

1-1-1964

A Study of Motivation and Its Relationship to Churches

Fred H. Newkirk

A STUDY OF MOTIVATION
AND ITS RELATIONSHIP TO CHURCHES

A Thesis
Presented to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Masters of Religious Education

by
Fred H. Newkirk
April 1964

APPROVED BY

Major Professor:

Robert D. Bennett

Cooperative Reader:

Nobel V. Sack

36081

PREFACE

Without the stimulus of encouragement of the author's wife, Mardella Newkirk, this thesis would never have been completed. The deepest appreciation is expressed for her many hours of typing and editing.

The author's major professor, Robert Bennett, was another major contributing factor in the completion of this study. His unrelenting prodding made the difference between completion and failure.

Words are poor conveyors of such thanks, but to these two, I wish to express my deepest appreciation.

TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
The Problem	1
Statement of the problem	1
Justification for the study	2
Limitations of the study	2
Definitions of Terms Used	4
Need	4
Drive	4
Motive	4
Motivation	4
Stimulus	4
Outsider	4
Man on the street	4
Christian	4
Method of Procedure	5
II. THE VIEWPOINT OF JESUS CONCERNING MOTIVATION	6
Introduction	6
Scriptural Observations	7
Why Love Motivates	11
Practical Application	14
Summary	16
III. THE VIEWPOINT OF SECULAR PSYCHOLOGISTS AND SOCIOLOGISTS CONCERNING MOTIVATION	18

CHAPTER	PAGE
VI. SUMMARY, CONCLUSIONS AND SUGGESTIONS	48
Summary	48
Conclusions	51
General conclusions	51
Specific conclusions	52
Recommendations for Further Study	54
BIBLIOGRAPHY	55
APPENDIX	59

CHAPTER I

INTRODUCTION

As a pastor of a relatively small church, the writer has been intrigued with the question of why some churches grow, and in the same community, many churches struggle along at the same level of attendance for years. As one looks at the business community, one is confronted with the same similiar question. Why do some businesses succeed, when many fail, and yet each handle essentially the same products. The question involves several different aspects of the study of motivation; group dynamics, leadership, the program, spiritual commitment, and individuals themselves. The main subject behind this investigation is the man on the street, the individual who is not involved in any type of church activity. What are his needs and what will appeal to his needs? With this question in mind, the writer has endeavored to ascertain some basic principles of motivation, which some leaders of growing churches have discovered, either by accident, or by investigation.

I. THE PROBLEM

Statement of the problem. The purpose of this study was to analyze the scriptural principles of motivation, the secular psychologist's viewpoint of motivation, the Christian education leader's viewpoint, and the survey of leaders working directly with people, in an attempt to discover some basic principles of motivation which would assist the local church

in its efforts to reach the unchurched in the local community.

Justification for the study. It is apparent by the great mass of the American public, uninvolved in few, if any, church experiences, that the Protestant churches have somehow, in recent years, failed to reach these unchurched masses. The church appears to have built a wall around its program and has lost any vital touch with the community. It finds itself stammering badly as it attempts to communicate to the unchurched. When an unchurched person does wander through the door of the church, the group is ill prepared to know what to do with this rare challenge.

The church often times has forgotten that it can meet the needs of the world, and that people do have needs. The actions of people are explained by their attempts to satisfy these needs.

Secular psychologists have for several decades been systematizing their findings concerning why people do what they do. This area of concentration is called motivational psychology--the study of man's basic drives.

With discrimination, many of these findings can be put to practical use in the local church's effort to reach the community. The local church can become more effective in breaking into the secular world where the majority of Americans live.

Limitations of the study. The study of motivation in the secular psychological world is a recently developed area of study. There are very few works available, and most of the work has been done by a

comparatively small group of psychologists. These men, for the most part, assume that man's origin is from the animal kingdom and consequently base their theories on this assumption of animal drives.

In the religious field, there has been nothing published that the author can find. The public relations director of Narramore Christian Counselling Center, Pasadena, California supported the author's opinion in a personal interview. One thesis was found in the Fuller Theological Seminary library dealing with motivation as a specific subject.

There is apparently no published resource material available from a Christian point of view in the field of motivation. The author was necessarily directed, then, into the area of group dynamics because the secular motivational psychologists look at man as an animal, driven by basic instincts.

The writer has been forced, because of this lack of available material, to make personal observations concerning Scriptural interpretations of motivation. In the secular field because of the variety of opinions current concerning why people act, the main concentration of study was in the area of group dynamics. The scholars of this field offered reasonable explanations for people desiring to form groups and attach themselves to groups. They have also done considerable amount of research into what factors are inherent in a successful group.

The survey of local churches was limited to the Portland-Vancouver area so that the author could conduct personal interviews. The eight men and seven churches were selected by Robert Bennett, the author's major

professor.

II. DEFINITIONS OF TERMS USED

Need. A deficiency, whether physical or mental, which must be supplied to bring the organism into equilibrium again.

Drive. The muscular or mental reaction which propels the organism towards the goal of supplying need.

Motive. The reason the individual gives for a particular series of actions which lead to a specified goal.

Motivation. That within the individual which incites him to action; any idea, need, emotion, or organic state that prompts to an action.

Stimulus. Something that rouses the mind or physical body to activity.

Outsider. An individual who stands outside the church fellowship.

Man on the street. The individual who represents the secular world, or the world order of non-Christian ideals.

Christian. The individual who has made a commitment of faith in the Lord Jesus Christ as his personal Savior and follows his ethical principles.

III. METHOD OF PROCEDURE

Material for this study has been gathered from the library resources of the Western Evangelical Seminary, the Multnomah Central Library of Portland, Oregon, the Fuller Theological Seminary Library, Pasadena, California, and from the Clark College Library, Vancouver, Washington.

Appreciation is expressed to the eight pastors in the Portland-Vancouver area, and Robert L. Zweifel, District Probation Officer, State of Washington, Vancouver, for allowing the writer time to interview them and include their views in this study.

The method of procedure followed was to read through pertinent material in order to gather the information contributing to this field of study, and interview significant individuals to provide fresh data.

CHAPTER II

THE VIEWPOINT OF JESUS CONCERNING MOTIVATION

I. INTRODUCTION

For centuries man has pondered the reason for his actions. Fascinating and varied have been the conclusions, from fairy goblins to demons operating in the bodies and souls of men. Before the development of the science of psychology, motivation had been the subject matter of philosophers and generals. Only recently has motivation been of primary importance even to the psychologist. Today the question of why men do what they do has become a very important aspect of research into the human mind. The answers are of primary importance to the business world, law enforcement agencies, and to government. John F. Hall states:

Motivation is concerned with why individuals behave as they do. The behavior interaction that usually takes place among people in a society makes it important for the individual to constantly assess the motives of others as well as his own. Such an assessment begins early in life and continues until death . . . Our law enforcement officers must usually determine the motive for a crime before going on to a successful solution . . . Our school systems have passed from a period when motivation for the child to learn was accomplished by frequent threats of punishment to a time when the child's interests play an ever increasing role in achieving learning. And our industrial organizations have become increasingly aware of the needs of their customers as well as their employees.¹

The study of motives, or broadly, motivation, then, concerns the study of the reasons why people act as they do. Why does a man walk

¹John F. Hall, Psychology of Motivation (Chicago: J. B. Lippincott Company, 1961), pp. 3-4.

across the street to buy a package of gum, when he could have purchased it on the side where he was? Why does one child work hard in school, while the other does not? Is there one primary stimulus that drives the behavior of all men?

Secular motivational psychologists have been searching diligently for this one answer. For the person interested in the reasons of God for life, we turn first of all to the New Testament and the teachings of Jesus Christ in His Sermon on the Mount for the spiritual insight into motivation. This gives us a proper guide to evaluate the secular psychologist's findings.

