

Global Survey Report

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Published April 27, 2020
in partnership with the MTDMM Ad Hoc Coalition



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Executive Summary

This report is the result of research conducted by Frank Preston, supported by the Media to Disciple Making Movements (MTDMM) Ad Hoc Coalition. The research was conducted in response to a request by the Ad Hoc *Media to Movements* coalition, which was formed at the 2019 Eurasia Media & Distribution Consultation (EMDC).

The goal was to understand the training needs of practitioners who participated in *Media to Disciple Making Movements* (MTDMM) training. These practitioners focus on ministering to unreached ethnic groups. The combined lists of persons trained by members of the Ad Hoc Coalition is roughly 600 people. For security reasons, a master list was not compiled to identify the actual number when accounting for those who took training from more than one of the partners. The unduplicated number of practitioners is estimated to be between 400 and 600 people.

A questionnaire developed by the Ad Hoc Coalition was administered in December 2019, in which 129 of the estimated 600 trainees responded (a 22% response rate). The questionnaire contained forced-choice, Likert scale, and unstructured responses. The unstructured responses were coded into categories with three coders reaching coder agreement on categories. Ten respondents from the questionnaire were chosen to participate in a 30-minute guided interview.

The specific research goals were:

- ◆ What were the outcomes of training in terms of *movements*?
- ◆ What were the outcomes of training in terms of *Media to Movements* practices demonstrated by participants?
- ◆ What were the outcomes of training in terms of *fruitful practices*? Also, what obstacles were there to fruitful practices?
- ◆ How are *Customer Relationship Management (CRM)* and *reporting* used at the field level to facilitate outreach?
- ◆ What internal systems did participants develop as they executed a *Media to Movements* (MTM) strategy/project?

The purpose of this information was to better understand what issues should be addressed in future D2DMM training events.



No participants acknowledged a church planting movement (CPM) or a disciple making movement (DMM) in their ministry locations. An associated observation was that many of the participants were not filtering seekers—identifying true seekers from the responding population—in accordance to DMM principles for launching movements. This could hinder movements and generational reproduction.

“Best practices,” those identified as carried out by implementors, were noted by and among those implementing the training principles:

- ◆ They embraced the MTDMM approach as a way to *increase effectiveness in ministry outcomes*.
- ◆ They took multiple trainings in order to *expand skill sets*. Most MTDMM practitioners did not have skills in media or media strategy before launching into approach.
- ◆ They developed and implemented an MTDMM ministry plan, and incorporated that plan within their existing team plan.
- ◆ They expanded their notion of “team” to include other organizations, coalitions, and national partners in order to overcome personnel or skills shortages.
- ◆ They engaged coaches to expand skills and overcome obstacles.
- ◆ They reported increases in the number of engagements, conversions, and practices such as baptisms and joining of churches.

The following areas for improvement were noted by and among participants:

- ◆ A deeper understanding of the use and benefits of a Customer Relationship Management (CRM) software.
- ◆ A deeper understanding of how to use data to benefit ministry goals (especially CPM or DMM ministry outcomes).
- ◆ A deeper understanding of DMM principles, especially in the subject of filtering seekers to identify “persons of peace” (spiritually open people) from a larger population.
- ◆ The need for a help desk to serve as a resource and knowledge pool for consultations with practitioners about obstacles they face at each stage of the MTDMM continuum.



Research Report

Media to Movements (MTM) is an outreach strategy that uses social media to engage seekers and lead them into a discipleship process, which proceeds intentionally towards personal contact and ultimately a disciple-making movement centered around the seekers' community. MTM, also called MTDMM (Media to Disciple Making Movements) finds its basis in Luke 10:2, "He [Jesus] told them [his disciples], 'The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.'"

Since 2018, between 400 to about 600 individuals have participated in MTDMM trainings held by Mission Media U (Visual Story Network), Media to Movements team (Pioneers), Kingdom.Training (Team Expansion, Pioneers), Kavanah Media, Frontiers, and Media Impact International (MII). Trainees are from around the world, but mostly in the 10/40 Window, with many from the Greater Middle East, including Pakistan.

These and other ministries who train MTM strategies met at the Eurasia Media & Distribution Consultation (EMDC) in the Netherlands in Spring 2019 and formed an MTM Ad Hoc Coalition to exchange ideas and encourage each other. Currently, the MTM Ad Hoc Coalition includes personnel from these ministries:

- ◆ Frontiers
- ◆ Kavanah Media
- ◆ Kingdom.Training (Team Expansion)
- ◆ M13 (a collaboration of Pioneers, 24:14, and national ministries in Indonesia)
- ◆ Media to Movements (Pioneers)
- ◆ Mission Media U (a ministry of Visual Story Network)
- ◆ TWR Motion (a ministry of Trans World Radio)

In addition to these partners listed above, the following entities were additional co-sponsors of this research.

- ◆ Crowell Trust
- ◆ Launch M2DMM
- ◆ Media Impact International



- ◆ Strategic Resource Group
- ◆ The Jesus Film

In December 2019, the MTM Ad Hoc Coalition commissioned a research study to improve MTDMM training and hence the impact of the M2M strategies. It identified three high-level research interests:

1. How many of the 600 trainees are implementing the training they received?
2. Once training is implemented in the field, what is working and what is not?
3. What improvements can be made to training?

Research Methods

To determine specific research interests, a survey of the MTM Ad Hoc Coalition was launched November 26, 2019 and closed December 8, 2019. The Ad Hoc Coalition answered the question: “What would you like to know from a research project that focuses on media being used to foster disciple-making movements?” The survey requested up to seven items.

Forty-six distinct questions emerged from the responses, along with comments about why the questions were important to the respondent. Responses clustered around 12 desired impacts and 10 suggested uses of the analysis and findings.

Research Questions

The 46 research questions were grouped into five main categories:

- ◆ Outcomes in terms of movements
- ◆ Outcomes in terms of Media to Movements practices that participants demonstrated
- ◆ Outcomes in terms of fruitful practices and obstacles to fruitful practices
- ◆ Understanding how CRMs and reporting are used at the field level to facilitate the outreach
- ◆ Internal systems that participants developed as they executed an MTM strategy/project



Desired Impact of the Study

While the key interest was how to address future training, there are a number of anticipated uses of the research. Its desired impact can be summed in five broad categories:

- ◆ Identification of best practices and common obstacles that can be used in MTM training and coaching.
- ◆ Information on how to adapt MTM coaching to improve effectiveness.
- ◆ An objective set of metrics to assess a specific implementation of the MTM strategy.
- ◆ Encouragement of recruitment and missiological thinking related to MTM, so as to increase its use.
- ◆ Shaping of plans for teams wanting to deploy MTM strategies.

