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A STUDY OF THE PERCEPTIONS OF CAREER AMERICAN MISSIONARIES IN THE COUNTRIES OF KENYA AND TANZANIA RELATING TO THEIR OVERSEAS FIELD-BASED ORIENTATION EXPERIENCES

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by

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The purpose of this study was to examine the lived experience of 12 missionaries living in the Countries of Kenya and Tanzania who had participated in various field based orientation programs in order to determine their perceptions of personal success and make recommendations for future field based orientation programs for missionary personnel. This study was driven by the question of how a select segment of missionaries described their initial orientation in relation to their perceived effectiveness on the field. Four major themes emerged from the data relative to field based orientation and at least two very important concepts relative to these individual missionaries.

Every year thousands of new missionaries relocate overseas with the intent of serving God in a new culture. Almost all experience cultural shock and problems; some so severely they return home. Others remain but maintain feelings of inadequacy and ineffectiveness. Others see their lives differently and move forward in their ministry with a positive attitude regardless of their personal circumstances.

This qualitative study took a phenomenological approach to examine orientation experiences. The data were collected during a series of interviews and discussions that

were developed into strong narratives. This approach allowed the participants to reflect deeply on their experiences and for their voices to be heard.

Four major themes emerged through the interviews. Relationships, communications, language and culture, and calling and personal discipleship were found to be of extreme importance to all participants. Interestingly, only one (calling and personal discipleship) had any connection to any of the participants' definitions of personal success.

Regardless of personal feelings related to their orientation, the data revealed that calling and personal discipleship appeared to have more influence than orientation and field experiences in determining whether a family "might" leave the field early to return home permanently.

Acknowledgments

This dissertation and indeed my doctoral degree were not completed in a vacuum. Many friends and family members pushed me along, motivated me, encouraged me and helped me. The list is too numerous to name everyone personally but includes team members, fellow workers on the field, and friends and family in multiple locations. I want to personally list only a few very special ones.

My father and mother who could do anything; they were superman and superwoman. Until their deaths they encouraged me to push myself further than I thought I could go and to always chase the dreams and visions that God placed before me.

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My wife, Janie, who has been through the entirety of this process with me; she believed in me. She has been beside me pushing me, encouraging me, and loving me. Without her, none of this would ever have been possible.

Lastly, I could not finish without giving thanks to Jesus Christ. It was His power and strength that motivated me to begin this and see it through to the end. He has always been there and will continue to guide every decision in my life. Praise to Him.

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CHAPTER ONE

INTRODUCTION

The young couple felt like total failures! Bob and Janice sat in a small, dirty cafe, sharing a cup of coffee with another expatriate. They had so many questions and no real answers. How could they ever tell their home church they were returning home early? How could God ever use them again? Too embarrassed to call the church, too disillusioned to cry out to God, all they really wanted was to forget this experience, return home and get on with their lives. Through their tears, they shared how they had come to this point in their lives; a point from which neither saw any hope for the future.

> We arrived on the field four months ago; excited, energetic, full of hope for the future and overwhelmed at what our church and God trusted us to do. Looking back, the problems started almost immediately.
>
> Arriving at the airport, we waited for over four hours for our supervisor to collect us. He had forgotten we were arriving. Waiting for him to arrive, we were continually "attacked" by the local taxi drivers fighting for our fare.
>
> Leaving the airport, our supervisor took us directly to the small apartment in a somewhat run down area of town. Janice said it looked more like a slum area. After dropping our bags, we drove into town, stopping to eat at a small kiosk. This was our first orientation period. Our supervisor spent the mealtime explaining all the financial and reporting procedures for our small mission. We forgot it all as quickly as he told us. He then drove us by the tax office, police station, immigration and the US Embassy. Finally we returned to our apartment. Just before he left, he told us to catch a bus in the morning and go register at each of the offices he had shown us . . . using a map.
>
> The visit to the embassy went well, once we got there. We missed the bus and stood on a corner for two hours. Finally, we flagged down a taxi and somehow told the driver where we needed to go. Immigration was a zoo, the tax office was worse. The police station kept us locked in an office for three hours while they checked all our papers. They assured us we were not really arrested.
>
> The next day we were awoken by the apartment supervisor banging on our door. He needed money to pay for more electricity. I paid him in dollars and he left happy. That night our electricity went off for 3 days. No one else was concerned much, since we were the only renters with an air conditioner. Since we had no electricity, we also had no water since the electric pump no longer runs.
>
> It took us six trips by bus and taxi scattered over 2 weeks to finally find the correct language school and make contact with the proper teacher. The initial Swahili study went well. Both Janie and I learned the introductory pieces fairly

> easily. There was no need for much practice, just memory. Afterwards, the problems seemed to begin. Janice did very well; I did not. Most of the time Janice would go out with a teacher and practice using her words in the market. I would go, sit in a cafe, drink coffee and hope someone would come up to speak with me. It seldom happened and I found myself becoming more and more angry. No one could understand my 2nd grade sentences anyway, so why try.
>
> During our third month on the field, we visited the one church started by our mission group in the town. I was not impressed, even though my supervisor kept promoting the pastor as a "real man of God with passion." I think he was passionate only because he was being paid by our mission leader. I didn't understand a lot of what they talked about since I had stopped my Swahili study after an argument with the teacher. I noticed I really did not like the pastor, and did not care much for my supervisor either. Both were always so busy doing things and seemed to have no time for Janice or myself and our needs.
>
> I was told that since I was a church planter, maybe I should just go ahead and begin that work. This turned into a joke. Neither Janice nor I really knew how to meet people or ask good questions. I found the people in the community to be very rude, childlike, indifferent, and lazy; in addition to not having any desire to go to church. Sometimes, I was actually afraid to be around them.
>
> After a month of this (last week) while walking home, I was assaulted and robbed by four men. After my visit to the police station, I knew I was not cut out for this. I began to think of returning to the States and looking for a good, English speaking church. I knew I could minister there. Janice admitted that she had been thinking about this and really did not like the smells of the people either. They were so dirty. She thought going home might be a good idea, so that settled it. We could come back in a few years, God willing.
>
> We knew the end was near, but we just did not know what had happened. We needed help, but had no one that we felt would really help us. So now we have tickets in hand and leave tomorrow.

This young missionary family (Bob and Janice) is not alone. Their situation or similar situations occur every year to American expatriates relocating overseas to new job assignments in both the secular and faith-based sectors. Baruch and Altman (2002) reported that more than 100,000 Americans are relocated overseas each year. There is little doubt this trend will continue. The Global Relocation Trends 2006 Survey Report (GMAC, 2007) revealed that more than 69% of all multinational corporations involved in their study increased their overseas international assignments during 2006. In addition, the survey showed that at least 65 % of those same multinational corporations intended to

send even more employees overseas in 2007. According to HR Magazine (Expariate Workforce Demographics, 2006), the 11th annual GMAC Global Relocation Survey of 2005 found that women accounted for 23% of all multinational international assignees. Some of these expatriates will return home due to non-preventable situations, such as retirements or changing companies. However, a number of these expatriates relocating overseas will return home early from any number of preventable reasons, failing to complete even their initial assignment. As thus, they become part of their corporation's or organization's preventable attrition or "failure" rate.

Secular Organizations

While statistics regarding the non-preventable and preventable (failure) rates of expatriates overseas were well documented in the literature, they revealed a very mixed message in relation to percentages of expatriates returning home early from these overseas assignments (GMAC, 2004, 2007; Harris, 1979; Harzing, 1995; Laroche, 1999; Rankis & Beebe, 1982; Scullion & Collings, 2006; Shilling, 1993; Tung, 1982). These researchers presented extreme variances in failure rates for overseas expatriate workers ranging from 13% to 70%. In *Expatriation: The Toughest Test,* Healthcare International (n.d.) states that "with a probability of failure above 60%, relocating overseas is a risky venture for both employees and employers.

Christensen and Harzing (2004), Harzing (2002) and Grainger and Nankervis (2001) spoke about these wide variances and high figures. Christensen and Harzing (1995) argued that the term "failure" rate was misleading, thus misleading as to the number of people leaving the field for "undesirable" reasons. They argued that wording used in typical Human Resource literature concerning problem analysis and performance

management should be incorporated instead. Since workers left the field for a wide variety of reasons, they believed that usage of only one term “failure” to define all situations was very misleading, thus causing an unusually high figure. Harzing (2002) continued to argue that the “failure” rates used in literature were much too high. She stated that while Tung’s (1982) research on United States, European, and Japanese multinational corporations was the most cited study in failure rate articles, the majority of those cites were incorrect, misused, or misquoted. In most of these cases, she illustrated the misusage and misquoting involved statistics taken totally out of context intended and reported by Tung. [Tung’s (1982) research on the United States, European and Japanese multinational corporations clearly revealed an expatriate “failure” range between 5% and 40%. However to quote these figures would be misleading as mentioned by Harzing. While it was true that the European and Japanese corporations reported an average “failure” rate of around 5%, the average for the U. S. corporations was only 13%. Only 7% of the U. S. corporations reported rates of any type above 20%.] Grainger and Nankervis (2001) simply cited numerous researchers, each with different figures for “expatriate failure” illustrating the fact that there was no one accepted rate for personnel leaving early from overseas assignments. The reality would seem to be that because of differing usages of the term “failure” and differing ways of determining that figure that no one has or agrees on an exact or accurate figure for the overseas expatriate failure/attrition rate.

Faith-based Organizations

Statistical information relating to failure/attrition rates among faith-based organizations appeared to be a little clearer. Two major studies, REMAP I, 1994-1996

(Lewis, 1996) and REMAP II, 2002-2004 (Bloecher, 2004) surveyed hundreds of missionary sending organizations and appeared to give very concise figures. REMAP I dealt with basic failure/attrition rates of sending agencies, while REMAP II investigated actual retention rates for agencies.

Taylor (1997) stated that research data revealed in the REMAP I project exhibited a general attrition rate among mission groups of only 5.1%, or 1 in 20 families. This agreed well with the approximate 95% retention rate (5% failure rate) as reported in REMAP II by van Meter (2005). Current statistics (2005-2007) provided by four major USA-based, evangelical mission organizations revealed an overall attrition rate (all reasons) for their missionaries to be between 4 and 5%. These were well within the parameters reported by both REMAP I and REMAP II.

Even if the attrition rates of missionaries overseas are statistically low, the loss of these overseas personnel is unfortunate and represents a loss of resources impacting the ongoing work. Expatriate personnel leave the field for a wide variety of reasons, feelings of personal failure being just one. The sad reality is that just as in the secular world, many of these losses are preventable. Taylor (1997) felt that as much as 71% of overseas "failures" could be prevented. He reported that through better home office screening, more appropriate equipping and training, and better supervision or mentoring while overseas that a larger number of "failures" could be prevented. Tung (1987) stated six main reasons expatriates left the field while still engaged in a field contract: inability to adjust culturally, family problems, personality or emotional immaturity, inability to cope with the responsibilities of the job overseas, lack of technical competence and lack of motivation. She reported that almost all of the European executives interviewed as part of

her study indicated that a primary reason their expatriates were more successful in overseas assignments was due to better and longer international orientation and a higher personal outlook in respect of their assignment. Both Taylor (1997) and Tung's (1987) data both revealed the concept that there was obviously a difference in personnel who left the field assignment for preventable reasons and those that left for non-preventable (failure) reasons.

McKaughan (1997) agreed stating there was a major difference between normal attrition and "problem" or preventable attrition. Some attrition was normal in all companies, organizations, and agencies working overseas. Normal attrition was not the problem; the problem was people leaving the field for reasons that were preventable. According to McKaughan, it was this problem...those that could be preventable that needed to be addressed.

Interestingly, the REMAP II 2002-2004 study (WEA, 2004) on retention rates revealed that faith-based organizations with the lowest overall attrition rate (or the highest retention rates) provided both good pre-field training and continued overseas field orientation and training for their missionaries in order to impact these preventable reasons for leaving the field. Likewise, Tung (1987) recommended that U. S. multinational corporations desiring to lower their overall "failure" rate should develop longer orientation programs dealing with the assignment, overall planning and how to assess performance; develop both orientation and outlook on a more international basis related to working in the international setting; and lastly to provide great detail in training programs in order to better prepare their expatriates for cross-cultural encounters.

Need for Orientation Programs

Vagheti, Paulson, and Tomlinson (1991) found that orientation of the international worker was of primary importance, both prior to leaving their home culture and continuing after arrival on the field. Brislin (1981) stated that a good orientation program can help adjust skills and traits that will benefit the new personnel to both living and working effectively overseas. He believed that people moving to another culture do not just surrender themselves to their situation, but immediately begin to modify their behavior to cope with the new problems, thus the need for orientation to guide them. Loss' (1983) research concerning missionaries, based on personal experience, numerous contacts with local missionaries in many areas of the world and extensive reading of available literature revealed that 75% of missionaries overseas did not function or perform their job at a level anywhere near to how they performed in their home country.

Time adjusting and becoming effective overseas equals wasted opportunities and resources. It would appear that the more time it takes to adjust to the new culture, the greater the underlying cost to the sending company. In relation to adjustment time, Black and Stephens (1989) determined that the lack of training or orientation is of utmost importance because cross-cultural training increased cross cultural adjustment. Attached to elements of cross-cultural adjustment would be personal feelings of success in that situation. Insufficient training leading to a failure to adjust to the new home culture was a primary reason for failure overseas (Dunbar & Ehrlich, 1993; Karpinski, 2004). Hendricks (1998) emphasized that adequate training or orientation was necessary for every single job in ministry (regardless of location).

Taylor (1997) stated that the vast majority of mission agencies offer some type of orientation program to their missionaries. He continued by explaining that while some activities of pre-field equipping could be accomplished in the country of origin, there was a need for field orientation as well. The closer this field orientation was to the actual field assignment, the more effective would be in assisting the missionary's adaption and success (on multiple levels). Forster (2000) agreed and believed that the natural excitement and learning curve exhibited by new personnel should be used to its fullest advantage prior to moving overseas and then continuing in a cross cultural nature for a period of time after the move. This type of orientation might mean training for months prior to leaving as well as for several months after arrival on the field, prior to initiating the assignment.

Regardless of the statistics (secular or faith-based) chosen, there is definite and undeniable evidence that many expatriates relocate overseas each year only to return early from the assignment for a variety of reasons, some which are completely preventable. There appeared to be clear evidence, as revealed through research articles and other literature, that a solid, well grounded orientation program was not only essential, but could assist families in overcoming many of the problems related to living and working overseas. In addition, orientation programs should not be limited to home-culture experiences; but must continue for some period of time inside the new host-culture. Dean (2001) felt that since initial training cannot cover everything that further personal training as well as job (mission) related training was a necessity especially during the personnel's early years on the field. He continued stating that pre-field orientation should prepare the missionary for continual learning and equipping, but that

items such as language learning, cultural learning, and dealing with ministry issues needed to be dealt with on the field. A good field-based orientation could help meet these types of needs and assist with encouraging feelings of personal success.

Statement of the Problem

Bob's and Janice's experiences were severe. Instead of any feelings of success, they **"felt"** dropped, frustrated, and unprepared. When asked, they perceived and defined themselves as "total mission's failures." They never spoke about their home-based orientation, but according to their story, their field-based orientation was almost non-existent. Like many others coming to the field, it would appear they had unrealistic expectations. These unrealistic expectations could have been addressed or tempered through involvement in a well supervised field-based orientation program designed specifically for their individual situation.

Most missionaries receive some field orientation (Taylor, 1991). These programs vary from a few days to a few months with some lasting up to almost a year. Some of these are programs facilitated in the home country of the employee and others in the new host country. There was however a definite lack of research attempting to discover missionaries' perceptions relating solely to their personal experiences in a field-based orientation and how it may have impacted them. Exploring these shared experiences and perceptions through personal interviews and seeking comments of how these experiences impacted them could assist in developing stronger, more effective orientation for future missionaries. Stronger, more effective orientation programs should lead to a more adjusted and positive missionary force who should exhibit a higher, more determined work ethic increasing the potential of success as defined by that particular organization.

This study attempted to explore these personal missionary perceptions relating to their field-based orientation experiences.

Purpose Statement

The purpose of this qualitative, phenomenological study was to explore the personal perceptions relating to field-based orientation experiences among career International Mission Board missionaries living in the Countries of Kenya and Tanzania. This enabled the development of a set of conclusions and recommendations relating to future field orientation experiences for overseas missionaries.

Grand Tour Question

How did career International Mission Board missionaries living in the Countries of Kenya and Tanzania perceive and describe their personal field-based orientation experiences relative to their individual effectiveness on the mission field?

Research Questions

1. What personal stories and illustrations relating to their field based orientation experience did International Mission Board missionaries recall?
2. What topics (general or specific) were covered during the missionaries' orientation experience?
3. What were the topics they perceived as un-needed or unhelpful and would not recommend using in future field orientation training?
4. Were there topics they perceived they needed but did not get and would add?
5. What was the most positive topic or element of the orientation from their perspective?

6. What was the most negative topic or element of the orientation from their perspective?
7. What was the most difficult aspect of the orientation experience? Even though it was difficult do they perceive that experience as valid for them?
8. Was the orientation a residential or non-residential experience? Were they alone in the orientation experience or were others involved?
9. How did the International Mission Board missionaries perceive their orientation experiences impacted their lives?
10. Were the topics or experiences that were a part of the field orientation connected or tied to the seven personal characteristics listed in the International Mission Board's "7 Dimensions for Field Personnel" document?
11. From their personal perspective, how did the missionaries define individual missionary success overseas? How did the missionaries define individual success prior to coming overseas?

Definitions for the Study

For purposes of this study the following definitions applied to assist with clarity of understanding. The terms are listed in alphabetical order.

Attrition, Failure, or Return Rate: The rate at which overseas personnel return home early from any type of overseas assignment.

Acceptable attrition: Attrition that comes from personnel leaving the field due to retirement, health, job changes and any number issues related to children.

CESA: Central, Eastern, and Southern Africa region of the International Mission Board, Southern Baptist Convention.

Culture: The sum total of those experiences shared by any ethnic community or society which is the basis for their societal or community decision making.

Cultural adjustment: Learning to effectively live and work in a culture different from one's home culture.

Cultural immersion: A period of time when an expatriate employee lives full time within a culture different from their home culture.

Culture shock: An individual adjustment reaction syndrome affecting all expatriates intellectually, emotionally, behaviorally, and physiologically when they relocate into any new culture different from their home culture (Befus, 1988).

Eastern Section (CESA): The Countries of Kenya and Tanzania. Both use differing combinations of English, Swahili, and tribal languages but also have many inherit commonalities.

Expatriate: A person (family) that relocates from one country to another country for purposes of work or career advancement. This might be for a short-term work project or a full, long-term career. Most will return back to their home country at various times throughout the project period and will return to the home country when their entire work project is completed.

Faith-based Organizations: Organizations and companies having as their foundational statements and purposes a particular faith-based or religious tone and/or agenda. Examples could be World Vision, Samaritan's Purse, Catholic Relief Services, and various independent and denominational missionary sending agencies.

Field-based Orientation: Any type of orientation provided for an expatriate employee once relocated overseas, normally during the initial months on the field.

Frontliner: A term used for missionaries who are not in administration, but are working in the front lines of the mission work in cities, towns, and communities.

Home-based Orientation: Any type of orientation provided for an expatriate employee in his home country prior to being relocated overseas.

International Mission Board (IMB): The International Mission Board is the overseas missionary sending agency of the Southern Baptist Convention.

On the field: This term will be used instead of the more literarily correct "in the field" for missionaries serving overseas. The term is understood and used by the missionary community to separate those expatriate missionary currently living overseas from those who may be temporarily residing back in their home county.

Orientation field experience: The practice of placing missionaries either in the USA or upon arrival on the field into a living situation that is at least somewhat comparable to their final residential situation with the purpose of placing them into a stressful situation within which they will need to learn skills for adapting.

POUCH Church. The acronym POUCH represents a certain type of church that exhibits: P-participation by all members, O-full obedience to Biblical scripture, U-unpaid, lay leadership, C-cell type groups of 10-20 people, and H-members meeting in houses/storefronts.

Preventable attrition: Attrition that comes from preventable areas such as calling (for missionaries), problems with other work members, a lack of financial, family or home support, poor training, cultural adjustment issues, and other family or personal concerns. (Taylor, 1997).

Secular Organizations: Organizations and companies having no intent or specific philosophy, purpose, or vision related to any particular religious faith or propagation of any particular faith. These companies regularly post personnel overseas in various job related positions. Sometimes these types of companies are referred to as Multi-National Corporations (MNC's), having personnel in multiple companies. Examples could be Shell Oil, Mobile Oil, Firestone Tires, Ford Automobile, and many others.

Tentmaker Missionary: A missionary who performs secular jobs overseas in order to be able to live and minister in a selected environment without being "labeled" as a missionary. This normally means obtaining a secular work permit from the country instead of a missionary or religious work permit.

Dual Vignettes: Short, illustrative descriptions designed to focus the reader's attention to a particular point, issue or setting.

Target Audiences for the Study

There were four primary audiences who would have interest in this study: new missionaries heading to the field, overseas supervisors and trainers with responsibility for orientation of new missionaries, overseas field-based leadership teams, and mission agencies' home office trainers. New missionaries heading to the field could benefit by understanding better the vivid realities of overseas life and orientation experiences necessary to provide the optimum opportunities for better cultural adjustment which could lead to a more successful ministry. Overseas supervisors and trainers could benefit through understanding of facts and data that attempt to explain the set of experiences and mindsets that new missionaries need in order to more effectively adjust within their cultural context, thus assisting them in potentially a higher level of ministry. This would

enable the trainers to develop orientation programs that provide those experiences. Overseas field-based leadership teams could benefit through better understanding of the experiences and emotions new personnel have during and after a field orientation program. This would allow leadership to discover both positive and negative experiences related to orientation programs and how they impact missionaries. Discovery of these experiences and their potential impact would allow supervisors and trainers to build stronger, more effective field level orientation programs based on needed experiences. Home-based orientation trainers associated with mission agencies could benefit by developing a better picture of the reality and experiences of both orientation on the field and potential outcomes of that orientation relating to their ministry. This would also allow for better blending of the twin experiences of home-based and field-based orientation providing the highest potential for missionary adjustments and success.

Assumptions of the Study

The primary researcher assumed that the IMB missionaries participating in this study did so voluntarily and that they shared openly and honestly in their recorded interviews and unrecorded conversations concerning their personal orientation experiences and their perceptions of how the orientation may have impacted them. Second, the assumption was made that missionaries in either the later timeframe of their first term or currently in their second term on the field were able to correctly remember and describe their field orientation experiences and how their orientation may have impacted their lives. Third, the assumption was made that even though the sample missionaries were working with multiple people groups and within different cultures within the two Countries of Kenya and Tanzania, and were using a wide variety of

methodologies that they had enough commonalities to make the study valid in its context. All the missionaries were first language English speakers. Fourth, since all the career missionaries selected as part of the study had already participated in the home-based orientation program, the assumption was made that these missionaries found that particular program of equal importance and significance. Lastly, the assumption was made that since the participants in this study had all completed a field-based orientation and continued to reside and work overseas that they had attained an acceptable level of cultural adjustment in their specific context and were performing on an acceptable level of organizational level of effectiveness.

Delimitations and Limitations of the Study

Bryant (2004) stated that delimitations are the factors that prevent a researcher from claiming their specific findings are true for all people in all times and places. At the time of this study, the IMB had 14 administrative regions worldwide and over 3,500 career missionaries. (Career IMB missionaries remain overseas between two and four years during a typical term of service, after the initial term that must be at least three years.) Central, Eastern, and Southern Africa (CESA) was one of those 14 regions with more than 400 career missionaries. There were approximately 100 career IMB missionaries residing and working within the Countries of Kenya and Tanzania as part of the CESA region. A major delimitation of this study was that not all of the missionaries from the two countries would be used as the sample. It was believed that missionaries still serving within their initial term of service had not proven their effectiveness by returning to the field for additional terms of service. It was also believed that missionaries working within their third or greater terms on the field would not have the best recall of

their individual field orientation experiences. For this reason, only missionaries currently serving in their second term on the field made up the official sample. While it was true that general themes and recommendations forthcoming could apply to other sections of CESA, other regions of the IMB and even other agencies, the results may as well differ if the research were facilitated in different areas due to using a different population sample with different opinions, different orientation experiences, and differing perspectives of how their orientation impacted their lives overseas.

Bryant (2004) felt that regardless of a researcher's methodology used to explore a specific question, there were "limitations" built-in that needed to be stated. The design of this study relied on qualitative methods and analysis. The researcher sought data from career missionaries who had already completed a field-based orientation experience at some point after arrival on the field. Hatch (2002) stated that qualitative research seeks to understand the world from the perspectives of those living in it. He further stated that individuals acted on the world based not on some supposed objective reality but on their perceptions of the realities that surround them. A major limitation of this study was that the primary data to be analyzed would come from a series of face to face interviews and conversations with missionaries. The missionaries were interviewed in locations comfortable and selected by themselves for convenience. The individual data received from the interviews and conversations represented the individual opinions and perspectives of a particular population sample in relation to their orientation and possibly its impact on their lives.

In addition to the data received from the interviews and conversations, at least three documents were reviewed. While these documents and there data were considered

secondary sources, they were none the less important for making possible connections between theory and practice of orientation in this particular setting. The first document reviewed was the “Seven Dimensions of Field Personnel” which is a *guiding* document related to the IMB’s need to assist their employees with personal development. The second and third documents were field level schedules and notes related to past field orientation experiences with CESA personnel.

The ability of future researchers to replicate this study exactly could be hindered by both time and the availability of the participants. It should be expected that other participants in another setting, whether in Africa or elsewhere, responding to the same type of interviews and even the exact same set of interview questions would have other specific cultural issues and needs, other personal opinions and other perspectives concerning how their field based orientation impacted them overseas.

Significance of the Study

Understanding and describing the perceptions of career missionaries regarding their personal field-based orientation experiences and seeking their comments concerning what elements of and how their orientation may have impacted them may help determine what type of experiences and orientation programs should be designed in a particular setting. Attempting to understand and explain how a select segment of missionaries viewed success and what actually kept them returning to work on the mission field could be very important for agency leadership to understand.

As such, knowing this same information concerning necessary experiences that best facilitates attitudinal and behavioral changes in missionaries on the field, thus impacting their positive adjustment should be of great interest to home-culture training

staff. It could be possible to discover creative ways of including some of these experiences or a “mock-up” of these experiences in the stateside orientation beginning these attitudinal and behavioral changes prior to arrival on the field to a greater level.

Results from this study could create new questions encouraging further research concerning orientation programs overseas in both a general and a missionary setting. One such question might be whether the same or similar results found in this qualitative study in this particular culture and among these particular participants would be found in another sample of participants in another cultural setting.

While not the stated purpose of this study, results discovered during this study could assist in development of a theory that explains and describes how individual missionary concepts of success might be impacted by their field-based orientation experiences, thus creating a higher work ethic which could increase the likelihood of organizational success . . . however that is defined.

CHAPTER TWO

LITERATURE REVIEW

This review of literature revolved around four main issues. The initial issue related to concepts of *culture*, *culture shock,* and *cultural adjustment,* which could be a leading cause for expatriates leaving overseas assignments early or not returning after an initial assignment. Secondly, since those relocating overseas for work are adults, the review of literature sought to investigate the topic of *adult education and learning* in a general fashion in order to lay a foundational understanding of how, when and why adults will learn new concepts and materials. Thirdly, the literature review investigated concepts relating to *organizational training and orientation* from both a secular and faith-based perspective. Lastly, the review sought specific information relating to the philosophy, orientation, and training of missionaries associated with the International Mission Board, which has been the mission sending agency of the Southern Baptist Convention since the mid 1850's.

Culture

The literature was full of definitions of culture, yet there was no single definition accepted by all. Culture as a term is difficult to define. An individual is part of a culture, yet they also make the culture what it is. Bilmes and Boogs (1979) felt that not only is a person impacted by their culture (how they view everything and respond to every stimulus), but they also impact and make their culture what it is because of the way they view everything and respond to each stimuli.

Lustig and Koester (1999) stated that culture was a particular set of beliefs, values and norms that determined the acceptable behaviors of a group of people. They felt that

people accepted and shared these characteristics, making them different from other people. In a real sense, the people used these like a lens to view everything around them which then impacted how that group of people lived and how they responded to others.

Haviland, Gordon and Vivanco (2002) expressed that individual cultures make the world what it is. Accordingly, a person's specific culture allowed them to interpret and understand the world as they perceive it to be. Continuing, they stated that culture provided the patterns for behavior.

The learned culture provides patterns for behavior in the lives of the people, but also gives people in that culture a meaning to the world itself. Building on this concept, McIntosh and Maybury-Lewis (2002) felt that culture gave people's lives meaning. They felt that all people live in a specific world, not just a generic world. This specific world provides both meaning and a vital context enabling the people to make sense of both who they are and how they need to live their individual lives.

This "specific cultural world" in which people live involves three components: what people think, what they do, and the material products they produce. This would then mean that the individual's mental processes, beliefs, knowledge and values are all a part of what makes that particular culture (Bodley, 1994).

The United Nations (UNESCO, 2002) defined culture as that "set of distinctive spiritual, material, intellectual, and emotional features of society or a social group, and encompasses its art and literature, lifestyles, ways of living together, value systems, traditions and beliefs." This UNESCO definition speaks to the concepts of what is important to people, what they believe to be true, how they chose to live, how they make decisions, and those experiences that influence their decisions.

Culture consists of patterns (McEvoy & Parker, 1995; Winthrop, 1991). Winthrop (1991) felt that culture was best defined as a series or set of specific patterns. This included patterns of thought, patterns of action and even patterns of values. It was these specific patterns that labeled individuals as part of that society or group. McEnvoy and Parker (1995) agreed with the concept of patterns, but felt these patterns such as thinking a certain way or feeling and reacting a certain way were mainly learned and transferred to others using symbols and that those symbols defined the that human group. Jenkins (2001) built on the concepts of *patterns*, stating that one's culture is based on a set of shared significant experiences. Kashima (2000) referred to this same concept as shared meaning. Not only are the shared experiences part of us, we are part of those shared experiences in the lives of others. We derive a shared meaning (community wise) from experiences. As we learn from these experiences we begin to behave in the same manner, thus making us acceptable in that society. He explained that these shared significant experiences are a combination of the society's social institutions, language and worldview, all of which make those people distinct from another people.

Hofstede (as cited in Mitchell, 2000) felt that culture was a combination of elements shared by members of a particular society that impacted how individuals acted, felt and perceived both themselves and others. These elements included their societal values and morals, belief system, laws and standards and shared behavior patterns. Hofstede, while defining culture spoke of those intricacies or accepted standards that a society or a community accepts about themselves and others. These standards provide meaning in all situations to the individuals who are a part of that society. They also provide how those individuals see themselves and others.

These shared meanings, shared experiences and shared standards can best be described as the *worldview* of the people. In a simple sense, it is what makes them "tic" as a people. *Worldview* denotes the complex set of beliefs, concepts, sense of order and social constructs, role-models, and moral precepts that are unique and peculiar in comparison to other such complexes of other such socio-cultural groupings (Jenkins, 2004). Jenkins felt that it was the entities contained in worldview that make people in one country different from people in another country.

Toelken (1996) referred to worldview as the manner in which a culture sees and expresses itself in relation to the world around it. Worldview issues are affected to the lowest level of any culture . . . down to the local community and individual. Unconsciously accepting a particular worldview provides the truest identity for its members (Jenkins, 2004). While individual members of a community do not consciously think about their worldview, they do identify each other as a real part of that same community because they recognize the same shared worldview, even on the unconscious level.

Jenkins (2004) felt that when an individual fully accepts a particular set of beliefs, and concepts, a particular sense of order and social patterns they would feel accepted because their shared identity. Without this shared identity, one begins to feel the effects of culture shock.

Culture Shock

Winkelman, (2002) felt that culture shock resulted when an individual comes in contact with a different culture and experiences a different set of personal stressors. These stressors can impact how we fell about ourselves and those around us as well as

how we perform. Oberg (1954) speaking to a Women's Club meeting in Rio de Janerio, Brazil stated,

> Culture shock is precipitated by the anxiety that results from losing all of our familiar sign and symbols of social intercourse. These cues include the thousand and one ways in which we orient ourselves to the situations of daily life: when to shake hands and what to say when we meet people, when and how much to tip, how to give orders to servants, how to make purchases, when to accept and when to refuse invitations, when to take statements seriously and when not. Those cues to behavior (which may be words, gestures, facial expressions, or customs) are acquired in the course of growing up and are as much a part of our culture as the language we speak. All of us depend for our peace of mind and our efficiency on hundreds of cues, most of which we do not carry on a level of conscious awareness.

Oberg (1954) and then later Brislin and Pedersen (1976) both clearly illustrated that the disorientation one feels entering a new culture is caused from losing the normal cues one has available to them to assist in making normal and logical decisions in their life. Befus (1988) in generally agreeing with Oberg felt that this shock affected how travelers felt both emotionally and physically, how they behaved and how they thought and processed information. He explained that travelers in a new culture would feel confused and anxious.

Kohls (1979) agreed, stating this shock was a type of mental or psychological disorientation. He explained that the result of this type of shock exhibits itself with symptoms such as personal discomfort, homesickness and depression. Brislen and Pedersen (1976) added that other symptoms could include an obsession with cleanliness, anxiety over minor pains, real expressed anger relating to minor issues, a compulsion that others were attempting to cheat, little or no desire to really learn the language of the people, hopelessness and a desire to associate mainly with other persons of their own country.

Wederspahn (2002) provided an entire listing of symptoms a bit different in wording, but similar in context to that of Kohls ideas and those of both Brislin and Pedersen. He listed:

- negative feelings about the local culture and people including irritability, hostility, and defensiveness;
- homesickness, nervousness, depression, uncharacteristic mood swings, anxiety, and anger;
- withdrawal or exaggerated dependence, aggressiveness, domineering behavior and inappropriate attention seeking;
- self-damaging behavior such as sexual adventurism and alcohol or drug abuse;
- indecisiveness, inflexibility, close-mindedness, hypersensitivity to criticism, impatience, and boastfulness; and
- ridicule or excessive criticism of local counterparts and co-workers.

A very different list of culture shock symptoms developed by Culbertson (n.d.) agrees very well with that of Widerspahn but again uses much different wording. Culbertson listed:

- unwarranted criticism of the culture and people,
- heightened irritability,
- constant complaints about the climate,
- continual offering of excuses for staying indoors,
- Utopian ideas concerning one's previous culture,
- continuous concern about the purity of water and food,
- fear of touching local people,
- refusal to learn the language,
- preoccupation about being robbed or cheated,
- pressing desire to talk with people who "really make sense," and
- preoccupation with returning home.

Storti (2001) related that the root of the culture shock problem lies in the foreigner's incorrect expectations (*based on personal viewpoints and perspectives*) of how the new culture should respond; thus causing incidents which must then be dealt with. He explained that for a foreigner to be successful overseas, the number one issue is if they can get along well with local people.

Cornes (2004) added that for someone to be successful cross-culturally they must not only begin to feel comfortable and at ease in their new environment, exhibiting the ability to operate and be successful in daily tasks and projects, but also, host culture people must feel comfortable with and enjoy being with that new expatriate person. In addition to the actual and expected culture shock, Storti (2001) believed that there is a shock that comes from the new country (physical environment) and from a new job or in the case of many spouses the actual lack of a job. These can be just as demanding on one's time and energies as learning the new customs and expectations of the new local community.

Smith (1991) did not like the usage of the word "shock" preferring instead to use the term culture "stress." He explained that the entire event of moving and living in a different culture is stressful . . . which ultimately causes the individual's problematic responses. He felt that if one could find a way to limit the stress, then many of the problematic issues would be lessened.

Cultural Adjustment

As soon as an expatriate worker enters a new culture, they immediately begin to have new experiences. Moving into a new culture demands a new way of thinking, a new way of processing all of these new experiences. This causes challenges to the expatriate and makes immediate adjustments necessary in order to survive working and living in that new culture (Tahir & Ismail, 2007). The degree that an expatriate becomes psychologically comfortable with their new experiences and setting is the degree to which that person has adjusted culturally (Black & Gregersen, 1988). Brislin (1981) stated that when people relocate to a new culture they immediately begin to change how

they think and act to cope with the new problems and new situations. The ability of the expatriate to adjust in the new culture and to interact within that new culture will not only determine their effectiveness, but will also determine whether they stay in that overseas assignment (Brewster, 1995; Mendenhall & Oddou, 1985; Selmer, 1995).

Trivonovitch, the Director of the Culture Learning Institute at the East-West Center in Hawaii (as cited on the Claremont Graduate University website) identified four stages of adjustment that all persons entering into a new culture experience. In addition he listed characteristics of each of his four stages. He listed the following:

1. The Honeymoon Stage. This stage is characterized by three descriptive words: exhilaration, anticipation and excitement. He states that a person in this stage will be eager to please, a spirit of cooperation and an active interest when others speak.
2. The Hostility Stage. Trivinovitch stated that the adjusting person will experience periods of frustration, anger, anxiety, judgmentalism, fear, and sometimes depression at various times during this stage.
3. The Integration/Acceptance Stage. In this stage, the person begins to feel more comfortable and relaxed; as well as feeling more able to obtain correct information.
4. The Home Stage. At this point, the person in the new culture begins to feel at home in their new host culture. The person has progressed to the point of accepting the norms and standards of their new culture.

Culbertson (n.d.) as well listed four stages that the majority of persons go through when entering a new culture. He coordinated all of the names for his stages using the letter “F” for each stage. He listed the stages as:

1. Fun. The initial adjustment stage exhibiting both excitement and adventure of being with new people in a new place.
2. Flight. As soon as the excitement and adventure is over, a type of disillusionment captures the persons encouraging them to avoid everyone and everything that is different.
3. Fight. There is a great temptation to criticize people and events that are not understood as silly or foolish.
4. Fit. A new creative desire to learn from people in the new culture and to fit-in to the new culture develops in the person over time as they adjust.

A number of universities with large international student populations have websites that counsel new international students regarding symptoms of culture shock and advice on adjusting. Iowa State's website partial handbook is typical and tends to combine concepts of both culture shock and cultural adjustment. It states five stages for students' awareness.

1. Honeymoon Stage. The new student is excited because everything is new.
2. Culture Shock. Because of multiple problems the student becomes fatigued and begins to questions many things.
3. Initial Adjustment. Some things that were initially perceived as problems are no longer problems. The student has learned to communicate on some level regarding needs, ideas and feelings.
4. Mental Isolation. Because they have now been away from family, friends and things that were perceived as normal for a longer period of time, the student may become frustrated and develop a loss of self-confidence. Most of these still hinges on the perceived lack of communication in their new environment by the student.
5. Acceptance and Integration. The student has accepted the habits, customs, food and characteristics of friends and associates in their new environment. (pp.47-48)

Ward and Kennedy (2001) stated that the most accurate indicator that an individual is not adjusting well psychologically in a new culture was when they began attempting to avoid people and situations. The expatriate disengages from or attempts to not be involved in their new situation. The expatriate feels uncomfortable around others and simply begins to avoid being around people. This has obvious effects on their working situation. The longer it takes for the expatriate worker to make the adjustment, the greater the cost to the company (Black & Stephens, 1989). In order to feel successful or to become successful and productive for their company or organization expatriate workers must begin to change their attitudes about the new culture and develop new character traits (Brynjolfson, n.d.). Adjustment to the new culture by the expatriate is a key issue in the expatriate's life.

Forster (2000) believed that the ability to adapt to a new culture was one of the most important elements of a successful international assignment. This was where cross-cultural training and orientation programs could play such an important role. He felt that through training and orientation an expatriate could begin to change their personal perceptions, thinking, and behavior both in and about their new host culture situation. These changes in their perceptions, thinking and behavior impact their responses and actions in the local community and working environment.

