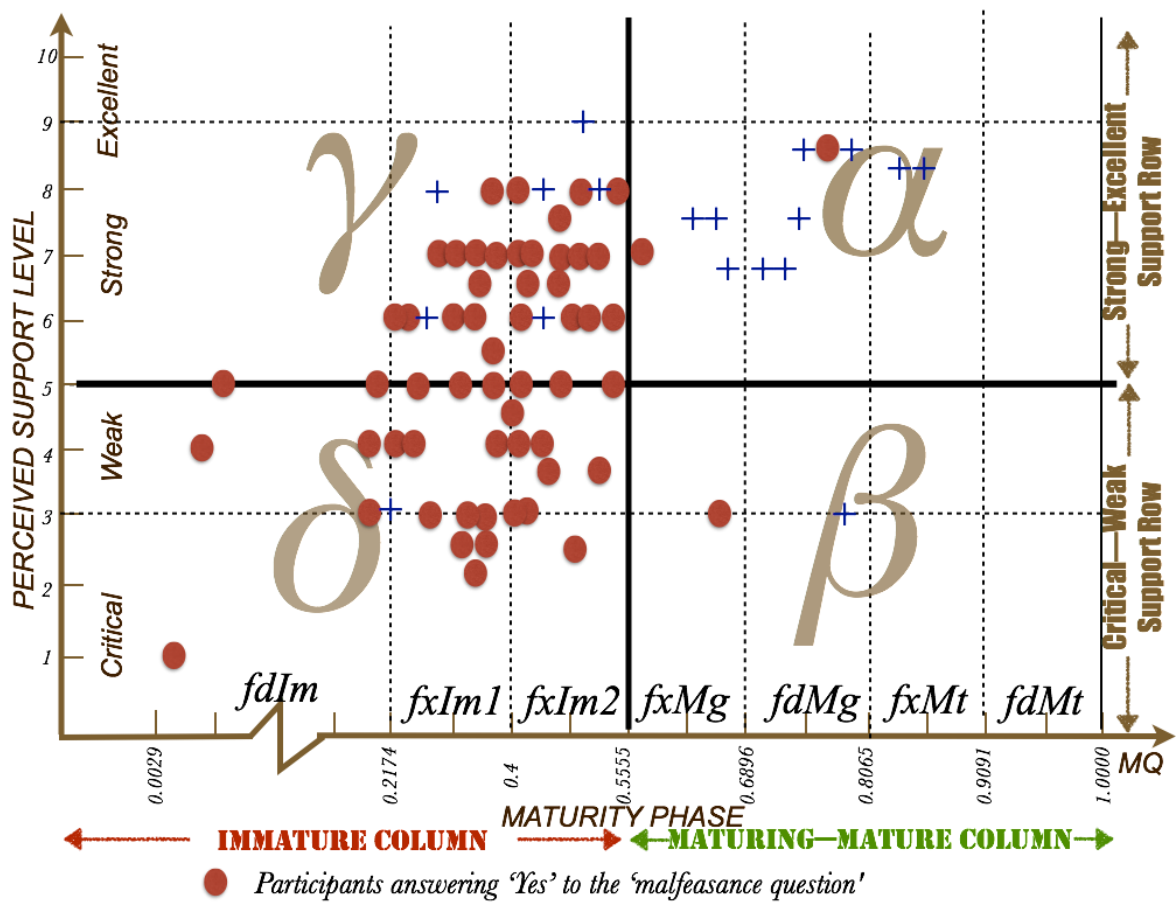


CHART 42
MASMAC OF PAN-FIELD MQs

Notice from Chart 42 that '+' denotes participant's answer, 'No,' to the 'malfeasance question', and ● denotes participant's answer, 'Yes,' to the 'malfeasance question'. The MASMAC Grid for all six PCPs based on data collected at the time of malfeasance (Chapter Seven) is shown below:

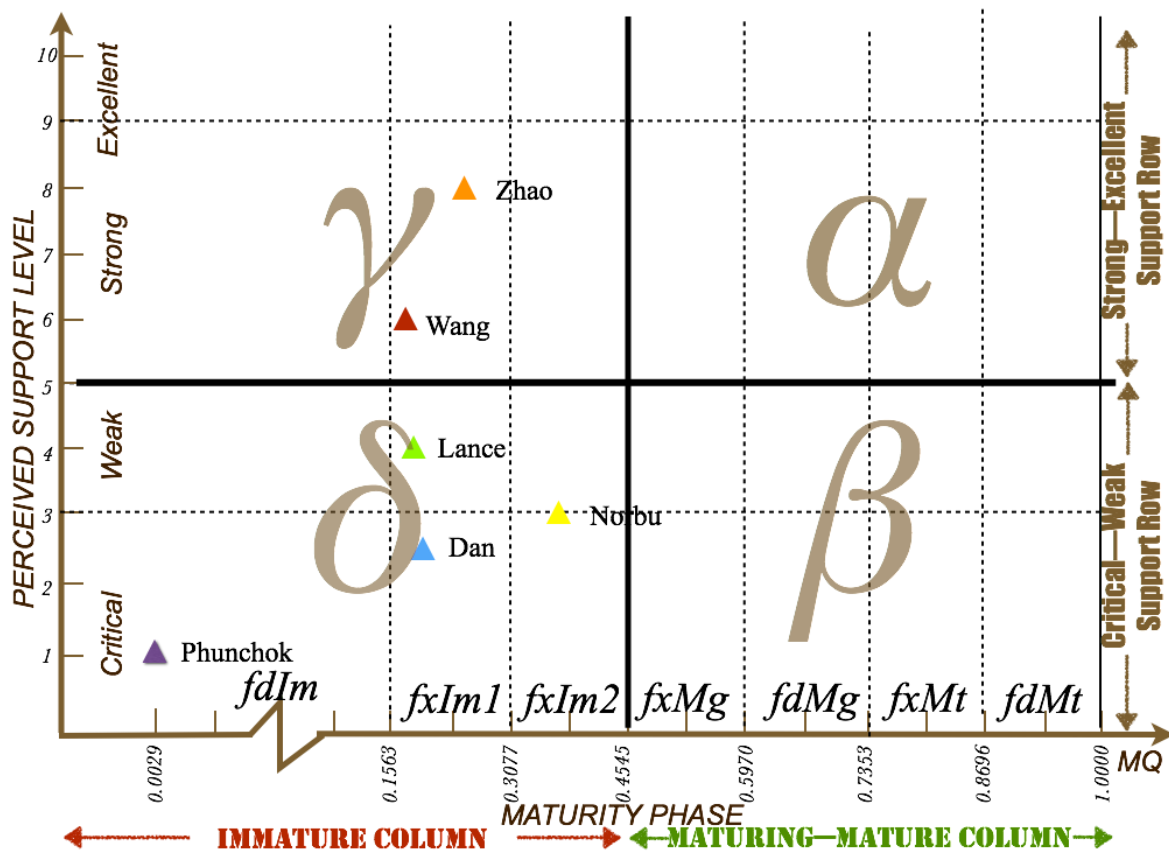


CHART 43
MASMAC GRID OF SIX PCPs

3.1 Analysis of the MASMAC of Pan-Field MQs

3.1.1 Logistic Regression Analysis

Logistic regression is a standard way of examining how well a set of one or more variables (such as MQ, SL, etc) can predict a binary outcome (malfeasance or not). Let malfeasance be termed binary outcome '1' and feaisance binary outcome '0'. Consider the issue of whether MQ can predict malfeasance. Plot a graph with a data point for each subject, with MQ as its x-value, and 1 or 0 for its y-value, depending on whether that subject is or is not malfeasant. The data points will all lie on two horizontal straight lines, y=0 and y=1. If the x-values of the two lines overlap only a little, MQ will be a good predictor of malfeasance; if they overlap substantially it will be a poor one. Logistic regression fits a sigmoidal curve to the data points:

$p = \frac{e^{a+bx}}{1 + e^{a+bx}}$, where p is the probability of malfeasance, a and b are coefficients obtained by maximum likelihood estimation, and x is the predictor variable (MQ, SL, etc in this case). If $p > 0.5$, malfeasance is predicted.

It is sometimes easier to think of the equation in terms not of p , but of $o = p/(1-p)$, the odds. Then it follows that a unit difference in x is associated with the change in the odds by factor e^b , or $\exp(b)$.

See Peng et al. (2002) for a user-friendly account of the use of logistic regression in educational research and testing.

To test the soundness of my model, I ran a series of logistic regressions with the help of Dr Stuart Judge¹⁰ on N, Y, S, D, NS, NYD, NYSD, MQ, Support Level (SL), MQ and SL, NYSD and SL as predictors of malfeasance to find how well the different variables or combinations of variables predicted malfeasance (Appendix H(d)). The p-value cut off was set at 0.05. Chart 44 is the summary of the results. Successive columns show the values of 'b' and its standard error, the Wald statistic (which relates to whether 'b' is significantly different from zero), its p-values, and the $\exp(b)$ value and upper and lower 95% confidence intervals of $\exp(b)$ for selected key predictors. Note that neither S nor SL were significant predictors of malfeasance because the p-values of their Wald statistics are > 0.05 . None of the logistic regressions based on combinations of variables was statistically significant (Appendix H(d)). The p-value cut off is set at 0.05. The logistic regression on MQ (row 1) has the lowest p value of the predictors, but it will be shown below in the Receiver-Operating-Curve (ROC) plots that MQ's power to identify malfeasance, though statistically significantly greater than zero, is not in fact good enough for practical use alone, and the same is true for the underlying variables N,Y, S and D.

¹⁰ Emeritus Reader in Physiology, University of Oxford

Note that the very high values of exp(b) for MQ are not in themselves of interest. One way to see that is to imagine that MQ had been reported on a scale of 0 to 100 rather than 0 to 1.

1. In that case, the exp(b) value would be ~2.5 rather than ~250.

| | <i>Predictors</i> | <i>coeff b</i> | <i>s.e.</i> | <i>Wald</i> | <i>p-value</i> | <i>exp(b)</i> | <i>lower</i> | <i>upper</i> |
|----|----------------------|----------------|-------------|-------------|----------------|---------------|--------------|--------------|
| 1 | MQ | -5.501295 | 1.729917032 | 10.11298291 | 0.001472285 | 0.004081484 | 0.000137502 | 0.121150751 |
| 2 | SL | -0.254561 | 0.151938137 | 2.807040811 | 0.09385135 | 0.775257083 | 0.575593348 | 1.044180838 |
| 3 | N | -0.809149 | 0.332064368 | 5.937612776 | 0.01482108 | 0.445237042 | 0.232240301 | 0.853581495 |
| 4 | Y | -0.866580 | 0.334588379 | 6.708043156 | 0.009597899 | 0.42038672 | 0.21819603 | 0.809936801 |
| 5 | S | -0.975169 | 0.524474056 | 3.457096968 | 0.062980799 | 0.377128695 | 0.134913824 | 1.054199253 |
| 6 | D | -0.797943 | 0.339464081 | 5.525295761 | 0.018743434 | 0.450254414 | 0.231475819 | 0.875810864 |
| | Combination N+S | | | | | | | |
| 7 | N | -0.663417 | 0.347613223 | 3.642340786 | 0.056327688 | 0.515088282 | 0.26061101 | 1.018053455 |
| 8 | S | -0.775945 | 0.546999655 | 2.012277798 | 0.1560309 | 0.460268555 | 0.157544902 | 1.344677865 |
| | Combination MQ+SL | | | | | | | |
| 9 | MQ | -5.434639 | 1.926110737 | 7.961203066 | 0.004779064 | 0.004362815 | 0.00010006 | 0.190228348 |
| 10 | SL | -0.013277 | 0.169758019 | 0.006117269 | 0.937658642 | 0.986810475 | 0.707514692 | 1.376359988 |

CHART 44
SUMMARY OF MODEL CONVERGENCE STATUS AND STATISTICAL VALUES
OF KEY PREDICTORS

3.1.1.1 ROC Curve and AUC

The ROC (Receiver Operating Characteristic) plots are a way to visualize the performance of a test with a binary outcome such as how well MQ (or another measure) predicts malfeasance. A test's performance is characterised by two parameters: Sensitivity which in this case is the proportion of malfeasants who are correctly identified by the test, and Specificity which is the proportion of 'feasants' who are correctly identified by the test as such. In an ROC plot the y-axis is Sensitivity and the x-axis is 1- Specificity, which is known as the False Positive Rate.

The Area Under the Curve (AUC) is the probability that given two random subjects—one a true positive and the other a true negative—the one with the higher value is the true positive. Thus if we use the ROC for MQ as a predictor of (Mal)feasance, then its AUC is the probability that given two random subjects, one a true positive and the other a true negative, the one with the higher MQ is the true positive. Chart 45 tables the AUC of key predictors for my model.¹¹

| | <i>Predictor</i> | <i>AUC</i> |
|---|------------------|------------|
| 1 | MQ | 0.7304 |
| 2 | SL | 0.6331 |
| 3 | MQ+SL | 0.7323 |
| 4 | N | 0.6944 |
| 5 | Y | 0.6767 |
| 6 | S | 0.6264 |
| 7 | D | 0.6882 |

CHART 45
AUC OF KEY PREDICTORS

The ROC curves of MQ, SL, and MQ plus SL are shown below:

¹¹ Please refer to Appendix H(e) for the AUC of all predictors and their combinations for my model.

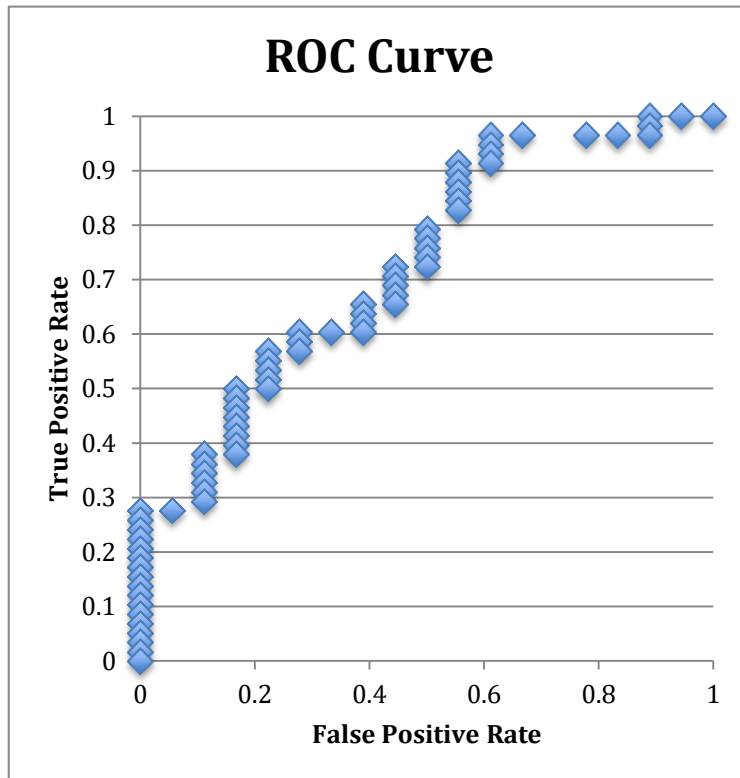


CHART 46
ROC OF MQ

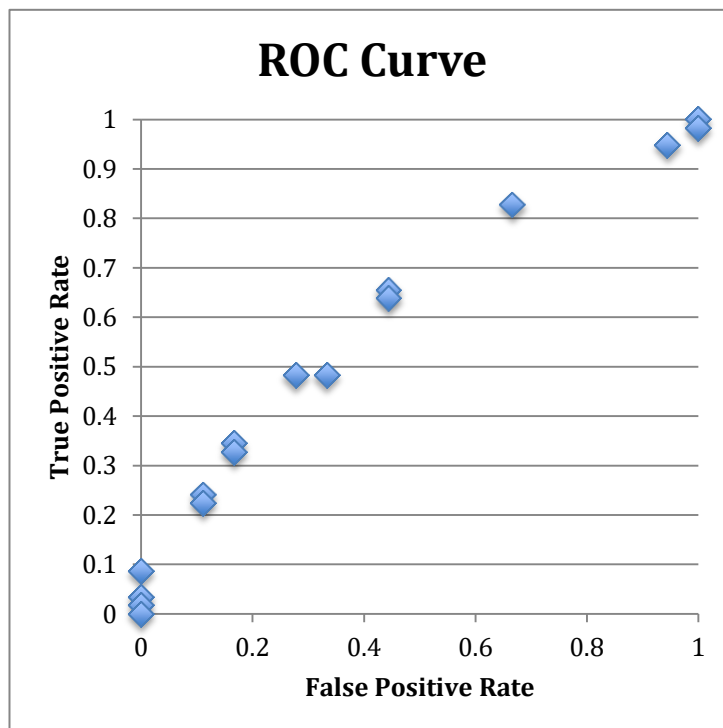


CHART 47
ROC OF SL

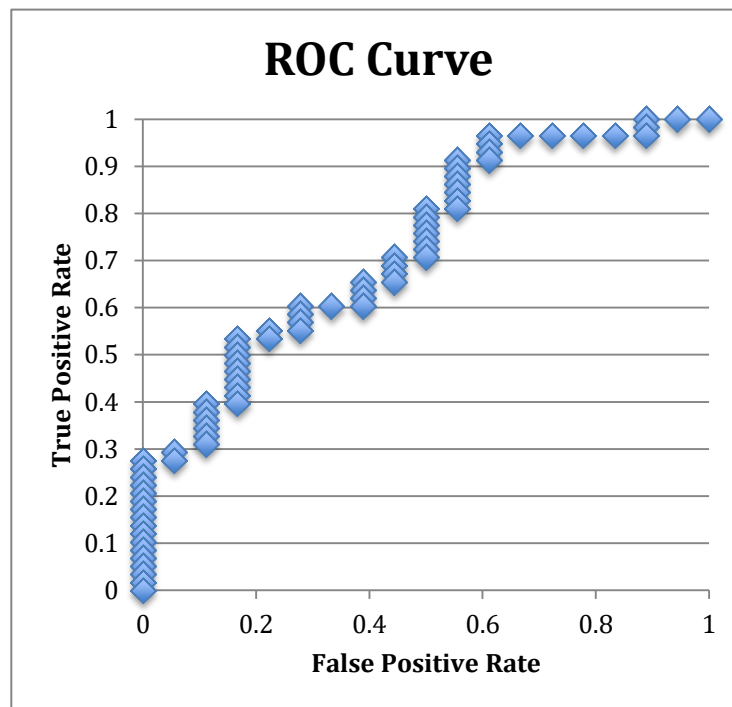


CHART 48
ROC OF MQ PLUS SL

While MQ has an AUC of 0.7304 (Chart 45 row 1), this is not a sufficiently high value for it to be used alone as a reliable discriminator of which individuals will be malfeasant. The reason is that MQ has inadequate sensitivity and specificity. This can be seen by inspection of the ROC plot in Chart 46. Suppose an organisation and its members agree to accept a test providing there is at most a 10% risk of identifying an individual as likely to be malfeasant who is in fact sound. That specifies the point on the ROC with an x-value of 0.1. The y-value of the ROC for that x-value is about 0.3. That means that one will identify only 30% of those at risk of malfeasance by using that MQ criterion. Suppose one wants to identify more of those at risk of malfeasance, say 60%. If one looks at the x-value for a y-value of 0.6, it is about 0.4. That means that to identify 60% of the true malfeasants one will have to falsely reckon 40% of the sound individuals malfeasant.

The ROC plot in Chart 48 shows that combining SL to MQ does not improve matters.

SL is in fact correlated to MQ as shown in Chart 49, which summarises the results of a

linear regression between the MQ and SL using MQ as the explanatory variable to explain SL. The correlation coefficient is $r = 0.486$ shows a moderately strong linear relationship, and the significant t-value also attest to their considerable correlation.¹²

Model Summary^b

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate |
|-------|-------------------|----------|-------------------|----------------------------|
| 1 | .486 ^a | .236 | .226 | 1.73283 |

a. Predictors: (Constant), MQ

b. Dependent Variable: Level

Coefficients^a

| Model | | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. |
|-------|------------|-----------------------------|------------|---------------------------|-------|------|
| | | B | Std. Error | Beta | | |
| 1 | (Constant) | 3.583 | .475 | | 7.551 | .000 |
| | MQ | 5.305 | 1.109 | .486 | 4.784 | .000 |

a. Dependent Variable: Level

CHART 49
SUMMARY OF LOGISTIC REGRESSION BETWEEN MQ AND SL

3.1.1.2 χ^2 Test

Are the two categorical variables of 'Zone' ($\alpha, \beta, \gamma, \delta$) and 'Answer to the Mal question' (yes, no) related? In using the χ^2 (chi-squared) test to answer this question, my null hypothesis is: The two categorical variables (Zone and Answer) are NOT related. The alternative hypothesis is: They are related.

The χ^2 test results are shown below. Its statistic value is 30.156 with p-value=0.000. In statistics, the decision is to reject the null hypothesis. Therefore, the finding confirms that the two categorical variables are related.

¹² I am grateful to Professor Jann Jinn at the Statistics Department of Grand Valley University for helping me in this part of analysis.

Case Processing Summary

| | Cases | | | | | |
|---------------|-------|---------|---------|---------|-------|---------|
| | Valid | | Missing | | Total | |
| | N | Percent | N | Percent | N | Percent |
| Answer * area | 76 | 100.0% | 0 | .0% | 76 | 100.0% |

Chi-Square Tests

| | Value | df | Asymp. Sig. (2-sided) |
|--------------------|---------------------|----|-----------------------|
| Pearson Chi-Square | 30.516 ^a | 3 | .000 |
| Likelihood Ratio | 27.668 | 3 | .000 |
| N of Valid Cases | 76 | | |

a. 3 cells (37.5%) have expected count less than 5. The minimum expected count is .47.

CHART 50

χ^2 TEST OF ZONE AND ANSWER TO THE MALFEASANCE QUESTION

3.1.1.3 Covariance Analysis

The Covariance Table below shows that individually, N and Y have the strongest and S has the weakest correlations with MQ. This means the pneumatological and psychological maturities of a missionary leader exerts the most significant influence in his holistic maturity while his somatic maturity has the smallest influence. This however can only reflect how I formulate my MQ formula (Chapter Six). It is possible that my data are compatible with a very wide variation of coefficients in my MQ formula. A larger study using other formulation is needed to find out whether the ones I have selected are generally valid.¹³

| | N | Y | S | D | MQ | SL |
|----|-------------|-------------|-------------|-------------|-------------|-------------|
| N | 1 | 0.521025047 | 0.434646028 | 0.516744604 | 0.818535627 | 0.392837056 |
| Y | 0.521025047 | 1 | 0.276545017 | 0.657752395 | 0.815378712 | 0.445073826 |
| S | 0.434646028 | 0.276545017 | 1 | 0.294507567 | 0.524690995 | 0.291555138 |
| D | 0.516744604 | 0.657752395 | 0.294507567 | 1 | 0.770591509 | 0.393981392 |
| MQ | 0.818535627 | 0.815378712 | 0.524690995 | 0.770591509 | 1 | 0.485987456 |

¹³ I owe it to Dr Stuart Judge for pointing this out.

| | | | | | | |
|----|-------------|-------------|-------------|-------------|-------------|---|
| SL | 0.392837056 | 0.445073826 | 0.291555138 | 0.393981392 | 0.485987456 | 1 |
|----|-------------|-------------|-------------|-------------|-------------|---|

CHART 51
COVARIANCE TABLE OF NORMALISED DISCRIMINATORS

Taken together, these results from the logistic regression and χ^2 test show that the MQM model, while a moderately good predictor of malfeasance, lacks the sensitivity and specificity to be used on its own as a decision tool; it could only be used as one of a number of indicators of risk of malfeasance. This is not to say it is without merit; many educational tests have this characteristic.

The findings of the MASMAC Grids have *refuted* my sub-hypothesis no.3.¹⁴ I will provide an explanation to this refutation in Chapter Nine.

4. ANALYSIS FOR PART 2 OF THE THIRD STAGE RESEARCH

We recall from Chapter Seven the six PCPs. I have matched their MQs to their β MQM maturity phase respectively. The chart below summarises my findings:

| PCP | Maturity Quotient (MQ) | MATURITY PHASE | SELF-ASSESSED SUPPORT LEVEL |
|---------------|------------------------|----------------|-----------------------------|
| PCP1—Dan | 0.3383 | <i>fxIm2</i> | 2.5 |
| PCP2—Lance | 0.1998 | <i>fxIm1</i> | 4 |
| PCP3—Norbu | 0.3833 | <i>fxIm2</i> | 3 |
| PCP4—Zhao | 0.2759 | <i>fxIm1</i> | 8 |
| PCP5—Wang | 0.1749 | <i>fxIm1</i> | 6 |
| PCP6—Phunchok | 0.0188 | <i>fdIm</i> | 1 |

¹⁴ ‘Missionaries in the *Maturing Phase* of the Maturity Quotient Model (MQM) are most likely to be malfeasant’. See Chapter one.

CHART 52
SUMMARY OF SIX PCPs MATURITY PHASES

The chart below provides a micro-view of the six PCPs. One can see that they all concentrate in the Immature Column (Chart 53).

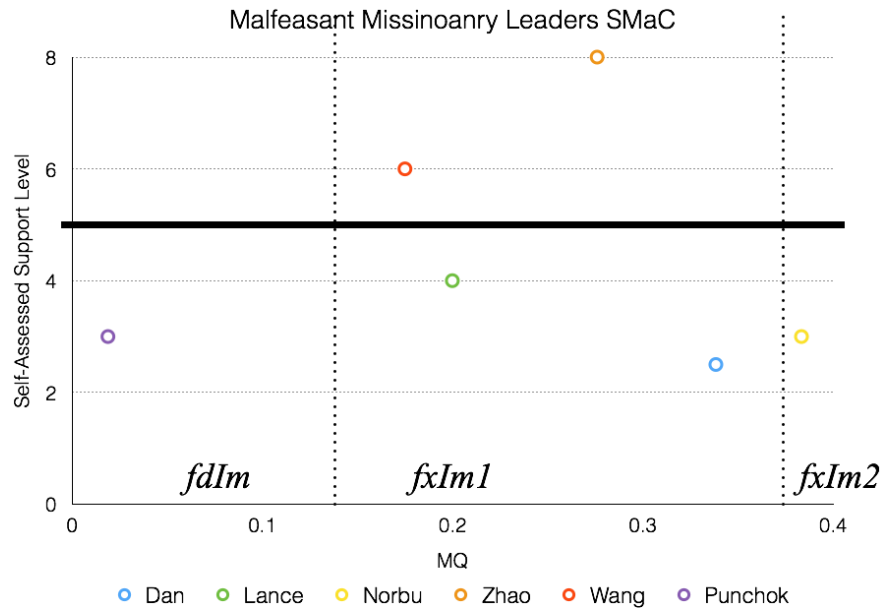


CHART 53
MICROVIEW OF THE SIX PCPs MATURITY PHASE

Since not everyone in this MQ phase becomes malfeasant (Chart 42), and the β MQM model has limited predictive accuracy, I needed further analysis to find out what was a deciding factor to distinguish, in any given maturity phase, those who were malfeasant from those who were not. This effort led to the discovery of a condition I termed Maturity Dimensional Dissonance ('MDD'), which helped me to overcome the quantitative shortcoming of the β MQM model by identifying analysable qualitative nuances among malfeasant cases with the same MQ. The next sections explain MDD.

4.1 Dimensionally Congruent Maturity (DCM)

Recalling the Ecology of Maturity in Chapter Six (Chart 21). Ecology is self-contained when all forces working within itself are in balance. This is also true in leadership

maturity ecology. The ecology of leadership maturity is in equilibrium when all four dimensions achieve balance, i.e., they are at the same level with each other. When this happens, it is in a state of Dimensionally Congruent Maturity ('DCM'). As shown in the chart below, there are seven levels of DCM:

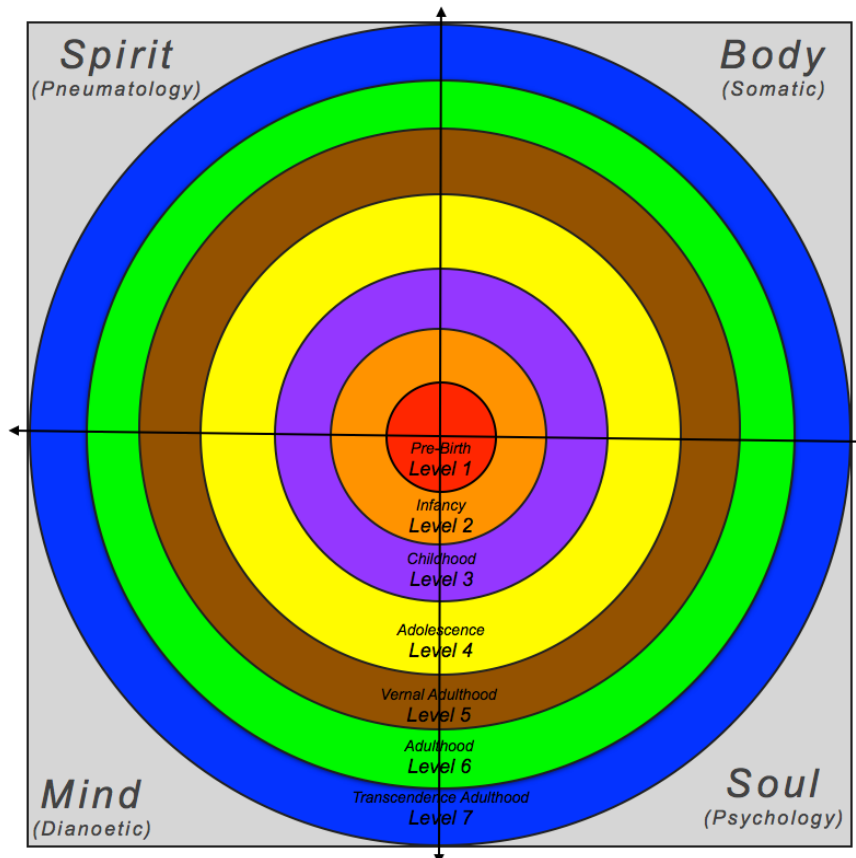


CHART 54
DIMENSIONALLY CONGRUENT MATURITY CHART

DCM is not the absolute indication of the maturity of a leader. It is preposterous to say that a person at level 1 or 2 DCM (when all four dimensions are at par level 1 or 2) is mature. In other words, having a Level 6 DCM (when all four dimensions are at par Adulthood Stage) does not necessarily mean that one is definitely at a maturity befitting an adult in his prime. The determinant for a leader's maturity level is his MQ (see Chapter Six).¹⁵ DCM simply represents the *maximum* level of maturity a person can achieve when

¹⁵ Her MQ is 0.6217, which places her in *fdMg*—a Maturing, not Mature phase.

all his four dimension of growth are congruent at a particular given stage. Thus the optimal balanced maturity for Adolescence Stage is level 3 DCM, for Vernal Adulthood Stage is level 4 DCM, and so forth. The ecological state of DCM is mainly set as a basis for contrasting another more important ecological state, namely, Maturity Dimensional Dissonance.

4.2 Maturity Dimensional Dissonance (MDD)

A person's DM Chart contains information on her componential and composite dimensional maturity contour. The ecological state of DCM provides a theoretical scenario of a person's balanced growth. But maturity dimensions need not, and in fact do not, always progress simultaneously and synchronously. This is because in real life we do not grow at a uniform pace dimensionally.

When a person's dimensional maturity is misaligned, she is experiencing what I call Maturity Dimensional Dissonance ('MDD'). In essence, any dimensionally incongruent maturity is a form of MDD. Thus, a person in Transcendent Adulthood Stage somatically¹⁶ can have a stunted soulish growth and stay as a psychological Infant. She can be in her early 40s, physically mature and parenting, but exhibiting selfish, needy and the-world-revolves-around-me emotions. She can even be a senior pastor of a mega-church, a major mission leader, CEO of a multinational company, or president of a country. But if she does not get what she wants, she acts like a toddler. She is limited by her soulish (psychological) maturity level at Infancy Stage, despite her mature physical age. She has MDD with the deficiency in the psychological dimension.

¹⁶ In this thesis this means she is a parent. See my explanation in Chapter five, 'Dimensional Maturity according to the Quadripartite Person' section, 'Somatic Maturity' subsection.

Pneumatological maturity works the same way.¹⁷ Let us for a moment look at the spiritual dimension in the DM Chart in isolation. At the Infancy Stage of pneumatological maturity dimension, a person has just been ‘awakened’ from spiritual dormancy and is now curious to pursue her basic needs. She is active in seeking out her meaning, purpose, and calling in life. She is hungry for any input in the spiritual realms, and consumes resources and literature on religion, ideology, philosophy, even science fiction and occultism. She visits temples, churches, and caves where some gurus live. She attends any lecture on religion and spirituality. She embarks on a journey to ‘find herself’, to ‘soul-search’. A person at infancy stage of spiritual dimension is hungry and devours anything indiscriminately. She is ‘open-minded’, and believes that ‘all ways lead to the same destination’ and ‘all means serves the same end’. She espouses free love and world peace.

The next stage she enters the Childhood Stage spiritually. At this stage a person has gone out of the previous hungry stage, and is spiritually gullible. As her pneumatological identity forms, she finds herself pulled in all directions. Thus she believes anything: tarot cards, tea-leaf readings, oracles, fortune-telling, self-help, street evangelism, doomsday prophecy, conspiracy theories, prosperity gospel, *jihad*, *tantra*, miracle weight loss pills, scam emails, UFOs, free lunches. At this stage, she could be shouting *allahu akhbar* with a Muslim, saying *praise the Lord* to a Christian, reciting *namo amitabha* with a Buddhist, and chanting ‘Long live Darwin!’ with an atheistic scientist.

As this person grows spiritually, she comes to the Adolescence Stage of her pneumatological dimension progression. The operative word for a person in this spiritual stage is ‘challenging’. By now she realises the intrinsic contradictions of the pan-spiritism and mutual exclusivity of some claims. She is shying away from ‘all road leads to Rome’ spiritually. Instead, she begins to demand evidence for each claim, and challenges all

¹⁷ These are many paths or journey of faith toward holistic maturity or the *Convergence/Afterglow* phase in Clinton’s LET. What I present here from this point on is one of many possible scenarios.

assumptions. She asks a lot of questions, sometimes just for the sake of asking them. Since she is spiritually insecure, her main purpose of challenging established claims is mostly defiance. A few times this person can actually have an epiphany during her a confrontational way of truth-seeking, although she would not admit it publicly. But such epiphanies are pivotal in transporting her into the next stage of the spiritual growth.

The operative word for Vernal (young) Adulthood stage at the pneumatological dimension is 'transitional'. A person in the transitional phase spiritually emerges from the previous stage of being critical and defiant. She is not that hungry anymore, and thus is in the position to choose which spiritual food to take in and which to discard. She is learning at this stage to be selective because she realises that not all claims are true. Such selectiveness is crucial for her to acquire because this is the stage where she faces her spiritual crossroads. Unlike other stages in the maturity progression, the duration of this stage is usually brief. But despite its brevity, it is a crucial stage as it bridges the Adolescence and Adulthood Stages. Depending on the kind of input she ends up receiving, which in turn affects the kind of decision she makes, she will either go forward to Adulthood, or regress to Adolescence Stage.