As the project is carried out, other impacts not listed above may also emerge.

Research Protocol

Using a mixed-methods approach to collect the data for this project, the following approaches were used:

Quantitative. A survey was sent to 600 participants by their training organization. The survey combined forced-choice and open-ended questions. Questions addressed the 46 distinct data point requests expressed by respondents from the MTM Ad Hoc Coalition. There were not 46 questions, but the questions reflected the requests. The goal was to receive at least 125 responses to create the research population.

Qualitative. Ten subjects from the quantitative population were selected for expanded interviews to explore themes from the data. The goal was to provide validation that the observations made in quantitative analysis were verified in practical settings.

Eight comparison groups were selected from survey respondents, split between trainees from various trainers, and sub-split between implementors of the training and non-implementors:

- ◆ Mission Media University practitioners who implemented



- ◆ Mission Media University participants who did not implement
- ◆ Kingdom.Training practitioners who implemented
- ◆ Kingdom.Training participants who did not implement
- ◆ Media Impact International practitioners who implemented
- ◆ Media Impact International practitioners who did not implement
- ◆ Kavanah Media practitioners who implemented
- ◆ Kavanah Media practitioners who did not implement
- ◆ Other practitioners who implemented
- ◆ Other participants who did not implement

Two persons in each of the five groups, one who implemented the training and one who did not implement the training, were guided through a 30-minute interview with open-ended questions. The interviews were transcribed and coded. Analysis of the codes provided generalization of quantitative findings.

All research was conducted in English, possibly creating a slightly biased sample. However, the majority of the trainings were done in English so research results should reflect trainee behavior and perceptions accurately.

Background & Training Usage

From the 600 trainees involved in various MTDMM trainings, 131 people responded, a 22% response rate. Of the respondent population 67% considered themselves as “expatriate,” 27% considered themselves as “national” and 6% did not fit either category. The research population identified themselves in three categories: “implementors” of the training they received (56%), “in process,” meaning they are currently shaping a MTDMM strategy (24%)

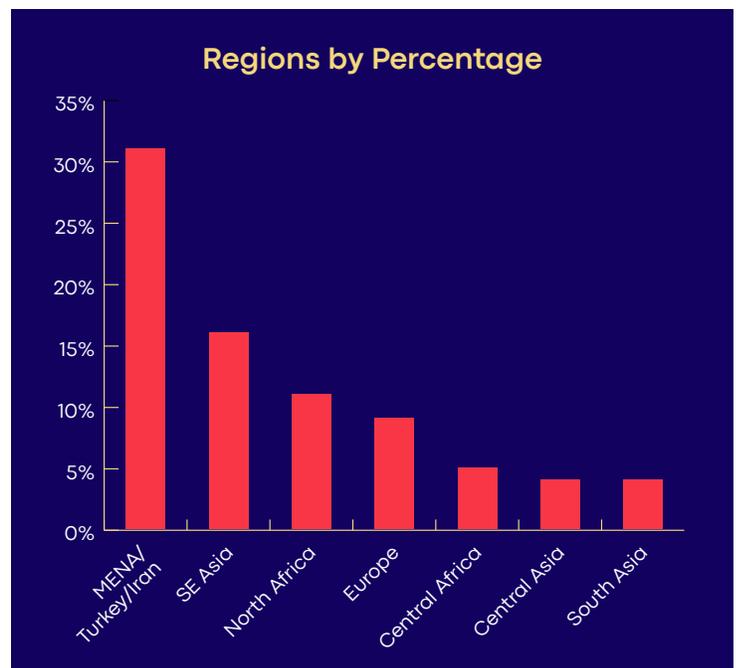


Figure 1



and those who did not implement (21%). Of the research population 73% were engaged in outreach to Muslims, followed by 8% secular and 2% each Hindu and Buddhist. Represented were several organizations conducting work among unreached populations in numerous countries. No questions asked for gender identifiers, but qualitative interviewees were 40% female.

Results & Discussion

Movements

Participants were asked if they were part of a media-initiated church planting movement (CPM) or disciple making movement (DMM) or were aware of anyone within their domain who experienced a CPM or DMM. No one affirmed that they were aware of a media-initiated CPM or DMM. This is not surprising since the MTDMM strategy is in its nascent stage. Several participants noted they had generational reproduction, but none reached thresholds of multigenerational house churches and multiple thousands of new believers in a setting.

Trainings

When asked what training(s) the participant took from the known selection of five training venues, there was no clear pattern or hierarchy. What was clear was that more than half of participants took multiple trainings. Participants' open-ended



Figure 2



responses regarding their reasons for the training were recoded into five themes. Three coders were used to find coder agreement on the themes.¹ The results are in Figure 2. Note that 62% of respondents participated in the MTDMM training(s) in order to increase effectiveness. Among the subgroup of *implementors* (see page 8 of this report) as compared to general population, the percentage was 67%.