II. SCRIPTURAL OBSERVATIONS

Jesus Christ, in His Sermon on the Mount, gave the world the standard for proper living. His teachings completely disregarded all that his contemporaries had held sacred, and demanded a radically and strange new way of life. He made bold to say that no matter what a person considered a proper motivation for behavior previously, now there was only one source of motivation.

First of all, in effect, Jesus said humans no longer need to concern themselves with making extra effort to supply their physiological needs (safety needs, etc). Their Father in heaven can fulfill these needs much more adequately. "Be not anxious for your life, what ye shall put on . . . for your heavenly Father knoweth that ye have need of all

these things."²

Secondly, Jesus said that man no longer needs to be driven to seek affection, belongingness, because God, our heavenly Father, considers man of greatest value. Man is now really wanted and his heavenly Father is capable of supplying affection in far greater amounts than he ever before thought possible. He can belong completely to the One who even cares for the birds of the air.

The reason man no longer needs to be driven by these needs is because the Father desires them to be released for greater efforts. Man's time is more valuable than to be wasted worrying about where the next meal is coming from or what suit of clothes to buy.

Completely, without reservation, God will supply all these needs for man. Also, when humans are tempted to seek social approval of their fellow-man by their glorious deeds, it isn't needed because the approval needed for their works will be supplied by their heavenly Father. "Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in Heaven."³

Since man is now released from efforts which formerly occupied all his thinking time, he can now achieve maximum development of his potential. This development can be achieved in only one way. It is at this point that Jesus made known His secret of motivation: Love, the giving of one's self to others.

²Matthew 6:31-32, A. S. V.

³Matthew 6:1, A. S. V.

But the motive under which the Christian lives is the motive of love. The Christian's one desire is to show his wondering gratitude for the love wherewith God has loved him in Jesus Christ. Now, it is not even theoretically possible to satisfy the claims of love. If we love someone with all our hearts, we are bound to feel that if we offered them the sun and the moon and the stars, we would still not have offered enough. For love, the whole realm of nature is an offering far too small.

. . .when we realize how God has loved us, the one desire of life is to answer to that love, and that is the greatest task in all the world, for it presents a man with a task the like of which the man who thinks in terms of law never dreams of, and with an obligation more binding than the obligation to any law.⁴

The principle of the vicarious sacrifice is the spring, the source of motivation for the one who will follow Jesus. The Sermon on the Mount is the lesson of loving others more than one's self. One's whole potential can be released for this effort because all of earth's normal needs will be continually met by God.

The follower of Jesus has greater efforts to give himself to. Nobler heights, and loftier mountains can be scaled, because the burdens of the former life are now put away. He can concentrate, be aware, of the hungers and needs of any person he comes in contact with. His whole personality is now able to interact without hostility, without craving other people's attention, without self-consciousness, without fear of disapproval, because all his social and physiological needs are being cared for moment by moment.

Any other motivation, then, is of no value in relation to this

⁴William Barclay, The Gospel of Matthew (Philadelphia: The Westminster Press, 1958), I, 129.

purest of all possible motivations. The consuming desire of all followers of Jesus Christ should be to direct all men everywhere to the source of life itself which can only be acquired from Jesus Christ.

Ye have heard that it was said, thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.⁵

The Church as a composite group of Jesus motivated followers does not disregard the normal human motivations which all other humans are motivated by. The Church is very sensitive to these needs, and as Jesus commanded, goes the second mile in attempting not to antagonize the outsider.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.⁶

The followers of Jesus have the same basic needs as those who follow not, but the mystery is the source of supply, freely available to all men everywhere. Love motivates the Sunday school teacher, minister, layman, missionary with the same Divine goal: serving all

⁵Matthew 5:43-48, A. S. V.

⁶Matthew 5:38-42, A. S. V.

men everywhere.

III. WHY LOVE MOTIVATES

Christian love has two dimensions.

The first dimension is the Christian's intense desire to please his heavenly Father. This is the constant stimulus to serve one's fellow man. The Christian is constantly aware that God is ever present in all that he does. Nothing escapes God's attention.

"For the ways of man are before the eyes of Jehovah; And he maketh level all his paths."⁷ This knowledge of God's presence in all that a Christian does, helps one to overcome the natural drive to selfish interest and self-gratification. The Christian needs to remind himself constantly of God's ever watchfulness to help guard against selfish interest. This natural drive to self-interest must be overcome daily.

Human beings also have a natural desire to please their superiors; i.e. A child will try to please his parents, a student will try to please his teacher, a juvenile delinquent will try to please his peers, an employee will try to please his employer; the Christian, then, is properly motivated when he seeks to please his heavenly Father. God is worthy of our complete attention and desires that we strive to please Him.

⁷Proverbs 5:21, A. S. V.

The apostle Paul admonished the church at Thessalonica, "Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more."⁸

The first dimension of love as a motivating force in one's life springs from our desire to please God. It is reinforced by the constant knowledge that all human thought and activity is the knowledge of God. The motive behind all Christian thought and action should be a motive to please God. This is practically applied and worked out in everyday life by serving others. God's desire is for His children to love one another, and to serve one another.

The second dimension of love as a motivating stimulus for the Christian, comes from the human desire for reward. Human beings have a natural desire to be rewarded for their efforts. When a person performs an act of service for someone else, whether for a group or another individual, he wants to be rewarded. This reward does not necessarily have to be in the form of economic remuneration. A simple word of sincere thanks, a word of recognition of the act, is usually sufficient. Although, an economic remuneration for service rendered is the key to the success of a capitalistic society and does possess tremendous stimulus to human activity.

For the Christian there comes the Spiritual insight into this

⁸I Thessalonians 4:1, A. S. V.

human need. He recognizes that only from God can there come lasting reward; all human rewards, in comparison, are of little value. It is God's rewards that the Christian should strive for. "Rejoice, and be exceeding glad; for great is your reward in heaven."⁹ All Christian activity should be performed in light of God's reward to be received. Activity performed for human reward only is expended for false reasons. God's rewards are eternal and spiritually permanent. Human rewards are made of hay and stubble and will perish under the blaze of God's judgments. Paul, the apostle, said:

But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward.¹⁰

Christian love is stimulated by the desire to have God's reward. Human reward becomes a cheap substitute beside the magnificence of God's. The Christian who is properly motivated by this knowledge will be able with patience to wait expectantly for the promised remuneration from God. He will not have to be coddled and pampered at every step along the Christian path with human recognition for his efforts. He will be able to function, even in lonely acts of service, because God's reward is certain and more desirable. He will not need to always perform his deeds in public and seek recognition for them because God knows in secret. "But when thou doest alms, let not thy

⁹Matthew 5:12a, A. S. V.

¹⁰I Corinthians 3:12-14, A. S. V.

left hand know what thy right doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense (reward) thee.¹¹

These are the two dimensions of love. This explains why Christian love can be so dynamic and overwhelming in its strength. A person motivated by the love of Jesus will find his whole life directed by the desire to please his heavenly Father. The wish of the heavenly Father is for his children to serve others. The sustaining of this love of Christ throughout a life time of earthly activity is made possible by the knowledge that God will reward such actions in Spiritual currency.

Life lived by the motivation of such love can only be filled with the deepest joy. Such love replaces all human values and in their place one finds the satisfaction of God's eternal supply. God now comforts, sustains, and recognizes our basic needs and rewards the efforts expended in service for Him.