While a person can get stranded in all other stages, she cannot get *static* in this stage—for this is the nature of this stage is transitional. She must either move forward or backward in this transitional stage. If this person is already at adulthood stage at her soulish/psychological dimension, then it is likely that she can make full use of this transitional space (Winnicott, 1965; Dobouloy, 2004) to discard the false self that she inherits from previous stages. If she experiences an MDD with deficiencies in both Soulsh and Spiritual dimensions, then the false self will continue to burrow deeper into her.

If she successfully progresses, she next enters the stage of Adulthood. At this stage, the person is spiritually transformational. Her pneumatological self is secured and assured of her meaning in life, and she actively lives out its purpose. Her spiritual maturity is apparent to all, and people are drawn to the strength of her character. She might or might not occupy a high position in a conventional sense but her influence is acknowledged and her advice sought after. By her influence she is able to transform the lives, outlook, and attitudes of her followers. She knows her meaning in life consists largely of loving others, although she is still progressing from egocentrism to a genuine allocentrism (Gilligan, 1993; Loder, 1989; 1998). A person at Adulthood stage understands that different people have different speeds and allows them space and time to grow at their own pace. She knows her spiritual identity lies not in what she does but whom she belongs to. At this stage she is the object of both admiration and envy.

The ultimate pneumatological stage is the Transcendent Adulthood Stage. This is the stage when the adult advances from being transformational to being transcendent. Her spiritual legacy is exemplary. Analogous to a physical parent, the spiritual adult's main focus switches from herself into her offspring in true allocentrism. Her selfhood has been re-grounded (Fowler, 1981: 322). At the Transcendent Adulthood Stage, a person can be a spiritual parent with a clear intention to raise up her spiritual scions. She is usually established in her field and draws people from many directions to her. Yet, she is no longer contented with enjoying spiritual benefits herself. In her wisdom and vision, she sees around the bend and knows well that her time is coming to an end. She knows how to number her days aright (Psalms 90: 12). She deliberately considers what kind of spiritual legacy she intends to leave behind. Thus she desires to impart or pass on her wisdom to the younger generations. A transcendent adult does not consider the success of her offspring or disciples a threat but takes pride and pure delight in their growth. She works herself out of a job and wishes her disciples or offspring to do even better than her. A

transcendent adult knows the secret of longevity: by passing on the spiritual heritage and live on beyond her physical time. Thus she imparts before she departs.

Thus, a person who is mature in body (somatic), soul (psychological), and intellect (dianoetic) but experiencing MDD with deficiency in spiritual (pneumatological) dimension is like a highly successful businessman in Hong Kong but still seeks business-related advice (not spiritually-related) from a fortune-teller, an oracle, or a pastor. This businessman, possessing a high EQ, IQ and experienced in life as he may be, cannot wean himself off from his spiritual infancy.

Using MDD analysis, I was able to explain *partially* the behavioural discrepancies of malfeasant and non-malfeasant missionary leaders found in the same maturity phase.¹⁸ Missionary leaders with MDD of any form were almost always very zealous but gave up or shifted blame easily at the sight of some resistance. They displayed holiness but secretly harboured sexual desires and other sins. They could be mature physically, intellectually, and psychologically. They were in their 40s, 50s, as parents, grandparents, church leaders, medical doctors, Ph.D.s, pastors, missionaries, trained disaster relief workers but their spiritual growth has been stunted and they stayed as a result as Pneumatological Infant or Adolescent.

Two leaders can be in the same maturity phase in β MQM but have different sorts of MDD. To illustrate this, let us consider Jack and Jill (real people serving in Tibet using pseudonyms) with respective profiles:

| | | |
|--|-------------|-------------|
| | JACK | JILL |
|--|-------------|-------------|

¹⁸ Partially because in the case analysis, the PCP's *support level* also plays an important role in the likelihood of their malfeasance.

| | | |
|----------------------------|--|--|
| <i>NYSD</i> ¹⁹ | 5:1:5:1 | 2:3:7:3 |
| <i>MDD</i> | Deficiency in psychological and dianoetic dimensions | Deficiency in pneumatological, psychological, and dianoetic dimensions |
| <i>MQ</i> | 0.0243 | 0.0816 |
| <i>Maturity Phase</i> | <i>fdIm</i> | <i>fdIm</i> |
| <i>Field</i> | Student Outreach in Tibet | Medical Outreach in Tibet |
| <i>Position</i> | Youth Leader for a cross-cultural church | Head Nurse for a major government hospital |
| <i>Years in Leadership</i> | 4 | 11 |

CHART 55
JACK AND JILL'S PROFILES

Their DM charts are as follow (Jack's on the left):

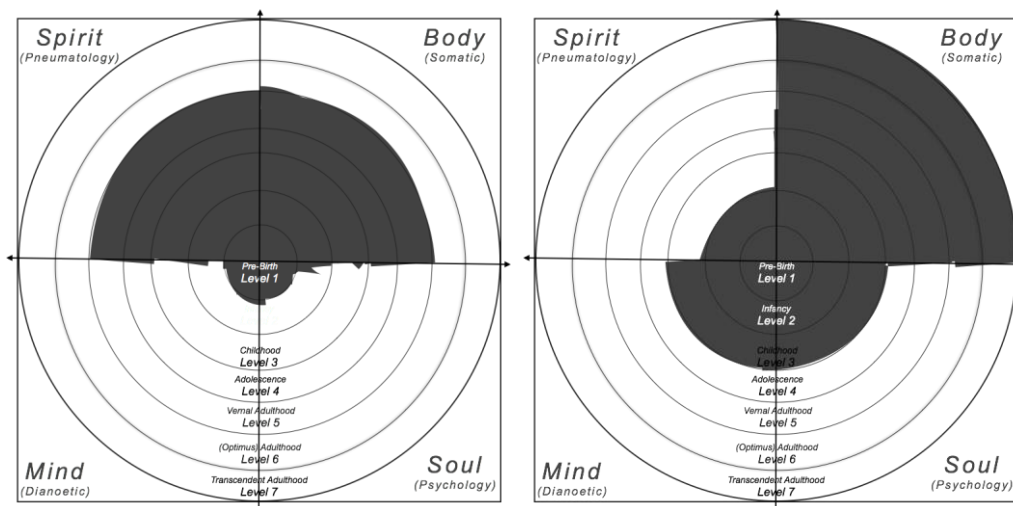


CHART 56
JACK AND JILL'S DM CHARTS

¹⁹ Recalling that the NYSD is the person's pNeumatological—psYchological—Somatic—Dianoetic score.

Their MQs place them in the same Fundamentally Immature (*fdIm*) phase. If I just conclude then that they have the same growth inhibitors, and prescribe the same advice to them on how to improve, I will be doing them a great disservice. As the logistic regression in the previous section has shown, by using their MQ as a sole predictor of their malfeasance, the β MQM model will not always predict correctly.

But the nuance of their problem surfaces when I delve deeper using the qualitative MDD analysis. Jack has an MDD with deficiency in dianoetic and psychological dimensions, while Jill has an MDD with deficiency in pneumatological, dianoetic and psychological dimensions.

Thus, despite being in the same maturity phase (*fdIm*), Jack and Jill exhibit different immature behaviour. Jack has been a youth leader for his church for 4 years. Jack's senior pastor, in appointing him the leader for the youth group, has charged him to 'lead with integrity and character that glorify your Lord Jesus Christ.' Jack was an abandoned child. Someone had found him in a dustbin near the train station, and dropped him at the doorstep of a local orphanage. When the state-run orphanage was over-crowded and negligent, a local church decided to take Jack in. He did not do well in formal school setting and had outbursts of anger. He left the church in his teenage years. The senior pastor of the local church, good intentioned as he was, was himself a man of limited education. Thus, he did not see the importance of education, and always brandished his slogan of 'holiness is better than education'. Jack had his formative years in a protective environment of the church. He did not know much of the ways of the world, only from the stories of his senior pastor.

So, when Jack became the youth leader, he faced tremendous challenges from some youths who grew up in the world and had more advanced education. Jack's immaturity manifested in his power-hoarding, inflexibility, authoritarian style, insensitivity to others'

needs, and insecurity. These did not go well with his more sophisticated youth group members. They looked down on Jack, publicly belittling and insulting him. They called him ‘stupid’ and ‘pastor’s boy’. When Jack heard that, his low psychological score of 1 (Pre-Birth level) dictated his behaviour. He was in a vicious circle of low self-esteem, dejection, depression, and suicide attempts. He might have carried out the destructive plan but for his relatively high pneumatological maturity (level 5—Vernal Adulthood). At that pneumatological level, Jack was in a transitional space. He had to decide whether to conform to the dejection and suicidal urges, or to counter them with his belief in Christ’s love for him. At the end, Jack chose the latter. From that decisive point onward he continued to grow and began to move beyond the *fdIm* phase. When I asked what he had learned from his 4 years of very difficult journey as a youth leader, Jack paused for a while before answering, ‘How to love the unlovable like Jesus does.’

Jill’s situation is very different. She has been a head nurse in her hospital for the last 11 years. She grew up in a farming household and her parents never wanted a girl. So, she saw them giving the best food to her brothers throughout her growing years. That pushed her to want to prove her worth to her parents and the culture at large. She was asked to leave school to help with the farm at the age 12. However, by sheer determination and lots of bribes, she put herself through a local nursing school. Through more bribery, she landed in the local hospital as a lowest ranking nurse. She worked hard and gave questionable favours for many years to get to her present position.

By the time she took the MPA, she was a mother of an elementary school aged daughter. She had become a Christian a few years before and has been fervent in sharing the gospel with her colleagues and patients until her superior, a Communist party member like herself, gave her a grave warning. As a seasoned nurse, she has been through countless emergency medical cases. Thus she has a certain level of emotional calmness. Her

psychological maturity is at Childhood stage. At that level, she has not learned how to deal with her contempt for farmers and considered status, money and recognition the meaning of her life. She also blamed herself every time patients die because she cannot shake the feeling that 'she is responsible' for their deaths, regardless of how she had done her best professionally. This is a classic case of sense of *omnipotence* at one's Psychological Childhood stage.

Unlike Jack, Jill's low score at Pneumatological dimension of level 2 (Infancy) means that she is at the *hungry* stage. She has ceased to be atheistic but she did not grow much in her newfound faith. After enjoying insincere accolades from her subordinates for years, Jill is beginning to think whether man's praises are all there is to her life. She was known for her strong stance of toeing the Communist party lines. Any proponents of teachings that were not of the party would be systematically exposed and destroyed. However, as a Christian, she began to realise as wrong the kind of vice she and other party members had resorted to in order to advance their career. These selfish behaviours were beginning to bother her immensely. Her Dianoeitic maturity at level 3 (Childhood) generated sufficient intellectual curiosity for her to alarm her superior that she wanted to 'learn about what is outside the red book'.

MDD provides a snapshot of a leader's dimensional maturity through the DM chart. In the next section I shall provide an MDD analysis of the PCP cases.

5. ANALYSES OF THE PCP CASES

5.1 Differential Points

Before demonstrating the qualitative analyses, an explanation of the assessment mechanism is in order. There is usually a different score between one's self-assessment

and his referee assessment in any particular dimensional maturity score. This is quite normal. This mechanism is specifically built into MPA to minimise the bias in the score (see Chapter Two). When the self-assessed score is lower than the referee score, there is a *positive differential*. A *negative differential* occurs when the self-assessed score is higher than the referee score. The differentials are useful in the analysis of the self versus other's perception of the PCPs.

A 1-point differential in any direction means that there is a 14%²⁰ disagreement between the self and referee assessments, i.e., the PCP differs to the degree of 14% with the referee's assessment of his (PCP) particular dimensional maturity scoring. I treat the 14% disagreement as insignificant in this research and as such the said differential is acceptable. Likewise, a 2-point differential means that there is a 29% disagreement between the self and referee assessments of a particular dimensional maturity score, which is a borderline case in terms of significance. I need to exercise discretion in whether to extend a deeper analysis on this item on a case-to-case basis. A 3-point differential signifies a 43% disagreement between the self and referee assessments of a particular dimensional maturity score. It is significant and as such warrants a deeper analysis. The table below summarizes the differential categories.

| Differential Point | Self & Referee Disagreement | Significance in this research |
|---------------------------|--|--|
| 1 | 14% | <i>Insignificant.</i> |
| 2 | 29% | <i>Borderline. Researcher's discretion required.</i> |
| 3 | 43% | <i>Significant. More analysis required.</i> |
| 4 | 57% | <i>Significant. More analysis required.</i> |
| 5 | 71% | <i>Significant. More analysis required.</i> |

²⁰ This is calculated by having the differential point (1) over the total number of levels (7).

| | | |
|---|-----|---|
| 6 | 86% | <i>Significant. More analysis required.</i> |
|---|-----|---|

CHART 57
DIFFERENTIAL CATEGORIES

5.2 The Case of Dan

Dan has the following NYSD score and DM chart:²¹

| | Self-assessment | Referee Assessment* | Composite Score |
|---|-----------------|---------------------|-----------------|
| N | 4 | 3 | 3.5 |
| Y | 3 | 3 | 3 |
| S | 7 | 7 | 7 |
| D | 6 | 5 | 5.5 |

* A composite index of three referee scores

CHART 58
DAN'S NYSD SCORES

²¹ The analysis of this section uses data of the PCPs at the time of their malfeasance.

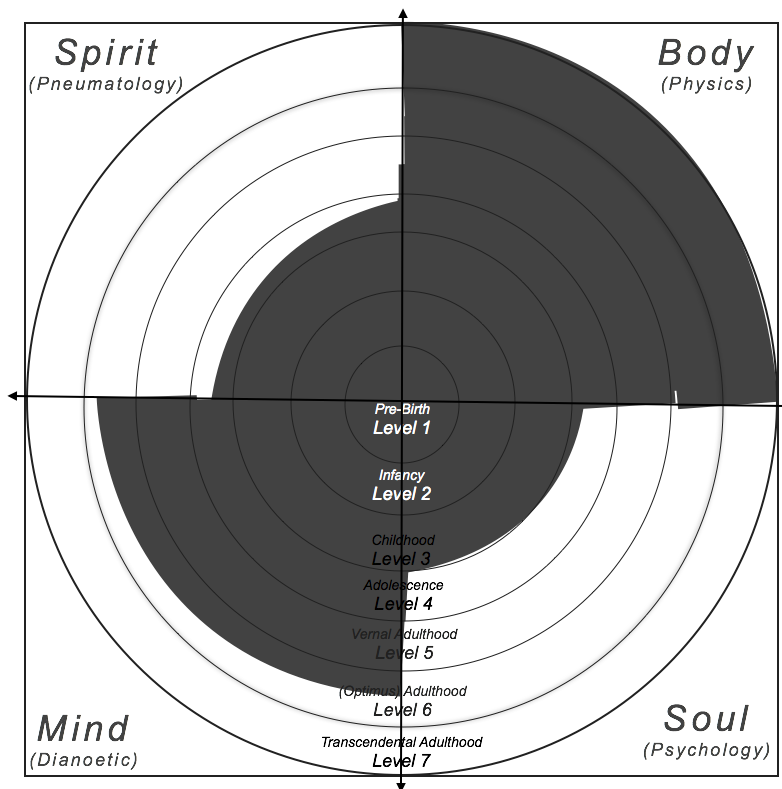


CHART 59
DAN'S DM CHART

From the chart above, Dan exhibited an MDD with deficiencies in the pneumatological and psychological dimensions. The low scores in these two dimensions have adversely affected his overall MQ. He was between a Child and Adolescent pneumatologically and a Child psychologically. This could explain how despite the poor state of his wife after his frequent long absences, he still demanded attention from her because a pneumatological Child is needy and gullible. When he could not get it from her (*'A wife who was critical and negative towards me and did not understand how challenging the situations I faced was not what I wanted to face after long exhausting trips!'*) he resorted to manipulation (*'So I began to spend even more time on the road.'*), which is typical of a psychological Child. Dan justified his escapist action by *rationalisation*, a typical mode of dealing with confusion for a pneumatological Adolescent (*'On the other hand, I could be visiting projects and be a respected 'saviour' for team members as I sorted out their problems. It was a case of positive strokes amongst colleagues and negative strokes at home.'*)

Due largely to the lack of a proper ‘parental’ guidance from mature figures in his life,²² Dan went on to make poor decisions (*‘When I was at the immature state, the choice was pretty obvious as to where I would rather be but I was making the wrong choice.’*) His psychological immaturity pushed him to seek out self-assurance and definition from wrong places (his spouse, and colleagues, work) and he was crushed when they did not respond accordingly. His pneumatological immaturity impaired his sensitivity to the Holy Spirit and he fell into temptation (*‘That should have been a warning for me, and I remember sensing a warning in my spirit, to leave at that point as well rather than go on to the coffee shop with the French woman. But I did not heed it and so the French woman and I headed toward the coffee shop.’*)

Being a pneumatological Child, Dan was gullible to think that his physical fitness could keep him from malfeasance (*‘So before I knew it, I was pretty sloshed but nevertheless compos mentis and certainly still able to walk or at least stumble my way back to the hotel with the help of my French guide.’*) As a pneumatological Adolescent, though he received a warning from the Spirit, he decided to defy it. Despite his relatively high dianoetic score between Vernal and Adulthood, his immature state as a pneumatological and psychological Child has clouded his sound judgement (*‘During one time when Betty had just lost her parents, she was grieving and seemed to be very down. I chose not to stick around and instead went on another business trip, leading a team to Northwest Yunnan.’*)

Like a child who suddenly realises what wrong he has committed, Dan was tormented with guilt and regret (*‘The next morning I woke up and saw her next to me, I was torn with regrets and shame. “God, what have I done?!” I thought.’*) These powerful emotions worked to stop him from further malfeasance (*‘She woke up and assured me that it was ok,*

²² See Chapter nine for using the MQM in a discipleship context.

and wanted to have sex with me again. But I rejected the advance and asked her to leave feeling completely broken inside.’)

A *critical* level of support (he scored 2.5) further aggravated Dan’s predicament. His narrative subsequently (*‘But the support structures of HLK were almost non-existent’; ‘I became more frustrated by her negative attitude and lack of support for me as time went on.’*) has corroborated to this low state of support he perceived during the time leading up to his malfeasance.

5.3 The Case of Lance

Lance has the following NYSD score and DM chart:

| | Self-assessment | Referee Assessment# | Composite Score |
|---|-----------------|------------------------|-----------------|
| N | 3 | 4 | 3.5 |
| Y | 5 | 4.5 | 4.75 |
| S | 7 | 7 | 7 |
| D | 4 | 2.5 | 3.25 |

A composite index of two referee scores.

CHART 60
LANCE’S NYSD SCORES

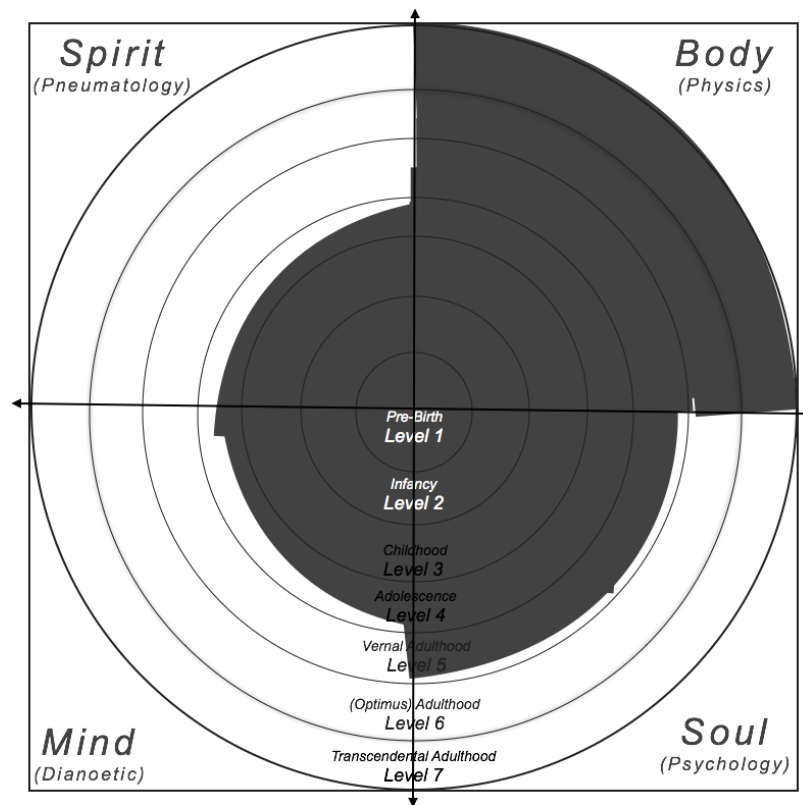


CHART 61
LANCE'S DM CHART

Lance exhibited an MDD with deficiencies in the pneumatological and dianoetic dimensions. He was a psychological Vernal Adult and his reasonable control of his psychological self was demonstrated in his general popularity especially among women. (*'He was quite a charismatic leader. He had been with many women before becoming a Christian.'*) This also shows that he was, at the time of malfeasance, confident with his self-identity as a man and missionary leader.

However, like Dan, he was a Child—Adolescent pneumatologically. This means he was spiritually needy and gullible as displayed in his need to have female company constantly even when he was already married. His gullibility is demonstrated by thinking that he did not need to set boundaries for his marriage and that he could live a double life of being concurrently a married and a single man (*'With Daisy gone for four months, Lance had a chance to spend time alone with himself and with other sisters'; '...Lance at that time as he*

made his advances toward me as well. He would pay special attention on me, and look at me in a more-than-just-friend way.’) At the same time, he was confused and bent on challenging authority (the Holy Spirit) as a pneumatological Adolescent. The biblical command to stay pure within marriage was known to him as a missionary leader. Yet he decided to defy it, playing into his gullibility as a pneumatological Child to think that he would not get caught. In Lance’s case, his high score in the psychological dimension could not reverse this bent toward malfeasance, as the weight of an immature pneumatological self was too overbearing for his overall MQ.

Despite studying for a Master of Divinity and occupying a leadership position, Lance was a dianoetic Adolescent who thought that he knew everything about life and God. His success in leading a team and cells for the new believers had likely reinforced his sense of omniscience. This is a clear example of how a postgraduate level education or qualification in theological or divinity study is no guarantee of a leader’s holiness and purity in life.

Lastly, Lance reported a *weak level* (4) of support at the time of his malfeasance. He and his wife received reasonable field support in administrative matters but there was obviously a lack of accountability system in place for Lance by his sending agency as seen in his case study.

5.4 The Case of Norbu

Norbu’s NYSD score and DM chart are as follows:

| | Self-assessment | Referee Assessment [^] | Composite Score |
|---|-----------------|---------------------------------|-----------------|
| N | 3 | 6 | 4.5 |
| Y | 3 | 5 | 4 |

| | | | |
|---|---|---|---|
| S | 7 | 7 | 7 |
| D | 6 | 6 | 6 |

^ A composite index of six referee scores.

CHART 62
NORBU'S NYSD SCORES

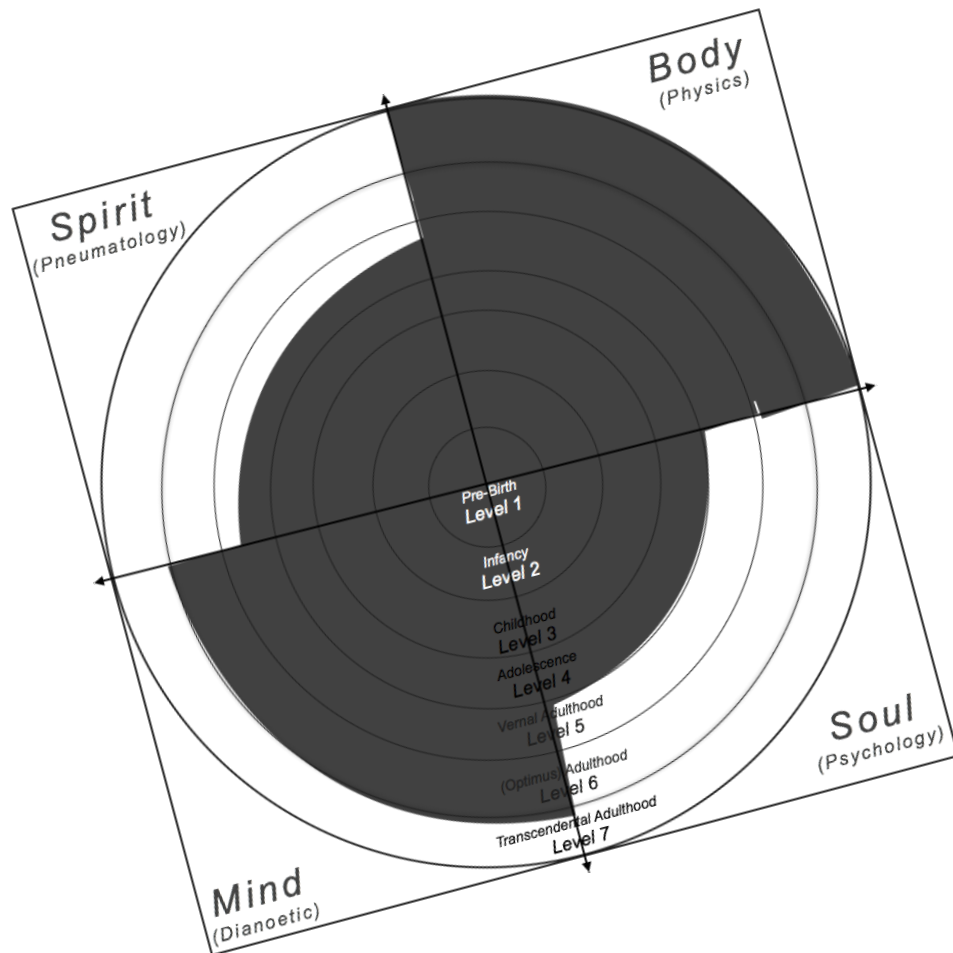


CHART 63
NORBU'S DM CHART

Norbu exhibited an MDD with deficiencies in the pneumatological and psychological dimensions. His DM chart looks a more 'balanced' and less severe version of Dan's (PCP1). The interesting thing about Norbu's case is the discrepancy between the self and the referee assessments of his pneumatological (a 3-point positive differential) and psychological scores (a 2-point positive differential). Positive differentials mean that the

referees have assessed the PCP more favourably than his self-assessment. It denotes one or more of the following:

1. The presence of humility on the PCP's part;
2. The presence of false humility on the PCP's part;
3. A distorted view of the PCP on himself;²³
4. A distorted view of the referees on the PCP;
5. A different *internal* standard of assessment between the PCP and the referees;

I have ruled out the possibilities of dishonesty and incorrect understanding of the MPA design (see Chapter two for detailed explanations). Regardless of the reason(s) for the positive differentials, it is clear that Norbu's referees saw Norbu as a spiritual giant among them (pneumatological Adult) (*'I was commanding and leading about 200 missionaries from all over the world in the frontline. The Lord has used me powerfully. In these 10 years I have been used to bring about scrolls of souls saved, the dead raised, mute speak, deaf hear, blind see, terminal cancer patients healed, demons cast out, broken marriage restored. Invitations came in from across the land to want me to speak, conduct healing and evangelistic meetings, or to preach and train out their people'*), while Norbu viewed himself as a struggling pneumatological Child (*'I did not know that I was also exhausted and running low on fuel. Looking back I can see that I could not even see clearly, let alone walk straight. And such exhaustion affected my judgements.'*)

²³ This is a form of 'false self'. Throughout my analyses, I consistently came across what psychologists call 'false self' among the PCPs. A detailed study of false self is beyond the scope of this thesis. Here I provide a summary of the concept. According to psychoanalyst Winnicott, 'true self' is a sense of self based on spontaneous authentic experience and a feeling of being alive, of having a 'real self'. False self, by contrast, is a defensive mask one puts on, when in extreme cases one lacks spontaneity, feeling dead and empty behind a mere appearance of being real. We put on false self from childhood to satisfy the demands of our environment and ecology (1965: 56-63). According to Winnicott, when individuals perceive that the environment surrounding them is threatening, they put on the 'false self' to shield themselves from possible dangers brought on by an environment they cannot control. It drives individuals towards conformity with a behavioural norm that they deem desirable and acceptable to the people on whom they depend. In other words, 'false self' promises individual survival in an environment deemed uncertain and uncontrollable. Satisfying and pleasing others brings a feeling of security that they think they need in order to live (1953: 89-97; 1965: 56-63). In my case studies, some PCPs have employed a false self to hide their true self. But such a false self was exposed by the design of the MPA as illustrated by the case analyses below.

The composite score places Norbu between an Adolescent and a Vernal Adult pneumatologically. Spiritually, he was getting over the challenging stage to enter the brief transitional space at the time of malfeasance. This explains the tension he felt between having to put on a spiritual façade and what he truly struggled with internally (*‘Outwardly I was a feared and respected leader. My marriage, on the other hand, suffered a great deal.’*) It is a battle between his true and false selves (*‘The irony was that so many local believers at the same time looked to us for marriage counselling, and we were busy ministering to these troubled marriages amidst our failing marriage!’*) On the one hand, as a pneumatological Adolescent, Norbu wanted to challenge the establishment by setting up another NGO very soon upon his expulsion from the previous one and by leaving boxes of the Bibles out where the PSB could easily search. On the other hand, as a spiritual Vernal Adult, he was changing into an Adult. At times a hint of transformational quality shone through (*‘All of the sudden I woke up from my stupor and cried out, “God, what have I done?! Is she not the flesh of my flesh and bone of my bone?”’*; *‘Last year we had a fight that turned ugly, and in a rage I stabbed a dagger into our dining table like a Tibetan would. I immediately regretted it and felt ashamed as I saw the horror in my wife and kids’ eyes. I vowed that day, ‘Never again.’ These two words are etched in my soul.’* *‘We do not hide our problems from others. We cannot preach about integrity and truth when we live a double life, can we?’*)

The positive differential in the Psychological score also shows how Norbu’s referees had viewed him as more mature emotionally (*‘all our team members are looking to us for leadership in balancing marriage, family with ministry’*) than he truly felt (*‘I went into an existential angst.’*) The composite score places Norbu as a psychological Adolescent. At this formative stage, he struggled to anchor his selfhood and to find his identity. He might have known the age-old wisdom of finding one’s identity in Christ but in real life he found

it difficult to do so. He constantly tried to find his selfhood in his work (*'I was commanding and leading about 200 missionaries from all over the world in the frontline'; 'I have been a high achiever all my life.'*) He had the emotional maturity to know that his wife was hurting relationally and struggling emotionally but his pneumatological immaturity prevented him from getting down from his spiritual high horse (*'She was having great difficulty keeping up with me, and I was increasingly impatient with her slowing me down. When stressed she'd weep and threaten to leave or end her life, and I'd get more critical and angry.'*)

Like Dan, Norbu has a high dianoetic score. As a dianoetic Adult, Norbu was apparently an able missionary leader (*'The first two years I was running a state-owned orphanage with about 300 kids'; 'I spent a lot of time also among the Tibetan nomads learning from them their culture, worldview and language. I realised after awhile that hand-outs was the worst way to solve the poverty among them'; 'I was commanding and leading about 200 missionaries from all over the world in the frontline.'*) But a high score in dianoetic dimension does not make one a mature leader. In Norbu's case, his MDD has suppressed the functionality of high dianoetic and caused him to linger in the grey area of pneumatological Vernal Adulthood. A positive and strong support during this transitional stage could have pushed him in the right direction of maturity. However, he had a *critical* (3) support level that was a determinant for how he ended up committing malfeasance.

5.5 The Case of Zhao

Zhao's maturity profile is as follows:

| | Self-assessment | Referee Assessment** | Composite Score |
|---|-----------------|----------------------|-----------------|
| N | 6 | 2 | 4 |

| | | | |
|---|---|---|-----|
| Y | 6 | 2 | 4 |
| S | 7 | 7 | 7 |
| D | 6 | 3 | 4.5 |

** A composite index of three referee scores

CHART 64
ZHAO'S NYSD SCORES

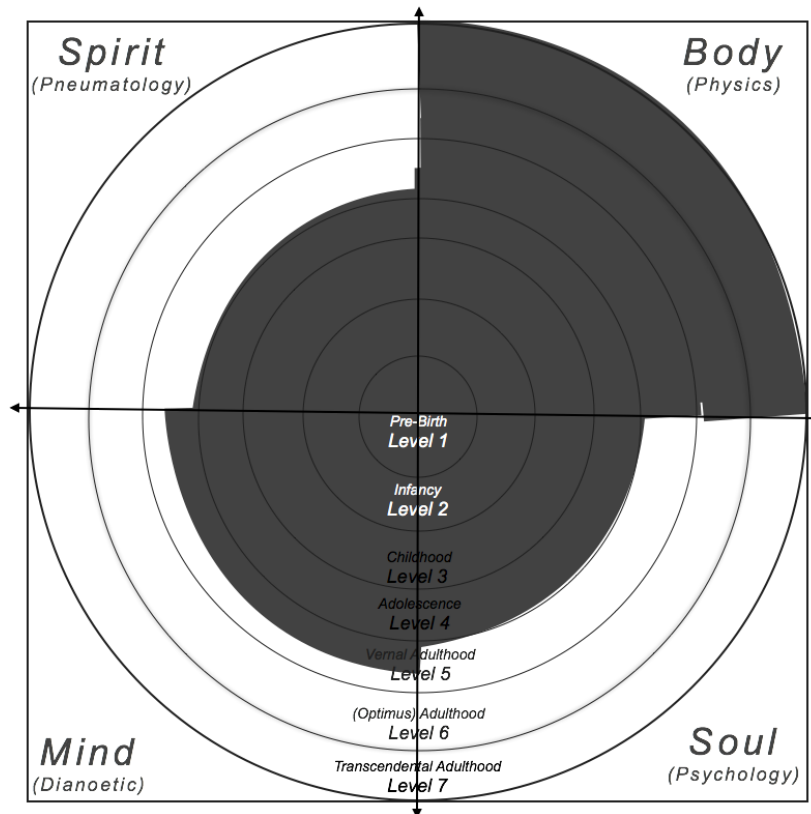


CHART 65
ZHAO'S DM CHART

Zhao had an MDD with deficiencies in pneumatological and psychological dimensions. He was a dianoetic Vernal Adult and showed his intelligence in his constant manoeuvres for advancement in the rank of his church (*'when I got enough support from the Religious Bureau—the head of the bureau was my friend—I split from him'*; *'Against his persecution, with the people I took from his congregation, we eventually grew into a church of 2,000 by 2010. I was also elected into the CPPCC as a representative for Protestant Christianity'*; *'I presented the Yushu work under me so that I could get more*

funding from the national headquarter for three-self churches in Shanghai... In a week's time he sent us another CNY 3 millions').