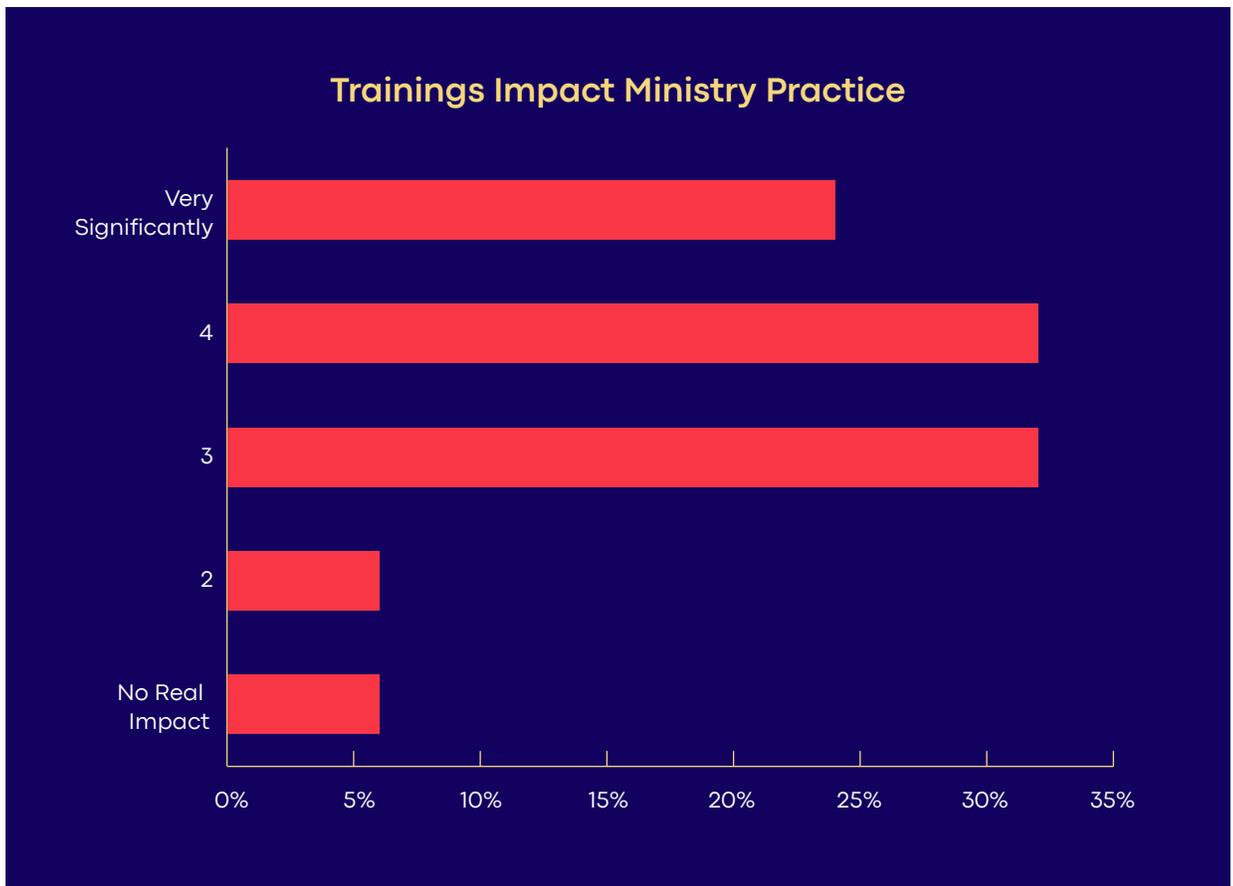


Figure 3

One interviewee stated it this way:

I started thinking, wow, there is so much potential on the internet; on seeing these people, they are seekers. It's hard to find them. And in the past taking taxi rides and seeing just closed doors, these people don't seem to be interested... We've been thinking: How can we find open people? How can we use the media that we have here, that technology that we have, to find these people who are asking questions, who are showing interest, who are seekers?

¹ See coder agreement in https://en.wikipedia.org/wiki/Thematic_analysis



When we look at the fathers or the reformers, and other evangelicals, and we think of how well they made the use of technology that they had in their day, with the printing press, etc., and thinking, how can we get the word of God to the masses using the means that we have available today and today that means using social media, websites, bots, whatever we may be able to use in order to, to bring people the good news.²

Outcomes

Participants were asked about the impact of the training on their ministry practice. The Likert-scale question regarding was, *How much did the media training(s) impact your ministry practice?* The response scale ranged from *No real impact on our ministry practices* to *Very significant changes to our ministry practice*. Figure 3 notes that 86% of the trainees reported mid-range-or-greater impact on their ministry practice, with 24% reporting *Very significant changes to our ministry practice*.

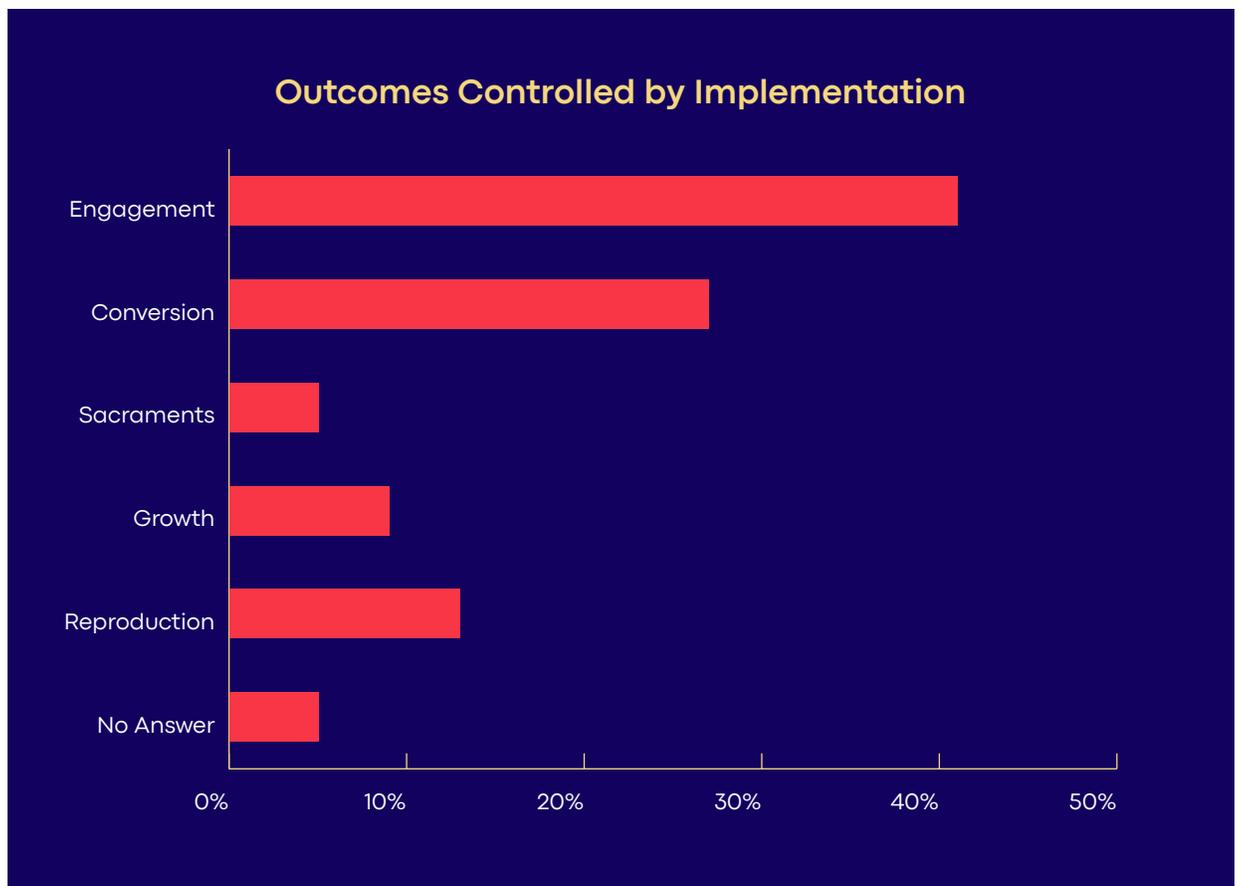


Figure 4

2 Interviewee B2, Page 1



One qualitative interviewee stated:

