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GAWYAH

Getting Acquainted with your African Home

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# **Getting Acquainted with Your African Home**

A Manual of Missionary Orientation for Africa

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## FOREWORD

There is no greater privilege than that of communicating the Gospel of Jesus Christ. Few tasks are more difficult than that of communicating the Gospel through the filter of another culture. The ability to make the cross cultural communication clear is nothing less than a gift of God.

Even for those who have the missionary gift, much learning is necessary in order to penetrate effectively the cultural barrier so that the Gospel is communicated without distortion. The Foreign Mission Board is committed to the concept that language learning and cultural adaptation are priority items on the agenda of every missionary.

*Getting Your Bearing On The Field* is a manual by Harry Byrd, Southern Baptist missionary to Guatemala, for use by missionaries in Middle America and the Caribbean. It represents a revision of his earlier work prepared for the same area as a Doctor of Ministry project. Recognition and gratitude are expressed to Harry and to Donald Larson, who has served as a consultant for orientation for the area.

The manual is sent forth with the prayer that it will enable a multitude of missionaries to be ever more effective in telling the Gospel story.

Don Kammediener  
Director for Middle America and the Caribbean

P. S.

At the Language and Orientation Conference convened at Brackenhurst Baptist International Conference Centre in October 1984 a subsequent revision of this manual was done and retitled *Getting Acquainted With Your African Home*. This was an attempt to adapt it for use in Eastern and Southern Africa. We in this part of the world add our sincerest expression of gratitude to those above. We also pray that the manual shall continue to equip servants of our Lord as we seek to make Him known in other cultures.

Davis Saunders Director for Eastern and Southern Africa

## **PART ONE**

### **PREPARING FOR ORIENTATION**

## **CHAPTER I**

### **INTRODUCTION - PURPOSE AND NATURE OF THIS MANUAL**

Some time ago a fictional story appeared in a scientific publication concerning a visit by human beings to a planet similar to our own. Amazingly enough the inhabitants were much like ourselves. They were receptive to new-comers. The vegetation was edible and seemed to be just what was needed to sustain human beings.

Human beings began to inhabit this new-found planet. The food was good. In fact, it contained the same nutritional elements as that to which inhabitants of planet Earth were accustomed. The future for colonizing this new planet with inhabitants from Earth initially seemed bright. Then after a few weeks a change began to occur. The inhabitants from Earth began to lose weight. They became pale. Finally they became completely emaciated.

This called for a new examination of all elements involved. A careful study was made of everything that inhabitants from Earth had eaten. There was no difference between the diet of planet Earth and that of the new planet. This led to a very exact study of the makeup of the people of Earth and people of the new planet.

One difference was found. The amino acids, which are building-blocks of proteins, had a different orientation around one carbon atom. All the chemical elements were the same in the case of inhabitants of Earth and inhabitants of the new planet. Yet, there was a difference in *arrangement* of one system of elements. The result was starvation for inhabitants from Earth.

The story is fictional. It did not appear in a science fiction magazine but in a serious scientific publication.

Missionaries going overseas quickly discover physical differences. The missionary wife who tries to cook a cake at 5,000 feet as she did at sea level quickly adjusts her recipe. Weather and altitude are obvious matters.

### **Introduction**

The missionary who has 120 volt appliances and moves to a place where everything is 240 volts is angry with the mission for not having notified him, or himself for not having asked. He orders a transformer to solve the problem only to discover that what is supposed to be 240 volts is sometimes 190. These are important but obvious adjustments. Most missionaries adjust to them, and many of them are cushioned by missions who prepare missionaries before they ever get to a foreign country.

This manual is concerned with matters that are not as obvious. Missionaries, unlike astronauts, are not entering another planet. Yet, they are aliens in a new setting. While their fellow missionaries and national brethren may roll out the red carpet to receive them, they must still learn new ways of understanding and being understood. Language learning is a big part of this process. Even where English is the language of the people, learning the nuances of the local

English is important for an effective ministry.

While language is an essential ingredient in communication, it is not the only element. The missionary is an ambassador to the world, carrying out Matthew 28:19-20. He has responded to the need of one part of that world, He leaves his part of the world; but yet, within, he carries his way of seeing the world with him. He goes to people in another part of the globe who have *their* world, just as he has *his*. He is an alien entering a new world. While he will always carry the marks of an outsider, he desires to become an insider as soon as possible.

That is the purpose of missionary orientation, That is the purpose of this manual. You should read through the entire manual once during your prefield orientation session, although it has been prepared to be used by missionaries after their arrival on their permanent field of service. It also includes some activities for missionaries who are studying language in a country other than their permanent field of service. The term "coordinator" is used to designate whomever your mission has made responsible for your on-the-field orientation. You will need a notebook for the various assignments of written work throughout the book.