However, he was a pneumatological and psychological Adolescent. His insolence came through in his justification for his malfeasance, even though he knew that theft and dishonesty were unacceptable for a Christian leader (*'I could not risk God's work for that! I believe I am God's chosen vessel for this work, and that was why I decided I needed to take over'; 'I do not see anything wrong with what I did with Rick at all. It is just the way we Chinese do things here'; 'Don't come over to my country with your foreign morality and judge us as if you are our king'*). The knowledge of good and evil was jumbled up to suit his cultural context. His lack of spiritual transformation due to his low MQ inhibited him from questioning his cultural values when they clashed with biblical values.²⁴ (*'It is just the way we Chinese do things here. We call it Yihua Jiemu 移花接木—grafting other's flower into one's own branch' ; 'In the West they call it 'bribery'. Here it is a Chinese custom with thousand years of history ok?'*)

Despite his advanced somatic age and history of serving in the church and mission, Zhao's psychological growth was stunted at the adolescence stage, causing him to form the idea of selfhood primarily through his status, achievement, and other's accolades (*'...I on the other hand am a senior pastor in the fastest growing church here, and a representative in the CPPCC'; 'They are a bunch of nobody, and those in the headquarter are all my friends anyway'*).

Zhao's spiritual confusion was to such an extent that not only was he unrepentant of his malfeasance, he was proud of it. It was not enough that he had stolen the ministry from Rick; he wanted Rick out of his way (*'the next day we reported Rick to the National*

²⁴ I am indebted to Dr. Shelley Trebesch for this input.

Security Bureau as a foreign missionary. We thought we would then not see him again. But to my disappointment, they held him under investigation for 6 months and then did nothing to deport him!'; 'I need to find a better way to make him disappear for good.')

Such vindictiveness, especially toward a victimised fellow missionary, was a picture of a confused and defiant pneumatological Adolescent.

There might have been some guilt underneath Zhao's false self. Adolescents are not like infants or children who are completely unaware of their misbehaviour. 'Face' or esteem from others is very important to pneumatological adolescents, especially in Chinese and Tibetan cultures. Most likely Zhao was cognisant of his malfeasance but loathed being *exposed*, and he lacked the courage or spiritual maturity to come clean or to own up to his malfeasance ('*An old guy from Sichuan, calling himself brother Mang, threatened to sue me and 'expose' me to the national headquarter. I said go ahead. Nobody would believe them anyway.*')

How could he get away with his malfeasance and continue to be malfeasant? One explanation is his very high support level. At level 8, Zhao reported *strong* support for his ministry and crusade against Rick. He drew his support from his teams and superiors, both easy targets for his manipulation. Insulated by 'yes men', Zhao's questionable ethic had not been exposed.²⁵ Inattentive to the dissenting voice of the Spirit that challenged his decision due to his low pneumatological score, he was unable to see his theft as malfeasance.

Like Norbu, there is the discrepancy between Zhao's self and the referee assessments of his Pneumatological score. But unlike Norbu, Zhao has 4-point *negative* differentials for

²⁵ I was present to witness how Zhao's team members defended his malfeasance when Rick brought 5 brothers and sisters to confront Zhao at his office on the alledged ministry theft. From my perspective, having 'yes men' does not constitute good support, but Zhao apparently thinks it does.

his pneumatological and psychological scores and a 3-point negative differential for his dianoetic score. Negative differentials mean that the referees have assessed the PCP *less* favourably than his self-assessment. It denotes one or more of the following:

1. The presence of pride on the PCP's part;
2. A distorted view of the PCP on himself;
3. A distorted view of the referees on the PCP;
4. A different *internal* standard of assessment between the PCP and the referees.

Again, I have ruled out the possibilities of dishonesty and incorrect understanding of the MPA design for the same reason cited in Norbu's case. In Zhao's case, the reasons for the negative differentials are highly likely to be numbers 1 and 2, as his referees were his wife, a Tibetan believer, and a foreign missionary who have known him well over 10 years. Pride and distorted view of himself are explanations consistent with Zhao's DM chart and MDD analysis. 4-point negative differentials denote 47% disagreement between the self and referee assessments. While Zhao thought himself to be a spiritual giant and a contented and accomplished servant of God (a pneumatological and psychological Adult), his referees saw him as an Infant in both dimensions. Likewise, Zhao ranked himself as a dianoetic Adult while the others saw him as a Child. This is a testament of the MPA's ability to weed out an 'emperor's new clothes' situation—a distorted or expansionist view of oneself.

5.6 The Case of Wang

Wang has the following maturity profile:

| | Self-assessment | Referee Assessment## | Composite Score |
|---|-----------------|----------------------|-----------------|
| N | 5 | 2 | 3.5 |

| | | | |
|---|---|---|---|
| Y | 4 | 2 | 3 |
| S | 7 | 7 | 7 |
| D | 5 | 3 | 4 |

A composite index of four referee scores.

CHART 66
WANG'S NYSD SCORES

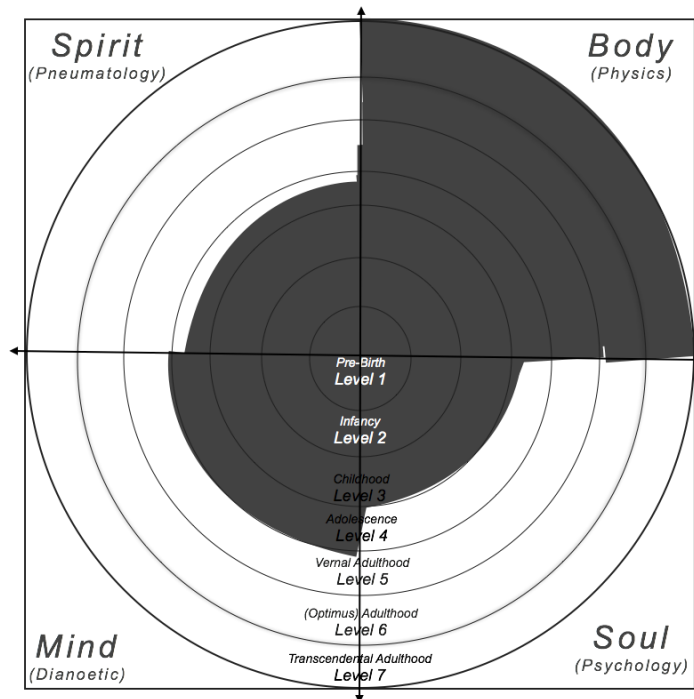


CHART 67
WANG'S DM CHART

Like Zhao, Wang had an MDD with deficiencies in pneumatological and psychological dimensions. Wang's DM chart looks like a lower degree and more severe version of Zhao. The similar traits these two share confirm it: manipulative, lying, justification of malfeasance, unrepentance, and continuing malfeasance. Their malfeasances, though different in nuance, share the same end-goals of public recognition, ministry success, financial gain, and self-promotion ('And so the false reports keep going out and the money keeps pouring in, and the lie-cycle continues'; 'The next month we all received Wang's

newsletter bragging about his girls' school in Tibet. Since then many churches have asked me about Wang's Tibetan girls' school!')

The one difference is that Wang was not vindictive like Zhao, or at least not yet. This could be due to an absence of threat. Zhao went all out to get rid of Rick because during the confrontational meeting, a group of Rick's friends showed up as witnesses and threatened Zhao (*'The meeting did not end well. An old guy from Sichuan, calling himself brother Mang, threatened to sue me and "expose" me to the national headquarter'*). In Wang's case, Pasang had a private talk with Wang about his malfeasance. Though still confrontational, the threat of exposure was absent from Pasang (*'I had said what I needed to say, so I left'*). Thus, from these two cases we see that when faced with a Han Chinese missionary leader with similar MDD profile and malfeasance as Zhao and Wang, an effective way of preventing vindictiveness were the 'face-saving' private conversations.²⁶ A public confrontation, especially with the malfeasant leader's own men present, is not a preferred conflict resolution. It makes them feel like a trapped animal and gives this type of MDD leader a false sense of no choice but retaliation. More research will be needed to confirm this observation.

Similar to Zhao, Wang has a 3-point negative differential for his pneumatological dimension and 2-point negative differentials in his psychological and dianoetic scores. Regarding how he chronically fabricates reports and manipulates others to shed good light on him and his ministry, the chief reason for his negative differentials is a distorted view of himself. He is so at home with painting a veneer over his life that he could become a habitual 'image enhancer.' Hence his high score for himself does not reflect so much a presence of pride like Zhao, but more of his habitual distortion of the reality. His referees consisted of two of his Han co-workers, one Tibetan student, and one Tibetan missionary.

²⁶ An effective way is not the same as an ethical way. Here I am not making a comment on the ethical consideration in such confrontations but simply the effectiveness in preventing vindictiveness.

Although he viewed himself highly as a spiritual leader, others saw him as a pneumatological Infant. Their assessments pull his high scoring down closer to the reality. This mechanism once again demonstrates the MPA's ability to screen out a distorted or reductionist view of oneself.

How can Wang be continually unrepentant and keep being malfeasant without getting caught? It could be that he is unrepentant because he has not gotten caught yet. Notice that his spiritual score is between a pneumatological Child and Adolescent. As a pneumatological Child his gullibility predisposes him to think that he will never get caught. As a pneumatological Adolescent, he is prone to keep pushing the boundaries and challenging the commandment of 'thou shall not steal'. If his MQ stays stagnant at the present stage, he will likely justify his malfeasance even if he is caught.

However, the answer could also be that nobody is willing to catch him. He and his sending church could be in this symbiotic deceptive cycle: he needs their recognition and financial support, while they need to maintain a 'star' missionary in the field to continue selling their image as a missional church. This is not an uncommon phenomenon in China and Tibet. To confirm this hypothesis I would need the maturity profile of Wang's sending church.²⁷

Wang reported a 6 for his level of support, which means he had a *Strong* level support. In Wang's Dianoeitic Adolescent mind, he reasoned that he was receiving such decent support because his way 'works', that there was no need to rock the boat.

5.7 The Case of Phunchok

Phunchok's NYSD score and DM chart are as follows:

²⁷ By this I mean the few decision-makers who decided to send Wang and keep him in the field.

| | Self-assessment | Referee Assessment^^ | Composite Score |
|---|-----------------|----------------------|-----------------|
| N | 1 | 1 | 1 |
| Y | 1 | 3 | 2 |
| S | 5 | 5 | 5 |
| D | 1 | 3 | 2 |

^^ A composite index of two referee scores

CHART 68
PHUNCHOK'S NYSD SCORES

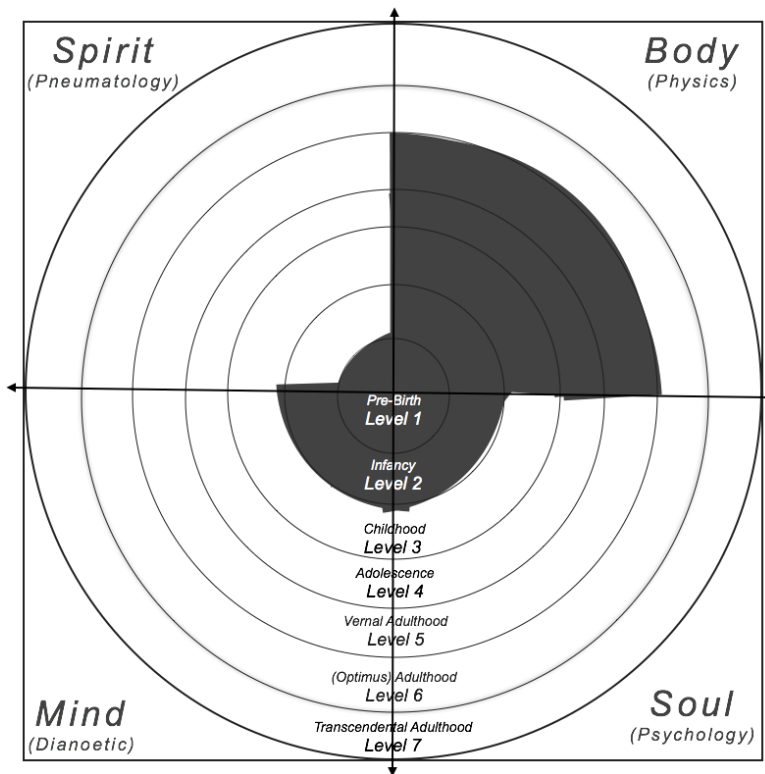


CHART 69
PHUNCHOK'S DM CHART

Phunchok manifested an MDD with deficiency in the pneumatological dimension. As he did not have statistically significant differentials for his score, I can rule out latent determinants like pretension or distortion of view in his case. Reading his account of malfeasance, I was reminded once again of the complexity of missionary leadership malfeasance. In most cases, the PCP is not the sole malfeasant party. This pattern of

multiple malfeasant leaders aggravating the vice in a vicious cycle is clearly seen in Phunchok's case. It would be proper to assess all parties involved. However, Sonam and Dawa had refused my request as such when I contacted them (they have been in Seattle). Thus I could only analyse the case *ex parte* from Phunchok's perspective and the part he had played in this malfeasance.

The first thing I noticed was Phunchok's lack of justification for malfeasance. He related the story as he saw it without pride or defence. He admitted to the malfeasance and offered the reasons for it as immaturity, anger, jealousy, and greed (*'I was a little kid then, and I had never seen that amount of money in my life before. Plus I was jealous of them always having so many foreigner friends who always showered them with money, and I did not. I was also pulung yitongzi (angered) by their arrogance and boastfulness'; 'I am sorry that I have taken the money, but I did it out of greed and lu qiong (being of young age)'*). He was sure to rule out other possible reason without my prompting during the interview (*'There was no other malice involved'*). His lack of statistically significant negative differentials in the score has corroborated such honesty and frankness.

The analysis for Phunchok's case is quite straightforward. The first question to answer is why did he commit the malfeasance if he could see clearly the wrong and his motives for it? This is the contemporary Phunchok giving his account of a much younger malfeasant Phunchok.²⁸ Hence we are looking at a more mature Phunchok's account of his immature old self. His malfeasance is clearer on hindsight. Yet distance in time and space does not necessitate clarity, and certainly not repentance, as we see in Zhao and Wang's cases. Based on Phunchok's maturity profile during his malfeasance, he was a pneumatological Pre-birth. At this stage, his spirit was dormant. A dormant spirit, until it has been successfully awakened, stays unresponsive to the leading of the Holy Spirit. Phunchok

²⁸ I have the present day Phunchok's maturity profile, which I discuss in Chapter nine.

was not aware of his action as being wrong. He was a psychological Infant, and he acted out of his soulish neediness and selfishness (*'I will now keep this money; it rightly belongs to me anyway'*). There was no higher pneumatological maturity to provide a stronger cause to overcome these temptations. His low dianoetic score also worked in tandem with the other dimensions to inform his decision-making. He fell victim to his immaturity and he *truly* thought he was getting his fair share of the deal (*'I thought, 'all these years they have used my name in their letters of appeal to foreigners, and kept all the money they received. I will now keep this money; it rightly belongs to me anyway.'*)

Phunchok was not trying to unrighteously justify his malfeasance at this point. Unlike Zhao and Wang who insisted on continuing with their malfeasance, he did not say that his malfeasance was a proper thing to do. We see Phunchok's regret (*'so I gave into the temptation and committed this crime, which I regret to this day. I apologised to them and eventually managed to pay back most of what I took from them'; 'I wish I could go back and right this wrong, really. I wish I could go back and give my young self a good beating up.'*) He had since tried to make atonement for his malfeasance. By comparison, Zhao and Wang had given their accounts of malfeasance as simply *fait accompli* without a hint of remorse or repentance.

For Phunchok, having good support would have been critical at that point of his life as a young Tibetan Christian trying to make sense of his place in a hostile environment and highly complex world of missionaries in Tibet. However, he had the lowest level of support recorded among the PCPs. At the *critical* level 1, Phunchok lamented the complete lack of support or help from the Tibetan, Han Chinese, or foreign mission-circles to guide him through the troubled waters. Phunchok's referees consist of a Tibetan sister who co-leads the Tibetan mission outreach with him in the present day and a foreign

missionary who has known and worked with him for over a decade. Their assessments of Phunchok corroborated his own account of the pathetic state of himself and his support.

6. CROSS ANALYSIS WITH HIGH MATURITY MISSIONARY LEADERS

6.1 MASMAC

In order to triangulate my analytical findings on the six PCPs, I decided to:

1. Conduct a follow-up MPA, Self-assessed Support Questionnaire, and MDD analyses on the PCPs;
2. Subject some non-malfeasant missionary leaders to a cross-analysis using the same analytical process.

The rationale was that should there be any inconsistency arising from the follow-up and non-malfeasant leaders' analyses, it could help me further adjust and enhance the β MQM.

The table below summarises my findings for the follow-up assessment on five PCPs²⁹ and three missionary leaders who scored the highest MQs among the 76 research participants in the pan-field MQ survey.

| RESEARCH PARTICIPANT | MQ | MATURITY PHASE | SELF-ASSESSED SUPPORT LEVEL | ZONE |
|----------------------|----------------------|----------------|-----------------------------|----------|
| Dan (PCP1) | 0.4736 ³⁰ | <i>fxMg</i> | 7 | γ |
| Norbu (PCP3) | 0.6888 ³¹ | <i>fdMg</i> | 8 | α |
| Zhao (PCP4) | 0.2759 ³² | <i>fxIm1</i> | 8 | γ |

²⁹ PCP2 Lance has declined to take the follow-up assessment when I approached him in May 2015.

³⁰ Follow-up interview in March 2015.

³¹ Follow-up interview in August 2015.

³² Follow-up interview in December 2013.

| | | | | |
|-----------------|----------------------|--------------|---|----------|
| Wang (PCP5) | 0.1749 ³³ | <i>fxIm1</i> | 6 | γ |
| Phunchok (PCP6) | 0.5060 ³⁴ | <i>fxMg</i> | 7 | α |
| John (CF) | 0.8224 ³⁵ | <i>fxMt</i> | 8 | α |
| Mary (CF) | 0.8283 ³⁶ | <i>fxMt</i> | 8 | α |
| Qiqige (F) | 0.7291 ³⁷ | <i>fdMg</i> | 3 | β |

CHART 70
SUMMARY OF FOLLOW-UP ASSESSMENT

Their MASMAC is as follows:

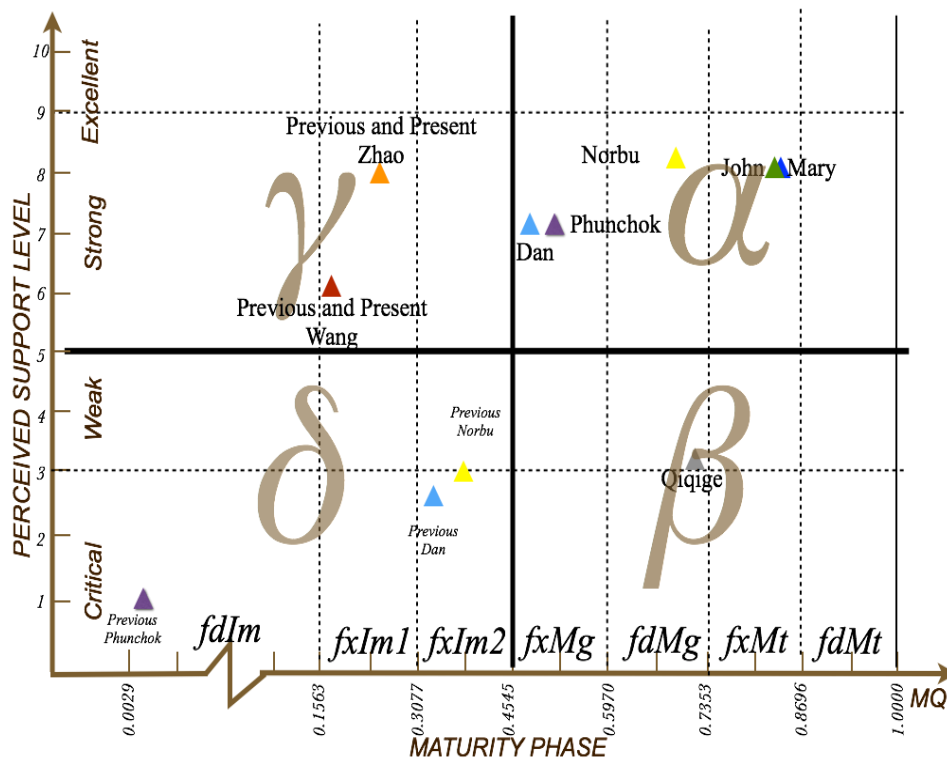


CHART 71
MASMAC OF FOLLOW-UP ASSESSMENTS

³³ Follow-up interview in July 2015.

³⁴ Follow-up interview in June 2015.

³⁵ Follow-up interview in November 2015.

³⁶ Follow-up interview in November 2015.

³⁷ Follow-up interview in April 2015.

It is instructive to note that among the five followed-up PCPs, Dan, Norbu, and Phunchok have shown significant growth while Zhao and Wang have stagnated. One possible reason for their stagnation is that both Zhao and Wang are in their comfort zone. Their *Strong* support level at 8 and 6 have desensitised them from recognising the severity of their malfeasance. They deceptively or genuinely believe that they are right and there has been no sign of repentance or remorse from their earlier malfeasance. When I asked them about the malfeasance, they avoided the subject but instead spent most of the time reinforcing the negative view of Rick (Zhao) and bragging about the success of the ministry (Wang).

You know the government under Xi Jinping has been clearing house and kicking out a lot of foreign missionaries these past 3 years. I am surprised to know that Rick is still around. Maybe his turn is coming soon! (Zhao)

I have a lot of visiting teams this summer. Many churches are so impressed with what we do here and we are talking with some of them about partnership arrangements. There are a few churches from the USA who promise to support us long term and fly us to Texas to share about our successful work in Tibet. (Wang)

Dan has been fully restored. In 2011, their sending church sent them back to China but they have nothing to do with HLK. He works as a General Manager for a Christian organization in the northeast of China, and reported that he is still working on his marriage:

Regaining Betty's trust has been a long process, and I realise that I need to have patience. It has been tough, and sometimes we have intimacy issues. The past hurt can sneak up on us when we least expected it. Still, after the incident she was still willing to forgive and stick by me. That tells me she loves me and I have got myself a gem here. I will spend the rest of my life showing her I love her. Do our kids know about this? We never made a point to tell them explicitly, but they are smart, I think they have long figured this out themselves. We do not talk about this. My goal is to be the new man that I am, and we move on. Our family has been much stronger after surviving this crisis. The kids just grew so fast during our difficult years. My current employer treats us very nicely. They are very supportive, and because of that I think that has afforded us to grow close as a family and individually. Also, I meet regularly with a couple of older brothers in town. They know my past, and they are very good in asking for my accountability. When I am on the road, I also take the initiative of contacting them whenever I feel temptations are coming, and I might not be strong enough to fight them. They stand with me, pray for me, offer me practical advice like 'get out of there!' and check on me.

Norbu still leads teams in Tibet despite having new babies in 2015 and 2016. He reported great joy in successfully handing over his commander-in-chief position to the 'next-gen' teams as he calls his successors. He and Ann have been offered a few pastoral posts in

other locations, but decided to stay put in Tibet because ‘the Lord has not released us from here yet.’

Life continues to be hectic; you know how it is here. Everyday I wake up, the first thing I do is to thank the Lord that I’m still breathing, and for another brand new day. Ann and I have been much stressed with the new baby, and at times the temptations have been great to blow up. But we always remind each other of the enemy’s scheme and God’s plan to prosper us and not to harm us. Once, Ann was so close to the brink that she locked herself in the room with the baby. I came home and my old self told me to kick the door down and demanded Ann to snap out of it. But the Holy Spirit told me, ‘give her some space and rest.’ So despite being exhausted myself, I took our older kids out for a fun day in the park. When we came back in the evening, Ann was out in the dining room and happily checking her facebook. She thanked me later that night for being sensitive and supportive. Another time her stress behaviour came out when I was away in a foreign land. ‘You don’t love us at all. I am bringing the kids back to the States.’ I felt angry, frustrated, and helpless. Instead of reacting in kind, I just committed this whole situation to the Lord, because He promised me that He is our ever-present help. He came through for us. I also asked a few brothers and sisters to go over to help Ann. The next day Ann came out of her depression, and we are so grateful for God’s goodness. Do I face any other temptations? Oh yeah. Any missionary who says he has no sexual temptation is a liar. Once I was away in another city, and lo and behold, one of my ex girl friends just showed up. She was going through a very difficult time in her marriage, and she was vulnerable. It took all my self-control not to touch her. I kept reminding myself how I would hurt Jesus and Ann if I obeyed my flesh and went down that lane. I eventually ran away and checked myself into another room. That broke the grip of the temptation that time. And each time temptations come, I have to rely on the Holy Spirit and practical steps to overcome them. Other than our own growth, I think having a mature missionary couple as our constant marriage counsellors have been a huge help for us.

Phunchok started working with a foreign missionary leader who trained him up to take over the non-profit organisation the latter set up to help Tibetans. After about 8 years, the same missionary leader helped Phunchok to set up another organisation. So, Phunchok is a proud founder CEO of his own non-profit organisation focusing on providing vocational training for displaced and disenfranchised youths in Tibet:

Life as a CEO is very tough, haha! In the past I didn’t have to do a lot. Now I have to write a lot of proposals, reports, and talk to a lot of people to help our youths. I have a professional accountant and cashier to help me deal with money, and Ganggo³⁸ who knows my past mistake, watches me like a hawk. He always reminds me to ‘give account’, ‘give account’. It gets on my nerves sometimes, but I know that I need it. This year I did not get paid for 9 whole months! I just told my wife to trust in the Lord for His provision. When we were married, she was not a believer. She is coming close to believing in our God these days after seeing how He sustains us through these dry months. I mean, we have monthly mortgage to pay, food, transport...and we need to give to our parents at the end of every month. She is also pregnant now, haha! Sometimes my *gowa* (boss) friends asked me to just spend some project funds on my family. I said, ‘no, no, no. You think nobody sees this, but my God sees everything.’ I then get to share with them about *Yeshi Marheka*. Our team has also grown over the years. Now we are like family, and we call on each other in times of trouble. My *gowa* friends are always amazed about this, ‘how could you guys be even closer than your own flesh and blood?’ they asked me. I tell you it is true: many Tibetans don’t know this.

Qiqige is a Mongolian sister who came to serve in Tibet with her husband Zaya. Initially she was reluctant, as lots of Mongolians have biased views of seeing Chinese as

³⁸ The aforementioned foreign missionary leader.

undesirable neighbours and aggressors. But ‘the love of Jesus compelled us to lay down ourselves’, so they came first to Lanzhou (a Chinese city), then to Tibet. While Zaya was busy studying the language and ministering to Chinese Mongolians, Qiqige worked with a few fellow women missionaries to minister to Tibetan, Mongolian, and Han Chinese women. Before long, Qiqige’s practicality and wisdom as a mother and wife became known among the women and they constantly sought her out for help and guidance:

When we first arrived here, our church promised to give us USD50 per month. It was never enough here as you know, and our situation was made worse by the fact that we have 3 kids. Very often the (financial) support did not come for months. We had to resort to borrowing from others. That is always stressful for me as a mom. The Lord has been good to provide through various brothers and sisters here. Still, our heart ached for such poor care from our sending church. We have been here for 7 years, and our sending church just visited us once. Honestly we would not have survived for so long had not because of encouragement and help from fellow missionaries here. Mongolian church is growing, and we have intention to send 200,000 missionaries to the world in the next 10 years. Whereas Genghis Khan and Kublai Khan had conquered half of the world by force, the Mongolian church has the vision to conquer the same territories with the gospel of Jesus. Yet, we see most of the Mongolian missionaries are just like us, being sent out in fervency, with very little or no support or care thereafter. As a result, many did not make it beyond their second years. They would love to stay, but they could not. There is a big need for the Mongolian church back home to learn how to send workers out and provide member care and financial support properly. If we do not learn that soon, all these talks of evangelising half the world will just be talks. We do not lack people to send; many are ready to step out. It is the staying back that is the problem. Without proper support, we will just see our frontline workers collapse unnecessary.

Though much loved by missionaries and the locals in Tibet, Qiqige and Zaya eventually had to go home due to a lack of support. They now work out of Ulaanbaatar to improve the sending mechanism of the Mongolian church by teaching them how to support their missionaries with member and pastoral care.

John and Mary came to China in 2005. They first worked as counsellors for foreign missionaries. When their Mandarin became functional, they began to also minister to the locals. Both of them have medical and professional counselling qualifications and experience:

God is good. We give generously, and He gives generously to us. We know you can never out-give Father. We support each other in our marriage. We teach on marriage so by rights also work on it ourselves. We love and respect our kids so are blessed by them as well as blessing them—especially as the older 2 are now Adults. Mary’s family back in Australia are all Christians so are also very supportive, and we were blessed to be in 1 place for 17 years before coming to field so folks in Australia know us and support us long term practically from Australia as well. We enjoy a range of spiritual support from our colleagues/team, church we attend here, and home church. We care for each other at the counseling centre. The Halls (their pastoral team) have added to that.

Mary and I pray together daily, and pray weekly at longer length; and ideally but not always monthly 1-day retreat (usually more like 3 monthly). We also have monthly prayer time with co-leaders of the counseling centre. When I face temptations, I always feel inadequate, so I learn to give it to Father. When I start seeing women as sexual beings not people, I immediately ask Jesus to help and bless them as sisters in Christ (even if they aren't Christians!) I also have temptations to overwork, so I make sure that I rest on the Sabbath. No computer on Sabbath. I make sure I am always available for Joy (their youngest daughter) at home even if it cuts across work, i.e., she is the first priority above work in evenings. Mentors are important. I have had one since 1990. My current mentor has been so since 2006. I can share my struggle with temptations with him openly. Previously I also had a prayer partner whom I did more frequent sharing with but currently not one as they have left the field. We had a spiritual direction group too for several years here in China, which was really cool too.

6.2 Findings from the Cross Analysis

The MASMAC for the pan-field MQ (Chart 42) and cases above, coupled with the narratives and MS Grids for the cases yield a few observations:

1. α zone is the *ideal* zone for missionaries. Temptations also abound for missionary leaders like John, Mary, new Dan and new Norbu as in other zones. However, the leaders' high MQ, together with the strong to excellent support they receive, serves as a positive deterrence for them not to fall into temptation and commit malfeasance. Their MQ and support level are spurring each other on to make them productive, effective, admirable and durable. They are like seasoned and skilled expedition leaders who, backed up by superb equipment and excellent ground support, go from strength to strength to lead their team to their mission and make inroads into uncharted territory.
2. β zone is a *sub-ideal* zone for missionaries. Leaders like Qiqige can rely on their high MQ to counter temptations so as not to be malfeasant, but likely worn out by the weak or lack of support. They have to fight alone without any backup. That is a sure recipe for burn-out. If their situation does not improve to move them into α zone, they can end up as a statistic for missionary attrition by either leaving the field, or worse, sliding into δ zone (if their MQ declines). They are like seasoned and skilled expedition leaders who, deprived of much ground support, eventually

fall short of accomplishing their mission and have to execute an emergency landing elsewhere.

3. γ zone is an *undesirable high-risk* zone for missionaries. The effect of strong and excellent support does not seem to be working as a deterrence for malfeasance, and in fact can work adversely to insulate malfeasant missionary leaders from their unhealthy condition. Missionary leaders in this zone such as Zhao and Wang have very high vulnerability to malfeasance. Their low MQ could not deter them from falling into temptation. Worse, *uncritically* good support seems to work the other way by keeping them there instead of alarming them. It takes a higher MQ for malfeasant missionary leaders in this zone to see the true state of their affairs and depravity and to be resolute to leave their comfort zone. They can then move into α zone if they can maintain the high support level for themselves. They are like bad expedition leaders who, backed up by superb equipment and excellent ground support, continue to make bad decisions, stay in the mistakes, and lead their team astray from the mission.
4. δ zone is an *undesirable zone with imminent danger* for missionaries. Here missionaries like old Phunchok and old Dan are entrenched, and the deadly combination of low MQs and poor support levels entraps them there. When temptations are rife, as in Tibet, δ missionary leaders are prime candidates for malfeasance as they so easily get entangled and fall into temptations. It would be wise practice for sending church and mission agencies to urgently improve the state of their δ workers before it is too late. No measures—forced furlough, counselling, mandatory assessment, reassignment, or total recall—are too drastic for δ missionaries. The alternative could be prolonged malfeasance leading to a likely loss of ministry, faith, reputation, family, even life. The missionary leaders in this

zone may be like bad expedition leaders who, deprived of much ground support, eventually fail the mission by leading the team into the abyss.

5. Support in the form of the presence of a mature mentor-like figure in missionary leaders' life is fundamental in aiding them to maturation. The reverse is equally true. Dan, Norbu, Phunchok, John, Mary, and Qiqige have all featured the pivotal role this mentor-like figure plays in staving off temptation during later critical junctures. Zhao and Wang, on the other hand, surround themselves with sycophantic men. Such uncritical support has proven that it can be *anti*-maturation. In contrast, Dan, although in γ zone like Zhao and Wang, is showing clear progress to exit that zone. He is not complacent, static or stagnant like Zhao and Wang. So long as he continues to mature, with the help of his current high level of support, Dan can enter into the α zone in the near future.

7. CONCLUSION

In this chapter I have studied complex malfeasance cases. I have proven the statistical significance of and demonstrated the applicability of β MQM in real life cases, how its shortcoming has led me to the discovery of the condition of MDD, and how I used the quantitative MDD analysis to further understand missionary malfeasance. An integrative analysis of a missionary leader's MQ, her support level, and MDD can correct each predictor's shortcomings in the investigation of a missionary's malfeasance. I have proven the validity of the β MQM Model using logistic regression and chi-square test, and presented statistical evidence showing that support level is not significant in predicting malfeasance. I have also included a subsequent MS analysis on high MQ missionary leaders to test the verisimilitude of the MASMAC. This chapter has provided a pathway for the final chapter where I present the field-applicable version of MQM and to demonstrate how the MQM can be employed to provide guidelines for emerging leaders to

progress beyond their present leadership developmental phase before presenting my conclusion.

CHAPTER NINE

THE FIELD-APPLICABLE MQM, CONCLUSION AND RECOMMENDATIONS

Anything, even a sin, which has the total effect of moving him close up to the Enemy, makes against us in the long run.
Screwtape to Wormwood¹

Lead us not into temptation, but deliver us from the evil one.
The Lord's Prayer, Matthew 6: 13

1. INTRODUCTION

In this chapter I present the final version of the Maturity Quotient Model (MQM) and its descriptive of each maturity phase for missionary leaders. I draw conclusions and offer recommendations for the six PCPs, their sending churches and agencies, churches and mission sending agencies at large, and future researchers on maturity and missionary leadership.