Adult Education and Learning

The field of adult education and learning is extremely broad and can include almost any element related to adults and learning. Terminology related to this field can be overwhelming and confusing. Courtney (1989) stated that terms such as adult, adult basic, continuing and community education, adult, lifelong, and independent learning, community development, andragogy, animation, facilitation, and consciensization are all in present usage and will continue to be used in the future. He stated that even with all of these terms and entities there was still not a single, across the board accepted definition of the broader field itself. Because of this, adult education would "remain an ambiguous term, sometimes being used to refer to the state of a society and its educational systems and sometimes being used to mean specific processes affecting individuals and their learning" (p. 23). Since adult education could not be accurately limited to any one definition, he believed it would be better to discuss the topic from the five distinct perspectives normally associated with starting points in various attempts to define.

1. It is the work of formal institutions and organizations. From this perspective adults are educated in these institutions and organizations according to designed programs and curricula for the purpose of impacting and growing society.

2. It is a special kind of relationship. This perspective emphasizes the difference between adult education and education of adults, mainly along the ideas of "formal, informal and non-formal learning. It is accepted that all adults learn. The question becomes whether they learn best in a formal (institutional school setting), informal (life-long processes) or non-formal (outside the institutional setting, such as community, organizational or business settings).
3. It is either a profession or scientific discipline. If it is viewed as a profession such as law and medicine, Courtney believed the field of adult education would need to meet a specific social need, require a period of intensive training, possess a body of specialized knowledge, have shared group norms and be publicly accountable. To be seen as a scientific discipline, adult education would need to have a well founded body of scientifically based knowledge, set theories and a group of researchers constantly researching those theoretical problems associated with the field.
4. It has grown from a historical identification with social movements. This perspective grows from the context of how education as a whole has addressed and continues to address social issues in a constantly growing country. From early education of Native Americans and frontier travelers to the right of women to vote and slaves to learn English all the way to the modern issue of the fight against AIDS, adults have been receiving education that has impacted how communities view and react to social situations. The education of adults impacts society through these social movements.
5. It has a different set of functions and goals. Arguments in this area tend to divide education as a whole away from adult education. It becomes more of a question of meeting immediate and future needs; those of a person and those of the area where he lives and works and those of his country. The argument is then expanded, according to Courtney to define whose needs are most important and should take precedence . . . those of the individual, those of the community or those of the society? Different functions and goals will obviously take the educator in different directions. (pp. 24-25)

Beder (1989) agreed with Courtney that it was very difficult to adequately define the term. Instead of discussing various perspectives of dialogue, he felt it better to define adult education in terms of its real purpose. Because adult education and the term "adult education" itself emerged as an important part of the overall education system during the 1920's at a time of great society change, he believed adult education was most closely attached to social functions that impacted the society itself. Everything necessary for a lifetime of growth and sustained societal change could not be learned as a youth in formal institutions. As society continued to grow, everything necessary to function in that

society, knowledge and the application of that knowledge, continued to grow and change as well, forcing adults to re-learn new, advance ideas and practices that would help the society as well as themselves inside that society. He concluded that there were really only four basic purposes of adult education, all tied to change and growth. He felt that adult education should assist society change as it continues to grow, assist the society to maintain a good social order, assist the society by encouraging higher productivity and assisting local people with their personal growth. Finally, he believed that "success or failure in achieving one affects all the others" (p. 39). Adult education thus becomes a change agent.

Regardless of whether one sees adult education from the standpoint of a group of perspectives used to help discover a definition or whether one sees adult education as a change agent for the individual and society, there can be no doubt that the common element is assisting adults learn (Merriam & Cunningham, 1989). Boucouvalas and Krupp (1989) argued that adult learning is all about change. Anytime something changes a person's awareness of things, their behavior, or their perception of things around them... learning takes place. In taking on the new information, the older information is let go. They continued emphasizing that when adult learning is defined broadly it becomes almost identical to adult development; however, when left in its more narrow definition, it takes on the character of acquiring information, knowledge, skills, attitude and wisdom (p. 184). When learning takes place change of some kind occurs.

Adults learn throughout their entire lives, not just from the moment or day they are considered adults. Covey (1990) used this idea in explaining his concept of the different states of learning. He illustrated that a child learns first by being a *dependent*

learner, needing someone to assist them with learning by totally providing for them and their needs. The child tends to think that everything is all about them, but wants and needs everyone else to take care of those needs. The child slowly grows into an *independent* learner, gaining the ability to take care of many of their needs. The same child who a few years earlier wanted someone else to do everything for them now decides they can do it for themselves, in fact, they don't want someone else. As they mature into a level of adulthood, they realize they cannot do everything themselves . . . that they again need others. They voice this by saying "we can do something together." This Covey referred to as the *inter-dependence* stage, emphasizing that we all needed others to assist us at various times. This person, while being very comfortable with themselves tends to be self-reliant, yet also realizes they have something to offer to others and things to learn from others. In a sense, many of these folks become very self-directed in their learning, having the ability to choose for themselves what, where and how to learn.

This important concept of adult learners, being self-directed, is considered one of the most popular beliefs in adult education (Yoonkyeong, 1999). Self-directed learning according to Yoonkyeong "implies that learners take responsibility for their learning processes, such as command of goal-setting, instructional design or evaluative procedures (p.18)."

Knowles (as cited in Levett-Jones, 2005) felt that the overall purpose of education was to develop the independent skills of inquiry. He felt that student directed learning was a process where the individual takes the initiative. The individual may or may not have assistance from someone else. It is the individual that determines their learning

needs, sets learning goals, seeks out available resources, determines and implements their personal learning strategies and then evaluates their outcomes.

Knowles (1980, 1984) discussed five reasons that teaching adults should differ from teaching children. First he felt that adults had a different self concept as compared to children. As adults grow older, they are no longer fully dependent on others for learning and develop into self-directed persons. Secondly, he believed that there were different levels of personal experience between adults and children. As adults grow older, they develop an every growing set of experiences that impact their personal learning experiences and concepts of learning. Third, unlike in children, he believed that most adults had a desire to continue learning. Most adults desire to constantly change and improve their lives through personal development. Fourth, as we get older both the areas we desire to learn and the methodology of that learning tend to change. Adults tend to seek out those opportunities to learn that are immediately applicable to their lives. Instead of just learning to increase a personal knowledge base, adults tend to learn in relation to solving problems. Lastly, again very different from in children, adults tend to be motivated to learn differently. Adults tend to be motivated to learn by something internal, whereas the child is typically just told what, where, how and when to learn something new.

Phillips (2005), however, stated that Knowles theory of adult learning was "skewed" somewhat. He agreed that Knowles theory emphasized that adults are self-directed and would take responsibility for their learning decisions, but does not take into account the reasons for making a decision to engage in learning in the first place. Phillips believed that the "forced learning" theory better communicates the truth. The "forced

learning" theory states that the decision made by a majority of adults entering into either an educational or training program is forced upon them either by their employer, the economy, of the society or culture within which they live and work. He believed that only when an adult is forced into a learning situation will their natural tendency to become self-directed in how they learn begin and become apparent.

Kennedy (2003) believed that many of the same concepts guide the learning of youth and adults. However, Kennedy also believed that adults differ from youths in many ways that influence their learning. He stated

> Adults differ distinctly in terms of such factors as motivation, interest, values, attitudes, physical and mental abilities and learning histories. The conditions imposed by these differences make adult learners a unique audience and form the basis for the principles of adult learning and for the instructional methodologies tailored to the characteristics of adult learners (p.1).

He continued stating that the actual factors or principles involved in adult learning were slightly different than for youth learners. He listed the main differences between adult learning principles and youth learning principles were:

1. A different self-image. Most adults have a stronger self image then do young people. These adults normally see themselves, at least on some level, as self-directing, responsible, mature, and independent learners.
2. More life experiences. Adults have a much greater amount of life experiences upon which to rely in understanding and relating to new learning experiences.
3. Fear of failure. Youth typically have little fear, whereas adults because of much criticism in their lives, former failures, and discouragements may exhibit a higher degree and anxiety concerning present failure. As such, they may apply extra effort and seriousness to the task to ensure proper success.
4. Different expectations about learning. Youth learners do not necessarily have an expectation of immediately applying new learning, instead seeing usage later in life. Adults however tend to look for immediate usage of new knowledge and skills.
5. Speed of learning. It is generally believed that adults slowly loose the speed with which they learn, but not the ability to learn. If time is not an issue in the learning tasks, then adults should be able to learn almost any task requested of them.

6. Knowledge retention. The issue here is usage of the knowledge or skills learned. Adults (more than young people) tend to loose or forget those skills or pieces of knowledge that they do not use on a regular basis.
7. Environmental and social factors. Factors in a classroom setting such as desk size, temperature, and length of sessions tend to affect adults more than youth. Adults need shorter formal presentations, more class breaks, refreshments, and movement freedom within the classroom to assist their concentration.
8. Visual clarity. Because eyesight declines throughout life, adults may need more lighting in a classroom, walls painted with non-reflective paint minimizing glare and windows equipped with blinds or some type of curtains. Teachers should keep visual aids and computer presentations short, simple, large and very legible.
9. Auditory acuity. Just as with eyesight, hearing also tends to decline with age. Teachers may need to use a portable sound system, be very creative in seating arrangements staying away from traditional rows, speak clearly, refrain from speaking with their back turned and repeat any question asked from the class prior to answering. (pp.2-5).

Snyder (1972) felt that instead of a listing of basic principles to guide adult learning, there were instead a number of accepted assumptions that would guide the learning. His assumptions were all associated with characteristics of adulthood. He listed:

1. Many adults have assumed responsibilities associated with all phases of their lives, i.e., as a person, a parent, a citizen, a worker and a user of leisure time.
2. Adults can, with assistance, identify the most crucial problem areas of interest areas which will become the focus for the instructional process.
3. The problem or interest areas identified by adults serve as motivating or driving forces in their lives.
4. Motivation is an essential ingredient for all types of learning.
5. The problem or interest areas include not only requests for information and how to utilize it, but the area of feelings, attitudes and values.
6. A clear analysis of these areas of need reveals their basic components or elements.
7. The results of the need analysis provide the key to establishing realistic long-range instructional goals and short-term objectives.
8. The experience gained through living can be utilized in determining what instruction is needed; how it might be achieved; and its eventual usefulness for the individual.
9. The primary responsibility for the teacher or instructional leader is to provide the necessary conditions for successful endeavors by the adults in learning situation by:
    a. Establishing a sense of security and mutual inquiry among the participants
    b. Clarifying with each adult what it is they are seeking.

   c. Recommending appropriate techniques which will foster the attainment of the objectives sought.
   d. Ensuring that appropriate resources will be used in conjunction with various learning activities.
   e. Using all necessary sources to evaluate the learning activities.
10. The problem or interest areas identified by adults often defy the development of one solution. Rather it becomes necessary to develop alternate solutions which can be used by the adults to solve their own problems or satisfy their needs.
11. In the final analysis, the adults themselves have the responsibility to make decisions about the appropriateness of the learning activities and the application of the skill or attitudes gained for their own lives.

While the literature clearly showed that adults have different issues influencing their learning, and one must be guided by a different set of possible assumptions in understanding and guiding adults' learning, it was equally clear that adults are motivated to learning experiences somewhat differently. Hodgson, Mann, and Snell (1987) felt that the motivation and reasons for learning could be tied directly to that person's belief concerning the purpose of education as a whole. They explained that a person whose motivation for learning was to simply acquire new facts and skills for their life probably also believed that the purpose of education was to simply pass along basic knowledge and to make it available to other people. Likewise a person whose motivation for learning was the "elaboration and change of meaning-making processes and the enhancement of their personal competence" probably also felt that the purpose of education was to develop the whole person, assisting them in making sense of themselves and the world around them (p. 6).

Houle's study of motivations of adult learning from the early 1960's (as cited in Cross, 1981) revealed three basic motivational types found among adult learners. His study was limited to 22 case studies of "exceptional" or active adult learners. Houle listed his three motivational styles as: (a) *goal-oriented,* (b) *activity-oriented,* and (c) *learning-*

oriented. Goal-oriented learners tended to be motivated to learn to obtain a specific objective, such as how to handle a specific personal problem in their lives or work environment. The second group, activity-oriented persons, was motivated just by the particular activity itself and not for the sake of learning new knowledge or a new skill. An example might be the person who takes a night class in pottery simply because they are lonely or bored, sitting at home every night watching television. The third group, learning-oriented people, tended to be motivated by the thought of just learning something new. They tend to be avid readers and have a strong desire to just know and grow on a personal level.

Smith (as cited in Hiemstra & Sisco, 1990) felt that developmental changes in an individual and issues related to the individual's life task were the primary motivation for an adult to learn. Ultimately this meant that adults tended to be motivated to learn when they felt or perceived the need to learn something and when they had some control over both what was to be learned and how it was to be learned. Adults tended to use their experiences in life as a major resource in their learning and looked for meaningful relationships between new knowledge and information and prior experiences.

This agreed well with the perceptual theory of psychology when applied to adult learning and adult education. The perceptual theory of psychology suggested that how an individual viewed (perceived or felt) people, objects, and events in their environment or situation would have a great deal to do with how that individual behaved (Combs & Snugg, 1959). Thus according to Combs and Snugg, in order to change an adult's behavior in a situation, one must change how that person viewed the people, objects and events relative to their new environment.

Organizational Orientation and Training

Secular-based Orientation Literature

There was a great deal of research and organizational literature highlighting almost all aspects of orientation and training for expatriate workers. Orientation programs for expatriates are of primary importance not only because they could determine the potential success or failure of the individual culturally, but also because they could result in fewer headaches at home for the family and more productivity for the host-country company (Ward, 1984). Even insufficient orientation could lead to an expatriate's failure to complete an overseas assignment (Dunbar & Ehrlich, 1993).

Wederspahn (2002) states that most "human resource managers recognize that employees functioning in different cultural settings require new knowledge, skills and attitudes in order to succeed at work and be happy in their new environments." He further stated that in addition to the normal "common sense" appeal (of course we need to provide our employees with the tools they need to do the job) there were five other rationales for companies providing orientation training to their employees. He listed:

1. The human impact. Cross-cultural training helped families avoid much of the suffering and stress that are part of the challenge of adapting to life and work overseas.
2. Increased acceptance and usage. Cross-cultural training has steadily grown. Employees have responded positively to training and this has encouraged many other companies to provide additional assistance to their employees.
3. Protecting Investments at risk. The cost of relocating an employ and their family overseas represents a huge financial investment for a company. The cost could be as high as $1.3 million dollars for some companies, thus the need to provide whatever it takes to make the investment fruitful.
4. Avoiding cross-border pitfalls. With companies doing more and more business in multiple countries there is a huge need to provide cultural training so employees will be better able to deal with the cultural diversity and differences "intra-company" but between countries.

5. Preventing negative images. Cross-cultural training will assist employees create positive personal impressions on their counterparts in the other cultures. Negative images are due to conflicting values and expectations.

Expatriates making a decision to relocate overseas for their organization do not do so with the intention of failing. Most have healthy concepts of personal success as well as a strong desire to make an impact in another culture working through their specific organizations. Kalb and Welch (1992) explained that as soon a person (or family) accepts a new position overseas they should immediately begin researching their new country and culture, learning as much as possible. This will assist them when they arrive on the field by extending their time to adjust and learn the new culture from the inside.

According to Izzo and Withers (2001) in their book, *Values Shift*, the one item new workers wanted almost more than money was the necessary training to do their jobs. The training necessary for optimum adjustment and success in any culture and any role has many faces. Books, articles, case studies, pictures, seminars, slide shows, power-points, personal dialogues with people having lived in the culture, and videos are all effective in particular situations to assist with adults learning about and in a new environment.

Being culturally aware, adjusting to a new culture was not just cognitive learning. A great deal of learning comes through cultural and real-life experiences (Boyle-Baise, 2002; Nelson, 1985). Most companies provided some form of pre-departure training for its personnel. However, it makes sense to monitor personnel's learning and where possible to provide further mentoring and formal training on the field (Brewster, 1995). Nelson (1985) agreed stating that while remaining in their host culture, the new trainee was simply thinking about the new culture, but not actually living in it. In reality the new

culture was the best place to do good cross cultural training because the individual was actually living in it and had a vested interested and motivation to learn.

This may be true; however there are many different ideas and types of programs concerning effective orientation and training. The following literature discusses some of the major and generally accepted research concepts concerning the issue of orientation.

After a major review of literature concerning cross-cultural training and orientation, Forster (2000) determined there were really five major conclusions that could be drawn. First he found that most types of training and orientation programs are the same or very similar because there is no solid, universally accepted definition of an ideal expatriate worker. Secondly, he discovered that the normal types of orientation and training programs offered by the authors reviewed were always of a higher standard than those offered by most international companies. Third, he explained that almost all of the authors researched were very outspoken related to the complete lack of or the low quality of programs offered by most international companies. Fourth, he found there to be a definite positive correlation between the cross-cultural adjustments of expatriate workers and cross-cultural training. Lastly, he believed that the overall evaluation relating to the effectiveness of cross-cultural training was of a low quality. Most used anecdotal evidence or some form of a self reporting questionnaire after the assignment. Few evaluations looked at the effectiveness of training before and during the assignment itself.

Brislin (1979) stated that cross-cultural orientation programs were mainly short-term programs designed to prepare people to live and work in a culture other than their own. He discussed five main types of programs which could be beneficial to expatriates:

1. Self-awareness. In this type of training, personnel learn about the cultural biases of their own behavior. Knowing this, assists a person in understanding how they might respond when in another, completely different culture.
2. Cognitive Training. This is basic knowledge training. People are presented with various facts about other cultures, including their new host culture as an introduction to the people and their lives.
3. Attribution Training. Personnel are taught the explanation of behavior from the point of view of people in their new culture, instead of from their home culture. Understanding how other people typically respond to a situation and why assist the new expatriate worker in developing a personal response to the new situation as well.
4. Behavior Modification. Specific incidents that are frequently reported as stressful in a particular culture are investigated using a variety of behavior therapy techniques woven together into a program of learning.
5. Experiential Learning. In this exciting program, personnel actively participate in realistic simulations of other cultures. This is sometimes called "total immersions" and involves all the senses of the participants, their cognitions, and emotions and their total cooperation in satisfying their everyday needs. This can be very stressful, regardless of where it is implemented . . . in the home culture or the new host culture overseas. (pp. 287-306).

Brislin also stated that in addition to orientation programs prior to relocating overseas into a new assignment there are two other very effective times of training. He explained that evaluating and up-dating training about half-way through the cross-cultural experience, and then offering a pre-home culture orientation just prior to the person's return to their home culture are very effective (Brislin, 1979). Brislin stated that the pre-home culture orientation was important because it allowed the expatriate to begin updating and seeking input about work back in their home culture, and might include documents showing changes in the home culture working environment.

Tung's (1981) review of selected research (Hays, 1971; Howard, 1974; Ivancevich, 1969; Miller, 1972) concerning the selection of personnel for overseas assignments stated that success or failure on the field may be contributed to four broad variables: technical competence in the job itself, personality traits or relational abilities,

environmental variables, and family situations. She explained that while the actual success or failure of the overseas personnel was normally a combination of these four variables the majority of companies train mainly in the area of technical competency. Tung (1981) used a questionnaire survey of 80 major U.S. multi-national corporations (MNC's), all having operations in at least nine overseas countries. From data received from these 80 MNC's, she developed five main areas she felt companies should use in training and orienting their personnel for overseas service:

1. Area studies. Providing articles on the history, geography, socio-political views, and cultural institutions are thought to assist the knowledge of personnel, thus assisting their adjustment. These items used alone are not very effective in preparing personnel who will be having contact with local people.
2. Culture assimilator. These are short episodes that briefly describe an intercultural encounter of some type. These are best used with personnel going on short notice overseas. Where time is not critical and assignments require extensive contact with local people, this could be supplemented by more rigorous training programs.
3. Language training. Personnel are taught the language of the country to which they are assigned. Months or years may be necessary for mastery. Language training is essential when there is regular contact with local people.
4. Sensitivity training. These trainings focus on the learning at the affective level and are designed to develop an attitudinal flexibility within the individual so that they can become aware of and eventually accept that "unfamiliar" modes of behavior and a different value system can also be valid ways of doing things in a different culture.
5. Field experiences. These involve placing the personnel in the country of assignment or micro-cultures close by where they undergo some of the emotional stress that can be expected while living and working with people from a different sub-culture. Often a full weeks "live-in" with persons of a different culture expose the candidate to the emotional stress of living in community with members of a different culture. (pp. 68-78)

In many areas, Brewster (1995) agreed with both Brislin and Tung. After reviewing multiple research studies and articles by various corporation and authors, he determined that there were really six types of orientation that expatriates might be offered:

1. Informal briefings on select issues. These could be conducted by in-house personnel dealing with issues both inside the company and issues relating to adjusting culturally.
2. Look-see short-term visits. This would entail a short visit to the environment where the new job will be facilitated allowing the new personnel (and sometimes the family) to develop initial ideas and thoughts about working and living in that location.
3. Overlapping of personnel on the field job location. This is normally implemented when a new person is simply replacing another company person in the same job. This allows some learning experienced from the "experienced" person to impact the new "inexperienced" person.
4. Shadowing the new job. This involves the new personnel actually taking charge of the new job role while continuing to live in the home culture. This allows them to at least fully learn the job (with consultations from the home office and the field) without the stresses of actually living in the new environment.
5. Language study. It is always advisable for the new person to develop a level of language competency necessary to both live in the new culture and to perform all or select parts of the new job. Usage of the language immediately opens doors to the new person that a non-user does not have available.
6. Different types of formal training centers. Many issues and some transitional items can begin to be addressed by relocating personnel to a training center for a period of orientation prior to relocation overseas. In some cases these are residential and in some cases they are in-house but very formally designed learning centers. (pp. 57-72)

In addition, Brewster (1995) felt the main topics in which expatriates needed orientation were practical knowledge, business knowledge, cultural sensitivity and specific cultural information. He illustrated well that there were many items of practical knowledge that a new person needs when taking an overseas position. In addition there were many items of business protocols and "how-to's" that a new person taking a position overseas would need access to learning. Lastly and just as important was any information relating to how to responds, think and act in the new culture to best find full acceptance.

Pusch, Seelye, and Wasilewski (1979) stated that there were two different philosophies of orientation for cross-cultural adaption. The first was "culture specific"

involving the acquisition of language and acquiring specific culture information. The second was called “culture-general” training and involved learning processes which may be used within the context of any select culture. Recognizing this, they added that it was extremely important for any person entering a new culture to have a cognitive framework upon which to base their experiences, as they learn. Personnel could develop this through short lectures, exercises relating to a specific culture, simulations, case studies, group discussions, and any other type of activity that allows or requires the individual to explore cultural issues themselves.

The list provided by Cornes (2004) was much more extensive. After living and researching first hand, cross-culturally in Kenya, Cornes noticed that for some reason people of equal knowledge and skills reacted differently inside a new culture. He developed a number of characteristics a person must develop to acquire a successful cross-cultural experience (regardless of culture). He felt that a person must have a true desire to both learn a new culture and to live in the new culture in order to be accepted by that culture. People also needed to have a very strong understanding or knowledge about themselves and have a high level of self-confidence and personal control; being both aware of and able to control their emotions. As well, he believed that the individual desiring to be successful in a new culture needed to be able to use all of their senses to a high level to obtain data. Individuals also needed to be able to understand and empathize with other people’s viewpoints, have a humble spirit and the inward ability not to judge other people. Accordingly, he felt this individual need to be able to change their own actions and behavior and be able to do honest reflecting on situations arising around them.

However, development of this listing did not satisfy his question as to why different people reacted differently inside the new culture? Upon review of a number of other studies, he determined the missing piece to be “personal traits” of individuals. He defined traits as those elements of one’s personal make-up which they are unable to adjust or change. (An example might be a calming, low stress personality or an inward ability to just be emotionally tough.) Therefore, he determined that it was the individual traits possessed by each person, not the skills, experiences, or knowledge they possess that most affects their cross-cultural adaptability. Most people can learn new cultural, work, or personal skills and knowledge and can live new, unique experiences. However, some people just seem to be able to adjust easier than others, all other items being equal (Cornes, 2004).

In contrast to a large listing, McEvoy and Parker (1995) and Gordon and Teagarden (1995) mentioned only three or four specific areas, respectively, necessary for expatriate orientation. McEvoy and Parker (1995) listed only three, very broad but deeply encompassing areas necessary for success. First they believed that elements such as self esteem, perceptual and relational skills should be included in training. These all related to the individual. Secondly, they felt that items related to the organization itself such as new work systems, structures, contracts or length of service issues, salary packages and company polices should be well covered. Lastly, but equally as important were issues related to the family unit itself, the non-working spouse, and even training in cultural toughness should be included in an orientation package for expatriates. These were not company related issues, but instead were more environmental in nature.

Gordon and Teagarden (1995) however, listed four criteria that related to expatriate success on the field, each fitting into one area or another of those mentioned by McEvoy and Parker: (a) technical abilities, (b) family situations, (c) relational skills, and (d) motivational state. They explained that the technical area of learning included administrative skills, knowledge of domestic operations and staff and other technically related areas relating to the work environment. The areas of basic family situations that tended to promote successful adjustment were stable and supportive family members and members that have the ability to adapt easily. Information relating to housing, schools, shopping, and local issues of maids and yard workers would also fit into this area. Issues relating to relational skills were listed as cultural empathy, emotional stability, flexibility, intercultural communication skills including knowledge of the local language, and the characteristic of non-ethnocentrism. Motivational elements found important for successful adjustment were interest in an overseas assignment, interest in the new culture, and seeing the new job as a good career move. By having orientation of some variety relating to each of these areas, Gordon and Teagarden (1995) felt a family or individual had a high possibility of adjusting to the new environment and being able to work most effectively.

Smith (1991) suggested three straight-forward steps to overcoming the stress of moving into a new culture: (a) learn the language of the people, (b) learn their cultural patterns of the people and society, and (c) find ways to share these experiences with others. Howell (1990) explained that to adjust and live most effectively in a new culture one must learn the language normally used in their particular environment and learn the culturally significant elements that will make them acceptable in the environment. In

doing so, Howell stated that a person must be able to (a) learn and not just study (meaning understand how to apply what they discover), (b) understand they are truly outsiders, and (c) concentrate on things that will help (positives) and cut down on things that will cause difficulties (negatives) within the local context.

Mendenhall and Oddou (1985) reviewed literature related to expatriate acculturation for the purpose of determining any noticeable key elements or dimensions found significant in the overall adjustment process. They did not limit their literature review to only management and the behavioral fields, but included studies from anthropology, social psychology, cross-cultural psychology, and sociology as well. As part of their research they only used empirical studies that were directly tied to the variables of "expatriate acculturation" or "effectiveness. In doing so they discovered and then defined four *dimensions* of expatriate acculturation. They listed the four areas as:

1. Self-oriented dimension. The purpose of this dimension is to strengthen the expatriates self esteem, confidence and mental hygiene.
2. Others-oriented dimension. Most expatriates overseas will have responsibility that entails interacting with local people. This area assists the expatriate in interacting effectively with host-country nationals.
3. Perceptual dimension. Expatriates need the ability to understand why foreigners like themselves behave the way they do and the ability to understand the reasons and causes that host-country nationals behave in certain ways to them. This area provides training in both of these areas.
4. Cultural toughness dimension. Some cultures are more difficult to adjust to as an expatriate than are others. For example, Americans can normally adjust to living in England much easier than in living in Japan, since there is a great deal of cultural cross-over. This training helps expatriates understand and gain skills for adapting and to determine how much flexibility for adaption a person might have in a given situation. (pp. 39-47).

Healthcare International (n.d.) stated that "the top priority for any organization must be to maintain a highly engaged and motivated workforce by assembling, motivating, and retaining a highly skilled workforce." They concluded that with the right

training, preparation, and overall employee package an organization would keep those highly motivated and skilled workers.

Finally, Selvarajah (2003) in his study of 166 expatriates from China, Hong Kong, Taiwan, Singapore, and Malaysia who relocated to New Zealand for work purposes found that the pre-departure experiences (of the expatriates) and the initial field (new culture) experiences were positively correlated. Selvarajah explained that in relation to his research on expatriates relocating to New Zealand there were four main variables that influence the expatriate:

1. The amount of information about the new country the expatriate had access to prior to relocating. Selvarajah felt that there were huge amounts of information available to new personnel and that the more "access" they had to information the potentially more positive the experience. The obvious assumption here is that the new personnel would take advantage of this wealth of information.
2. The amount of knowledge the expatriate has about the new country prior to relocating. The difference between information and knowledge is the issue. One can have a great deal of information and not learn or apply any of it. The more knowledge (applied informational learning) it would seem had a much higher positive correlation.
3. The expatriate's background. The individual background was found to be very important. Issues of prior education, jobs, family could all be important.
4. The expatriates overall experiences prior to relocating to the new culture. Having any experience, whether short or longer term residing or even visiting in another culture could influence a person's quicker understanding, acceptance and adjustment. (p.9)

Faith-based Orientation Literature

Just as in the secular literature, there was a great deal of faith-based research literature discussing multiple concepts and ideas of what was needed for good orientation of expatriates relocating overseas. Some of the literature was very generic in nature, dealing with training of church personnel in the USA. This of course, impacts overseas work as well, since it is these same persons who end up serving overseas at some point.

Maxwell (2001) encouraged organizations to train every employee (job personnel) well . . . even those considered “bench players.” By training the “bench players” the organization is creating a larger leadership pool for the future.

Hendricks (1998) stated that many times, the missing ingredient of the contemporary church was the training of its lay-people for leadership and ministry. He further stated that every single position or job in ministry needed adequate training or orientation. It was only through this training that individuals could be prepared for ministry in leadership situations.

Cervin (1977) in speaking specifically of overseas missionary training stated that even if a missionary has great skills and abilities, the final measure is the capacity to understand the local culture and inter-relate or engage with the people.

Peters (1990) concluded that the missionary orientation process was often one of the key factors in determining the effectiveness of the missionary. He believed that a good orientation program for new missionaries should help them understand not just the local customs, but also the political situation in the area and overall living conditions plus any other information that could be helpful. Dean (2001) agreed but added that both personal and mission sponsored orientation and preparation were most important in the early years of the missionary’s service. Regarding the needed orientation, he felt that enough research had been concluded to show that a great deal of further training was needed past the initial preparation. The initial training needed to prepare new personnel to be able to continue learning and equipping once on the field. Some items, such as language and cultural acquisition as well as country specific mission issues should be dealt with only on the field...and continually.

Nelson (1985) studied and compared pre-service missionary orientation programs in relation to missionary's needs overseas. In his study he found the top five critical training skills needed by missionaries overseas. First, everyone had some type of personal spiritual need that could be addressed. Everyone in any type of ministry has needs in this area that need strengthening. This could be any item from the need for stronger personal prayer and Biblical study times to elements of discipleship and evangelism. Secondly, every missionary had the need for constant language learning.

Without any doubt, the one issue faced by all missionary personnel is the need to develop their language skills within the context of where they reside and work. Not to be able to communicate in the local language of the people with whom they are ministering is both confusing to the local people and poor strategy. Third, every missionary at one point or another needs assistance in conflict management. Conflict occurs in all sectors of all types of work, but secular and religious. The ability to deal with conflict in a Biblical manner is of extreme importance. Fourth, since missionaries work with people normally in a cross-cultural situation, the most likely need assistance in developing skills enabling them to work most effective with other people. Lastly, every missionary needed assistance in understanding how to develop strong relationships with local people, since this would be a major key to ministry in any overseas situation.

In contrast to *pre-field or pre-service* orientation, Charles (1996) stated that *overseas* orientation programs provided the real tools to missionaries exposing them to real life in another culture. He explained the process that needed to occur for missionaries to build towards a long-term overseas ministry was wrought with failure and transitions. He described this process well stating,

> Swimming is best learned wet. Before missionaries face the pounding surf of full-time ministry, they need a chance to paddle around, flounder, and right themselves in shallower waters. The mistakes that knock them down need time to be transformed from failure to insight.

Accordingly, he concluded that a mixture of both formal and informal on-site (overseas) training could accelerate the missionary's ensuing climb up the learning curve to a higher quality ministry.

Williams (1973) agreed with the conclusions made by Charles. In his research among Wycliffe missionaries, he found that a very high priority should be placed on *FIELD orientation* and training programs. His research showed that the field-based orientation should be very specific to that area where they would serve and should include elements of cultural study, readings and study related to the history and political system of the country, language learning, and job specific work goals, as well as goals relating to the Wycliffe's work in that country.

Adiwardana (1997) and Harrison (1997) believed that assisting the missionary to adapt and adjust culturally was both a pre-field and on-field continuous ongoing process. After reviewing data contained in the REMAP I (WEA, 1996) missionary attrition survey of hundreds of overseas missionary sending agencies implemented between 1994 and 1997, Adiwardana (1997) expressed that the research revealed a definite need for training relating to the development of heart and the mind, language learning skills, a good bit of cultural anthropology, and other skills relating to the improvement of cross-cultural communication. Adiwardana thought that this process could be both formal and informal, but should be carried out in conjunction with the missionary's sending church or churches, mission agency, AND the receiving church overseas.

Harrison (1997) went even further when he stated that much of what was taught in pre-field orientation was either forgotten or was not understood (outside the context of the new culture). He also felt that those items studied in the pre-field training will take on a new emphasis and importance when followed up with training on the field within the country and people where the work will be located. In referring to the overt benefits of a field based on-going training, Harrison thought that the actual benefits would most likely depend on numerous related factors revolving around the actual training program itself. Primarily he mentioned the elements of content, length of training, purpose, expected outcomes, and the quality of the training would all affect the results of the training for missionaries overseas.

Goleman, Boyatis, and McKee (2002) agreed with both Adiwardana and Harrison that on-going training was necessary. They found that while real change could result from training, most of the time the change did not seem to be sustained. They went further and argued that on-going training was not the only consideration. In addition to on-going training organizations need to develop more individualized training programs, because using a one size-fits-all program simply encourages the participants to go through the motions.

According to Wederspahn (2002), the real question concerning orientation and intercultural training for expatriates was “Does it really work?” He quoted from three separate sets of studies to show the necessity of expatriate orientation or training. First he mentioned Bhagat and Prien (1996) who summarized sixteen cross-cultural training studies from 1990 to 1993. They stated “some evidence suggests that training for expatriates will have beneficial consequences for the organization, the individual, and the

members of the host country who will come into contact with the expatriate and his or her family." Second he quoted from a 1991 article in the *International Journal of Intercultural Relations* by J. Stewart Black and Mark Mendenhall. They related that nine different studies showed a positive relation between cross-cultural training and adjustment and that eleven of fifteen studies found a significant positive impact on expatriate performance. Third, he stated that Satish Deshpande and Chockalingam Viswesvaran concluded in their 1992 *International Journal of Intercultural Relations* article that "Cross-cultural training has a strong and positive impact on cross-cultural development, cross-cultural adjustability and job performance in individuals. Cross-cultural training in general is effective."

Specific International Mission Board Information and Comments

Historical Overview of Orientation

According to the International Mission Boards official website (IMB.org), the Southern Baptist Convention (SBC) was formed in 1845 forming two new boards of service: the Foreign Mission Board (FMB), now called the International Mission Board (IMB), and the Home Mission Board (HMB), now called the North American Mission Board (NAMB). The FMB appointed and commissioned its initial missionaries in 1846, its second year of existence. Due to issues surrounding the Civil War and the deep-south's economy, support for missionaries during the early years was very difficult and the numbers grew slowly. Between 1861 and 1943, the FMB was tied with significant debt. In 1925, Southern Baptist devised a new method of funding its work, both internally and externally. This program, called the Cooperative Program, eventually began to pump finances into the struggling mission organization. Significant growth began only after

World War II. By 1955, the FMB was overseeing and supporting over 1,000 field missionaries. By 1980, the number had grown to over 3,000 missionaries working in 94 different countries. Development of new philosophies and more intentional strategies during the 1980's, 1990's, and up to the present, coupled to a renewed vision to evangelize the world, combined with an over-whelming desire to give financially by Southern Baptist Churches nationwide, the numbers of appointees again exploded. As of January, 2008, there were over 5,200 short and long term missionary personnel under appointment with the IMB (IMB Website, 2008). In the 162 years of service, over 20,000 missionaries have been sent out by the SBC through the FMB and later the IMB.

Even though the tremendous response by Southern Baptist to share the gospel cross-culturally created a need for better training of its missionaries, it was not until May of 1953 that the FMB actually held its initial orientation program for newly appointed personnel. This was held at Belmont College in Nashville, Tennessee from May 17th through June 3rd. The intent of this first orientation was to give new missionaries a more realistic impression of what they could expect in service overseas. The conference attempted to answer questions about missionary life overseas, personal adjustments, and mission procedures overseas. The initial curriculum included set devotional times, lectures, panel discussions with returned missionaries, workshops on various topics, and periods of leisure and fellowship. Time was also allocated to allow administrators from the home office to spend time with their new appointees (Johnson, 1955).

At a Consultation on Foreign Missions held by the FMB in Miami Beach in 1965 it was decided that while the one week to ten day orientation periods of the past years had been very helpful, a longer period of orientation was needed. It was felt that a longer

orientation could lead to earlier effectiveness by missionaries on the field and would create a stronger service ("More orientation studied," 1965). As a result of that decision, the final week-long orientation program was held in January of 1967. Later that same year, the first of a much longer 16-week orientation programs was initiated and held at Ridgecrest Baptist Assembly in North Carolina ("One week schedule ends," 1967). In 1968, due to cost increases, living situations, and some climate issues for missionaries, the FMB voted to relocate the 16-week training to Callaway Gardens Retreat Center outside of Warm Springs, Georgia ("Orientation to move," 1968). In 1970, the program was shortened to 14-weeks.

With a new longer orientation came a new philosophy. This new idea revolved around the concept of "transitioning" for better functioning overseas. Appointees now came to something of a spiritual "boot camp" where they began the experience of withdrawal from American culture and embracing the concepts of a new culture (Lockard, 1967). Lockard, the FMB's Director for this orientation program felt that missionaries must be willing to let go of everything ingrained in them as far as their home culture. He felt that a good orientation program would assist the missionary in learning how to give up their sense of security and could actually add a new meaning to their life. He further expressed that new missionaries would need to adjust and learn new roles, patterns of behavior and values.

The overall program included studies of the area, country, and people where the missionary would be living. Much time was spent in the study of basic linguistic and cultural anthropology, since missionaries would be learning both new cultures and new languages. Other topical subjects were related to individual ministry overseas: youth

work, evangelism and church planting, women's work, English as a second language, literacy, and publication work. Courses in home schooling, mission methodology and strategy, and personal spiritual growth were all part of the new design. In addition options were made available for learning basic automobile repair, bookkeeping, the study of basic music (piano), an intense first-aid course, and a class on slaughtering and butchering animals and overseas cooking (Lockard, 1967). Another interesting experience for new missionaries was the inclusion of a number of "international weekends" during the orientation. During these weekends, international students and other internationals living in the southeast, as well as Americans having lived and worked overseas in various countries came for visits creating an opportunity for great learning for the new appointees (Webb, 1974).

More changes came to the FMB's orientation program in 1982 when a 233 acre plot of farm land outside of Richmond, Virginia was donated to the FMB for the development of a permanent orientation training facility. During the same year, a large multi-million dollar donation was provided to fully endow the operations of the learning center. The entire cost of construction would come from private donations ("Large gifts launch center," 1982). Ground was broken to begin construction in May of 1984 (Creswell, 1984).