How did I not think of this? You know, I'm a millennial. I see my friends spending five, six, seven hours a day on social media. This was obvious, ... it was strategic and the scalable approach to gospel sharing and searching for persons of peace. It just seems, you know, kind of like a no brainer, which is why I was on a plane to come this country...³

Participants were also asked about outcomes after implementing a MTDMM strategy. Results among *implementors*, are reported in Figure 4. Among those who implemented their training, 41% saw an increase in engagements. Other frequently cited outcomes included an increase in conversations, disciples making disciples, growth and sacraments (baptisms, church).

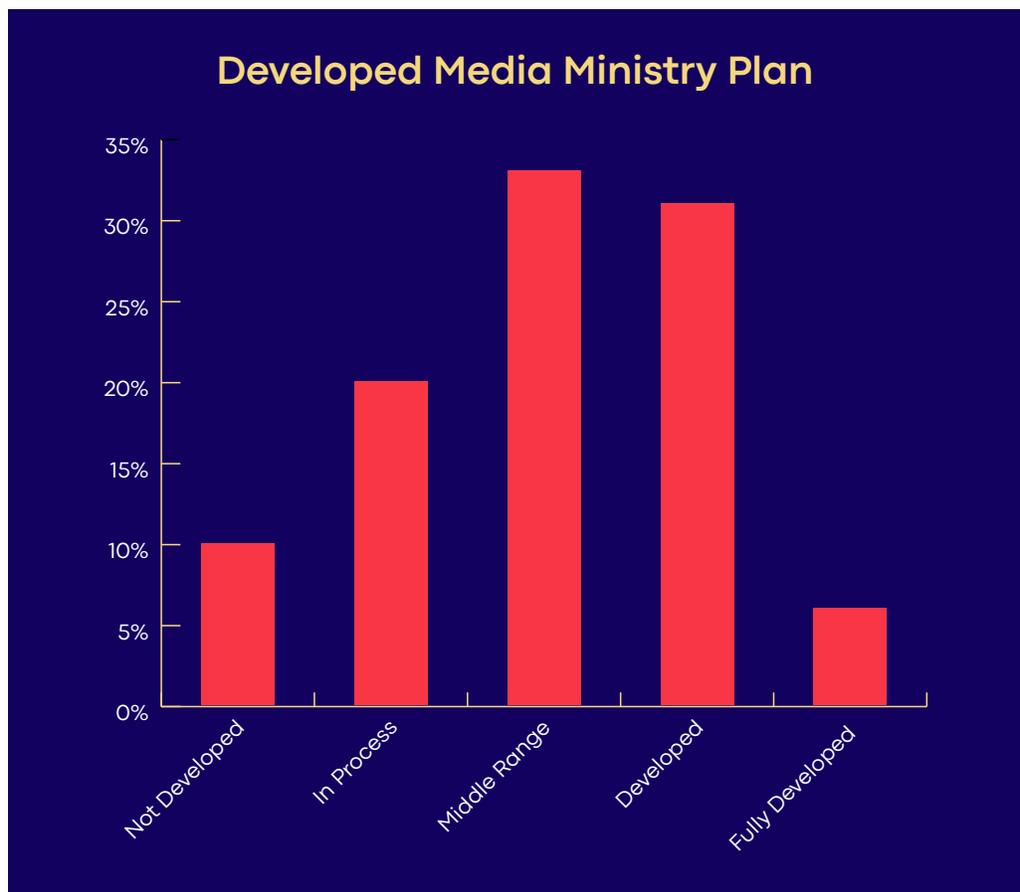


Figure 5

3 Interviewee A1, Page 3



In the qualitative interviews one participant stated:

In the first 10 years we saw very little fruit. We had one baptism in the first eight years.... [Now] the number of contacts, the number of people they were making contact with, was really high. And even the [number of] baptisms they were seeing was really high and that was super exciting.⁴

Another person stated:

I've got this friend, you know, doing literacy for five years and a super-faithful worker, a great man that hasn't seen a lot of fruit. Now he's doing these media contacts and he's seen more people come into the kingdom and, at some points, in weeks rather than years. I said, "I've got to go check this out. Why are we not doing this? How come we have not thought of this?"⁵

The survey also asked participants about the status of their media ministry planning and implementation. The question, *What is the current level of development of your media ministry plan?* was scaled one to five, with one being *Our media ministry plan is not yet developed* and five *Our media ministry plan is fully developed*. In Chart 5, Combining the middle range, "developed" and "fully developed" categories, 72% of those that participated in a training demonstrated intentionality toward implementation.

Most program implementation models begin with planning as the first step. In qualitative interviews with non-implementors, many were "in process" as they were shaping team dynamics, persona toward a media strategy, and researching media use among their target population. Adding the fourth category "*in process*," it appears planning was being done by up to 90% of those who took the training.

In one interview, a participant stated:

I think the thought was: maybe God just wants to put everything back on the table. You know, whether that means media, what that means for our lives, where we live, what we do. I think . . . [we need to] ask God what He wants us to keep doing, what He wants us to stop doing.⁶

4 Interviewee D1, Page 1

5 Interviewee A1, Page 3

6 Interviewee A1, Page 7



Figure 6

This question about integration into the participants' team plan moves the MTDMM philosophy from one's own domain into the domain of teammates. Thus, this question involves socialization and discussion of values and negotiation of team values. In previous research projects on team effectiveness, personal planning and team planning have been shown to be important predictors of team success.⁷ The question, *How integrated is your media strategy into your overall team strategy?* used a Likert scale with the low end being *Not Integrated* and the high end being *Fully Integrated*. Notice in Figure 6 how the scale is skewed toward higher levels of integration, with 73% answering mid-scale or above, and 21% of the participants answering "fully integrated."