2. CONCLUSION FROM THE PAN-FIELD STUDY

Chapter Eight has presented analyses using the logistic regression and χ^2 test. They show that the β MQM model, while not perfect, is a reasonable and statistically reliable model to predict malfeasance in the study of missionary leaders malfeasance. The cross tabulation table of the χ^2 test performed to examine the relatedness of 'zone' and 'answer to the malfeasance question' in Chapter Eight is shown in Chart 72 below.

Answer * Zone Cross Tabulation

| | | | Zone | | | | Total |
|--------|----|-----------------|----------|-----------|----------|----------|--------|
| | | | α | 1 β | δ | γ | |
| Answer | No | Count | 10 | 1 | 1 | 6 | 18 |
| | | Expected Count | 2.8 | .5 | 5.2 | 9.5 | 18.0 |
| | | % within answer | 55.6% | 5.6% | 5.6% | 33.3% | 100.0% |
| | | % within zone | 83.3% | 50.0% | 4.5% | 15.0% | 23.7% |
| | | % of Total | 13.2% | 1.3% | 1.3% | 7.9% | 23.7% |

¹ Lewis, C.S. (1959). *Screwtape Letters*, p. 263. London: HarperCollins.

| | | | | | | |
|-------|-----------------|--------|--------|--------|--------|--------|
| Yes | Count | 2 | 1 | 21 | 34 | 58 |
| | Expected Count | 9.2 | 1.5 | 16.8 | 30.5 | 58.0 |
| | % within answer | 3.4% | 1.7% | 36.2% | 58.6% | 100.0% |
| | % within zone | 16.7% | 50.0% | 95.5% | 85.0% | 76.3% |
| | % of Total | 2.6% | 1.3% | 27.6% | 44.7% | 76.3% |
| Total | Count | 12 | 2 | 22 | 40 | 76 |
| | Expected Count | 12.0 | 2.0 | 22.0 | 40.0 | 76.0 |
| | % within answer | 15.8% | 2.6% | 28.9% | 52.6% | 100.0% |
| | % within zone | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% |
| | % of Total | 15.8% | 2.6% | 28.9% | 52.6% | 100.0% |

CHART 72

ANSWER-ZONE CROSSTABULATION OF THE χ^2 TEST

Analyses of my primary source in Chapter Eight using the MASMAC for pan-field missionaries (Chart 42), logistic regression and χ^2 test (Chart 72) yield the following conclusion:

1. The Maturity Quotient (MQ) is a statistically significant predictor of malfeasance (Charts 44 and 45);
2. The Support Level (SL) does not predict malfeasance (Chart 45);
3. Malfeasance becomes markedly less likely from the watershed of *fdMg* phase (critical MQ of 0.5971) (Chart 42);
4. In the pan-field survey (Chart 42), 76.3% (58 out of of 76) of missionaries surveyed answered ‘Yes’ to the malfeasance question (Column 8 Row 12, Chart 72);
5. Among these, 2.3%, 1.3%, 27.6% and 44.7% came from α , β , δ and γ zone respectively (Columns 4 -7 Row 12, Chart 72);
6. The majority of reported malfeasance (95%) could be found within the γ and δ zones;
7. Within the zones, 16.7% of α , 50% of β , 95.5% of δ and 85% of γ missionaries are malfeasant (Columns 4 -7 Row 11, Chart 72);
8. All six PCPs are within the γ and δ zones.

Taken together, points 1 and 2 mean that my model can by using a missionary's MQ (and SL, if the information is available) predict to the accuracy of 73% if he or she is malfeasant or not. It does not mean it can conclude by a missionary leader's particular MQ or zone that he or she has 73% probability of being malfeasant. The probability is on the model's strength to make a correct prediction on a binomial variable setting (malfeasant or non-malfeasant).² It therefore cannot establish the *likelihood* of malfeasance for the zones. In other words, my model cannot predict if a missionary has x% and y% probability of being malfeasant because he or she is an α or β missionary. Such probability on an *intrinsic propensity* of a sinner to sin cannot be established in my model. What my model has established is that malfeasance is adversely correlated to MQ: the higher MQ a missionary has, the less likely he or she will be malfeasant (point 4).

Consequently, the implication of point 3 is clear and far-reaching: any mission sending church and agency who has a goal of keeping their missionaries in the field as non-malfeasant Christ's ambassadors should help them to cross over into MQ phase of *fdMg*.

I now wish to focus on Point 4. It presents a rather bleak picture of the quality of the missionaries serving in present-day Tibet. If 76% of God's ambassadors to Tibet are reporting malfeasance, why are they still in the field, and why are we sending them to the field at all? Prima facie, this result can seriously call for the justification for the mission enterprise in Tibet. But such hasty conclusion may be unwarranted. Below are some reasons why:

- (a) The research is hampered by a lack of a universal definition of 'missionary malfeasance'. I have not provided such definition for this research because I wanted my research participants to decide in their own context what they thought as serious wrong doings. Such inclusivity has unfortunately compromised the precision of

² Hence, if I have the MQ (and SL) of a missionary, I can predict correctly 73 times and incorrectly 27 times per every 100 cases to the 'yes or no' question of 'if he or she is malfeasant?'

definition. For my part, I was cautious and repetitive in explaining to them what I (the researcher) subjectively thought as ‘serious wrongs’ (for eg, adultery as a serious wrong, and male missionary having long hair not as a serious wrong). It is observable that doctrinal and theological difference may have contributed to this high percentage of ‘Yes’ to the ‘malfeasance question’. For example, from my informal discussions with my research participants, some consider as ‘serious wrongs’: adulteration of the Gospel, murder, distortion of justice, sexual sins and fantasy, pornography, masturbation, theft, lying, alcohol consumption, production of alcohol (beer, wine or spirit), consumption of raw meat and blood sausages³, watching pirated dvds⁴, women preaching, women not covering their heads during service, working on Sundays, doing business, being single, not having any children, having too many children (more than 3), Calvinism, Armenism, not belonging to any mission sending agency, consulting a qualified doctor/taking medicine when sick, observing or celebrating any festivals of paganistic root (including Christmas), baptising a person without going through a preparation course, Young Earth view, Old Earth view,⁵ Darwinism, abortion (any form), contraception (any form), divorce, marrying a divorcee, entering a Tibetan monastery or temple.⁶ While it is unclear whether they answered the question based on their consideration of the above, it is clear that malfeasance is a subjective and controversial issue. It is thus entirely plausible that a significantly lower percentage of the sample would answer ‘No’ to the ‘malfeasance question’ if I were to specify which malfeasance I wanted to study. But my intention at this part of third stage research was to get a glimpse of how many missionaries in Tibet perceived themselves to be malfeasant. At the part 2 of third stage research I intentionally built my PCP cases

³ A prevalent Tibetan dietary custom.

⁴ A prevalent practice in PRC and Tibet.

⁵ Young Earth view subscribes to the literal interpretation of the book of Genesis and holds that the Earth is 6000 years old; Old Earth view holds that the Earth is older than that based on various scientific evidence.

⁶ These came out during casual conversations. For a cross reference on indication of malfeasance, please refer to Appendix D for a list of what missionaries themselves consider as ‘mature’ and ‘immature’ missionaries.

using only the commonly accepted and non-contraversial wrong doings—adultery, ministry theft, financial theft, report falsification, domestic violence and abuse.

- (b) Some missionaries answered ‘Yes’ to the ‘malfeasant question’ not because of a specific malfeasance committed; rather, they did so to appear humble, and/or to be in line with Romans 3:23.⁷
- (c) The high concentration (55 out of 58, or 95%) of malfeasant missionaries (red dots) in the Immature Column (Chart 42) can be explained by the small exp(b) MQ has, which, being less than 1.0000, indicate that malfeasance is less likely with higher MQ (see Chapter Eight and point 4 above). The watershed MQ phase is *fdMg* (critical MQ of 0.5971), as malfeasance becomes markedly less likely from thereon.

For missionaries in the α zone, do their high maturity attract better support, or does good support entail high maturity? This research is not designed to answer this question satisfactorily.⁸ On the one hand, a mature missionary will know the importance of a good support level and thus tends to actively pursue it. Those who fail to receive a good support level will risk burn-out (see the case of Qiqige in the *Cross Analysis with High Maturity Missionary Leaders* section below). The MASMAC Grid does not provide any data on whether an immature missionary will tend to seek or shun higher support level, or is oblivious to it all together. On the other hand, a good support level may be conducive to the maturation of a missionary, *provided that he or she is intentional about his or her maturity growth*. There are

⁷ ‘For all have sinned and fall short of the glory of God,’ (NIV, 1984). Four participants quoted this verse to me while answering the ‘malfeasant question’.

⁸ Missionaries in β zone, while possessing high MQ, do not receive high support. But the data from this zone is inconclusive due to the low number of cases available (2 cases).

plenty who enjoy high support level but remain immature (γ zone).⁹ This research really has not delved into the internal or intrinsic relationship between maturity and support level.¹⁰

It is important to be reminded that my conclusion here is based on my sample of 76 missionaries within the parameters of this research (Chapter One). Its applicability is hence limited to the field of present-day Tibet. Further research is needed to explore the transferability of this conclusion to other field or wider scope in regional or global mission enterprise.

THE FIELD-APPLICABLE MQM

It has taken 55 months to arrive at the field-tested version of MQM. I call it the field-applicable MQM. It has been rigorously corroborated by primary sources and undergirded by secondary sources' findings. The MQM, with all her apparatus, constitutes my original contribution to epistemology in leadership theory and studies, particularly in missionary leadership studies. The chart below shows my journey from the first research question (RQ1)¹¹ to the MQM:

⁹ A low support level does not necessarily engender low maturity either: there are two missionaries in β zone. The data is however statistically inconclusive due to the low number of cases.

¹⁰ What I have is a confirmation of a good statistical relatedness between MQ and SL using χ^2 test in Chapter eight. But such relatedness cannot illumine us on how they are related in real situation.

¹¹ 'What is/are the cause(s) of missionary leader's misconduct in Tibet?' See Chapter two.

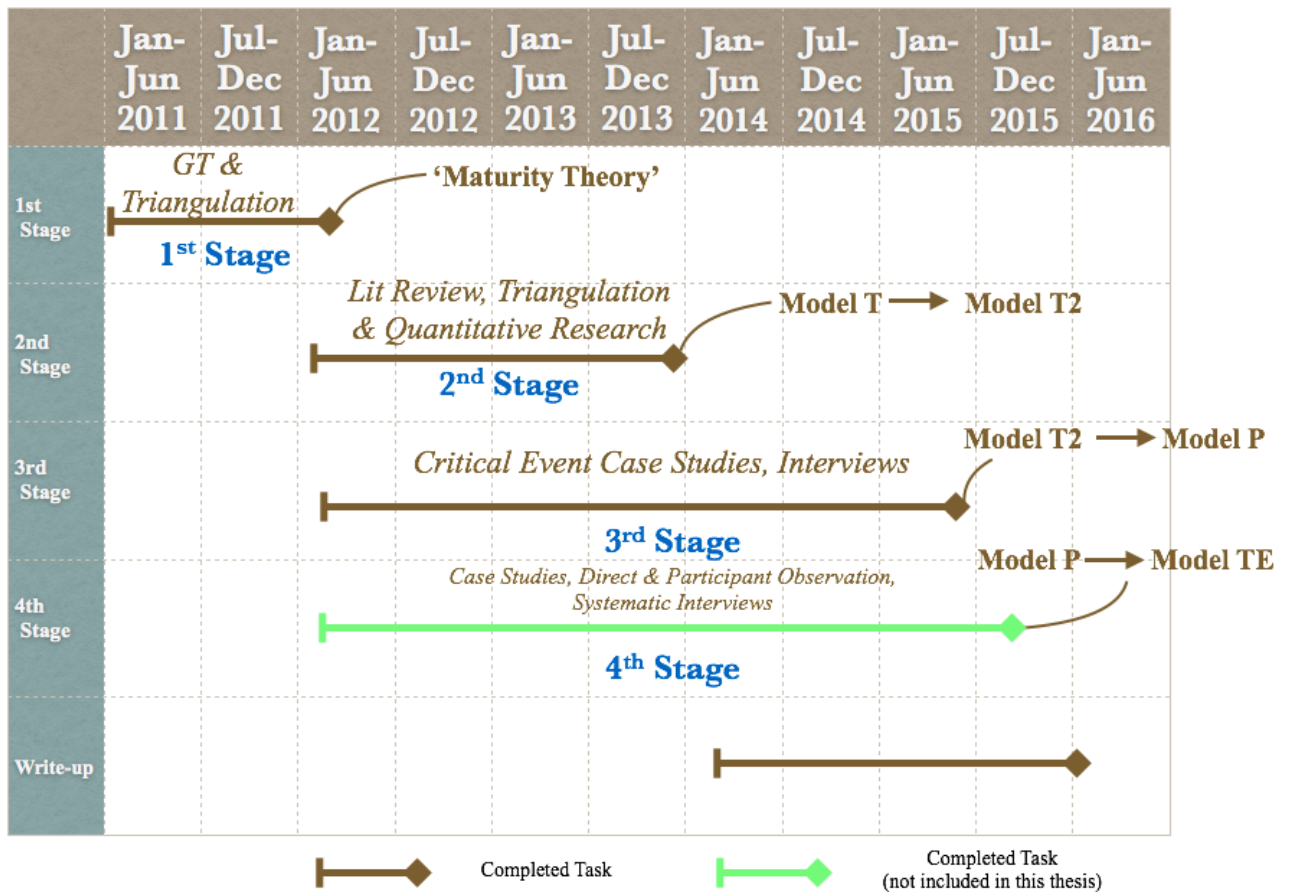


CHART 73
FROM RQ1 TO MQM

2.1 Working General Descriptive of MQM

This section details the Working General Descriptive (WGD) of MQM for missionary leaders. I synergised descriptives from (1) β MQM with (2) Kao's Triune Dynamism (Chapter Five), (3) Clinton's Leadership Emergence Theory (LET) (Chapter Four), (4) feedback from 32 selected missionary leaders (Chapters Two and Six), and the six PCPs (Chapter Seven) to produce the WGD. The graph below clarifies the relationships among the maturity models with the MQM:¹²

¹² Again, the MQM maturity phases do not align perfectly with phases of LET, for a $fxIm$ person has to first grow into a $fxMg$ person before he enters the phase where God allows his ministry to mature. Likewise for a $fxMt$ person to advance to the Afterflow phase in LET, he will have to mature into a $fdMt$ person before he becomes the

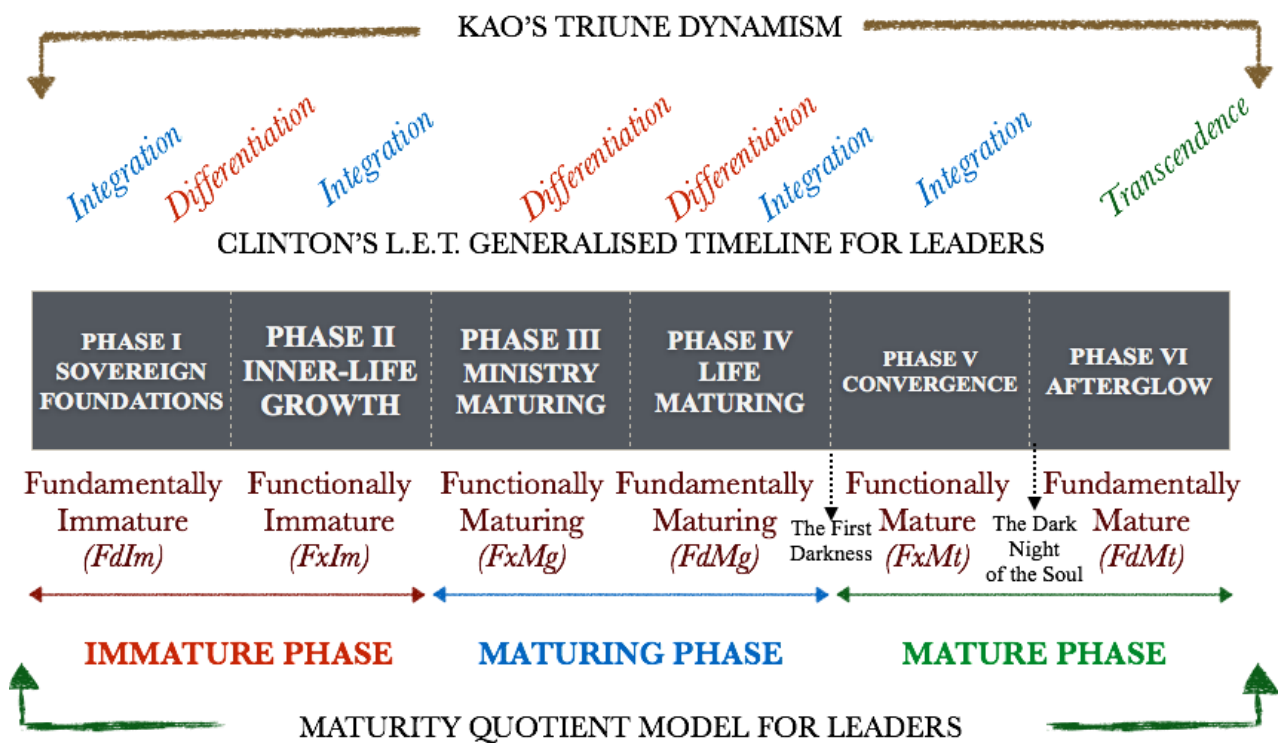


CHART 74
MQM WITH TRIUNE DYNAMISM AND LET

The MQM is based on the theory of Quadripartite Person (Chapter Five). Descriptions of the MQM maturity phases are likewise based on composite maturity level readings of the pneumatological, psychological, somatic, and dianoetic dimensions of my research participants.¹³ The gist of the general progression of maturation is captured in the matrix below. This matrix and its descriptions of each stage are products of an iterative process combining secondary source data in the Second Stage Research and primary source findings in the Third Stage Research. It provides a simplification of salient characteristics for each stage, which is incorporated in the WGD of the MQM below.¹⁴

Afterflow leader. I am grateful for Dr. Shelley Trebesch for pointing out the non-alignment of phases among these models.

¹³ The follow-up discussion with the 32 selected missionary leaders using Quota Sampling method, see Chapter four.

¹⁴ Such descriptions are gleaned from primary source data from my Second and Third stages research and LET (Clinton, 2002). See Appendice C, D and Chart 2 for the process of acquiring such descriptions.

| DIMENSION STAGE | Somatic <i>(Body, Physical, Carne)</i> | Dianoetic <i>(Intellectual Mind, Intelligence. Rationality)</i> | Psychological <i>(Soul, Feelings, Emotions, Affect, Passion)</i> | Pneumatological <i>(Spirit, Heart, Inner man, Faith)</i> |
|--------------------------------------|--|---|--|--|
| <i>Pre-Birth</i> | Fetus | Non-descript | Non-self | Dormant |
| <i>Infancy</i> | Helpless | Infantile | Selfish-Needy | Indiscriminate- Hungry |
| <i>Childhood</i> | Fragile | Curious | Omnipotent- Manipulative | Needy-Gullible |
| <i>Adolescence</i> | Puberty | Omniscient | Formative | Challenging- Confusing |
| <i>Vernal (Young) Adulthood</i> | Omnipresent | Reality Check | Establishing Identity | Transitioning |
| <i>Adulthood</i> | Prime- Plateau | Specialising | Stabilising | Transforming |
| <i>Transcendent Adulthood</i> | Decline- Dying | Defining | Secured | Transcending |

CHART 75
MATURITY PROGRESSION MATRIX

Below I present the WGD. It is prudent to remind the readers here that I have chosen the pneumatological maturity (N) as the anchor maturity in the maturity progression of missionary leadership. My rationale has been provided in Chapter Six, section 3 ‘Meaning of MQ’. Please refer contantly to Chart 29 as you read the following section.

2.1.1 MQM Immature Phase

This phase is marked with immaturity in all four dimensions of the person. The highest MQ a leader can attain in this phase is 0.4545. The Immaturity Phase can further be subdivided into

two: the Fundamentally Immature sub-phase (*fdIm*), and the Functionally Immature sub-phase (*fxIm*).

2.1.1.1 Fundamentally Immature Sub-phase as Undergirding LET Phase I

Externally, in LET Phase I (Sovereign Foundations) of leadership development, God providentially works through family, contextual background, and historical events (including the timing of one's birth) to establish basic foundations in a leader's life. God uses both good and bad personality characteristics and experiences to achieve His end.

The major developmental task of Phase I is the laying of foundations in one's life. In Kao's Truine Dynamism, both *integration* and *differentiation* are at work at this phase. God operates sovereignly on this developmental task. The potential leader has relatively little control over the majority of the foundations that occur in this phase. The potential leader's primary response to the major developmental task is to recognise what has happened in the sovereign foundation's phase and to respond positively in the present time, to take advantage, particularly in 'guidance decisions', of the foundations God has laid¹⁵ (Clinton, 2003: 314).

However, this is not an easy thing to do except as a retrospective exercise, because during phase I the leader is *fundamentally immature* internally. The Fundamentally Immature (*fdIm*) sub-phase covers the MQ range from 0.0029 to 0.1563. Leaders at this phase will likely exhibit MDD with severe deficiency in the Pneumatological dimension. Although they can attain the highest level (Transcendent Adulthood) in the other three dimensions, their pneumatological dimension at level 1 (Pre-Birth) will handicap their composite maturity growth.

¹⁵ This is, of course, easier said than done. In reality, a *fdIm* person is not capable of being aware of his immaturity. A helpful way for progress is by having a figure in this person's life to guide and lead him beyond this phase.

A person who is Fundamentally Immature has the baseline MQ of 0.0029, which means her NYSD score is 1:1:1:1. At this score, this leader has attained level 1—Pre-Birth—at her somatic, psychological, dianoetic, and pneumatological dimensions. She is physically a foetus, spiritually dormant, intellectually non-descript, and emotionally (soulishly) non-self. A physical, spiritual, emotional, or intellectual ‘foetus’ cannot differentiate herself from her mother. She does not have an independent thought and cannot help herself. She longs for someone who will impress her and cater to all her needs.

The highest MQ in the *fdIm* phase is 0.1563, when a person attains the Transcendent Adulthood stage in all but pneumatological dimensions. Her NYSD score is 1:7:7:7, meaning she has attained level 7—Transcendent Adulthood—at her somatic, psychological, and dianoetic dimensions, with her pneumatological score stagnating at level 1—Pre-Birth. Here she has reached the apex of her career, family life, and emotional stability according to his society’s standard. Yet she vehemently opposes any explanations of the existence of life outside of her ken of knowledge. She is fundamentally selfish, egocentric and pleasure or power driven. She cannot differentiate her false from real self (Winnicott, 1965) and demands that everyone sees life through her paradigm. A leader who is Fundamentally Immature is abjectly intolerant of differences or varieties. Her predominant dianoetic motto is ‘it’s my way or the highway!’ Although possessing a façade of high morality, she possesses a high vulnerability to malfeasance because she lacks real character that can stand in the face of temptations, tests, and trials. She manipulates her façade to get what she wants in life. Since she is a pneumatological Pre-Birth, she does not have any genuine strength of character.

Many times it is later seen that a person's personality traits correlate with the spiritual gifts-mix that God gives her. The challenge of Phase I, through retrospective reflection, is to identify the providence of God.¹⁶

Some of the salient characteristics of *fdIm* phase are:

Upside: Playful, cute, malleable, trusting.

Downside: Helpless, selfish, hungry, needy, indiscriminate, ignorant, egocentric, easy to please, attention seeking, quick to show emotions, trusting, infantile.¹⁷

2.1.1.2 Functionally Immature Sub-phase as Undergirding LET Phase II

Following the foundation phase, an emerging leader then goes through a time where the emphasis in her life is to know God in a more personal and real way, i.e., the Almighty God as her *personal* God. This is LET Phase II, the Inner-life Growth Phase. The principal dynamism in this phase is *integration*. The major developmental task in Phase II is the identification of leadership potential and the formation of character (i.e. Pneumatological growth). God does this primarily through testing experiences.

At this developmental phase, internally a leader will be in the *functionally immature* sub-phase. The Functionally Immature sub-phase (*fxIm*) covers the MQ range from 0.1564 to 0.4545. It is further subdivided into *fxIm1* ($0.1564 < MQ \leq 0.3077$) and *fxIm2* ($0.3078 < MQ \leq 0.4545$) sub-phases. At *fxIm1* sub-phase, a person is growing beyond level 1 spiritually. She is no longer fundamentally immature, as the level of her spiritual dimension is rising from the baseline. This pneumatological growth serves to spur advancement in her other dimensions, thereby

¹⁶ It is often difficult to see the importance of all these spiritual items until later phases. Retrospective reflection will usually allow an even deeper appreciation of God's sovereignty.

¹⁷ At the *fdIm* phase, it is understandable that negative characteristics far outnumber the positive ones. However, even at this phase one is not completely hopeless. For if that were the case, then there would not be any impetus to spur one forward to the next stage in maturity. Positive characteristics increase as one makes progress in maturity.

increasing her MQ. Intellectually she can range from being non-descript to even expert. Emotionally, she can exhibit selfishness and neediness all the way to secure selfhood. Spiritually, however, she is an infant or child. Newborn and hungry, a pneumatological Infant begins to explore the spiritual world around her. At this stage, the important milestone is for her to learn about the true state of her self, how to relate to others, and how to share. She is quite helpless and almost totally dependent on her external provider for spiritual sustenance. She is oblivious to other's needs, and demands instant gratification on every count. She is just about to learn the spiritual prices of her actions but constantly failing in her learning. She longs for someone who will provide and nurture her.

MQ scores between 0.1564 to 0.3077 comprise the *fxIm 1* sub-phase with operative words as follow:

Upside: Playful, cute, malleable, trusting.

Downside: Helpless, selfish, hungry, needy, indiscriminate, ignorant, egocentric, easy to please, attention seeking, quick to show emotions, trusting, infantile.

If pneumatologically she grows beyond the Infancy stage into the Childhood stage, then she gets into the *fxIm2* sub-phase and will begin to be more selective about her spiritual food. A person who is Functionally Immature can be physically a child or parent; intellectually, she can be indiscriminately curious (level 3) or defining (level 7); emotionally, she can be needy and soulishly omnipotent (level 3) or secure (level 7). But spiritually she is gullible. As a pneumatological Child (N=3), she begins to test the spiritual boundaries and learns about who/what is good or bad to her, and whom/what she can and cannot manipulate. A spiritual child is continually needy and expects her need to be met instantly. If psychologically she is at level 3, she will experience a sense of omnipotence. A psychological child, as compared to an

infant, will have a rudimentary sense of self and a highly immature sense of responsibility. A missionary at this stage will blame herself if her leader commits malfeasance due to reasons unrelated to her. She longs for someone to play with her but it has to be according to her rules.

The highest NYSD score in *fxIm2* sub-phase is of 3:7:7:7, i.e., $MQ = 0.4545$. At this score, this leader has attained level 7—Transcendent Adulthood—at her somatic, psychological, and dianoetic dimensions, but her pneumatological score stays at level 3—Childhood. This is the first Threshold MQ as explained in Chapter Six. She is a leader who is at the Transcendent Adulthood stage for her somatic, dianoetic, and psychological dimensions. She is physically a real or adoptive mother or even grandmother, an authority in her field, and of emotional maturity. Yet her pneumatological dimension stays at the Childhood stage. So long as she remains a pneumatological Child, she is gullible spiritually. Thus, despite her accomplishments in other dimensions and areas, she could easily believe in or reject wholesale any claims and promises of a better life and afterlife, regardless of any creeds or religions. She will subscribe to the panoramic belief of ‘there is an ultimate Being, or Beings, and there should also be an ultimate meaning in my life, and there are *many* ways to get there’.

This is also the most common sub-phase where one makes a decision to accept a certain faith. Jesus’ reference to people with child-like faith entering the Kingdom of Heaven in Matthew 18:3 is most likely people at this sub-phase. If a leader accepts Jesus, she learns the importance of praying and hearing God. However, she has a long way to go in learning to wait on God. As she grows in discernment, understanding and obedience, such growth will be tested. Some of these early tests are crucial experiences that God will use to prepare the leader for the next steps in leadership. The leader can already experience early successes in life and career but deep inside she is still grasping for the ultimate meaning of her life. She asks herself ‘surely there’s got to be more to life than all these successes?’ She does not entirely understand the connection between her and her fellow beings but she is beginning to explore. Such a

willingness to look beyond her self-reference to explore her meaning and purpose in life marks the end of her composite immaturity. The developmental tests at this phase aim at consolidating her faith.

Along with personal inner-life growth, the emerging Christian leader invariably gets involved in some kind of ministry. In the context of learning by doing, new inner-life lessons are seen and heeded. Even though the leader does learn some ministry lessons, the dominant emphasis in this phase is inner-life growth. A *fxIm* leader has a high susceptibility to temptations. Character frauds such as betrayal, disloyalty, low integrity, pride, and manipulation are most likely and predictable behaviour for a leader at *fxIm* sub-phase. As she struggles to negotiate the delicate balance between family and ministry, self-centricism and altruism, and being and doing, she can easily tilt to one or the other extreme. Her low MQ is largely responsible for such imbalance, which in turn makes sliding into malfeasance quite easy during tests.

The leader's response to the major developmental task is to respond positively to these foundational tests and to learn the fundamental lessons inherent in them. She will need to repeat this phase until she passes the tests. If she passes, she will enter into the next pneumatological maturity stage in her spiritual journey. This is the beginning of her maturing. Pneumatologically, she has officially left the Childhood stage to enter the Adolescence stage. Compositely, her MQ moves from Immature to Maturing Phase. Thus the Maturing Phase of her life begins with her MQ moving beyond 0.5555.

An MQ between 0.3078 and 0.4545 is the *fxIm* 2 sub-phase. It has the following common characteristics:

Upside: Exploring, curious, imaginative, creative, quick to forgive, malleable, lively, insistent, resilient.

Downside: Gullible, indiscriminate, not contented, sense of omnipotence, testing the boundaries manipulative, self-centred, ignorant, childish, impressionable, wishing to please, betrayal, untrustworthy, fickle, insistent, oblivious of the difference between ‘being’ and ‘doing’, misguided do-gooder.

2.1.2 MQM Maturing Phase

This phase covers the MQ range from 0.4546 to 0.7353. A leader at this phase has grown out of his composite immaturity. The Maturing Phase consists of two sub-phases: the Fundamentally Maturing (*fdMg*), and the Functionally Maturing (*fxMg*) sub-phases.

2.1.2.1 Functionally Maturing Sub-phase as Undergirding LET Phase III

In LET Phase III (Ministry Maturing), externally the emerging leader focuses on reaching out to others and helping them. The principal dynamism is *differentiation* at this phase as God works on the leader’s skill and expertise. The leader is beginning to experiment with his spiritual gifts though he may not even know what this is all about. Sometimes the budding leader will get non-formal or formal training in order to prepare him for a more effective ministry. Ministry is the focus of the rising leader at this stage (Clinton, 2003: 314).

Internally, the leader in this developmental phase is likely to be *Functionally Maturing* (*fxMg*) (MQ range from 0.4546 to 0.5970). Depending on his DM Chart, he can be physically an adolescent (level 4) or adult (level 6), intellectually uncritical (level 4) or specifying (level 6), and emotionally selfish (level 2) or forming (level 4). The highest NYSD score for *fxMg* sub-phase is 4:7:7:7, i.e., $MQ_{\max}N(4) = 0.5970$. At this MQ, the leader is at the level 7—Transcendent Adulthood Stage—for his Somatic, Psychological, and Dianoetic dimensions. Spiritually he would be at level 4—the Adolescence Stage.

Transition is the key word for this Pneumatological stage. Physically, an adolescent begins puberty. All he knows about himself and the world is changing and he has little control over it. Analogously, his pneumatological dimension also undergoes a fundamental transition. Thus, spiritually, he is part boy and part man and he both loves and hates this state of being. He is awkward, and eagerly seeking approval. He constantly compares himself with others, real or imaginary. At this stage, he has a need to define himself, belong, please, and maintain the status quo. At the same time, he also feels compelled to challenge authority, to rage against mediocrity, to blaze his own trail. He is both bold and timid. An adolescent is emotionally confused and to hide his confusion and ignorance, he compensates with a sense of Dianoeitic omniscience: he thinks he knows it all. He longs for someone who will understand and discipline him.

A *fxMg* leader wants to maintain everything and at the same time defy everything. He has not learned to handle the polar tensions of life. He sees the world mostly in black and white and he rages against the establishment and mediocrity. He is idealistic and preoccupied with making his mark in this world. He can be confrontational, combative, competitive and considers winning the only worthy goal. Deep down his self is actually fragile. To achieve his goal he will blindly pay the ultimate price and many times his inconsideration results in bringing his followers down with him. In trying to hide his confusion and insecurity, he puts up an over-compensating front of super-confidence and even reckless arrogance.

Thus, many of the ministry lessons at this LET phase will focus on relationships with others or on inadequacies in one's personal life. This will necessitate the continuation of inner-life growth testing as well. The 'testing items' (dealing with inner-life growth) and the 'ministry items' (dealing with important ministry lessons) dominate this stage of development. As he is spiritually unstable, a *fxMg* leader's character formation at this point suffers much delay due

largely to his own resistance to growth. In other words, at the *fxMg* sub-phase despite all his blame shifting, he is his biggest enemy.

Theoretically, leaders of any phase in the maturity ecology can be malfeasant due to a slip into low MQ and lack of crucial support. However, a *fxMg* leader needs to pay special attention to such slips. This is largely because he usually has tasted a certain degree of ministry fruitfulness by this stage. The success of overcoming temptations thus far, coupled with the success of ministry, can attract admiration and open doors for temptations through subtler ‘hooks’ like pride, complacency, lowering of guard, and eagerness to impress or please others, even God. His spirit knows a temptation when it sees one, yet his pneumatological immaturity at level 4 (adolescence) can still sometimes challenge him to override the authority of the Spirit in his life.

Operative words for the Functionally Maturing sub-phase are:

Upside: Idealistic and realistic, awakening, youthful, willing to die for a cause, wanting to explore, strive to differentiate, energetic, physically strong, attractive, not begrudging, pliable, resilient.

Downside: Awkward, transitional, tensional, polar, restless, reckless, confused, inconsistent, sense of omniscience, dreamy, approval seeking, easily impressionable, desire to impress and differentiate, like to compare, challenging, burrowing in false self, willing to die for a cause, defensive, challenging, strive to differentiate, intolerant, inconsiderate,

The major developmental task of LET Phase III is twofold: first, the initial identification of gifts and skills and the increasing use of them in order to develop an increasingly effective ministry; second, the development of an experiential understanding of the body of Christ. This latter task will include many relationship lessons—some negative and some positive (Clinton,

2003: 315). Another major developmental task, I discovered, is ‘knowing one’s character weakness, and the building and testing of one’s spiritual defence mechanism’.