The new "learning center" was completed and the initial missionary orientation program held in the fall of 1985. With the opening of the new center, the timeframe for the orientation was lowered to eight weeks, where it remains at present.

Present Orientation Philosophy and Overview

The International Mission Board's *Manual for Field Personnel* stated that the primary job for all missionaries on the field was to do evangelism (Policy 229, 2005). The *Manual for Field Personnel (Policy 229)* makes it very clear that every appointee's job is to do cross-cultural evangelism in whatever geographical setting and formal job the missionaries find themselves. Implied within this statement is the foundation for all training and orientation facilitated by the IMB . . . *effectively equipping a missionary to be more effective in cross-cultural evangelism.*

After a long-term study the IMB published a document in 1999 titled "*Summary of the Report of the Missionary Preparation Task Force*" (Appendix A) describing the "profile" of the IMB missionary with the intent of showing the different aspects of training, both initially and on-going deemed necessary for missionary growth. According to the report, each missionary was ultimately responsible for their own growth and long-term training, but the IMB needed to accept the challenge of assisting the missionary with their personal and work related development. The "profile" mentioned in the study for missionary growth was titled the *"Seven Dimensions of IMB Field Personnel"* (Appendix B). The "seven dimensions" listed were disciple, mobilizer, team player, cross-cultural witness, servant leader, IMB representative, and family member. The document stated that the "Seven Dimensions" were not immediately found in personnel, nor were they immediately acquired by personnel. The study determined there were core competencies for each of these dimensions and that each competency could be broken into smaller reachable objectives. It was intended that these objectives become the curricula materials for training and orientation, both within the USA and overseas. Finally the document

explained that every missionary should progress through four phases of learning, through which they would be able to obtain, learn, and apply most aspects of these "Seven Dimensions." Those four phases were called the *Exploration Phase, Orientation Phase, End of 1st Term Phase, and the Continuing Growth Phase.* Different elements of learning would be expected within each phase.

The present program provides individual missionaries with various modules, each tied to the "Seven Dimensions" of learning. According to a training document titled *"Field Personnel Orientation Training Module, 2008,"* which was published to guide trainers and other personnel in the orientation department, each missionary was to be involved in the study of items in each of the Dimensions, guided by and led by permanent and visiting staff at the International Learning Center outside of Richmond, Virginia. The curriculum is a combination of private study, combined group lectures and field trips to facilitate the new missionaries learning.

To say that orientation and training of IMB missionaries is viewed as extremely important is to understate the issue. The International Missions Training Institute Manual (2000) *"Training that Makes a Difference"* stated that IMB training should be timely and provide at least the basic equipping for all categories of missionaries; it must be intense, interactive, and integrated. Dr. Avery Willis, former VP for Overseas Operations with the IMB stated that to appoint missionaries and place them overseas and not provide every type of training possible to facilitate their success would be both unethical and crippling to the overall vision and mission of the IMB (A. Willis, personal communication, 2004).

After spending almost 25 years working cross-culturally in various assignments, Dr. Ken Perkins believed that both stateside and field-based orientation programs were

important for preparing missionaries. However, he added that training does not end with those programs. Just like Dr. Willis, he believed that selected, on-going trainings (such as courses on persecution, evangelism, and leadership) would always assist new missionaries in accomplishing what they feel most called to do, be that evangelism or development (K. Perkins, personal communication, 2003). The exact same type of thinking and philosophy was heard from Dr. David Garrison, former IMB Regional Leader for the South Asia Region. Dr. Garrison stated that all missionaries were going to experience hard and frustrating times occasionally overseas. Garrison believed that the amount and kinds of training new personnel received both in the USA and overseas would be the "make or break" benchmark for them when hard times occurred on the field (D. Garrison, personal communication, 2001).

Dave Weston, former Strategy Leader and then Special Project's Leader and Field Trainer for Central and Eastern Europe Region, agreed totally with the on-going nature of a missionary's training and orientation. He believed the missionary should constantly be involved in some type of new learning (training) that would help them in engaging their people in the communities where they lived. He felt it was extremely important for missionaries to continue trying to learn new tools and to constantly grow spiritually, especially in the area of prayer and personal discipleship (D. Weston, personal communication, 2002). Finally, Dr. Winston Crawley, a long time overseas missionary and later home office administrator with the IMB, stated in his book, *Global Mission: A Story to Tell*, (Crawley, 1985) that in a very real sense the entire first term of service overseas for a missionary should be considered as preparatory. He explained that during the initial term of service, the actual foundation for a long term lifetime of service was

laid. This including gaining a solid understanding and usage of the language and culture, learning to build strong local and missionary relationships, learning to perform the assigned job to an effective level but even more importantly developing a deeper understanding of the mission of God.

Summary of Literature Review

One might ask the question why the review of the literature for this study was divided between "secular" and "faith-based" expressing the viewpoint that both have the same basic needs. By asking that question, the point intended to be noticed was indeed noticed. The answer is yes, unequivocally . . . both have the same basic needs. All people relocating into a new culture for whatever reason, regardless of the type of job, face the same basic issues. The term "secular" in this sense was used to mean those companies and organizations that have no interest, philosophy or vision, relating to the propagation of any particular religious faith and that are primarily multi-national in administration and implementation. The term "faith-based" was used to separate and define those companies and organizations that might be multi-national in both administration and implementation but who also have as their vision, philosophy, and interest the propagation of a particular religious faith however they might define that faith. The reality is that both types of organizations see the need for training and orientation of its personnel. Both are interested in seeing the growth of a particular organizational "product," whether that is a commercial product or a new convert or church statistic of some type. Both see the need for assisting their personnel adapt within the parameters of a new culture in order to produce a greater "profit" for their organization or company. Both see the need, on differing levels, for learning the local language. The ability to communicate locally will

always assist with the end profit. Both agree that pre-field learning of the culture and elements of living within that culture are important. Both have individual learning challenges of assisting their employees to adjust to a new culture and a new job at the same time. Where one might be interested in better inside organizational or product training in order to increase profit or productivity, the other might be more concerned with how its personnel can develop longer term relationships with a greater value on sharing a particular message in the most effective manner. It is encouraging to note that neither type of organization is willing to send and drop its personnel in a new culture without some form of pre and post arrival orientation.

Through the review of literature, an attempt was made to define the concept of *culture,* something all of us have, but never give thought to . . . until we relocate into a new culture. At that point, expatriates realize that there are differences; they develop many questions but have few immediate answers. The lack of answers and the lack of reasonable expectations cause cultural issues that present themselves as depression, illness, anxiety, loss of self-esteem, and ultimately a lack of production and contentment referred to as culture shock. The literature illustrated that everyone relocating to a culture different from their home culture where they understand and are comfortable with community actions, thoughts, values, and beliefs to a culture where they have little or no conscious understanding of those same types of actions, thoughts, values, and beliefs. They are immediately placed in a situation where they are disoriented and lose much of their ability to make proper “cultural” decisions. This inability to make proper cultural decisions can impact how one feels and how they perform in the new community. The review as well illustrated that to find acceptance in a new community, an individual must

discover ways to overcome the stressors that are present and find ways to get along with local people in that new community. The literature illustrated many of the damaging symptoms or signals commonly related to culture shock. Effects of culture shock will vary person to person. Dorothy in the movie *The Wizard of Oz* summed up these feelings when speaking to her dog Toto. Dorothy stated "We're not in Kansas anymore." Nothing seemed the same, everything seemed very different. Dorothy was experiencing "culture shock."

Following this, the literature review described the need for *cultural adjustment* and some ideas of how this begins to occur. The review addressed, from both a secular and faith-based background, the need for training and orientation programs. From research studies, a number of authors and researchers expressed their thinking and opinions from the standpoint of a pre-field orientation, some from a field-based orientation program, and some agreeing that both pre-field and field-based programs were necessary. All proved to be valid, however each had differing values and different emphasis as far as long term growth, adjustment and the potential for higher levels of success of the expatriate were concerned. A number of concepts were introduced in relation to topics needing coverage in various programs, from both secular organizational thinking and faith-based organizational thinking.

The literature supported the idea that inside a select society or community, people are influenced and learn how to think and make decisions. They learn what is expected. . . how to act, both publicly and privately. As well they learn their basic values and morals from the community itself. The community instructs its populace as to what patterns of action are proper or not proper, what is accepted and what is not accepted. Those that

learn the proper actions, thoughts, and responses are accepted being "cultured," while those that do not are considered outcast, different, and "uncultured."

Some major issues relating to both *adult education and adult* learning were reviewed and discussed from the literature. The field of adult education as a whole was so broad and inclusive that a reader could very quickly become overwhelmed. The field flows freely from ideas of how and why adults desire or do not desire further education to techniques designed to motivate senior adults to continue learning, and from research related to whether learning continues into adult life to whether the adult teacher is a facilitator or a teacher. The field of adult education includes every possible adult learning situation one could ever dream.

Just like the demographics they represent, the literature clearly showed that adult learners were very diverse. They have different reasons for learning, learn best in different situations, and desire to learn different things. Any adult in any situation can be labeled an adult learner. Children mature and develop into adults. As the child matures and changes, so do their needs, reasons, and motivations for learning. While the issue relating to adults having the ability to continue to learn throughout their entire lives is non-debatable, it must be noted that their motivations for learning and special issues relating to how best they learn are different in comparison to children and youth.

Next, the literature review discussed various concepts and thoughts relating to *organizational orientation and training* from both a secular and a faith-based perspective. The literature illustrated quite well that all organizations and companies desire for their overseas personnel to adjust culturally and to their new role. It was also made clear that there exist multiple ideas and concepts of what is needed and not needed for personnel

and how and when it is best for these expatriate adult learners to receive the training necessary. Multiple ideas were presented to assist with this endeavor.

Lastly, literature specifically related to the International Mission Board was presented concerning the history and development of the IMB's orientation program, as well as to illustrate that agency's commitment to researching missionary needs, and then development of both stateside and field-based orientation programs. Finally, comments from a number of former and current leaders from the IMB were presented relating to the need for continuous, on-going training of personnel to better equip missionaries for long-term, successful service. It became very clear from the IMB documents that regardless of a person's understanding of a missionary calling and their desire to work as an overseas missionary, one does not just automatically develop the skills and thinking necessary for service. Everyone needs some form of orientation to help them adjust easier to cross-cultural work and to learn the necessary items for their new role. The IMB literature also stated clearly that there was a need for both a US based orientation prior to relocation overseas and an on-going overseas field orientation. Additional training in selected subjects and material were also indicated.

While there was indeed a great deal of faith based literature that discussed both the pre and field orientation needs, none of the literature discussed field orientation needs from the actual perspective of the missionary themselves after being on the field, completing a term of service and returning again. Adiwardana (1997) studied statistics collected in the REMAP I Survey from mission sending agencies and its leaders relating to why personnel left the field. Nelson (1985) studied pre-service orientation in relation to missionary needs overseas. Cervin (1977) studied the skills and overall abilities

necessary for missionaries overseas. Williams' (1973) study among Wycliffe missionaries in relation to field orientation did find that the areas of cultural study, teaching related to the history and political system of the country, language learning, and goal setting relevant to the job they were to perform were all important for inclusion in a field orientation program. His results were determined from the stated needs of the missionaries, all having various years of service on the field and not soon after a field orientation program.

None of these studies dealt with the personal perception of its participants in relation to how they viewed success on the field or whether their field orientation impacted that success. This study adds to the overall body of literature from the direct perspectives and personal comments of active participant missionaries, not from administrative leadership or trainers. The comments, revealed emotions, and overall data collected added a strong personal dimension to the present knowledge base relating to missionaries' perceptions concerning success and whether their field orientation affected that success. The more that is known from solid research concerning the individual perceptions of missionaries relating to field orientation needs, the better Christian agencies and organizations can adapt and develop programs of greater strength and importance where necessary.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter describes the research methodology and philosophy used in this particular study. The chapter includes the reasons for choosing a particular methodology and the actual research design. The research design speaks to the actual data collection, the data analysis, and the reporting of results and conclusions.

Rationale for Using a Qualitative Phenomenological Approach

This study was a *Qualitative Research Study* using elements of the *Phenomenological Methodology*. After a great deal of study and personal reflection, I determined to use a qualitative phenomenological approach to this study not so much because of any personal philosophical orientation, but because of a desire to research a particular situation and report findings in a particular manner for a particular audience. During my time of personal reflection, I was reminded of watching both Larry King and Diane Sawyer doing separate but very thorough interviews. In those separate interviews, the respective interviewer brought to life not just the interviewee, but the actual experience of that interviewee. Watching the interviews, one could "feel" the actual physical and emotional pain and was able to "re-live" the actual experiences of the interviewees and learn from the interviewee's experience. At the same time, the interviewees "re-lived" and "re-connected" with their own personal experience and seemed comforted by discussing it with the interviewer. The format of interviewing is a very effective and powerful tool to research a situation, report the overall experience, and assist others who may have experienced the same type of situation.

Qualitative research typically involves itself into the real life experiences (lived experiences) of real people in an effort to understand and give them meaning (Bogdan & Taylor, 1975; Byrne, 2001; Creswell, 1994; Denzin & Lincoln, 2000; Miles & Huberman, 1994; Strauss & Corbin, 1998). According to Miles and Huberman (1994) people tend to place selected meanings on various aspects of their lives including personal events, processes and items that give structures. Because qualitative research is fully involved in people's real life experiences (lived experience), it is them excellent for discovering those meanings. The ability to assist the reader in understanding the feelings or emotions of people describing a personally lived experience is of real importance. The potential is present to help others understand their feelings and emotions when face to face with the same type of experience.

Berg (2007) stated that using strategies associated with qualitative research allows the researcher to assist real people in real situations with remembering different sights, different sounds, and smells from past experiences. These types of experiences cannot be reported using statistics and numbers. Instead what is needed is the ability to write and report using rich, "thick descriptions" that are expressive, yet grounded in a real context (experience), and has a ring of truth that has a strong impact on the reader (Miles & Huberman, 1994).

The purpose of this qualitative, phenomenological study was to explore the personal perceptions relating to field-based orientation experiences among career International Mission Board missionaries living in the Countries of Kenya and Tanzania. This enabled the development of a set of conclusions and recommendations relating to future field orientation experiences for overseas missionaries.

The desire in obtaining and analyzing this particular set of data was to explain the career missionaries' perceptions of if and how their field orientation experiences impacted their lives in relation to their views of success and staying on the mission field. The end goal was to allow the voices of the participants to speak and be heard in relation to their personal experiences. There was no intention of defining theory concerning their experiences. When the missionaries spoke with the researcher about their experiences (the stresses, frustrations, joys, etc.) in an overseas orientation program and discussed openly how they perceived these experiences impacted them, they did indeed "re-live" those experiences putting voice to their perceptions. This enabled the researcher to better interpret their experiences. They were able to question and discuss from their "lived experience" perspective what was beneficial and assisted them and equally what was not helpful in their lives. They were fully able to discuss what impacted their views of success and why they returned to the mission field for an additional term of service. As the researcher, I desired to understand and explain this phenomenon of field orientation, both the experiences themselves and how those particular experiences impacted their lives.

In order to understand and explain this phenomenon, it was felt usage of a phenomenological approach was best suited. Marshall and Rossman (2006) stated that in qualitative research there are only three major genres or "best" areas for study. The area of phenomenology was best used to study issues relating to individual lived experiences of people in the everyday world. For issues relating more to a particular society or culture the usage of ethnography or action oriented research was indicated. The socio-

linguistic approach was best used when the study regarded either language or communication regardless of whether it was actually spoken or text.

van Manen (1990) stated that phenomenological research always begins in the life-world of the participants; the real world, the lived-in world and not some conceptualized or reflected upon world. He continued by stating that phenomenologist seek a deeper understanding of the nature or meaning attached to everyday experiences. The usage of a phenomenological study allowed the researcher to collect data from individuals who had actually experienced the "phenomenon" or real life situation being researched. The intent was not to develop or define theory, but to explain a phenomenon, an experience (van Manen, 1990).

Ihde (1986) agreed, explaining there must be "evidence" or data collected concerning the experience and it must be "intuitable" meaning that it was actually something that was *"experienceable"* by the participants themselves. In studying a particular phenomenon or experience, the researcher develops a composite description of the "essence" of the experience consisting of "what" individuals experienced and "how" they experienced it (Creswell, 2007). Hatch (2002) stated that the researcher seeks to reveal this "essence" of human experience by asking the simple question, "What is the nature of this phenomenon?" Byrne (2001) referred to this "essence" as the essential "truth" of a particular lived experience. These "truths" must be interpreted and explained in light of the experience itself, related directly to those that "lived" the experience. In order to seek these "truths" or the "essence" of a phenomenon, the researcher must discover a method of asking questions. Bogdan and Taylor (1975) stated that the phenomenologist seeks understanding of a particular phenomenon by using the methods

of participant observation, asking open-ended questions, and/or analyzing personal documents related to the individuals who experienced the phenomenon. They defined personal documents as any material in which people reveal in their own words their personal views of life or some select part of it, or some aspect about themselves.

Philosophically, phenomenologist's see knowledge, understanding and truth emerging from experiences of people in an everyday world. As thus, they believe that these entities cannot be quantified statistically (Byrne, 2001). Bogdan and Taylor (1975) stated that the phenomenologist attempts to view human behavior, what people say and do, as a product of how they interpret their world from their own frame of reference. They referred to this as "capturing" the process of interpretation of the experience. In order to accomplish this "capturing" of process, the researcher must be able to "see things from the participants point of view," interpreting their feelings, their reasons for doing certain things and their actual thoughts.

Role of the Researcher

In qualitative research, the researcher collects data directly from the participants themselves, using a variety of methods. Regardless of the method used to collect data; the data itself takes on no meaning until interpreted using the intelligence of the researcher (Hatch, 2002). Hatch believed that the same set of human life skills that made it possible for an individual to be a part of social living were the same set of skills that would assist a qualitative researcher to interpret the actions, intentions and thoughts of those being studied. The data collected is personal, individually related data associated with some type of experience. Creswell (1994) agreed, stating that qualitative research of any type is interpretative in nature. This is the role of the researcher; interpreting the data from the

participants. Qualitative researchers are part of the process of the research itself because they interact on some personal level with the participants either in observing and noting experiences or in some form of interviewing and questioning. As such, the values, biases, judgment, and background experiences of the researcher need to be stated in the report itself.

Researcher Perspective and Biases

To remove oneself totally from any personally chosen and designed research project is unrealistic. One chooses a project because of some experience or some internal interest they have in that particular topic. Creswell (1994) stated that in qualitative research, it is proper and advisable for the researcher to include statements about their past personal experiences, especially as they relate to the topic, setting, or informants of the study. Accepting one's baggage and biases, yet researching, interpreting, and reporting honestly and openly is the key and revolves around personal integrity. Hatch (2002) referred to this as "bracketing" explaining that a good researcher should be aware of their personal ideas, perceptions, and even their personal feelings and do their best to place them aside for the period of the research. This would allow the researcher to be much more open to those concepts they are researching and trying to understand.

Interest in how missionaries and others are oriented to their new culture, lifestyle, and roles overseas became real to me with my initial experience overseas. Graduating from the University of Tennessee, I found myself in my first missionary orientation program preparing to go to Tanzania. For eight weeks we were told what we needed to know to survive in the new assignment. Arriving on the field, the seven of us assigned to East Africa had more orientation, but soon discovered we would learn what we needed

upon arrival on our specific mission stations and began working with our supervisors. That two-year period was a turning point in my life, broadening my personal life expectations, vision, and overall worldview.

After returning home from Africa, the next nine years were all a blur . . . teaching first at a small Christian school in Chattanooga, getting married, completing my M.A degree, and then teaching and coaching in a public junior high. During this timeframe we perceived God was telling us to relocate overseas and work cross-culturally. We accepted contract positions to teach at a mission school in Mombasa, Kenya associated with the Foreign Mission Board [FMB] (now called the International Mission Board). We went through the typical FMB stateside orientation and then a field-based orientation facilitated by our new language school director. We studied language and culture.

Arriving at the school, we quickly learned that we were neither teaching from an American-based curriculum nor using any type of American methodology. The school system was based on a British format where we were instructed to "teach to the final Form Four (senior level) examinations." No one assisted us in learning what this meant or how to do it. We struggled to learn how to teach and best assist the students in preparing for their major final national exam.

After teaching for two years, I was asked to take the position of Headmaster and provide leadership for a staff of 45 and a student body of almost 500. There was no one assisting me in learning how to maintain these different relationships, so it was again a "learn as you go" type of orientation.

In 1992, my family changed directions again, leaving the formal mission education sector. I accepted a job with a new international development company

opening its operations in the East African area. My initial role was as a project coordinator working directly with the Director of the company, who became my first true mentor. After learning this role, he moved me into overseeing company logistics and then moved me to Director of Operations. One of the roles of this position was to develop and implement orientation and training for new personnel (in conjunction with him). He mentored and taught me how to think differently, how to see things differently, train differently, and how to lead differently. Learning from him was a joy.

By 1997, the company had grown and my family was asked to transfer and begin working out of an office in the United Kingdom. My new role was to travel to select areas of the world, where this new company was working and/or partnering with other companies, and provide a variety of types of training and seminars for personnel. Within a short period of time, control over the entire curricula, design, and implementation of many of the major trainings associated with the company were fully my responsibility. It was imperative to liaise (listen and learn) with the top leaders and directors of our company and partnering companies, obtain ideas and thoughts, and then develop and implement the programs being requested.

In 2003, my family was asked to return to East Africa and open a new office in Tanzania. I was again responsible for all orientation and training of new company's personnel in this area. In this new role I was able to meet and discuss training issues with a number of other large company directors in our city. It was both exciting and challenging listening to other expatriates tell their horror stories of having little or no orientation upon arrival and how painful and slow was their adjustments, or how their company did almost nothing to assist them or their employees. Most spoke of the

difficulty of “fitting-in” with locals, with understanding the local worldview, with language and a host of other issues.

I have a personal philosophy of education based on my education, background and years of experience overseas. I also have a personal theology relating to the “calling of God” and its impact on peoples’ lives. It is extremely exciting and challenging to me to speak with expatriates and learn how they were oriented or how they feel their orientation as well as other trainings and events impacted their lives and work in their present situation. The ability to separate my views and feelings concerning orientation and how it potentially can impact lives overseas from those reported by expatriate missionaries and make high quality interpretations will be a challenge, but not impossible due to the procedures to be followed.

Researcher Permissions

Permission to interview and/or survey missionaries was requested through the IMB’s Office of the Vice-President for Overseas Operation’s in Richmond, Virginia. The Vice-President informed the researcher to contact the individual Regional Leader (RL) for the region involved. Following his letter, a request was submitted and approval granted to conduct this study using either interview or survey methodologies from both the RL and the Administrative Associate (AA) for the Central, Eastern, and Southern Africa Region of the IMB. The RL is responsible for the overall strategy, organization and structure of the region. The AA holds primary responsibility for oversight of all personnel, finances and logistics for the entire region. The AA requested permission to view any written survey questions if the final research methodology involved usage of

the written survey format with the participants. (This was not necessary as survey methodology was not used as a primary form of data collection.)

Submitted with this document in the Appendix Section is an Internal Review Board request to the University of Nebraska-Lincoln Internal Review Board based on the research project's intent to study a select group of human subjects using the methodology of personal face-to-face interviews with participants. Also attached in the Appendix Section is the IRB approval for this study.

A copy of the "IRB personal consent" form letter was presented to each participant and is attached as part of the Appendix Section as well.

Project Procedures

Restatement of Purpose Statement

The purpose of this qualitative, phenomenological study was to explore the personal perceptions relating to field-based orientation experiences among career International Mission Board missionaries living in the Countries of Kenya and Tanzania. This enabled the development of a set of conclusions and recommendations relating to future field orientation experiences for overseas missionaries.

Restatement of Research Questions

1. What personal stories and illustrations relating to their field based orientation experience did International Mission Board missionaries recall?
2. What topics (general or specific) were covered during the missionaries' orientation experience?
3. What were the topics they perceived as un-needed or unhelpful and would not recommend using in future field orientation training?
4. Were there topics they perceived they needed but did not get and would add?
5. What was the most positive topic or element of the orientation from their perspective?
6. What was the most negative topic or element of the orientation from their perspective?

7. What was the most difficult aspect of the orientation experience? Even though it was difficult did they perceive that experience as valid for them?
8. Was the orientation a residential or non-residential experience? Were they alone in the orientation experience or were others involved?
9. How did the IMB missionaries perceive their orientation experiences impacted their lives?
10. Were the topics or experiences that were a part of the field orientation connected or tied to the seven elements listed in the IMB's "Seven Dimensions for Field Personnel" document?
11. From their personal perspective, how did the missionaries define individual missionary success overseas? How did the missionaries define individual success prior to coming overseas?

Statement of Interview Questions

The interviews all took place in locations agreed upon by the participant. This normally was a location and at a timeframe convenient to the participant. The interview protocol was designed as below:

- Greetings and small talk (family)
- Explanation of the study, its purpose and the participant's rights.
- Informed consent form signed and collected.
- Review their answers to the unofficial Yes/No short survey questions with the
- Official interview questions
    1. All of us went through a Stateside Orientation prior to coming to the field that was probably very similar. Thinking back, prior to leaving the USA, can you define or speak to me about what you thought living and ministering on the field would be like?
    2. You arrived on the field in some location. I want you to think back to your initial arrival and whatever type of field orientation you received. How soon after you arrived did this occur? Was it formal or very informal? Can you explain what you mean? How long was it? Were you alone or in a group doing the orientation?
    3. Can you describe for me your orientation as you remember it?
        a. For instance, what topics were covered in your orientation?
        b. What topics or experiences did you discuss or have that you felt were un-needed or unhelpful? Would you recommend these for other orientation experiences on the field? Why/why not?
        c. Were there topics or experiences that felt you needed but were not covered or offered? Would you add these to future programs? Why?
        d. What was the most positive aspect, topic or experience during the orientation? Why?

e. What was the most negative aspect, topic or experience during the orientation? Why?
f. What was the most difficult experience during the orientation? Even though difficult do you perceive that experience as valid? Should it be normally included in orientation programs overseas?

4. From your perspective, now that you have been on the field for a period of time, what aspects of your field orientation impacted your life on the field and your ministry in your area?
5. Thinking back, of all the topics or experiences during your field orientation, were any of them designed to assist you in your personal walk with Christ?
6. What about helping you work through some of the family issues relating to being on the field?
7. What aspects of your field orientation provided you with important tools for being a better team member working with your field team?
8. What about being a better leader or team leader?
9. Were there some aspects of your field orientation that really assisted you in understanding and working better cross-culturally?
10. Were there some topics or experiences that helped you understand development of partnerships and prayer support better?
11. Were there aspects or experiences that assisted you in how you should best represent yourself on the mission field?
12. Totally from your perspective, how would you define individual success on the field? Do you feel differently now than before leaving the USA? How do you feel differently?
13. Is there anything about your orientation or your views of how it may or may not have impacted you on the field that you would like to add?

- Explain to the participants that once the transcripts are completed of the interviews, they will be sent to them by email for their verification and to make any additional comments they wish to make.
- Thanks and small talk to complete the process. Some note taking but no recording.

Research Questions Matrix **(Figure 1)**

In order to ensure that all pertinent data relating to the Research Questions was obtained, the researcher designed a *research questions matrix* (see Figure 1). The matrix compares the listing of official "research questions" to three other entities: the IMB's Seven Dimensions document, the Yes/No Survey (Appendix H) administered to each participant just prior to the interview as a memory "jogger" and the official "Interview

Research Question Matrix			
Research Questions	Seven Dimensions Aspects	Yes/No Survey Questions	Interview Questions
Initial foundational field living opinion question (not one of the formal research questions but included to collect foundation material)			Question 1: All of us went through a Stateside Orientation prior to coming to the field that was very similar. Thinking back, prior to leaving the USA, can you define or speak to me about what you thought living and ministering on the field would be like?
1. What personal stories and illustrations relating to their field based orientation experience did IMB missionaries recall?			Question 2: You arrived on the field in some location. I want you to think back to your initial arrival and whatever type of field orientation you received at that time. How soon after you arrived did this occur? Was it formal or informal? How long was it? Were you alone or in a group?
2. What topics (general or specific) were covered during the missionaries' orientation experience?		Could be compared to the Yes/No questions.	Question 3.a: What topics were covered during your orientation?
3. What were the topics they perceived as un-needed or unhelpful and would not recommend using in future field orientation trainings?			Question 3.b: What topics or experiences did you discuss or have that you felt were un-needed or unhelpful? Would you recommend these for other field orientation experiences in the future? Why/why not?
4. Were there topics they perceived they needed but did not get and would add?			Question 3.c: Were there topics or experiences that you felt you needed but were not covered or offered? Would you add these to future programs?
5. What was the most positive topic or element of the orientation from their perspective? Why?			Question 3.d: What was the most positive aspect, topic or experience during the orientation? Why?
6. What was the most negative topic or element of the orientation from their perspective? Why?			Question 3.e: What was the most negative aspect, topic or experience during the orientation? Why?

7. What was the most difficult aspect of the orientation experience? Even though it was difficult did they perceive that experience as valid for them?			Question 3.f: What was the most difficult experience during the orientation? Even though it was difficult, do you perceive the experience as valid? Should it be included in future field orientation programs?
8. Was the orientation residential or non-residential experience? Were they alone in the orientation experience or were others involved at the same time?			Question 2: You arrived on the field in some location. I want you to think back to your initial arrival and whatever type of field orientation you received. How soon after you arrived did this occur? Was it formal or very informal? Can you explain what you mean? How long was it? Were you alone or in a group doing the orientation?
9. How did the IMB missionaries perceive their orientation experiences impacted their lives?			Question 4: From your perspective, now that you have been on the field for a period of time, what aspects of your field orientation impacted your life on the field and your ministry in your area?
10. Were there topics or experiences that were a part of the field orientation connected or tied to the seven aspects listed in the IMB's 7 Dimensions for Field Personnel document?	Disciple	X, Y, BB	Question 5: Thinking back, of all the topics or experiences during your field orientation, were any of them designed to assist you in your personal walk with Christ?
	Family Member	A, B, C, D, E, F, G, H, I, J, L, U, V, W, CC, DD	Question 6: Describe the aspects of your orientation that assisted you in working through some of the family issues relating to being on the mission field?
	Team Player	M, N, S, T, AA, EE, GG, HH, II	Question 7: What aspects of your field orientation provided you with important tools for being a better team member working as part of a team?
	Servant Leader	M, N, O, P, Q, T, EE, FF, GG, HH, II	Question 8: Describe the aspects of your orientation that assisted you in being a better leader or team leader?

10. Were there topics or experiences that were a part of the field orientation connected or tied to the seven aspects listed in the IMB's 7 Dimensions for Field Personnel document? (cont'd)	Cross-Cultural Witness	B, K, L, M, N, O, P, Q, R, S, T, U, X, Y, Z, BB	Question 9: Describe the aspects of your field orientation that assisted you in understanding and working better cross-culturally?
	Mobilizer	M, N, BB, FF, GG, HH, II	Question 10: Were there topics or experiences that helped you understand the development of partnerships and prayer support better?
	IMB Representative	M, P, S, AA, EE, FF, HH, II	Question 11: Can you describe any experiences that assisted you in how you should best represent yourself on the mission field?
11. From their perspective, how did the missionaries define individual missionary success overseas? Did they feel their field orientation impacted their perceptions of individual missionary success overseas? How?			Question 12: Totally from your perspective, how would you define individual success on the field? Do you feel differently now than before leaving the USA? How do you feel differently?
Final offer for any additional information			Question 13: Is there anything else about your orientation or your views of how it may or may not have impacted you on the field that you would like to add?

Figure 1. Research question matrix.

Questions" themselves. This ensured that all "research questions" were completely covered and data obtained. The alphabet letters, A, B, C, etc. found in the yes/no survey column refers to the question number on the Yes/No Survey. The Yes/No Survey itself was not used for any statistical comparison or data; only to assist the participants in remembering facts from their orientation period. It should also be noted that Interview Question 3 was composed of six different sub-questions (letters a-f).

Data Collection Procedures

Berg (2007) referred to a non-probability sample as one where the researcher does not base his or her sample selection of basic probability sampling theory. He stated that this type of sample was used to create a type of quasi-random sampling for the research and to attempt to connect the smaller sample to a larger sample of whom they may be reflective. Berg also discussed the concept of a "purposive" sample as one where the researcher chooses a known group of participants based on the researcher's special knowledge or expertise about that group. In this case, the researcher was aware that those missionaries participating had direct knowledge of the issues under investigation, thus increasing the accuracy of the data.

Berg (2007) also warned that one limitation of using this type of sample was the lack of *generalizability.* In this particular case, there was no intent to generalize to a larger area of population. The primary usage would be in the CESA Region and/or the IMB organization as a whole. In addition other mission sending agencies could have interest in the results. With these precautions noted, the decision was made to use a purposive sample group of participants consisting of (second term) missionaries serving in the Countries of Kenya and Tanzania at the time the study was approved.

Population and Participant Selection

The CESA Region Richmond Associate agreed to allow his staff to assist the researcher with the contact names and email addresses for all personnel in the two designated countries, once the study was formally approved by the Supervising Committee at the University of Nebraska in Lincoln. The number of missionaries in the two designated countries was approximately 100 in total at that time. The exact number

of second term missionaries (the sample) among this population was not determined until a later date, when it was discovered exactly which families were residing on the field.

Introductory e-mail letters were sent to all second term missionaries' addresses as received from the CESA Regional Office. This Introductory letter fully introduced the study and asked potential participants whether they indeed were residing on the field or residing in the States during that timeframe, the final quarter of 2008. It also informed them that they did not have to take part in the study, but that the researcher was asking them to consider and pray about being a participant. Since the primary researcher was relocating back to Tanzania, those residing in the States were eliminated as it would have been impossible to facilitate a face to face interview with them during the last quarter of 2008. Some eliminated themselves by not responding to the initial letter. The remaining participants of the sample were all sent a second, follow-up e-mail seeking their participation in the actual study and secondary introduction using the Informed Consent letter on UN-L letterhead.

Missionaries living in different geographical areas of Kenya and Tanzania could have different opinions and different perceived needs. Therefore, there was a need that some form of a cross-section of missionary geographical representation be included in this study. For this reason, a strong effort was made by the researcher to include persons from the Kenyan coast, Kenyan up-country, Tanzanian coast, and Tanzanian up-country areas as part of the study. Because of the volume of data that could potentially be collected and the distances between the actual participants who might be interviewed, as well as the need to obtain enough solid data, a *non-probability purposive sample* consisting of 12 missionaries was chosen from the four geographical areas listed.

The 12 participants consisted of 7 males (participants' numbers 1, 2, 5, 6, 8, 11, and 12) and 5 females (participants' numbers 3, 4, 7, 9, and 10). One was from the Kenyan up-country area, four were from the Kenyan Coastal area, two were from the Tanzanian up-country area, and the remaining five were from the Tanzanian Coastal area. All were married. All were in their second term of career service on the field. All have spouses and children residing on the field with them.

Interview Protocol

Each of those selected as part of the final geographical, cross-sectional sample were interviewed in face to face meetings. The times and locations for those face to face interviews were determined through direct communication with the members of the sample, individually.

On the day of the interview, each participant was presented with a very short number of yes/no (closed-ended) questions in reference to their field orientation. The dichotomous "yes/no" questions were used only to assist the participants in remembering back to their orientation period. A short discussion of their answers began the overall interview. A jury of experts reviewed this listing of questions and made suggestions and comments as to its appropriateness, understandability and completeness. These results were not used in any statistical manner or comparison in the final document.

Upon completion of the short yes/no questions, the open ended interview questions were used to seek the stories from each participant relating to their field-based orientation and their perceptions of its impact on their lives. Many of these open ended questions were tied or coded to the "Seven Dimensions of IMB Field Personnel" guiding document from the IMB in order to determine consistency of orientation practices. All

official interviews were recorded and verbatim written transcriptions made of all official question answers. The early discussions of the yes/no questions were not recorded nor were conversations after the official questions were completed. Some personal notes were taken both during the yes/no questions dialogue. An offer to send written transcripts to the interviewees was made to participants. After the formal interviews, a short period of personal dialogue and conversation continued, many times evoking other comments from the participants. Some personal notes were taken by the researcher during these conversations. There was no need to send survey responses back to the participants since they were discussed previously with the participants and were not recorded for purposes of data. Using computer technology, the transcribed interview transcripts were manipulated into separate documents of related information for easier usage by the researcher. A copy of the interview questions protocol is attached in the Appendix Section.

Data Analysis Protocol

The activities of data collection, data analysis and initial narrative report writing all happened simultaneously (Creswell, 1994). Creswell stated that analysis of data requires the researcher to be very comfortable with development of themes emerging from the data and making both comparisons and contrast. Berg (2007) stated that qualitative data needs to be reduced (data reduction) and transformed in order to become more understandable and usable, and to discover the necessary themes or categories that begin to emerge. Tesch (as cited in Creswell, 1994) listed eight steps necessary for good analysis of textual data:

1. Read through all transcripts as they arrive in order to get a sense of the whole. Make notes as necessary.

2. Start with one document, however one determines to begin. Go through it in-depth asking "What is this about?" The researcher should not look for substance but for meaning from the participant.
3. After completion of several documents or comments, begin to make a listing of initial topics. Cluster comments together in similar topics. Possibly arrange these into columns of major, minor and non-useable.
4. Take this list and return to the data. Using codes for topics or themes, place codes beside comments that are representative. See if new topics or themes emerge.
5. Discover good descriptive wording for the themes. See if there is a way to reduce the total list by combining very similar themes together.
6. Make a final decision for each category and alphabetize these with codes.
7. Place all data belonging in each theme in one location and perform another analysis.
8. If necessary, recode existing data.

The actual process used by the researcher was completely in-line with Tesch's eight step approach. As each interview was completed, the accompanying recording was transcribed and then printed. Each of the 12 participants was given their number in relation to their individual interview number, i.e., participant #1 related to interview number one and so forth.

Each transcribed interview document was read immediately upon printing. In reality, each document was read many times since there were delays between interviews of several days. During the initial readings, a surface level "feeling" was gained by the researcher asking two simple questions: "What is this person trying to say?" and "Why is this important?" Comments and notes were made on the written documents and ideas and thoughts were noted in a spiral notebook relating to the stories and particular comments made by the participant. This procedure continued throughout the entire analysis as data was constantly read and re-read to provide a constant familiarity.

Open coding was used to determine common themes expressed by the participants in relation to their feelings and perceptions. Strauss and Corbin (1998) felt that the

research technique of open coding was a methodology to break apart larger pieces of data into much small, usable pieces of data. This process allowed the data to be closely analyzed with the intent of discovering any similarities and differences. By using this technique, all data emerging to be conceptually similar in either meaning or nature could be grouped into larger groupings called themes.

As the themes were forthcoming, they were initially compared to every new interview document as it was transcribed. Secondarily each document and possible theme was analyzed against each other for differences in orientation practices and the resulting perceived impact on the participants. As themes emerged they were given descriptive names in order to label them and keep them clear. The theme names followed that theme throughout. Once all materials were analyzed, themes were reviewed and reduced where possible by combining similar concepts and meanings. A final listing of four important themes was determined after a final analysis performing a “back-comparison” to the initial data seeking any new emerging themes.

A number of documents (curricula materials) relating to field-based orientation of missionaries from the Countries of Kenya and Tanzania were reviewed to assist the researcher in developing a stronger, foundational understanding of the orientation that some of or many of the participants may have experienced.

Findings, written analysis, and conclusions were detailed using a narrative style of writing, using both researcher and participants’ comments to explain and highlight stated feelings and perceptions of participants in relation to the research questions. This allowed the participants voices and emotions to be heard, which was one purpose of the phenomenological study. Lastly, conclusions gathered from the study and

recommendations relating to future field orientation experiences (as revealed by the results) were listed as part of the final document.