IV. PRACTICAL APPLICATION

The local church which can train its members to act from motives of Christian love will find its ranks swelling. Many non-Christian individuals would like to find a group that functions by Christian love; specifically, they would like to find the group that will accept them as they are. Too often local church groups unconsciously expect

¹¹Matthew 6:3, A. S. V.

prospective members to be just as they are, so reject them for their differences. This repels many interested non-Christian people from Christian fellowship and ever returning.

Non-Christian individuals would like to find a church group that will extend a feeling of friendliness. Church groups, too often, force the stranger into making overtures of friendliness to the group. It is against much resistance that many non-Christian people find Christ in the local church. But for the mystery of God's power in overcoming human failure the local church would be smaller than many already are.

Non-Christian people would like to find a church group that will make them feel wanted and communicate the feeling to them that the group would like to have them work with them. Many times a new person in a church group must undergo an extended waiting period before they are offered a chance to work in the church. Often is the case when the new person decides that he can be of better service to some other group. A working person is a person excited about the group he is associated with.

The local church that is functioning from a motivation of Christian love will envelop the non-Christian from off the street with whole-hearted interest in him as a person. This non-Christian will find a group that loves him and wants to serve him. He will then, because of the example shown, turn his eyes away from satisfying his needs by human means, to the source of ultimate satisfaction. The non-Christian

will find that Jesus Christ offers the only true source of motivating power. The definition for this motivation is love; the love of Jesus Christ.

The local church that wants to grow must, in the same measure, practice these practical points of Christian love. Those not wishing growth need only ignore the basic needs of the person attending for the first time; he probably will never return.

V. SUMMARY

Jesus Christ made it quite clear in His Sermon on the Mount that God would supply all emotional and physical needs for the Christian. With one's whole self released from the usual drives to achieve satisfaction this leaves the Christian free to express his daily actions in terms of love. Love is the true source of motivation for life. Love should issue forth in a constant flow of self-giving acts to others.

Love has two dimensions which keep it flowing fresh each day. On the one hand, the desire to please God the Father keeps Christians seeking new opportunities daily to serve others. The other side of love is maintained by the constant knowledge that all the Christian's self-giving acts will be eternally rewarded.

The local church must practically express love by accepting non-Christian people as they are, helping non-Christians feel wanted, and involving the non-Christian in the activity of the church. By

these simple expressions of love the non-Christian has no excuse not to see Christ through the local church.

CHAPTER III

THE VIEWPOINT OF SECULAR PSYCHOLOGISTS AND SOCIOLOGISTS CONCERNING MOTIVATION

I. INTRODUCTION

Secular motivational psychologists find themselves lost in a myriad of opinions concerning the basic reason for man's behavior. Each new school of thought that comes along brings a new interpretation. The basic issue revolves around the question of whether the mind is to serve the body or the body to serve the mind.

For those who believe the mind is designed to serve the body, human behavior is explained basically as a result of hereditary instincts. These instincts are inherited and unlearned. They are the source of drives which motivate a person to action. These are essentially animal drives and the mind ultimately has little control over them. Man, according to these theories, is animal, in makeup.

Experiments on animals and the conclusions drawn from such research can be used to explain human behavior. Man is closely akin to animals in instinctual makeup.

For the other school of thought, the body is designed to serve the mind. Man's behavior is explained by his social needs. Man is basically social in makeup and seeks from other human beings the satisfaction for his needs. Man's behavior can be modified by education, because the human mind is capable of being molded by social influences.

Man's behavior can be redirected and channelled by education whether it be formal or environmental.

The preponderance of motivational research has been from the premise that the mind is designed to serve the body. But there has been recent questions about the validity of this premise.

Hobart Mowrer expressed them thus:

Is mind designed to serve the body or is body designed to serve the mind? During the last half century, assent has been so nearly universally given by psychologists to the first of these possibilities that the alternative view has hardly been considered at all.

But there are signs that all is not well with psychology, either as science or as profession, and that we may need to re-examine some of our most basic assumptions. Ask a representative sample of bright, young clinical psychologists who got their doctorate degrees at our best universities four or five years ago and who have since been on the firing line, ask them what they now think of their training in light of their attempts to make application thereof without bitterness, self-pity, or even undue pessimism, they commonly express doubts of the most profound and far-reaching nature.¹

Motivational research also faces many other difficulties. When a person begins the task of explaining why a person did what he did he faces a monumental assignment. A person many times cannot explain definitely the reason for his behavior. There may have been several underlying factors which prompted the act questioned. There may have been some forgotten incident from the past which stirred the mind to action. The terms used by the one being questioned may not be the same ones used by the questioner.

¹0. Hobart Mowrer, The Crisis in Psychiatry and Religion (Princeton, New Jersey: D. Van Nostrand Company, Inc., 1961), p. 2.

Editors Stacey Chalmers and Manfred De Martino have sufficiently listed the difficulties facing the researcher of motives.

First, the classification of motives is concerned with the difficult task of trying to explain rather than merely to describe behavior. It is always easier to describe events than to ascertain their cause. Second, motives are never directly observable, but have to be inferred from overt acts, which opens the way to errors of the "personal equation." Third, confusion arises from semantic difficulties besetting students of motivation, meanings of the terms employed are not clear. . . . Fourth, motives may be primarily physiological or primarily social in origin. Fifth, motives vary within and between individuals.²

With these facts in mind concerning the two schools of thought let us examine the theories that result from the belief that the body controls the mind.

II. INTERNAL THEORIES

Instinct. "In man's long history of persistent effort to account for his own as well as the behavior of other organisms, a number of motivational constructs have been posited. Probably the most frequently used has been the concept of instinct."³ This theory proposes that man's behavior is stimulated by the instincts, which are unlearned, hereditary drives. A partial list of these include sucking, clasping, crying, sitting up, standing, locomotion, vocalization, imitation, rivalry, pugnacity, sympathy, acquisitiveness, play, curiosity,

²Stacey L. Chalmers and Manfred F. DeMartino (eds.), Understanding Human Motivation (Cleveland: Howard Allen, Inc., 1958), p. 6.

³John F. Hall, Psychology of Motivation (Chicago: J. B. Lippincott Company, 1961), p. 7.

and jealousy.⁴ Presently this theory is not in vogue.

Biological. This term is a broad heading for a number of various theories all based on the idea that the body functions of the organism drive behavior. For instance, one theory posited by Richter and reported by J. F. Hall:

The origin or source of the activity was contained within the organism, and his search led him to study the stomach. Common and Washburn (1912) had found that contractions in the empty stomach seemed to coincide with rate of spontaneous activity; Richter used such evidence to conclude that stomach activity was the cause of gross bodily activity . . . (Richter's) two major hypotheses: (1) disturbances in the internal state of the organism drive the organism about in its environment and (2) such disturbances result in disequilibrium, so that the organism's activity is directed toward the re-establishment of equilibrium.⁵

The will to perceive. This theory proposes that the organs of the body are designed to carry out their functions normally. Each organ wants to do what it is supposed to do, and strives to do so. This drive of the organ to do its job keeps the body in motion.

The present thesis . . . is that perception is always driven by a direct, inherent motive which might be called the will to perceive. . . . To see, to hear--to see clearly, to hear distinctly --to make out what it is one is seeing or hearing moment by moment, such concrete, immediate motives dominate the life in contact with the environment.⁶

Curiosity. According to this theory, the human body has an

⁴Ibid., p. 8.

⁵Ibid., p. 23.

⁶Ibid., p. 92.

overpowering drive of curiosity. When some novel stimulus works upon the human organism, the organism is aroused to satisfy this need. The organism will not rest until the unknown or novel stimulus has been responded to adequately.