During the LET Phases I to III, there may be many ministry activities and even fruitfulness. But God is primarily working *in* the leader and not through him. Most often, emerging leaders do not recognise this. They are inadvertently too caught up in productivity, activities, and fruitfulness. However, God is quietly trying to get the emerging leader to see that a leader ministers out of what he is. He is concerned with what the leader is in terms of being (character), more than doing (productivity). There is no shortcut to any phase. A leader will have to repeat the phase if he fails to learn the lessons from the tests God sets for him. He can even regress in his MQ if he fails to comprehend the meaning of such tests from God.

2.1.2.2 Fundamentally Maturing Sub-phase as Undergirding LET Phase IV

Externally, by LET Phase IV (Life Maturing), the leader is usually using her spiritual gifts in a satisfying ministry. A leader gains a sense of priorities through lessons regarding how best to use gifts. During this time, she focuses on what to do and what not to do in ministry. The principal dynamism in this phase is both *differentiation* and *integration*. A leader starts this phase with differentiation driving the process, but as she progresses, the dynamism turns to integration to prepare her for the LET phase V.

Internally, a phase V leader is likely to be *fundamentally maturing*. The Fundamentally Maturing sub-phase (*fdMg*) covers MQ scores from 0.5971 to 0.7353. The maximum MQ for this sub-phase is 0.7353, that is when the leader gets NYSD score of 5:7:7:7. This is the second Threshold MQ as explained in Chapter Six. This leader is at level 7—Transcendence Adulthood—for her three other dimensions. Her pneumatological dimension is lagging behind at level 5—the Vernal Adulthood stage. Again, depending on her DM Chart, she can be

physically a young adult or parent, intellectually infantile, checking, or defining, and emotionally forming, establishing, or secured. However, as a young pneumatological adult she faces a transition in her spiritual journey. If she is not yet a believer of Jesus Christ, at this point she would have surveyed creeds, dogma, and belief systems of all kinds and has found contradictions. Either they are all lies, or one among all is the truth. Either all is relative in this universe, or there is one true standard. This series of ‘either—or’ imperatives mark the transition in her journey. She is (spiritually) at a crossroads.

For a missionary leader, the major developmental task of Phase IV is the deepening of the leader's experiential understanding of God, which in turn increases spiritual authority. The communion of the leader with God becomes foundational and more important than success in ministry. With this change, the ministry itself takes on a deeper relevance and fruitfulness (Clinton, 2003: 315).

One cannot stay *static* in Vernal Adulthood stage, for *transitional* is the nature of this stage. The leader either moves forward into the next stage or backward to the previous one. She might oscillate for a long time but there can be no reposing in this transitional stage. She needs to make a conscious decision to either leap forward into the next step in faith, or choose to regress by default to the Adolescence Stage pneumatologically. If she regresses, she goes back to her MQ at 0.4545, thereby remaining in the Immaturity Phase.

A pneumatological Vernal Adult's main departure from being an Adolescent is her serious search for her own identity. It is crucial for her at this point to find her place in the world, her meaning in life and to establish her purpose. She is over the restlessness and defying stage of Adolescence. Thus, dianoetically, she begins to entertain the idea that perhaps she does not know everything after all. Humility is ‘growing’. Unbeknownst to her, her Godly character is being formed. She begins to see the need to revisit all her life premises and to test their

validity.¹⁸ However, before she emerges as a responsible adult, she needs to pass through this valley to ascertain her identity. She is always busy, and possesses a sense of omnipresence—she thinks she needs to, and can be, in five meetings at the same time. She is prone to spread herself too thin. At this stage, she is learning how to say ‘no’ and to set up boundaries for herself. Although still wanting and enjoying attention, unlike an Adolescent, a pneumatological Vernal Adult begins to wonder if popularity is really desirable in the long run. She also begins to question the previously unquestioned foundation she has laid for her life.

Compositely, at *fdMg* phase, the leader’s maturity is being deepened intentionally and her character leaves the unsettling phase of *fxMg* to enter into the norming stage typical of the *fdMg* phase. Isolation, crises, conflict, destiny experiences, temptations and trials take on a new meaning for her. She is aware of the polar tension between the call of her spirit and the temptations to betray such a call into malfeasance. She can still fall prey to malfeasance but her resistance to malfeasance is stronger than in previous sub-phases. The reason is that at the *fdMg* sub-phase, she is learning to make sense of and peace with the polar tensions of life. Thus, she experiences real spiritual struggle every time she faces temptations that she finds appealing dianoetically, justifiable psychologically, but incongruent pneumatologically. Thus for example, whereas in her previous phases she would justify bribery as ‘what greases the wheel’, at the *fdMg* phase she struggles with how bribery could harm others, and how to live out her integrity. As one primary source participant of this phase shares:

The temptations I still face constantly are (1) Fear of failure (2) Reluctance to give more time to relationships and less to activities (3) Pride in my small achievements (4) Gluttony (5) Faithlessness ie over-dependence on self. I don’t deal very well with any of these, which is why they are still temptations, I guess. Except on (3) mostly, which I deal with by constantly reminding myself that whatever gifts I may have and achievements I may make are entirely by God’s grace. I could have been born in Zaire with no educational opportunities, no knowledge of the Saviour, etc. And I could be run over by a bus anyway. Some temptations the Lord has changed slowly eg lying. I guess a growing inner security makes me less prone to lie. Others like overeating sweets I have dealt with by taking a vow. Likewise for pornography on the Internet which I occasionally had a look at many years back. Regarding (2) I depend on my wife to make me give more time.

¹⁸ Or as one of my postmillennium generation research participants puts it, ‘perhaps pop and mom are not as dumb and uncool as I once thought.’

A *fdMg* leader has a higher level of self-awareness. She begins to see her meaning in life as also involving loving others, although she struggles with how to put it into practice. Thus, she is more likely to be repentant of her malfeasance should she commit one.

She struggles existentially. She tries to come to terms with her inner-self and to reconcile her intrinsic values versus what her environment throws at her. The principle of 'ministry flows out of being' takes on a new significance as the leader's character mellows and matures.

She longs for someone who will guide her, understand her fears and hopes, and show her the way.

Common characteristics of the Fundamentally Maturing phase are:

Upside: Establishing, redeemable, reality check, searching for identify, transitional, calming down, appreciating and assuming responsibility, accepting polar tensions, understanding false self, not so hot-shot, struggling to *be* (not do) good, highly energetic, attractive, listening, willing to accept and to change, aspiring.

Downside: Debutante, searching for identity, transitional, holding on to false self, sense of omnipresence.

The leader's response to this phase's developmental task is to respond positively to the deep experiences that come and allowing those items to deepen communion with God and become the base for lasting effective ministry.

If a *fdMg* leader overcomes the First Darkness that happens at this stage in her Pneumatological dimension, she enters a territory where her MQ soars beyond 0.7353. In the ecology of leadership maturity, she has arrived at the Mature Phase.

2.1.3 MQM Mature Phase

This phase covers the MQ range from 0.7354 to 1.0000 where a leader at this phase has attained the composite mature stature. The Mature Phase consists of two sub-phases: the Functionally Mature (*fxMt*), and the Fundamentally Mature (*fdMt*) sub-phases.

2.1.3.1 Functionally Mature Sub-phase as Undergirding LET Phase V

Externally, in LET Phase V (Convergence) God moves the leader into a role that matches her gifts set and experience so that ministry is maximised. Convergence roles not only free up the leader from doing mismatched ministry, but also put to use the best that the leader has to offer. The main dynamism at this phase is *integration* as God weaves all ‘loose pieces’ of the leader’s life experience into a well-designed tapestry with specific purpose for each person. ‘Life maturing’ and ‘ministry maturing’ peak together during this period. Internally, the leader is *functionally mature* at this developmental phase.

A leader whose MQ is between 0.7354 to 0.8696 is Functionally Mature (*fxMt*). The highest MQ for this sub-phase is 0.8696, which means her NYSD score is 6:7:7:7. At this score, this leader has attained level 7—Transcendent Adulthood—at her somatic, psychological, and dianoetic dimensions, with her pneumatological score following closely at level 6—Adulthood. She is physically a parent, intellectually defining (expert), and emotionally secure. Spiritually she is a transformational individual.

At this maturity sub-phase, a leader begins to command her life and workplace. People follow her because of who she is, not necessarily because of her position or authority. She might not be in any position that confers power or authority in a narrow sense, but she has immense influence. She understands that she cannot know and do everything, so it is important for her

to be specializing in one or two things. She achieves efficiency and results and the public acknowledges her.

A *fxMt* leader is transformational—she transforms followers as well as her enemies. She is transformational not because she is perfect. She is transformational because despite her shortcomings and failures, she chooses to love, lead, and live for a greater cause than herself.

One primary source participant¹⁹ puts it:

Adults are often less whole than one may expect, somehow defective in one or more circle – a loner here; a twisted body there, some psychological strife here, a deep heart wound there, even a crevasse of separation from their God. Shadows of grief, long shadows of persistent guilt, even shame, lengthening shadows of unanswerable questions, life long lingering doubts. Twilight tinges of anxiety, darkening shadows of sadness, agonizing touches of loneliness. It may just be that it is amongst these shadows, that the silhouette of true adulthood is found, the one who despite all these, lives life to the full in Christ.

The multitude looks up to her because she is *real*. People at a lower maturity phase seek out her approval. She is either loved or feared, or both. At the *fxMt* sub-phase, the leader's maturity is apparent. Although her enemies hate her, deep inside they have respect for her because of her very consistent, pronounced and admirable character.

Clinton writes that quite often many leaders do not actually experience convergence. There are various reasons for this. Sometimes they are hindered by their own lack of personal development. At other times, an organisation may hinder a leader from realising convergence by keeping her in a position that limits her potential. Some reasons are providential and may be hard to understand, because we do not have the full picture. Convergence, when realised, is maximised potential (2003: 316). Whether a *fxMt* leader achieves an external convergence or not, internally she is like a flower in full bloom. She has found her meaning in life, and purposes it accordingly. She has a good grasp of who she is, and her place in this world is secured. Although she does not seek approval so eagerly as when she was in Maturing Phase, she thinks rewards are her rights when she does well.

¹⁹ John who scored one of the highest MQs in the MPA survey.

The biggest folly she needs to circumvent at *fxMt* sub-phase is *pride*. This temptation alone, if succumbed to, can set her all the way back to even the Immature Phase. The only antidote for this is obedience to the leading of the Spirit, and humility. After spending most of her time proving her self worth, she wants to share her experience with younger generations. She longs for someone who will appreciate, deeply understand, and inspire her. Thus, the major developmental task for Phase V is the guidance of the leader into a role and place where maximum ministry effectiveness can be reached.

For Clinton, convergence is not some goal one strives for. Rather it is a by-product, an *a posteriori*, as a leader keeps on being responsive to God. The leader's response to the guidance efforts of God is to trust, rest, watch, and respond as God moves and to take advantage of the lessons learned from the preceding development phases.

Salient characteristics for the *fxMt* sub-phase are:

Upside: Stabilizing, transformational, influential, specializing, focus, productive, responsible, contributing, converging, brilliant, effective, efficient, prime, strong, powerful, hiding hurt well, beautiful, trustworthy, reliable, attractive, radiant, leaving false self.

Downside: Plateau-ing, prideful, competitive, hiding hurt well, lonely.

2.1.3.2 Fundamentally Mature Sub-phase as Undergirding LET Phase VI

For a very few, there is LET Phase VI—Afterglow or Celebration. A lifetime of ministry and growth culminates in an era of praise and indirect influence at very broad levels. The principal dynamism at this phase is *transcendence*. The leader is *fundamentally mature* internally. A person who has MQ between 0.8697 to 1.0000 is Fundamentally Mature (*fdMt*). This is the ultimate phase in the journey of a missionary leader's maturity growth. The impossible type is

the theoretical missionary leader who reaches the pinnacle of this phase with his NYSD score at 7:7:7:7. We call this MQ the Maximum Maturity Quotient Attainable, or symbolically $MQ_{\max} = MQ_{\max}N(7) = 1$, and it forms the apotheosis for the ecology of leadership maturity:

$$|MQ_{\max}| = MQ_{\max}N(7) = 1$$

$|MQ_{\max}|$ is the Absolute Maximum Maturity Quotient Attainable.

A *fdMt* leader is *transcendental, relational* and *impartational*. He has many ‘children’, for he is spiritually imparting, intellectually defining, and emotionally secure. His self is grounded in the Other. A transcendent adult (applicable to all four dimensions) is a mature being. He is in control, without striving to be in control. His being and doing are indivisible: his doing flows out of his being, and vice versa. Recognition is good but not necessary. He does not live or do things by it. A transcendent adult is secured, peaceful and joyful. He is not in a hurry to go somewhere but understands the time on the journey is the journey itself. He sees the big picture while not ignoring the details. A transcendent adult spurs the fast child and waits for the slow one. He nurtures and invests in all his ‘children’ regardless of their talents or performance. His children’s maturation is more important to him than talents, report card, and the name of the school. When called, he lays down his life for his ‘children’, cause, even enemies, and God.

A *fdMt* leader does not seek approval from others. He does not back down from challenges either. His life is not temptation-free; rather, it is marked by his unvarying resilience to *choose* the path away from them. He insists on having his means to be as pure as the end he pursues. There is no demarcation of public and private life, for he lives and gives but one life. His primary concern is not himself but those come alongside and after him. *Kenosis*²⁰ is a lifestyle, and his days are filled mostly with thoughts and deeds for others. He personifies *agápe*, love

²⁰ A Greek word that means ‘emptying oneself’. It is used to describe what Jesus Christ has done for humanity in Philippians 2: 5-8.

and humility. He sees far and is wise to choose the right path at all costs. He chooses to be transparent and vulnerable. He does not hide or dwell in his dark days. He sees his scars as marks of God's faithfulness to him. Developmentally, a leader at this stage has usually (not always) 'retired' from formal ministry positions and responsibility. However, a leader in afterglow has also built up a lifetime of contacts and will continue to exert influence via them. The storehouse of wisdom gathered over a lifetime of leadership will continue to benefit many. A *fdMt* missionary leader is careful to consider what legacy he wants to leave for his 'children'. He is allocentric and altruistically imparting to his 'children'. Others will seek him out because of his consistent track record in knowing God and seeing His work accomplished. As a spiritual parent, he has unwavering conviction in his walk with God. His enemies can only attack his superficial 'inadequacy', i.e. outward style, but not his character. Although he continues to have people disagreeing with what he stands for, his 'offspring' think the world of him. A *fdMt* leader always puts his team before his dream. He still makes mistakes and struggles occasionally, but his vulnerability for malfeasance is very minimal. He is quick and sincere to repent when he errs. He is an all-consuming giver and empowerer. He will not hesitate to bless, even his enemies. He is God's brilliant city on the hill, shining ever so brightly in dark places.

A *fdMt* leader opposes vehemently any fanfare, monument, or shrine built for or after him. He does not live for fame and fortune and insists on living simply and departing in obscurity. His legacy is not tall buildings or shiny plaques but empowered generations of life and influential and time-tested spiritual footprints.

A *fdMt* missionary leader is transcendent, the very embodiment of godly leadership. He is the apogee of a fully mature missionary. There is no recognisable developmental task in Phase VI (Celebration), other than to allow a lifetime of ministry to reflect the glory of God and to

honour His faithfulness over a lifetime of development (Clinton, 2003: 317). As a mature leader, he longs for a companion who will walk alongside him.

Salient characteristics for the *fdMt* sub-phase are:

Upside: Allocentric, altruistic, kenotic, Spirit-led, Christlike, transcendental, celebrated, glowing, providing, giving, joyfully sacrificial, spiritual, nurturing, imparting, mature, overcomer, secured, principled, flexible, vulnerable, alive, faithful, humble, influential (not necessarily powerful), choosing true over false self, strong conviction, vulnerable, dependable, wise, definitive, perfect union with Christ.

Downside: Vulnerable, physically fragile, expendable, exiting, physically declining, anachronism, uncompromised integrity, strong conviction.

A *fdMt* leader with the $|MQ_{\max}|$ of 1.0000 has attained level 7 in his pneumatological, psychological, somatic, and dianoetic dimensions. He represents the ideal missionary leader who has attained a perfect state *teleois*. However, if we subscribe to the Pauline idea that *teleois* is a progress, not a finite state,²¹ then it follows that no one can ever attain such perfection as represented by the theoretical MQ of 1 in this lifetime. In order to emphasise this unattainable state of perfection mathematically, I have purposefully designed the MQ formula to show that even Jesus *in his humanity* did not reach this MQ, by the fact that he never went through the process of fathering and nurturing a biological child.²² The highest NYSD score Jesus could reach is 7:7:6:7. This is not a claim that a mortal missionary can be greater than Jesus. But the MQM does allow a *theoretical* possibility that someone could have a MQ of 1, thereby fulfilling what Jesus said in John 14:12-14. Accordingly, in this thesis I consider MQ

²¹ See Philippians 3:12-14: 'Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.' New King James Version.

²² See Chapter five's 'Somatic Maturity' section for further explanation on why I differentiate somatic adulthood stage and transcendence adulthood stage at the line of parenthood.

of 1 as the perfect maturity attainable by a theoretical model missionary. It is not an attainable state in reality; rather, it is a *telos*—goal—for us all, like Paul, to press toward in this lifetime (Philippians 3: 12-14).

The WGD is useful insofar as it provides clarity for the *expected* missionary leader's leadership formation based on his MQ. As I concluded earlier, my model cannot establish a probability of a person's intrinsic propensity to be malfeasant. In order to predict leaders response to temptations, we need a composite reading of his MQ and Support Level. With the presentation of the MQM and WGD above, I am in the position to answer the questions that started this research.

3. ANSWERING MY RESEARCH QUESTION AND HYPOTHESIS

Recalling my primary research problem:

In contemporary Yakland, how can the maturity phases of the Third Wave missionary leaders inform their (a) overcoming of temptations, and (b) leadership formation?

From this research, my answer is:

A missionary leader's maturity phase *can* inform his chance of overcoming temptations. My research has shown that a missionary with high MQ is less likely to be malfeasant, and the reverse is equally true (Section 2 of this chapter). It has also provided a pathway to improving one's MQ (see Section 4 below).

The process of finding out how his maturity phase and support level might inform his susceptibility for malfeasance is as follows:

- (a) Conduct a Maturity Profile Assessment (MPA) on a missionary leader. This is a process that can take an hour to a few weeks because it involves detailed explanation of the mechanism of MPA and gathering of self and referee assessments;
- (b) Conduct the Self-assessment on Support Level;
- (c) Calculate the MQ;
- (d) Plot the MQM Graph;
- (e) Locate his zoning on the MASMAC;
- (f) Refer to the descriptive of the MASMAC (Chapter Eight's 'Findings from the Cross Analysis' section) for the risk level of the missionary leader;
- (g) Perform a MDD Analysis if necessary.

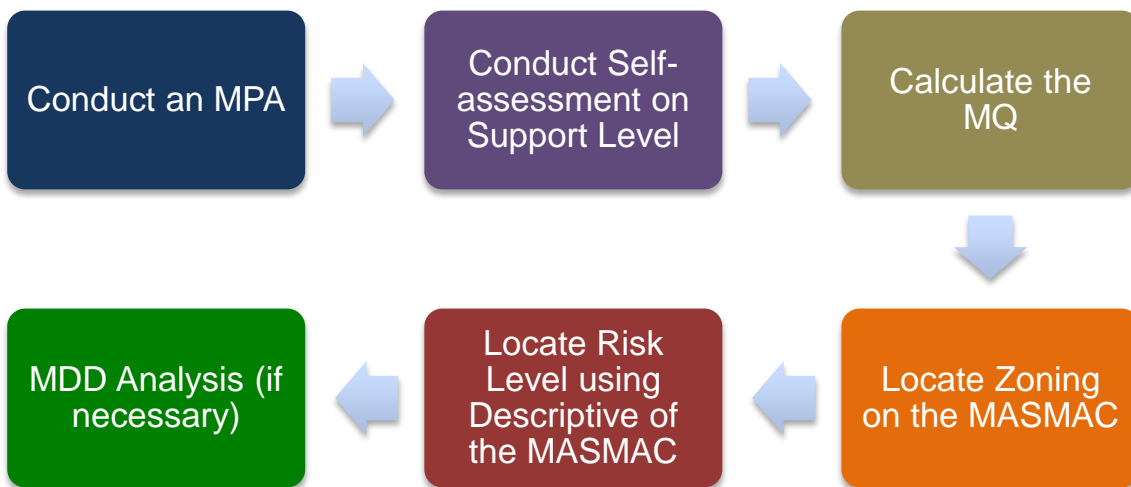


CHART 76
 FLOWCHART OF ASCERTAINING MISSIONARY'S SUSCEPTIBILITY OF MALFEASANCE

A missionary leader's maturity phase *can* inform his process of leadership formation. The process of finding out the correlations between his maturity phase and his leadership formation is as follows:

- (a) Conduct a MPA on a missionary leader;
- (b) Calculate the MQ;
- (c) Plot the MQM Graph;
- (d) Refer to the WGD corresponding to his MQ and DM Chart;
- (e) Perform a MDD Analysis if necessary.

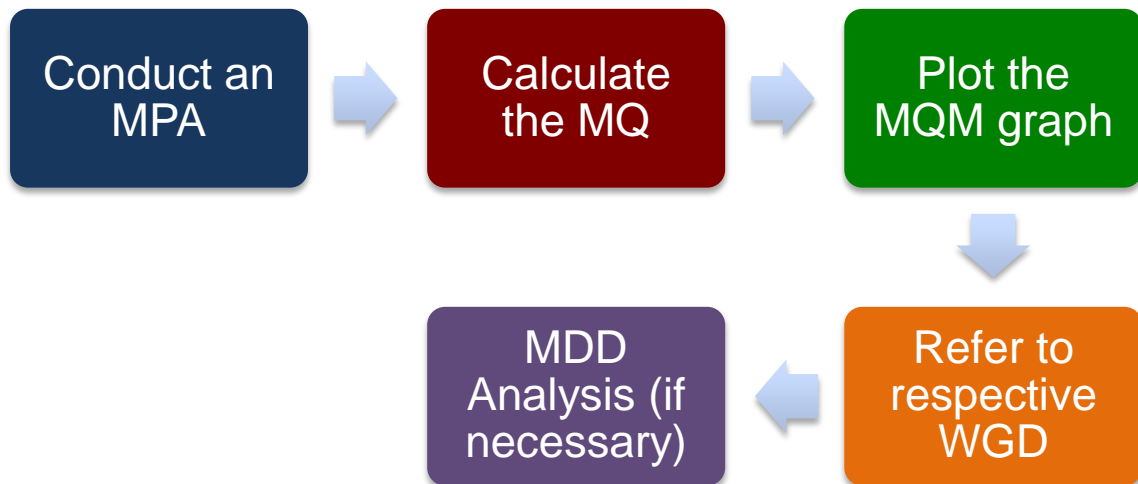


CHART 77
FLOWCHART OF CORRELATING MATURITY PHASE WITH LEADERSHIP
FORMATION

My main research hypothesis:²³

Missionary leaders' maturity phases and support levels correlate with (a) overcoming of temptations, and (b) leadership formation.

The results of my three-stage research have *partially* supported my main research hypothesis with the following caveats: support level does not seem to be a crucial determinant for lessening malfeasance among missionary leaders at the Immature phases; its positive effect

²³ As shown in Chapter two, this hypothesis is born out of and after the first stage research.

seems to become relevant only among leaders in the Maturing phase onward.²⁴

Sub-hypothesis no: 1: *Missionary malfeasance is a known phenomenon among missionaries in general;*

Answer: The findings of the First and Third Stage Research have supported my sub-hypothesis no. 1.

Sub-hypothesis no.2: *Missionary malfeasance is a known phenomenon among Third Wave missionaries of present-day Yakland*

Answer: The findings of the First and Third Stage Research have supported my sub-hypothesis no. 2.

Sub-hypothesis no.3: *A missionary in the Maturing Phase of the Maturity Quotient Model (MQM) is most vulnerable to malfeasance.*

Answer: The findings of the Second and Third Stage Research have *refuted* my sub-hypothesis no. 3.

Sub-hypothesis no.4: *The Maturity/Support—Malfeasance Correlations Grid (MASMAC) may suggest appropriate interventions for missionary leaders faced with temptations in different phases of their leadership formation.*

Answer: The findings of the Second and Third Stage Research have supported my sub-hypothesis no. 4. I will present suggestions on appropriate types of interventions for

²⁴ I however need more data to study the effect of SL on missionaries in the Maturing-Mature Column. This research is constrained by the fact that I only have a small sample of such missionaries (12 α and 2 β missionaries).

malfeasant missionary leaders at different phases of their leadership formation in sections below.

Regarding sub-hypothesis no. 3, contrary to the assumption I made in Chapter One that missionaries at the Maturing Phase (pneumatological maturity at the Adolescence (*fxMg*) and Vernal Adulthood (*fdMg*) stages) are most prone to malfeasance due to their purported instability, my research findings have pointed toward the missionaries in the *Immature Phase* on the MQM as being among the most vulnerable to malfeasance. I have adjusted the TGD accordingly to acknowledge and incorporate this finding into the WGD. This could however be field-specific. More research is needed to confirm its general application to missionaries at large.

4. DERIVATIVE USES OF THE MQM

4.1 Keeping the Right Kind of Missionaries in the Field

Although the sub-hypothesis no. 4 has been supported, I further developed the MS Grid into the MQM Graph to capture more information on the state of a missionary leader. From a properly charted MQM Graph, we can tell the missionary leader's zoning, temptation type, leadership formation and infer the proper kind of help she may need in her state. The chart below shows the MQM Graph:

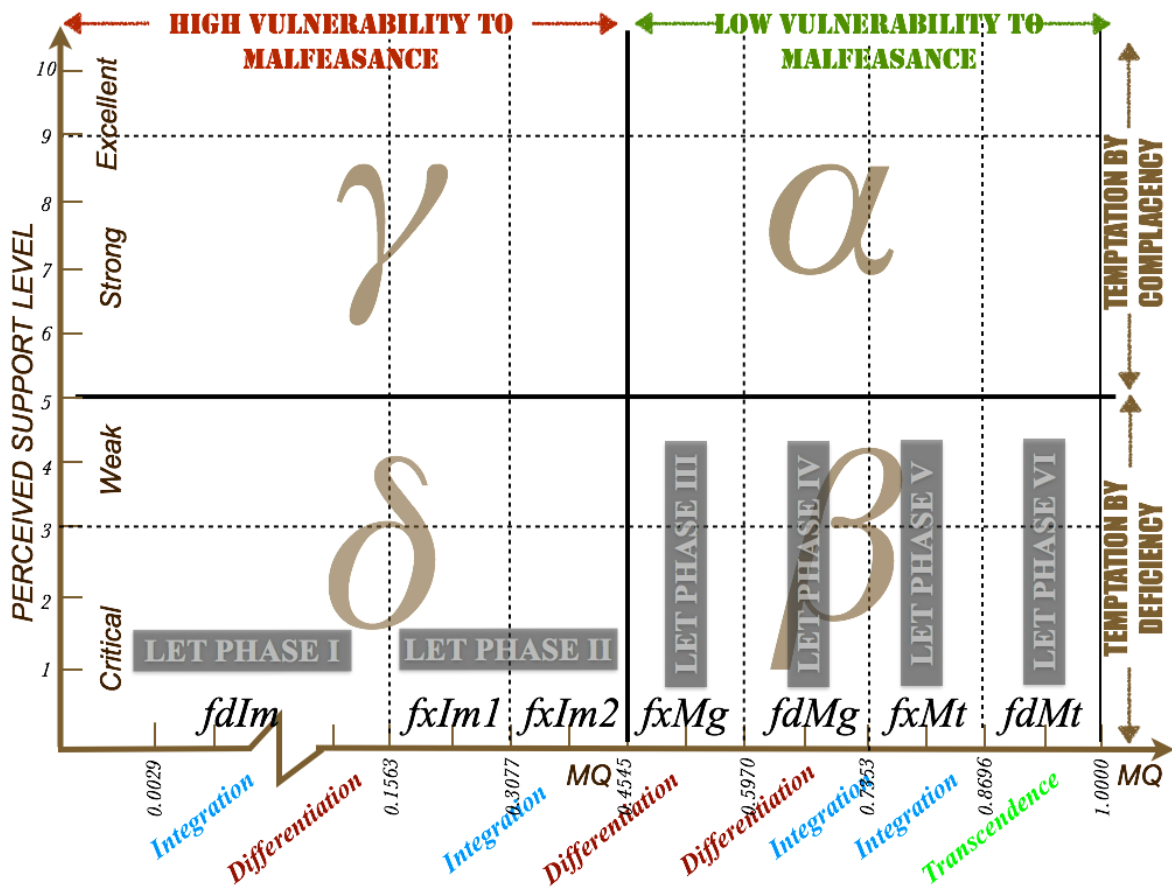


CHART 78

MQM GRAPH

Notice that the left column of the MQM Graph (γ and δ zones) is proposed as the *High Vulnerability to Malfeasance Section*. The right column (α and β zones) is the *Low Vulnerability to Malfeasance Section*. Likewise, the lower row of the MQM Graph (β and δ zones) is designated as the *Temptation by Deficiency Band*. The upper row (α and γ zones) is the *Temptation by Complacency Band*. The constant use of the MQM can help churches and mission sending agencies to locate, monitor, and address: (1) the vulnerability to malfeasance; (2) temptation type of their missionaries in the field. Proper supportive or remedial actions can then be administered to those who are in the High Vulnerability to Malfeasance Section or are facing temptations. These descriptive, pre-emptive and prescriptive dividends are the original contributions to the study of missionary leadership.

Single-mindedly keeping missionary leaders in the field should not be the main goal for churches and mission agencies. The service longevity of missionaries does not reflect the quality of their missionaries. Regardless of what zone our missionary leaders are in, they can commit malfeasance. The difference is the vulnerability to malfeasance: those in γ and δ zones have a higher susceptibility than those in α and β zones to commit malfeasance.²⁵ In addition, missionary leaders of all maturity phases and support levels face temptations,²⁶ and this research has not found a panacea for overcoming them. Rather, I propose that if we are cognisant of *what* they are struggling with, it can be more efficient to administer the *how*, i.e., the right kind of help to reduce their vulnerability to malfeasance.

Leaders in the α and γ zones, because of the high support level they enjoy, can be tempted by pride and complacency with where they are, even in malfeasance. As seen in the cases of Zhao and Wang,²⁷ high support levels can keep chronic malfeasant missionary leaders in the field over many years. Their churches and mission agencies are in effect pouring precious and scarce resources into keeping Judas in the field as a representative of Christ. Such ‘field service-longevity’ is highly undesirable, inefficient and unethical. Although this research has found only 10% malfeasants among all α missionaries, we should all be cautioned that as sinners saved by grace no one is above temptation. Leaders in β and δ zones struggle constantly with the feeling of abandonment and unlovedness fuelled by the low support level they receive. The temptation by deficiency surfaces in their insatiable wanting for more and getting into the escapist mirage of ‘this would not have happened if only I had...’. If they do

²⁵ Malfeasance is less likely with higher MQ than higher SL because MQ has a much smaller $\exp(b)$ than SL. Hence for each unit increase in MQ the odds of feasant (non-malfeasance) increases $1/\exp(b) = 245^{25}$, whereas for SL it is only about 1.29 (Chart 44). See Chapter eight.

²⁶ And are not exempted from falling into malfeasance: all zones have malfeasant missionaries. See Chart 52.

²⁷ Also Na and Li in the SCP cases.

not receive help to neutralise such temptation by correcting their deficiency mindset,²⁸ they face a real risk of malfeasance (δ missionaries) and burn-out (β missionaries).

Instead, the following should be the desired goals:

1. Keeping maturing and mature missionary leaders (the α and β missionaries) in the field;
2. Helping the immature ones (the γ and δ missionaries) to grow in maturity;
3. Providing appropriate training, guidance, and opportunities for missionary leaders of all maturity phases to neutralise temptations and to achieve optimal leadership formation befitting their respective MQM phase.

The MQM can provide insights into the missionary leaders' maturity and corresponding leadership formation phase to enable churches and mission agencies to take proper actions toward these goals. Beyond that, the MQM has other derivative uses in missionary leadership study. Below I present one such use in the context of discipleship.

Dan, Norbu, Phunchok, John, Mary, and Qiqige all indicated that a mature mentor-like figure was fundamental in aiding them to press on in the right direction of maturation. John and Mary sum it up well:

Our opinion is that the single most useful thing for missionaries to have that leads to on field success is a mentor and or prayer partner, i.e. someone they can be open and honest on a regular basis. Someone I asked recently about this said someone was her mentor but actually they hadn't met for 5 years. This is less helpful!! Take courage. None of us are that strong we can manage alone. Recognize and face your weakness and share them with a prayer partner, friend, or mentor—and bring them together to Jesus and ask His help, often.

But since there are so many definitions of 'mentoring' today, it will be foolhardy to indiscriminately assign a 'mentor' to any γ and δ missionary leaders. Contrary to what most leadership and management scholars think (Kram, 1985; Witherspoon & White, 1997; MacLennan, 1988; Mallison, 1998; Maxwell, 1995; Noe, 1988; O'Neill & Sankowsky, 2001;

²⁸ This mindset of 'never enough' and 'always wanting' instead of the biblically exhorted habit of counting one's blessings and confessing one's weakness is a sign of immaturity. It could be caused or aggravated by low support level, but most likely it is a form of MDD. Since immature people can hardly realise their immaturity, they need outside help (counselling, advice, mentorship) to lead them to the correct view of their state and problems.

Fagenson-Eland, 2001; Hughes, 2003; Simon and Eby, 2003; Hunt and Weintraub, 2004), I have found that a one-size-fit-all mentorship or discipleship programme should not to be a panacea for all the immature missionaries out there. Such a programmatic approach cannot address performance inefficiency and behavioural inconsistency caused by MDD. A detailed MQM-based discipleship model is beyond the scope of this thesis. Please see Appendix K for my subsequent development of the MQM into a model on Holistic Maturity-based Need Characteristic Help.

5. RECOMMENDATIONS

I divide my recommendations into three sections: for the PCPs and their church and sending agencies, for church and sending agencies in general, and for future research.

5.1 Recommendations for the PCPs, their churches and sending agencies

5.1.1 PCPI

Dan is doing well recovering from his malfeasance. Reinstated to being a missionary fit to be commissioned and sent out again, he and his family have been serving in a Han Chinese area since 2011. His progress from the Immature Phase to the Maturing Phase is a positive testimony of his maturation. At his current phase (*fxMg*), he needs someone whom he can respect to lead him out of his current phase. *Affirmations* work best as at this point he might be at a crossroad professionally, spiritually, or experientially, and therefore needs to know if he is heading toward the right direction. This help-person is someone who could accept Dan's mistakes in the past and encourage him to go further and to overcome his reluctance to leave the complacency of the γ zone. His church and sending agency need to be very intentional in maintaining his current strong support level. It would be even more commendable if they can

strive for the *excellent* support level. Assuming no drop in his support level, and that he has his help-person, Dan should be on his way to being a α missionary.