Security of Sample Participants

All participants were given an introduction letter detailing: (a) the purpose, (b) hopeful outcomes, (c) granted permissions, and (d) related University of Nebraska at Lincoln contacts for the study. In addition all participants were provided with the official Informed Consent Letter. This was returned signed at the time of the interview. The letter of consent included all necessary comments and data as required by the IRB at UNL, emphasizing their individual rights and a review of all security issues relating to them and the study. No personal data were requested or collected on any participant. Each participant, who was part of the sample and interviewed was assigned a generic number code for usage in the recording of data, in the interpretation of data, and in the written report relating to the data. As soon as all interview comments were transcribed and recorded in the spreadsheet, the oral comments were fully deleted. Two copies of the verbatim transcriptions were kept. One was securely stored on the researcher's computer; the second . . . a hard copy was stored in a private file located in possession of the researcher until the completion of the study. Upon completion of the study and completion and approval of the final written dissertation, the written copy of the transcriptions was permanently destroyed. The computer copy will be kept secure for a period of at least three years following the completion of the study. All raw data transcriptions were only listed by the coded number from the initial point of collection.

Verification of the Study Results

Lincoln and Guba (1985) argued that terms used in conventional quantitative research in relation to verification of a study did not apply well when used in qualitative research. Instead they designed a counter set of terms to be used. They charted the differences as follows:

Conventional Terms	*Naturalistic Terms*
Internal validity	Credibility
External validity	Transferability
Reliability	Dependability
Objectivity	Confirmability

Building upon the concepts presented above by Lincoln and Guba (1985), the following steps were taken to ensure proper research with acceptable results potentially assisting those for whom the study was designed.

Credibility

Patton (1990) believed that the size of the participant sample was not as important as the type of information being collected, the richness of its analysis, and the abilities of the researcher. He further stated that credibility could be increased through use of triangulation. Berg (2007) referred to triangulation in terms of using multiple lines of sight to measure the same issue. One could then logically use persons from different countries and working backgrounds to provide some of those “different lines of sight.” The primary researcher used data collected through interviews with career missionaries from two different countries (four separate geographical settings) and a number of different cultural settings and work backgrounds. In addition, two orientation documents

were reviewed and provided a strong foundation to the researcher in relation to the different types and aspects of field-based orientation experienced by the participants. A third document "*The Seven Dimensions of IMB Personnel*" was also reviewed repeatedly and constantly compared to participants' comments. The researcher believed that these practices ensured that results from all participants were similar and produced the same basic themes. In this study, analysis of data collected through interviews was from different participants residing in very different residential environments and exposed to different cultural stimuli. The documents to be reviewed were produced by missionaries from the same CESA region, having completed a field-orientation at some point themselves and having implemented an orientation for others. This it was felt qualified these documents as valid.

Transferability

The idea of transferability relates to the concept of external validity in a quantitative study. The basic concept is for the researcher to be able to "generalize" results of the study across different parameters and situations. In a qualitative study, the researcher is unable to generalize results into different situations with any degree of integrity because each situation will be different from the next situation and the participants will likely have different backgrounds and different opinions in each different situation. Lincoln and Guba (1985) preferred usage of the term transferability, stating however that the researcher cannot even guarantee the transferability of findings. They explained that the best the researcher could do was to ensure they had provided enough information to the reader to determine whether the findings in the initial study were applicable to the "their" new situation at all. The primary researcher in this project

provided as much detailed information in the study as possible relating to the overall design, sample to be studied, location and purpose. Even so, another researcher studying the final conclusions and results would have to determine to their satisfaction if this study's findings applied to either their situation or to any other situation.

Dependability

Can one have validity without reliability or can one have credibility without dependability? Lincoln and Guba (1985) thought that in a real sense, if the researcher provided for validity in the study, they were also providing for reliability; and if they provided for credibility in the study they were simultaneously providing for dependability. They did, however, feel that provision of an "inquiry audit" was an additional help in providing another degree of dependability. They defined an "inquiry audit" as a process where the researcher allows either peers or other knowledgeable persons to review (audit) the entire process of the study and the final product and offer suggestions. First, the researcher was guided by his supervising professor and committee in the development of the overall research process. Secondly, the researcher invited two peers, both subject matter experts in their respective fields to assist in a peer reviewed, data analysis audit just prior to final completion. By reviewing the analysis, asking questions, and making suggestions, these peers provided new ideas and suggestions as well as an affirmation of the researcher's findings prior to the final documents submission. Lastly, peers reviewed the listing of interview questions to determine both understandability and ease of answering.

Confirmability

While Lincoln and Guba (1985) used the word "confirmability," Patton (1990) preferred to use the concept "empathic neutrality." Patton used this in relation to the job of the researcher. He explained the word "emphatic" to be an attitude directed towards the people one comes into contact with in the research, while "neutrality" referred to how the researcher must view the results as they come forth. The end result for both was that, as much as possible, the researcher attempts to keep personal biases aside and become very non-judgmental towards both those being studied and the issues at hand. Likewise the researcher must be able to set aside pre-conceived opinions concerning potential results and report exactly what was discovered.

The researcher attempted to provide for this through stating up-front his personal background and interest in the area of field-based orientation programs and how they have impacted his life and ministry. The primary researcher sought and received permission from the IMB and a specific regional leadership to conduct this study (instead of being asked by those groups to facilitate the study). The researcher understood well that any findings reported to the IMB and the CESA regional leadership through the final document would be only as valid as they perceived them to be. They could choose to use the findings of the study for future orientation planning or not. The researcher simply reported exactly what was discovered in as accurate, describable, and professional means possible.

Dissemination of Final Documents

Copies of the final approved document were distributed to the following entities in electronic form:

A. All required copies necessary were forwarded to the University of Nebraska-Lincoln.

B. One copy was sent to the University of Tennessee-Chattanooga School of Graduate Education Studies.

C. One copy was sent to the IMB Jenkins Library in Richmond, Virginia.

CHAPTER FOUR

DATA COLLECTION AND ANALYSIS

Introduction

Data collection and analysis were conducted simultaneously. As soon as the initial interviews were completed and transcribed, initial reading and analysis of the data was initiated. This allowed for a real time constant comparison of all data, both on an individual question basis as well as on an overall (all questions) data basis. According to Strauss and Corbin (1998), this type of analysis is called *open coding* and leads to the discovery of selected categories of information, which can assist in explaining the data. During this process, all data from the 12 participant interviews were transcribed, dissected into basic comments, thoughts, and ideas (coded) and then compared to all other transcripts and to the IMB document, "Seven Dimensions of IMB Personnel." From this exercise four important themes readily emerged from the transcribed spoken words of the participants relating to their personal experiences. These are discussed in a separate section of this same chapter.

The *Interview Protocol Questions* as listed in Appendix G were designed to solicit pertinent information (comments) from each participant regarding each *Research Question*. Data garnered from these *Interview Questions,* once analyzed, made it possible to report individual missionary comments relating to the Questions as well as develop an answer to the Grand Tour Question: "How did career International Mission Board missionaries living in the Countries of Kenya and Tanzania perceive and describe their personal field-based orientation experiences relative to their individual effectiveness on the mission field?"

As data from the personal interviews was being received, the researcher noticed that there were two sets of data being received relating to each of the *Interview Questions* which related to the individual *Research Questions*: one positive and one negative. In order to assist the reader in understanding the real life issues related to each of the *Research Questions* the researcher created eight "dual vignettes" to introduce each of the major researched issues. *(A vignette is a short, illustrative description designed to bring the reader's attention to a particular point, issue or setting.)* Each dual vignette provided both a positive and a negative snap shot picture of the primary issue being discussed relative to the appropriate Research Question. In order for the voices of the participants to be heard and to give an indication of their personal emotions relative to the issues, a narrative dialogue using direct comments (positive and negative) from the participants and a short summation of that issue was provided after each dual vignette.

The strength of the dual vignettes style was in setting the stage of the reader for a more solid understanding of the issue at hand. The strength of the direct comments by the participants was in allowing their voices to be heard and their emotions felt relative to their perceptions of the issue.

For ease of understanding the participants' comments, the reader should be reminded of the following information about the individual participants:

- all participants were married;
- all had children residing at home at the time of the interviews;
- all lived in either the Country of Kenya or the Country of Tanzania;
- participants 1, 2, 5, 6, 8, 11, and 12 were males
- participants 3, 4, 7, 9, and 10 were females

The dual vignettes and their corresponding descriptive narratives comprise Section One of this Chapter. The dual vignettes introduce each new question and issue, the dialogue with direct participants' quotes explains their perception of that particular issue and how it related to them personally. Section Two is a discussion of the four major themes that emerged throughout the open coding analysis based on the participants' comments and conversations. Section Three, the final part of this chapter is a discussion of two field level orientation programs used at some period of time in the Central, Eastern, and Southern Africa Region.

Section One: Dual Vignettes and Descriptive Narratives

The first dual vignette dealt with a question regarding what the participants thought living and ministering on the mission field would be like . . . prior to leaving the United States. While this question did not correspond to any of the actual Research Questions, it was felt imperative to determine some type of foundational baseline for all the remaining questions and their respective answers.

Dual Vignette #1: "The big clueless unknown" vs. "Easy, just another step"

Part One

Both of us were young, working professionals struggling like everyone else in our communities with work, very young kids, church activities, and community activities. While we were active in our local church, neither of us had ever travelled overseas or for that matter anywhere else on any kind of a mission trip. In fact, even though we were Southern Baptist, we had not been involved in mission programs of the church for years.

Over a period of months, we realized individually that God was speaking to us, asking us to volunteer to go overseas and do something. Of course we had heard of others

doing this, but surely not us . . . we weren't preachers or anything like that. How could God be calling us to serve like this? We were just clueless.

Over a period of months we determined to follow through with this and made contact with the International Mission Board in Richmond. After a number of applications and interviews we were accepted. Everything was such an exciting rush, but yet everything was totally unknown to us. Even after accepting a position, we had no idea about much of anything. We didn't know anything about the country where we were going. We knew nothing about how to do what we had accepted to do. No one in our home church or either of our families had any ideas that could help us. They were just as clueless about everything as we were. I think we just expected them (the IMB) to teach us. Since almost everything was unknown to us, we sort of decided to just trust God and see where it all ended up. Neither of us had any idea at all what Africa would be like, or what working with Africans would be like . . . we just knew we had to go.

Part Two

Neither my husband nor I can remember not being part of a Southern Baptist Church. Both of us were raised from the cradle roll into primary, then intermediate and youth classes and finally into the young adult or student classes. We had always been involved in every mission program the church had offered. Maybe it was just the way of our families or the community where we lived. Both of us had already been on mission trips in the USA and at least one or two mission trips overseas somewhere. We had seen and been a part of, at least for short periods of time, other cultures and heard other languages. We had both seen the really poor and disadvantaged of the world already.

When God spoke to us after college and my husband decided to go to seminary, we both had some idea that we would somehow end up overseas . . . someday. For us, it just happened sooner than our families expected I guess. We knew that raising our family overseas would not be all that different . . . there would be some type of school or else we would home-school. We knew there would be food . . . other people eat you know. We knew there would be some type of housing, and since we had both visited in missionary houses overseas, we assumed it would be fairly nice and livable. So, neither of us had any great stress about moving overseas. Instead there was a real excitement about what we didn't know and how we would learn it. Sure we trusted God, but God also gave us our gifts and talents and desires . . . and we knew the desire to live and work overseas was from Him . . . so it really made it an easy decision.

Open Coding Dual Vignette #1

The initial foundational question "Prior to leaving the United States, can you speak to me about what you thought living and ministering overseas would be like?" turned out to be extremely important. In reality, there were only two basic answers. Either the person felt almost clueless and naïve about overseas work and ministry prior to coming to the field or they felt completely at peace, excited, eager, and ready to jump in with both feet.

A number of the participants agreed with Participant 1 who stated,

> I really did not have any idea, I really didn't. Since I was sending and receiving emails from administrators (exhibiting some technology), I guess I knew we would not be living in a mud hut or anything like that. Other than that, I really didn't know what to think or what not to think. Everything was just sort of up in the air. We just knew we were going.

Flashing a big grin and laughing out loud, Participant 7 explained her feelings stating,

> I was soooo naïve back then. You know? I didn't even know how to answer folks at home when they would ask me questions like "What are you going to eat? My only reply was duh, I guess what the nationals eat. They would ask, "Well what are your kids going to wear" and about all I could say was clothes. What else was there to say? I just didn't know what anything would be like. I just sort of assumed everything would be different yet the same. You know what I mean? It was all one very big unknown to me. I think I thought it would be much more western . . . not sure why. What I discovered early on was exactly how western I really was. I thought you could do stuff and that Africans would ALWAYS help you. That's what you hear and see on television. Now I know that sometimes, even if they have a cup of sugar or a cup of tea they will not give it to you or even sell it to you. They are just regular people. I guess it was a bit crazy thinking that way.

Not everyone agreed with the feelings of cluelessness and naivety illustrated by Participants 1 and 7. Participants 4, 5, and 8 respectively had completely different feelings. Number 4 stated,

> Well I knew it would be different, but I had watched a whole lot of movies and even some videos about Africa, so I did not feel totally blind. My husband had been to Africa a few years before this and taken lots of videos. Even his clothes smelled of Africa when he returned. I knew it would be difficult, and different, but I also knew I loved it . . . just from what he had said and what I had seen on the videos. I had a real peace . . . maybe the videos were like a pre-orientation for me.

Number 5 exhibited his confidence and positive attitude when he replied,

> I had visited Africa. I knew I loved it. I knew that living there full time would be different then going for a short term mission trip, but I also knew it was a doable thing . . . we could do this. I knew I could handle it and somehow make things work properly. I knew what we were going to do would be hard, but not impossible. I figured that since other missionaries had decent houses we would as well and some decent schools as well. I knew there would be problems, but also knew that God would solve those and keep us there. There really wasn't any fear of the unknown for me . . . just go and do it.

Number 8 could not have agreed more replying,

> I knew it would be difficult. It would not be like living in the USA. Things would obviously be different. I had visited southern Africa some time before and learned a great deal. I had met Africans and eaten in their houses, so I knew it would be alright . . . somehow. I knew there would be challenges, but I knew that would be alright as well. I knew it was the right thing for our family to do.

Participant 2 seemed to sum up the reason for the differences of opinion to this foundational question. This person stated,

> You know, I didn't really have many expectations prior to coming overseas. If I had had a bunch of big expectations of what it would be like, I would probably have been angry and frustrated a lot of the time after arriving. I just knew we were supposed to be going there and began to read and get excited about it . . . and then just left everything else up to God. I guess it worked out alright, eh?

This is an extremely true and important statement. Throughout all the interviews, it appeared that those who had great expectations and great ideals of what Africa would really be like, experienced a real letdown during and after their orientation periods. Most would agree they tended to bring too much personal or western baggage with them overseas. Contrary to these, those who had low or almost no expectations of overseas life and ministry seemed to learn the quickest and begin to fit in and not fight the new situation as much. They tended to be more positive and accepting of what they saw instead of finding the negatives and differences. These were the folks that just accepted that things would be different and embraced the change and learned. This foundational answer tended to follow the participants throughout the remainder of the questions.

The second dual vignette explored the questions of what the participants remembered concerning their initial arrival into their new country and exactly what immediate orientation they experienced during those first few days and weeks. This *Interview Question* was a combination of *Research Questions* one and eight.

Dual Vignette #2: "Just go do it; you will learn it" vs.

"Here is a check-list; let's do it together"

Part One

Well, there we were . . . standing outside the customs hall doors at the airport . . . one angry husband, one frustrated wife, two young exhausted kids, 12 heavy suitcases, 4 stuffed carry-ons, and at least 200 aggressive taxi drivers all excitedly telling us to come with them, they knew where we were going. How in the world could they know where we were going, when we had no idea? No one from our mission was there to meet us, at least not for about 2 hours . . . so we sat on the suitcases and waited because their email said they would meet us outside the customs hall. We also waited because we had no idea where else to go and no phone to call anyone, if we had a valid telephone number . . . which we didn't. Finally the mission folks arrived, apologized for being late, explained that traffic was bad, collected all the bags in a truck, packed us in another vehicle with them and took us to a mission guesthouse.

They told us to rest for the remainder of that night since it was already past midnight and they would collect us in the morning around 9 and take us shopping. They arrived promptly at 11 and we went to a store where we were told what we needed to buy and which brands. None of us had any idea, so we just did as we were told. Afterwards they took us back to the guesthouse and told us to plan on meeting the next morning in the office at 9 am sharp. The husband gave us a map and directions to the office and told us how to get a taxi from the guesthouse to the mission office.

We arrived at 9 am sharp; the business manager arrived at 10. He took us into his office, had us sign some papers, gave us keys to a car, gave us another map, told us our

language study started in another smaller city in two days and did we have any questions? We asked when or how we were to get our driver's license and he told us not to worry. There was a national guy at the language school who would help with that.

So, two days later we were at the language school and yes . . . the national guy helped with the driver's license . . . this after we had already driven three hours on the roads without them. After four months, we moved to our new location and began work. We had to learn pretty much everything on our own . . . except for the financial stuff. The financial officer finally came to see us at the language school and explained how we were to do those reports. Other than that, we got nothing. It was difficult, but we learned . . . and maybe that was the best way to get what we needed . . . independently.

Part Two

Imagine our surprise when we got outside the doors at the airport and found five families from our mission and a couple of nationals waiting on us. They had a big paper sign with our family name and WELCOME in big letters. The kids were just thrilled. After leaving all our family back in the States and then three hard days travelling (we visited England on the way), we were tired and didn't know what to expect.

Our mission family quickly hugged all of us, just like they had known us for years. An older couple grabbed our two kids and picked them up and told them they would do their best to be their "field" grandparents. Three men picked up all our bags and put them in a big truck, but another family grabbed all of us and took us over to a nicer car. Once inside they told us their names and more about themselves, than took us over to one of their houses for the next three nights.

The next day, the mission administrator dropped by the house around 10 am and told us to rest all day and that he would meet with us the next day. So, we rested . . . actually we slept. Our host family took us out to eat and began to show us some nice places to shop and some quickie places to eat in the city. The wife also showed us the locations of the best ATM's and even some places where we probably should not park in town. She was great. She treated us just like family.

The morning afterwards, two days after our arrival, we met with the administrator who already knew a great deal about us . . . he had obviously read our resumes and life histories. He talked with us about the "mission family" as he called them . . . where they lived, what they did and all that . . . helping us learn something about the country and their overall work. Then he talked with us a bit about our language study and who would be assisting with this. We would start study the following week, but not before the language advisor met with us and walked us through the course, since we would be doing the "barefoot" language study . . . not attending a formal school. Lastly, before he took us to lunch he gave us a check list with little boxes to tic with a number of places he wanted us to go and find in the city and visit. It included the police department, a hospital, a local district level politician, and a telephone shop. He suggested visiting the telephone shop first and sharing our new numbers with all the mission family sooner, rather than later. We were so relaxed and ready to tackle the city.

Two days later we met with the business manager who told us about driving, took us to a place to get our driving license, and then took us to the US Embassy to register as residents. He also took us by a small apartment and said it was where we would be living for the next 6 months while we did the language study in town. He showed us around,

then gave us the keys and told us he would help us move sometime in the next few days, whenever our host was ready to kick us out . . . then he laughed really big. He took us back to his office and gave us some car keys, took us to the car, and told us to call if we had any problems.

Soon after meeting with the business manager, the financial officer met with us and walked us through all the myriad of reporting forms. They were easy to understand since he had copies for us to look at and follow along with as he went through them. He told us his expectations of when each form was to be sent to his office . . . which made things much easier . . . just knowing a timetable, not because we knew how to do them.

The following week we began language study in the city. We lived there for six months, before moving to our present location. Our learning has continued constantly . . . but through it all, we have had a very supportive family to walk with us.

Open Coding Dual Vignette #2

The intent of this very generic set of questions: "Can you remember back and speak to me about your initial arrival on the field and the first few days of orientation? How soon after arrival did your orientation begin? Can you help me understand what those first few days were like?" was to allow the participants to reminisce back to their first entrance into the country. All remaining questions, with the exception of the final question would revolve and take leads from answers to this question. An analysis of the 12 participants' comments revealed a very mixed bag of answers and emotions in relation to the questions. Some had a very structured and formally organized first few days, others had almost no structure and organization. Two items that became very clear across the board were that everyone did indeed remember those early days on the field and secondly

everyone remembered how hectic and frustrating those early days were for them and their families.

Participant 4 summed up a lot of emotions shared by almost everyone stating,

> I remember it well. We arrived very late at night on a KLM flight. It took over an hour to get through immigration and clear customs and then on to a guesthouse. A business manager met us. I know it was after midnight. I remember I could not believe I had actually brought my kids into this place. The smells I could not believe . . . walking through the airport . . . the strong smells of trash and dirt . . . dirty bodies and clothes. The next day was Friday and we were told we would be leaving the next day (Saturday) to go to language school. For breakfast we had stale cereal and long-life milk from a box . . . it was terrible and I really thought my kids would starve. We met with the business manager later on Friday after resting a bit. He gave us a car and then took us out driving. We drove to a store with him and bought a bunch of stuff that we thought we would need . . . mainly food . . . bread and peanut butter. That night we had a meal at our new supervisor's house . . . who did not meet us at the airport. Afterwards we had about 10 minutes in his office. The next day, using a map we drove to the language school in another city. That was our orientation . . . so yes I guess you could call it basically informal. Everything just seemed to happen so fast. We arrived, we shopped, and we went to language school . . . not much else. O yes, one other person, the financial officer came and met with us at some point during the four months of language school to make sure we knew how to turn in the correct financial forms each month.

This family experienced the very raw emotions of arrival in a new country or culture and feeling totally out of place. For whatever reason, everything was hectic for them. There was no time to process anything new, just hurry to the next piece of the assignment . . . alone. There was no real plan to assist them, at least not formally.

Participant 7 experienced some of the exact same emotions, even though being part of a larger group and having at least some warning of what to expect. "We arrived in the morning, I remember it well." she began. She was speaking slowing and reliving the experience as she continued,

> There were six of us families that arrived together. We were all a part of a new program from Southeastern Seminary. We had a ton of luggage. I remember all our stuff being thrown into vehicles and we were taken up the hill to the big

> Brackenhurst Conference Center. I remember all of us being told that we would be leaving in two days to go to the place where our formal orientation period . . . of 40 days would begin. So we spent all that first day and the next shopping, buying things that others told us we would need. We had no rest. Even though we were told at our stateside orientation about this new 40 day orientation, we had no idea. From what it sounded like and the hurry once we arrived I sort of thought maybe it was going to be like a "Survivor Africa" or something. I remember thinking that I had not signed up for that . . . and I am not taking my baby into that situation. Well we did. We had one or two quick days up there at Bracken and then they loaded us in cars and vans and off we went to the new orientation place. You know I was upset for a long time about this. I was not able to just be enchanted, you know. You are supposed to have an enchantment phase, like on a honeymoon . . . but I didn't get it. We went straight from the airport to one place, spent a few nights and heard some small dialogue, did emergency shopping, then went to another location for two days of transition and then straight into the orientation camp . . . out in a rural area . . . with all the work associated with surviving out there . . . and then finally at the end back to the place where we began. I never got to just be loved or fall in love with the place. But I finally got past it, even though I felt I had been robbed of one important phase of my career.

Not everyone experienced this same hectic schedule during their early days. Participant 1 had a completely different experience and excitedly explained.

> Our initial orientation began almost as soon as we got off the airplane. The first few nights we stayed with another missionary family. They took us around town for a few days, showing us good (and cheaper) places to eat, places to shop, and even places in town that it was best we not go. We were the only new folks although there was another family, slightly ahead of us, so I guess we were sort of a group. We did things together, went around town learning things together. Our first few days or about a week maybe were very informal. Later on we did some more formal things and sat in some meetings, but mostly it was very informal and just family chatting about things. We just rested, went around town and then began to meet with some other administrator type folks. Our facilitator was a strong family man, so his basic ethos was to take care of the family. So I guess being a family and introducing us to the greater mission family was really a big part of the overall orientation. Those first weeks were actually pretty fun.

Participant 9 had a very positive arrival and first few days. Smiling, she explained the reason for her good remembrances.

> We arrived in the morning, I think. We were so surprised when we got outside and there was a whole bunch of missionaries waiting to meet us. They had made some "welcome" signs and even a smaller "Happy Birthday" poster for my daughter, whose birthday was the day we arrived. Our supervisor took us to an

> apartment that had already been rented for us, carried our bags in and helped us just settle. They told us to shower and rest for a bit and they would return and take us to lunch a bit later. After eating, we spent the day together just walking around a few shopping areas . . . but mainly I think it was to keep us awake so we could sleep that first night. Oh yes, that night they had even arranged a small party for my daughter . . . it meant so much to her. The next day, someone came and collected us and we went grocery shopping and found out where the best ATM machines were located and a local hospital and doctor that everyone used. The third day, we met with the business manager and talked about driving, driving licenses, reports . . . really about all that logical stuff . . . and he gave us a car. He did a good job of explaining things to us . . . at least for that point and time. He even took us out for some practice driving, since they drive on the other side of the road. I think the next day we rested some as jet lag had caught up with us, but the following day I remember meeting with someone about financial stuff. Those first days were full of info and full of meeting new family and being accepted into a larger mission community.

A number of those interviewed were going to be remaining in larger cities, some were going to smaller towns, and a few others were eventually going to end up in a very rural setting. Regardless of the final location, the one item that seemed to dominate their thinking and emotions was how they perceived the first few days, including the arrival at the airport. Those that spoke very positively of their overall experience also seemed to speak very positively of their first few days.

The single, most important issue remembered by almost everyone was the feeling of being rushed and pushed in all sorts of directions during those first few days. Those feeling there was a purpose behind the hurry, an intentional plan of some kind, typically expressed that the business or moving around was not all bad. Those that could not perceive or see any type of intentional plan, feeling that everything was just thrown together, had a much more negative set of memories of those early days. It became very clear that when part of the plan of those early days included being introduced to a number of new missionary family members (especially if they would be within the same living environment) then a real positive attitude and experience was expressed by the

participants. It must be understood that the building of immediate relationships on the field appeared to be of extreme importance in adapting and moving forward with further orientation and learning. The feeling that one is not alone in the difficult early days, that someone was going through it on some level with you, was a feeling that made for many more positive comments later on.

The third dual vignette attempted to report participants' responses to two important questions: first, a question of what was offered in the orientation but was perceived as unneeded or unhelpful and a second question that attempted to explore items that were perceived as needed but were not offered in any format or any timeframe. These two *Interview Questions* corresponded to *Research Questions* three and four.

Dual Vignette #3: "A waste of valuable time" vs. "So much more could be done"

Part One

Our first week on the field was so busy. Our supervisor took us everywhere . . . shopping, offices, banks, and homes. Of course we were clueless and exhausted all the time. We had our own apartment and car from the second day, but we didn't know much of anything or where we would drive. We thought that after the first week we would sit and have him tell us some stuff that was valuable about the people, the worldview, the job, or maybe even how to share our faith in that context. Well it never happened; instead when we did meet he wanted to talk about things that we already had covered at the Learning Center in Virginia.

He spent a great deal of time talking about CPM's (church planting movements), different missionaries currently on the field and their jobs, and a lot about his work and how he tried to do it. Then we started all the redundant visits to offices; introducing us to

people we would never speak with again once we moved to our city which was over 400 miles away. He even had someone come and spend time teaching us how to change a vehicle tire, repair the tube, change the oil, and a number of other things like that. I guess that would have been fine, except we were going to live in the city and there was a mechanic shop that took care of all of that.

We spent almost three months with them, of course part of the time we were involved in language learning, sort of. Even that was not effective . . . it was not well organized. There was nothing to do with our children, the teacher failed to come half the time, and then part of the time I was expected to be with my supervisor learning how to do my REAL job. Overall those months were pretty much just a waste of time. Most of what we were told and experienced was basically unhelpful or unneeded. When we got to our station it was better organized and we got some practical things that were helpful.

Part Two

Our orientation was busy. After the first few days, we were given documents and even some booklets to read. These covered everything from how to register at the embassy to good places to eat in town and from how to turn in our financial reports correctly to what to do in a vehicle accident. We met with all kinds of people from the mission, each one trying to give us another little piece of the puzzle . . . how to survive and minister on the field.

Since we had never been to Africa, almost everything given to us was valuable on some level. We were so green. Some of it was repetitive in relation to what the home office training staff had already told us at the Farm in Virginia. Maybe it was just us, but we felt ready from day one to get involved in the language and begin meeting people.

Both of these were delayed, for a variety of reasons: sickness, schedules, other peoples' priorities, and what we can best call a difference in philosophy. Many of our missionary friends in the city were not actually involved in evangelism and church planting . . . they were doing business and financial stuff. All that was valuable, but it just did not have a lot of interest for us. I think maybe they did not know how to go out and meet people and just begin a conversation and share with them. We could have used a lot of this early on . . . but it was not to happen.

We were given loads of good information and a lot of practical stuff for surviving, but we needed to have someone model for us or teach us how to learn the basics of sharing our faith in the town where we would live. We also needed someone to go out with us and help us understand what our job was and how to really get it off the ground. I guess everyone thought we knew more than we really did. We knew there were missionaries around that did not use the term missionary; they lived more securely because of whom they worked with. We really needed someone to explain to us how we were to relate to them if we met in some city somewhere or even if that was a real issue . . . we just didn't know.

Overall, we felt pretty good about our initial learning, but at the same time we know there are things we missed that would have been helpful. We ended up learning a whole lot of things on our own, but maybe that wasn't so bad either.

Open Coding Dual Vignette #3

The two questions, "Were there topics or experiences that were offered or discussed in your initial field orientation that you felt were un-needed or un-helpful?" and "Were there topics or experiences that you perceived as necessary that were not covered

or offered in any way during your initial field orientation?" sought to discover two sets of data relevant to the overall experiences of the participants. The first attempted to discover un-needed or un-helpful topics, while the second sought to learn topics that were deemed as needed, but were not covered.

Participant 2 explained why he felt some parts were a total waste of time. He stated

> I know what I remember was when they talked about all the functions (permits, registrations, etc.) to do in government offices and then took us to those offices. What they showed us was not real relevant for our new situation. It was so totally different, even process wise . . . then anything we would ever have to deal with in our city. We actually had to do a lot of those types of things in the capital city and not even in our little town.

Participant 4 agreed stating

> There was nothing really redundant, but some of the things they told us and showed us about the main city where we were just did not make sense since we were not going to be living there. They really didn't do much better for the city where we did language study and nothing they told us was helpful at all for the city where we were going to be living and working. It was mostly un-helpful overall.

In both of these situations, many things that the new missionaries were taught and modeled were completely different then in the actual country and city where they would be living and working. This caused major frustration for these families.

A couple of the participants made immediate reference back to their stateside orientation program, expressing the unnecessary and unhelpful repetition of materials and concepts. Participant 6 said

> After having six full weeks of theory and coming (to the field) and getting more of the same thing, well it just wasn't real helpful. It was all basic stuff. I needed more application like someone telling me what to do and how to get your truck free when stuck in deep mud."

Participant 7 agreed stating,

> I didn't think the lectures we had during our orientation were helpful at all. I did not need to hear MORE about CPM because I had just sat through six weeks of that at MLC. It was more helpful when they brought some practitioners in to talk with us about what they did. You know that was more application oriented. All I needed was application, I got all the theory I needed at MLC (Missionary Orientation Center).

Some participants disagreed with these perceptions and experiences. For example, Participant 5 stated,

> I think we were sort of like sponges . . . we just tried to take everything in and absorb it. There were lots of ideas and concepts floating around. I really can't think of anything that was just really useless (for us.)

Numbers 9 and 12 both totally agreed. Participant 9 replied "It was well organized. If we showed up people were there waiting for us. So there were not a lot of unneeded things or wasted time or redundant stuff at all." Participant 12 said, "Most everything had some meaning and helped us, maybe not immediately, but later on as we continued to learn and adjust. I can't think of anything that we got that I would consider really unhelpful."

As with most of the other questions, the participants had different perceptions, while many times having the same basic types of experiences. Some who had visited Africa prior to coming as career missionaries actually had trouble with their field orientation, while others who had never stepped foot on the continent thought their orientation was excellent, not perceiving any part of it as a waste of time, unhelpful, or unneeded. The vast majority felt like they were just trying to soak up everything, regardless of what it was...just to learn as much as possible about whatever was mentioned to them.

The second question relating to Vignette #3 dealt with items or topics the missionaries perceived they needed but failed to receive during their initial field orientation timeframe. This question was just as important, if not more so, than the question pertaining to items and topics that the participants felt were un-needed or unhelpful. The reason relates to adults in a learning situation perceiving the need to learn items they feel are important, relevant and applicable to their particular situation.

Participant 1 began the discussion speaking about the need for a solid language learning program . . . either during or after the actual orientation. This participant lived in an area where English was the official national language, but where to minister to someone in their "heart" language, one needed some study. He stated,

> I did not require the language for my job, it is still not a requirement. I was given some study, but it was not stressed at all, even though there was an expectation. I really needed the outside language to be more involved in outside ministry. My wife, because she sees more nationals, passed me very quickly, because she was using it. So even though there was an expectation to learn the language, there were many more expectations relating to my actual job that tended to slow my learning down . . . or maybe stopped the learning all together. To minister outside I needed it.

Participant 4 agreed with this same thought. Even though there was an expectation for language study and she was given time for study, it was very difficult due to other elements that impacted the class time and study time. She reported,

> There was just no proper child care at the school. We were told that the school would take care of this to free us for class work and study, but it just didn't happen. We arrived at the school ready for learning and discovered nothing for our kids. We wound up leaving them with another family, well not really with them, but with their house maid. There worker spoke no English, so we were concerned . . . every day at first. It was uncomfortable at best. During those four months or so, nothing was provided for them . . . they just sort of hung out with some other kids . . . not even at the school where we studied. I was constantly worried for them.

Participant 2 summed up the reality of trying to learn a language when other priorities are present. He stated that

> After relocating to the town where we would be living, we began language study. However, there were so many other things. We had a house only for two months, and we were expected to find and rent another one. Also our supervisor told us to go out and find a mechanic to work on the car when necessary and make a lot of other contacts for the future . . . this during the time we are to concentrate on learning and using the language. So, while you are supposed to be doing language study, just go do all these other things . . . ha. It was hard to learn.

In any orientation program, there appears to never be enough time to do everything . . . choices both by leadership and participants must be made. Participant 7, who was part of a very formal 40 days orientation program, spoke about this.

> I know there was an agenda. There were things they wanted us to do that they ended up putting aside. A number of these were the very practical and applicable things. You see, there was so much required and only so many hours . . . and they concentrated on the required stuff. So when they would say later on . . .”come over and learn how to make cheese,” well we were just too tired, exhausted. I would have loved to have gotten some really practical skills. It would have been good if some of the required stuff could have focused a bit more on practical items, instead of teaching us how to wash clothes by hand or how to make sure your dish water is hot enough.

Participant 10 agreed, stating they needed more intentional learning that dealt with practical areas that would really assist them in their work when more actively involved. This person stated,

> I guess sometimes, leadership assumes you know more than you do, so they skip many great areas. There were a lot of things we would have loved to talk about or learn with someone else, but we ended up learning it as we went along. We really could have used more stuff on strategy development, worldview information, things about our people, etc., but we didn’t get it until much later.

Participant 11 felt exactly the same. This person felt that more dialogues about Biblical concepts relating to local people should have been a major part of their orientation. He stated,

> We err in not learning better from people on the field how concepts like discipleship and other Biblical concepts apply and how they can be applied and taught among our people. We also needed more practical learning in areas like ATR (African Traditional Religions), national relations with other groups, stress, even basic 3rd world living and handling money strategically with our African friends. These are all essential to helping us prepare and enter African work well, and how to cope and find good balances of life as a family and in ministry.

Participant 6 mentioned only one major area he felt his orientation leaders neglected. His area of need was in obtaining more information on a practical level concerning the basic religion of the people he would be working among and how they practiced their faith. He stated sadly,

> You know, we had some stuff on both Islam and Hindu while in the main city. We went to a couple of missionary's homes who were working with these folks and they sort of just talked with us. One gave us a small handout. We were taken to tour a Hindu Temple, but not a mosque. We thought that strange. I was really disappointed. You know getting to go to a mosque, putting a face on Islam here in Africa would have been very beneficial up front. We felt like what they were saying was "here is what you are getting from us . . . do the rest yourself in your context." All of us going through the orientation at that time, well the majority of us, were all going to be working among Muslims, so we could never figure out why it was not emphasized. We got a lot on Biblical storying and church planting movements, but very, very little on the heart of the people we would be engaging.

Participant 12 mentioned the need for more practical information and application of forms relating to budgets and expense reports; as well as the need to understand better from supervisors exactly what his job was and how he was expected to perform. His other concern was information early in the process concerning what language school or language learning would really be like. He felt somewhat misinformed about his language study expectation.

Lastly both Participants 8 and 9 stated they felt nothing missing from their initial orientation processes. Number 8 stated,

> We were told that we were involved in administrative work . . . business. We were told very plainly that this was our ministry, not something else. At the same

> time, we were encouraged to be involved in outside work as well. We learned about that more when we got to our actual work station. During our initial orientation, we lived on a compound where a whole lot of people were coming and going all the time. Our actual supervisor allowed many of these to just sit and talk with us about how they did this business job. Our supervisor spent many hours, both in the office and in town showing us what to do and how to do it. Then when we got to our actual station we had the basics and just needed to more or less adjust it a bit for that city. He was helpful.

Number 9 agreed that her family had had a good orientation, especially when they got to the city where they would be living. She commented,

> I guess they were waiting until we got to our final city. The guy down there was great. He showed us around, had a map for us with things marked on it, and then also drove us around and just showed us a lot of places and things. We didn't need the language for our job. While a lot of information was not initially provided, anytime we had a question, he answered it and then sent us to someone who could help us understand it better. He even arranged for us to visit in selected churches, knowing we wanted to get involved in that work as well. Even early on in the first city, we were able to meet a lot of people who helped us, a lot of relationships. Sometimes, if you don't know something you just go out there and learn it.

Once again, the participants provided a wide variety of comments and answers. Some were very forceful in stating what they perceived their needs were at that time, some were almost apologetic stating in effect that "time was limited, people were busy, and we survived and learned." A few participants did express that they thought they had received about what they expected and needed in their initial orientation. These tended also to believe they received items in different than expected formats, locations and from different personnel . . . but they did receive an acceptable orientation . . . maybe just not the way someone else thought they should have received it.

The next two questions asked of the participants during their interviews and introduced here by Dual Vignette # 4 related to Research Questions Numbers 5 and 6. These two questions elicited responses to the questions of what items or experiences received during their orientation were perceived as most positive and subsequently most

negative? Unlike the previous questions asking what was received or not received, these two questions were based totally on those materials and those experiences that were actually received.

In relating their personal perceptions of the most positive aspect of their field orientation, the participants fell into one of three comment areas: development of missionary relationships, development of relationships with local people through visiting and staying in their homes or villages, and visiting future work stations and local businesses to assist with development of local survival skills. The personal perceptions of the most negative aspect of their orientation tended to fall also in three basic areas: language learning or language school situations, lack of overall communication with leaders, and the methodology used to present some formal materials and concepts.

Dual Vignette #4: "Welcome, you're one of us" vs. "What were they thinking?"