7 In one report, the only value that had statistical probability (p value) of team success was planning. Teams or individuals who did not have a plan demonstrated a negative probability of success, while teams that had a plan had a positive probability of success.



One interviewee stated it this way:

And from that meeting [to decide to launch] is when we decided, yes, let's commit to doing this lab and getting other people involved so that we could potentially get a core team together and let's see how this develops. And if this develops in a way that we think that we have the capacity to actually do this, then we will be idiots not to. It's kind of how it came out.⁸

Fruitful Practices

One of the research goals was to understand the fruitful practices exhibited by trainees, as evidenced in differences between *implementors* and *non-implementors* as well as in advice offered by *implementors*.

Motivation

One factor relates to the motivation of the participants. Among *non-implementors*, there was no significant correlation between the intention to improve effectiveness and factors such as individual plan, integration into team plan, or implementation. But among the 56% of participants who did implement a media strategy, there was a highly significant correlation between intention to increase effectiveness and each of the following: Personal ministry planning, (Pearson $r=0.40$, $p\text{-value} < .001$), development of a team plan (Pearson $r=0.57$, $p\text{-value} < .001$) and media integration into team strategy (Pearson $r=0.49$, $p\text{-value} < .001$).

Another 24% of respondents were in process and could not be correlated since their implementation had not occurred. The 21% who did not implement, naturally, saw no gain in their ministry. Thus, a demonstrably fruitful practice is simply to launch a strategy. When *implementors* were asked what advice they would give to those considering a media strategy, 18% noted to just start, and then experiment as they go along. One survey participant stated: *"Just start, experiment, and reevaluate once you see what doesn't work."* Another said, *"Follow with it [your plan] and continue to experiment until you find what works."*

Though there was no statistically significant correlation between intention and behavior of launching a media strategy, researchers like Martin Fishbein and Icek

⁸ Interviewee B1, Page 6



Ajzen have found that personal intention is the best predictor of behavior.⁹ The fact that 62% of the participants wanted to increase effectiveness and did take the training is worthy of consideration. Of those that stated they attended the training at the direction of their supervisor, only 15% implemented a media strategy. Clearly, those participants demonstrated little intentionality to press ahead.

Implementors were also more likely to have accessed multiple training resources, demonstrating a commitment to learning. Among *implementors*, 65% accessed at least two resources, and an excess of 30% of those who enrolled in a first training also took a second training and began to follow the *media2movements* blog—a total of three bodies of content. This suggests motivation to learn from various sources.

Non-implementors did not show such a pattern. Only 50% accessed more than one resource, and there was no special order to which trainings people took, except a slight preference for Kingdom Training and Foundations Course by MMU over Media2Movements blog or MII training. It appears the blog was a point of reference and a refresher. When asked *What are the reasons why you were interested in the media training course(s) noted above?* participants noted things such as convenience and others' recommendations. One person noted: *"(We) lack fruit in finding spiritually seeking people. Media strategy was a huge learning curve."*

A third observation on motivation was that most *implementors* did not have a media background. They learned a new skill set to accomplish their missionary calling. In all of the qualitative interviews with *implementors*, none had a media background. One person stated:

Like I've mentioned before, I didn't have any experience in any sort of social media marketing or very little in content creation ... And so, when we started considering it for us, I'm thinking, I don't know how we're going to pull this off. You know, none of us have any experience. So, I actually signed up for a couple of courses.¹⁰

9 Fishbein, M., & Ajzen, I. (1975). *Belief, attitude, intention and behavior: an introduction to theory and research*. Reading, Mass: Addison-Wesley Publishing Company.

10 Interviewee B1, Page 2



Another person stated:

*And you know, little by little I began to wonder: Is this something that we could try in our context? We don't have any experience. We don't have any history. We don't know of anybody else doing it in this area. But if it's producing the results where my friend is serving is there any chance that it could happen here?"*¹¹

Sought a Coach

A final observation on motivation was that many *implementors* sought help in learning a new skill by drawing on a coach. Of participants, 53% said they had a coach, and 21% had multiple coaches. There was an overlap between *implementors* and multiple coaches. From interviews and discussion in the open questions, it was evident that coaches ranged from formal to informal. Especially when difficult issues emerged, *implementors* sought help where they could find it. Later, this report discusses a recommendation of creating a help desk where *implementors* could find mentors and coaches to resolve special needs.

Redefining Team

Other fruitful practices were suggested in recommendations from practitioners, particularly *implementors*. They are redefining "team." In the question, *Other than funding, what is your biggest resource need?*, team (32%) and local partners (20%) were identified as the two largest needs. In the question, *What have been your 2-3 biggest obstacles in implementing a media to movement strategy following the training you received?* teammates were identified as the biggest obstacle. To address this, many *implementors* redefined team to go beyond their own organization. On the question of field follow-up, *Who does the field follow up for your seekers from your media strategy?* 60% of participants where were *implementors* noted their own team. But the remaining 40% had an array of people to help, including partner teams, national coalitions, local churches and virtual follow up. It appears participants are willing to take a big-tent approach to team even though they would prefer their own organizational teammates. One interviewee stated the issue in this way:

I don't have local partners, so I don't know any [local¹²] believers in my area at the moment. So that's kind of frustrating. It doesn't make sense to do it without the partners. There are other organizational partners. One thing I was thinking

11 Interviewee D1, Page 1

12 References to the local ethnic group were scrubbed for security purposes.



about is [if] there [is] a possibility that I can work together with other guys in different countries, because this whole thing is online. Could we create the content... to respond to people? We could... create a coalition from different European countries, but in the end...actually meet face to face. I need partners or [local ethnic] believers to be able to speak English or German because my [local language] is not sufficient. I'm praying and hoping also for [local ethnic] believers here.¹³