. . . Berlyne (1950) . . . considered curiosity as a motive, . . . when a novel stimulus impinges upon an organism's receptors there will occur drive--stimulus-producing responses called curiosity.⁷

There is no question that the physiological or biological drives of man are extremely powerful. These inner drives constitute a major factor when considering the reason why man behaves as he does.

There is indication in recent statements, though, that possibly man's social needs are just as important, if not more so, than his inner physiological drives. McClelland states:

Until recently the psychology of motivation has been dominated by the simple theoretical view that there are a few basic, primary drives like hunger on which the whole structure of complex secondary, or social, motives are built.⁸

Another psychologist, B. F. Skinner, expressed the same concern. B. F. Skinner says: "We cannot account for the behavior of any system while staying wholly inside it; eventually we must turn to forces operating upon the organism from without."⁹

⁷Aaron Quinn Sartin, Psychology: Understanding Human Behavior (New York: McGraw-Hill Book Company, Inc., 1962), p. 80.

⁸David C. McClelland (ed.), Studies in Motivation (New York: Appleton-Century-Crofts, Inc., 1955), p. v.

⁹B. F. Skinner, Science and Human Behavior (New York: The Macmillan Company, 1953), p. 35.

Let us turn to the school of thought that posits the body is made to serve the mind. These psychologists are classified as social psychologists and analyze human motivation from the basis of man's social drives.

III. EXTERNAL THEORIES

Evidence for social drives. Man's social drives provide strong stimuli to motivate his behavior. Whether these social drives are stronger than the inner drives of man is a question not answered by current research. There appears to be much evidence in favor of stressing man's social drives, over the inner drives. For the Christian there is much to convince him that man is basically social. The social drives are man's strongest source of motives. This conclusion is supported by the teachings and record of human behavior found in Scripture. Jesus and Paul implied that man needs to be loved.

The simple need to be loved drives man to many kinds of activity in finding either the real thing or a substitute. This need to be loved is manifested in two different aspects. Human beings have an intense desire to be recognized and to be needed.

Little children are the best examples of the drive for recognition. Children will use a thousand different techniques to be recognized by adults or other children. All sorts of exhibitions of overt behavior become evident when someone new intrudes into their surroundings. When a little child is teasingly chided about being given away by his

parents, he responds often with the question, "Don't you need me, Mother?" All humans like to feel that they are useful and needed.

Sartain has clearly stated from a basis of research that these two social drives are strong motivators of human behavior:

Most of us can find in ourselves a need for recognition. It is not enough to be an ignored part of the group. We are motivated to do things which will bring us recognition from the other members of our group. It is partly through this recognition that we know we are accepted and approved. Recognition dispels our doubts and gives us a feeling of security.

Most of us also can find in ourselves a need to be needed. We have a great longing to feel and believe that among our friends and relatives there are those who really need us. We do not want to stop with just recognition; we are further motivated to do things which are essential to the group. We wish to feel that the group actually needs us and knows that it needs us. We want to feel that, were we to leave the group, it would make a real difference to every member of the group.¹⁰

There appears to be no question that man does have tremendous social drives that motivate his behavior. On the basis of the author's research, man's social drives provide the more plausible explanation for man's behavior, rather than internal theories. These social drives provide a more reasonable basis to explain the great desire in individuals to relate themselves to groups. It appears that these social drives are satisfied best through a group experience. Man being primarily a social being, we must then examine man's most apparent device, the group, to find security and satisfaction for his social drives.

¹⁰Sartain, op. cit., p. 86.

Evidence for man's need of group experience. Psychologists have become aware that man must relate himself to groups if he is to be a healthy individual. The person who cannot relate to a group, no matter what the group, begins a retreat that ends in complete withdrawal from society. This person is then useful only to himself. A complete society of this kind of individual would soon be reduced to chaos. Each person would be interested only in himself.

The cycle is vicious; loss of group membership in one generation may make men less capable of group membership in the next. The civilization that, by its very process of growth, shatters small group life will leave men and women lonely and unhappy.¹¹

Without group action, individuals would find themselves without sufficient food supplies and, consequently, soon be extinct. Man must cooperate to a certain extent with one another through group effort to survive.

Groups provide something for human beings. They are a necessary part of man's existence. George Homans also has this to say about the importance of a person relating himself to a group:

If there is one truth that modern psychology has established, it is that an isolated individual is sick. He is sick in mind; . . . Perhaps it is better to say that he will have an impaired capacity for maintaining his personal equilibrium under the ordinary shocks of life. This does not mean that, for health, he must be a member of any particular group: not every group will be good for him. . . . It does mean that unless he is a fully accepted member of some group--a family, a group of friends, a group of fellow workers--he will be in trouble.

¹¹George C. Homans, The Human Group (New York: Harcourt, Brace and Company, 1950), p. 313.

. . . membership in a group sustains a man, enables him to maintain his equilibrium under the ordinary shocks of life, and helps him to bring up children who will in turn be happy and resilient.¹²

Relating to groups. Psychologists tell us that one's ability to relate to groups is a learned experience. Man does not come equipped to successfully relate himself to other human beings. Man does naturally have his social drives, but these must be modified by training. If a person can best achieve his best self through a group experience then those who are responsible should not disregard their responsibility to help the individual in their charge to learn how to get along in groups.

The family, being the basic group of society, should provide the training necessary to equip the individual to relate himself successfully to groups.

Homans said:

The capacity for relating one's self easily to other men and women is not inborn but a result of experience and training, and that experience and training is itself social. It begins early, in the family, where the child learns the basic imperatives of his society.¹³

If the group then is so essential to man's well being, and individuals are motivated basically by social needs, which can best be satisfied in a group experience, then an analysis of what is necessary

¹²Ibid., p. 457.

¹³Ibid., p. 314.

for a successful group is imperative.

The parent whose basic responsibility is to develop his child's abilities and modify his basic urges should be aware of the factors which make up a good group. This knowledge will enable him to develop his own family group into that which will provide a good group experience which will, in turn, aid their children in relating to other groups in the course of life's experiences.

Group analysis. Social psychologists and sociologists have done a good job of analyzing groups, tearing them apart and standardizing their opinions and results of investigation. A good group is made up of certain definable qualities that can be duplicated in another group situation. The qualities that are found in a good group are not the exclusive property of that particular set of individuals. Any group can become a good one if the desire is strong enough.

Each member of the group must realize that the good of the group is more important than any given individual. Without this subjection of personal interest for the group there is no profit in striving to go ahead. Individual interest brings the efficiency of the group to a stand still.

A good group must have these six factors in its makeup if it is going to attract new members and help old members to achieve their maximum potential:

1. Help the individual see that he can fulfill his needs best through this group.

2. Help the individual to feel he is wanted in the group, and will fill an important position by belonging.
3. Help the individual feel well accepted.
4. Be able to clearly state the goal of the group and how the group intends to get there.
5. Show the individual that the group cooperates internally in its efforts to achieve the goal.
6. Be able to show the individual the status of the group in the community.¹⁴

Good groups that are growing consistently have a combination of these factors inherent in the group structure.

A bad group will evidence the opposite of these factors. The group that wishes simply to stagnate and disintegrate will make sure that they also do these things:

1. Help a person to feel that the group is making disagreeable demands upon him.
2. Make sure members disagree on the way to solve group problems.
3. Depress members with a sense of failure.
4. Allow some members to dominate.
5. Make certain that the surrounding looks down on membership in the group.
6. Stimulate intense competition among members.

Another list of factors found in good groups was discovered by

¹⁴Dorwin Cartwright (ed.), Group Dynamics--Research and Theory (Evanston, Illinois: Row, Peterson and Company, 1960), pp. 72-83.