### **Purpose and Scope**

The manual seeks to prepare the new missionary in three general areas. These are:

1. Customs and culture of the society.
2. Organization and operation of the national Baptist convention.
3. Organization and operation of the mission.

The new missionary enters a new *society*, He should not live restricted to the confines of mission and convention life. He needs to know what people are like at home, at school, in their work, and how the surrounding society shapes daily lives. Indeed if he only knows Baptist people in ecclesiastical structures, he does not really know them. He also should know people outside of his denomination. Knowing a society is probably the most difficult, challenging, and important dimension of field orientation.

In most countries the new missionary becomes a member of the national Baptist *convention*. Where work is new, there may not be a national convention. Nevertheless, if there are Baptist congregations the new missionary will be relating to the leaders, It is essential that at an early stage the new missionary gets to know decision makers in Baptist life, the aspirations of churches and people, and their history and structure. He thereby can more rapidly become a true participating member of local churches and the national Baptist organization.

The new missionary upon arrival officially is a part of a *mission*, the organization of Southern Baptist missionaries where he is serving. While upon arrival he is part of the team, psychologically and emotionally he often feels himself an outsider. On-the-field orientation is designed to help him get to know well the people of the mission, the purposes and presuppositions which have guided the group to this point, and ways he can make a creative



contribution as a member of the mission team.

### **Underlying Theory**

The materials in this plan of missionary orientation have been written upon the presupposition that the best learning takes place in an interchange of academic study, observation, and participation in life situations. There is an attempt to relate theory and practice.

The plan of orientation should alert the missionary to areas of life which he should continue to study throughout his life. The orientation plan is not designed to produce mastery in the areas mentioned, but rather a functional grasp of these areas and an awareness of the need for lifelong study. This is a model for field orientation. The manual deals with areas which are common to varying cultures and societies. Yet, the specific manner of learning these areas will require adaptation according to the given country.

In one sense, field orientation begins the moment the new missionary arrives in his new country. This manual contains some activities for those missionaries who study language in a country different from their permanent field of service. The manual, however, is primarily designed for use in the field of permanent service.

Formal orientation, which consists of chapters five through twenty of this manual, should begin no later than two weeks after arrival. During the initial period, the missionary may need to find a place to live, clear personal effects in customs, fulfil government entry requirements and other matters related to entering a country. Chapter three deals with these factors which are essential as one settles in a new country.

The plan for this manual is for it to be integrated into the language and orientation program of the mission. It also is to be given to each missionary attending Missionary Learning Center for reading and MLC purposes. A learning contract (see Appendix A-1) will be completed by the missionary in consultation with the orientation coordinator.

In a sense all who receive missionary orientation on the field will at the same time be engaged in language study of one variety or another. Those who learn a new language obviously will be studying language while engaged in field orientation. Missionaries who use English in their work should be involved in learning new idioms, vocabulary, and speech patterns. Such involvement is an advantage because language is a vital expression of culture. The language teachers or informants should be made aware of the plan of missionary orientation and should understand the purpose of the plan, especially that part which concerns learning the culture of the society. It should be understood that language learning is an integral part of cultural adaptation and that the two things should be blended.

### **Who is Responsible?**

1. The mission. The plan of missionary orientation involves the entire mission in that all missionaries should be cognizant of it. All missionaries will bear some responsibility in carrying it out because at some point they will likely show a new missionary their particular area of

responsibility.

2. The orientation coordinator. While all missionaries should have an interest in orientation, the mission should elect an orientation coordinator. The person designed should make reports to the executive committee, the orientation committee or some other entity indicated by the mission. He should also counsel the new missionary.

Some of the major responsibilities of the orientation coordinator are as follows:

a. Leading the mission to adopt a plan of missionary orientation. This manual presents a model plan. While flexibility has been a key concept in its preparation, it may be that some changes are necessary. Any plan adopted should have the following elements:

(1) The incorporation of the three areas mentioned at the beginning of this chapter.

(2) A sufficient period of time in which orientation is the primary focus of the new missionary's work.

(3) An involvement of nationals as well as missionaries in the orientation process.

(4) A systematic plan of reporting and evaluating progress in the orientation process.