Part One

We arrived late at night, tired and excited at the same time. Picture this . . . our rag tag family . . . 2 adults and 4 children, 12 pieces of luggage, 5 carry-ons and a stroller . . . struggling through immigrations and customs and then dragging everything and falling out the door into the muggy night air . . . all the time fearing the hoards of aggressive taxi drivers about whom we had already heard. Then, just imagine our faces and surprise, when we were met by over 30 smiling faces from our missionary family and our new local community. We were over-whelmed.

For the next three months, we were almost daily on the run . . . everything was so hectic. Missionaries running us around town showing us where to buy, what to buy, where not to go, how to complete forms and documents, and a thousand other things kept

us overly busy. Every week it seemed like a different group of locals would come collect us, get us on a bus and take the entire family to visit in their churches and meet with their friends. Some even took us out to eat in places we thought we should maybe not go . . . but they insisted. We survived so it must not have been too bad. Language school was the same . . . just busy. We had locals trying to help us every day. They were harder on us then our mission family . . . they so wanted us to really learn the language. Our mission family just wanted us to be able to communicate on some level. Looking back I am not sure how we could have made it through those first months without our new family . . . both the mission community and the local people. They really did make us feel welcome and did everything they could to help us adjust . . . it was not all easy, but somehow they got us through it. Today, even though we do not have constant contact with very many of those early relationships . . . we still consider them all part of our family.

Part Two

Our first four months were sheer murder. It seemed like we never had a free minute . . . from the time we arrived until we finally left to go to our work station . . . we were just way too busy doing orientation and work. Well, that is not exactly true . . . we were just busy doing things. There was not a lot of communication, so we seldom had any idea what we were doing or what we were supposed to be doing. It just all seemed so disorganized and haphazard at times.

We asked more than once for someone to help us get in contact with some local church people but it just never happened. I guess someone thought we should wait until we arrived in our work city before we did anything like that. About the only contact we had was when we went to the store or the doctor's office.

We were so discouraged, but everyone just kept telling us it would get better. Our kids had been sick constantly. We had to ask a neighbor where to go to the doctor, our own missionaries never told us.

When they took us and helped us start language school, we hoped and prayed that we had turned a corner on all the negative stuff. What a joke. The teachers gave us some books and some assignments and then told us to practice by going into the streets and talking with people. No one ever understood us. I am not sure why the teachers never went with us into the streets, but when we asked our supervisor about he just said that the language was not all that important anyway . . . so just complete it. When we were finished we would be able to go to our work station. Even now, some five years later, we can't figure out what our mission personnel were thinking . . . putting us through what we went through. It just wasn't necessary to do it that way.

Open Coding Dual Vignette #4

Relationships, relationships, relationships! Eight of the twelve participants spoke of how important relationships were during those first few months. Some related very positive experiences related to new missionary relationships, others remembered the importance of new local relationships initiated by visits and over-night stays in villages and homes.

Participant 5 expressed it very well when he stated,

> Without a doubt the highlight of our field orientation was some other families, new friends . . . relationships . . . with other missionary families, just like us. One guy really went all out for us . . . it was not his job, he just did it. Maybe it was modeling . . . I don't know. Now we sort of take that same attitude and help anyone new coming and make sure things did not just fall through the cracks. It is not our jobs, but maybe it is a pattern we took up.

Participant 8 agreed, but he was a bit more selective. This participant stated

> There was an older couple that was slightly ahead of us. We became friends and then even though they moved further north out of the city, we kept in constant contact. We had many opportunities to go visit them and see what they were doing and get ideas for our work. They made time for us and for our children . . . that was real positive. They helped us with everything. We have kept this relationship our entire time on the field and stay in contact even though in different areas now.

Participant 10, who served in two different countries expressed the differences their family noticed. In the first country, they were immediately made to feel part of a much larger mission family. In the second country, they perceived a huge difference.

> Initially in Kenya, it was the feeling that we were welcomed as new members of the mission FAMILY. The relaxed manner of discussing things made us relax. We knew immediately that we were part of a family. Everyone was really glad we were there. Everyone was willing to help us do whatever was necessary to get settled and get busy. In our second assignment, it was different. We did not have this same feeling and acceptance. Actually we felt a little uneasy going to the new country and the new work, even though we knew it was the right thing to do.

Participant 1 seemed to reflect on the underlying reasons they were so accepted and assisted. Smiling as he reflected back, he stated

> Relationship was very important. I think that it was really the entire ethos of the cluster where we worked. It was something that their leader had brought to them. Even after he left, this ethos of family and relationship had seeped into the others and continued to be extremely important. It was something they worked at, constantly. It was intentional. It was really a family . . . family taking care of family.

Participant 4 simple stated it was about relationships...learning to work through things together with other missionaries.

Another group of the participants felt that another type of relationship was extremely important, those involving local people in their particular setting. For example, Participant 2 stated

> The most positive experience of our entire orientation was when my supervisor took me on a long drive throughout the entire geographic area where my peoples were living. He did this just to let me see where they lived. All along the way, we picked up people and I got to just talk with them and listen to them. I learned so much from them and learned that they were actually very interesting to be around. So, by the time we were actually settling into our city, we had some relationships with local people already. We had made some friends and some of those we stay in touch with today.

Participant 3 stated it was relationship in context, but not specific people that was so positive for her.

> I think for me, we had done several days of a more formal orientation, but then we went out with a supervisor using local transportation down into a somewhat bad area of town . . . just to walk and be among the people. We were able to just go and meet people and talk with them . . . just to be out with them. We did this a number of times, fairly early on. It was a very positive experience, not something I would have done on my own. Just going out and being shoulder to shoulder with local people, learning to do things their way . . . I learned some valuable lessons that I continue to use today. It was very good for me.

Participant 7 agreed with the importance of going out into the villages and areas where local people lived. She said,

> Most positive . . . I think I gained a lot of confidence when we went out into the local villages during orientation. I learned how to wash clothes like they do; how to cut vegetables like they do and some practical things like that. I learned so many other things . . . things that I knew I would use later when we were involved in our own work in our own villages. The village visits really helped me a lot.

The only other major issue mentioned as very positive by participants was the importance of a number of various, more formal and individualized items of learning. For example, Participant 6 was part of a formal orientation that included staying in a rural camping situation designed to isolate the participants and minimize some of the early distractions. When reflecting back to those early days, he said

> For me, it was the time around the campfire at night. The leader was very intentional and focused and was helping us with our Biblical storying skills. It was very good . . . the practical experience of doing this, in this setting was impacting. He helped me understand by repetition how to pick and study the

> story, how to stay focused on it and then just tell it. He was very encouraging. It is something that I use constantly, even now down in our villages.

Participants 9 and 12 both took a totally different approach to what they found very positive. Number 9's focus as a mother was on some real-time practical needs that were met.

> During that first two or three days they (other local missionaries) had shown us where to get money (ATM's), where to shop, helped us settle our kids and our basic needs were met. My husband was learning to drive . . . and it was just a good time for me to get connected to some other people. We also were learning and being shown our way around the city.

Number 12 added to this same concept,

> It was positive knowing where to shop and buy food because then we knew we could survive easily enough. It was also very important and VERY positive to hear the other missionaries talk and encourage us about making sure we got a really solid background in the language and the culture. This would help us really feel at ease and comfortable in our new cultural setting.

The corresponding question requested information about negative experiences. This tended to be much more difficult for all 12 of the participants. It appeared that in most dialogues very few were openly willing to speak poorly of an existing process, those in charge of their orientation period, or the choices those leaders made for them during that timeframe. However, with some slight encouragement and assurances, most opened up and expressed important opinions. The majority spoke of negative issues relating to experiences involving their children, a few about the lack of an intentional design for language learning, a couple about remaining way too long in their initial city of arrival or moving too quickly to their city of assignment, and lastly a couple that either just could not speak negatively or find an issue that impacted them negatively overall.

Participant 1 was typical of most conversations. This person simple stated upfront

> I really can't think of anything negative . . . maybe a lack of language study. A negative but maybe also a positive at the same time was that the person actually orienting me (us) was very new in the job themselves . . . so they really did not have the applicable skills to show me what some of my questions should even be. We sort of learned it all together.

Participant 12 was very similar in stating, "Negative, I can't think of anything off hand. Negative, maybe not getting a good understanding of some security or platform stuff . . . that is about all." Participant #10 was even more adamant explaining very plainly, "I don't really have much of an answer to that. There was just not much negative. Everything was not perfect; but then nothing was really negative either."

Participants 4, 6, and 5 were all representative of those families having children's issues that were perceived as negative. Number 4 explained it this way.

> I think maybe it was the kid's situation, especially while we were in language school. We were led to believe that someone would assist with them while we were in class . . . there was no one and no one seemed to care. The school said it was not their responsible. Other families had the same problem . . . it just made it real difficult to study and concentrate . . . wondering what was actually going on with the kids.

Participant 6 expressed issues relating to children as well, except it was not during their initial language study, but actually earlier during their initial orientation experience. This family was part of the initial 40 day orientation program that was being offered to new personnel. By having families live together in three different environmental settings, the purpose was to provide an initial orientation in isolated areas to assist with rural learning. This participant stated,

> While much of the program was very good, well the most negative . . . it was when my son, a baby, became very sick and had a high fever. We could not get the leaders to take us to a doctor. The camp nurse continued to tell us everything was alright, but we just needed more. Then when the red rash popped up all over his body, we sort of demanded to see a doctor or we would go over everyone's

> head. He had never been sick and we were just worried. Well they finally said we could go to the doctor the next day . . . and wouldn't you know it . . . the fever broke that night and the rash began to fade. Them coming to us and saying . . ."oh yes . . . we thought it was just Roseola" did not do much to comfort us . . . at that time. Looking back, we were totally distracted, I mean totally distracted for over a week . . . where a one day trip to see a doctor would have remedied the entire situation.

Participant 5 was also concerned with the issue of children during the time they were allocated to do language study.

> We didn't really know what to do. We left them with another missionary family at first, but that just did not work. They were fresh from the States and the family had nothing for them to do. We tried leaving them at home with a national worker, but this did not work either. Finally, we just took them to the school where we were studying and let them sort of hang out around the nursery area. They helped out a bit, but sort of just played with the younger kids for the most part. We thought someone was supposed to help and work with them doing some school work, but that never happened. It would have sure helped us if something was done to help them settle, which would have helped us be able to adjust and stay focused.

There seemed to be a fine line evaluating and looking back at how long or short personnel remained in their initial city of arrival prior to being relocated to their city of permanent assignment. Participant 9 felt their family had been "kept" way to long in their initial city.

> Without a doubt it was staying way too long in our arrival city. We should have been able to go down to the other city much earlier. It made it difficult. We had already learned the basics of the job, but then we just sort of had to stay around there and watch our supervisor for a longer period of time. They said it was all part of being oriented.

Participant 2 felt just the opposite.

> Negative. I don't think we had any real negative things . . .well, maybe just going down to our city when we did. We had a few weeks with the rest of the team in the main city, but then we went down to our city. Everyone else was up there and we were down here. We were part of the team and yes, we knew everyone was willing to help us . . . always . . . but it just seemed like we had to always initiate things. It seemed like they were not checking up on us to see what we needed. If we wanted something we had to initiate it. I found this very negative. We had

> some illnesses that were scary and negative, but this was much later. The lack of contact with our team was the real negative during those early months.

Two of the participants were a bit more generic in their comments, yet just as expressive. Participant 7 stated,

> For me it was the overall learning curve . . . of feeling like I was in the first grade all the time. There was no negligence . . . it just happened. I always seemed to feel like I didn't know anything . . . it was real uncomfortable.

Participant 11 was more concerned from a negative perspective with the issue of a lack of dialogue concerning major issues. He stated,

> It was a lack of wrestling through issues in dialogue with others . . . that would have been very positive. We did not have this. There was never a time to just sit and talk with other people doing our type of job about the main issues we would face. You know many people learn by just talking with others and hearing what they do in various situations. We never got any of that at any time during any of our orientation.

The next question asked of each participant during the formal interviews related to their remembrance of the most *difficult* experience perceived during their field orientation period. Dual Vignette # 5 introduces this question related to Research Question 7. In almost all of the interviews, it was necessary to assist the participants with some dialogue in explaining this question. It is very possible that, upon reflection, either a very positive or a very negative experience could be considered a most difficult situation. A situation would be very positive, yet a very difficult experience to go through. Likewise, a situation could be perceived as very negative, making the participant see it as difficult. It was felt important to discover what and why a situation was considered difficult.

Dual Vignette #5: "Things could have been so different' vs.

"Just go with the flow"

Part One

We always thought we were pretty tough and pretty flexible as a family. We actually thought our family could cope with about anything . . . it was sort of how we lived in the States. Then we relocated overseas and began going through the long field orientation schedule that the region had prepared for us. Did we really need to know all this stuff they were telling and showing us? We began asking ourselves if our supervisors had gone through this type of program. After the first few days, we just never had any free time . . . none. It seemed like every moment, something was scripted for us. First, this location, then another, then another, then meet this person, go to this office, learn to fill this form, shop here, not here, go here, sit together and listen to this lecture, do it this way . . . there was just no end. And then after all of this was over, we had formal language study . . . followed by more meetings and then moving to a new city to live. All of this and we had to somehow keep the kids engaged in their home schooling. The kids were sick some and we felt clueless of what to do. We were to the point of begging to get to our city of assignment . . . just so we could rest. We knew that a great deal of the concepts and materials they wanted us to learn were things we could and would learn once we were settled in our assignment. We questioned a lot of things, even felt somewhat bitter during this time but feel it was a result of how things were pushed on us. We really got very little communication and few answers to our questions. Our orientation could have been done a bit different and it would have been fine. It was a very difficult and frustrating time and did not need to be.

Part Two

We were already tired when we arrived at the airport in the city where we would be living for the first few months or so. The final weeks in the States were a blur. We kept telling ourselves that at some point, maybe way down the road, we would be able to get some rest. We also kept telling ourselves and our kids that everything we were going through was to somehow help us adjust better and be better missionaries to the people we were sent to live among. We kept telling ourselves that we could sacrifice a few months of tiredness, frustration, and sanity in order to have a better lifetime of serving the people. It was easy to say, harder to live out.

The orientation schedule was easy at first, but then when they sent us to the formal weeks of group orientation everything seemed to really just run together. It was a real challenge, but we kept telling the kids to think of it as a long camping trip and just have fun. The kids were sick, well everyone got sick. There was nothing for the kids to do when we actually went to language school, but somehow we just made do and they tagged along with us. Looking back, it was maybe the hardest, most difficult time of our first term. However, it was also maybe one of the best learning and personal growing experiences of our first term. We made lots of friends, both in the mission and among locals that we were sent off to learn from. Even the kids had to admit later that it was worth the effort. Could things have been done differently? Sure, I guess so . . . but then we might also have missed the stress and frustrations that helped us develop into the people we are today.

Open Coding Dual Vignette #5

In all situations of life, when things are very difficult, there are really only two choices most people can make. First, they can see the difficult times as negative and defeating, having strong periods of frustration and accusations. Secondly, they can see the difficult times as a growth period . . . a time that will eventually end, a time to learn what you can and move on into the next challenge that life has for you. The 12 participants expressed a wide variety of emotions and personal opinions relating to their most difficult experiences during orientation.

One participant related difficulty to a particular pattern or maybe a need for better supervision. Participant 2 stated

> Without a doubt, the most difficult experience was the long term lack of communication from our supervisors. We felt alone and had no real idea what everyone else was doing. We knew we had a lot of freedom, but during those first, early months it would have been nice to have heard more from my leaders.

Another participant felt the same frustrations and emotions related to a lack of communications and a perception of poor supervision. Participant 3 stated

> It was like we were isolated a bit. We felt pretty much just dropped off after the initial few weeks. We never heard from our team members at all. I don't know that it was intentional, just that they never had had team members before and maybe never really thought about it much. I think it could have helped us adjust better to have had more contact regularly.

A number of participants related difficult experiences relating to their children. While some perceived these experiences with the children as negative, some viewed them as positive and appreciated the effort of personnel in assisting them with their particular issue.

Participant 1 related a very severe medical issue that developed with a child as their most difficult experience . . . but also saw the positive aspect of how their mission

family assisted in the entire ordeal. Speaking as he reflected back almost five years, he stated

> Our oldest child got a lung infection and had to be air evacuated to another city. We were at a conference and my wife and son had to fly to the city and I was supposed to follow by car. The car broke down and someone had to come collect me and take me to a city close to where we were. A few days later they got me a flight down, but we were separated during those early days of the illness. Even after being in the hospital on IV antibiotics for four days, he continued to get worse. We were told it was not survivable without surgery. We were stunned . . . come to Africa and then have this in the first few months. It was tough. It was a big negative, a really difficult time . . . but it was handled very well. I don't' know what could have been done better. Our FAMILY handled it, our mission family handled it for us . . . it was good that way. They helped us through it.

Participant 8 spoke of the difficulty and pain of children making new friends only to say goodbye a few weeks later.

> It was real difficult for our children to meet other kids at first and build relationships . . . and then have to move to another city hours away. That was really tough for them. Now, really, when they got to our new city, they did begin to make some more new friends . . . but it was very emotional leaving behind the first friends they had made when we arrived on the field. The moving was difficult. And then we moved again (making our third location) and that was difficult as well. Both of us (parents) got to visit this last location prior to moving, but the kids did not. So here they were again starting over . . . all within our first term. It was very difficult and painful for them.

Participants 4 and 5 both expressed difficulty for their children as well, but not associated with relocating. Instead, it was there situations during their language school experiences. Number 4 stated

> It was the kids' terrible situation. It was not just the most negative experience; it was the most difficult time we had as a family. We just did not know what to do with them while we went to school. We knew we needed to learn the language, but thought something would be done for them. I guess we were wrong in assuming. We finally just did what we thought was best and brought them with us to school. They just sort of hung out with some other kids while we were in class, and then went with us when we went out in the community to practice. It was not great for them . . . but they did begin to learn the language.

Number 5 agreed somewhat. This participant expressed some real life fears they experienced early on in their assignment.

> Leaving the kids with someone we did not know at all was difficult. We had no idea who these folks were and knew nothing about them. The kids were basically in shock I think. Their whole life was now totally different, more different than anything they could have ever described. Leaving them with an African that we did not know was hard. There were fears and frustrations and even outburst . . . and you know just a feeling of having no real control over anything anymore. We ended up just taking them to a nursery school that was associated with the language school. It was not for them, but it was in the end the best we could do. They were at least with some other kids; they were just a lot older than anyone else. At least we felt they were safe there. All in all, they survived and handled things better than I could have imagined at the time. Everything, I guess, sort of ended up alright . . . but at first it was really difficult.

The rest of the participants all spoke of experiences that related to either the process or busyness of their orientation or of select items of orientation that they personally found very difficult. As with most of the other participants some of these difficult experiences were perceived as negative and frustrating while others saw them as positive and necessary for their growth.

For example, Participants 6 and 7 were both part of a longer-term 40 days initial orientation program. Both found the experience very frustrating, very busy, very stressful and very, very difficult. Number 6 felt overwhelmed.

> It was very difficult. You know, it was a snowball effect. Everything was happening and we were so busy. My wife fell and sprained her ankle while we were doing some things down in “Hell’s Gate Park” and we had to carry her out. We had such a brief, brief time to adjust to anything before something else was upon us. There was no real honeymoon. It was an emotional crash course. We were all sick . . . everyone . . . at one time or another. Everyone was like . . . emotional jello. I mean babies were sick, and then another family was dealing with stress in their way, and then our son was sick, and one family was knocking over their toilet bucket EVERY night . . . you just can’t believe it . . . it was all happening at one time . . . just crazy dynamics. None of this ever happened after we were at our station . . . but during that time it was sort of wild . . . we were a close community and well it was just very stressful.

Number 7 agreed on the busyness of their situation but found the experience difficult for a totally different reason.

> You know, we were in a unique situation. My dad had passed away not long before we left the States to come to the field . . . so I guess I had a bit of an emotional raw nerve. So I was sort of left to just grieve by myself when we got here. There was no stateside family to help . . . and there was so much stuff just going on around me here on the field. It was so difficult. People in the States knew about this, but I am not sure if anyone much knew about it on the field. So you know I never once met with member care, I just sort of grieved privately. No one on the field said anything, nothing from my leadership. No one said much to help me through all the emotions, tied together with all the emotions of the things we were all going through. It was a very difficult time. I could have used more time from my actual leaders.

Lastly, two participants found difficult but very fulfilling experiences relating to select items experienced during their orientation. Participant 11 felt one particular orientation piece (POUCH Churches) was extremely difficult. The object was to actually teach and lead a session of a typical POUCH type church . . . with their peers. This was a modeling piece lead first by leaders. Number 11 said,

> The first time actually leading our POUCH church was very stressful and difficult. However, that said, it should be continued. This was a real learning experience but was very intimidating and difficult. Each of us had to lead our "pouch" church at some time . . . I mean everyone. So we all did it . . . even those not considered church planters. It was difficult, but good as we learned how to do it by doing it . . . preparing us for our real work later on.

Participant 12 spoke of a similar type experience and agreed that while some things were very difficult, they were also very valid.

> The most difficult experience was when my supervisor took us out walking in the local community . . . and then encouraged us to go out regularly into those communities . . . into areas that were totally unfamiliar. Remember we didn't have much language, we were just learning it. Well, even after language school we didn't have much language . . . it was a slow, growing process. It really began to come to us later on. Even though it was very difficult going out walking in a local community, it was very beneficial because it gave us confidence and peace that we knew that we would be able to engage people in almost any type of community . . . anytime. It should definitely be included in any overseas

> orientation program . . . not because it is difficult, but because it is effective in helping new people learn.

The next question asked of all participants in the interviews requested comments reflecting how (after a period of a few years) they perceived or felt their initial field orientation had impacted their life and ministry on the field. This information was of extreme importance allowing participants to discuss the issue from the standpoint of their real time life situation or "where the rubber meets the road." This question introduced by Dual Vignette # 6 reflects comments relating to Research Question number nine.

Dual Vignette #6: "It's all about the people" vs. "It's all about the program"

Part One

I have to admit that for our family, field orientation was a real whirlwind. It was three months of constant activity, constant motion, constant frustration and constant prayer. Language school that began during our final month of orientation was just a longer extension; everything just kept going and going. My family had illnesses, a car wreck, books to read, seminars, personal meetings, visits to local businesses and government offices, and then visits and overnight stays to villages and other towns were among those things that we experienced. It seems we had to learn about a million new concepts of how to do the work and how to survive on the field.

Each step of the way, we were introduced to or met new people. Some were missionaries much like us, some were missionaries with other agencies and were a bit different, many were nationals of whom some were believers and a whole lot were not.

Even though we learned so much, nothing was more important than making contacts with people. That is why we are here . . . people. Looking back, we could not have made it without all these people in our lives. Some of them assisted us when we had

our car-wreck, some of them assisted us with learning about the culture, some with our language, some with how to fill out mission forms, some were just friends . . . there for us every step of the way. Some have moved on, some we will likely never see again, but that is alright . . . they were and are a part of our life, our journey. We came back for the second term and have stayed because of these types of folks. They are our real family.

Part Two

We couldn't get enough during orientation. Things were busy without a doubt. We spent two months in actual orientation type stuff and then did more when we actually began work. In addition we had to learn the language. It was all stressful. Like everyone else, we had sicknesses and some bad experiences. Through it all we seemed to not just survive, but to actually see light at the end of the tunnel. We could see the importance, even though much was frustrating and painful.

We met lots and lots of people; many whom I don't think we could even remember by name. We were introduced to people in offices and businesses and in villages and towns. We spent hours walking with our supervisor just learning the "lay of the land." All that was fun, but it was hard being with people all the time. What both my wife and I loved was hours in book work, reading about our culture, studying what others had said about the worldview of our people. Both of us became very good at Biblical storying and thinking about the process of strategy. The *Lead Like Jesus* seminar materials were so good for us, as were the materials on POUCH churches and other church planting articles. The books and articles dealing with how to share with Muslims or Animist were fabulous; we use this stuff constantly now. Even the materials we read concerning security and creative access were important to us. We really enjoyed meeting

a lot of people during orientation, but we met even a lot more when we got to our location. However, we cannot imagine not being exposed to all these other tools. The people will always be there, if someone wants to go meet with them and get information to use. The usage of multiple short seminars, articles, books, and other material type tools has made us much more successful in what we do.

Open Coding Dual Vignette #6

In discussing the main aspect/s of their field orientation that most impacted their life and ministries on the field, the participants were divided into two main groups: people and programs. A majority felt that people they had met during orientation were far more important than materials and concepts. Others were just as confident that the "things" they learned, the materials of the program itself were of the greatest impact on their lives.

> Participant 1 spoke of the mission family.
>
> We have been on the field now for seven years. Without a doubt, the positive-ness of the mission family has been most important. They helped us through the hard times. When the bad experiences came, we had the support of this family and we knew it. With everything that happened, if it hadn't been for them, it could have been a breaking point. Our first term was tough. All the kinds of things you face over a period of your career we got the first term. We just faced it all and because of the initial family relationships we had lots of support through it all.
>
> Participant 11 agreed fully with the importance of the mission family stating,
>
> Without a doubt it was relationships with the other people doing the orientation at the same time. These relationships have stayed with us throughout. We have continued to stay in touch regularly and ask each other loads of questions. We stay close to each of them even today.

While Participants 1 and 11 both spoke positively of the impact of mission personnel on their lives, others spoke negatively in relation to other missionaries and their

impact on their lives, initially. Participant 2's comments reflected this frustration with a lack of mission contact.

> We did not feel that anyone cared about what was going on with us. We had gone through a long period when no one even visited us and felt like . . . did they really care? Mainly, I don't think they (the rest of the team) thought about it . . . they lived up in another city and had each other, so they spoke together and talked about things . . . things we did not get. Looking back, I think that when we came back out this term that we wanted to make sure this did not happen to anyone else . . . leaving people out. It impacted how we treat other new missionaries.

Participant 3 was a bit less frustrated, but equally as adamant that they had "fallen through the crack in the floor." This participant said,

> When you are going through culture shock, you need some human contact. We needed someone to just call us and ask how we were. During this timeframe we really had no visitors. However, we brought this to our leader's attention by asking them to just put something in writing and send to us. They began to do some of this and it helped. Now we encourage all groups to make sure they stay in touch constantly. That is how it impacted us long term...we constantly communicate.

Two participants chose not to speak of their missionary family, but spoke highly of how local people had impacted their lives. Number 9 stated,

> Without a doubt, because I need relationships . . . it was getting involved in families' lives at the church where we began to go. Just getting out there and being with people and becoming part of their lives was great for us . . . and it carried over to what we do up here. We are involved in local people's lives and they are involved in our lives. It is really why we are here, you know.

Number 8 totally agreed with this. After speaking about all the reports, books and "stuff" they had to learn, he began to think back about the local people that were now part of their lives. Quietly he expressed that these folks were what impacted him most.

> It was getting plugged into a local ministry. Our supervisor introduced us into a local people and their community and encouraged us to spend time with them and get involved in their lives. We did. He didn't say we had to; he just sort of encouraged us. Our job revolved around reports and stuff, but our real ministry and our real life revolved around the local people. They were more important than

> the reports and stuff. Today we continue trying to be in the lives of local people...it is what it is all about.

Interestingly, there were two participants that spoke about both their missionary community and their local community. Both had similar experiences . . . poor orientation and leadership, but other missionaries that seemed to stand in the gap for them. At the same time, they spoke about a very satisfying and rewarding group of local people that surrounded them, supported them and assisted them in adjusting and learning. Number 4 spoke strongly saying,

> We didn't learn a lot in any type of orientation and then never learned a lot from our mission folks up on our station. There was already a family up there and they were supposed to be doing this as their job, but they weren't. We came to be their interns but then ended up just doing the work ourselves. There was no one to tell us how to do the work. We just sort of started the work. There were other missionaries that we developed great relationships with and they really supported us. We couldn't have made it without them. However, it was our national or local relationships that kept us here. I knew they were the reason God had sent us here. They helped us so much. I am not sure we could have made it without them either. They really assisted us in getting through all the issues that seemed to surround us and the work. Orientation just showed us the reality...that relationship would be invaluable to us throughout our time on the field.

Participant 5 felt about the same. This participant mentions not only positive and negative issues with the mission family, but also speaks about the positive aspects of relationships with locals.

> Basically our orientation was a bust. The missionary who was supposed to be our team leader really had no idea of what to do, so he just did mostly nothing. He was just as lost as we were, but he had been there a number of years already. There was really nothing happening with the work. So once we realized this, we just sort of went out and began learning how to do the work ourselves. We just did what we thought was the right thing to do. Looking back, the missionaries that helped us were not our leaders . . . but a few folks that were in language school with us. They helped keep us here. I guess the real answer is the nationals, the locals that we grew relationships with . . . these were the ones we were trying to connect with and communicate with. They taught us, even as we were trying to find a way to get a good audience with them. You know you want to communicate with them, so they taught us how. We wanted to share with them

> and they showed us how. These are really the only ones that count . . . even though the others are important too. God sent us here to be with these locals and that is why we stay.

All of the remaining participants, while stating the importance of both missionaries and locals in their lives, expressed that the most impacting aspect of their orientation related to various seminars or concepts that they learned or had modeled to them. Participant 7 replying to the question remarked without any hesitation,

> Biblical storying for sure. That was a real positive. It is something tangible, that I continue using . . . most days. Then there was the seminar of money matters and what Africans think about our money and their situations. Then of course there were some other classes.

Number 10 spoke of things a bit more tangible. This participant said

> The info we gained about how to use the company "system" has been very important throughout our time here. It really helped us make things, like living here work more smoothly. You know the stuff about reimbursements and house repair expenses . . . a lot of those logistical things. They have been very helpful and made it possible to stay where we are and do what we are doing.

Lastly, Participant 12 mentioned a particular modeling experience as impacting his and his wife in their work.

> It was difficult just going out into community, but having my leadership go with us and walk with us regularly was very impacting. That and seeing that they did this on their own as well . . . it was not just for us . . . it was a concept they practiced in their own work as well. Walking in those communities early on sort of arrested any fears that I had about the unknown and the unfamiliar-ness of this new and different place. My job is out with the people, so helping get over any early fears of the community and people was important. It is something that has stayed with us throughout everything else. It was a skill we learned and that we use every day.

In 1999, the International Mission Board of Richmond, Virginia published a report and a guiding document entitled *Seven Dimensions of IMB Field Personnel* that defined the basic characteristics recommended for all IMB personnel. These seven characteristics (disciple, mobilizer, team player, servant leader, cross cultural witness,

IMB representative, and family member) were also spoken of as growth areas for all personnel and areas where additional training should be provided. One timeframe where additional training and growth was supposed to occur was during the Orientation phase for the missionary. One part of the Orientation Phase included overseas orientation.

For the purposes of this study, it was then necessary to investigate whether elements of those "Seven Dimensions" were somehow addressed during the timeframe of the missionaries' field orientation . . . at least within the perception of the 12 participants. The "Seven Dimensions" (disciple, mobilizer, team player, leadership (servant), cross-cultural worker/witness, IMB representative, and a family member) were investigated using Interview Questions 5 though 11.

Dual Vignette # 7 introduces issues relating to Research Question ten, which dealt with topics relating to the "Seven Dimensions."

Dual Vignette #7: "A real intentional process" vs. "Hit or miss process"

Part One

After appointment and then going through the stateside orientation program out at the International Learning Center near Richmond, we really did not know what to expect when we got to the field. We knew there would be some type of orientation because we were told at the ILC by our leadership that we would not only have field orientation, but would actually be in something of a learning mode for our entire first term on the field.

Our field orientation had a lot of materials and dialogues that really were something of a repeat from our stateside orientation . . . only they were a bit more detailed and more contextualized for our new situation. Then of course we had a lot of personal contact with both missionaries from our region and locals who were good

friends with our new mission family. It seemed to us that everything was organized and ready for us.

During the orientation our supervisors had set aside lots of time for just praying and Bible study . . . both alone and with a few other folks. He actually talked with us about vision and values and how important it was to stay disciplined with our personal "quiet times" with God every day. Without that, he assured us, we would eventually just burn out and not have anything left to give away to our community. Side by side with some of this, he brought and introduced us to our new team mates and our future supervisors. The supervisor had a time with us where he shared his vision and how he intended to "disciple" us as part of his team. Each of his team members then told us things about their work and how our supervisor actually led their team from a practical standpoint. The next day at lunch time, one of the team mates took us out to a local café and we watched as they shared their faith with a local man. He then told us how easy it was because our supervisor had mentored him and showed him how to do it. We knew then that we would be mentored as well. Over a period of the next month, our teammates sort of took us under their wings and let us know how difficult it was to keep priorities straight, especially when it came to spending time with the family. They let us know that they had a sort of mutual accountability among themselves and now us to help keep those priorities on target. As well they began to introduce us to missionaries from other groups and other Christians who share the same values that we did. It really helped us understand the importance of partnering and mobilizing others since we could never do it all anyway. Through it all, we managed to learn, grow and actually become very motivated for

getting on with what we came to do. The way things were organized we are sure helped us get off to a pretty good start.

Part Two

Our family had a really great time at stateside orientation up at the International Learning Center near Richmond. It seemed to us like everything was so structured and organized for us. We had a written schedule and it was pretty much followed. There were times for worship, times for seminars and times for meeting people or reflection. We were told that we were in the Orientation Phase of our career and that much that we were to work on was related to our growth in a number of areas. It was fun. So we sort of thought that our field orientation would be like that as well. Were we ever surprised?

When we got to the field, we were met by our business manager and supervisor. The business manager had arranged for us to spend a few nights in a local guest house so that was where we went. Our supervisor told us that he would come see us the next day and get us started with our orientation.

He allowed us to sleep in a bit and arrived around lunch. After lunch at a local food court, he began to tell us where various places were around town. Then he put all of us in his truck and took us for a trip around town and showed us those same places. (By the next day, we had no idea what he had told us.) He gave us a map and showed us how to get to the language school in another town two hours away. He said he was busy with a lot of other things and would catch up with us a bit later and if we had questions just to call him. It was six weeks before we actually saw him again.

During that first week, the business manager took us to see the financial person who helped us understand how to file the basic financial forms and how to get money.

That same day, the business manager took us and helped us get our driving license, checked us out on driving, and issued us a vehicle. He said he would be getting us a house in the town where we were to live.

We met our supervisor again after almost six weeks. He told us he was glad we were doing well in school, which told us he was clueless as we were both struggling and extremely frustrated. He told us over lunch that we would do well on our station and just to be patient because it was best to learn by being out with the people. No one had taught him and his family how to go out and do the work, so it was best for us to just learn by doing it hands-on. We were shocked. What we needed was a mentor, someone to help encourage us in being disciples of Christ and how to share our faith cross-culturally. We needed to know how to keep our family healthy . . . but we got nothing. After he left we heard from him about once a month for a short telephone call. I only remember once in the next year that he actually visited us on our station.

The business manager was true to his word. As soon as we finished the five months at the language school, he met with us and then we followed him to our town where he showed us our house, introduced us to the owner, and gave us some keys. We stayed in another local guest house for two weeks while our crate was being brought up to us. We did however, get to meet with a lot of local people during this time and began to learn a lot of important concepts about how to engage people.

To our knowledge, during our orientation and those early months no one ever spoke with us about vision, how to do the job we came to do or anything like that. No one ever told us what to do when the culture shock started to beat us down . . . or how to help our kids with adjustments. We had to ask other missionaries questions about children's

schooling and how to get home school materials. Everything during those months was stressful. It just seemed like everything was sort of hit or miss . . . maybe it got covered a bit and maybe it didn't. We never asked if there was a real plan or not . . . because we were afraid of what the answer might be. We survived, but true enough we had to learn exactly the way our supervisor had said . . . on our own and mainly from the local people. All in all it was not terrible, but sure could have been better. It seemed to us that the structure of the company just sort of let us down.

Open Coding Dual Vignette #7

Whether or not any field orientation programs were developed or facilitated with the *IMB's Seven Dimensions* document in mind could not be determined for the simple reason that no leadership personnel were included as participants, nor were any trainers interviewed. This study was concerning participants' perceptions and reflections and not those of leadership personnel. However, specific questions were asked of the participants relating to various growth areas as recommended in the *Seven Dimensions* document. The comments of the participants will speak to their perception of any intentional effort or design to assist with these specific areas of growth.

Dimension #1: Disciple. The comments and results of the data in this area were very condemning. All twelve of the participants commented that during their field orientation they received nothing from actual orientation or orientation personnel to assist them in their personal walk with Christ (personal discipleship). One participant did state he had had a bit, but no one in his mission had assisted him. He had received assistance from a local pastor. One other participant stated no, but that maybe there was an underlying emphasis on it from time to time.

Participant 2 stated

> No nothing. We didn't get anything like this from anyone. I was suppose to have a mentor to help with this . . . but maybe because of everyone moving around and taking some new jobs, well it just didn't happen. We finally got some of this from someone in another cluster, but not from our own leaders.

Participant 5 agreed fully, "Nothing, nothing at all. We had nothing of this. As far as I can remember no one said anything along these lines to us." Participant 1 stated that

> When I asked the person who I was told was my mentor in this area, he was surprised. I kept expecting him to do something after that conversation, but nothing ever happened. I know my personal walk suffered some because of it. Maybe it was partially me ignoring that area as well or not hearing people focusing on it or not being held accountable for it. It was an area that needed some attention.

Participant 9 expressed her answer a bit differently.

> I had nothing at all. In the States there was not much either . . . not on a personal level at least. It was all like everywhere else . . . just program type stuff with a church . . . nothing really personal.

Finally Participant 11 summed up everyone's frustration with this area.

> Nothing at all comes to mind in this area. I don't remember anyone ever talking with us about our personal discipleship and improving our personal walk with Christ at any time during our orientation period. I guess everyone just thinks that since you are a missionary and on the field that you are ok in this area.

Participant 7 was the only person that expressed anything near a positive response to this question. She said,

> There was always an underlying emphasis I guess and a couple of folks said how important this area was. You know . . . to not be so involved in your ministry that you totally neglect your personal walk. It is a struggle here to worship. I am not sure that anyone directly sat me down and talked about this, but I remember people encouraging me and telling me to keep up in that area. Still it was tough.

The only other participant with a semi-positive comment in this area was Participant 6. This comment was not in relation to IMB orientation or IMB personnel, but in relation to a local Christian. This participant stated,

> You know it was after our long 40/40 orientation, when we were actually beginning language school that a local pastor came and spent time with me. He challenged me to keep reading my Bible and to continuing trying to grow personally. He was the only one to do anything like this with me and he was a Kenyan guy. No one from my mission, cluster, or team has ever done this for or with me.

Dimension #2: Mobilizer. In the area of mobilization, developing of partnerships with stateside churches, prayer networks, and with other great commission Christians, the results were only slightly better than those relating to discipleship training. Four of the 12 participants had positive comments in this area; however the majority spoke in the negative.

Participant 5 stated,

> No, nothing on the field. At ILC we were told to develop a listing of people that we wanted to stay in touch with and were instructed to use like a one page letter to give to them to help get it started. We used this and sent it out. We also asked for email contacts from a lot of people. Most of them never kept in contact with us. Remember all of this was from the stateside orientation.

Participant 6 just remarked quickly, “I don’t think that anyone talked about anything like that on the field at any time. We got some stuff at ILC about prayer networks, but nothing here.” Participant 7 sounded almost identical.

> At ILC, I think we got a lot of that introduction stuff and then some of those cardboard prayer cards and they told us how important it all was. They also showed us how to construct a newsletter, but nothing really out here at all.

Participant 10 agreed totally. “No nothing! We got some stuff at ILC . . . you know basic stuff. Nothing on the field, no one talked about that at all.” Participant 8 stated,

> Nothing much . . . maybe something about prayer groups . . . but that was in the States. But nothing like real partnership stuff, not the way we understand real partnerships now . . . and nothing on the field.