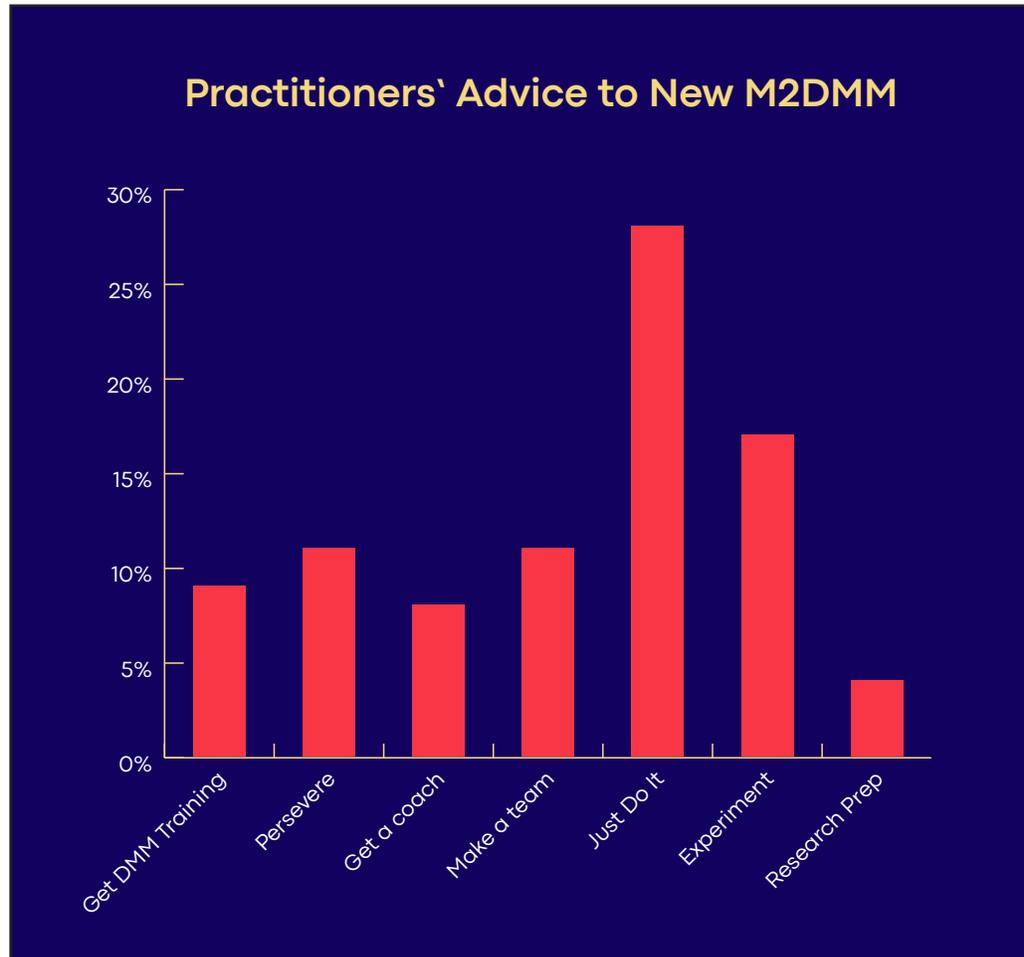


Figure 7

Just Do It

Another recommended best practice is **just do it**. Though the training can give principles, each participant needs to contextualize the training for his or her own location in terms of the persona that fits their ministry stage, media used by their

13 Interviewee A2, Page 10



persona at this timeframe, capacity, budget, and security issues. When asked what recommendations implementors would give to persons wanting to start a MTDMM strategy, the highest recommendation, noted in Figure 7, “was just do it.” But in conversations with participants, they noted that the preparation was a necessary the starting point. Because of social and media dynamics, things change often, requiring the MTDMM practitioner to constantly experiment.

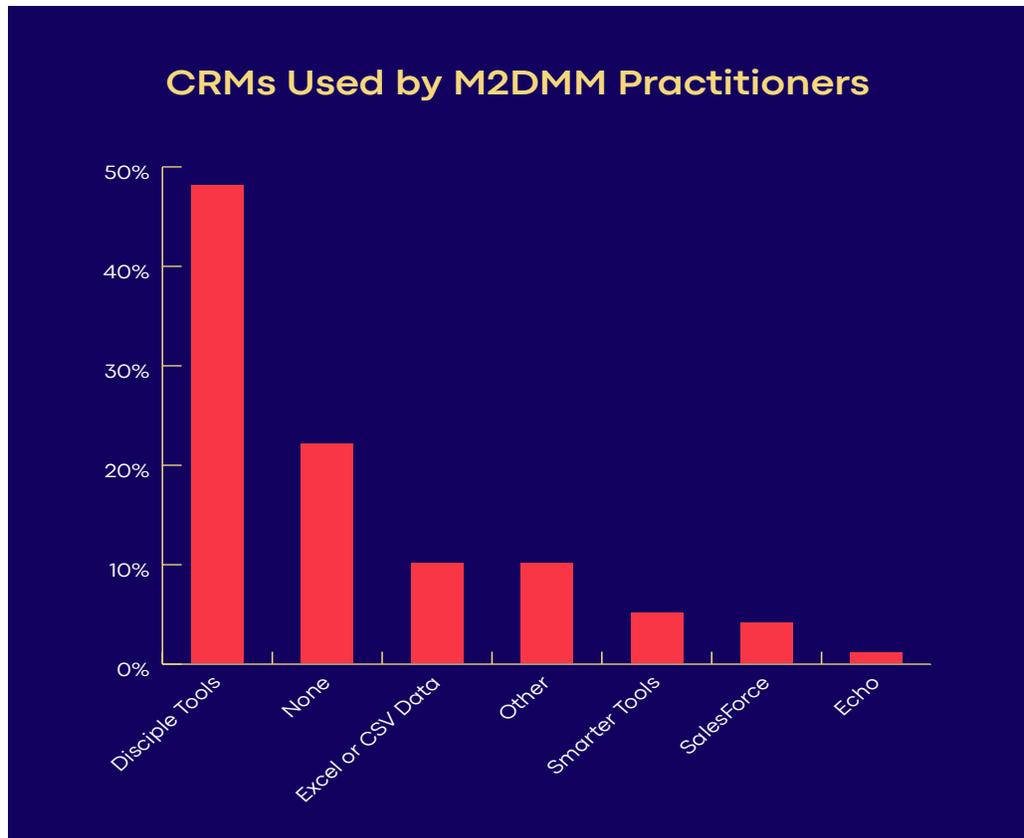


Figure 8

A trainee commented on his need for ongoing learning:

*We would love to have people in teams or groups working to experiment and develop media stuff. Everything could be online on a YouTube channel. I've never really done Facebook ads or sponsored ads on social media online or Google AdWords. And so that's all pretty new to me as well.*¹⁴

14 Interviewee C2, Page 9



Another participant stated in a recommendation: "It's really all about trial and error. Don't be afraid to change things or try things temporarily to see what kind of results you may get. Don't be discouraged if you have to change the way you originally thought."