The mission should agree on the plan of orientation before the arrival of the new missionary. The person charged with Missionary orientation should be sure that the mission has clearly spoken as to what the plan will be. If major changes have to be made in the original plan, it is the responsibility of the orientation coordinator to bring this before the mission or the appropriate body within the mission.

b. Explaining the plan of missionary orientation to the new missionary. In addition to putting the written plan into the hands of the new missionary, the coordinator should guide him in understanding its purpose. If explanations are needed concerning the plan of orientation on the part of the new missionary, these should be directed to the orientation coordinator.

c. Obtaining the help of missionaries, members of the national convention and others as indicated by the plan of orientation.

d. Arranging for the purchasing of any books or materials needed in the implementation of the plan of missionary orientation.

e. Conducting periodic conferences with the missionary or missionary couple in missionary orientation. The orientation coordinator should periodically examine the written work of the new missionary and discuss with him the orientation process. He should also receive monthly report forms as to progress made. His relationship to the new missionary or missionary couple should be that of one who is vitally interested in them as persons. While he has been invested by the mission with the responsibility of orientation, he should seek above all else to be a concerned fellow missionary. Prayer and wisdom will give the orientation coordinator the proper

perspective.

f. Making monthly reports to the chairman of the mission, the associate area director, and the area director as to the progress of the missionary. This report should include factual information as to activities done by the new missionary as well as evaluation of progress made.

3. The new missionary. Ultimately, the new missionary is responsible for field orientation. While ways are suggested by which other missionaries may be helpful, field orientation has been designed to lead to a pattern of independence rather than dependence. This manual is a tool through which a new missionary may discover elements which should be helpful in entering a new society. This should be true even if there are no veteran missionaries or established work in the country of service. The present work has been prepared on the assumption that missionaries are creative and desire to investigate in order to serve effectively. Orientation is something one does, and not something done for him.

### **Involving Nationals**

By its very nature, missionary orientation on the field calls for the involvement of nationals as well as missionaries. Experience proves that national brethren cooperate with any program better when they feel a part of it from the outset.

Missionary orientation is important enough that time should be taken to explain its purpose and operation to the leadership of the national convention. This should be done for several reasons.

1. The cooperation of national leadership is essential to carrying out the orientation plan.
2. Nationals along with missionaries need to understand the reason for field orientation, in order that they will not make impossible demands upon the schedule of the new missionary.
3. It is "good sense" to keep the convention informed. Many good, plans have been thwarted because their purpose has not been understood.
4. The plan of orientation has the potential for building stronger ties with the national convention and with the churches. Orientation on the field is a process where missionaries at many points are saying to nationals, "We need to learn your customs, your history, and your government." Most countries have a patriotic spirit concerning their own cultural heritage. Let us "cash in" on this and sincerely ask them to share with us and the new missionaries. Each mission will have to establish its own channels of communication with national pastors and laymen in setting forth the purpose and content of missionary orientation. Communication should be done in writing and conversation. Everything possible should be done to engender enthusiasm among the national brethren concerning the plan.
5. Most of what has been said to this point is concerned with participation of nationals who are members of the national convention. This kind of participation is the most basic. However there are many aspects of missionary orientation in cooperation and counsel of nationals outside of the convention will be needed. In understanding the history, structures of society, and traditions of

the country, it may be feasible to seek the help of people who have special preparation in these areas. In addition to the help of specialized people the new missionary will be observing and experiencing the total culture, which will include observing not only the Baptist and evangelical, but the non-evangelical community.

### **A Help to All Missionaries**

One benefit that should come from a program of missionary orientation on the field is an increased awareness of all missionaries concerning the country in which they serve, the national convention, and their mission. While those already serving may not need to go through the same formal orientation process, all missionaries are expected to achieve the highest possible degree of linguistic and cultural adaptation.

Missionaries can see so many divisions of "the work" that they lose perspective concerning the total context in which they live. From time to time all of us need a reorientation in order to gain a broader perspective. We are thus renewed for the work to which God has called us.

### **Adaptation**

As has been already delineated, adaptability is a key concept in the use of this manual. Some chapters will be of greater value to particular missions than other chapters. Some missions may feel the need to add subjects according to their needs.

The manual is a model. Adaptations will be required. Adaptations that would lower the level of orientation should not be made. On-the-field orientation must be given priority in order to be effective.

### **Orientation:**

#### **A Beginning, Not an End**

The orientation manual is an instrument to increase awareness in certain areas as one enters a new society. Language and cultural learning are a lifetime process. *Field orientation is not designed to cover all the fields of possible investigation or to achieve mastery in those investigated.* Rather, in initial language and cultural studies on a new field, the missionary should begin patterns of investigating, relating, and participating which will continue throughout his missionary career.

## **CHAPTER II**

### **THE MISSION PREPARING ITSELF FOR MISSION ORIENTATION**

Prior to the arrival of a new missionary the mission should begin preparing itself for the plan of orientation. Missionaries already on the field should be familiar with the manual for two reasons:

1. Missionary orientation is a mission responsibility which calls for the understanding of all missionaries.
2. The plan may call for adaptation according to the needs of different countries.