D. M. Hall. His research produced nine different factors found in successful and growing groups:

1. Planning. Every group must lay plans.
2. Legislation. Every group must devise ways and means for carrying out its objectives.
3. Education. Group decisions and the facts surrounding the decisions should be made available and discussed.
4. Decision. Group should have the organizational machinery which will allow it to make decisions.
5. Actions. A group must carry out its plan.
6. Representation. Group should have a person to be its commander-in-chief. He would receive incoming requests and speak its general opinion in promoting or defending its program.
7. Delegation. Group must be able to delegate responsibilities and specific duties to members.
8. Expedition. Group should have records and facilities to aid in carrying out the program.
9. Control. Members of the group should be controlled, harmony maintained, and common good held above individual interest.¹⁵

Good groups do not just happen, and are the product of hard work, careful planning, and the common interest of group members in achieving group goals. Apparently, a group does not need a magician in its midst to become successful. Leadership has often been the scape goat for a dwindling group. But research has shown that the key to a good group is common unity and a desire to succeed.

Probably the most frequent damage to group success is the

¹⁵D. M. Hall, Dynamics of Group Action (Danville, Illinois: The Interstate Printers, 1957), pp. 25-27.

unwillingness of group members to remove selfish interests in favor of the group goals and programs. Even the greatest leader in the world cannot overcome such obstacles.

With these defined factors operating in the group and every member cooperating with the group, success is inevitable. Every home should have these qualities functioning within its ranks also since it is society's most important and basic group.

Successful groups should be the norm, rather than the exception. With successful groups, comes happy and confident members for the benefit of society. With good groups, individuals find satisfaction for the social needs that spurs their lives to action.

The maintenance of success of a group and its morale are dependent upon two things; good organization and effective reaching of group goals. Hubert Bonner discovered that:

The less organized the group is, relatively speaking, the less marked are those social-psychological forces which make for a high level of motivation, for group participation and cooperation, interdependence, and a constructive morale.¹⁶

Dorwin Cartwright found: "If a group has clear goals and if it is effective in reaching them, personal satisfaction of members and group morale are usually high."¹⁷

Leadership. Little has been said about the leader and his place

¹⁶Hubert Bonner, Group Dynamics--Principles and Applications (New York: Ronald Press Company, 1959), p. 5.

¹⁷Cartwright, op. cit., p. 345.

in a successful group program. His responsibilities and effectiveness are always contingent upon the desires of the members of the group. If a group truly desires to grow it will secure the leadership which can carry out its program. A group who has no desire, or minimal desire to expand, will have corresponding leadership. Bonner said: "Leadership is not a mystical influence emanating from the personality of the leader. The leader's influence is always limited by the conditions of the total group structure."¹⁸

Leadership does play an important part in group growth and success, but research indicates that a leader is no more successful than his group will allow him to be. More important than flashing leadership is the unity and desire of the group to be successful and its willingness to communicate this to the prospective member.

IV. SUMMARY

There are two schools of thought concerning the basic reason why man behaves as he does. The first school holds that the body controls the mind and human behavior is the result of animal instincts. These factors are internal factors and have been the chief area of concentration of motivational research until recently.

The other school of thought believes that the mind controls the body, and the external factors, or social urges of man, are the source

¹⁸Ibid., p. 10.

of man's motivation. The last few years has seen a new interest in this area of research.

Psychologists have also discovered that a person, to be happy, must be a part of some group. A person not related to any group is sick mentally.

Social psychologists feel that man's social needs and urges can best be met through group relatedness, so a person should find a successful group to relate himself to.

They have also determined that good groups possess certain definable qualities which can be learned by other groups. Good organization and achieving group goals are the two means of maintaining group morale on a high level.

Some psychologists say that leadership is not a secret quality, dispensed magically. Group success is not dependent upon flashing leadership. More important is the group's desire to succeed. A group that desires to be successful will find the leadership to lead it to success.

CHAPTER IV

THE VIEWPOINT OF RELIGIOUS EDUCATION WRITERS CONCERNING MOTIVATION

I. INTRODUCTION

In surveying the available literature concerning the development of the Sunday school programs, there is a general assumption with most writers, that the reader will know certain things. The writers assume that the reader is aware of the basic social motives which cause people to seek the fellowship of group life. The writers assume the reader will be aware of the basic points which every group should possess to be a good group. The writers assume that the readers will be aware of what the group should be able to exhibit to a prospective member. The writers assume that the reader will be aware of the basic principles which motivate the reader himself to work in a Sunday school program.

In other words, many writers apparently assume that if the readers are preached at and admonished to go out and be better Sunday school workers that the non-Christian community will automatically come flocking to the program. There is little consideration given to the man on the street, and what might be the social forces motivating his life. There was little consideration given to specifically detailing how to involve the prospective member in a group's activities to provide him the satisfaction for his social needs.

The writers of these works seem to be writing to cheer up the

Christian worker and overlooking some basic needs of the non-Christian world. It is as if we push an automatic button, spruce up our program, and our problems are solved.

Out of fifteen books surveyed, the opinion of the writer was that only two were able to present some of the principles which motivate people to participate in group life.

II. EXAMPLES OF CHRISTIAN MATERIAL

Ralph D. Heim mentions in Leading a Sunday Church School, in two isolated sections, four principles which motivate prospective members to a sustained group life.

1. He mentions the principles of involving the individual in activity which will reward him with the feeling of being wanted, but does not mention any specific suggestions how this might be carried out.

. . . secure the participation of the pupils in the development of policies, the determination of programs, and the control of organization. The pupils must be worked into the school as integral parts of its on going societal functions.¹

2. He mentions the principles of having a valuable program. This value must somewhere relate to the values of the prospective member, but he fails to point out how this might be presented.

Having a valuable, challenging program is of fundamental importance in cultivating spirit.²

¹Ralph D. Heim, Leading a Sunday Church School (Philadelphia: The Mulenberg Press, 1950), p. 153.

²Ibid., p. 298.

3. He mentions the principle of helping the individual feel well accepted and does a good job pointing this out specifically.

Schools which have spirit go out of their way to cultivate human fellowship . . . people do go with their friends to friendly places where they have good times, and they favor those places. The craving of the human spirit for human as well as divine fellowship can be used for building Sunday Church School spirit.³

4. He mentions the principle of inspired membership and leadership. This means that the group knows where it is going and can talk about it with clarity.

An inspiring leadership is another requisite for a spirited school. . . . They give their loyalty to a school whose workers thank God that He has called them to a Sunday Church School staff.⁴

Leading the Church School is probably the finest work in dealing with the church education program. The author does deal with specific details.

Weldon Crossland, in How to Build Up Your Church School, dwells upon the program with great detail and presents clearly what should be the mechanical improvements of a group which wants to grow. He fails to emphasize what are some recognized methods of helping to meet the needs of the outsider. He appears to indicate that certain techniques of operation will produce automatic results. The author probably is assuming the church school staff will be motivated by Christian love, rather than just for the sake of the program.

³Ibid.

⁴Ibid.

Your church school can permanently increase its average attendance more than 50 per cent in two years. Any church school anywhere can. . . . The secret lies not in . . . contests, . . . but in a well-planned, efficient program of better teaching, stronger leadership, enlarged membership, and a more faithful follow-up of absentees.⁵

Gaines Dobbins, in Evangelism According to Christ, devotes a section of a chapter to analyzing what are motives, but does not relate this to group dynamics in anyway or how these are related to the outsider. "A motive is that which impels toward some gratification, physically, socially, mentally, spiritually."⁶

John Quincy Schisler, author of Christian Teaching in the Churches, has produced a book which strives to admonish, rather than present significant data for reaching the outsider. He presents a book with such phrases as, "many thoughtful people", "there are broader areas", "we must avoid", "to speak positively now", "we must strengthen and extend". "By such cooperation endeavors they may keep alive the spirit of tolerance in the community."⁷ A critical analysis of the group and the man on the street is not specifically dealt with. He said elsewhere:

This, then, is the two fold evangelistic program of the church school for youth: to deepen the religious experience of those now in the church and to reach those who are out of the church. The

⁵Weldon Crossland, How to Build Up Your Church School (New York: Abingdon Press, 1948), p. 95.