5.1.2 PCP2

Since Lance has declined to provide an updated MPA, I can only work with information on his malfeasance time that placed him in the δ zone. His church should be mindful that at *fxImI* phase, he needs a help-figure that will focus on nurturing and providing him with soft spiritual food in order for him to grow to the next stage. They need to focus on helping him to grow in maturity and that his support level rise to the Strong level. As seen in this research, at δ and γ zones Strong—Excellent support level cannot effectively minimise the vulnerability for malfeasance, but it might increase mission effectiveness. Simply increasing his support level without his maturation will only move him from zone δ to zone γ . Lance's MDD profile calls for his church to work with him on improving his Pneumatological and Dianoeitic scores. Their goal needs to be a twin effort of helping Lance to mature to the next phases while providing a strong support level, i.e., moving him toward the α zone.²⁹

5.1.3 PCP3

Norbu has moved on from his malfeasance. He continues to be drawn to return to his old self when faced with anger, frustration and other temptations. However, so far he is hanging on his conviction and reliance on God instead of falling into temptation. This is in line with the general characteristics of a missionary leader in *fdMg* phase. His MQ in August 2015 has already placed him as an α missionary. He needs to make conscious efforts to grow his MQ, otherwise it is easy for him to get prideful and complacent and backslide into a lower MQ. His church and sending agency apparently have stepped up their support for him since the malfeasance, accounting for his current Strong support level. In general—and this is true for

²⁹ I agree with Dr Damon So's comment that this is what all missionaries need, and therefore should be the goal of every mission agency and sending church.

all missionaries—a missionary leader derives support from various sources: God, church, sending agency, team, spouse, family, friends, local community or supporters.³⁰ It is up to Norbu to work out with his relevant ministry stakeholders to ensure a Strong to Excellent support level. As this research has shown, the effect of high support level likely becomes positive only for missionaries with MQ in the Maturing phase onward (Chapter Eight). Hence a drop in his current support level to Critical—Weak level can cause him to become a β missionary. The major developmental task for Norbu's LET Phase IV is the deepening of the leader's experiential understanding of God, which in turn increases spiritual authority. He is in the process of knowing his communion with God as more foundational and important than success in ministry. *Inspiration* is the key to spur *fdMg* people forward, as Norbu needs a help-figure to challenge him to press onto a higher phase. Such help is essential especially when he finds his way through the First Dark Night that happens during this phase.

5.1.4 PCP4

Zhao has been stuck in *fxIm1* phase since his malfeasance as discussed in his case study. He needs a highly *provisional* help-figure whom he respects to move him away from perverting the truth. This has to be someone he deeply trusts, as people of *fxIm1* are like infants who are obsessed with leadership exerted through *provision*. Otherwise, he will disregard the warning due to his insecurity, distrust, and pride. I would recommend Zhao's church to recall him immediately. Their main job is grasping the seriousness of his condition, and working on helping him to move away from the γ zone toward the α zone. This poses a conundrum should his church be immature like him, which seems to be the case. Self-knowledge and awareness are essential for a person's growth in maturity. With Zhao's present phase, unless he has someone to lead him out of immaturity, he will remain stuck there. The major developmental task in Phase II is the identification of leadership potential and the formation of character

³⁰ See Nikle, D. and Nikle, S. (2010c). *Cycles of Transformation*. Kunming: Dawen.

(pneumatological growth). God does this primarily through testing experiences. Zhao keeps failing the tests, making the presence of a help-person who leads by provision all the more urgent for him.

5.1.5 PCP5

The unrepentant report-falsifier Wang is in similar immaturity quandary as Zhao. He has also been stuck in *fxImI* phase since his malfeasance and shows no sign of moving toward to the α zone in the near future. Unlike Zhao, Wang's sending church is not under him, so Wang's case shows more potential than Zhao's. I would strongly recommend Wang's church pay him an unannounced visit to see what has really been going on. Talking to other missionaries in the same field can be helpful to get the real picture. In this phase, Wang needs to learn the spiritual prices of his undealt-with malfeasance. He constantly fails to learn this lesson. However, he also longs for someone who will provide for him and nurture him. His church, on finding out the truth about Wang, should recall him from the field, move him home, and focus on providing him with a help figure to lead him away from γ zone.³¹

5.1.6 PCP6

Phunchok is growing steadily in the right direction. Since his malfeasance he has left γ zone and is now an α missionary. His task is to stay as an α missionary and strive to improve his MQ. His church needs to maintain or improve his support level intentionally to prevent him from falling into the β zone. He needs a help-figure to show him by *affirmation* how to become a mature man. According to LET, God is working on Phunchok's skill and expertise at this Ministry Maturing Phase. Indeed, Phunchok has been getting unprecedented ministry and training opportunities. I would recommend that he continue to heed God's leading, watch out

³¹ Both Zhao and Wang's recall, while critical, would crush their face-saving psychological make up. It would take very skilled persons to hold that insecurity while pouring in love. This thesis has not delved into techniques of recalling or disciplining malfeasant missionaries. I am grateful for Dr. Shelly Tresbesch's input.

for the pitfall of pride, not to be complacent, and intentionally aim to improve his MQ.³²

5.2 Recommendations for Churches and Mission Agencies

I recommend churches and mission agencies to:

1. Pay close attention to their missionary leaders' maturity levels. Most are mindful of the importance of good support since publications such as *Too Valuable to Lose* (Taylor, 1997) and *Worth Keeping* (Hay, 2007). But maturity is a new area they need to look into now. This research has failed to find a statistical significant effect of support level. MQM can be used as one of a number of means of assessing vulnerability to malfeasance but does not have adequate discriminatory power to be used on its own. Therefore the effect of high support level is not as positive as one might think among missionaries in the Immature phase; it possibly becomes positive only for missionaries in the Maturing phase ($MQ > 0.5971$) onward. Keeping α and β missionary leaders in the field needs to be their primary goal. It would be prudent and ethical to recall their γ and δ missionaries for remedial actions according to his or her MDD. Efforts should be put on helping them to mature, not on keeping them in the field as γ and δ missionaries. MQM is a useful descriptive, prescriptive, and pre-emptive tool for them to screen applicants and active leaders in the field. It is advisable for them to monitor their missionary leaders regularly using MQM. That way they can save resources by designing help catered to individual leaders according to their specific conditions.

2. Provide proper member and pastoral care to their α and β missionaries in the field.

Their long-term goal, as idealistic as some may argue, ought to be helping all their

³² Dr. Ben Knighton points out that Phunchok can do this by manipulating his referees. While this is certainly true, it will defeat the purpose of the MPA exercise and the whole enterprise of being a Christ follower, since such an act is what leads to malfeasance. Ultimately, the test-taker needs to have a genuine intention to mature in order to take advantage of the MQM.

missionaries to become α missionaries. The result of the pan-field MQ where 76% of active missionaries answered ‘yes’ to the ‘malfeasance question’ (Chart 42) should be alarming to anyone whose calling is to be the city on the hill. Again, this research has shown that a high support level may not be a boon for missionaries in the Immature Column. Hence a wholesale increment of support level to Strong—Excellent level for all missionaries in the field may be inadvisable.

3. Assess their church’s core leadership team using MQM in light of the frequent occurrence of similar malfeasance types among the clergy. Although this research has not been properly tested among the clergy, there are enough professional and spiritual similarities between clergy and missionaries to warrant a test run among the church leadership.
4. Reconsider how and where they invest their precious resources in training their church and mission leadership teams. As pointed out earlier, they should be highly critical of any one-size-fits-all mentorship or discipleship programme, regardless of how famous the pastor or trainer is who has endorsed or designed it, or how it has worked well for churches or teams elsewhere. What every church needs is specific help designed to cater to remedying her specific maturity deficiencies at a given time. To this end, MQM could be used to clarify their specific needs and the kind of help required to lead them onto the right maturation path.

5.3. Recommendations for Further Research

The reflexive dividend of this research has allowed me to see the tip of the iceberg of some missionary leadership malfeasance. Future researchers might work in:

1. Improving, supporting or refuting MQM using other sets of primary source data. For example, a research exploring relationships between MQ with IQ or EQ; or perform a more rigorous mathematical treatment by subjecting all four dimensions—Pneumatological, Psychological, Somatic, and Dianoetic dimensions—to a multivariate

analysis instead of a single variable or bi-variable (maturity and support) analysis as done in this thesis.

2. Exploring the intrinsic and/or internal relationship between a missionary leader's maturity phase and support level using a larger missionary population but particularly of α and β missionaries.
3. Statistically establishing the probability of an intrinsic propensity to malfeasance for each MQ phase.
4. The bearing of a missionary leader's cultural background (Hofstede, 2002; 2011) and gender in the vulnerability to malfeasance.
5. The influence of a particular corporate culture or doctrine of sending churches and agencies on their missionary leaders' maturation and leadership formation. Since doctrinal differences have caused differences in one's missiological orientation (see Chapter Three), it is conceivable that they would have an influence on one's leadership formation.
6. The efficacy of MQM in a prolonged discipleship arrangement. I have actually proceeded on this lead by plotting a continual MQ chart following up on 5 missionary leaders since 2009.
7. The efficacy of MQM in other mission fields. A mission agency with global reach could apply MQM to its teams in other fields.
8. The efficacy of MQM in an ecclesiastical setting. A local or regional church interested in clergy's malfeasance control could apply the findings of this research to their core teams.
9. Designing a user-friendlier version of the MQM to allow mission agencies and churches easy application to their missionaries and clergy.
10. The inclusion of Maturity in the study of missionary attrition. Researchers could build on the conclusion here to explore more focused pathways to prevent missionary attrition

instead of blindly advocating for better support level for all missionaries without knowing their maturity phase and zone.

11. The inclusion of Maturity in the study of toxic leadership. Researchers could build on the conclusion here to explore more pathways to prevent toxic leadership in churches or mission agencies.
12. The suitability of MQM in business, corporate, and management contexts. Caution is required in adjusting the Algorithm of Maturity to suit one's particular definition of spiritual maturity with rigorous fieldwork and contextualisation.
13. Alternative explanations of missionary leadership malfeasance from other disciplines (sociology, psychiatry, theology, criminology). I am certain that research from other disciplines could complement or enhance MQM in explaining the studied phenomena.

6. CONCLUSION

I have presented the field-applicable version of MQM and its WGD for each maturity phase.

My original contribution to Leadership Studies is MQM:

1. Missionary malfeasance in Tibet is a known phenomenon requiring proper attention (Chapters One, Three, Seven, Eight and Nine);
2. Missionary malfeasance is an identifiable and researchable academic topic in Leadership Studies (Chapters Eight and Nine);
3. Maturity is quantifiable and analysable (Chapters Five and Six), its level calculable (Chapter Six), and its concept applicable to missionary leadership formation in Tibet (Chapters Three, Four, and Nine);
4. Maturity is an important determinant to examine for leaders response function in Clinton's LET (Chapters Four, Eight and Nine);
5. The MQ is a statistically significant predictor of missionary malfeasance ^[11]_[5EP](Chapters Eight and Nine).

6. Support level is not a statistically significant predictor of a missionary leader's malfeasance.
7. Compared to support level, MQ is a significantly more accurate predictor for and correlator of a missionary leader's malfeasance. The effect of a high support level is likely positive for missionary leaders at and beyond the LET Phase III, but not for those at LET Phases I to II (Chapters Eight and Nine).
8. A working model for churches and mission agencies to diagnose, describe, pre-empt, and prevent missionary malfeasance in order to prescribe appropriate remedies (Chapter Nine).
9. A working model for churches and mission agencies to save costs and utilise resources properly in their leadership formation effort for their mission and office team (Chapter Nine).

MQM concludes my multiple years of three-stage research. The sense of human longing for transcendence is recognised by Maslow and Rogers, who use the term 'self-actualization' to describe a theory known to every mature psychotherapist (Maes, 1988: 156). Maturity is a process as well as a state. This thesis has evaluated the maturity of missionary leaders with descriptions of phases and stages of that continuing process. Any description of maturity must leave room for growth and change, since we are always 'becoming' as long as we are alive (Allport, 1955).

What we need to beware of is a reductionist point of view. When observing Tibetan nomads consuming raw Yak meat, a scientist would say that is because they could never cook with proper 100 °C at 4500 meter above sea level. A cultural anthropologist would explain that it is a cultural predisposition. A marine biologist might say that is because they have no fish. A theologian might say there is nothing wrong with it theologically. A Tibetan nomad might just reply, 'Because I like the taste of it.' All these are equally valid explanations. They simply try

to explain the same phenomenon from different perspectives. In this thesis, I have chosen to explain the missionary leadership malfeasance using a Maturity-Support model. I have made no claim that MQM is the only explanation. The phenomena are so complex that it is entirely possible to have alternative models of explanation.

Too often in our ecclesial culture, recognition of pain such as missionary malfeasance invites narcissistic self-absorption rather than locating us in a narrative that puts us in touch with a community that can do something about our pains. This thesis has revealed pains that people did not even know they had until I named them as malfeasance. Once named, malfeasance can be acknowledged, diagnosed, and the malfeasant leaders rightly ministered to (Hauerwas, 1995: 55).

I hope to have raised the awareness for missionary leadership malfeasance, so that churches and mission agencies can take this seriously and work together to pre-empt, prevent, and predict malfeasance. These are the descriptive, pre-emptive, and prescriptive dividends yielded from this research. My personal understanding of missionary leaders as fallible human agents and missionary malfeasance as a perennial human phenomenon has been deeply challenged, transformed and enriched by the research process and findings. It is in the unavoidability of the telling of such life stories that we discover our own lives, our own story (Hauerwas, 1995: 44). This is the reflexive dividend I harvest from this research.

We live in a time when Christians thought that they had made themselves a home from which they could become missionaries to others. This is a time characterised by post-modernism, when diverse soteriological models rise up to challenge the Church's narrative of God's redemptive and salvific prescription, and Christian mission is under severe criticism as 'imperialistic' and 'anachronistic' (Kalman, 2013; Sebag-Montefiore, 2013). This is also a time when a numerically minor group like the Tibetans can hold sway in the international

diplomatic arena with a giant like the Han Chinese. Hauerwas brands it ‘a tragic mistake’ that ‘because Western, Northern European Christians have succeeded in fashioning a “Christian” culture, they thought they could now speak to everyone else’s culture’ (Hauerwas, 1995: 53). These objections, coupled with the missionary malfeasance enunciated in this research, begs the question of ‘What good (ethical ground), is there for the Christian mission to continue its existence in a place like Tibet?’

Here it is important to remind ourselves what the Church is: a city set on the hill. The church lives in the present time as a sign of the new order that God has promised. It does not exist to provide an ethos for any form of social organisation, but stands as a political alternative to every nation (even Tibet), witnessing to the kind of social life possible for those that have been formed by the story of Christ (Hauerwas, 1981a: 12). As a city on the hill, it means that in a world governed by hate, pride, self-preservation, self-interest, and the power of the Evil one,³³ the believing community stands steadfastly as a sign of the light that shines in the darkness (Hays, 1996: 147). As shown, missionaries struggle with sins too. The distinguishing mark of the missionary community is not so much a model of sinlessness in Tibet, as the willingness to bring their sins into the light, to confess them, and to receive forgiveness and cleansing by the blood of Jesus. Indeed, the whole Christian mission enterprise makes sense only against the background of the Christian conviction that it is not sufficient to just do right and avoid evil; we are first of all called to be holy (Hauerwas, 1995: 180).

Paul sees the community of faith being encapsulated in the story of God’s re-making of the world through Jesus Christ. Thus for Paul, to make ethical discernments is simply to recognise our place within the meta-narrative of God’s redemption (Hays, 1996:45-46). There is no suggestion of differing standards for the ordained and laity: the distinction is anachronistic.

³³ For the spiritual, political and cultural darkness and oppression of Tibet, see Trimondi, V. and V. (2003). *The Shadow of the Dalai Lama*. <http://www.trimondi.de/SDLE/>. Accessed 30 May 2016.

Paul knows nothing of a special class of ‘commissioned’ persons who were subject to special ethical standards (1996: 51). However, because missionary leaders serve as role models of Christian character for others in their community, those who ‘persist in sin’ are to be publicly rebuked ‘so that the rest also may stand in fear’ (I Timothy 5:20). For Paul, the church’s moral action has two fundamental aims: to manifest the truth of God’s cosmic design and to extend God’s reconciling power into the world through the growth of the body of Christ toward *full maturity* (1996: 66). This research has provided such a working model.

The church is a compelling paradigm of the kingdom that Jesus proclaimed. This city is a demonstration of God’s will incarnated. Community members are to eschew anger, lust, violence, hypocrisy, pride, and materialism. They are to love their enemies, keep their promises (including promises to their spouses), forgive freely as God has forgiven them, give alms in secret, and trust God to provide for their material needs (Matthew 5-7). This is a community characterised by maturity, humility, and concern for those who stumble or are weak in faith, where love covers all wrongs and forgiveness marks the everyday life. Here believers are trained to evaluate all norms, even the norms of the Law itself, through the paradigm of love and mercy. Acts of love and mercy should abound in the community that embodies this vision. The missionary community in Tibet, to emulate the examples of saints, is called to deal mercifully with human weakness and failure in our ranks. Our attitude and actions toward malfeasant leaders are to be judged not by their calculable efficacy in salvaging the mission, but by their correspondence to Jesus’ example of holistically restoring those who have sinned.

Perhaps more than the individual cases of the PCPs, the pan-field MQ survey results as shown in Chart 42 have posed a tremendous ethical challenge for me personally. Should I approach those who answered ‘Yes’ to the ‘malfeasance question’ and their mission agencies to seek help for the malfeasant missionaries? That would betray their confidence and disqualify me as a trained researcher. Should I stay silent and pretend that it is none of my concern that 76% of

my colleagues are struggling with some forms of serious wrongs that they think can compromise their Christian witness as missionaries? That would betray Jesus and disqualify me as His ambassador.

Jesus makes it clear that sin is not to be tolerated or ignored within the community (Matthew 18:15-20). One cannot be an unrepentant sinner and remain within the community of Jesus' disciples, let alone as his ambassadors. But this does not call for ostracism of malfeasant missionaries. Rather, malfeasant leaders become object of the community's missionary efforts. At this point, I have begun to reach out to some who are willing to talk about their struggle (with trembling and humility), while awaiting God to reveal a better way and to send more qualified help to these wounded warriors. The goal of the community's disciplinary action must always be the restoration of the malfeasant leaders to fellowship (Hays, 1996: 102). That way the missionary community can truly fulfil what it comes to Tibet for: a city of Christ's ambassadors on the Tibetan hills.

For our malfeasant missionary leaders, if all mission stakeholders are willing to invest correctly in the wounded warriors, such hope for restoration and reinstatement is the heart of the mission itself. The truth is God always works through our weaknesses. Nobody is perfectly mature, for sin is a part of us. Sad, but this gives us great longing for the day when everything will be made right. For now, realising our leaders are weak in certain areas should not make us less willing to work with them. The story of how Jesus willingly uses the Samaritan woman—a fornicator, adulteress, of loathed race, and despised gender—to bring salvation to many in her city should serve as a reminder that God can use whoever he wishes, certainly including malfeasant missionary leaders. They are broken arms, not the severed limbs, of the body at large. The divine paradox is that when we are weak that we can be strong. For Christ's power is made perfect in our weakness (2 Corinthians 12:9-11). The holy God glorified among sinning saints; the faithful Jesus giving hope through the unfaithful; the Holy Spirit indwelling

the immature; now, that is the scandal of the gospel (Hays, 1996: 300).

APPENDICES
Appendix A

ETHICAL STATEMENT SIGNATURE PAGE
(ENGLISH)

Dear Research Participants,

Thank you for giving your precious time to participate in this research. As per the requirement of the Research Ethics Committee of the researcher's school (OCMS), I am requiring you to sign this consent form indicating your full consent to participating in this research with the full knowledge of the purpose, design, and risks involved. Your anonymity is guaranteed, and the researcher might contact you again for follow-up questions or clarification purpose. Please also indicate to the researcher should you wish to receive a final copy of this research in due time, and he will make the necessary arrangement.

Your Name/Signature

Researcher's Signature

Date

Appendix B

1st STAGE QUESTIONNAIRE

(ENGLISH)

QUESTION 1

Do you know of any M. leaders' public wrongdoings and misconduct? Kindly elaborate if yes.

FOLLOW-UP QUESTION IF ANSWER IS 'YES'

What do think are the causes of such misconduct?

Appendix C

2nd STAGE QUESTIONNAIRE (ENGLISH)

QUESTION 1

What are the characteristics of a mature M leader?

QUESTION 2

What are the characteristics of an immature M leader?

QUESTION 3

Is being a 'good' M the same as being a mature M? Why and why not?

QUESTION 4

Please provide examples of mature and immature M leaders you personally know of.

Appendix D

MATURE & IMMATURE MISSIONARIES ACCORDING TO 2ND

STAGE RESEARCH QUESTIONNAIRE

| | TIBETAN MISSIONARIES | NTL MISSIONARIES | FOREIGN MISSIONARIES |
|---------------------|--|--|--|
| 'Mature' missionary | Respects Tibetan culture; speaks Tibetan language; treats Tibetan equally; does not lord over the locals; honest about his struggle; does not write false report; does not manipulate or force; does not live like a king; faithful in marriage; consistent in walk and talk; humble; works with Tibetan church; support and empower Tibetan church; mature; understands and give well; spiritual; know and appreciate spiritual warfare | Plants many churches; mature; preaches well; evangelizes to many; does not waste time; cries when praying; burdened for Tibetans; Bible school/seminary graduate; no free-Tibet element; bold to act (tract giving, proclamation); self-sacrificial; sacrifices well; Kingdom over family; get things done; speaks Tibetan language; support local churches; people-oriented; spiritual, not carnal; inner life is attractive to others; yes is yes and no is no; simple, not complicated; consistent. | Lead well; manage well; blaze own trail; lots of invitations to speak and preach; write many books; good reputation among nations; has regular furlough; strong church support; prays a lot; fidelity; integrity; not divisive; not rocking the boat; respects privacy; writes regular reports; family—ministry balance; have local friends; knowledgeable; family over work; pro-Tibet (over the Chinese); vulnerable about Bad China days; plant churches; many converts; individualistic; used by the Lord; mature; shrewd as serpent; longevity in the field; good legacy; good heritage; belongs to a team; not a loose canon; skillful; resourceful; no formal training; 'Christlike'; professional at using their 'visa' vehicle; real BAM—both professional and advancing God's kingdom; spiritual; be |

| | | | |
|-----------------------|--|--|--|
| | | | in relationships; willing to grow; authentic; same boat with the locals; fully transparent life; real vs perfect; vulnerable about his weakness; patient; embracing other's weaknesses; does not get agitated; steady; perseveres; able to work interdependently; caring; unity of the Body; transparent; teachable; team player; partnership |
| 'Immature' missionary | Abusive; cannot order food in local restaurants; rich; selfish; lustful; infidel; writes false reports to get funding; does not speak Tibetan language; (woman) does not respect men; insists on planting own brand of church; denominationalism; result- but not relationship oriented; preachy and pushy; all talks but no action; inconsistent; double standard; use materials and money to buy people; disrespectful of Tibetan culture; superiority complex; using Tibetan believers as pawns; steals others' works; territorial; prolonged holidays; having high-paying <i>baomu</i> ; immature; spending most of the time conferencing in warm countries. | Different theology; weak; lazy; regularly consumes alcohol and cigarettes; does not speak the local languages; listens to secular music; has worldly friends like monks and lamas; steals works; unkempt appearance; not self-sacrificial; single; no conversion; no church planted; lives like a king; always holidaying; has high-paying <i>baomu</i> ; no degree training; cheating on wife; attending too many conferences; breaks the laws; lie; bossy; lord over the locals; do know understand the local cultures; free-Tibet; has no kids; has too many kids; immature; sabotages; bad-mouths; condescending; two-faced; does not love China and Tibet; charismatic; cannot 'eat bitterness'; cannot | Misuses visa status; only does business and no mission; negative attitude; picks fault with local cultures constantly; unwilling to learn local language and culture; emotional; demanding; lots of conflicts; unable to adapt; soulish Christian; not led by the Holy Spirit; self-centered; not well oriented; 'Me' doing great things for God; title- and status conscious; result- vs relationship focused; relationship vs result focused; bribery; uses piracy software's and movies; sexually immoral; immature; adulterous; embezzling mission funds; wasteful of donors' money; different theology; tract-bombing; too indiscreet; too high-paid; too high-profile; rocks the boat; selfish; loose canon; no accountability; false reporting; steals works; does not have any clear |

| | | | |
|--|--|--|--|
| | | <p>order food in local restaurants; carnal; does projects for show; curry favors higher ranking people; nice to those he can use; reports only good news; legalistic; claims every penny; not giving; glorifies himself; used by the local politicians</p> | <p>ministry; no strategy; shows weaknesses/problems in public; abusive; abrasive; controversial; no direction; cannot order food; only talks but no walks; only works but no prays; does not know the Bible well; broken family; unprofessional; not expat-community minded; unadventurous; not tough; not gentle; not spiritual; no formal training</p> |
|--|--|--|--|

Appendix E

MATURITY PROFILE ASSESSMENT (MPA)

(ENGLISH)

Dear Participating Leaders,

Thank you for volunteering in this study. I am conducting a survey for my Ph.D. research on M Leadership. One part of my thesis rests upon the importance of maturity of the M leaders. I postulate that a person consists of 4 distinctive dimensions: Body (*Physical*), Mind (*Dianoetic*), Soul (*Psychological*), and Spirit (*Pneumatological*). I propose that maturity of a leader can be displayed via a composite index of these 4 dimensions, which I have developed a formula to calculate. Your participation will help shed light in further research on the importance of maturity in M leadership, quality of leaders' decision, specific decision making, weaknesses, help needed, leadership mentoring model, etc.

There are two steps to this survey: your self-assessment, and others' assessments of you (referee assessments). It will take you and others only a few minutes to complete this assessment. Your self-assessment forms the 'subjective' part of the survey, and your referee assessments form the 'suggestive' part of the survey. I am asking that you provide at least *one* referee assessment for yourself. Your referee can be anyone who knows you reasonably well. Obviously, the more referee assessments you have, the more objective your maturity profile will be. Without these referee assessments, your profile is at best a subjective one, i.e., how you see yourself.

Please first assess yourself, and send/give this forms to your chosen referees. For impartiality purpose, all parties should return his/her forms directly to me (or my volunteer research assistants). Anonymity of all participants is ensured. By returning this form you will also have indicated that the purpose, design and risks involved in this research have been duly explained to you, and that you have consented to participating in the study thereof with the full knowledge of such risks.

Once I have received your self assessment and your referee assessments, I will in due time send you a written report on your maturity profile (called Dimensional Correlations Maturity Growth Profile©) should you be interested in receiving one. Do indicate your interest below.

Again, thank you for your precious time and input. Should you have any questions, please feel free to contact me directly.

Yours Truly,

Philip Y. Poh,
Ph.D. researcher for M. Leadership
john1v43@gmail.com

| PART A (* mandatory) | |
|-------------------------|--|
| Name* | |
| Status of Assessor* | <input type="checkbox"/> Subjective (Yourself) <input type="checkbox"/> Suggestive (Referee) If Suggestive (Referee), please specify who you are assessing: _____ Number of years you have known the person you are assessing: _____ |
| Age* | <input type="checkbox"/> Below 20 <input type="checkbox"/> 21 – 30 <input type="checkbox"/> 31 -40 <input type="checkbox"/> 41 -50 <input type="checkbox"/> 51 and above |
| Sex | |
| Field* | <input type="checkbox"/> Business <input type="checkbox"/> Education <input type="checkbox"/> Government <input type="checkbox"/> Medical <input type="checkbox"/> Legal <input type="checkbox"/> Art <input type="checkbox"/> Entertainment <input type="checkbox"/> Faith-based <input type="checkbox"/> Science <input type="checkbox"/> Military <input type="checkbox"/> Charity <input type="checkbox"/> Others - Please specify _____ |
| Title in Organization | |
| No. of People under You | |
| Education Level* | <input type="checkbox"/> Primary <input type="checkbox"/> Secondary <input type="checkbox"/> Vocational <input type="checkbox"/> College <input type="checkbox"/> Graduate <input type="checkbox"/> Professional |
| Years in Leadership* | |

| | |
|--|---|
| | <input type="checkbox"/> 1-5 years <input type="checkbox"/> 6-10 years <input type="checkbox"/> 10 years & more |
| Ethnicity* | <input type="checkbox"/> Asia-Pacific <input type="checkbox"/> Caucasian <input type="checkbox"/> South-America <input type="checkbox"/> Africa <input type="checkbox"/> Middle East <input type="checkbox"/> Central Asia <input type="checkbox"/> Others – Please Specify _____ |
| Service Location* | <input type="checkbox"/> Asia-Pacific <input type="checkbox"/> Caucasian <input type="checkbox"/> South-America <input type="checkbox"/> Africa <input type="checkbox"/> Middle East <input type="checkbox"/> Central Asia <input type="checkbox"/> Others – Please Specify _____ |
| Marital Status | <input type="checkbox"/> Single <input type="checkbox"/> Married <input type="checkbox"/> Divorced <input type="checkbox"/> Widowed <input type="checkbox"/> Others – Please Specify _____ |
| Number of Children (natural/adopted)* | |
| Interested in Receiving your Maturity Profile? | <input type="checkbox"/> No <input type="checkbox"/> Yes – Your email: _____ |

PART B ASSESSMENT

In your honest and best opinion, rank yourself or the person you are assessing by circling 1-7 (1 being the lowest maturity and 7 being the highest maturity) for the following dimensions (see appendix for examples):

| MATURITY DIMENSION[©] | RANKING | OFFICIAL USE <i>(PLEASE DO NOT WRITE)</i> | |
|---------------------------------------|----------------|---|--|
| <i>Intellectual (Mind)</i> | 1 2 3 4 5 6 7 | <i>PHY</i> | |
| <i>Psychological (Soul)</i> | 1 2 3 4 5 6 7 | <i>PIL</i> | |
| <i>Pneumatological (Spirit)</i> | 1 2 3 4 5 6 7 | <i>OA#</i> | |

| OFFICIAL USE <i>(PLEASE DO NOT WRITE)</i> | |
|---|--|
| <i>TOA</i> | |
| <i>DCM[©]</i> | |
| <i>MDD[©]</i> | |

| | |
|--------------|--|
| <i>SCI</i> | |
| <i>OCI</i> | |
| <i>MQ</i> © | |
| <i>GNP</i> © | |

APPENDIX

Examples of Ranking

If one is hopelessly ignorant on combined general subjects like language, mathematics, logic, art, politics, practical life application, business, philosophy, and does not have the aptitude to form even basic intellectual opinion and assessment, then his ranking on *Intellectual Dimension* should be **1**.

If one is an acknowledged expert and authority in her particular intellectual or professional field, then her ranking on *Intellectual Dimension* should be **7**.

If one is always having mood swings, cannot control his/her emotions, has difficulty making commitment at work or relationship, is unstable, breaks apart easily, is high maintenance, is fragile emotionally, sees the whole world as against her/him, demands instant gratification all the time, cannot share, cannot think beyond herself, cannot process his/her feelings, wears her/his emotions on her face, highly insecure, then her ranking on *Psychological Dimension* should be **1**.

If one is emotionally stable, is able to process tragedy and difficult emotional issues in healthy way, cries when he/she needs to but does not dwell in pity-party, is able to see the humor in life, is able to see hope most of the time, thinks for others, takes failures constructively, owns up her/his responsibility, is able to help others process difficult emotional issues, then her ranking on *Psychological Dimension* should be **7**.

If one is convinced and advocates that there is no ultimate meaning to life, there is no purpose or calling in life or the universe, life is mere combination of molecules and cells, there is no meaning in suffering, the concept of good and evil is meaningless, morality is relative, there is no absolute standard in life or universe, that he/she is on

his/her own in this universe and is accountable only to herself/himself, he/she thinks, works and exists only for himself/herself, intolerant of other views, persecutes people with different lifestyles and views, has hubris (immense arrogance), demands absolute conformity, oppresses creativity, lives life with a double standard, does not hesitate to harm others different from herself/himself, then his/her ranking on *Pneumatological Dimension* should be **1**.

If one has a clear sense of purpose in life, knows and pursues her/his meaning in life, embraces the paradox of life, always loves others with different values and outlooks as himself/herself, is always hopeful and helpful, has inner peace even in the midst of trials, chooses to love and not hate, turns the other cheek instead of an eye for an eye, is forgiving, prays for even one's enemies, is genuinely humble, always considers others as better than herself/himself, but has security and healthy self-esteem, does not compare himself/herself with others, rejoices when others succeed, is interested in learning, is generous in sharing and imparting to younger generations, desires growth in herself/himself and others, is patient with people slower/lower than him/her, lives a transparent life, conducts herself/himself with integrity, is consistent in his/her talking, doing, and living, is trustworthy, is dependable, is influential despite no official high position, is leaving long lasting positive and unselfish legacy, then her/his ranking on *Pneumatological Dimension* should be **7**.