#### **Orientation Coordinator**

As already stated in the Introduction, the mission should have an orientation coordinator. The orientation coordinator may be chairman of the orientation committee, coordinator of the mission, language and cultural consultant, or another designated person. Nevertheless, one person should have the final responsibility for the plan of orientation. At least two months prior to the arrival of the missionary, the mission should name an orientation coordinator. It is preferable that the orientation coordinator be selected at the annual mission meeting.

The orientation coordinator should be a missionary of experience, with understanding of and feeling for people undergoing change, who relates well to the national constituency. A belief in and commitment to the importance of field orientation is essential. The mission should do everything possible to maintain continuity in the work of the orientation coordinator. Furlough dates should be considered so that if possible the same person can learn the job and continue in it for an extended period of time.

Some activities are found in this manual for those studying language in a country other than their permanent field of service. These missionaries would usually be in language school. The language school coordinator should serve as orientation coordinator for the students, or should designate someone for this responsibility. The orientation coordinator should make reports to the area director and the associate area director.

#### **Planning the Orientation Concerning Mission Personnel and Structure**

During the two month period prior to the arrival of the missionary, the orientation coordinator and members of the mission should make the following preparations:

1. Make appointments with the appropriate members of the mission as outlined in Chapter III - "Getting Settled in A New Environment." The place and hour should be given in writing to the new missionary so that he can place them in the manual.
2. Make the mission aware of the need for the new missionary to visit representative mission stations, and make tentative plans as to when these visits will be made, if possible.
3. Gather information from missionary families and mission files for the preparation of the

biographical data sheet for the chapter, "Getting to Know the Mission."

4. Assign to appropriate people the explanation of different elements of the mission structure as outlined in the chapter, "Getting to Know the Mission."

5. Prepare necessary forms. No later than one week prior to the arrival of the new missionary, the following forms and sheets should be ready for use:

a. Biographical sheets on each missionary family, single missionary, and journeyman.

b. Media information sheets.

c. Monthly report forms to be filled in by the new missionary and to be submitted to the orientation coordinator.

d. Monthly report forms to be sent by the orientation coordinator to the chairman of the mission, the associate area director, and the area director.

6. Secure a notebook for each new missionary to use with this manual.

### **Preparing the Convention**

Prior to the arrival of the new missionary, the orientation coordinator should explain the purpose of missionary orientation to the leadership of the convention. Before meeting with the national leadership, the orientation coordinator should be thoroughly familiar with the chapter entitled, "Getting to know the National Convention." Using this chapter as a guide, he should elicit the cooperation of all persons who will aid in orientation. He should seek this help at least one month prior to the arrival of the couple.

The orientation coordinator should do everything possible to engender enthusiasm concerning the coming of new missionaries. Here are some ideas that might help:

1. Place photographs of new missionaries in the hands of national leaders.

2. Share biographical information about the missionaries with the national leadership.

3. Publish an article in a national convention publication about the coming of the missionaries. Very basic is the idea that the missionaries have come to receive as well as to give. The leaders of the convention should feel that they have a part in the training of the new missionaries.

### **Planning for Societal Orientation**

The orientation coordinator should study carefully the chapters which deal with societal learning. Some of these require the coordinator to make advance contacts. He should carefully note the duties of the orientation coordinator.

Some chapters require activities that may call for contacts with individuals by the orientation coordinator. The orientation coordinator is accountable for these contacts although he may delegate work to others.

### **Preparation of Orientation Library**

Any books which are needed for the orientation plan should be purchased or secured prior to or during the two month period before the missionary arrives on the field. The orientation coordinator should recommend appropriate books to the mission librarian or the person who purchases books for the mission. These books may be kept in the mission library, but the library should be revised periodically to be sure that there are books which will contribute to the orientation process. Among the documents needed for orientation are:

1. Primary Documents Manual.
2. Past mission minutes.
3. Documents of the national convention which deals with philosophy, structure, and plan of work.
4. Basic works of national literature.
5. Books concerning societal and cultural learning.

## **CHAPTER III**

### **GETTING SETTLED IN A NEW ENVIRONMENT**

#### **(Survival Orientation)**

This guide seeks to introduce you, the new missionary, to contexts of life which will have a vital significance throughout your missionary ministry. The focus of the previous chapters has primarily been missionaries already on the field. These chapters were prepared to assist the mission in understanding its role in field orientation. From this point, our attention is directed to you, the new missionary.