⁶Gaines S. Dobbins, Evangelism According to Christ (Nashville, Tennessee: Broadman Press, 1949), p. 177.

⁷John Quincy Schisler, Christian Teaching in the Churches (New York: Abingdon Press, 1954), p. 74.

first of these aims involves the entire program of the church for youth. The second will require a deep passion for people, a determined effort, and careful planning.⁸

A statement like this would be very challenging, if it were followed up with specific instructions on how to do this. Author Schisler assumes many points, trusting that his readers will undoubtedly provide the follow through to relate it to the local church situation.

III. SUMMARY

It is apparent that reams and reams of material have been written concerning the program of the church. But little consideration has been given to why people do what they do, in groups and as individuals. The program has been scrutinized, admonished, improved, described, criticized, in a concerned effort to help the Christian world reach the non-Christian world. But very few churches and their constituencies seem to be able to supply or relate the definite application of these admonitions to their particular programs.

Somewhere there are some missing links for the examples of a few growing churches across America prove that people can be reached for Christ. Could it be that the Christian world as a whole is extremely unaware of what a concerted study of the principles of motivation, from a group standpoint and for the individual, could do for its outreach?

⁸Ibid., p. 132.

From the survey of these authors, it is apparent that a new study directed by Christian sociologists and psychologists could be a great aid in helping the Church finally return to the arena of life and meet the needs of the people. A study of motivation from a Christian standpoint could provide some specifics for Christian workers to ponder.

CHAPTER V

SURVEY OF PASTORS OF GROWING CHURCHES

I. INTRODUCTION

What do the pastors of growing churches have to say about motivation? Why do people want to attend their church, and to what are they attracted? Is it the personality of the leader? Has the leader been successful in capitalizing upon the basic principles of group dynamics? Has the group been successfully meeting the needs of its members, as well as the outsider from off the street?

To see whether growing churches had similiar factors which motivated individuals to belong to their groups, a personal survey was made of eight pastors in the Vancouver, Washington and Portland, Oregon area. Seven of these pastors are presently pastoring growing churches, and the eighth is engaged in an advisory capacity to Christian Education departments of churches.

They were in Portland, Oregon:

Montavilla Baptist Church, S. E. 92nd and Hawthorne, pastored by Rev. Russell Shive, has grown from nothing, eleven years ago, to an average of five hundred and fifty in Sunday school attendance today.

Hillsdale Community Church, 6948 S. W. Capitol Highway, pastored by Rev. James Hagelganz, has grown from a membership of one hundred and thirty, five years ago, to three hundred and forty five members today.

Cedar Mills Bible Church, 12208 N. W. Cornell Road, pastored by

Rev. Al Wollen, has grown to a Sunday school attendance of four hundred and fifteen, with a growth of eight per cent over the past year.

First Church of the Nazarene, S. W. 12th and Main Streets, pastored by Dr. Leslie Parrett since September, 1963, has increased in Sunday school attendance in five months from two hundred twenty eight to two hundred eighty.

First Assembly of God, 1315 S. E. 20th Avenue, pastored by Kenneth Haystead, with a Sunday school attendance of five hundred twenty five, approximately.

Hinson Memorial Baptist Church, S. E. 20th and Salmon Streets, pastored by Rev. Herbert Anderson, with a Sunday school attendance of eight hundred thirty. Rev. Anderson formerly pastored the Dalles, Oregon Baptist Church, where the Sunday school attendance grew from three hundred thirteen to one thousand fourteen in one year. The church won the National Christian Life Sunday School Contest for their efforts that year.

Rev. Winston Miller, Western Director, Christian Education Extension, Scripture Press Foundation, 704 N. E. 106th Place, and has also been a successful pastor for many years.

And in Vancouver, Washington:

Glad Tidings Assembly of God Church, 2410 Grand Avenue Boulevard, pastored by Rev. Wayne Adams. In 1959, the average attendance of the Sunday school was two hundred fifty. Rev. Adams came to the church the second Sunday of February, 1960. Since then the Sunday school and

church has shown a steady twenty percent a year increase in attendance.

Each of the men surveyed were asked to briefly state what they thought was the reason for the growth of their church. They were specifically asked also whether they thought leadership was the key to church growth, or contingent upon other factors. The general observations of the survey are included in the next section. A more detailed interview is included of a local church to substantiate the findings of the survey.

II. GENERAL OBSERVATIONS

Seven of the eight men stressed that leadership was the key to a growing church. One man who had been a district superintendent for a number of years stated, "I do not know any church with poor leadership that has succeeded. I am sold on leadership. Church growth is ninety percent leadership." Another stated that Protestant churches cannot function without leadership. The eighth pastor believed that a church could grow without a pastor.

On the basis of this survey, it appears that a growing church must have a strong leader. It was also evident, though, that the men interviewed were not flashing personalities, but each evidenced an ability to communicate warmth and enthusiasm to others. It was also evident that the kind of leadership these men discussed was not the driving, whip-lashing variety. It was apparent that these men were partners with their constituency, not apart from them.

Each of the churches also possessed certain similarities that support the thesis that a good group must have certain qualities to grow. These were:

1. New people are given the impression of warmth, friendliness, and feeling of being wanted. This was true for all seven churches. Strangers were greeted, made to feel at home, and invited back.

2. People already in the program are helped to feel they are needed to reach group objectives. One pastor made it a point to take members out to lunch and encourage them.

3. Needs of the individual are met through programs geared to this end. The program varied from church to church, with each pastor stressing his own particular emphasis. Each church, however, had a program which was fulfilling the needs of the attender. One pastor stated, "We go to the community and tell them we are here to help you raise your children, we are here to offer services to your family," rather than saying to the community, "You need the church." It was apparent these growing churches were all meeting, to some degree, the needs of the people. One pastor stressed that his pulpit ministry was geared to the everyday life of the attender.

4. Group goals are kept before the people. Each of the churches surveyed had strong missionary outreach. They stressed the importance of supporting the world-wide mission of the church. Each had their missionary budget, and were striving to increase it.

There was a lack of attendance goals and immediate short-range

goals, but each stressed reaching the community for God. One pastor mentioned the fourfold purpose of his church.

1. Proclamation of the Gospel--Know Christ personally.
2. Instruction in the things of God--Be prepared to witness.
3. Witness to others--Lead non-believers to Christ.
4. Instruct the newly won believer in Christ.
5. People are involved in the program and given responsibility.

One pastor stated the tragedy of the church was its unemployed members. All eight men stressed the need to involve people in the work of the church and train them how to work. Training classes were important in these churches. The individuals are given handles to go to work with in the church, rather than just saying to them, "Get busy."

Although leadership was stressed as the key to the growth of these churches, it was also evident that these men had unconsciously and consciously been practicing the use of five or six basic principles of group motivation. Each group had these principles in practice and were growing because of their development.

III. SPECIFIC OBSERVATIONS

Rev. Wayne Adams was asked to explain what he did when he came to Glad Tidings three years ago. His reply was in the form of five points.

1. Helped the members to define goals.

2. Added enthusiasm to the present program.
3. Developed the music program.
4. Challenged people to do their part.
5. Preached and taught church loyalty.