From a positive standpoint Participant 1 stated emphatically,

> Yes, it was one of the team goals. We had already gone through the team things and then the leader talked about how important this was. Not in any great details. He talked about using volunteer teams and such and how to use them in our work. He explained how a lot of this was a team approach and everyone should be involved.

Participant 2 was a bit more encouraging listing one area of mobilization and replied,

> Yes, but only in the area of prayer support . . . not so much on partnerships. I remember we talked about the advantages (of partnering with other people) and you know they just encouraged us to do it. But as far as the nuts and bolts of how to do it, not much was said. It is a difficult thing and we needed help . . . how do you make good contacts and keep them with people on that side of the ocean.

Participant 3 was even more positive. She stated,

> I remember talking a good bit about partnerships and prayer support. Our supervisor's wife did a big session on developing prayer networks . . . she had a plan that she had developed and she wanted us to follow it. I don't remember her saying much or anyone else on the actual details of partnerships . . . just a bit. They already had an existing partnership with a number of churches . . . it was pretty big actually, so they talked about that partnership and not about how we were supposed to develop one. We were asking how you set one up . . . on that we got nothing. Maybe there was not a good answer anyway.

Finally, Participant 11 explained some positive details that his family was told.

> There was a pretty good emphasis on getting at least five churches involved in our work . . . you know really supporting us. It was not real vision casting stuff and nothing on how to actually develop it; but it was something. There was loads of stuff at ILC. I guess that other than this, everyone just expected us to already know. We got a little, but could have used a lot more.

Dimensions #3: Team player/team member/team building and Dimension # 4: Servant Leadership. Even though the questions regarding "teams" and "servant leadership" were asked independently, the participants as a whole tended to connect them with their personal comments. Comments from the 12 participants were divided concerning the question relating to teams and team development . . . four having had some recollection of the team player/member/building issue being discussed on some level during field orientation and eight stating they received or had no conversations or

dialogue about this type of recommended growth. One of the four positive answers said some things were discussed and teams were expected but not much was actually taught. Another of the four positive answers stated that they were all on teams and were learning how to function on teams, but nothing was actually discussed during the orientation on actual development.

In relation to the question regarding actual servant leadership and/or leadership of teams, the responses were completely one sided. All of the participants (12 out of 12) stated they received almost nothing relating to actual leadership during their field orientation phase. Eight of the twelve stated that while they did not receive anything much during their orientation they did receive great information, application and mentoring on the issue a bit later during a specific seminar called Strategy Leader Training. One participant stated that he did not receive anything during his orientation period but was given opportunity later to join a long-term leadership training experience. The remaining three participants remembered either nothing or very little at all about this *Dimension* of leadership. Most related that a few years ago they did have a seminar titled "Lead Like Jesus."

Participant 1 had a very typical answer. This participant experienced very little in the area of team building per se but did receive a good bit of leadership training . . . just not during his orientation phase. He explained,

> Our regional leader at that time held some leadership training seminars. So it was like one week a year where they were looking at strategy and leadership issues in small groups. I guess it actually started earlier. We, my supervisor and I, had talked some during my orientation about the need for more people to be involved in leadership stuff and not just strategy people. So I was then partnered with a strategy leader and we learned together during that longer timeframe. It was exciting, and there was also reading to do. It was really very good and effective, learning from each other and learning how the strategy people thought and them

> seeing how a support person thought. The team stuff dealt more with partnership stuff, but not really how to do even that.

Because of their longer 40 days group orientation experience, Participant 6 saw things slightly different.

> Teams? From the first day we were working together on teams . . . you know like the kitchen team, the clean up team, etc. They had us working together out there just to do those types of tasks for the entire group. The group, I guess, relied on each of the teams to make sure that things got done. You know there was planning. It was those kinds of things, not really team building skills. We were forced into teams but not really a skill type thing. They didn't have any type of real team building stuff . . . but we did learn a lot about being part of a team with people you don't know a whole lot. I guess at the same time we were learning something of leading teams . . . at least these types of teams with our folks.

Participant 8 agreed somewhat with this. He stated

> Well you know down in the new city things were done a bit differently than during our early, early orientation. Our leader's philosophy was different. You know, everyone had their ministry and then everyone had their job. We would meet (all of us from the city) every week at McDonald's or somewhere and just talk about everything that had happened that week. It was a bonding time, a time of learning to trust each other. You know it was a time of encouraging each other and helping each other. We saw ourselves as a team. We didn't do or have actual leadership training, but we were learning how "our" team was supposed to function. It was good.

Participants 2 and 3 had somewhat similar comments. Both felt part of a team . . . a mission team, but struggled as to what that meant in the greater sense and how to move from a mission team to development of a team of locals. Number 2 stated

> We talked briefly about being a team. It was I think more directed towards our platform and strategy, maybe towards praying for each other and helping each other. Our leaders did talk with us about the need for developing a team of locals and some USA church partner type team members, but they left it very vague. I think they did that intentionally to give us a lot of freedom as we grew and actually did develop some local teams of believers. Maybe they didn't know exactly how to teach or model this to us, since the entire team was fairly new as well. We got our real leadership training a year later at Strategy Leader Training. During that we got great information and some great application.

Number 3 felt the same but expressed it differently.

> It was just sort of expected that we would develop our own teams . . . that we knew how to do that. There was nothing actually mentored to us or taught or shared with us. They taught us how to write job request, so growing a mission team of our own was expected. I assumed that that was just one type of team but that we needed the local team as well. We knew we were part of a team and that was helpful, but really we were clueless as to how to develop the local team. I guess that was one type of leadership that was being modeled to us. We got the rest of it later on in a seminar.

Participants 5, 10, 11, and 12 all recalled some degree of learning about teams and team building but not during the actual orientation period. Number 5 began by saying,

> The first I remember of any type of team building or being a better team member was during our strategy leader training . . . but that was at least a year later. There was nothing expressed during our orientation on teams or leadership. The SL training helped us a lot with leadership and a good bit about developing a team to assist with the work itself.

Number 10 simply gave a short sentence to explain her feelings. “Nothing formal at all, until we went to strategy leader training, but that was not during our actual orientation.”

Number 11’s comments were much the same.

> I asked the question as to why we had nothing much of team building . . . but that was during our stateside orientation and not during field orientation. Later on we did go to strategy leader training and that was much more helpful in a lot of ways . . . but then again this was not during field orientation but a good bit later. It was a great add-on and something that everyone should get to go through.

Number 12 was a bit more forceful in his answer.

> None! Nothing at all . . . not during any orientation! It was not until we had been on the field at least a year, when we went to strategy leader training. That was great! We discussed at length the issues of strategy, teams and building teams, leadership, and even new ways of thinking and seeing things . . . it was very useful.

Finally, Participants 4, 7, and 9 had no recollections of ever hearing or being a part of any discussions during their field orientation concerning the issues of team building, team members, being a better team player, or concerning leadership.

Participant 4 sadly stated, “No our orientation was not that good. We had nothing that I

remember. Nothing about teams, about servant leadership or anything like that." Number 7 was not much different. "Not to the extent that I remember. If they did I just missed what they were trying to teach us I guess" (big laugh). Number 9 agreed, "Nothing formal at all! Later on maybe we got some stuff . . . at least something about leadership maybe . . . but I can't remember anything on teams . . . from anyone, anytime."

Dimension #5: Cross-cultural witness. One would think that since adapting to the local culture and learning to communicate in the local language are all very important aspects of being a competent cross-cultural worker and witness that all twelve participants would have received an overwhelming amount of support and orientation in this area. Unfortunately, this was not the case. One-half (6) of the 12 participants expressed positive recollections from their orientation concerning this characteristic. One participant expressed a no as far as leadership assisting, but expressed a big yes in relation to a local lady teaching her the culture and how to witness.

The remainder (five of the twelve) expressed that they learned the culture and how to share a Christian witness in their culture through personal OTJ (on the job) training. They expressed that there was some small scale mentoring, at times, but very little formal or very intentional training.

Participant 1, who works in the area of support, made some very positive comments.

> Yes . . . well some at least in that area of living cross culturally. Now we did not get as much as someone who would be working as a basic frontliner, and you know that is probably understandable. There was a focus on us learning how to live cross culturally and also how to find some opportunities for sharing . . . outside the office of course. We were told . . . here are some things you will struggle with and here are some ideas to try when that happens. And then people would be in the office even during our orientation time and help us with answers to our questions. Then they would ask us . . . if we knew why these types of

> feelings and things were happening and give us some explanations. They were very good at this . . . everyone was helpful.

Participants 6 and 7 also had fairly positive comments. They were both part of a long 40 days field orientation that attempted to provide some training in a large number of areas. Number 6 stated,

> Yes, there was a good bit of anthropology stuff. Some of it was a repeat from our ILC stateside experience, but at least it was something. So we got some understanding of the culture stuff and how to fit into the culture . . . although everyone knows you will never totally fit into the culture. It was like a puzzle and you try to fit as many pieces together. People talked with us about how Africans tend to handle money matters and a number of other things. Hearing their experiences was very helpful; I learned a great deal that helped me when we got to our work station. When we had questions they really just fleshed out the answers with a lot of details and walked us through how to learn in the culture.

Number 7 was equally as positive.

> By the time field orientation was over we actually knew a lot. People had talked with us about handling things culturally . . . from their experiences of course. We had also been advised on reading a lot and we had done this . . . so we went into our work fairly sensitive to the culture. What we had to do was take what we had been told and shown and figure out what it meant in our situation. We were very supported in this area, so we really knew a lot more than we expected when we got started with the work.

Participants 8 and 9 both had their field orientation in the same city and both had very similar experiences that were at least somewhat positive. Number 8 referred to some modeling in the culture that he received.

> I remember there was some training in the idea of cross-cultural living and witness. This was from our strategy leader in the city where we lived. He would take us out with him and show us things in the culture and answer questions for us. He took us to a wide variety of different settings and introduced us into different churches where we met a lot of different types of people. We got to watch him and see him in action in all types of situations and each time we learned something about the people and the culture in that particular setting.

Number 9 mentioned this same concept of personal modeling and its importance.

> Yes, there was a good bit told to us about being careful in various settings. The best though was seeing things modeled to us by our supervisor in the city. He was good, a great model . . . and patient with us. He showed us culturally how to begin meeting people correctly and greeting them and learning how to be comfortable with them. That was down in our first assignment city. However, we have used that same style up here in our new work and it all works the same.

Participant 2 quickly separated the classroom orientation from the practical modeling outside of class.

> I don't recall anything of any real value in the classroom orientation times where we talked about things. However, in the practical setting outside, our strategy facilitator took us with him and modeled to us. He followed a pattern . . . always. He followed it very well and taught us how to get all sorts of information about people and how to learn from them. I found it very easy and very effective. I guess one important aspect was seeing and learning how to ask the right questions . . . you know coming in you are clueless of so much, but learning the right questions to ask folks is helpful. It was positive. Then later I just adapted what we had learned and applied it into my personal setting. Other cultural things . . . you know . . . do's and don'ts . . . not so much, maybe something about Muslims . . . but the modeling was what helped.

Participant 3 recalled a different type to teacher that was modeling and answering questions for her. After not receiving much from her leadership she was frustrated, but found someone else during orientation to assist.

> It was still during our orientation I guess. We had to have a maid and baby setter because we were in language school. The lady I hired spoke a little English and we were able to communicate some. She helped me learn the culture and how to survive and do things here more than anyone. We both had cultural experiences as I learned things from her and she learned from me. She helped me with some language practice as well. She would take me and even the kids walking in the community sometimes and I would see how she said things and did things with others . . . of course she was local and it was easy. But I learned from her and she helped me . . . more than my supervisors. She was able to answer questions and I learned a lot and still do. She still works for our family. The kids have learned from her as well.

The remainder of the participants all responded negatively to this question, stating they received basically nothing related to cross-cultural living and witnessing during their

orientation. However, this does not mean they did not learn to live and work in the culture, nor does it mean they were bitter due to their situation.

Participant 4 stated emphatically,

> For us, it was totally on the job learning . . . it was just sort of **'learn it!'** There were a number of us that were new in country or in the area about the same time . . . so we just sort of talked among ourselves and learned together. I guess we sort of oriented ourselves by talking daily or weekly about our experiences. We became very close. We continued to help each other all through language school and even afterwards . . . we basically were all on our own. During those first four months we were just all in it together. But things worked out well . . . we learned a lot, watched, asked questions of locals and each other and learned to survive. We learned how to do the work and just sort of went and did it. It was hard, but not unbearable . . . we just did it.

Participant 5 expressed his frustration using an old mission phrase "be flexible" to describe his situation.

> Well it seems like a general fall back for me . . . everything we asked was answered with a big 'just be flexible' type answer. That sort of covered a wide variety of sins including how to live and work cross-culturally. Our leaders at that time just didn't know how to help people I guess. The help we got was from some other friends we found while studying the language. When they learned something, they just passed it along . . . and we did the same. It was different but it worked. We all survived. I think all of us are still on the field somewhere. I guess we learned by doing . . . and making mistakes. That is one good way to learn . . . you make a mistake and don't want to make the same one again . . . it was rough, but we are doing well.

Participants 10, 11, and 12 all had similar responses and similar experiences. Basically they had no help in this area from their leadership, but managed to learn and move on. Participant 10 responded,

> We did a lot at ILC in Richmond to prepare but that was back on the other side, during stateside orientation. We had nothing on cultural learning here. O yes . . . some missionaries in Kenya offered some suggestions some times, but not really very intentionally. I guess that somehow they sort of just expected us to either already know things or get it the same way they had . . . by experience.

Participant 11 stated almost the same.

> We had nothing . . . well if anything it was very brief. Maybe it was one of the admin people that came and talked with us, but not much of anything about living cross culturally out here. We got some generic stuff at stateside orientation, but nothing specific there or here.

Lastly, Participant 12 expressed it the same as a few others.

> No, not really anything. There was an aspect of encouraging us and sort of pushing us out into the community and maybe a little debriefing of those types of activities, but nothing formal. There was nothing that anyone sat and talked with us about. We learned the culture like a lot of other, but getting into it, observing it and reacting in it.

Dimension #6: International Mission Board representative. Being a representative of the International Mission Board relates to several key issues. One issue is the ability to effectively represent yourself and your family in relation to your overall security situation overseas. Some missionaries, due to the people they are engaging or the location where they reside must be able to represent themselves in a manner not using missionary connections and contacts. Others are able to use a Baptist Mission profile and have no real problems. Personnel must also be very aware of the overall purpose and direction of the IMB and fully understand the communications systems involved within this organization.

A number (10) of the participants were able to express and define intentional episodes of training either during their stateside or their field based orientation programs that assisted them in defining privately and publicly who they were and why they were in that location. A few (4) mentioned intentional drills designed to assist with this training. At least four participants stated that in their situation it was not necessary for this type of training on the field and therefore they received nothing. All twelve felt like they received the basic communication protocols and systems used within the company for enabling data and document transfer or knowing what offices to contact in Richmond

when necessary. While this issue was somewhat multi-faceted, the participants tended to speak most relating to their field security and how they learned to represent themselves in their various situations. Most mentioned that they received a great deal of the in-house communication information during their Stateside orientation and thus did not expect to get much on the field. Most also stated they could have used more help on the field in understanding how to do local in-house reporting.

Participant 2 explained his situation well.

> During our orientation, there were a number of dialogues concerning our security. We spent a good bit of time working on that . . . how to represent ourselves to others and even how to discuss ourselves with others back in the United States. We were even thrown into scenarios . . . such as 'if this situation comes us or this question, how would you answer it?' and then we would discuss and debrief the comments. They would walk us through questions and answers and how to handle various situations. Then many times in the afternoon, someone would take us and do some practical applications. We would go into town or an office and then he would maybe introduce me and maybe he would not and I had to do it myself . . . in a somewhat controlled environment. Later my supervisor would debrief me and tell me how I handled the situations and what I needed to work on. It was very effective.

Participant 6 expressed it slightly different but with the same emphasis. There was a great deal of assistance offered in a number of different areas.

> I remember towards the end of the formal orientation someone came and sat with us and helped us think through this issue on the field. I remember them going over with us that even though we were working and could work as open missionaries in our area, that we needed to be able to live securely and not just tell everyone, everything about ourselves. They showed us that in this day and age, it is never a good idea to write too much open stuff about ourselves and post too much stuff where just anyone can see it . . . it was just not safe. It was the whole idea of being cautious with your words and with your actions. It allowed us to begin by being careful and not just open in everything. It helped us become accepted a bit easier as well I think.

Participant 7 had a similar answer, but was a bit more brief in her explanation. She mentioned her stateside orientation as well.

> I am sure we had something because by the time we got to our station I knew exactly how to handle myself. Someone visited with us and walked us through some scenarios . . . and this was on the field, not at ILC in Richmond. So yes, we covered at least some of this. At ILC we talked about speaking to stateside churches and stuff, but not out here. Also had a bunch on the different offices at the home office and who did what. I did not remember it all, but we did get some of it.

Participant 3 agreed they had received some help on the field, but got a lot more help on some of this during their Stateside orientation. She stated "Yes, we had some stuff on security during the orientation and it was all good. All the corporate stuff about offices and stuff we got prior to leaving the USA."

Participant 12 ended the positive comments with his explanation.

> Yes, our supervisor walked us through a lot of different situations and helped us go through some scenarios to make sure we knew how to answer anything that was asked. It took a while to get comfortable though. We talked about questions from regular people, questions from government people and questions from other missionaries. It was pretty good.

A couple of participants explained that because they were in totally open mission work environments and because they had typical missionary permits that nothing in this area of training (security) was really needed. For example, Participant 1 stated,

> We were in a 100% open country. Our organization had begun over a thousand churches in this country, and there were already multiple missionaries in the country doing a variety of different jobs. Since we were support, it would only be natural that we introduce ourselves as what we were . . . since everyone would know it anyway. However now, they would tell us not to necessarily tell everyone, everything about ourselves . . . but at that time it was just how we did things. There was no real need for a lot of training in telling people who you were and who you worked for."

Participant 8 was in the same type of situation, just another country. This participant felt that since they were regular Baptist missionaries and everyone around them was the same, that nothing else was really needed.

> Our permits were just the regular Baptist mission type where we were living. So the typical way of doing things was just to introduce yourself as the business manager or as a church planter or whatever you did for the mission. It was what everyone did. Everyone was the same . . . open. I think that we heard nothing about this during orientation . . . although now, I think there is a family working with Muslims and maybe they were told something a bit different . . . at least I hope so. It just wasn't necessary for us down there. We did talk some about reports and different offices and personnel though.

Participant 9 admitted his family needed some help to some security questions but did not really get many answers. He stated, "No, not in the area of security. We were working with Muslims, so we asked about this but our leaders did not have a good answer of what we should do...except be careful and not tell everything to everyone."

Participant 4 felt they (his family) received very little on the field relating to how to represent themselves but did get other assistance. He simply stated, "Reporting and office stuff we got from Richmond. The stuff about security and how to introduce ourselves, even working where we were...no we got none of that."

The remainder had simple answers. Participant 5 stated no, but they got a good list of contacts of whom to call if necessary. Participant 10 simply said "No, we were Baptist Missionaries and very open, we got nothing else. We knew who to contact though about reporting and stuff." Lastly Participant 11 simply said "No, nothing." Later he did say they got information about important contacts and such prior to leaving the USA.

Dimension #7: Family members. One final area of the "*Seven Dimension"* document that was investigated concerned training designed to assist the basic family unit on the field. Every family overseas has multiple stressors pushing against them: culture, language, aging parents, job, mission personalities, local people, personal security, children's schooling, and a host of others. In addition to providing mission personnel who

are professional counselors to assist in these areas, it was expected that some dialogues and/or discussions would be offered to better prepare families for their lives overseas.

Nine of the 12 participants sadly had to state that during their field orientation they had nothing offered to them concerning assisting with family issues on the field. Only two participants had positive comments.

Participant 7 stated,

> We got a lot of this at ILC at Richmond and then we had dialogues on the field. It was about the importance of guarding or making your weekend count for the family . . . or setting aside time during the week for the family. It was really emphasized that we had to have time for ourselves. They talked with us some about handling relationships long distance and how hard it was when someone in the States was very sick while you were on the field. It was good stuff.

Another positive comment was made by Participant 10. She stated,

> Yes, we had some of that. I remember them talking with us about taking vacation . . . not just working all the time. They said we needed to regularly take days off . . . with just the family . . . to close our gate and not see folks. This is hard but necessary. It was all about managing a healthy balance with the family and living in a specific environment.

Lastly, Participant 1 reminded the interviewer about some earlier comments he had made in relation to another question.

> As I said before, our leader was very big about family and family issues. We had all sorts of people telling us things about their experiences with sending kids to school and parents in the USA. Most of this was not during orientation though, but over a period of time, I guess.

The majority (nine) of the participants had negative responses to this question and all had approximately the same type of answer or comment. Participant 4 stated, "Nothing, nothing at all . . . nothing about schooling for the kids, nothing about taking care of ourselves . . . not much of anything." Participant 3 made a similar comment. "Nothing much about this was emphasized at all. If it was it was a very small piece."

Participant 8 agreed. “On the field, we had nothing. There was a bit during our stateside orientation, but nothing on the field.” Participant 11 was the exact same.

> No, there was nothing I can think of at all. I guess they maybe said something about taking care of ourselves physically or maybe something about doing the small medical things, but I can’t remember anything in particular. I guess we were supposed to learn this from watching or talking with others in the mission family. It was maybe a do what they do type of thing, but nothing was discussed with us about taking care of the family.

Participant 9 stated they had nothing on the field during orientation, but did have a great deal during their initial cluster meeting some time later. Participants 5 and 6 both expressed they had some really good things at their different stateside orientations, but nothing on the field. Participant 6 said if they did, it was very, very generic. Participant 5 said it was one of those things each family just had to “sort of figure out.” Lastly, Participant 12 stated they had nothing during orientation, no real theory or such. They did have a number of families in their lives when they got to their work and they modeled and shared with them concerning a number of these types of issues.

The final question posed to each of the 12 participants did not relate directly to their field orientation program. This question asked whether the participant had a different definition of personal success at this point in their lives (after completing at least three years on the field) in contrast to their definition of success prior to becoming a missionary. It was impossible to ask this question in relation to whether their definition of success changed because of their field orientation simply because there had been other influences on their lives including an eight week stateside orientation and at least three full years of service overseas. It was felt that too many variables could have contributed to any change in their perception or definition. However, the question did allow for

discovery of any possible differences in their perception and definition of the issue of personal success.

The final composite Dual Vignette related to Research Question eleven addressed both sides of the main issue: whether a person's perception of success revolved around solid, empirical data and "things" or whether it revolved around something defined in a more spiritual and personal nature.

Dual Vignette #8: "Things and numbers" vs. "A closer walk with Thee"

Part One

Before becoming a missionary and moving overseas, I worked in the business world. For the most part, my world revolved around figures and statistics. There were lots of statistics that told everyone how successful the company was and in many cases how successful I was as a "regional manager." How much product was sold each month? How much money did the company actually make: profit vs. expenses? How much did my team produce and make for the company? There was a constant set of questions and evaluations that tended to express our success.

This does not mean that I agreed totally with how "they" determined success. Of course the company needed something to show how it was doing. But that did not mean that was success for me and my family. We had a great family relationship, a nice house, two cars, and could buy stuff when we desired and went on vacations every year. Our kids were never in trouble, did well in school, we attended a good church . . . and we were very happy and content. That was success.

Part Two

Our family had such a good life in the USA prior to coming overseas. Of course, my wife and I both had jobs and worked hard. But working was not all there was to our lives. As a matter of fact, it was one of the smaller parts of our lives. We had two children in school with all the accompanying activities and meetings. We had a good house and could buy whatever we really felt necessary. However the most important part of our lives revolved around our church. It seems like we were always at church or doing something associated with folks from the church. In fact, neither my wife nor I can remember a time when we were not busy with something around some church in our entire lives.

I was discipled and mentored by a young pastor when I was a teenager and have always tried to live by what was learned at that point in my life. Really the most important aspect of my life is being obedient to what I hear from God. I hear Him when He speaks to me from the Bible, from music, from a sermon, and when I pray and meditate upon Him. If I am daily obedient to Him, then I guess truly I am successful . . . at least in His eyes. My wife feels the same. We try to listen and do only those things He wants and that includes what we buy, how we live, where we work, and how we serve Him and others. If I can just be obedient in all things, then I know I am a success . . . regardless of my wealth or anything else.

Open Coding Dual Vignette #8

The final questions asked of each of the 12 participants related to the final research question (# 11). The primary issue regarded definitions of personal success...past and present. How did the missionary define success at the time of the

interview? Did they see success differently than when they lived, worked, and ministered in the United States?

The original research question attempted to connect the participant's field orientation with any possible change in their definition of success overseas. It quickly became apparent that there were too many outside variables, not being researched, to make any possible definitive connection. Those outside variables included their stateside orientation, numerous other topical trainings not associated with their field orientation, between three and eight years of service on the field, and a period of stateside furlough included somewhere during their timeframe. Any one of these variables could have independently impacted the individual participant's definition change, if a change did indeed occur. The final question did seek to determine if a change occurred between the participant's definition of success in the USA and their definition of success at the time of the interview. It did not determine the reason for that change.

Participant 1 helped set the initial foundation for where this dialogue would go. He stated,

> You know, I came from a strong business background in the States where everything on some level was judged by profit after control or expenses. So, when I got here I struggled a bit because it was somewhat the same with the mission company. People wanted to know about church starts and how many people were trained. Things were not defined real well at first, so it was difficult for me. Then I began to see that for me and a whole lot of others it was not about the number of things, but about the quality or maybe even better about the product itself. Well using my stateside background I decided that the product was the relationships that I could develop with people. It really was about the relationships with the people . . . people you were working with and people you were working among. So, now we really just look for ways to help grow other people in areas where we seem to have something to offer. It would be sad if we missed this . . . that we all need relationships and these only come by meeting with people.

This participant was able to clearly see that the typical western idea of success revolved around counting something . . . even from the standpoint of his company. However he compared this concept to the newer and learned concept that what was really important for him was the growing of deep relationships with both his mission colleagues and with nationals in the country where he worked.

Participant 2, from a totally different country, had almost the same understanding and experience, but added a unique twist at the end.

> In the States there is always some pressure on you about the numbers you are supposed to look for. You know, it doesn't really matter . . . even in starting a church . . . you needed numbers, something to show and talk to others about and account for your time and resources. Success in so many ways was numbers driven or at least that was my perception. Now in my second term here, it is much less about the numbers and more about the relationships. It is about getting a real voice among the people who have never heard. Many times you have to do something to help others see that you really do care, more than just saying it. We built a clinic in a village setting for them to use . . . and it was like wow . . . what a difference. It was like this little building gave them permission to actually listen to what we had to say. It really gave us the opportunity to share the truth. We had to begin the relationships, but we had to earn the voice to be heard. That is how I now see success . . . being able to be heard.

This participant took the concept of relationship building a step further. One could work and build a relationship, but in the end they still had to earn the right to gain a voice with the local people. This appeared to speak to a very holistic approach to their ministry . . . not just attempting to build a relationship based on what was said, but based on showing love through active participation in the personal life of a community.

Participant 5 initially defined his view of success as being a good provider, but still tied this to tangible things. However, after being on the field for over four years, his new definition of success dealt with a selected aspect of relationships. He responded,

> Well, my definition is going to be along the lines of being the provider for a family. Not so much along the money route, but more being able to provide a

> house, car, items for the family, food, things that make you happy as a family. You know, you need to set something aside . . . save for a rainy day, maybe even moving ahead making progress in your chosen career and getting along well with your wife and family. Now, I see this issue differently . . . I am not so much concerned about all those other things . . . for me now it is more about being able to communicate with local people. At first this was tough, but now I am able to do anything in the language and that makes me feel really successful. Without that ability and skill, I couldn't do anything with the people. Success for me now is being able to communicate, which means I can share and people understand me.

One could obviously make a strong argument that they could not develop or grow any relationships with locals unless they first had the ability and success in the language. At the same time, one could also argue that just having success in learning and using a language does not compare with developing or growing personal relationships with local people.

One of the participants, Number 7, had a strong business background in the States and held many of the same concepts for the first definition, but helped make a transition to a more personal definition for the second definition of success. She expressed herself well.

> I was working for a regular company in America. My ideas of success revolved around promotions, pay upgrades, even good evaluations from my supervisors. So out here I actually struggled at first because I was not having regular evaluations and things like that. You know now though . . . I guess I see things a good bit differently. A lot of my ideas of success would be to be able to just keep moving forward. Here is what I mean. When God moves there are things you cannot just attribute to numbers and stuff, there are things you cannot see. You can't just say that this is a failure because you did not get to see God move at that particular time. But then at another time, you may get to see Him move and be able to say "wow, I got to be a small part of that and got to see Him do something." Success is more like just getting to be with Him and see Him do something.

The remainder of the participants all held similar views of success prior to coming to the field AND then defined success in the present as revolving totally around personal obedience to God. For example, Participant 4 stated that the initial definition revolved

around happiness, fulfillment, joy in what she was doing, but not in terms of monetary values. Then she stated,

> Now, after being here, I would say it is how I share Jesus with others. It is more like asking yourself how you walked with Him today. I would say it is much more about what I did with Him. How did I walk with Him, and live out Jesus in someone's life today?

Participant 3 agreed totally. When seeing success in her life in the States, she felt it was dominated by her personal goals. However she felt that others in the States always want to make things about numbers, i.e., how many people did she share Jesus with today? Now after a total of four years on the field she stated she has learned another important truth.

> It is about obedience. I am here because He (Jesus, God) told me to be here. So, now I must answer that success to me is about total obedience to Him, Not to anything else. I can and will share when He shows me.

Participant 8 was even more direct. He felt that success in the States was more than just moving up the corporate ladder, it was related to making more money but more related to having colleagues respect you and your work. Concerning how or if his definition of success changed after living and ministering overseas he stated quite emphatically,

> You know, the typical Southern Baptist sees success I guess in terms of how many churches get started or how many baptisms occur. Well that is just not correct. To be very honest I think that our strategy leader has helped us better understand this concept. The real definition of true success is obedience . . . instant obedience to Christ. Success is not all those other things; success is determined by my time with Him. It is a different mindset, it is still a struggle sometimes, but in a sense it is very freeing. Those other things I see as guidelines and ways to report some things, but they do not any longer define my success.

Participants 11 and 12 gave very short responses. Participant 12 simply stated, "I don't feel any different now than before. Success is about walking in obedience to Jesus

Christ. Personal growth should be the first priority because it makes success." Participant 11 agreed adding,

> It is being obedient to Christ; it is fulfilling a true to Christ and true to culture lifestyle amongst my people and reproducing a Biblical walk with God into other relationships. It is being obedient to doing what Christ wants and learning to walk a true to Christ walk in life.

Lastly Participant 9 completed this set of interviews by stating that initially she felt success was related to raising her family, to finding fulfillment in life and doing well in her job. Doing well in her job she described as getting good annual reviews and making at least some upward leadership movement. Then she added,

> Success now is harder to describe to most other folks . . . like when I call family and friends back in the States and try to explain to them that success is not about the number of churches or believers or stuff like that. It is something much deeper, much more personal and something very freeing. I think that most times they just don't get it. It is very personal to me . . . success is about Him and me being obedient to Him. That is very freeing to me. Yes, it might be extreme . . . it means learning to have a new way of life and thinking. It is walking with Him, walking Him daily . . . just being personally free with Him. For me, it is not about other people . . . it is about me and my personal relationship and obedience to Him.

The majority of the participants admitted a difference in how they perceived success on the field as compared to how they remembered feeling about success while in the USA. The main difference was between a corporate understanding and accounting of time and product compared to a more personal understanding most closely related to being "fully obedient to Christ in all things." All twelve tied the concept of relationship (either with other people or with God) to their present definition of success. This was not true in relation to their "before" definitions.

Section Two: Comparison of Two Basic Field Orientation Programs

Basic Program Comparison

Almost every team or cluster in the Central, Eastern, and Southern Africa region provided some type of immediate orientation for new personnel. It would have been logistically impossible to obtain and compare details of all of these. While many of these programs are well organized and implemented, it was decided to compare only two. The decision was made to compare a fairly new regionally sponsored longer term (40 days) residential program and one much shorter term (19 days) semi-residential program used in one of the four geographical areas where some participants worked. The residential program was determined to be of particular significance since it maintained a more regional profile. The shorter 19-day program was chosen due to both the researcher's personal knowledge of the program and because of it usage within a select geographic area and usage along the coast.

Both were developed and facilitated by mission personnel. Personnel, teaching styles, and overall effectiveness were not evaluated and thus considered equal for both programs. The longer program referred to as the "40/40" program was developed to provide field orientation for a wide range of missionaries from locations all throughout the region. The number of participants in this program averaged around 15 families. The entire family was actually part of the entire program. The short program was designed for usage within a select cluster of missionaries within a certain geographic environment. This program was basically designed for a usage with 8-10 participants at a time, since this cluster was specialized and had fewer families overall.

In the “40/40” program, participants were led through experiences involving three different locations: a base camp, a rural residential period in the homes of locals, and an urban residential period in the homes of locals. In the 19-day program, participants remained in the main residential site for the majority of program. Five days were spent in a basic rural hotel setting where the participants walked in the local community each day practicing concepts learned earlier. After the completion of the main program each participant was placed in the home of a local family for a specific period of time. Both programs were designed to provide new missionaries with new or additional personal and family skills including skills in personal Biblical storying, initial survival information when getting to a specific location, skills designed to teach new people how to ask good questions of locals and how to process the information gained, as well as how to take care of oneself medically in certain situations and basic personal, family, and company security. Both programs designed sessions for individual family unit debrief time. The larger “40/40” program had sessions dealing with community development and relief ministry, while the shorter 19-day program did not. Both program had multiple session on usage of various language learning tools. Both groups held sessions of dealing with Africans and African money matters.

Comparison of Programs According to Recommended “Seven Dimensions” Document

One easy way to compare the two distinct initial field orientation programs was to compare their overall stated curricula and schedules in relation to the “Seven Dimensions” document of the International Mission Board. This document, as stated and discussed earlier, states seven relationships or characteristics necessary for all IMB

missionaries and recommends continued training in those seven areas for all IMB personnel: Disciple, Family, Team, Servant Leadership, Cross-cultural witnessing, Mobilizing of partners, and in being an effective IMB representative.

Disciple

Both programs had daily small group meeting in the early mornings, where Bible study took place in some format. The larger "40/40" program had a weekly church service worship time in conjunction with a local church in the areas where they were residing. The smaller 19-day program had a built in group worship each evening with supervisors and leaders modeling various oral Bible storying techniques with the entire group of participants. In the "40/40" program no specific timeframe was discovered where individual personal discipleship training was discussed or emphasized. There was no timeframe discovered from the schedule for emphasis of personal prayer, personal devotion, or the need for growing closer to God, unless this was covered in the morning small groups meeting. There was one timeslot discovered in the 19 day program where personal discipleship and its importance in a believer's life were stressed. It was assumed that both programs did however encourage a daily quiet time for all participants whether it was part of an actual schedule or not.

Family

According to the typical daily schedules of the two programs, both provided multiple sessions dealing with participants learning to take care of themselves. These included discussions on basic culture shock, how to recognize it and deal with it; sessions on recognition of normal African illnesses and medicines typically used to treat them; sessions on getting proper rest and sessions dealing with learning to structure both family

and individual work and personal time. Sessions were also conducted within both programs dealing with the family learning to live in their African setting including shopping, cooking, eating, and family security.

Team

Both the long term "40/40" program and the shorter term 19-day program had very little in the way of discussions about being and working on a specific team. The scheduled revealed nothing in the longer program and only one short session in the 19-day program. This session dealt with dealing with supervisors, team members, and mentors while on the field . . . and was tied afterwards to accountability within the team.

This is not totally unexpected, since the majority of the issues dealing with team members could best be handled on the team level once the participant arrives on station. This would be accomplished and facilitated by the team leader expressing expectations, work ethic, and values to the new participants.

Servant Leadership

Neither program provided sessions designed to strengthen or encourage growth in the area of servant leadership for their participants. In fact, according to the written schedules, there was no mention of leadership anywhere during the actual orientation. The participants in the 19-day program did receive some information and challenges concerning this issue during the five-day cluster meeting they were a part of mid-way in their orientation. During this meeting there were discussions about growing as leaders and the implications in ministry of being either a good or poor leader. There is also a strong possibility that during the actual orientation, leaders from both programs had

"unofficial" dialogues over meals and tea breaks with participants concerning issues of leadership and mentoring.

Cross-cultural Witnessing

Since this area is the primary purpose for missionaries of the International Mission Board, it would be expected that a good bit of time would be spent in sessions relating to this topic. This is exactly what was discovered. Both programs had significant hours of dialogue, instruction, and practical application dealing with a new person learning to share their faith in their particular context. Both programs had intentional sessions dealing with asking questions, beginning conversations, usages of various evangelism techniques including personal testimonies, Biblical storying, and answering personal questions about faith. Both groups as well had a significant number of outside activities designed to "push" the participants into applying and actively attempting what they were learning and practicing in the class settings. Both groups had a listing of intentional questions to be asked in the local communities to attempt to both learn and develop conversation techniques among the new missionaries. In both cases, these DFA's (daily field assignments) were debriefed during and evening session, leaving room for questions and dialogue. One major difference noticed was that the "40/40" participants many times were "partnered" with a local Christian from the community that accompanied them during their DFA periods. The short 19-day program participants were on their own, forcing them to struggle with finding someone to communicate with in the community and even someone who might interpret for them in that situation.

As part of their greater cross-cultural witnessing and learning, the participants in the 40/40 program were placed in various local family homes for three or four days at a

time . . . helping them to learn what it was like to live like the locals live . . . and how to seek opportunities in that setting for witness. The 19-day program participants did not have this aspect of a residential field assignment during the actual orientation period; however afterwards all were placed in homes of non-believers (Muslims) for a period of four days with the same intent, i.e., to learn from that family and discover ways to share in that particular context. Each of these activities was debrief following return to the normal setting.

Mobilization of Partners

According to the schedules, neither program had any type of session dealing with the importance and concepts of mobilizing partners to assist in the ministry. It could be assumed that different teams handle this slightly differently, thus it could be possible that this issue was reserved to be dealt with on the local team level.

International Mission Board Representative

Even though neither program scheduled an official session designed to discuss the issue of being an IMB representative on the field, it would be impossible in either setting to believe that some time was not spent discussing how to introduce oneself in the local community. The shorter 19-day program had two sessions dealing with security on the field in relation to answer personal questions about oneself . . . including one's job, family, money, nationality, and faith. In some countries, where the missionaries were residing and working using a missionary work permit, this would be a good bit easier. They would simply introduce themselves as missionaries. In countries where the missionaries work more like "tentmakers" with secular companies, the participants would have at some point early on had long discussions on how to introduce themselves and

speak of their secular work. It could very well be true that all the participants had multiple email sessions and instructions prior to arrival on the field concerning this topic, as well as multiple sessions during their Stateside Orientation prior to leaving for the field.

In summation, neither field orientation program studied did an outstanding job of using the “Seven Dimensions” document as a training guide. While some of the seven recommended characteristics for personal growth were covered in brief, other characteristics were left uncovered entirely.

CHAPTER FIVE

FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

Introduction

Missionaries come to the field every year. Some stay for multiple terms, some leave after one term, some do not make it through their first term. There was a rather large body of literature indicating that missionaries who received good field orientation early in their initial term were able to adapt easier within their culture. This could assist them in becoming more comfortable in their ministry and could assist them in defining for themselves' how success should be determined in their lives. By listening to the combined voices of a number of active field missionaries as they discussed personal memories of their past and then explained their emotions and perceptions of those past events it was possible to learn a great deal about their field orientation and its potential impact on them personally.