Appendix F

HOLISTIC MATURITY RATIO SURVEY

If you were to assess the holistic maturity level for the following group of people, which ratio would you choose to best represent your ideal composition? (With the sum of four dimensions being 100%)

如果您评定以下群体的全方位成熟度，以四个成熟层面总额为 100%，请问您会选择哪一个百分比为准则？

| Choice 选择 | Spiritual Dimension 属灵（精神） 层面 | Psychological Dimension 心里（情商） 层面 | Somatic Dimension 肉体层面 | Intellectual Dimension 智商层面 |
|--------------|---|--|------------------------------|-----------------------------------|
| A | 10% | 30% | 30% | 30% |
| B | 25% | 25% | 25% | 25% |
| C | 30% | 30% | 10% | 30% |
| D | 40% | 25% | 10% | 25% |
| E | 50% | 30% | 10% | 10% |
| F | Other (Please provide your ratio) 其他（请写明） | | | |

1) Everyday people (Christian or non Christian)

大众（基督徒和非基督徒）

2) Christian Missionaries and missionary leaders

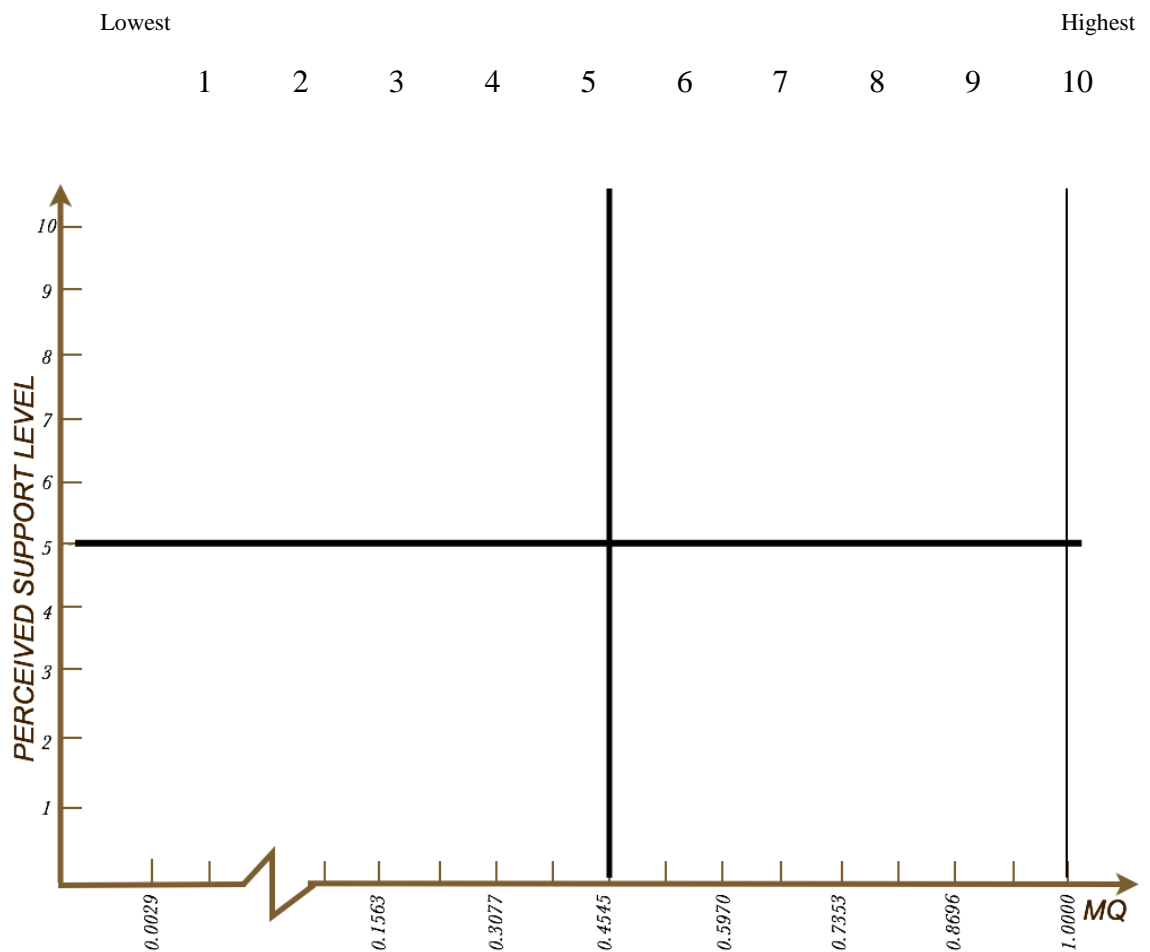
基督宣教士和他们领导们

Appendix G

MATURITY-SUPPORT GRID (MS)

(ENGLISH)

Please rank the overall support level (organisational, membercare, pastoral care, team, counselling, family, financial, and so on) you perceived to have during the time leading to your malfeasance.



*Please circle **ONLY** one answer to the following question:*

At the time of this assessment, have you committed or are you committing wrong that is serious enough to compromise your Christian witness as a missionary in the field?

YES / NO

Appendix H (a)

MQs of Fourteen Missionaries using Ten Different Weightages for MQ Formulation

| | F1 ¹ | F2 ² | F3 ³ | F4 ⁴ | F5 ⁵ | F6 ⁶ | F7 ⁷ | F8 ⁸ | F9 ⁹ | F10 ¹⁰ |
|---------------|------------------------|----------------------------|------------------------|------------------------|------------------------|------------------------|------------------------|------------------------|------------------------|------------------------|
| PCP1 | 0.3685653 36582394 | 0.3429705 2154195 | 0.3413900 12226089 | 0.3596195 75985734 | 0.3779675 13536027 | 0.2939747 32750243 | 0.3152409 90013026 | 0.3220940 5501331 | 0.3382722 95219458 | 0.3561616 9544741 |
| PCP2 | 0.2559789 54081633 | 0.2712359 77834842 | 0.2423469 3877551 | 0.2608702 71675549 | 0.2512676 84988106 | 0.1699445 3383013 | 0.1913861 33892809 | 0.1887402 42640835 | 0.1997884 51966152 | 0.2122105 31881146 |
| PCP3 | 0.4408163 26530612 | 0.4544498 2116558 | 0.4279770 16049138 | 0.4452690 16697588 | 0.4364518 08446151 | 0.3470994 69709143 | 0.3735731 5807679 | 0.3704338 87840851 | 0.3833185 44809228 | 0.3971318 25703254 |
| PCP4 | 0.3320650 29401591 | 0.3377902 88529205 | 0.3143075 41198297 | 0.3339517 62523191 | 0.3301994 95528548 | 0.2389248 38227974 | 0.2635673 10332205 | 0.2623906 70553936 | 0.2759413 62460477 | 0.2909678 72297434 |
| PCP5 | 0.2226345 08348794 | 0.2226345 08348794 | 0.2040816 32653061 | 0.2226345 08348794 | 0.2226345 08348794 | 0.1440576 2304922 | 0.1632653 06122449 | 0.1632653 06122449 | 0.1749271 13702624 | 0.1883830 45525903 |
| PCP6 | 0.0306889 673162498 | 0.0364431 48688046 6 | 0.0277662 08524226 | 0.0323939 099449303 | 0.0291545 189504373 | 0.0145772 594752187 | 0.0176694 054245075 | 0.0171497 17029669 | 0.0188093 670647983 | 0.0208246 563931695 |
| PCP1- 2015 | 0.5269713 5192105 | 0.5344995 14091351 | 0.5125337 80635542 | 0.5294570 65845206 | 0.5245088 68968148 | 0.4350577 44027844 | 0.4619131 60325859 | 0.4600200 73603212 | 0.4736071 64384741 | 0.4880212 95474712 |
| PCP3- 2015 | 0.7226497 15623954 | 0.7226497 15623954 | 0.7109940 75049375 | 0.7226497 15623954 | 0.7226497 15623954 | 0.6579348 15717332 | 0.6781789 63893249 | 0.6781789 63893249 | 0.6887755 10204082 | 0.6997084 54810496 |
| PCP4- 2015 | 0.3320650 29401591 | 0.3377902 88529205 | 0.3143075 41198297 | 0.3339517 62523191 | 0.3301994 95528548 | 0.2389248 38227974 | 0.2635673 10332205 | 0.2623906 70553936 | 0.2759413 62460477 | 0.2909678 72297434 |
| PCP5- 2015 | 0.2226345 08348794 | 0.2226345 08348794 | 0.2040816 32653061 | 0.2226345 08348794 | 0.2226345 08348794 | 0.1440576 2304922 | 0.1632653 06122449 | 0.1632653 06122449 | 0.1749271 13702624 | 0.1883830 45525903 |
| PCP6- 2015 | 0.5616925 66935031 | 0.5775895 26376588 | 0.5515719 80143409 | 0.5668934 24036281 | 0.5565862 70871985 | 0.4709576 13814757 | 0.4977600 79641613 | 0.4937458 85450955 | 0.5059875 18974532 | 0.5188516 08439986 |
| John | 0.8604522 89023718 | 0.8914285 71428571 | 0.8671484 15786548 | 0.8705357 14285714 | 0.8505997 81897492 | 0.8133472 36704901 | 0.8284652 15082315 | 0.8193277 31092437 | 0.8223510 80653664 | 0.8253968 25396825 |
| Qiqige | 0.7776497 69585253 | 0.8120300 7518797 | 0.7823819 18284555 | 0.7887817 70376862 | 0.7668276 05793809 | 0.7129654 0797465 | 0.7332971 21129821 | 0.7236665 77325114 | 0.7291385 36321901 | 0.7346938 7755102 |
| Mary | 0.8568686 59171922 | 0.8719308 03571428 | 0.8568686 59171922 | 0.8618312 18974076 | 0.8519629 2257361 | 0.8146506 77789364 | 0.8282533 79273787 | 0.8236689 50975224 | 0.8282533 79273787 | 0.8328891 25799574 |
| Jack | 0.0242954 324586978 | 0.0173538 80327641 3 | 0.0191806 045726561 | 0.0214371 462870863 | 0.0280331 912984974 | 0.0173538 803276413 | 0.0191806 045726561 | 0.0214371 462870863 | 0.0242954 324586978 | 0.0280331 912984974 |
| Jill | 0.1224489 79591837 | 0.1360544 21768707 | 0.1113172 54174397 | 0.1266713 58198452 | 0.1184990 12508229 | 0.0644468 313641246 | 0.0765306 122448979 | 0.0749687 630154102 | 0.0816326 530612245 | 0.0895968 143354903 |
| Jane | 0.3498542 27405248 | 0.3498542 27405248 | 0.3498542 27405248 | 0.3498542 27405248 | 0.3498542 27405248 | 0.3498542 27405248 | 0.3498542 27405248 | 0.3498542 27405248 | 0.3498542 27405248 | 0.3498542 27405248 |
| Contr ol 1 | 0.0832986 25572678 | 0.1121327 6519399 | 0.1005328 23967025 | 0.0911078 717201166 | 0.0767224 182906245 | 0.1121327 6519399 | 0.1005328 23967025 | 0.0911078 717201166 | 0.0832986 25572678 | 0.0767224 182906245 |
| Contr ol 2 | 0.1356024 13722964 | 0.1457725 94752187 | 0.1495103 53591986 | 0.1388310 4262113 | 0.1325205 40683806 | 0.2082465 63931695 | 0.1766940 54245075 | 0.1714971 7029669 | 0.1575919 94326688 | 0.1457725 94752187 |
| Contr ol 3 | 0.1575919 94326688 | 0.2082465 63931695 | 0.1766940 54245075 | 0.1714971 7029669 | 0.1457725 94752187 | 0.1457725 94752187 | 0.1495103 53591986 | 0.1388310 4262113 | 0.1356024 13722964 | 0.1325205 40683806 |

¹ MQ=10NYS/D/343(4N+S+2.5D+2.5Y)

² MQ=10NYS/D/343(7N+S+D+Y)

³ MQ=10NYS/D/343(5N+2S+1.5D+1.5Y)

⁴ MQ=10NYS/D/343(5N+S+2D+2Y)

⁵ MQ=10NYS/D/343(3N+S+3D+3Y)

⁶ MQ=10NYS/D/343(N+7S+D+Y)

⁷ MQ=10NYS/D/343(2N+5S+1.5D+1.5Y)

⁸ MQ=10NYS/D/343(N+5S+2D+2Y)

⁹ MQ=10NYS/D/343(N+4S+2.5D+2.5Y)

¹⁰ MQ=10NYS/D/343(N+3S+3D+3Y)

Appendix H (b)

Maturity Phasal Placements of Fourteen Missionaries using Ten Different Weightages for MQ Formulation

| | F1 | F2 | F3 | F4 | F5 | F6 | F7 | F8 | F9 | F10 |
|-----------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|
| PCP1 | <i>fxIm1</i> | <i>fdIm</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm2</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm2</i> | <i>fxIm2</i> | <i>fxIm2</i> |
| PCP2 | <i>fxIm1</i> | <i>fdIm</i> | <i>fdIm</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm1</i> |
| PCP3 | <i>fxIm2</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm2</i> | <i>fxIm2</i> | <i>fxIm2</i> | <i>fxIm2</i> | <i>fxIm2</i> | <i>fxIm2</i> | <i>fxIm2</i> |
| PCP4 | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm2</i> | <i>fxIm1</i> | <i>fxIm2</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm1</i> |
| PCP5 | <i>fxIm1</i> | <i>fdIm</i> | <i>fdIm</i> | <i>fdIm</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fdIm</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm1</i> |
| PCP6 | <i>fdIm</i> | <i>fdIm</i> | <i>fdIm</i> | <i>fdIm</i> | <i>fdIm</i> | <i>fdIm</i> | <i>fdIm</i> | <i>fdIm</i> | <i>fdIm</i> | <i>fdIm</i> |
| PCP1-2015 | <i>fxIm2</i> | <i>fxIm1</i> | <i>fxIm2</i> | <i>fxIm2</i> | <i>fxMg</i> | <i>fxIm2</i> | <i>fxIm2</i> | <i>fxMg</i> | <i>fxMg</i> | <i>fxMg</i> |
| PCP3-2015 | <i>fdMg</i> | <i>fxMg</i> | <i>fxMg</i> | <i>fxMg</i> | <i>fdMg</i> | <i>fdMg</i> | <i>fdMg</i> | <i>fdMg</i> | <i>fdMg</i> | <i>fdMg</i> |
| PCP4-2015 | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm2</i> | <i>fxIm1</i> | <i>fxIm2</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm1</i> |
| PCP5-2015 | <i>fxIm1</i> | <i>fdIm</i> | <i>fdIm</i> | <i>fdIm</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fdIm</i> | <i>fxIm1</i> | <i>fxIm1</i> | <i>fxIm1</i> |
| PCP6-2015 | <i>fxMg</i> | <i>fxIm2</i> | <i>fxIm2</i> | <i>fxIm2</i> | <i>fxMg</i> | <i>fxMg</i> | <i>fxMg</i> | <i>fxMg</i> | <i>fxMg</i> | <i>fxMg</i> |
| John | <i>fxMt</i> | <i>fdMg</i> | <i>fxMt</i> | <i>fxMt</i> | <i>fxMt</i> | <i>fxMt</i> | <i>fxMt</i> | <i>fxMt</i> | <i>fxMt</i> | <i>fxMt</i> |
| Mary | <i>fxMt</i> | <i>fdMg</i> | <i>fxMt</i> | <i>fxMt</i> | <i>fxMt</i> | <i>fxMt</i> | <i>fxMt</i> | <i>fxMt</i> | <i>fxMt</i> | <i>fxMt</i> |
| Qiqige | <i>fdMg</i> | <i>fxMg</i> | <i>fdMg</i> | <i>fdMg</i> | <i>fdMg</i> | <i>fdMg</i> | <i>fdMg</i> | <i>fdMg</i> | <i>fdMg</i> | <i>fdMg</i> |

Appendix H(c)

Pan-field MQs

| F | CF | T | SH | YN | Total | Total minus CF | Support Level |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-------------|--------------------|---------------|
| 0.329459137 915256 | 0.47360716 4384741 | 0.2292819961 99289 | 0.2006770753 41415 | 0.34925452 2241211 | 0.338272295 | 0.338272295 | 2.5 |
| 0.473607164 384741 | 0.51885160 8439986 | 0.3206552655 90557 | 0.6633817604 26288 | 0.20932259 0422308 | 0.199788452 | 1. 0.19978 8452 | 4 |
| 0.595033194 000492 | 0.46499612 5032291 | 0.1483094642 15169 | 0.1981596209 91254 | 0.25652030 2097211 | 0.383318545 | 0.383318545 | 3 |
| 0.522903153 430877 | 0.30341340 0758534 | 0.1462528998 4198 | 0.1739332096 47495 | 0.31876104 4790587 | 0.275941362 | 0.275941362 | 8 |
| 0.456081081 081081 | 0.62368527 8813153 | 0.3294720287 24249 | 0.2336459895 99442 | 0.23323615 1603499 | 0.174927114 | 0.174927114 | 6 |
| 0.308047747 400847 | 0.49044985 1502684 | 0.2348 | 0.3072528078 13707 | 0.31330229 3198729 | 0.018809367 | 0.018809367 | 1 |
| 0.463010204 081633 | 0.47488226 0596546 | | 0.3007518796 99248 | 0.17857142 8571429 | 0.473607164 | 0.473607164 | 7 |
| 0.408821593 15339 | 0.59731209 5569935 | | 0.4359131232 7929 | 0.33736974 2805184 | 0.68877551 | 0.68877551 | 8 |

| | | | | | | | |
|-----------------------|-----------------------|--|-----------------------|-----------------------|-------------|-------------|-----|
| 0.701153737 614688 | 0.33005115 7929479 | | 0.3951594180 46742 | 0.14374170 7209199 | 0.275941362 | 0.275941362 | 8 |
| 0.736278252 644206 | 0.27711225 9330889 | | 0.4526863275 81237 | 0.31255359 2865718 | 0.174927114 | 0.174927114 | 6 |
| 0.336148813 592423 | 0.50598751 8974532 | | 0.4568991775 8148 | 0.16150940 8958389 | 0.505987519 | 0.505987519 | 7 |
| 0.370601754 498904 | 0.68877551 0204082 | | 0.5007769118 70575 | 0.34237240 5072184 | 0.822351081 | 0.822351081 | 8 |
| 0.327338856 334613 | 0.37344398 340249 | | 0.3340656239 92261 | 0.34925452 2241211 | 0.729138536 | 0.729138536 | 3 |
| 0.247599039 615846 | 0.68877551 0204082 | | 0.3541993720 56515 | 0.2630 | 0.828253379 | 0.828253379 | 8 |
| 0.667536855 036855 | 0.78683945 0609141 | | 0.3643929240 18324 | | 0.024295432 | 0.024295432 | 4 |
| 0.373260667 903525 | 0.5065 | | 0.3058958594 5407 | | 0.081632653 | 0.081632653 | 5 |
| 0.595033194 000492 | | | 0.4453587886 76761 | | 0.083298626 | 0.083298626 | 5 |
| 0.522903153 430877 | | | 0.3514437689 96961 | | 0.157591994 | 0.157591994 | 4 |
| 0.456081081 081081 | | | 0.3778 | | 0.135602414 | 0.135602414 | 4 |
| 0.308047747 400847 | | | | | 0.329459138 | 0.329459138 | 7 |
| 0.463010204 081633 | | | | | 0.473607164 | | 2.5 |
| 0.408821593 15339 | | | | | 0.595033194 | 0.595033194 | 8 |
| 0.701153737 614688 | | | | | 0.522903153 | 0.522903153 | 8 |
| 0.4653 | | | | | 0.456081081 | 0.456081081 | 6 |
| | | | | | 0.308047747 | 0.308047747 | 3 |
| | | | | | 0.463010204 | 0.463010204 | 6 |
| | | | | | 0.408821593 | 0.408821593 | 7 |
| | | | | | 0.701153738 | 0.701153738 | 8.5 |
| | | | | | 0.736278253 | 0.736278253 | 8.5 |
| | | | | | 0.336148814 | 0.336148814 | 4 |
| | | | | | 0.370601754 | 0.370601754 | 6 |
| | | | | | 0.327338856 | 0.327338856 | 5 |
| | | | | | 0.24759904 | 0.24759904 | 6 |
| | | | | | 0.667536855 | 0.667536855 | 7 |
| | | | | | 0.373260668 | 0.373260668 | 7 |
| | | | | | 0.229281996 | 0.229281996 | 3 |
| | | | | | 0.320655266 | 0.320655266 | 6 |
| | | | | | 0.148309464 | 0.148309464 | 5 |
| | | | | | 0.1462529 | 0.1462529 | 5 |
| | | | | | 0.329472029 | 0.329472029 | 2 |
| | | | | | 0.200677075 | 0.200677075 | 6 |
| | | | | | 0.66338176 | 0.66338176 | 7 |
| | | | | | 0.198159621 | 0.198159621 | 4 |
| | | | | | 0.17393321 | 0.17393321 | 6 |
| | | | | | 0.23364599 | 0.23364599 | 3 |
| | | | | | 0.307252808 | 0.307252808 | 2.5 |
| | | | | | 0.30075188 | 0.30075188 | 6 |
| | | | | | 0.435913123 | 0.435913123 | 3.5 |
| | | | | | 0.395159418 | 0.395159418 | 7 |
| | | | | | 0.452686328 | 0.452686328 | 7 |
| | | | | | 0.456899178 | 0.456899178 | 6 |
| | | | | | 0.500776912 | 0.500776912 | 8 |
| | | | | | 0.334065624 | 0.334065624 | 5.5 |
| | | | | | 0.354199372 | 0.354199372 | 4.5 |

| | | | | | | | |
|--|--|--|--|--|---------------|---------------|-----|
| | | | | | 0.364392924 | 0.364392924 | 3 |
| | | | | | 0.305895859 | 0.305895859 | 6 |
| | | | | | 0.445358789 | 0.445358789 | 5 |
| | | | | | 0.351443769 | 0.351443769 | 5 |
| | | | | | 0.369024322 | 0.369024322 | 4 |
| | | | | | 0.442352272 | 0.442352272 | 7 |
| | | | | | 0.613273327 | 0.613273327 | 3 |
| | | | | | 0.411593209 | 0.411593209 | 8 |
| | | | | | 0.349254522 | 0.349254522 | 7 |
| | | | | | 0.20932259 | 0.20932259 | 5 |
| | | | | | 0.256520302 | 0.256520302 | 3 |
| | | | | | 0.318761045 | 0.318761045 | 5 |
| | | | | | 0.233236152 | 0.233236152 | 3 |
| | | | | | 0.313302293 | 0.313302293 | 3 |
| | | | | | 0.178571429 | 0.178571429 | 6 |
| | | | | | 0.337369743 | 0.337369743 | 4 |
| | | | | | 0.143741707 | 0.143741707 | 4 |
| | | | | | 0.312553593 | 0.312553593 | 7 |
| | | | | | 0.161509409 | 0.161509409 | 4 |
| | | | | | 0.342372405 | 0.342372405 | 8 |
| | | | | | 0.473607164 | 0.473607164 | 6 |
| | | | | | 0.518851608 | | 5 |
| | | | | | 0.464996125 | | 6 |
| | | | | | 0.303413401 | | 7 |
| | | | | | 0.623685279 | | 7 |
| | | | | | 0.490449852 | | 9 |
| | | | | | 0.474882261 | | 8 |
| | | | | | 0.597312096 | | 8 |
| | | | | | 0.330051158 | | 6.5 |
| | | | | | 0.277112259 | | 5 |
| | | | | | 0.505987519 | | 6 |
| | | | | | 0.68877551 | | 8 |
| | | | | | 0.373443983 | | 8 |
| | | | | | 0.68877551 | | 8 |
| | | | | | 0.786839451 | | 8.5 |
| | | | | | 0.3493 | | |
| | | | | | | 0.3558 | |

F= Foreign Missionaries serving in Tibet;

CF= Control group for Foreign Missionaries, i.e. foreign missionaries serving in other fields;

T= Tibetan missionaries;

SH= Han Chinese serving minorities in Tibet and also Silk Road;

YN= Non-Tibetan Local missionaries serving in Tibet;

Total= All missionaries minus the CF.

Appendix H(d)

Summary of Statistical Values of Predictors and Their Combinations

| | <i>Predictors</i> | <i>coeff b</i> | <i>s.e.</i> | <i>Wald</i> | <i>p-value</i> | <i>exp(b)</i> | <i>lower</i> | <i>upper</i> |
|----|-------------------|----------------|-------------|-------------|----------------|---------------|--------------|--------------|
| 1 | MQ | -5.50129471 | 1.729917032 | 10.11298291 | 0.001472285 | 0.004081484 | 0.000137502 | 0.121150751 |
| 2 | SL | -0.25456058 | 0.151938137 | 2.807040811 | 0.09385135 | 0.775257083 | 0.575593348 | 1.044180838 |
| 3 | N | -0.80914846 | 0.332064368 | 5.937612776 | 0.01482108 | 0.445237042 | 0.232240301 | 0.853581495 |
| 4 | Y | -0.86658022 | 0.334588379 | 6.708043156 | 0.009597899 | 0.42038672 | 0.21819603 | 0.809936801 |
| 5 | S | -0.97516878 | 0.524474056 | 3.457096968 | 0.062980799 | 0.377128695 | 0.134913824 | 1.054199253 |
| 6 | D | -0.79794249 | 0.339464081 | 5.525295761 | 0.018743434 | 0.450254414 | 0.231475819 | 0.875810864 |
| | Combination | | | | | | | |
| | N+S | | | | | | | |
| 7 | N | -0.66341697 | 0.347613223 | 3.642340786 | 0.056327688 | 0.515088282 | 0.26061101 | 1.018053455 |
| 8 | S | -0.77594514 | 0.546999655 | 2.012277798 | 0.1560309 | 0.460268555 | 0.157544902 | 1.344677865 |
| | Combination | | | | | | | |
| | N+Y+D | | | | | | | |
| 9 | N | -0.36003810 | 0.40583504 | 0.787041882 | 0.374996097 | 0.697649744 | 0.314912592 | 1.545556377 |
| 10 | Y | -0.47428443 | 0.418026563 | 1.287270982 | 0.256551484 | 0.622330217 | 0.274281195 | 1.412035918 |
| 11 | D | -0.34087729 | 0.430173243 | 0.627927304 | 0.428116613 | 0.711146163 | 0.306051662 | 1.652429726 |
| | Combination | | | | | | | |
| | N+Y+S+D | | | | | | | |
| 12 | N | -0.27711447 | 0.428367126 | 0.418491031 | 0.517690953 | 0.757967724 | 0.32735875 | 1.755001416 |
| 13 | Y | -0.44046150 | 0.411296016 | 1.146850757 | 0.284209368 | 0.643739265 | 0.287484342 | 1.441470649 |
| 14 | S | -0.61075285 | 0.536826964 | 1.294381703 | 0.255242026 | 0.542941959 | 0.189585652 | 1.554896001 |
| 15 | D | -0.28373586 | 0.428985595 | 0.437464741 | 0.508348662 | 0.752965502 | 0.324804381 | 1.745533868 |
| | Combination | | | | | | | |
| | MQ+SL | | | | | | | |
| 16 | MQ | -5.43463777 | 1.926110737 | 7.961203066 | 0.004779064 | 0.004362815 | 0.00010006 | 0.190228348 |
| 17 | Support Level | -0.01327728 | 0.169758019 | 0.006117269 | 0.937658642 | 0.986810475 | 0.707514692 | 1.376359988 |
| | Combination | | | | | | | |
| | N+Y+S+D+SL | | | | | | | |
| 18 | N | -0.2736986 | 0.428980257 | 0.407071355 | 0.523459725 | 0.760561274 | 0.328084378 | 1.763124031 |
| 19 | Y | -0.43086274 | 0.419781554 | 1.053491827 | 0.304704256 | 0.649948118 | 0.285469678 | 1.479780831 |
| 20 | S | -0.60778435 | 0.53764907 | 1.277912802 | 0.258287475 | 0.544556082 | 0.189843134 | 1.562033454 |
| 21 | D | -0.27607153 | 0.433907042 | 0.404808713 | 0.524616228 | 0.758758654 | 0.32416141 | 1.776012432 |
| 22 | SL | -0.01923806 | 0.169678646 | 0.012854877 | 0.90972981 | 0.980945816 | 0.703419321 | 1.36796739 |

Appendix H(e)

AUC of Predictors

| <i>AUC</i> | |
|------------|--------|
| 1 | MQ |
| | 0.7304 |

| | | |
|----|-------------|--------|
| 2 | SL | 0.6331 |
| 3 | N | 0.6944 |
| 4 | Y | 0.6767 |
| 5 | S | 0.6264 |
| 6 | D | 0.6882 |
| 7 | NS | 0.7251 |
| 8 | NYD | 0.6964 |
| 9 | NYSD | 0.7270 |
| 10 | MQ and SL | 0.7323 |
| 11 | NYSD and SL | 0.7256 |

Appendix I

Like & Other Events (Supporting Critical Participant Cases)

Like Events

Supporting Critical Participant 1 (SCP1)

| | |
|--|-------------------------------------|
| <i>Category</i> | SH |
| <i>Malfeasance</i> | Deception |
| <i>Year & Age</i> | 2000; 60 |
| <i>Serving length at the Time of Malfeasance</i> | 7 years |
| <i>Current Assignment (2015)</i> | Self-proclaimed missionary to Tibet |
| <i>MQ</i> | |
| <i>Self-Assessed Support Level</i> | |

Wolves in Sheep's Clothing

The Case of Brother Li

I first came to Tibet in 2000. In all my years here, first as a sojourner, I have encountered some bizarre things and strange people. I have seen how Tibetans pierced themselves and no blood came out during their June Festival. Once I was with a team of visiting Christians in Yushu and we were invited by a local Tibetan husband to come help his wife. She was fine until the week before when she began to behave strangely. She would roll in the dirt outside their tent even when there was -20C at night. She built a mound of stones and kept worshipping the pile. The husband could not subdue her, for her strength became even bigger than his. We approached her, and from afar she cried out, 'I see a group of sheep coming!' We got hold of her, and started praying and using the name of Jesus to cleanse her and her tent. We were there for about 3 hours and we cast out about 9 foul spirits. Everytime the spirit came out, the old lady would belch and then puke a great deal, accompanied by a very disturbing voice of a man. Spiritual warfare is real and an everyday affair here. I do not know how Christians who do not believe in the working of the Holy Spirit could survive in Tibet. Indeed, many of them do not. They came, were attacked, and left full of wounds and bitterness. 'I have given up my life to serve You here, Lord, why did You not protect me?' a few of them asked while I was present.

The spirits of greed and deception are also prevalent here. The worse thing is you do not find them just among the Tibetans, but sadly, also among some of the missionaries. As you know, Tibet is considered as among the hardest ground for Evangelical Christians. There have been more missionary casualties than Tibetan believers to date. So a lot of churches are interested to support Tibetan work. Such indiscriminate interest—started with a genuine desire to see Tibetans come to Christ—ended up fuelling greed among some missionaries or Christians.

One day I was invited to meet with this Han Chinese brother Li. According to the sisters who invited me, Li had been serving in Tibet for more than 60 years, and his life was full of God's glory and power. We were all very excited to hear this, and eagerly waited to see him. Finally he showed up, a small-framed man looking no more than 55. 'Maybe I heard his years of service wrong' I thought. Li was energetic and began to impress the crowd with one of his many 'testimonies'.

'In 1964, I was evangelising in Chamdo. I approached a living Buddha and told him about our Lord Jesus Christ. No sooner had I finished my sentence, he took out a machete and hacked my face. "If your Jesus is so powerful, then He can surely save and heal you from this. If you come back tomorrow, alive, then I will believe in Him," He mocked. So I left with a machete in my bloody face. I walked for a long time to a village clinic, but they refused to receive me. I then walked for a long time to another village. This time the village doctor received me, took the machete out of my skull, sewed me up, but told me that I would die anyway. "The machete is poisoned. You will surely die even if I patch you up."' "

'That night I prayed all night, and the Lord delivered me. The next morning I went back to the living Buddha, who was very surprised to see me. I told him how Jesus saved me, and he fell prostrated on the floor and believed in Jesus on the spot. Then he called all his disciples—about 2000 lamas and monks of his monastery—and I preached to them boldly. They all believed in Jesus that day praise the Lord! The living Buddha later forsook his lama robe to become an itinerant evangelist for Christ. We worked together for many years and have seen many Tibetans come to faith in Jesus. Our God is so powerful!' And to that everyone, all teary eyed, shouted 'Amen!'

It was an incredibly powerful story indeed. But I wondered how he communicated the Gospel to the living Buddha and his 2000 lamas. Back in the 60s, in a Khampa heartland like Chamdo, not many Tibetans would speak anything but their own language. So I asked him, 'Do you speak Tibetan?', to which he ignored. People were lining up to shake his hand and tell him how much God was using him, so I thought he did not hear my question. I inquired him of the name of the living buddha-turned-evangelist. This is no small news you know, and I was blaming myself for not knowing such a major figure in our field. Li brushed me off, 'I have to keep his identity secret to protect the servant of the Lord of course. The government is hotly pursuing him as you know.' The brothers and sisters around us nodded approvingly to his reply.

After awhile I asked again, 'Brother Li, what language did you use when you preached to these lamas?' This time he got really angry. He turned to me in disdain and replied loudly, 'I told you I could speak Tibetan whenever I am filled with the Holy Spirit! Why, you do not believe in the Holy Spirit?' I then replied in Tibetan, 'of course I believe in the Holy Spirit. I just don't believe in you. I think you are a liar.' He turned

to others and asked what was I talking about. They said, ‘He is speaking Tibetan to you.’

He then continued his amazing story. All the audience were spellbound! ‘Where I have been for the past 60 years is very dangerous. The air is very thin as it is so high up. I don't get visitors because many die of altitude sickness before reaching me.’ I then asked him the name of his place and its altitude. Li mentioned some village name, and said it was 6000m above sea level. I naturally burst out in laughter and exclaimed, ‘But brother Li, nobody could live in 6000m permanently. I know this because last year my team climbed Mt. Yuzhu that peaked at 6200m. We almost did not make it back. There is no life but snow and ice beyond 5300m.’ Li was visibly embarrassed and upset. He threw his water bottle on the ground and raised his voice, ‘I will stop sharing now since there is *someone* who obviously does not believe in what I say!’

I later advised our gullible Han brothers and sisters not to trust Li. Based on my experience he was a fake I told them. Unfortunately many of them had already given him quite handsome sums of money for his ‘work among the Tibetans.’

The next day I went to Yushu to work. The sister who hosted Li called me when I arrived. ‘I have been calling you all day!’ I explained to her a large stretch of the journey were in the mountains that blocked phone signal. ‘You need to hide now please!’ she urged me. I asked why, and she said brother Li went to the National Security Bureau and Public Security Bureau to file a report on me. ‘On what charge?’ I exclaimed incredulously. ‘On evangelizing as a foreigner in Tibet.’¹¹ He gave them your name, address, and everything he knew about you.’

I thought to myself, ‘Well, this is the end of me in Tibet.’ But that proved my case on Li. ‘Sister Zheng, now you know who is real and who is fake. Would a real brother in Christ do such thing?’ She answered no, and expressed regrets in being so gullible. ‘I have given him more than 5000yuan for his work’

I do not know why the government did not kick me out. Maybe my work in Tibet is not done yet. In any case, the Lord protected me from Li’s accusations. The local Han Chinese brothers and sisters became more aware of ‘missionaries’ like Li. Since then they started calling such people as ‘Wolves in Sheep’s Clothing.’

Supporting Critical Participant 2 (SCP2)

| | |
|-----------------------|---------------------|
| <i>Category</i> | YN |
| <i>Malfeasance</i> | Wilful Divisiveness |
| <i>Year & Age</i> | 2014; 64 |

¹¹ Under the Chinese Religious law, it is illegal for foreigners to be involved in any religious activities in China.

| | |
|--|---|
| <i>Serving length at the Time of Malfeasance</i> | 12 years |
| <i>Current Assignment (2015)</i> | Missionary banned by his church from returning to Tibet |
| <i>MQ</i> | |
| <i>Self-Assessed Support Level</i> | |

They Simply *Huyou* Us

The Case of Dr Zhou

In 2010, I saw on the TV the Yushu Earthquake while I was at home in Hangzhou. My church issued a call for people to go serve in Yushu. My church is one of many in our larger network called the Little Flock. We trace our spiritual roots back to Watchman Nee. Some say all the way back to Hudson Taylor, but I think this is just them wanting to appear to be more legitimate than others. Altogether our network has more than 400,000 members. During the recent ‘Cross removing’ incidents, some of our church buildings also were under persecution. Our supreme leader, elder Shen, has been to jail a few times. The other top leadership, elders Yan, Tu and the younger Feng, all have suffered in jail for the gospel’s sake. Their church buildings have been abolished 7 times. Each time they rebuilt it from ruin. On the eighth time, the government finally succumbed to their persistence, all glory be unto the Lord! They threw the leaders into jail instead.