As stated in the introduction, chapters five through twenty set forth a formal plan of orientation activities which are to be initiated no later than two weeks after arrival on your field of service. You will report monthly on your progress in these activities. Upon arrival, time is needed to find a place to live (unless this has already been decided before your arrival), unpack, and settle into new surroundings. However, some matters are so basic that they cannot wait until the getting-settled process is completed. This chapter deals with some of these matters. They are basic to orientation. In this manual they are called "survival orientation" because they are essential for your daily living. Until these matters are settled your mind will not likely be free to deal with the other aspects of orientation on the field.

#### **Legal Matters**

Soon after arrival, talk with the business manager concerning-the procedure to follow in meeting all necessary legal requirements, of the government. While you may have had correspondence with the business manager prior to your arrival as to immigration procedures, you should now talk directly with him as to the steps which you should pursue. This should have prime consideration during your first days in the country. Your appointment with the business manager is on the following day: \_\_\_\_\_ at \_\_\_\_\_ o'clock at \_\_\_\_\_.

#### **Getting Settled**

The business manager should provide you with a list of all necessary documents and explain procedures to follow in obtaining the appropriate papers for living and working in your adopted country. While the business manager may have a more comprehensive list you should be aware of at least the following matters:

1. The procedure and laws concerning customs. You need to know how to get your personal effects through customs. You need to be aware of regulations and practices concerning having things sent to you by others.
2. The documents which you need to obtain permission to live in the country.
3. The financial obligations which you have with regard to the government (foreigner's tax, income tax, etc.). You should know when and how these are to be paid if they are required of



foreigners.

4. The length of time which you are allowed to be in the country under your present visa and the steps necessary to obtain a more permanent residence in the country.

5. The documents which you are required to have in your possession (in your house or another place where you can get to them) and any documents which you should always have on your person.

6. The necessary steps for driving an automobile in the country. In many countries you can use a U.S. license for a limited period of time. The business manager should indicate to you during your first days on the field the procedure to be followed in obtaining a valid driver's license.

7. The best procedure in case of an accident. The business manager will talk with you as to what you should say or not say in the case of an accident. You should know whom to call, your responsibilities, and your rights. While it is hoped that you will never need to use this information, it is better to not need it and have it than to need it and not have it.

### **Medical Matters**

For your own security you need to know where to turn in the case of a medical need or emergency. The orientation coordinator will provide you with a list of doctors and their telephone numbers whom you can call in case of an emergency.

As is true in the States the choice of doctors, pediatricians, dentists, and other specialists is a very personal decision. The list which you receive from the mission probably reflects doctors previously used by missionaries. Do not feel at all obligated to choose any of these as your family physician. The list has been prepared to help you to have somewhere to turn in the case of sickness during your first several weeks on the field. In addition to the list of doctors you may want to talk with individual missionaries. If a missionary is available he will be glad to help you in time of medical need and most certainly in an emergency.

In addition to the list of doctors you will receive a list of hospitals and pharmacies which missionaries have used. As you develop relationships with missionaries and nationals within the country you will want to choose your own dentist, ophthalmologist, optometrist, and other specialists which are needed. Since these are not normally sought in an emergency situation and could most likely be located after getting settled, they are not listed in this manual.

### **A word to the orientation coordinator**

On the following page there is a sample medical needs form. In the preparation of the medical needs list it is well to prepare a comprehensive list of doctors used by missionaries. Special attention should be given to making information available concerning doctors in the city where the missionary lives upon arrival on the field. In the list of pharmacies a guiding principle as to which pharmacies to include should be their location and availability to someone who is learning the country.

### SAMPLE MEDICAL NEEDS FORM

Doctor	Address	Tel. No. Office Home	Office Hours	Comment
1. Dr. Kariuki	26 7th St.	4145 2167	8-12,24 Mon.-Fri.	Speaks some English
2. Dr. Taki	Chipati General Hospital	2136 4890	2-5 Tues.-Fri.	Pediatrician but sees adults
3. Dr. Havilawa	10th and Green	2178 none	3-6 Mon.-Fri.	Speaks fluent English
4. Dr. Tayub	Central Hospital	67890 6453	9-12,4-6 Mon.-Fri.	Evangelical but speaks no English

Hospital	Address	Comment
1. Central Hospital	2nd and Mazoe	45671 Government to 45675 Hospital
2. 7th Day	Long Street	4569 7th Day Adventist Mission Board

#### Chemists (Pharmacies)

1. Karibu	Main Street	3642	Open until 4 p.m.
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## Children's Schooling

The first months in a new culture are a time of adjustment for your children as well as for you. If you have children of school age you will want to begin making plans immediately concerning their education. The following suggestions should help you as you consider the many factors involved in the education of missionaries' children.