Gap Areas: Where Trainees Need Help

Use of Customer Relationship Management (CRM)¹⁵ Software

Based on interviews and open-ended answers, one of the most obvious concepts missing among respondents' practices was use of Customer Relationship Management (CRM) to support their strategy. One question asked: *Some people are using a CRM (Customer Relations Management) software. Which of these do you use?* In total, just over half of practitioners use a software system to

manage data. About 35% use none or Excel, which does not have the ability to conduct analytics. One of the characteristics of a MTDMM strategy is finding "persons of peace" (seekers) from a large population, with some scholars observing 2½% of a population being persons of peace.¹⁶ Data management is inherent in the strategy for identifying and servicing the needs of persons of peace.

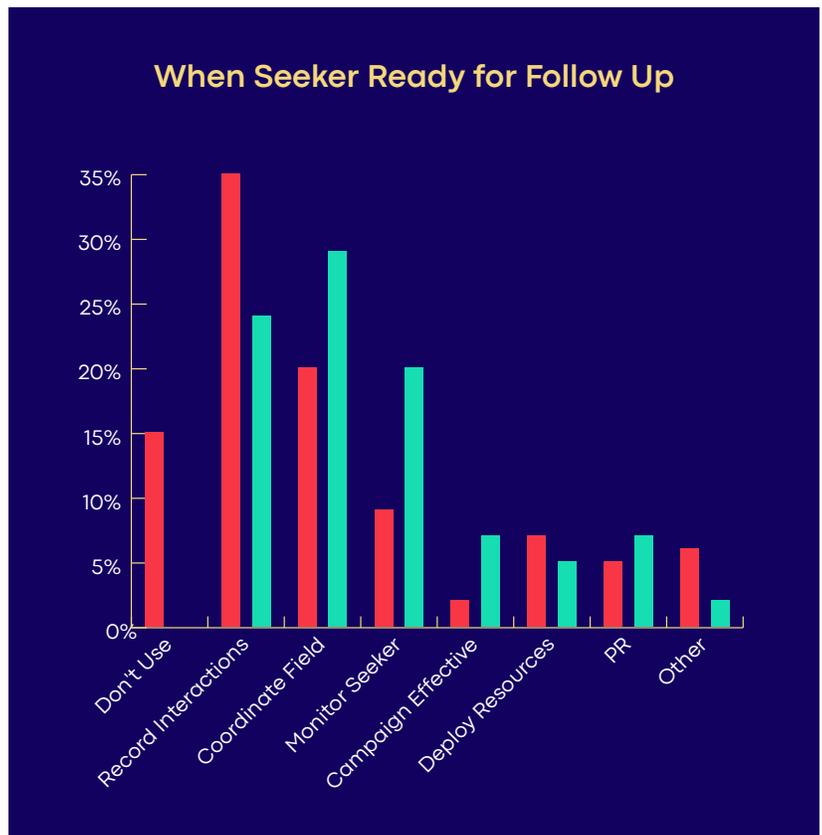


Figure 9

15 For brief discussion on this, see https://en.wikipedia.org/wiki/Customer_relationship_management

16 McGuire, Dwight 2 1/2 Percent: Church Planting Movements from the Periphery to the Center. *EMQ* 46 (1) January 2010. Was reprinted in Nichols, Moreau, and Corwin (Ed.) *Extending God's Kingdom: Church Planting Yesterday, Today, Tomorrow* (2011)