The purpose of this qualitative, phenomenological study was to explore personal perceptions relating to field-based orientation experiences among career International Mission Board missionaries living in the Countries of Kenya and Tanzania. Data from the study led to the development of conclusions about field-based orientation for missionaries. Based on these conclusions, recommendations concerning future orientation experiences and programs were developed. In accomplishing this purpose, it was decided that the actual voices and emotions of the active participants needed to be heard and their story told. It was only through their comments that the orientation experiences deemed helpful and those deemed unhelpful in their particular setting could be discovered in order to develop any form of conclusions and recommendations to the leadership of the

Central, Eastern, and Southern Africa region (in particular) as well as the leadership on the International Mission Board (in general).

Findings

A single, Grand Tour Question directed this entire study. This Grand Tour Question was investigated through a set of formal Interview Questions, each tied to very specific Research Questions. From transcribed comments related to these Interview Questions by the twelve participants each of the studies eleven Research Questions were effectively answered. During the analysis of these answers (data) four major themes emerged, each having great impact on the participants. A discussion of Findings related to each Research Question leading to comments related to the Grand Tour Question and a discussion of the four major themes follows.

Findings Related to Research Questions

Restatement of Research Questions

1. What personal stories and illustrations relating to their field based orientation experience did International Mission Board missionaries recall?
2. What topics (general or specific) were covered during the missionaries' orientation experience?
3. What were the topics they perceived as un-needed or unhelpful and would not recommend using in future field orientation training?
4. Were there topics they perceived they needed but did not get and would add?
5. What was the most positive topic or element of the orientation from their perspective?

6. What was the most negative topic or element of the orientation from their perspective?
7. What was the most difficult aspect of the orientation experience? Even though it was difficult do they perceive that experience as valid for them?
8. Was the orientation a residential or non-residential experience? Were they alone in the orientation experience or were others involved?
9. How did the International Mission Board missionaries perceive their orientation experiences impacted their lives?
10. Were the topics or experiences that were a part of the field orientation connected or tied to the seven personal characteristics listed in the International Mission Board's "7 Dimensions for Field Personnel" document?
11. From their personal perspective, how did the missionaries define individual missionary success overseas? How did the missionaries define individual missionary success prior to going overseas?

Discussions of Research Questions

Research Question # 1: What personal stories and illustrations relating to their field based orientation experience did International Mission Board missionaries recall?

This question was included primarily as a leading question upon which to build and focus each of the following ten Research Questions. The question was never asked verbatim to any participant. However, as noticed in Chapter Four, these twelve participants were not at all shy in speaking about their orientation experiences, the perceived impact of their experiences, or their views related to effectiveness and success.

All twelve participants spoke emotionally and at length of personal incidents of extreme frustration and joy, periods of total disillusionment and disappointment, times of sudden enlightenment and understanding, and experiences of pain, fear, sickness, anger, and extreme blessings, happiness, and fulfillment. The spoke at length about their language study, their children's needs, moving from location to location, and the stresses of life they felt. They remembered and spoke of personal perceptions related to good and bad leadership, good and bad communication, relationships and the lack of relationships, what they received and what they felt they missed, what they needed and what they did not need, how they perceived they were treated and finally how they felt about effectiveness and success on the field. These twelve participants provided a wealth of information (data) related to their personal orientation experiences.

Research Questions # 2: What topics (general or specific) were covered during the missionaries' orientation experience? and Research Question # 8: Was the orientation residential or non-residential? Were they alone in the orientation experience or were others involved?

It became apparent very early in the interviews that these two particular questions were strongly tied together. In almost all cases, in attempting to supply specific information related to # 2, the participant also offered information of a very generic nature related to # 8. It was felt important to have at least a basic understanding of what topics or items were covered during the participants' orientation. It became clear that topics or items that were offered were basically related to how long the orientation was and who was present.

Seven of the twelve participants (1, 2, 3, 4, 5, 10, and 11) all had basic orientation of a week or less. Three participants (8, 9, and 12) had more than a week (10 days) up to at least a full month of orientation. Only two participants (6 and 7) had an orientation of longer than one month (40 days).

Only two participants (6 and 7) had a residential style orientation for the entire family. This was the "40/40" orientation also mentioned in Chapter Four. All other participants stated their orientation was of a non-residential format. Non-residential for them implied that they stayed in one location (house, flat, hotel) but then were either met or went to meet someone each day facilitating their orientation materials. The two participants (6 and 7) experiencing the longer, residential format for orientation also defined their orientation as VERY FORMAL and structured. The remainder (those experiencing non-residential orientation) all defined their experience as INFORMAL. However in further dialogue all admitted that there were a few more formal pieces of the orientation, such as working through a specific list of items or being directed to go and seek specific information in a more formal style.

Four of the participants (2, 3, 6, and 7) all had orientation involving other personnel in a small group setting. The size of these small groups varied between twelve and sixteen persons. The remainder of the participants all had their orientation experience alone (with their spouse only).

Those involved in the very formal residential orientation (participants 6 and 7) had a very structured list of topics and items covered. This included seminars on personal hygiene and medical issues, how to handle money issues with nationals, field administrative issues, cluster and team information, initial language learning information,

and how to ask questions properly in a local setting. This last seminar related to the participants' "Daily Field Assignments." These daily assignments included observation skills, asking for basic biographical information from locals, information about medicine, health, deaths and funerals, discussions on the Spirit world as seen by Africans, the state of the Christian church in that location, discussions on relationships and orality in Africa, talking with government officials, preparation and practice in giving personal testimonies, community development issues, and information on various faith groups in the region.

All the remaining participants, who were all involved in more informal orientation periods, spoke of small timeframes of more formal training. These formal times included discussions on mission policy, financial reporting, and logistical information sharing. Participants 2, 3, 8, and 12 all spoke of formal sessions where some strategy issues were discussed as well as administrative issues. Also included in some of these settings was usage of a checklist of items for the participant to go and do or learn for themselves. This listing in some cases included places to eat, safe places to visit, names and locations of hospitals and doctors, locations of ATM's or banks, places to shop and in a few cases places NOT to shop. These formal setting timeframes were all during the initial days of the overall orientation. Afterwards, all information was shared on a more informal nature. The more informal periods including obtaining driving licenses, registration with government entities, cultural do's and don'ts in the society, and even some beginning issues in strategy development.

Those receiving a more informal initial orientation admitted that in many cases a supervisor or another missionary would mentor them "unofficially" by driving them

around and showing them how they did things locally including meeting people, asking questions, introducing themselves in government offices, sharing their faith, and how to begin feeling comfortable with locals in their home.

Research Question # 2 sought information about topics discussed or offered during the actual field orientation period. Overall the list of seminars and items actually covered was quite extension and wide ranging in its context, both in the informal and the formal setting. This above discussion highlights the topics as remembered by the participants.

Research Question # 8 investigated whether the participants' orientation was residential or non-residential orientation? Only two participants had a residential style orientation for the entire family. All other participants stated their orientation was of a non-residential format.

Research Questions # 3: What were the topics they perceived as un-needed or unhelpful and would not recommend using in future field orientation training?

Participant # 5 summed up the feelings for the majority of those interviewed in relation to unnecessary items by stating, "We felt like sponges, just trying to soak up everything." Participant # 12 also spoke for most saying, "Most everything had meaning and was helpful, just maybe not immediately." Almost all of the participants desired to learn and understand everything placed in front of them. There were very few comments relating to items individually not perceived as necessary.

Participant 2 felt that having discussion about and then going to government offices in the city of the orientation, when they were going to be living in a totally different city was pretty much a waste of time. He wondered why not wait and do that

part in the final destination. Participant 4 also felt that there was some redundancy in his orientation due to the fact that he was oriented in one city and then relocated to work in a completely different city...with no new orientation. He felt some things were just not specific enough to his new environment. One final comment came from participant 6 who attended the longer, residential program. This individual stated that issues such as CPM, already covered at stateside orientation, were totally redundant and not necessary. This participant also felt that having someone come and explain and show them how to change the tire on a vehicle was a bit unnecessary...at least for him. His biggest complaint was that some items of orientation were not very application oriented, being very theory driven.

Overall participants felt the majority of the topics covered were of some value to them, if not immediately, then in the future. A few also expressed they felt some things were a bit redundant...such as giving them documents to read, having already read and absorbed them in their USA orientation. At least this part was probably not necessary.

Research Question # 4: Were there topics they perceived they needed but did not get in field orientation?

When asked this question each of the participants paused and pondered their answers. When they did answer, the flood gates were opened. Ten of the twelve participants were readily able and willing to mention items they felt they needed but for whatever reason did not get at any point in field orientation. Only one participant (8) stated that as far as he was concerned nothing at all was missing, his supervisor had spent a great deal of time with him showing him the ropes and teaching him about his job.

Almost all of the other participants mentioned the need for something more practical or more applicable to their situation. Participant 11 spoke the longest and had a real list of needs. This participant while stating that many items were covered, continued by saying he needed more dialogues on Biblical topics....such as how to apply Biblical concepts such as discipleship in his ministry, more information about ATR (African Traditional Religion), 3rd world living, handling money matter with Africans and stress. He also mentioned the need for help in finding a balance between home, family, and ministry. Participant 6 echoed some of this same sentiment stating a need for much more time in understanding the heart and needs of the people he would work among.

Participants 10 and 12 had similar needs relating to practical information. Participant 10 needed more intentional learning dealing with strategy development, worldview of the people and ideas about engaging the people. Participant 12 needed more practical dialogue on his actual job...how he was suppose to engage people, how his performance would be evaluated, and even how to fill out monthly ministry and financial reports. All of these were very practical issues.

Staying with the basic concept of practical or applicable learning, Participant 7 felt that during their orientation leaders had to make cuts in topics due to time limitations. As such she felt that many practical items were left out and items included that really were not needed. She responded, “I needed practical things instead of how to wash clothes by hand or how to make our dishwater hot enough.” Participant 9 felt that in their initial city, they received a lot of redundant things and discussions, but when they actually got to the city where they would be living and working, their supervisor had some very good and practical ideas that were helpful.

Lastly, a number of participants spoke of the need for assistance either before or during their language study. Participant 1 stated that even though his job did not demand another language, it would have been great to have had the time to study one....since it was encouraged for them to get out of the office and minister locally...and the language would have been a huge boost. Participant 4 felt that while she was actually given the "opportunity" to study the local language, she was unable to take advantage of it because she had nothing for her children at that time. She needed some assistance with childcare during study times and there was really nothing provided or offered to her. Participant 2 stated that even though they were allowed language study, other priorities seem to take a lot of their time. The main issues were house hunting and managing to keep their vehicle running correctly...thus the need to find a good mechanic. Participant 3 felt the need for some basic information. She had no idea where to find a decent school for her kids, nor did they know how to find a good language school for themselves. She also said it would have been nice to have known early on where a local hospital and doctor was located as her son became sick and they had to search and ask neighbors where to go. Finally, Participant 5 stated he needed some time before being rushed off to language school just to ask some basic questions. He needed time to rest from jet lag, yet he felt leadership had an agenda to get them to language school quickly...thus no time to do anything except one quick day of shopping for some local items and then move on immediately into school. He also stated that did not help the kids much, since there was nothing initially provided for them at the school.

Overall, all twelve participants remembered a great deal relating to topics, concepts, ideas and information that they perceived they needed but did not receive at

any time. Some felt they needed language study or more opportunity for language, others felt the need for more practical information, and yet others just needed some basic information but never seemed to get it. Most also stated that the lack of these practical items did not kill them, just delayed them a bit. Each item was learned through on the job training at another point in their ministry.

Research Question # 5: What was the most positive topic or element of the orientation from their perspective?

The results of this question were very one-sided. Seven participants stated very clearly that new relationships or building relationships either within their new missionary community or with nationals was the most positive element of their overall orientation timeframe. Three more participants alluded to this element of relationship. Participant 2 stated, "My supervisor took me on a trip throughout the geographical area so I could begin meeting and talking with people." Participant 3 was very similar saying, "We were sent out early in the process using public transport to be among the people and begin learning about them. It was not optional." Lastly Participant 6 said, "I learned some practical things which helped me gain confidence so when I was in a village I could do things, be accepted and learn about them." Only two participants had thoughts not related directly or even indirectly to relationships. Participant 11 felt that a study on Church Planting Movements helped him understand better the real agenda of God for his family in the work. Participant 12 felt that knowing where to shop early on in orientation took a great deal of pressure off of him and his wife allowing them to concentrate on other matters easily. That combined with his leaderships' high value on learning the language and culture were very positive in pushing them forward.

Secondarily, participants mentioned issues such as learning to work through issues with people on the field...both nationals and other missionaries, learning to story the Gospel in a culturally relevant manner, staying in villages and being comfortable and even learning to learn from locals were all seen as positive experiences.

Ten of the 12 participants mentioned that relationships in one form or another were most important. Some learned this out of necessity, some learned this by being pushed into local communities, and some learned it by seeing this in the lives of others. Only two mentioned elements other than relationships. One of these was a seminar on church planting movements and the other related to basic survival information about shopping and learning to live in a local setting.

Research Question # 6: What was the most negative topic or element according to their perspective?

The follow-up question related to the most positive element was obviously the most negative element of the participant's orientation program. This question revealed a great variety of answers and comments...as well as some emotions.

The main issues expressed by the participants included a lack of language study, a lack of assistance with the children, their children's education while they (the parents0 were in language study, and children's illnesses, timing issues related to how quickly or how delayed they were relocated to their final city of ministry, and a host of simple orientation format comments.

For example, Participant 11 desired much more time meeting with mission folks who were already working in a similar job in order to better wrestle through potential ministry issues. Participant 12 needed more time to work through and question security

issues of himself, his family and how they were suppose to function on their station. Participant 9 felt negative about the length of time they were forced to remain in one city prior to actually relocating to their final city. Participant 8 said their logistics personnel never got in a hurry to find them a house in their final destination so they sat for a rather long period of time just after their orientation and become somewhat bored. However, Participant 3 felt they were moved too quickly to their new location and needed much more time and contact with their supervisor before moving. Participant 7 was over-whelmed with the overall learning curve...the format for orientation made her feel like a child in school again and she struggle with the learning. Participant 4 stated there was no school for their kids to attend while they did language study, even though this was promised to them. The school would not take responsibility and their leadership said for them to just do what they needed. Participant 6 had a very sick child during orientation and for some reason could not get their leadership to assist them in getting the child to a doctor during one of their long out of city orientation experiences. Participant 5 said he hurt for his kids, as they had nothing to do while they were in language school. They were planning to home school, but could not do that during their study, so they struggle, even going so far as to have they go and just sit in a younger kids play group just for something to do. Lastly Participant 1 felt he definitely needed language study but due to his job it was not even formally offered to him.

Very few of the negatives were even connected. The answers varied from a lack of language study opportunity to having sick children and not being able to get the attention of leadership. Other comments including needing more time with practitioners of select jobs, more time to work through selected issues, and too long an orientation

period. Secondarily a number mentioned that their situation, regardless of what the overall issue was, could have been better handled with a higher degree of communication between themselves and their leaders. They took some responsibility and placed some on their leadership.

Research Question # 7: What was the most difficult aspect of the orientation experience? Even though difficult did they perceive the experience as valid for them?

The intent of this question was to determine if a difficult item or experience could be seen as a positive experience as well. Just because something was difficult did not also mean that something could not have been positive as well in the participants' perspectives. If something was difficult and positive, then obviously it should be continued with other personnel.

One of the main issues the participants spoke of related again to their children. Four participants mentioned difficult items directly related to their kids. Participant 1 had an extreme emergency where his son was airlifted from one location to another. The mother travelled with the airlift, he did not. He came by vehicle later. Immediate surgery was necessary. Stress was very high and it was difficult to make solid decisions just not knowing the doctors and hospitals. Other local missionaries were their support and this was the positive that pushed them forward. Obvious they would not desire for anyone to experience this per se, but what they did desire was for a mission family to rally around any family with a major need.

Participant 4 agreed that their children needed to be in a school and even learning language, but there was just nothing planned or made available for them. This person felt that poor planning was the real issue...it just impacted the kids. They ended up just

taking the kids with them to their language program and allowing them to just hang around outside. The kids met other kids and began to learn the language, but had no real formal schooling for a six month period. Better planning and up front communication was deemed necessary.

Participant 5 said they had to leave their children with an African family while they went to study. He admitted that watching the kids was difficult...everything they had known in the States was gone, everything was new to them and they appeared in shock. This participant stated that they survived and were stronger for it, but would not desire for another family to be in that exact situation. Again better planning by leadership was thought necessary.

Participant 8 also spoke of a particular children's issue. In their location it was very difficult for her kids to meet other kids. Then just as they made friends and began to explore the new environment, the entire family was relocated to another city. She found this very frustrating and defeating for the kids. She mentioned that it was extremely emotional for the children themselves, but that they survived and slowly made friends in the new city.

Participants 2 and 6 both mentioned issues of the children as being difficult but only in a secondary manner. Participant 6 stated their child was very sick during their very long 40-day orientation, but so were most other kids from time to time as well. She was concerned to get medical attention more quickly than leadership felt was necessary. Participant 2 agreed more with the Participants 4 and 5 stating there was just not much planned for their children during the parent's orientation and language period. They had to make do with what they could come up with on a daily basis to keep them busy.

Participants 2, 3, and 7 all had issues relating more to leadership. Participant 2 had a real difficult time with the lack of supervision stating the family felt alone and had no real idea what other members of the team (in another city) were doing the entire time. This person stated they had no real leadership or supervision at this time, but that later after some discussions things improved a bit. Participant 3 was more concerned with the leaderships' total lack of communication. He stated that he heard nothing from his leader for a long period of time after being dropped off in their new city. They were instructed to find a house, study language and begin work...but had no idea how or where to begin. Participant 7 had just lost a parent prior to coming to the field. She expressed that her field leadership really gave her no real support during this time. She admitted that it was an extremely busy time, the schedule was totally full with loads of activities and things going on around them; however, she felt someone should have counseled her a bit or at least spoken to her about her grieving process at some point. This did not happen, so her emotions tended to stay on edge for much of her orientation period.

Participant 9 felt their family had a very difficult time with leadership related to the timing of their relocation. They had just begun to settle finally in the initial setting when suddenly they were moved elsewhere. It was shocking to them. They were becoming accustomed to seeing people come and go regularly as they were assigned to an office setting and then suddenly they were moved to a place where they saw only a few select folks regularly. This person just felt it could have been handled better, not that it should not have occurred.

Participant 6 felt their orientation program itself was just difficult. Theirs' was the long 40-day program and it was just too busy. Adults and babies alike were

constantly sick while out in the bush, people had minor accidents, and emotions stayed high all the time. There was no real time to absorb anything....about the time you adjusted to one thing something else was pushed at you. It was just a very difficult emotional experience, but one people should do and struggle with...of course with some changes included.

Participants 11 and 12 both found issues relating to topics or pieces of the orientation. Participant 11 felt that the section on POUCH house type churches was very difficult to get through. Everyone had responsibility to teach and lead in this type of setting among their peers, but most found it very difficult. He quickly stated that everyone, everyone needed to do and go through this, since it was the basis of a great deal of the work in the field situation. Participant 12 found it difficult first going out walking and sharing in a local community with his supervisor, but then even more difficult when the supervisor sent them out, but did not go with them. He admitted he had little language at the time and was really challenged....but that was the point of the supervisor's method, for them to struggle. He felt it very good, the struggle, and would desire for everyone to have a supervisor who pushed them out into community quickly instead of allowing them to go at their own speed.

Only Participant 10 stated that nothing really was overly difficult. There were some tough issues and items but nothing that should not be done with most folks coming to his area.

The answer to what was the most difficult experience of their orientation period related to kids' schooling, kids' illnesses, poor leadership and poor communication. These items all participants desired to see changed or stopped. Issues relating to topical

items that pushed them into their local communities regardless of the difficulty should be continued. Issues that related to the process such as the intensity, length of the orientation, or curricula should be investigated or restructured.

Research Questions # 8 was covered at the same time as Research Question # 2 above because of their close connections.

Research Question # 9: How did the IMB missionaries perceive their orientation experiences impacted their lives?

All of the orientation in the world would mean nothing if it did not impact and help drive the missionaries to do something or to be something...maybe even something different than they were at first. A number of the participants acknowledged that relationships and the need for relationships were huge pieces that they took away from training. All of these thoughts were not positive about relationships but none the less, it was about people . . . both missionaries and locals. They spoke of how people impacted their lives and how it encouraged them to do the same.

For example, Participant 1 simply stated that the mission family rallying around his family during a few times of crisis really impacted them. He felt they were family. Afterwards and up to the present he has always wanted to continue and help new folks gain this same understanding of family and helping each other all the time. Participant 11 also spoke of mission family explaining that folks they met during orientation have remained their closest friends and family ever since. They are important according to her and the desire is to do the same with all the new folks that come to their team. Not just to make them welcome but to assist them through everything that comes their way....in a true support system. Participant 2 had the opposite experience stating that leadership just

did not help them much during orientation and that really impacted their thinking and actions. They have tried to make sure that these same negative issues do not plague new personnel coming into their area, as well as assisting their leaders to understand the needs a bit better. Participant 4 agreed somewhat stating that orientation helped them see the reality of what was to come...that maybe leadership just did not know what to do out there on the front either. Being impacted in this manner and going and learning on the job was a huge piece for this family who stated that they now understand the need for strong relationships and really encourage all new folks to make strong local relationship early on instead of waiting and trying to do it much later. Participant 3 stated that due to the bad culture shock they were having during orientation and because their leaders sort of dropped them in one location and left them alone that they had to quickly learn how to better communicate their feelings and issues to others. After a few times of expressing themselves to their leaders, some small changes began to be made in poor communication. At this time, the participant stated they help new folks understand the importance of good, real communication...not in anger, but in honesty. They help some of them learn to make quick local friends and contacts so they do not have to rely totally on their leadership for everything.

Four participants (5, 6, 8, and 9) all expressed that while mission relationships were important and definitely did impact them, the more important relationship were with nationals. All expressed that they learned so much from locals that they carried over into their present ministries. Participant 5 felt that maybe his mission family did not really understand these local folks so did not know how to minister to them....so learning from the locals was impacting and something he continues to do today. Participants 8 and 9

both stated that it was getting involved in the lives and community based ministries that changed their lives. After Participant 8 was introduced in a local community, nothing else was ever as important. That is where as much time as possible is spent...in the local community. Participant 6 stated that it was not just the people...it was learning the actual culture of the people. He stated after learning the culture he became very conscious of how others lived in that culture and began to try to live the same...not using his vehicle but walking, drinking tea instead of coffee, buying vegetables and fruit from certain places, and basically trying to live as much like the local people as possible. This is what he does today and feels he is well accepted and able to share very easily.

The other three participants (7, 10, and 12) all related the more impacting experiences to something more tangible than relationships. Participant 7 was very impacted after going through a "Biblical Storying" seminar in orientation...just telling stories of the Bible instead of preaching. Since that time, he changed his entire approach to ministry and has used that method constantly and continuously. Participant 10 felt that the learning of the company system was most impacting as it assisted him in doing his reporting, getting reimbursed as necessary, and enabled him to keep up with the entire mission family. Lastly, Participant 12 felt that watching his leader model to him the need to be out in community by going out into community daily was most impacting to him. It was so impacting that he says he does the same thing at present...spends most of his time out in community, walking and talking with folks and just enjoying being in their lives influencing them.

The participants found it very important to be in strong relationships, both mission and local types. They felt it very important to be out in community...even if that

meant learning on the job themselves. They felt that these relationships were their primary support. A few felt it helped them see how not to treat other people and to make sure support was ready for folks when they arrived on the field. Others felt that a few basic elements impacted their lives to the point that they now continue to both use those elements and teach them to others.

Research Question # 10: Were the topics or elements experienced in the field orientation connected to the seven elements listed in the IMB's "Seven Dimensions for Field Personnel" document?

In Chapter Four (pages 137-157) each of the "Seven Dimensions" were fully discussed using statistics, personal comments from the participants and some general analysis. As well in Chapter Four was a complete section discussing a comparison of two different field orientation programs present during the research phase of this document with the "Seven Dimensions" as listed in the IMB document by the same name. At this point a simple review of the exact statistics revealed through the twelve participant interviews will suffice to fully provide an answer to this question.

Dimension One: Disciple. All twelve participants answered either a definite NO to this question or a NO with a small addendum. Ten of the Twelve answered with a definitive No. One person answered no, nothing intentional from orientation personnel, but added that maybe there was some underlying emphasis during the overall program. One person said no help from the orientation program or personnel was ever made available, but that a strong, local Christian man had assisted him in some areas of his discipleship. *The answer to whether the participants received any assistance in the area*

of personal discipleship during their field orientation would be no, there appeared to be no overt or intentional seminars or discussions related to personal discipleship.

Dimension Two: Mobilizer. Concerning the issue of whether their field orientation included intentional elements related to mobilization of partnerships, prayer groups and resources the results were a bit better. Four of the twelve participants stated that they had some type of presentation or discussion during field orientation related to this topic. Three of the four stated yes, definitely. One of the four stated yes, but only in the area of prayer mobilization...nothing else. Eight of the twelve stated they had nothing intentional during their field orientation relating to the issue of basic mobilization. Of these eight however, five did admit that they had a number of seminars and discussions during their pre-field, stateside orientation at the IMB's International Learning Center. *The answer to whether these personnel had anything intentional during their field orientation related to mobilization would be that some (four) did and most (eight) did not.*

Dimension Three: Team player/team member/team development. Only four of the twelve participants answered positively to this question. Eight mentioned having no discussions or intentional seminars relating to these items during their field orientation. Of the four positive answers, one said yes, they were expected to use teams and develop teams but given no real helping in understanding this. Another of the four positives stated they were in "working" teams during their long orientation, but never really discussed the issues of teams and team development. All of the other eight participants were unable to remember an intentional seminar or discussion during their field orientation related to this issue. Four of the negative answers did state that they received some of this information

later, after orientation, during their Strategy Leadership Training seminar. *Again, to answer this question fairly, one-third or four participants had recollections of some form of training during orientation on the issue of teams, team members, and team building; while two-thirds or eight of the participants had no memories of any orientation training relating to this issue.*

Dimension Four: Leadership or servant leadership. In relation to the topic of Leadership or Servant Leadership, unfortunately none of the twelve participants had any positive responses. All twelve stated they had nothing related to actual leadership during the actual field orientation phase. However, five of the twelve all stated positively that within a year following their field orientation they had received a great deal of information and application in this area during their field Strategy Leader Training. One other participant said that while he did not attend a Strategy Leader Training seminar, he was invited to be a participant in a long-term leadership development program offered by his leadership. Four other participants felt they had received some leadership training during team meetings and cluster type meetings, but nothing long-term. Two participants also mentioned they had attended a week long seminar titled "Lead Like Jesus" and felt it assisted them somewhat in understanding leadership principles. *Overall the answer to the question whether the twelve participants received assistance in the area of Leadership training during their field orientation would unfortunately be no, none of the twelve participants responded positively. Most did receive good information and at least some type of leadership training within a year following their field orientation, but not during the actual orientation program itself.*

Dimension Five: Cross-cultural worker or witness. Six of the twelve participants expressed they had some type of assistance in learning the culture and how to be a witness in that culture from their leadership either during orientation or for a period following orientation. One participant answered no in relation to leadership assisting her, but yes in relation to a local lady assisting her. The remaining five participants all answered negative to this question.

Participant 1 felt some assistance was given to him...mainly from people coming into the office and explaining things to him...mainly for a period of time just after his formal orientation.

Participant 2 expressed there was no help in the actual classroom, but a good bit of assistance in a more practical setting. The assistance came in the form of a supervisor who modeled well a certain pattern for both learning and engaging people and through them how to follow it.

Participants 8 and 9 both agreed in principle with Participant 2, stating that either their Strategy Leader or their direct supervisor had been a huge model to them. Both had leaders that took them out into community (church wide and business) and explained things to them as well as introducing them to local people and showing them how to ask questions and begin conversations.

Participant 6 felt they got a good bit of anthropology learning during orientation relating to Africans and money matters, relating in the culture, and some other things. The participant felt it was very helpful in preparing them for their actual station of work.

Participant 7 expressed yes...there was a great deal reading that was provided for them which was very helpful. As well were periods of time during orientation when

visiting missionaries would talk about personal experiences and make applications for them. They felt very much supported in this area which helped them adjust better when they were actually in the work.

Participants 4, 5, and 10 both stated strong negatives to this question. Participant 4 said it was all on the job training, no one helped them much at all. Participant 10 stated that they received nothing from their actual leadership at the time; it was just one of those things you were expected to either know of get. Participant 5 felt like it was one of those mission quips that were always floating around, "just be flexible." He stated he did receive help from some friends during language school, but it was initiated by his family and not the leadership.

Participants 11 and 12 both stated no as well. Participant 11 felt that maybe someone from administration had been to speak with them some during orientation, but not enough to have any real memory of learning anything from them. Participant 12 felt there was maybe some debriefing of experiences after being encouraged and pushed out in community to do various activities, but nothing really formal. No one sat and actually spoke of how to do certain things in the local community.

Lastly Participant 3 stated she received nothing at all from her leadership, but found a local lady who really taught her about the culture and how to share. This lady modeled and taught her how to continue learning the culture and to really survive and do something in the culture.

In actual answering the question of whether participants received anything formal relating to living and witnessing cross-culturally, the best answer would again be that some did and some did not. Seven of the twelve had some formal assistance. Of the

remaining five, at least three mentioned cases of at least something small from their leaders, but not enough to give a positive answer.

Dimension Six: IMB representative. This issue was multi-faceted relating to not just the issue of security, but also to understanding the direction of the IMB and the need to be aware of the communications system in-house for making contacts with home office personnel as necessary. The majority of the interview dialogue tended to center around the main issue of security, since almost all participants admitted they understand the purpose and direction of the IMB and also how to contact home office personnel when necessary about selected issues.

Five of the twelve participants stated they had received valuable information and practice relating to their security and introducing themselves in various situations both during their field based orientation periods. Seven participants related that they received no training in this immediate area. The main reason for this was that they were working openly and already known as Baptist Missionaries, so there was just no real need. Participants 1, 4, 5, 8, 9, 10, and 11 all stated they were open missionaries at the time and had no need for this type of training...at that time. Participant 9 stated that even though they were open, they were working with Muslims and asked about this, but were not given a really good answer. Participants 4 and 5 agreed. Both felt they could have used some help since they were working in a Muslim environment, but nothing was offered at that time and they probably did not know at that time to ask about it.

Participants 12, 2, 3, 6, and 7 all had some degree of discussion or dialogue on this issue. Participant 2 received a great deal of discussion and dialogue, but could have used some more practical ideas as well. Participant 7 stated they had a great deal of

information and felt very comfortable in their situation by the time they reached their actual station of work. Participant 3 expressed the family had received a good bit of information and watched a number of things, as well as doing some scenarios and having questions and answer time. It was good. Participant 6 said it was all very formal for them. Supervisors and others had sat with them and walked them through a number of situations and made them practice during orientation. They were also instructed no one should tell everything about themselves to anyone...and this was a big help to them when they actually got out on their own. Lastly Participant 12 stated that his supervisor talked them through a lot of different issues relating to this. It was very good because they were living in a city and there were always people asking questions of you.

The overall answer to whether these participants received assistance in relation to being an IMB Representative, involving all of its related issues was yes. All personnel received information of one type of another relating to the direction and purpose of the IMB and how to use the in-house communication protocol for contacting people in various offices as necessary. This normally happened during stateside orientation but seemed sufficient. Directional information was shared on the field as well. Those personnel working in secure situations were all given a great deal of information on issues of security and introducing themselves in various situations. Those in more open arenas were also given direction...many times that direction being to just tell people you were a missionary. In most of their cases this was sufficient, in others a bit more could have been used. Some stated they were so new to the field, they did not even know to ask for assistance in this area at that time, but think it very necessary for everyone coming to the field today.

Dimension Seven: Family member. Only three of the twelve participants remembered any type of discussions or information during their field orientation related to a variety of family oriented issues. Nine of the participants had negative responses. Three of the participants, while stating no also stated that they did receive important information on this topic while in the USA prior to relocating overseas. Three other participants answering no, not during field orientation, also did remember obtaining information following their actual orientation either during a future cluster/team meeting or from a supervisor or another missionary.

Participants 1, 7, and 10 all had positive responses. Their responses ranged from having some including information on aging parents, long distance relationships and some kids' schooling issues to information about finding a healthy balance between ministry and family timeframes, taking vacations, and helping out others in the mission community.

Participants 2, 3, 4, 5, 6, 8, 9, 11, and 12 all presented negative remarks to one degree or another. Participants 2, 6, and 8 all stated they received nothing on the field, but felt the information shared during their stateside orientation in Richmond was enough for them at that time. Participants 9 and 12 felt they received nothing formal during actual orientation but did receive some good information either during their first cluster/team meetings or from their direct supervisor at a time following orientation. Participants 3, 4, 5, and 11 all expressed that they received nothing on this topic during field orientation or afterwards. None of these mentioned the possibility of receiving anything during their stateside orientation period. Participant 5 summed up the feelings

of this sub-group stating “I guess it was a bad way to learn about these issues (on the job), it was sort of creepy.”

In answer to the overall question, eight of the twelve participants received information they considered adequate on the topic relating to family issues. However, the question related to field orientation information and in response to this only three of the twelve had positive responses.

Research Question #11: From their personal perspective, how did the missionaries define individual missionary success overseas? Was this different than how they would have defined success while living in the USA?

The original questions attempted to connect the field orientation with any possible change in the participants’ definition of success. However, it became apparent that outside variables such as their stateside orientation, multiple other trainings, or their actual experience on the field could have as well independently contributed to impacting their definition change, if one did indeed occur. The final question did determine if there was a difference between the two definitions.

Nine of the twelve participants felt that their USA definition of success revolved mainly around intangible items such as finding fulfillment in life, raising a family, being a good family provider, finding things that make a family happy, progress in a career, happiness, joy, and finding a balance in life or some tangible items such as a higher salary, promotions, profit and loss, being numbers driven, and good work evaluations. Three participants stated their concept of success in the USA was not much different than their definition on the field. This revolved around the concept of relationships, mainly a strong, personal relationship with Jesus Christ.

All twelve of the participants stated that their definition of success on the field revolved around relationships. Participant 1 said it was his relationship with nationals that helped him define success. Participant 2 felt it was a relationship with nationals that allowed a real voice in influencing that person. Participant 5 stated it was all about relationship with nationals and being able to communicate with them well in those relationships. Participant 6 felt like it was definitely relationships, but more about seeing what was accomplished in and through those relationships at the end of the day. This participant wanted to know if a life was changed or influenced in a positive manner because of that relationship. Participant 10 felt that success at the present was about investing in the lives of a few others, building strong, growing relationships in a very significant manner.

Seven of the twelve participants determined that their present view of success was in relationship to Jesus Christ, or as some stated "instant obedience to Jesus Christ." Participant 3 said it was all about the relationship to Christ and obedience to Him. Participant 4 stated it was about the relationship with Him (Jesus Christ) and how he had walked with Jesus during that day. Participant 7 also said relationship..."moving forward with God and getting to be with him and see Him do things." Participant 8 felt like many others saying it was about a relationship with God where you learn to be instantly obedient to what He says. It is not about the person. Participant 9 said the same, "Success now is about Him, and me being fully obedient to Him. It is about that type of relationship, one that I desire to have." Participant 11 felt success was a relationship with Jesus Christ where he was fully obedient enabling him to fulfill his relationship to Christ while also living a relational lifestyle in the culture. Finally, Participant 12 defined

present success as walking obediently with Jesus Christ on a daily basis. This enabled his personal growth to be centered on Christ and nothing else.

The answer to the question of whether the participants defined success differently in the USA as compared to after being on the field for a period of time was a resounding yes. All twelve determined and defined success on the field in terms of relationship. This was either a relationship to a local person, some part of a relationship to a local person or more so, a relationship to Jesus Christ. Only three of the twelve participants defined success in the USA in terms of relationship of any type.

Grand Tour Question

The over-arching question that drove this study was how career International Mission Board missionaries living in the Countries of Kenya and Tanzania perceived and described their personal field-based orientation experiences relative to their individual effectiveness on the mission field? Eleven formal Research Questions were designed to seek direct information related to this driving Grand Tour Question. By intentionally answering each of those eleven Research Questions, the missionary participants effectively answered the Grand Tour Question through their expressed emotions, long comments, and colorful descriptions of actual experiences related to their orientation program, and how those experiences may have impacted them in their work over the following years.

The answers provided by the participants to the Research Questions in their interviews revealed they remembered a great deal about their actual field orientation. Their answers also revealed (as discussed above) that many elements of their field orientation for the majority of these participants was perceived as inadequate, poorly

organized, without focus, and in many some cases non-existent. Some elements were clearly covered after their more formal orientation. Some elements perceived as necessary were never covered. Some elements were covered well. Few participants were totally pleased with their field orientation. There was a definite sense that there was room for improvement.

Overall Themes Identified from Participants' Interview Data

The processes followed in this study allowed the participants' voices to be heard. Through the interview protocol and on-going dialogues, the comments and perceptions of the 12 participants were recorded with much detail. Transcriptions were made of each dialogue and notes recorded. Beginning with the initial transcriptions and continuing throughout, a constant and on-going process of "open coding" and "backward reflection ensued. Individual comments from each participant were printed and then cut and placed first into stacks of "like-minded" statements. Some broad categories were formed using this methodology. Secondly, from these category stacks, "like-minded" concepts were pulled and grouped together relating to individual or specific questions as well as to the entire listing of questions. The intent was to find an overlapping of both comments and concepts. Through a constant interaction and re-reading of each category stack, a number of solid, well defined themes began to emerge...relating not just to a particular concept, but also related to a number of individual participant comments.

After a number of re-categorizations and much reflection, comparison, and combining, four basic themes emerged: relationships (mission/locals), communication/s, language and culture, and lastly calling and personal discipleship. Each of these four

themes was repeatedly mentioned and brought forth in one manner or another through direct comments revealed by the 12 participants themselves.

Theme #1: Relationships (Mission, Local, and God)

A one point or another or in one context or another, every missionary participant made comments concerning three types of relationship experienced in their lives during and after their field orientation program. *First, every participant expressed the importance of having and developing strong relationships with their fellow missionaries.* The participants expressed comfort and encouragement at being met at the airport by members of their new missionary family. They expressed relief at being taken to a missionaries' home upon arrival and then having a time of just getting acquainted. At the same time, disappointment was expressed by a number of participants at being "dropped off" at an apartment or house and told others would meet with them the next day. Without any exceptions, all participants expressed relief and satisfaction at how their new mission family seemed to step up and assist them when family or individual crisis were present during the early days of orientation. At the same time, much was also expressed of missionaries who seemed not to care or had no time to care because of their overly busy schedules.

Second, the issue of building relationships with locals throughout the community was spoken of by most of the participants. It was expressed repeatedly that one truly only learns the cultural do's and don'ts from locals, regardless of how many seminars and dialogues one has with missionaries. Learning to do things in the same manner as locals or in a manner that is acceptable to them was seen as important. A number of participants expressed that it was only because of locals spending time with them and encouraging

them that they actually made it through the first few months. Building strong and lasting friendships with locals was a reality that the majority of participants not only spoke of very highly but also saw as extremely important in seeing the real work develop and move forward. Another important element expressed was learning not just how to ask questions of locals, but how to ask the right questions and the need to become a good listener and observer. Missionaries taught them how to survive on the field, but locals taught them how to live on the field.

Lastly, every participant spoke multiple times regarding their personal relationship with God (Jesus Christ). Some of the comments spoke of their desire to be instantly and fully obedient, their theological and philosophical understanding that God had called them overseas and putting up with some frustrations was just part of the calling, and that God alone was their source of strength and power for staying overseas.