1. Study carefully the section concerning children's schooling in *Manual for Missionaries*. The Foreign Mission Board is vitally concerned with your children's education. This section states the financial provisions made for the education of the children of missionaries.
2. Discuss the possibilities for children's education with the orientation coordinator or other missionary parents. They can advise you as to some of the opportunities for schooling within the country. The mission may have a person designated as consultant in the education of children.
3. Investigate for yourself the possible avenues for education of your children. Some of the ways that children of missionaries are educated are:
  - a. Living at home and studying at a school where the children of other overseas personnel study.
  - b. Attending a boarding school for *MKs*, or living in a home especially provided for children whose parents live in places where there is no adequate school and attending a school which is equipped to prepare the children of overseas personnel.
  - c. Instruction in the home under the guidance of parents or a missionary journeyman. The Calvert Course and others are specifically designed for such instruction.
  - d. Study in a national school. In some instances this could be the answer if the quality of the school is superior and if the child is proficient in the national language. If you choose this method now or later, special home instruction in American customs, heritage, and literature may be necessary since these could not be expected in a national school.

Your decision as to what is best for your children's education should be made in light of the following factors:

1. Adequate academic preparation. Usually this is available either in a classroom or home-study situation.
2. Social adaptation. This becomes even more significant during the teenage years.
3. Preparation in two cultures.

Your children need to learn to associate with ease with people of the country where you now live, your country of service, and the country from which you have come, the United States of America. They need to be prepared to live now. They also need to begin to prepare for the day when they will likely return to the United States.

You should study carefully the matter of your children's education and then come to a decision. Whatever avenue you choose will require some preparation. If your children attend a school, enrollment is necessary and the mission needs to make certain arrangements. If they study at home, materials must be ordered. Undue delay in deciding could hamper your children's education.

### **Financial Matters**

During your first days in the country you should talk with the treasurer of the mission. An appointment has been made for the following day \_\_\_\_\_ and hour \_\_\_\_\_. You are to meet at \_\_\_\_\_.

Among other matters you should discuss:

1. Changing dollars to local currency.
2. Where and how to bank.
3. The way your salary will be paid.
4. Expenses which are incurred in mission business for which you will be reimbursed.
5. Reporting medical expenses.

### **Living Arrangements and Transportation**

Usually there is a lapse after arrival before a missionary can move into a permanent residence. Even if your field of work is established and you are moving into a mission-owned house you will have to get your furniture and other effects through customs before you can occupy it. If you have to decide upon a field or house or both, even more time will be needed. The orientation coordinator or another designated person will explain to you the policy of the mission as to living arrangements during the initial days. These have been set in keeping with Foreign Mission Board policy and in consultation with the area director and the associate to the director. Your appointment concerning housing is with \_\_\_\_\_ on the following day \_\_\_\_\_ at \_\_\_\_\_ o'clock. You will need counsel about the mission policy concerning transportation. The business manager or chairman of the transportation committee will meet with you on \_\_\_\_\_ at \_\_\_\_\_ at \_\_\_\_\_.

### **Domestic Help**

In many countries the missionary will need household help. Time-saving kitchen devices available in the United States may not be available in your country. A household worker can also serve as a guard. You will have to depend upon fellow missionaries, other expatriates, and national friends for recommendations concerning reliable household help. The final decision of choosing a person is yours.

However there are some matters that need to be considered as you interview prospective domestic help and as you begin your relationship with them. One is salary. Discuss with the orientation coordinator, mission treasurer, and other missionaries the salary scale within the country.

Discuss frankly with the prospective worker his/her responsibilities. Some are specialists in one field and have worked in homes where there are different helpers for cooking, cleaning, and babysitting. Missionary salaries and housing do not usually permit the luxury of such specialty in servants. According to your own situation decide what you expect of a domestic helper. You should understand the existing etiquette with regard to household help. We should be Christian in our relationship with all people. At the same time when another person is living in the house it is essential to maintain the privacy of your family life. How you begin relating is of utmost importance since you should begin with a pattern of relationships that can be continued. If you begin treating a helper as a member of the family, your relationship will be damaged when at a later date you need more privacy.

In addition to etiquette a clear understanding of legal responsibilities concerning domestic help is essential. The mission business manager or treasurer can inform you concerning basic labor laws. You need to know the legal holidays which domestic help must receive, vacation time, and other free time required by the law. You should know these matters *before* you interview a prospective helper.

Many countries have strict laws concerning dismissing domestic help. Discuss these laws with your orientation coordinator or another person designated by the mission.