In our network, it is hard to be in the leadership team if you have not gone to jail for the gospel’s sake. Then some young people, eager to get into leadership, purposely do things like preaching in the square or to government officials so that they can be arrested. When they get out of the jail, they shine like martyrs and people listen to them.

When I first arrived in Yushu, I was all ready to go out and convert the heathens into Christians. Many people do not like the way we run our church. But we are proud of our church’s tradition. They attack our tradition of separating brothers from sisters during service, requiring sisters to cover their heads, and our communion, which contains a ritual called *Jingbaifu*, ‘Honoring the Father’. Because of this, we have always chosen to work alone. We started going out to different places to preach the gospel in 1990. There was a call from the top leadership, and many from the branch churches responded. We bought whatever one-way ticket leaving the train station we got that day, not knowing where the destination was. Wherever the train stopped, there we would go and preach from house to house. Many were imprisoned in those days, branded as criminals. Some died. But today we have churches in Yunnan, Sichuan, Jiangxi and a few other provinces other than Zhejiang.

Because of our success, many other churches began to alienate us. As said, they find faults in many of our ways. So we go alone in our mission. Everywhere we go, we will plant a church in 3 years. We did this in Yunnan, and then in Sichuan after the Earthquake in 2008. Despite what others say about us, the Lord favours us and grants

us success. We even sent teams to Pakistan in 2009 when the earthquake struck them. The team brought back reports of how hard the life there was, and how strange their customs were. Even men had to wear skirts.

In Yushu we ended up working under this platform called LQT. A foreign missionary who has been serving in Tibet for many years set up this platform. He called for unity of the Body. Our church had wanted to go solo again, but we could not make any headway in Tibet. So we joined the platform, waiting for an opportunity to go solo. Also, we did not know this brother. He does not seem to belong to any camps, so we felt all right to go with the unity platform.

But from onset, our church has planned to carry out the mission using our proven method. Although this missionary keeps asking us to learn the Tibetan language and culture, we simply paid him lip service. We had made up our minds to plant a church in 3 years. He was sceptical and said Yushu was different from any Han areas we had previously worked in. Our leadership did not think there is a need to learn Tibetan at all. We can get by with Mandarin here! The foreigner way is too slow and impractical. How many Tibetans die and their souls go to hell each day while the workers are busy learning the language instead of preaching the gospel to them? So my church was determined to show them how mission should be done in China.

Serving at such a high altitude is risky. But each time I go back home to rest, my heart keeps thinking of Yushu. I cannot wait to come back. After four and a half years of serving in Yushu as a doctor, I have made a lot of friends in the community and government. They come to see me off each time, and welcome me back each time. I love them dearly. I am called here, and I am like fish in the water when I am here.

However, I am also beginning to see that we cannot get any closer to the Tibetans if we do not speak their language. They are always courteous to us, but each time they want to discuss something important, they would switch to speaking Tibetan. We are always the outsiders. I also began to notice what my teammates do not notice: the kids we tutor all say they believe in Jesus in front of us, but they continue to go to temples with their parents. It becomes clear to me that Tibetans are very good at living double to multiple lives.

For example, the Health Bureau publishes an impressive list of training courses for their staff. The courses range from management to public health awareness. But there is no teacher! The list is just a dud list to show their superior. There is no training in real life. They even sell contraceptives and immunization drugs that should be free under the national public health policy. During the *Gaokao* (the annual University Entrance Exam), everyone cheated. Teachers and Education Bureau officials provided answers to students to help them pass so that they all could keep their jobs. I confronted them on this immorality. They answered, 'The nation allows us to teach subjects in Tibetan for 12 years, but everything in *Gaokao* is in Mandarin. If we do not help our students, how are they going to ever pass?' People here have no ethics!

I finally begin to see what the missionary has been saying about learning the Tibetan culture and heart language. Without these, we cannot get into the locals' circle, let alone winning their minds and hearts. They simply *huyou* us (take us for a ride). I

know now that doing mission in Tibet is not as easy as our leaders thought. Our formula, proven successful in other places, is not working here.

With this new understanding I approached my team leader, Hu, and told him that we needed to seriously review our strategy here. I questioned how could we who are in the field simply obey orders made by our supreme leaders in Hanzhou city 3000km away? Should we not be the one informing them of strategy in Tibet instead? There is a reason why we have not been able to plant any church among the Tibetans even as we enter our fifth year here. They simply take what we offer them for free – medicine, food, tutorial...anything but Jesus. We need to stop and examine why our way is not working here. They simply *huyou* us.¹²

Other Events

Supporting Critical Participant 3 (SCP3)

| | |
|--|--|
| <i>Category</i> | SH |
| <i>Malfeasance</i> | Character Assassination |
| <i>Year & Age</i> | 2012; 43 |
| <i>Serving length at the Time of Malfeasance</i> | 9 years |
| <i>Current Assignment (2015)</i> | Self-proclaimed itinerant preacher and missionary in China |
| <i>MQ</i> | |
| <i>Self-Assessed Support Level</i> | |

The One Crying ‘Wolf!’ Turns Out to be the Wolf Herself

The Case of Na

In 2008 Wenchuan Earthquake where more than 300,000 people perished, Chinese home churches rushed to the frontline, but each had come with their own flags and resulting infighting was rife. Two years later, when another deadly earthquake struck

¹² At the time of writing, Dr Zhou has been recalled by Hanzhou headquarter and sent somewhere else. I called on the top leader brother Feng to request for the return of Zhou, but his request was declined. Feng’s explanation was that Dr. Zhou was aging and not faring well in high altitude, and that it was the wish of his family that he ceased serving in Yushu.

Yushu Tibetan Autonomous Prefecture, the Chinese church also rushed to the highland. But because the road from Xining to Yushu took more than 20 hours on dangerous mountain roads, passing by 5000m before descending to 3800m above sea level, many did not make it. Those who made it decided that we should not repeat the same mistake of infighting in Wenchuan. A group of Chinese home church leaders who were present for the earthquake relief held a meeting and voted me as the commander-in-chief to lead this ecumenical team.

It was in Yushu quake zone where I first met Sister Na in 2010. She was a missionary sent from Taiwan, and had been serving in China for about 10 years. The Taiwanese team was highly organized, and they swiftly organized the motley crew into teams and ran them like an army. Probably due to political and economical baggage, the Taiwanese Chinese felt that they were better than the mainland Chinese. An example of this was how the Taiwanese occupied all the leadership posts, and leaving the mainland Chinese to non-strategic positions like kitchens and cleaning up. The Taiwanese leader behaved and spoke condescendingly to me. I was eventually fed up with them and wanted to split, but after rounds of negotiations we decided to work together. That was a year before they were all kicked out by the government.

My organization was going through changes, and my accountant left at the time when we needed to go for the government's annual inspection. Na volunteered to come help with the account, and I took her in because I did not have another choice. She quickly proved herself to be useful and helpful as an accountant. That year although difficult, we passed the government inspection. Because of her competence, I gradually trusted her more. Na was very good in stealing hearts. Her way was always using gifts and being helpful. For example, she would bring little snacks from Taiwan for my children everytime she came to my house. That way she convinced me that she should be my younger son's godmother, for she claimed that God had given her vision whereby she saw her older self serving together with a young man (my son) in the future. When my mother came, she worked herself into my mom's heart too. In a bare two weeks time, she told me that she felt that my mom was Godsent to be her godmother because she had lost her own mom when she was young. I did warn my mom about some of the troubling sides I found about Na, but my mom was in her confusing state, so she went ahead with this relationship. They got along so well that when my mom came to my city, she went straight to Na's house to live instead of mine.

Na began to advise me on various brothers and sisters on our team. First it was Huang my general manager. She kept saying that he was dishonest, immature, and stole money. We are very serious about our financial integrity. Upon hearing this, I suspended Huang. Gradually Na began her crusade on all my inner circle. Yun, our family friend; Dorji, our trusted Tibetan co-worker; Hai, our logistic manager; Yan, our office manager. One by one Na accused them of being thieves. After awhile I woke up from this and began to question each claim of my accountant. It came to a point when Na accused my very own wife of stealing company funds that I told her she was paranoid.

Around the same time Na began to come to my house, and freely dispensed advice on my household affairs. Although she was never married nor bore a child, she felt qualified somehow to insist my wife and I listen to her advice on our marriage and children's upbringing. I supposed she felt that she was close to us. I took her advice whenever they were sound, but there were those where she asked me to manipulate

other people...I did not feel peaceful to go along with her. After a while, seeing that I did not follow her every suggestion and advice, she began to stop giving gifts and coming to the office on the reason of her poor health. Her relationship with her Godsent godmother (my mother) also deteriorated. Na was so convinced that she could solve my folks' longstanding marital problem that she flew all the way to my home country to offer her unsolicited marriage counselling to my parents. My dad basically told her off. 'You, a stranger and spinster, dare to come advise us? We have eaten more salt than you rice.' Defeated, Na came back and decided unilaterally to cut off her relationship with my mother. She sent all mom's boxes to my house via a third party.

Many brothers and sisters have tried to warn me about the two-faced nature of Na. 'She is a different person before you and us, she was harsh and bossy and always accusing us of all vices.' It took me a long while to see that she was driving a wedge right down the centre of my team. I have wondered why I was so blinded then. I think it was because I was very trusting and inexperienced, and she did help me a lot during that time. She was only in charge of the organization's financial reporting. We did not divulge to her our household finance. Like most missionaries, we raise fund to support our family and travelling expenses. These personal expenses we keep separately from the project expenses, which we fundraise to run using separate tracks. Things began to go weird after about a year when Na said she would work out of her apartment instead of coming to the office. I began to hear some churches murmuring behind my back, that I was misusing the fund marked for Yushu. The rumour was very troubling and malicious, for it claimed that I had embezzled public funds to fly my family to exotic places for holidays. We do have to attend a yearly team conference from our sending agency in Thailand, but unbeknownst to Na, we actually raised this expense separately. I knew that things got out of hand when my whole family was due for furlough, and Na launched an all-out attack on me by going straight to my sending church to spread lies about me embezzling project funds and having extra-marital affairs. These were serious accusations qualified for a civil libel suit.

Such accusations could and have indeed brought many ministers and missionaries down in the past. For us missionaries the only thing we have is our name. You destroy our name, you destroy us. We were terribly troubled and bewildered by Na's intention and action. To clear our name, we invited our sending church and agency to form a task force to come audit our life and work. Three of them, consisting of my country leader, national office accountant, and an elder from my sending church (also an accountant) came eventually to do a thorough audit that lasted a week. They left no stone unturned—they inspected every book and interviewed most of the local missionaries and pastors who had known and worked with us over the years. They attempted to contact Na to substantiate her accusations, but she declined to step forward. After about 9 months of investigations and deliberations over large volumes of evidence, the task force jointly issued their finding report clearing me of all charges. My wife and I went out to celebrate that night. This case had brought us so much stress over 9 months.

Around the same time our team went through a crisis. A van carrying our Yushu team went down the cliff during our team retreat. Wang was in that van. Although unhurt, Wang and her husband Liao (also a Christian brother) claimed that she had severe concussion and extorted 40,000 yuan from us despite MRI and CAT scan showing her to be perfectly fine. A Swiss missionary doctor personally certified that she was fine. It was Na who had recruited Wang, and served as Wang's pastor. So I contacted Na to ask her to help deal with this black sheep of hers. She simply replied, 'You guys deal

with it yourselves.’ My wife and I sold off many of our household items to pay this extortion. We could not go to the police because the first thing the police would do was to ask us for bribery before handling our case. Sometimes we have difficulty differentiating the police from the mafia really. We also discovered that some fund went missing, and we traced this loss to the time when Na was active as our office accountant. But there is no further proof that she had stolen it. So this remains as an unsolved mystery to this day.

Many times I have struggled about my desire to expose her to her senior and mission pastors in Taiwan. From various sources, I know that she is still active in other parts of the country, posing herself as a prophetess, pastor, teacher, and missionary. With each report about how Na went in and divided a team that came to my attention, my intolerance for injustice and fraud urged me to want to put this to a stop. But when I sought advice from my elders in my life—my country leader, international director, senior pastor, and my spiritual parents—they all gave me the advice not to do anything, for it would be perceived as a retaliation. They advised me to let God deal with Na in His way and time. ‘The most important thing is what comes out of this trial for you. It has proven to us that you are a man of integrity. Therefore know that we trust you 100% and will always stand by you.’ My senior pastor and country leader assured me.

Now, after three years, I still wonder how someone like Na could end up as missionary in the field. We are all sinners to be sure, and God can use anyone He chooses. For Na, the one crying ‘wolves!’ turns out to be the wolf herself. This is one of those lessons I’d remember for the rest of my life. I just pray that God in His own time and way will discipline His workers and glorify Himself through and despite our failures.

Supporting Critical Participant 4 (SCP4)

| | |
|--|---------------------|
| <i>Category</i> | SH |
| <i>Malfeasance</i> | Adultery |
| <i>Year & Age</i> | 2010; 46 |
| <i>Serving length at the Time of Malfeasance</i> | 6 years |
| <i>Current Assignment (2015)</i> | Missionary in Tibet |
| <i>MQ</i> | |
| <i>Self-Assessed Support Level</i> | |

Superstar Missionaries

The Case of Cao

There is an unspoken code among Chinese churches, that pastors and missionaries are superbeings. We cannot make any mistakes. Even if we do, we can be exempted because we are ‘not the commoners’. You see, in order to get to this stage in a church, we first have to have a special calling, more special than other’s calling. With this calling, once made known to the body, comes mandate to lead. It is almost as if you were pushed to the front to lead. And it also became a must for people like me to attend a seminary. Without a certificate or some bible school training to back you up, you cannot command respect among the common believers.

It is funny to watch Chinese pastors interacting. They first would address each other pastor this and pastor that reverently. Then the time would come when they would ask about each other’s seminary. ‘Oh, I am from Nanjing Seminary’ one would announce proudly. Then the other would pause, then reply, ‘That is a very good school indeed! Probably the best *in* China. I am not so good myself. I only learn from a professor from Fuller Seminary of the USA. You know Fuller?’ This is the peacock displaying of the Chinese church.

I have a classmate in my seminary. I have known her for years as we are from the same city. She was a humble person, always thinking for others first, always the first one to arrive in church and the last one to leave. After a few years of silently serving, the leaders of the church noticed her. They were pleased with her, and recommended her to join the preaching team. She refused a couple of times, but eventually agreed. She was such a gifted speaker! Her people were mesmerized by the message she brought, and the flair she had as a preacher. Even the old preacher, her mentor, acknowledged that he had seen much gifts in her as a preacher. He recommended her to attend a seminary for further preparation. The church started a fund raising campaign for her. After about 2 years, they sent her off.

Three years later, she graduated from a seminary and came back to serve. The church was packed as people eagerly waited to hear from the new seminary graduate. Her first preaching was about the sanctity of the pulpit. Her preaching was energetic, and her point was very clear. ‘No one without any seminary training or background should be allowed to preach the Word of God from the pulpit.’ Effectively she was the only one who could preach in that church from that day on. Not even her mentor got a chance to preach in a church he had led for 20 years.

Another pastor is famous for demanding the best seat in any restaurant he goes to. He throws a fit if he does not get a *baojian* (private room), or he is not given a slot to speak at any conference. Even pastors in the West these days, I was told, compete to speak in conference. They compete on whose books sell better. *Jiangtai biancheng le leitai* (the pulpit has become a boxing ring). Had Chinese pastor the access to publish books like in the West, we would have speakers travelling in a speaking circuit like the West too.

Still a pastor I know, he really has a gift of the gab. So many foreigners and overseas churches line up to fund his projects. His church is always adding on new wings. He can speak the lingo of Baptists, Pentecostals, Methodists, or 3 Selves. Whoever he is with, he puts on a hat particular to this group and speaks the appropriate terminologies and theologies. He got millions to help Yushu Earthquake in 2010, it was published in the 3-Self official website. The website claimed that he was the first one to arrive in Yushu on 14 April, faster even than the PLA soldiers. Actually he first went up to

Yushu in May, and then for 1 day only because he could not take the altitude. Altogether he went to Yushu twice. Each time he lasted for a few days before his lips turned purple and had to be shipped down. To date I was told he set up a medical clinic in Longbao village for the first 6 months. After that it was just an empty clinic. He sends a team up a few days a year to take pictures and write reports to his donors.

What about missionaries like us? Well, I am here today because I realize that I need help. I need to break the silence. I need to discard this false image of superheroes. I came to the field about 6 years ago with my wife and our young son. My sending church commissioned and sent us off with much fanfare. We were heroes, you see. With much conviction we arrived in Gansu, and proceeded to preach from door to door. Some were receptive, some hostile. We were asked to leave by the PSB in some places. As with the teaching of Jesus, we shook the dust off our shoes in these villages, and we called down fires to burn up all these enemies of the Lord. Apostolic reports like these travelled back to our church, and many hearts were encouraged and praises given to the Lord.

Probably due to my constant travelling, my wife and I became distant over the time. Life on the road is lonely, but we were warned earlier that this was but one of the prices we have to pay for the sake of the gospel. But we were never ready for the onslaught of the enemy! Loneliness, coupled with disappointment for lack of real results (all of us are experts in conjuring reports people want to hear) made us very vulnerable. I speak with hindsight now. When I was in the thick of this struggle, the only justification I had to go on was that I needed to show how strong I was. Many people looked up to me and expected me to bring good reports that would justify in turn their giving and believing. For those of us missionaries who write fake reports, it is not just about inflating our ego. We all know that we are lying to get money. But some of us do it because we need a reason to stay. Any reason would do. These reports are thus like a rescuing straw, a psychological counselling session for us. Still, I believe there are others who do it out of protecting the church back home. Can you imagine how many people would be crushed if the truth of 'no fruit after 5 years' come out? It would humble many!

But this covering up led me to destruction. I found myself like a bird in a snare. There have always been many sisters who are drawn to spiritual men like me. They listened attentively to me, watched how the Lord used me in casting out demons and healing, then they swamped me after the meetings. Some were married, but not happy. These always complained about how ungodly their husbands were, and asked me to pray for their husband and marriage. Others are unmarried, starry eyed before men like me.

In the beginning of the road, it was easier for me to resist. But slowly as time went by, my defence grew weaker, while at the same time my ministry became more 'important' and well known. I got a lot of invitations to speak and perform, and I was away from home 10, then 15, then 25 days a month. Sometimes I would be away for a few months in a stretch. I came home, and my wife always fought with me. So I left again to indulge in ministry. I got high and respect from being wanted, and I was not wanted at home.

Then one day it happened. I woke up with a sister next to me. I looked at her and wondered 'what have I done?!' Soon a voice told me it was ok, I was only a man, and a man has his need. I said, 'That's right!' And began to justify my sins. The more I justified, the better I *felt* justified. So much so that I could quote a series of bible verses

in my defence. Some believers found out about my affair, judged and left me. Others were confused. After listening to my defence, they concluded that I had my valid reasons. I was a missionary, not a commoner. Hence like pastors, I could be exempted from some faults in the line of duty. They accepted that soldiers in the frontline got hurt more, and thus deserving more understanding and 'bending of the rules'.

What stopped me from continue erring in this way was a wake-up call. We have a teammate who was based in Jianza of Northern Tibet. Bro Zhu and his wife were exemplary missionaries even among us. The few times that we met at conference, they delivered such powerful and encouraging reports that made all of us feel inadequate. Souls were saved, demons cast out, and strongholds broken through them. Why can't I be like them? I questioned the Lord.

Then one day the news came that the wife had killed herself. I was so shocked and demanded to know why and how. It was then the truth came out. Beneath the strong façade and image hid a shattered and broken marriage. Brother Zhu spent most of his time away from home 'doing God's work', leaving his wife at home. Actually we were all taught that this was one price we had to pay as missionary. All missionaries from early days, including Hudson Taylor, did this. We were in fact judged by our church and other believers how much we give up for the gospel.

Surrounded by Tibetans, and she did not learn their language, Bro Zhu's wife was increasingly isolated. Each time Bro Zhu came back, she would argue with him. He would always ended up hitting her. Bruised from long term abuse, she did not have any face to see anyone. Both Zhu and her somehow kept this under the carpet for a few years, as both saw this as shame, failure and something needed to be hidden from the eyes of public, especially the church. They were star missionaries afterall! Everyone, including me, looked up to them. But the Tibetan neighbours knew their struggle, and even had offered help at times. They of course declined, preferring to turn this into an evangelistic opportunity to tell the pagans that Jesus could deliver them instead.

He did not, did He? One day after he had left for another itinerant mission trip to bring the gospel to people who needed it, she hung herself. Later another sister confessed to bro Zhu that a few days earlier the Lord had warned her to keep watch of his wife, saying that she was under severe attack. So this sister visited the wife, and saw that she was being spiritual and strong as usual, so she left thinking that the Lord had exaggerated. Now this sister lives in guilt and sorrow for not heeding the Lord's warning.

This news shook me to the core. I suddenly saw that my own family was but one step from death. This was when I woke up from my stupor, and after much consideration decided to confess to the Lord and my wife. I have since left the sister. My wife and I are attending marriage counselling right now. Things are still tough, but we are making progress to reconciliation. Praise the Lord for giving me a good wife who forgives and still wants to love me!

We are blessed because some foreign missionaries noticed our struggle and are counselling us, keeping us accountable now. But there are so many workers like us out there, heading toward destruction but acting strong outwardly. They have no help, and they cannot tell their church. A foreign missionary once said that she spent many years

working among the Tibetans, and now she saw some Chinese workers trying to reach out to Tibetans. ‘These Chinese workers, bless their hearts! But they do not know *one single thing* about Tibetan, hahaha!’ She laughed heartily with her sharing. What use is there to know our need but choose to laugh at us instead of helping us?

We are not the only couple who are suffering in the field. There are so many of us out there. What will become of them? Is the Good Shepherd so blind to have missed His lost shepherd?

Appendix J

Highlights of Sino-Tibet Politico-Historical Relations

Tibet during the Yuan Dynasty (1271 -1368)

When the Mongols conquered China, Tibet decided to pay tribute to the new ruler. The Mongol emperor of Yuan dynasty subsumed Tibet as one of its thirteen provinces but bestowed a great autonomy.¹³ It was during this time period that Tibet managed to influence the Mongols with Tibetan Buddhism. Accordingly, Kublai Khan studied Tibetan beliefs with the great teacher Drogon Chogyal Phagpa (Richardson, 1986).

Here lies the first politico-historical contention among historians and political scientists: considering how the Chinese culture and history are viewed exclusively through the Han Chinese perspective, is the Mongol's Yuan dynasty considered Chinese? Those who take the affirmative view would naturally follow the argument that Tibet has then been a part of China since the thirteenth century (Wang and Suo, 1984: 100-120). Those who reject this would contend that Tibet was under the Mongols, not the Chinese.

When the Yuan dynasty disintegrated in 1368, Tibet quickly declared its independence *unilaterally* and refused to pay tribute to the new emperor of the Ming dynasty, a Han Chinese. Thereafter, Tibet existed within the consciousness of the Ming dynasty but the Chinese emperors considered Tibet too far to send troops to exert control over it.

Tibet under the Qing Dynasty (1644-1911)

In 1644, the Manchus destroyed the last emperor of the Ming dynasty and established China's last imperial dynasty, the Qing dynasty (1644-1911). From the onset of the Qing dynasty, the relationship between China and Tibet can be described as 'precarious' at best. The Fifth Dalai Lama made a visit to the Qing Dynasty's second Emperor, Shunzhi, in 1653.

Herein lies the second politico-historical question: was the Manchurian Qing dynasty considered Chinese? A second follow-up question: was the fifth Dalai Lama's visit considered as a tribute-paying trip of a vassal state?

According to some scholars, the 'priest/patron' relationship established at this time between the Dalai Lamas and Qing China continued throughout the Qing dynasty but it had no bearing on Tibet's status as an 'independent nation.' The two leaders greeted one another as 'equals' in that the Fifth Dalai Lama did not kowtow to the Emperor. Each man 'bestowed' honours and titles upon the other, and the Fifth Dalai Lama was recognized as the spiritual (instead of political) authority of the Qing Empire (Powers, 2004).

Wang and Suo disagreed by pointing out that in Chinese, Manchurian and Tibetan cultures only a higher authority could appoint a lower one to an office, which was the case in the appointment of the Dalai Lama as the Qing court's spiritual head. Furthermore, they cited emperor Kangxi's defence of Tibet in 1720 against the invading Dzungar Mongols and the defence of Tibet against an invading Nepali Gurkha force in 1788 and 1792 as an act of China protecting her protectorate. Kangxi subsequently instated the Seventh Dalai, Lama Kelzang Gyatso (1708-1757), in Lhasa, which was also viewed as a clear act of sovereignty over his subject. The resistance of Tibetans

against the British military expedition in 1903 was considered as ‘patriotic’ toward the Qing court (Wang and Suo, 1984).

In 1910, the Qing government sent a military expedition under *Amban* Zhao Erfeng to reinforce direct Chinese rule of Tibet. Zhao deposed the Thirteenth Dalai Lama in an imperial edict. The latter fled to British India, while Zhao ‘butchered’ the Tibetan military and the Dalai Lama’s forces (Arpi, 1999: 126-127; 129).

The W.W. Norton map of China below shows that Tibet¹⁴ was squarely under the Qing’s territory by 1751.



CHART 82
MAP OF CHINA UNDER QING DYNASTY

Map source: <http://www.wwnorton.com/college/history/ralph/resource/qing.htm>.
Accessed 27 June 2016

¹⁴ Including the present day Tibet Autonomous Region (TAR) and Qinghai province.

The Qing dynasty ended with the 1911 revolution. The Thirteenth Dalai Lama quickly seized the opportunity by unilaterally declaring himself ruler of an *independent* Tibet (Shakya, 1999: 5). In 1913, Tibet and Mongolia signed a treaty of mutual recognition, which some scholars recognised as a clear indication of Tibet as an independent state (Kuzmin, 2011: 85-86; 494).

The 1914 Simla Accord

In 1913-14, a conference was held in Simla between Britain, Tibet, and the Republic of China to discuss the future of Tibet. The British negotiator, Henry McMahon, drew the famous McMahon Line on a piece of map and ceded the South Tibet region (today's Arunachal Pradesh in India) to British India. After 33 years, Lhasa regretted signing the Simla Accord and claimed the areas south of the McMahon Line to no avail (Lamb, 1966: 580).

The Chinese government, under both the Republic of China and the People's Republic of China, has denounced the Accord as illegal as she was not a signatory to the agreement¹⁵ (Lamb, 1966: 529).

From the Warlord Era to Present Day (1913-2016)

Between 1913 and 1949, the Republic of China was preoccupied with battling the Japanese and the Chinese Communists. During this 'warlord era', Tibet had tug-of-war battles with Han and Hui (Muslim) warlords for control of the Northern and Eastern Tibet (Amdo and Eastern Kham)—or the Chinese names of Qinghai and Xikang (the Western part of today's Sichuan) provinces—along the upper reaches of the Yangtze River (Wang and Gyaincain, 2001: 162-166). It was not until Mao Zedong's sending of

¹⁵ The ceded area remains the main source of dispute between the PRC and India today.

the PLA into Lhasa in 1950 and the subsequent fleeing of the Fourteenth Dalai Lama in 1959 that the ‘Tibet issue’ entered international political and diplomatic arena.

Appendix K Holistic Maturity-based Need Characteristic Help

In deciding how to help a missionary leader to realise her leadership potential, we need to know what she presently needs in her current maturity phase.¹⁶ The charts below show the need-personification characteristics and leadership focus for each phase.¹⁷

| MATURITY PHASE | NEED CHARACTERISTICS | BIBLICAL EXAMPLES | MISSIONARY LEADERSHIP |
|----------------|-------------------------------------|--|-------------------------|
| <i>fdIm</i> | Fear-instilling, Awe-inspiring | YHWH to Canaanites; Jesus’ healing of demon-possessed man (pigs incident). | Be led by Commandment |
| <i>fxIm1</i> | Nurturing, Providing | YHWH to the Israelites; Jesus feeding 5000 and taking time with Nicodemus. | Be led by Provision |
| <i>fxIm2</i> | Providing, Frustrating, Challenging | YHWH to Moses; Jesus with Saul of Tarsus. | Be led by Qualification |
| <i>fxMg</i> | Disciplining, Inspiring, Protecting | YHWH to Jacob; Jesus to the 12 disciples at the | Be led by Affirmation |

¹⁶ In the Fourth Stage Research whose results are not included in this thesis, I have developed a need-based discipleship model I called Model *Telois* (Model TE) born of the MQM. Expanding on Winnicott’s (1953, 1965) concept of ‘good-enough mother’ (see Chapter eight), and coupling with my findings at the Third Stage Research about the importance of a mentor-like figure, the Model TE matches a relational type of such mentor-like figure to one’s maturity phase. For example, the need personification type for a *fdIm* person is a ‘Feared-enough Power’; for a *fxIm1* person is a ‘Good-enough Mother’; for a *fxIm2* person is a ‘Good-enough Mother’, for a *fxMg* is a ‘Strong-enough Father’; for a *fdMg* person is a ‘Strong-enough Father’; for a *fxMt* person is a ‘Wise-enough Mentor’; and for a *fdMt* person is a ‘Close-enough Partner’. However, due to the word requirement of the Ph.D. programme, the details of Model TE is excluded from this thesis.

¹⁷ These descriptives are gleaned from the primary and secondary sources data.

| | | | |
|-------------|---|--|---------------------------------|
| | | Sermon of the Mount | |
| <i>fdMg</i> | Disciplining, Inspiring, Challenging | YHWH to Elijah; Jesus with hard message of Eucharist. | Be led by Inspiration |
| <i>fxMt</i> | Guiding, Challenging, Mentoring | YHWH to King David; Resurrected Jesus to the 12 apostles. | Be led by Persuasion |
| <i>fdMt</i> | Walking alongside, Encouraging, Standing by | YHWH to Enoch; The Holy Spirit to Paul and the early church. | Be led by Co- identification |

CHART 83
NEED-PERSONIFICATION HELP BASED ON MQM

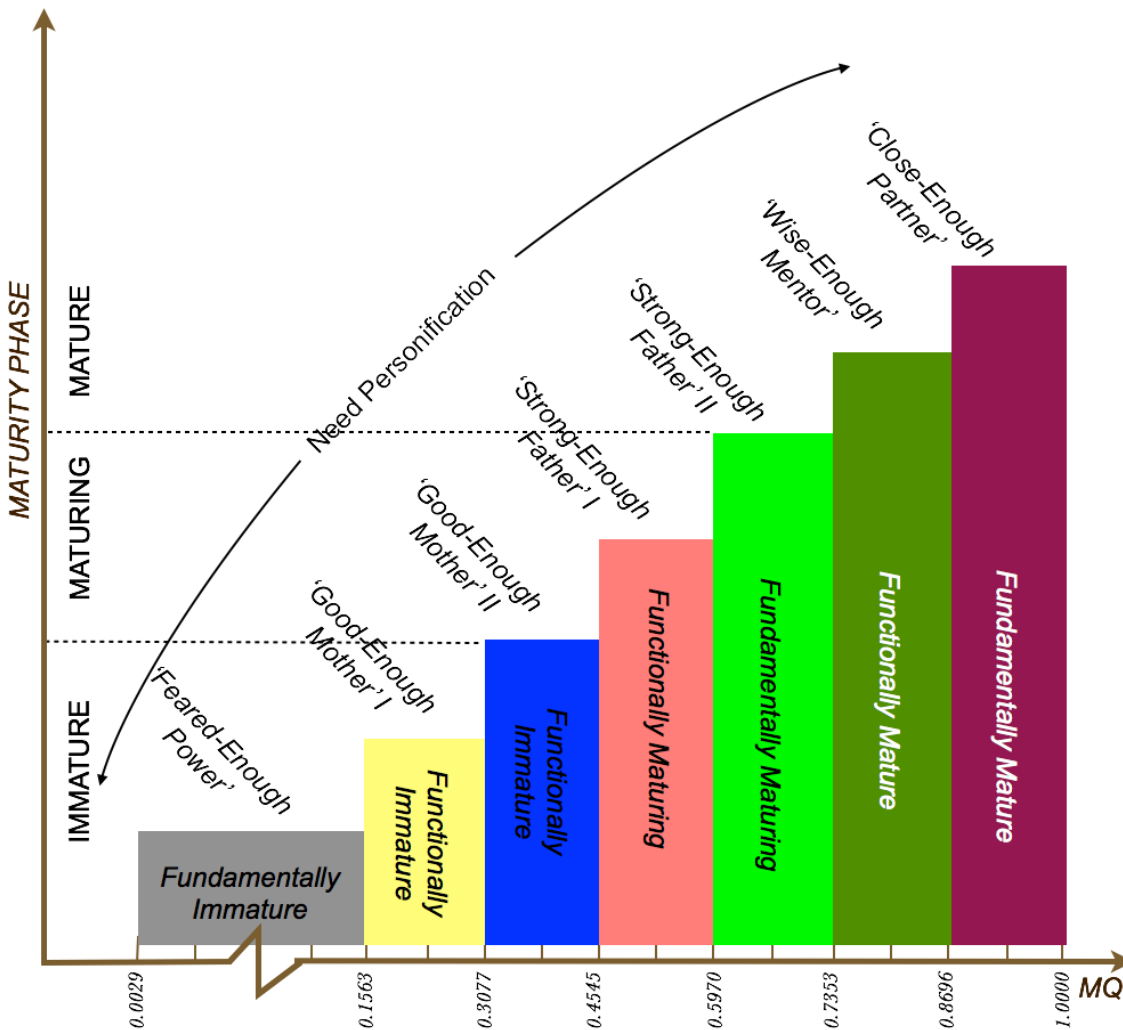


CHART 84
MODEL TE

A Mentor is thus not for everyone, but specifically for people at the *fxMt* phase. Mentorship is a very specific mandate to address a specific set of needs of a leader in a specific time of his development, i.e., when he is stuck in the Functionally Mature phase (LET Convergence phase). It cannot be applied to anyone who has not reached the pneumatological maturity level of Prime Adulthood. Leadership by Persuasion is a hallmark of a mentor. A mentor is instrumental to pushing and guiding a *fxMt* person to a breakthrough and ushering him into the Fundamentally Mature (*fdMt*) phase.

A missionary leader having a MDD with deficiency in Spiritual dimension needs someone who could lead him by Commandment or Provision—if he is at the Immature Phase; or someone who could lead him by Qualification or Affirmation, if he is at the Maturing Phase. Assigning him a mentor indiscriminately, when he suffers from MDD in the Pneumatological dimension, not only cannot solve his problem, but also might throw him into further confusion and propel him to a lower MQ.

We thus need to be discerning and wise in addressing rightly what our missionary leadership team currently lack and need. In that way, we can invest our precious resource and talents for us and for our missionaries.

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