Theme #2: Communication

All 12 of the participants commented about the need for good communications on the field. The importance of clear communication with the field, even prior to leaving the USA was emphasized. A number of the participants spoke of having wrong information concerning a number of issues including language study, child care during language study, language expectations for the spouse, and overall expectations to be achieved during the field based orientation. One participant mentioned having their job completely changed upon arrival on the field . . . into an entirely different category from what they thought they were going to be doing. They spoke of how discouraging this was to them early on in the process. A few participants mentioned having mixed communication messages concerning issues, especially early in the orientation. Having different

missionaries giving different directions and instructions led to frustration and questions of organization. A couple of participants mentioned that early on in the process communication seemed poor and somewhat disjointed, but after setting with their supervisors and expressing a need for more or better communication that there was a noticeable improvement. They blamed the poor communication on overly busy schedules as well as a lack of understanding concerning the needs of new folks in today's real world. Participants many times tied the issue of poor or miscommunication to the issue of overall leadership. Most felt that it was leadership's responsibility to provide all the necessary communication to assist them in adjusting and surviving overseas. Where communication was poor, leadership was perceived as poor as well.

Theme #3: Language and Culture

Over and over, throughout the interviews, participants made statements concerning both the need for and the personal acquisition of language and culture learning for their ministry. Because of work assignments, a few of the participants commented that while learning a second language was not required for their work, in many cases it was required for them to be able to get deeply into the lives of local people . . . outside the work arena. These folks, mainly working in the area of mission support, all felt that while learning a local language was not required, learning the local culture, both on a personal survival level, and on a working or business environment level was a definite necessity for long term service. The only other option was to isolate oneself from the community.

Without any doubt the norm was that all missionaries needed to learn the local language and the local culture of the people. A number of participants were disappointed

that they were not given the opportunity during the early part of their career on the field to spend time in solid language study. This group spoke of a variety of reasons they perceived they did not get the language study necessary including a lack of good communications with supervisors concerning ministry and survival needs, as well as personal schooling issues for children and timing issues related to multiple family relocations, family illnesses, and job assignment and definitions.

A few participants reported having a fairly well organized language and culture study, but then quickly stated that this only allowed a basic understanding of how to learn the language and culture. The real learning of the language and culture occurred when spending significant time out among the local people in their environment. Most also thought that having a local language tutor, after formal schooling, was a great help in learning the real communication skills necessary to being successful in the culture. A few mentioned that learning the language and culture in one city did not mean they did not also have to learn or relearn the language and culture when they actually relocated to their work city. They also stated that while this was difficult to do, it was not impossible since they were spending many hours out with the people in the work environment.

Theme #4: Calling and Personal Discipleship

The issue of a missionary calling and the concept of personal discipleship were tied closely together by the participants. Most explained that even though many events and situations were extremely difficult, even painful, during both their field orientation and throughout their service overseas, they never really considered giving up and going home. The reason for this stick-to-it attitude was because of their understanding that God had spoken to them personally and "called" them to come to the field. Thus in whatever

they were involved, it was perceived to be either from God or allowed by God to further draw them closer to Him, enabling them to a higher level of personal discipleship. All who commented felt God's personal calling to them was the reason they were on the field and no other reason.

Almost without exception, the concept of personal discipleship and whether other mission personnel had assisted them in growth in this area brought only negative remarks. Few remembered any personnel actively assisting them and challenging them in this area of their personal growth. Some low level mentoring was discussed by a few, but the majority remarked that nothing intentional or ongoing was facilitated to ensure this continued growth. All participants mentioned that from their perspective this was an area of growth and accountability that all new personnel needed.

One additional "thread" found throughout a majority of interviews was the concept of leadership. The themes of relationships and communication were strongly intertwined with the need for stronger leadership and guidance from supervisors. It was felt that either orientation was not a priority for their particular leaders or that their particular leaders were unable or unwilling to lead in this area of their journey.

Conclusions

Because of the usage of "open coding" and constant "backward reflections" as data was collected and analyzed, initial conclusions were drawn early on in the process and then tested and retested as more and more data was collected. By the end of the study, six solid conclusions were determined. Two of these conclusions resulted from a general overview of comments constantly being made by the 12 participants. The final

four conclusions were determined by a constant review of the four main themes which continued to appear in conversations.

General Conclusions

First, it should be noted that all 12 of the missionaries who volunteered to participant in this study had some form of field based orientation early in their initial term of service on the field. Some described this time as exciting, some as challenging, others as disappointing, and still others as just plain not effective. Three basic formats of orientation were discovered during the interviews. One was a long 40-day residential program that included a number of new missionary families. Another was a shortened version (content wise) of that program lasting only 14 to 19 days. This program was also designed for multiple families, but could as well be facilitated with a single family. It was not a formal residential program. The last model was individual orientation of a single family by a variety of other missionary personnel covering as many topics and issues as possible over whatever timeframe was available.

The initial conclusion drawn early in the interview process but fully confirmed afterwards during formal analysis was that (looking back) none of the participants were really overly thrilled or totally satisfied with their field based orientation. The reasons for these feelings were numerous. Some felt it too long, others felt it too short. Some felt the topics covered were not adequate to their future situation, some felt overwhelmed by new materials and topics and some just felt dropped by those with the responsibility of providing their orientation. Others expressed disappointment with leaders and most expressed ideas of feeling overwhelmed with the new culture into which they had relocated. At the exact same time, many felt that much of the material was good for them,

but that there was not enough detail or direction given to make it really applicable to them or their individual situation.

The second very important conclusion emphasized by the interview data was that, at least taken at face value, very little intentionality was used by either leadership or trainers and facilitators in addressing needs in respect of the International Mission Board's official document, *The Seven Dimensions of IMB Missionary Personnel.* This document recommended seven areas of growth and continued training for all missionary personnel and included expectations according to four phases of missionary life: early exploration, orientation, first term, and continued growth.

Comments offered by interviewees concerning the "Seven Dimensions" revealed a lack of opportunities during the orientation phase for intentional growth. None of the 12 mentioned anything related to *Discipleship* during their orientation. Only 4 of 12 had any positive comments concerning assistance with learning to be a good *Mobilization* agent. The dimension of *Team Member/Player/Builder* was exactly the same with 4 of the 12 stating they had received some form of intentional seminar, dialogue, discussion, or document during their orientation. Relating to actual *Leadership,* none of the 12 participants responded that they had received instruction during orientation. Nine stated they had received some leadership training; but not during their actual orientation period. In relation to actual *Servant Leadership*, almost all remembered taking a course entitled "Lead like Jesus" in a formal seminar, but again not during their orientation. The issue of being a *Cross-cultural Witness*, where one would anticipate all participants being given a great deal of assistance again fell short, with only 6 of the 12 stating they had received anything. The dimension of being a *Family Member* fell to nearly the same level as being

a Disciple with only 3 of the 12 reporting any intentional discussions or meetings relating directly to the issue. Surprisingly the dimension receiving the highest positive remarks and comments was that of being an *International Mission Board Representative*. This dimension had all 12 of the 12 participants agreeing they had received something helpful to them during their either their stateside or field-based orientation periods. All agreed they had received what they needed in this area, relating to identification, reporting and contacting of personnel elsewhere; just not maybe during the actual field orientation process. This was viewed as positive by all twelve participants.

It must be stated however, that while in many cases the participants did not recall actual instruction, briefings, or active dialogues relating to many of the "*Seven Dimensions,"* a study of the actual orientation programs and daily schedules revealed that some of these areas were in fact covered. It could be that the participants did not fully remember ever instance of learning that was offered during their formal orientation program or that the model daily schedules reviewed were not the exact programs followed when these participants might have attended.

Conclusions Based Upon the Four Major Themes

Theme #1: Relationships (mission and locals)

It was definitely concluded that with the exception of "calling" nothing assisted the individual missionary's attitude, adjustment on the field or long term view of staying on the field more than personal relationships. All twelve of the 12 participants agreed that relationships (both missionary and locals) went a long way in influencing and assisting them early on in their career.

The idea of leaving the United States with their young children and relocating to a totally new cultural environment overseas was seen as exciting and “beginning a new chapter” in their lives. Actually doing this was overwhelming to most families. The perceived loss caused by leaving family, friends, church and community in another country was very real. However, arriving on the field, clearing immigrations and customs and walking out to find a number of people from their new mission family or local community waiting on them was very beneficial.

Having “new family” members hurry up to them, hug them, and express real joy, happiness, and excitement that they were present was seen as extremely positive. Those new missionaries not experiencing this opportunity to immediately meet new family perceived the first few days as isolated and depressing.

Meeting locals within the first few days and beginning a process of understanding them and their culture was viewed as extremely important. Many reported that it was the early relationships with locals within their context that tended to sustain them and keep them going. Some stated that these early local relationships were equally and many times more important than the relationships developed within their missionary family. Learning from locals, learning how to learn from locals and learning the right types of questions to even ask locals was spoken of very highly by the participants. The logic was very straight forward. “Since I am going to be working with and among local people, why would I not want to learn how to learn from them, instead of from my mission family?”

Equally as important in this issue was how new missionaries felt treated during the initial few days. Those who were collected and given solid plans concerning the first few days felt very informed and began to look forward to their more formal orientation.

Those who were collected at the airport, dropped off in an apartment, and given little information concerning their future felt disappointed and expressed a more difficult time moving forward into their orientation period.

All 12 participants expressed that both other missionaries and locals were present to assist them (on some level) when they had really difficult days. However, in relation to their missionary family, sometimes those missionaries who were most helpful were associated with other missionary agencies or groups.

The greater missionary family was found most necessary in helping the new family as they began to learn the internal missionary corporate environment, while the new local community was found most necessary in learning how to survive and deal with the new cultural environment. Some expressed that their new missionary family was not very effective in assisting them with the culture, accepting at the same time that their new local friends were helpless in assisting them learn their new missionary culture.

Theme #2: Communications

From the interviews it was easily concluded that poor communication and miscommunications by leadership slowed down or even depressed the initial learning of some participants. Good communications from leaders was expected and needed, but did not happen in a number of cases. Participants spoke of the need for leadership (from the beginning) to communicate constantly with the new missionary. Some felt that communication they received while still in the States did not match up with what was actually prepared for them upon arrival on the field. One person stated it appeared that in their case that “the left hand did not know what the right had was thinking or doing.” This made it very difficult for them to begin adjusting. This family felt behind and

disappointed from day one upon arrival on the field. Others spoke of haphazard communication or not getting adequate information concerning expectations for orientation, forcing them to figure out many things alone.

All agreed that good, constant, and honest communication was necessary to ensure everyone was going in the right direction and to assist them in learning what they needed and from whom they needed. However, this stated, a couple of participants said that when they did not receive good communications from their leadership, they stopped attempting to communicate back to them. They had developed an attitude that appeared to say that "since our leadership will not communicate and help us, we will just do it ourselves and not ask them for any additional assistance. We will get our assistance from those who will help us locally." In reality both attitudes are incorrect. Leaders must communicate with their new personnel, and new personnel must learn to express themselves and their perceived needs back to leadership. Both equally need each other.

Good open communication expressing vision, values, expectations, and direction are necessary for all organizations. Without proper communications throughout the entire process the new family cannot begin to adjust properly or hope to learn those elements necessary to be most effective on the field.

Theme #3: Language and Culture

The ultimate reason for families relocating as missionaries to another culture and country is to seek opportunities to share their personal beliefs about God within their new context. The obvious intent in Christian missions is to see people converted in that new cultural setting to the Christian faith. This just cannot be done without learning the language and culture of the environment. However, from the discussions and interviews,

it was concluded that the learning of the language and culture of the local people was not directly related to whether the new family had received either a poor or a good initial field orientation.

In many of the participants' cases, the best content received during orientation concerned in-house mission practices, policies, and forms and an awareness and renewed motivation to go out and spend the time necessary to learn whatever was necessary to get their particular task completed. It was true that some actual skills were learned in most cases, but more important was the building of relationships, a renewed motivation for learning the culture and language, and a learning of in-house protocols to assist the family survive overseas.

In almost all cases, the acquisition of the language and real culture of the people occurred after the completion of their orientation and in many cases after they were relocated to another area entirely. The strength of the orientation programs, at least those programs involving these participants, appeared to be in the bonding of the missionaries with fellow like-minded folks . . . who would assist them in learning for years to come.

There was no argument that learning the language and culture were both primary to completing the tasks they were sent to the field to accomplish. There was equally no argument that the best way to learn the language and culture was from the local people in their context. A very difficult issue raised was that of learning how to learn and ask the right questions of locals in order to best learn from them. All of the orientation programs studied had significant amounts of time set aside to "push" new missionaries out into the community . . . not to learn the language and culture, but to help them learn how to ask the correct types of questions which would best facilitate their learning. All the

participants felt that in their particular program, being pushed into the community to learn, while painful was necessary and most beneficial for their continued learning.

Theme #4: Calling and Personal Discipleship

The final conclusion noticed in the early interviews and emerging again through analysis of the entire set of interviews was that regardless of how the participants personally felt about their field based orientation, their orientation experience appeared to have little or no impact on either their definition of success on the field or whether they remained on the field. In discussions of success and remaining on the field, orientation experiences were seldom if ever mentioned. While this is not definitive, it does give an indication that orientation was not a primary influencing agent.

Success on the field, as defined by almost all of the participants was an issue decided between the individual and God alone. Success for almost all of these participants was based totally on their personal relationship with and obedience to God . . . and nothing else. Whether or not their "ministry" on the field appeared successful according to statistics or empirical data was never an issue to this particular population segment. Their success was not determined by other missionaries, partners in the USA or elsewhere, or the organization. Their success was determined and guided by a particular relationship with God.

The issue of leaving the field or staying on the field as missionaries was equally tied to this same issue. All 12 stated in one manner or another that they became missionaries from a sense of calling (a personal hearing of God's intentions). All stated that they would only leave the field and stop being oversees missionaries when they heard and perceived God telling them this was His intentions for their lives. The fact that

some had poor orientation, or became extremely depressed during or after their orientation was just something to work through . . . it was not a reason to leave the mission field and go home. The issues of having illnesses, cultural problems, leadership problems, or a harsh work environment were not nearly as important as one's "calling." It was more an issue of trust. The reality that a few had to almost "orient" themselves on the field, expressing deep feelings of being dropped early on in their career did not appear to impact whether they ever thought of leaving the field. Again this issue was one determined by their personal and daily walk with God and from hearing from Him daily concerning their lives.

Recommendations

First, it is recommended that the International Mission Board utilize the literature on orientation and training to develop and implement their field based orientation programs. There is extensive reported research on successful principles and strategies in human resource training and education that can be applied that will strengthen the field-based orientation program. Building a program on proven approaches and strategies for orientation and training will provide a tested approach that will utilize "best practices" that will help make the orientation experience more meaningful and practical. Usage of individuals trained as human resource specialists or as educators may help develop the curriculum and delivery strategies that will meet the needs of individual missionaries in their on the field assignments. Simply using a supervisor whose background is business or preaching to develop and implement an orientation program is not the best option.

Second, it is recommended that the International Mission Board develop strategies to ensure that the "Seven Dimensions" document is used as a basis for

development of all overseas field-based orientation programs, as well as other on-going training and upgrading seminars for field personnel. At present, at least from the perspective of this study, it would seem that very few missionary trainers or supervisors on the field have any great knowledge of or usage of the "Seven Dimensions" document. While it is understood that the "Seven Dimensions" document deals with the seven areas of self-representation seen as necessary for IMB missionaries, it would be easy to use as a long-term guide for development and growth of missionary personnel. This document should be used as a guiding tool to assist in the development of overseas training programs. It is recognized that other materials and activities are necessary for good orientation that may not be mentioned or covered in the "Seven Dimensions" document.

Third, it is recommended that all missionary personnel be given a copy of the "Seven Dimensions" document. None of the 12 participants of this study had ever been given a copy, and only three of the 12 had ever heard of its existence. Having a personal copy could assist missionaries on the field in making recommendations to their leadership concerning the need for select training in areas mentioned by the document.
Having professional educators as field level trainers, assuring there is full field accountability to the IMB's "Seven Dimensions" document, and placing a copy of that document into the hands of all new missionaries might assist the new missionary obtain a stronger understanding of the initial job, begin to adjust to the new culture, develop a motivation for learning and usage of the language, and possibly learn mission protocols.

While these items are all true, the data from this research clearly revealed that regardless of the type of orientation received, the real issue for the missionary feeling successful and staying on the field was more related to their personal definition of

success and their personal calling. It could be that leadership needs to spend more time and effort discussing and truly mentoring in these two areas with new families both prior to coming to the field and afterwards as part of their ongoing discipleship.

Fourth, based on the voices of the participants, it is recommended that orientation participants be assisted to becoming involved into local communities from day one, and not just be surrounded by their mission community. All 12 participants agreed that it was only through their local relationships that they really learned how to learn the culture and language and that by learning to rely on the local people could they ever really learn how to live in the community and not just survive in the community.

Lastly, it is recommended that additional formal research studies be facilitated among missionaries concerning their initial field based orientation. One study could be to compare on-going programs in both like-minded, large agencies and among individual or independent, small groups. The study could compare programs and timelines as well as major adjustment issues that developed among the missionaries during their first term . . . and whether those adjustment issues could have been prevented or lessened with more solid, factual orientation programs. A second study could compare how a population segment of missionaries feel (attitudes) about their work and work habits with both the administrative expectations of that job (as outlined by their job description) and the individual missionary's work practices (behaviors). The voices of the missionaries speak loudly, but their behaviors and actions in the field speak even louder.

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Appendix A

Summary of the Report of the Missionary Preparation Task Force

Summary of the Report of the Missionary Preparation Task Force

July 7, 1999

*Greg Holden, Ph.D., C*hairman

The Missionary Preparation Task Force was formed a little over a year ago to study and propose new processes for the equipping of our field personnel. These two pages are a brief summary of the full report that follows.

The Task Force was composed of individuals from various departments within the IMB. It also included two trustees who served with the Task Force throughout the year. Sam James, Vice President for Leadership Development, attended the meetings as *an ex officio* member. The 12-member Task Force met a total of eight times as a large group, with multiple small group meetings.

Initially, the Task Force spent time researching what kinds of competencies and skill sets were needed by field personnel of the IMB and the kinds of training that are currently on-going. This research was conducted among the regional leaders and other field personnel. Additionally, other agencies were surveyed to obtain information about their equipping processes.

Based on the information gathered, a profile was developed which sets forth the multi-faceted qualities that, when taken together, describe a field person for the IMB. This profile is called the "Seven Dimensions of IMB Field Personnel." All that our personnel are called upon to know, be and do on the field can be found within these seven dimensions. The labels for these dimensions are: Disciple, Mobilizer, Team Player, Cross-cultural Witness, Servant Leader, IMB Representative, and Family Member. Within each of these dimensions are core competencies which are further broken down into reachable objectives. These objectives become the agenda for preparation processes.

A further aspect of future preparation is the timing of various aspects of preparation. Since people learn different things at different times and they are progressing toward mission service at various stages, the objectives for preparation have been broken down into phases. As people get needed preparation for the field, they progress through these phases in order. The first is the Exploration Phase that begins with their first interest in exploring missions and ends when they are appointed. The next step is the Orientation Phase, beginning with appointment and ending when they depart for the field. This phase includes their orientation at the Missionary Learning Center. The third phase picks up where the second left off. The First Term Phase begins upon arrival on the field and ends with departure for their first Stateside Assignment. The fourth phase represents on-going learning. The Continuing Growth Phase begins with the first Stateside Assignment and continues throughout the person's life.

The listing of various objectives in each phase gives the missionary and that person's mentors some handles for what to work on during that phase of personal development. As people transition from one phase to another, they are handed-off from one mentor to another. The primary responsibility for growth lies the individual, but the IMB is committed to assisting in the equipping processes. During the Exploration Phase, multiple new systems are going to be utilized to help people get ready for the field.

Mentoring networks will be developed across the SBC. New materials illustrating the Seven Dimensions will be widely distributed. Utilizing of existing networks will be maximized, such as seminaries, Global Priority churches, and associations. The IMB will be assisting churches that want to do a better job of preparing candidates for missions. One new staff member will oversee the development of these networks for the Exploration Phase.

The orientation of new personnel at MLC must respond to the changing needs. In order to give all personnel an adequate foundation before leaving for the field, all types of personnel will be included in the same orientation sessions for the same length of time. These types include Career, Associate, Apprentice, International Service Corps, Journeyman, and Masters. To do this, the multiple orientation programs that have existed separately at MLC will be combined into one program called Personnel Orientation. Although the six types of personnel will continue to be distinct, most of their pre-field orientation will be the same. The objectives in the Seven Dimensions that are delineated for the Orientation Phase will be the agenda for training while at MLC. The length of orientation will be determined by what needs to happen while there.

As the people depart for the field, the First Term Phase objectives loom ahead of our personnel. In order for them to reach the objectives during that first term, our regional staff will be providing additional opportunities for equipping. Someone in the region will be designated as the Regional Training Coordinator and this person will see that the systems are in place in the region to see that training occurs. Supervisors will need additional equipping in the art of mentoring as they assist their team members in personal growth and effectiveness. Multiple opportunities for equipping will be provided during that critical first term.

It is anticipated that when these systems are in place and functioning, most of the basic equipping needs of our personnel will be met as they return for their first Stateside Assignment. Equipping will continue to be needed since no one is perfect and all personnel continue to strengthen the weaknesses that emerge. Training will be available during that first Stateside Assignment and also on the field throughout their career.

The goal of these extensive preparation processes is not to produce some Super Missionary. On the contrary, the goal is to see the people groups of the world begin to worship God and, to do this our people need to be as effective as possible. IMB personnel need to be the kind of people that God can utilize in the cross-cultural context to accomplish His purposes.

The implementation of these decisions represents a new day for equipping of Southern Baptists who serve through the IMB. As new people who are moved by God to respond to the world’s peoples, we are committed to helping them become all that God intends.

Appendix B

The Seven Dimensions of IMB Field Personnel

The Seven Dimensions of IMB Field Personnel

Personnel of the IMB are called upon to perform a variety of functions in the pursuit of enabling Church Planting Movements. Therefore, it is important to describe the basic profile of the kind of persons our personnel are in the process of becoming. Like all Christian workers, IMB personnel have not reached their full potential, nor are they fully equipped, when they first contact us for international service. The following model represents a person who is developing in seven dimensions to become the international worker God intends him or her to be. Within each major dimension, there are a variety of tasks that a person is asked to do. The primary responsibility for growth in these seven dimensions rests with the individual, but the IMB accepts the challenge to participate in the development of our personnel. It should be noted that this profile is a base that applies to all of our international personnel. In addition to this base, there are other specialties that apply to some but not all personnel.

The following is a brief description of the functions that are carried out within each of the seven dimensions. These descriptions also represent goals and objectives the individual would strive for within that dimension. The IMB provides opportunities for growth based on these goals and objectives within each dimension. A person strives to achieve these objectives in order to become an excellent international worker. Each of these objectives has components related to the *head* (knowledge); to the *heart* (character, attitudes, commitments), and to the *hands* (skills).[1]

1. DISCIPLE. This is the foundational dimension of all Christians' lives. It represents our relationship and daily walk with Christ. It is in the discipleship dimension that we exhibit behaviors that distinguish us from the world. The disciple has an active, vibrant prayer life in conversation with the Father. The disciple feeds upon the Word and knows how to apply the revealed principles to real life situations. The disciple is a steward of all resources and is a regular witness to the saving faith of Jesus. As a follower of Jesus, the disciple practices regularly and fully the disciplines of the Christian life. The theological and biblical base of the life of the disciple is being continually strengthened. The disciple distinguishes the voice of God amid the sounds of the world and is obedient to His leading. Without the discipleship base, the other dimensions would be worthless to the purposes of God.
2. FAMILY MEMBER. All IMB personnel are members of families. Some are married and have children. There are parenting issues that are compounded by factors related to children's schooling. Others have to deal with sending children to college in the U.S. Relating to aging parents is also a common family issue for IMB personnel. Unmarried personnel have family issues that are unique to singles. In this dimension of life on the field, we are expecting our personnel to have a healthy balance among their roles as workers and their roles as members of their nuclear and extended families.

[1] The "*Head, Heart, Hand"* analogy is used by permission of Dr. Tom Wolf.

3. TEAM PLAYER.Each of our personnel goes to the field to become responsible members of a team. To be a team player entails a variety of competencies. A large part of being a good team member is working with other team members. Skill in the area of interpersonal relationships enables the team to function smoothly. The person will want to strive for excellence in communicating with others, managing interpersonal conflict, and understanding legitimate authority.
   Good teamwork also entails an understanding of one's giftedness, personality, and roles on the team. Teamwork also goes beyond the local team to partnering with other agencies and entities to get the task accomplished.
4. SERVANT LEADER. We assume that all of our personnel are seeking to influence others toward the purposes of God. This basic definition of leadership must be combined with Jesus' example of the leader as servant. Within this dimension, we find objectives such as striving to be an excellent supervisor as well as mentor. Servant leadership is found in those who seek to disciple others and develop others to lead. We would expect our personnel to think and plan strategically toward the goals of the organization and the team.
5. CROSS-CULTURAL WITNESS. The cross-cultural aspect of our work is one that often sets us apart from other Christian ministries. The application of the gospel to other cultural contexts is a challenge. Each person is expected to gain competence in communicating cross-culturally. Other competencies needed include an understanding of how to research their people group and geographical setting, how churches are begun in this context, and the roles of the team in seeing a movement begun.
   With respect to this dimension of life, our personnel are expected to be skilled in the contextualization of the gospel to their focus people group's worldview, to the end that a church planting movement is furthered. Our personnel should gain facility in living successfully cross-culturally and building relationships with the local people. This requires that they deal successfully with various lifestyle choices required by the context in which they live. When stress occurs in making these adjustments, the person will need to understand how to handle personal stress well. Cross-cultural work also requires knowledge of how to wage spiritual warfare successfully as Christ gains new victories in Satan's territory.
6. MOBILIZER. As an advocate for their people group, each person needs to be able to raise prayer support. Beyond this is a recognition that we cannot do the task alone and must mobilize those within our own constituency and among other Great Commission Christians and agencies. Skills are required in the arena of communication and reporting. This entails gaining competencies in the utilization of various media to accomplish the task, including computer skills.
7. IMB REPRESENTATIVE. As a representative of the IMB, each person must understand the strategic directions of the organization and how he or she fits into that strategy. Understanding of communication systems within the organization is critical, as well as the security issues involved. Gaining insight within the support systems of the IMB, policies, and organizational structures enables all international personnel to be empowered to do what they are being sent to do.

SUMMARY

This brief description is a glimpse into the multiple dimensions of a person serving internationally with the IMB. These dimensions are not mutually exclusive and, in fact, overlap in many areas. As personnel become excellent in all of these dimensions, they should become more effective in reaching the overarching goals which we believe God has led the organization to set before them. This is the goal of enabling church planting movements among all people groups to the end that all people on earth have a chance to submit to the lordship of Jesus Christ.

Appendix C

Organizational Permission to Research in CESA

Organizational Permission to Research in CESA

From: Jon [jstembo@keptprivate.com]
Sent: Tuesday, January 15, 2008 9:23 PM
To: 'geckoman'
Subject: RE: dissertation

John,

I approve your working with personnel in the region. With all the past discussion on security and how much contact is fitting, I know you will be walking a tightrope. However, having access to what you learn and draw from our folks, seems worth the risk you will be taking. One thought would be using a "shell" or a new pseudonym under which you contact folks.

All of that aside, glad we get the benefit and you have my approval.

Jon

From: David Carlton [dcarlton@imb.org]
Sent: Thursday, January 24, 2008 8:41 AM
To: geckoman@keptprivate.com
Cc: 'Sapp, Jon'
Subject: RE: dissertation

Hi John,

From the Regional Office you have authorization to pursue your doctoral project as you have stated it and the survey you will need to do to complete it. We would like to see a copy of the survey prior to you sending it out as well as a list of the intended recipients.

David

Appendix D

Introduction Letter to Missionaries

August, 2008

Dear CESA Colleague,

I hope this finds you doing well. My wife and I work with you here in CESA, living along the coast. Currently, I am studying to complete work on my Doctorate in Education from the University of Nebraska-Lincoln. The final hurdle for me to climb is completion of my dissertation. Jon Sapp and David Carlton have granted me permission to contact you, requesting your assistance with this endeavor. However, neither the IMB nor Regional Office have requested this study and have no input in its design or implementation.

My dissertation is a qualitative phenomenological study dealing with a particular set of shared "lived experiences" of a segment of missionaries. This basically means that I am planning to study a particular phenomenon (in this case field based orientation and if and how it impacted the lives and ministry of missionaries on the field). I plan to use a very open, free-flowing, narrative type of writing to interpret and describe what the data reveals.

The importance of this study is in the data discovered. The data will hopefully reveal certain themes concerning topics, dialogues and activities that really impacted the personal feelings and emotions felt by missionaries during their field orientation and how their orientation impacted their lives and ministry. In knowing this, it will better assist new missionaries coming to the field will be able to experience an orientation program based upon evidence of effectiveness that leads towards a higher experience in both their personal lives and their ministry. Leadership will also be able to use this data in development of orientation programs that intentionally provide for certain topics, dialogues, materials and activities that are known to impact the lives and ministries of the people involved.

I plan to use primarily the format of interviewing to obtain the necessary data. There will be a very short yes/no question survey sent to you as well which will take about 10 minutes. It is designed to assist you in remembering your orientation experience. There is no personal data being requested . . . not your name nor your location. All information requested will deal with field-orientation. Your entire time outlay for the interview is most likely a couple of hours. There is really no known personal risk to you. There is no personal compensation or reward for you. About all I can offer you is a good cup of spicy coffee next time you pass through our city.

In the next week or so, you will receive another message from me regarding this. It is an "informed consent" form requesting you to agree to take part in this small study. You are free to take part or not take part in this study. You are free to begin the study and then decide to stop at any time. I do hope you will pray and consider assisting me in this.

Blessings to you.
John B.

Appendix E

Informed Consent Form

COLLEGE OF EDUCATION AND HUMAN SERVICES
Department of Educational Administration

Informed Consent Form **IRB**

A STUDY OF THE PERCEPTIONS OF CAREER AMERICAN MISSIONARIES IN THE COUNTRIES OF KENYA AND TANZANIA RELATING TO THEIR OVERSEAS FIELD-BASED ORIENTATION EXPERIENCES

You have already received an e-mail letter from me informing you of the research dissertation which I am completing and to expect this second contact. That letter invited you to participate in this particular research project.

The purpose of this qualitative phenomenological study is to explore the "lived-experiences" of missionaries. The common "lived-experience" that each of us has shared is some form of a field-based orientation program. The study will specifically attempt to discover missionaries' perception of how their field orientation program impacted both their lives and ministry on the field. The major benefit to you and to future missionaries is a better understanding of topics, activities and experiences that might best impact new missionaries in their lives and ministry on the field.

Your participation in this study will require at the most about one or two hours of your time and will consist of a face to face interview and a very short yes/no survey. The purpose of the survey is to assist you in remembering some of the topics, dialogues and experiences you had during your orientation. .

All face to face interviews will be tape recorded, transcribed and then submitted back to you for review, verification and comment. The audiotapes will be erased immediately after transcription and verification from you.

There are no known risks or discomforts associated with this study. No personal information is being requested. Any information obtained during the study will be kept completely confidential. Data from both the interviews and surveys will be locked in a secure box in the investigator's office. All information will be destroyed immediately after the project is completed and approved. The information developed in the study will only be used for the purposes of the study itself.

As a participant you will not be compensated. You are free to decide not to participate at all in this study or to begin the study and withdraw at another time. You can withdraw at any time without harming your relationship with the researchers or the University of Nebraska-Lincoln. Since this study is not requested by and is not implemented by the IMB or CESA Regional Leadership, your participation or choice of non-participation shall have no impact on any other organizational relationships. Your decision to withdraw will not result in any loss or benefits/rights to which you are entitled.

If you have any questions about the study, you may contact the investigators at any time. Contact information for the investigators is included below. Sometimes study participants have questions or concerns about their rights. In that case, you should call the University of Nebraska-Lincoln Institutional Review Board at (402) 472-6965. You signature below indicates that you have decided to participate, having read and understood all information as it is presented.

_____ _____

Printed name of Participant Signature of Participant

_____ _____

Date Date

John S. Basham
Principal Investigator
Geckoman@keptprivate.com
Mobile: 254-(0)755-987775

Dr. Ronald Joekel
Secondary Investigator/Head of Committee
rjoekel2@unl.edu
Office: 402-472-0971

Appendix F

Internal Review Board Approval

University of Nebraska Lincoln

July 28, 2008

John Basham
Graduate Studies
819 Lower Mill Rd Hixson, TN 37343

Ronald Joekel
Department of Educational Administration
124 TEAC UNL 68588-0360

IRB Number: 2008078921 EX
Project ID: 8921
Project Title: A STUDY OF THE PERCEPTIONS OF CAREER AMERICAN MISSIONARIES IN THE COUNTRIES OF KENYA AND TANZANIA RELATING TO THEIR OVERSEAS FIELD-BASED ORIENTATION EXPERIENCES

Dear John:

This letter is to officially notify you of the approval of your project by the Institutional Review Board (IRB) for the Protection of Human Subjects. It is the Board's opinion that you have provided adequate safeguards for the rights and welfare of the participants in this study based on the information provided. Your proposal is in compliance with this institution's Federal Wide Assurance 00002258 and the DHHS Regulations for the Protection of Human Subjects (45 CFR 46) and has been classified as exempt.

Date of EX Review: 7/23/08

You are authorized to implement this study as of the Date of Final Approval: 07/28/2008. This approval is Valid Until: 07/27/2009.

1. The approved informed consent letter has been uploaded to NUgrant (Basham ICF-Approved.pdf). Please use this document to make copies to distribute to participants. If you need to make changes to the informed consent form, please submit the revised form to the IRB for review and approval prior to using it.

We wish to remind you that the principal investigator is responsible for reporting to this Board any of the following events within 48 hours of the event:
• Any serious event (including on-site and off-site adverse events, injuries, side

effects, deaths, or other problems) which in the opinion of the local investigator was unanticipated, involved risk to subjects or others, and was possibly related to the research procedures;
• Any serious accidental or unintentional change to the IRB-approved protocol that involves risk or has the potential to recur;
• Any publication in the literature, safety monitoring report, interim result or other finding that indicates an unexpected change to the risk/benefit ratio of the research;
• Any breach in confidentiality or compromise in data privacy related to the subject or others; or
• Any complaint of a subject that indicates an unanticipated risk or that cannot be resolved by the research staff.

This project should be conducted in full accordance with all applicable sections of the IRB Guidelines and you should notify the IRB immediately of any proposed changes that may affect the exempt status of your research project. You should report any unanticipated problems involving risks to the participants or others to the Board. For projects which continue beyond one year from the starting date, the IRB will request continuing review and update of the research project. Your study will be due for continuing review as indicated above. The investigator must also advise the Board when this study is finished or discontinued by completing the enclosed Protocol Final Report form and returning it to the Institutional Review Board.

If you have any questions, please contact the IRB office at 472-6965.

Sincerely,
Mario Scalora, Ph.D.
Chair for the IRB

Appendix G

Interview Protocol

Interview Protocol

The interviews took place in locations agreed upon by the participant. This was normally in their home of a local restaurant and at a timeframe convenient to the participant.

- Greetings and small talk (family)
- Explanation of the study, its purpose and the participant's rights.
- Informed consent form signed and collected.
- Review their answers to the Yes/No short survey questions with them
- Questions
    1. All of us went through a Stateside Orientation prior to coming to the field that was probably very similar. Thinking back, prior to leaving the USA, can you define or speak to me about what you thought living and ministering on the field would be like?
    2. You arrived on the field in some location. I want you to think back to your initial arrival and whatever type of field orientation you received. How soon after you arrived did this occur? Was it formal or very informal? Can you explain what you mean? How long was it? Were you alone or in a group doing the orientation?
    3. Can you describe for me your orientation as you remember it?
        a. For instance, what topics were covered in your orientation?
        b. What topics or experiences did you discuss or have that you felt were un-needed or unhelpful? Would you recommend these for other orientation experiences on the field? Why/why not?
        c. Were there topics or experiences that felt you needed but were not covered or offered? Would you add these to future programs? Why?
        d. What was the most positive aspect, topic or experience during the orientation? Why?
        e. What was the most negative aspect, topic or experience during the orientation? Why?
        f. What was the most difficult experience during the orientation? Even though difficult do you perceive that experience as valid? Should it be normally included in orientation programs overseas?
    4. From your perspective, now that you have been on the field for a period of time, what aspects of your field orientation impacted your life on the field and your ministry in your area?
    5. Thinking back, of all the topics or experiences during your field orientation, were any of them designed to assist you in your personal walk with Christ?
    6. What about helping you work through some of the family issues relating to being on the field?
    7. What aspects of your field orientation provided you with important tools for being a better team member working with your field team?
    8. What about being a better leader or team leader?

9. Were there some aspects of your field orientation that really assisted you in understanding and working better cross-culturally?
10. Were there some topics or experiences that helped you understand development of partnerships and prayer support better?
11. Were there aspects or experiences that assisted you in how you should best represent yourself on the mission field?
12. Totally from your perspective, how would you define individual success on the field? Do you feel differently now than before leaving the USA? How do you feel differently?
13. Is there anything about your orientation or your views of how it may or may not have impacted you on the field that you would like to add?

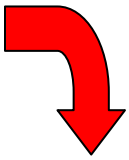
- Explain to the participants that once the transcripts are completed of the interviews, they will be sent to them by email for their verification and to make any additional comments they wish to make.
- Thanks and small talk to complete the process. Some note taking as necessary.

Appendix H

Field Personnel Survey Form

Field Personnel Survey Form

START HERE



Please indicate whether you were given field orientation relating to the following items during your initial two-three months on the field. Please just place an "X" after the answer you choose.

A.	Safe places to eat	Yes	No
B.	Safe places to go in the area	Yes	No
C.	Names and locations of doctors, clinics, hospitals	Yes	No
D.	Location of police stations	Yes	No
E.	Locations of banks and ATM's	Yes	No
F.	How to drive in the country	Yes	No
G.	Obtaining a driving license	Yes	No
H.	Registration with the government	Yes	No
I.	Places to shop for	Yes	No
J.	Places to shop for other items	Yes	No
K.	Basic unwritten laws of surviving in the new location	Yes	No
L.	Beginning cultural do's and don'ts	Yes	No
M.	Strategy	Yes	No
N.	Leadership seminars	Yes	No
O.	How to meet local people	Yes	No
P.	How to ask questions properly of local people	Yes	No
Q.	How to eat meals in the homes of local people	Yes	No

R.	Learning to be comfortable in locals homes	Yes	No
S.	How to introduce themselves to government officials	Yes	No
T.	How to begin to learn the language	Yes	No
U.	How to cook from scratch	Yes	No
V.	How to treat small medical emergencies	Yes	No
W.	Important contacts in real emergencies	Yes	No
X.	How to share their faith	Yes	No
Y.	How to tell Biblical stories	Yes	No
Z.	How to become dependent on locals instead of self	Yes	No
AA.	How to handle company related finances	Yes	No
BB.	How to start a church	Yes	No
CC.	Where to go for a family holiday	Yes	No
DD.	How to stay in touch with family back home	Yes	No
EE.	How to lead a team of other missionaries	Yes	No
FF.	How to file selected reports with the company	Yes	No
GG.	Where to find partnering churches in the USA	Yes	No
HH.	How to recruit new personnel	Yes	No
II.	How to build an effective team	Yes	No

Thank you. You have finished this survey.