The health of a person working in your house is important not only for him but for you. It is advisable to require a health card of a person working in your house. The following person has been asked to counsel with you concerning domestic help: \_\_\_\_\_ . Your appointment is \_\_\_\_\_ at \_\_\_\_\_ o'clock at \_\_\_\_\_

### **Shopping, Eating, Living**

In most countries there are at least two kinds of shopping. There are stores which have fixed prices and there are open markets and other places where bargaining is expected. Street vendors expect you to bargain.

You should visit both kinds of establishments. You are encouraged to enter into the bargaining process as soon as possible. This is good for social and psychological adjustment as well as for economic well-being. Part of knowing your adopted country is knowing the true market value of things. You may feel that in view of the dire poverty of some vendors you would rather pay the first price. This may not be the most constructive way of bettering the economic structures of the nation. In the market scene the person who pays the first price may be regarded as inept in economic matters. In addition, many vendors actually enjoy bargaining. Don't rob them of the fun of their trade.

In stores where there are fixed prices you will gradually learn which brands are best and what are your needs and wants. Often there will be an acceptable national brand that is essentially equivalent in content to a stateside brand and at half the price. Learn to be discerning.

There are at least three classes of U.S. citizens living overseas. There are those who live in island existence in an expatriate colony and who at every turn isolate themselves from the foreign culture. They buy only stateside brands of groceries, eat only in public places which are predominantly arranged for tourists, and have all of their close friends within the expatriate community. There are a few people who go overseas in rebellion against their native culture and whose identification with a foreign culture takes the form of a total rejection of their original culture. This is a denial of what one really is and is never really effective.

The happiest people in a foreign country are those who have developed a genuine appreciation for both their native and adoptive lands. They shop on the basis of what is useful, nourishing, and economical. They learn a new language without relinquishing their own language. They have friends from back home and from their new country. They feel at home in two worlds, that which they left behind and that to which they have come. They have discovered that being at home is an inward quality.

## **CHAPTER IV**

### **GETTING DOWN TO BUSINESS**

#### **How to Use the Orientation Manual**

The present manual has been written to help you investigate some significant areas in understanding your field of service. It is not designed to cover all areas. Neither does it pretend to produce mastery in all the fields which are mentioned. You should be asking and answering the kinds of questions raised in the manual for the rest of your missionary career. Cultural and language learning is not completed at the end of four months or four years. It is a career assignment. The time set aside at the beginning of a missionary career is simply to enhance the process.

As a new missionary you are an outsider seeking to make your entry as smoothly as possible into a new world. There are at least three dimensions to the entry of a new missionary. He becomes a part of:

1. Society. The bulk of orientation is spent studying entry to a new society. This involves knowing people, their families, their values, joys, and sorrows. As you observe and participate in local churches and the national convention, you will see how people relate. Knowing a society involves observing the factors which have formed the life of the people. School systems, government, newspapers, history, literature, radio, economic supply and demand reflect the life of the nation and shape it. As you immerse yourself in these elements and as you know people, you begin to learn what is truly important to them. Learning the customs and culture of the new society is basic to field orientation.
2. National Baptist organization. This may be a union, convention or an association. Where the work is new, a national organization may not yet exist. Even in these cases there are usually local pastors or lay leaders and the hope for forming a national Baptist organization.
3. A mission. This consists of the Southern Baptist missionaries in the country where you serve.

#### **Cultural Informants**

In on-the-field orientation the new missionary will be observing and interpreting what he observes. In order to do this effectively, he needs the help of people who can inform him as to what he sees. These are called cultural informants. In one sense all members of society are cultural informants in that they are influenced by their surroundings. Yet, the new missionary needs to relate to people who can give him the best possible picture of how the society thinks and feels. The qualifications and role of these persons should be studied carefully by the orientation coordinator, the new missionary, and a local national leader.

A good informant has three characteristics:

1. He knows the culture well.

2. He is willing to talk.

3. He communicates about his culture in a non-analytic manner.

( David W. McCurdy and James R. Spradlye, The Cultural Experience, Science Research Associates, Inc., 1972, pp. 44-48.)

The informant should be thoroughly immersed, in his own culture. He should be one who freely shares what he knows. This should be done without a lot of analysis.

Nationals who have related extensively to Americans may or may not be good cultural informants. If they constantly seek to interpret their own culture in thought patterns that fit the American mind, some of the flavor of the culture may be lost. It is far more valuable to talk with someone who openly shares how he sees, understands, and feels about his home, work, and recreation than to talk with someone who is so concerned with interpreting life to a foreigner that real experiences and feelings are hidden.