In response to a question directed to the Sunday school, Mr. Adams said he has placed the emphasis on the personnel. "If any church will grow, it will not be the result of any one man. The stress is upon individual responsibility in view of individual opportunity toward the ultimate end of individual accountability." Each staff member is impressed with his or her responsibility of doing their part. Accurate records are kept of every department and each class. When a teacher's class shows a persistent slump, the pastor has a personal interview with the teacher to provide encouragement and find out why.

His total church program is kept simple and conforms to the basic objectives of the church. He defined the word church to mean the "fellowship of believers". His program:

1. To educate its young. This is accomplished through the Sunday school.
2. Youth demand a unique presentation of the message of Christ.
3. Necessity for evangelism, which has a twofold emphasis:
 - a. We try to emphasize and train for personal evangelism through all mediums of the church program: preaching, Bible study on Mid-Week night, and the Sunday school.
 - b. An evangelistic spirit which is specifically expressed in the Sunday evening service.

4. Missions is the supreme task of the church. A world-wide vision is needed. Twenty-five percent of the church budget goes for missions.

5. The soul is designed to sing, therefore music is a vital part of our church program.

When asked if it were the leadership that had drawn people to the church in the last three years, this example was given.

A business man in the local community began to look for a church home in the city. After visiting several, he and his family came to Glad Tidings. They decided to make Glad Tidings their church home. Later the business man gave testimony that he sensed in this church a unique atmosphere of warmth, and an image of sincerity was communicated to him.

This was something more than leadership and showed the results of a combination of factors.

1. Good program.
2. People made to feel wanted.
3. People given recognition.
4. Goals communicated to prospect.

In conclusion, Mr. Adams said his opinion was that leadership was an important factor in this growth. People want effective leadership, and mediocrity of the leadership is the scourge of the church. But his leadership is only effective as it inspires every man to do his part and makes him feel responsible for his part. Also the careful defining of group goals was a very significant factor in leadership.

From the brief survey of Glad Tidings Church and interview with their pastor, it is apparent that the leader has capitalized upon a few

basic principles of group motivation. The proper application of these principles has resulted in an impressive growth. It seems that much more is needed than a good program. The pastor indicated he used the program that was there when he arrived. Thus, merely a good program does not necessarily indicate that a group will grow.

The leader in this case simply helped the group members to realize their importance in reaching the clearly stated goals of the group. This enthusiasm was then communicated to prospective members, with the idea they also could have a part in this important group.

IV. SUMMARY

Growing churches possess similar factors. These factors are not limited to anyone particular denomination. These factors appear to be usable by any group and applicable to any group.

Leadership is an important factor in group growth, but is not the sole reason for growth. A leader of a growing church is more of a partner in the operation, rather than one who wields a whip over his people.

Each group possessed these four factors:

1. New people given the impression of warmth, friendliness and feeling that they are needed.
2. People already in the group are helped to feel they are needed to reach group objectives.
3. The needs of the people met through the group.

4. Group goals are kept before the people.

Churches grow as the leader and the group are able to practice the principles of good group dynamics. New people respond to these principles and remain involved in a group where their needs are being met.

CHAPTER VI

SUMMARY, CONCLUSIONS AND SUGGESTIONS

I. SUMMARY

The only proper motivation of human behavior comes from the love given by Jesus Christ. Jesus Christ taught in his Sermon on the Mount that all physical and social needs of the individual will be met by God the Father. With these needs being supplied by God, the Christian is released from the normal worries of supplying by human effort the release of these needs. This leaves the Christian free to devote his time to caring for his fellowman in acts of loving deeds.

This love is sustained with the knowledge that God knows all we do or say and is well pleased with a life expressing love. All our actions should be done to please our heavenly Father. Love is also sustained by the realization that God will reward us for our actions. The Christian does not need to look for the human reward others seek for.

The study of why man behaves as he does has long fascinated the philosopher and other persons interested in human behavior. Only in recent times has the study of motivation become a specifically developed branch of psychology. For some time, the main concentration of research has been done on the basis of the mind being subject to the body. This has led psychologists to search within the human organism for reasons why he behaves as he does. These internal theories are based on the

assumption that man is basically an animal and must react to these inner instincts and drives without reason.

Social psychologists have lately been disputing the validity of the internal theories and have turned to the mind as the source of human behavior. They feel that the body was designed to serve the mind. Man is basically a social being and man's social urges and drives provide the reasons for his behavior.

Some of these men have concluded that a person must relate himself to a group, or groups, to be healthy of mind. A person who cannot successfully relate himself to a group is a lonely and sick person. A society composed of isolated individuals would be disastrous. Man needs the support of others to survive, physically, as well as mentally. It is through one's relationship to a group that the person adequately meets the fulfillment of his social needs.

The ability to relate one's self to a group is a learned process. It comes about by direct training in the home, at school, and by the social forces of one's total environment. Since the home is the basic group of society, it should be the responsibility of every parent to adequately train their children how to function properly in group situations.

Good groups have certain characteristics which are definable and applicable to any group. A good group possesses essentially six qualities. These six qualities relate to helping the member feel that he is wanted and needed in the group. Man's search for the fulfillment of

his social needs are met adequately in a good group. These factors are:

1. Show the prospective member he can fulfill his needs best through this group.
2. Help the individual to feel wanted in the group and that he can fill an important position.
3. Help the individual to feel comfortable in the group.
4. Be able to clearly state group goals and how the group intends to reach goals.
5. Develop internal cooperation and let this be known to the interested new person.
6. Show the prospective member the status of the group in the community, such as members being respectable citizens, etc.

The writers in the area of Christian Education, who deal usually with encouraging the improvement of church groups, appear to have either overlooked or assumed that the reader will know about the principles of good groups. They either lean toward a spiritual and mystical approach or to a mechanical approach. The program of the church has been scrutinized, admonished, improved, described, criticized, in an honest attempt to improve the church's impact in the community. But from available literature, little has been done to really understand why people are attracted or repelled to groups. It is basically the program that concerns the writers in the Christian Education field and to the program they address themselves. It appears that their main

stress is on developing the mechanical side of the program, to the ignoring of the basic human needs which need to be met in group situations.

A survey of local churches supports the thesis that there are certain qualities of good group dynamics operating in growing church groups. Growing churches are the result of more than dynamic leadership. A successful church possesses certain definable qualities that are a combination of leadership and group cooperation. Leadership cannot function without the cooperation of the group. The survey showed that leadership was a vital factor in church growth, but was not the sole reason. The involving of the members in the program of the church, the friendliness of the member toward another and the newcomer, the communicating of group purposes, the making one feel wanted, were just as important as dynamic leadership. An alert church group could succeed without a dynamic leader.

II. CONCLUSIONS

General conclusions. It is apparent from this study that secular motivational psychologists do not agree on the reasons for man's behavior. The reasons behind man's actions are varied and hard to define.

In seeking an answer to explain why some groups grow, and others do not, the findings of secular psychologists concerning internal theories, had little correlation to this question. The insights of

social psychologists, with their emphasis upon the social drives, gave support indirectly to the brief survey of group dynamics. The study of group behavior seems to offer the most help in attempting to answer the original question.

A good group appears to possess qualities that are attractive to non-members. These non-members are stimulated to become members of such a group. A church group which desires to grow should take the time to study itself in relationship to these ideals and then set out to incorporate them in the local group.

Human beings want to be recognized and to feel that they are needed. This is what the church should be doing for the outsider until he becomes one of the group. As a member of the group, he will learn about the true source of recognition. A good church essentially boils down to a group of individuals who are able to communicate love to the outsider. They also maintain their group morale because of their love for one another.

There is no reason for churches not growing, unless in an area where there are no people. The principles of good group dynamics are not that difficult to develop. If a church group will allow the love of Jesus Christ to flow from them, they will have discovered the basis upon which a good group can be developed.