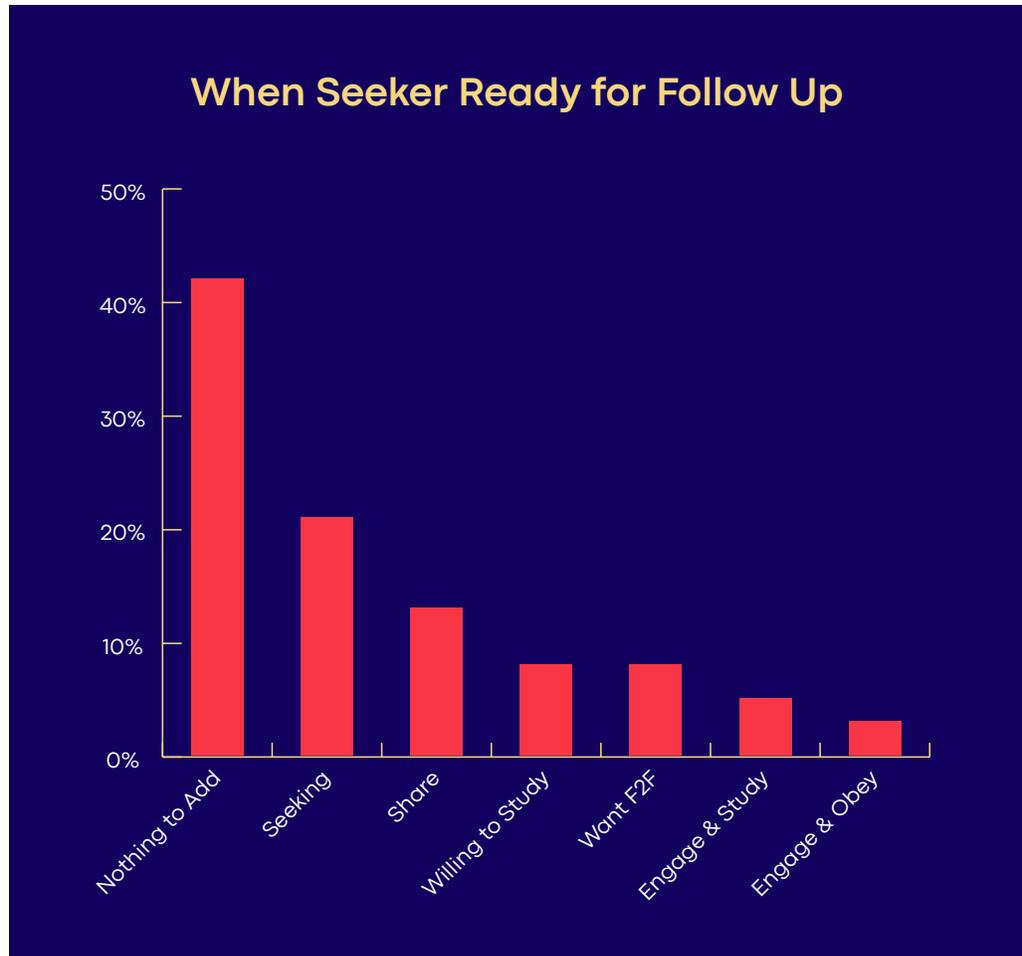


Figure 10

A related issue is how data is used. Participants were asked, *If you use a CRM, how do you use the data collected in your CRM?* This question only related to those who have a CRM, which established earlier, was just over half of the practitioners. In Figure 9, of those who used a CRM, most participants used the CRM for practical things, such as to record interactions, coordinate field, and monitor the seeker. But it was rarely used to evaluate a campaign. Analytics is the strength of a CRM but is rarely used by MTDMM practitioners.

The combination of low usage and confusion on how to use CRMs suggests that participants do not understand the utility of a CRM. This is understandable since most MTDMM participants are field workers without a media or technical background. But we noted above that those using a MTDMM strategy are motivated to learn and obtain new skills. Understanding the utility of a CRM could lead to motivation to learn CRM skills.



Better Understanding DMM Strategy

The strategy of *Disciple Making Movements* is principally tethered to practices described in Luke 10 (identifying “persons of peace”), Matthew 28:19-21 (disciples making disciples) and 2 Timothy 2:2 (leaders developing next-level leaders).¹⁷ To accomplish these, leaders need to capture information about persons of peace and know what training is necessary for emerging leaders to grow to the next reproduction level.

Results of the survey question, *What indicators do you use to identify when a seeker is ready to be transferred to the field for follow up?* are noted in Figure 10. Among participants, 42% had no response, possibly meaning they were unsure of the answer. The next two most-frequently-mentioned categories relate to evangelism. Though these are important principles, the essence of DMM is persons of peace being willing to introduce the gospel into their community. The four categories with the fewest responses get to the heart of this. The infrequency of mentions suggest that as MTDMM participants are either unclear about how to evaluate seekers or they are evaluating them based on non-DMM principles.

Hence, another gap area is helping MTDMM participants better understand CPM and/or DMM strategy. One interviewee stated:

How the relational lines flow and how they develop their discovery Bible studies down through the generations, we would like to know. It would be good to have a central place where people can go get these things and go look up, have access to all (content). This was our kind of idea that the leader we interacted [with] could end up with information. I like what you guys are doing because how you are looking for more people. It is kind of feeding new people into some of these groups or group leaders that already have the movement DNA built in.¹⁸

The movement DNA begins with the first contact. If the seeker is willing to obey and invite the gospel into a community, the likelihood of sparking a movement is high. But if the MTDMM participant makes first contact without grasping these DMM principles, then reproduction will be far less robust.

¹⁷ This is not meant to be an exhaustive description of the Church Planting Movements (CPM) nor of Disciple Making Movements (DMM). The goal here is to illustrate a weakness in analytics.

¹⁸ Interviewee C1, Page 9



Lack of a Help Center for Practitioners

Another gap area is the need for a help center for special issues. This can be seen in the previous quote, but it is also found sprinkled throughout the interviews and the open-ended answers, such as: *"It would be good to have a central place where people can go get these things and go look up, have access to (content)."* Many practitioners reported hitting an obstacle related to social media platforms changing rules, or software/hardware challenges. Given that the skill sets of most practitioners are not in technology nor communications, having a help center could match field workers with experts who could guide them through complex issues. Again, these issues would include content, delivery, filtering, and even mentoring on DMM principles. Documenting their need could generate a ticket that is sent to a vetted lay experts to match the need.



Summary

This research and report was in response to interests expressed by the Ad Hoc M2M team shaped at 2019 EMDC conference. Members of the Ad Hoc Coalition have trained about 600 people who minister among unreached ethnic groups. A questionnaire containing forced-choice, Likert scale, and unstructured responses was administered in January 2020 with 129 of the 600 trainees responding to the survey. The unstructured responses were recoded into themes with three coders reaching coder agreement on categories. Ten respondents were chosen to participate in 30-minute guided follow-up interviews. Frank Preston led a team to conduct questionnaire design, launch the survey, conduct and transcribe interviews, code responses, and analyze data.

The research goals were:

- ◆ What were the outcomes of training in terms of movements (movement activities)?
- ◆ What were the outcomes of training in terms of media to movements practices demonstrated by participants?
- ◆ What are outcomes of training in terms of fruitful practices? (This is defined as practices undertaken more frequently by implementors than non-implementors, or practices commonly advised by implementors.) Also, what obstacles are there to fruitful practices?
- ◆ How are CRMs and reporting used at the field level to facilitate the outreach?
- ◆ What internal systems did participants develop as they executed an MTM strategy/project?

No participants acknowledged a church-planting movement (CPM) nor a disciple making movement (DMM) among those they work with. An associated observation was many of the participants were not filtering seekers in accordance to DMM principles for launching movements.

The following best practices were noted among or by implementors.

- ◆ They embraced the MTDMM approach as a way to increase effectiveness in ministry outcomes.



- ◆ They took multiple trainings in order to expand skill sets. Most MTDMM practitioners did not have skills in media or media strategy before launching into approach.
- ◆ They were more likely than non-implementors to develop a personal ministry plan to use MTDMM concepts, to implement a MTDMM ministry plan, and to incorporate a MTDMM plan within their team plan.
- ◆ They advocate reinterpreting team to include other organizations, coalitions, and national partners in order to overcome personnel or skills shortages.
- ◆ They engaged coaches, sometimes several coaches, to expand skills and overcome obstacles.

Major gap areas include:

- ◆ The need for deeper understanding of the use and benefits of Customer Relationship Management (CRM) software. How to use CRM data to benefit ministry goals, especially CPM or DMM ministry approaches.
- ◆ The weakness of MTDMM practitioners in understanding DMM principles, especially filtering seekers to identify persons of peace from a greater population.
- ◆ The lack of a help desk to serve as a resource and knowledge pool for consulting with practitioners about obstacles they face at each stage of the MTDMM continuum.