Specific conclusions. This study points to one of the church's basic problems. The church as a whole, as well as the local groups, find it hard to follow the example of Jesus Christ. This simple, yet

complex concept of love for one's fellowman, if practiced, would cure many outsiders' hostile reactions to the local church.

Too many people have tried to find fellowship and food for their souls at the local church, but have been miserably rejected by the coolness and aloofness of the established church member. The outsider should be immediately made to feel that he is an important person in the local church and the local church wants him there.

Each member of the local church should be constantly impressed with his responsibility to serve the other person. With this keen sensitivity for the other, the local church will naturally radiate this warmth and eagerness to have new ones in.

These principles of good group dynamics are simply the specifics of Christ's message of love for groups. May the local church soon catch a vision of the simplicity of its task. People are hungry for fellowship, for acceptance, and the local church can provide this for the outsider. Unfortunately too many outsiders find more acceptance and fellowship at the local tavern.

This does not negate the teaching mission of the local church. But unless the local church begins to reach more, the church will soon have only the regulars to work on. Too many people have already been driven away from the local church because no one cared.

There appears to be needed a two-pronged attack. The program of the church does need a considerable amount of attention, but the basic understanding of human needs also demands as much attention and

developing in the local church.

III. RECOMMENDATIONS FOR FURTHER STUDY

The area of motivation has been neglected by Christian scholars, along with the study of groups. There is much that is unknown about human behavior. Further studies should be done in the area of individual motivation. Why does this person do these things? Church groups should be studied with the interest in mind of how a group's theology affects its behavior.

This study has been intentionally broad in its scope, because of the range of subjects covered. The study seemed to naturally lead from area to the other. This did not make for an intensive study of any one specific area of motivation. Several different areas of interest were barely scratched and remain to be delved into later.

BIBLIOGRAPHY

A. BIBLICAL LITERATURE

Barclay, William. The Gospel of Matthew. Vol. I. Philadelphia: Westminister Press, 1958. 412pp.

The Holy Bible (American Edition of the Revised Version, 1901). New York: Thomas Nelson and Sons, 1901.

B. BOOKS

Barclay, Wade Crawford. The Church and a Christian Society. New York: The Abingdon Press, 1939. 427 pp.

Benson, Clarence H. The Sunday School in Action. Chicago, Illinois: Moody Press, 1955. 327 pp.

Bonner, Hubert. Group Dynamics, Principles and Applications. New York: Ronald Press Company, 1959. 531 pp.

Brown, Judson Seise. The Motivation of Behavior. New York: McGraw-Hill Book Company, Inc., 1961. 404 pp.

Browne, C. G. and Thomas S. Cohn (eds.). The Study of Leadership. Danville, Illinois: The Interstate Printers and Publishers, Inc., 1958. 487 pp.

Cartwright, Dorwin (ed.). Group Dynamics--Research and Theory. Evanston, Illinois: Row, Peterson and Company, 1960. 826 pp.

Chalmers, Stacey L. and Manfred F. De Martino (eds.). Understanding Human Motivation. Cleveland: Howard Allen Inc., Publishers, 1958. 507 pp.

Crossland, Weldon. How to Build Up Your Church School. New York: Abingdon Press, 1948. 144 pp.

Cully, Iris V. The Dynamics of Christian Education. Philadelphia: The Westminister Press, 1958. 205 pp.

Cummings, Oliver deWolf. Christian Education in the Local Church. Philadelphia: The Judson Press, 1958. 159 pp.

deBlois, Austen Kennedy and Donald R. Gorham (eds.). Christian Religious Education: Principles and Practice. New York: Fleming H. Revell Company, 1939. 385 pp.

- Dobbins, Gaines S. Evangelism According to Christ. Nashville: Broadman Press, 1949. 224 pp.
- Goodell, Charles L. Motives and Methods in Modern Evangelism. New York: Fleming H. Revell Company, 1926. 215 pp.
- Gwynn, Price H., Jr. Leadership Education in the Local Church. Philadelphia: The Westminster Press, 1957. 157 pp.
- Hall, D. M. Dynamics of Group Action. Danville, Illinois: The Interstate Printers and Publishers, Inc., 1957. 240 pp.
- Heim, Ralph D. Leading a Sunday Church School. Philadelphia: The Muhlenberg Press, 1950. 368 pp.
- Homans, George C. The Human Group. New York: Harcourt, Brace and Company, 1950. 484 pp.
- Ligon, Ernest M. The Psychology of Christian Personality. New York: The Macmillan Company, 1949. 393 pp.
- Lobingier, John Leslie. The Better Church School. Boston: The Pilgrim Press, 1952. 148 pp.
- Maslow, A. H. Motivation and Personality. New York: Harper and Sons, 1954. 158 pp.
- McClelland, David C. Studies in Motivation. New York: Appleton-Century-Crofts Inc., 1955. 551 pp.
- McKibben, Frank M. Guiding Workers in Christian Education. New York: Charles Scribner's Sons, 1950. 211 pp.
- Mowrer, R. Hobart. The Crisis in Psychiatry and Religion. Princeton, New Jersey: D. Van Nostrand Company, Inc., 1961. 264 pp.
- Murch, James DeForest. Christian Education and the Local Church. Cincinnati, Ohio: The Standard Publishing Company, 1943. 415 pp.
- Sartain, Aaron Quinn. Psychology: Understanding Human Behavior. New York: McGraw-Hill Company, 1962. 432 pp.
- Schisler, John Quincy. Christian Teaching in the Churches. New York: Abingdon Press, 1954. 173 pp.
- Skinner, B. F. Science and Human Behavior. New York: The Macmillan Company, 1953. 461 pp.

Tussing, Lyle. Psychology for Better Living. New York: John Wiley and Sons, Inc., 1959. 495 pp.

Vieth, Paul H. The Church School. Philadelphia: Christian Education Press, 1957. 278 pp.

Wyckoff, D. Campbell. The Gospel and Christian Education. Philadelphia: The Westminster Press, 1959. 191 pp.

APPENDIX

To provide additional first hand observations of why men behave as they do, a personal interview is included with the District II Probation Officer, Robert L. Zweifel, State of Washington. Mr. Zweifel has been in this field for the past twelve years and is a graduate of Washington State University, with his resident work completed for the Master's program.

Mr. Zweifel was asked to express his opinions of churches as a whole, why groups succeed, and what is happening in society today.

1. Churches are not built primarily for God, but for the satisfaction of the people. For many, the church building becomes a status symbol. Status is a very important factor in group growth. The person must feel that his group is an important group in the community.

2. The spirit of achievement is another factor in group growth. Morale is the word. This comes from the leader. The leader inspires the people to want to do better, to go somewhere. A good leader can take a slovenly group of people and make them into a productive group. He will do this by persuasion and injecting enthusiasm into the group.

3. People are motivated by a sense of belonging. This is explained by the use of the word ethno-centrism: feeling of patriotism, feeling this is my country, my group, my school, my church. The leader must make every one feel valuable, and that they are vitally important to the program and to the group.

4. Nobody really feels that they are wanted today. This is the reason for the disintegration of our country. People have lost the community spirit. Because the individual cannot really express himself and be heard anymore, the individual in society has given up.

We are not individuals any more. We are members of one big herd. If one tries to break out and become an individual, he is labeled eccentric. This is why juveniles go out and commit the senseless crimes they do. This is their bid for individuality, even though they know they are going to be caught. They at least can stand out as individuals.

If a group can help a person to feel wanted; help a person to perform in an individual way; help a person finally to feel that he is now doing something about the condition the world is in; that he is really doing something important, this group will have been a vital factor in building a better country.