The process of cultural learning is similar to language learning and indeed the two are interrelated. The informant/coach who knows English may or may not be the most helpful. His knowledge of English may block language learning for the learner if he seeks those words in the new language which are most easily understood to the English speaker rather than the words and phrases most commonly used. The learner is thus isolated from the language as it is really spoken.

In like manner before analyzing customs, outlooks, and values of a new society, we first need to observe them as far as possible through the eyes of a member of the culture. This is more important than an analysis of what is being seen.

Informants are persons who inform. They can inform best about that which they know. In the orientation process the new missionary investigates a wide spectrum of societal life. He probably will seek the help of many people.

A teacher or student immersed in the public school system knows and feels more about schools than a policeman. On the other hand, a policeman may be a better informant concerning law enforcement. Pastors and active laymen should be a primary source of information about denominational life.

In seeking cultural informants the new missionary should be open as to his purpose. He is a person seeking to know the culture. Those people who can help him may have less economic income and formal education than he has; yet, they have much to offer if they are immersed in their culture and are willing to share.

### **Gathering Information Through Interviews**

At several points in the manual, you will be asked to interview or talk with people. Some of these interviews will be prearranged and some will not.



Certain principles should guide you as you talk to people. Explain that you are trying to learn. Attempt to be a genuine learner. People need to know that you are genuine in wanting to understand things from their point of view. You are a missionary trying to learn. In all instances it is best to be above board as to what you are about. When people understand your purpose, they are likely to be helpful. If they are absolutely opposed to helping you learn after you have explained what you are about, it is better to turn to someone else. In missionary orientation, honesty is the best policy.

When particular things interest you or are unclear to you, restate what you have heard. This gives opportunity for clarification and expansion. Avoid questions which would sidetrack the person being interviewed.

As an example of interviewing, in the chapter on school systems in this manual, it is suggested that you ask a pupil to describe his school day from leaving for school until returning home. Through this general question, you can learn many elements that make up a school day. Getting to school may be by public transportation, school bus, by private automobile, or by walking. Relating to people in school may begin well before the first class. Different classes are another part of the description. While you may see a schoolroom, what does the pupil see in the schoolroom? "What is classroom like?" is a question that has the potential for telling you what a pupil sees in the classroom, as well as what you might see in a classroom.

In the course of the conversation, the pupil will likely mention recess. What happens at recess is another whole segment.

These are examples of how a larger question may lead to a description of segments. You will probably need to let the person answer the larger questions first. Then you can inquire about points of special interest.

In asking for a description of a school day, or for descriptions of other events, places, or people, you will not go into every detail that is possible. Yet, you should examine some matters not only in broad terms, but in greater detail.

In the questioning process avoid questions which would make the informant ill at ease. For instance, using the illustration about schools, a pupil interviewed may be telling you how a subject is taught. Let us imagine that memory seems to be the main method used in a class. There may be a suggestion of judgment if you say, "*Why* does your teacher do that?" In some underdeveloped countries, material is written on the board and pupils copy, since only the teacher has a textbook. In ascertaining equipment available, the best method is not to say, "Do all the pupils have textbooks?" or "Does every pupil have a desk?" These questions may be appropriate if you have sufficient rapport with the person you are questioning. However, it may be better to ask, "What is used in teaching? Who has books? Which books can be carried home and which must be left at school?" Avoid questions which would make a person feel either hostile or embarrassed about his situation.

The result could be painting things rosier than they are, or bemoaning the situation as it is. Avoid questions which imply judgment.

## **Investigating, Recording, Reflecting, Writing, Reporting**

The manual asks many questions. In a few instances there are blank spaces following the questions. In other places, the questions appear without space for answers. *In these places you should place your answers in your notebook.* You may find that some questions lead to more investigation and discovery than others. For this reason the length of your answers will vary according to your particular interest, your discoveries, and your particular country.

As far as possible you should make notes while you are investigating or in the case of some kinds of interviews, as soon afterwards as possible. Everything that has happened does not have to be written; yet writing serves to help you remember.

Do not worry that your reporting seems to be a partial conclusion. By the nature of the case it usually is. What you report about a school system ten years in the future may be different from your report now. That is natural. Schools change and your perception of them changes. That is fine. The tragedy would be to minister for ten years to children going to school and never think about school as an integral factor in their lives.

## **Writing in the Language**

As far as possible use the language of the people in the written work of the manual. This is clearly not applicable in some cases. For instance, "Getting to Know the Mission" treats relationships and organizations which have English as a primary medium of communication; but, this chapter is an exception.

As you have conversation with convention leaders, it should usually be in the national language. A good way of remembering what was said is to make verbatim notes soon after your conversation. These can later be transferred to the orientation notebook. Names of churches, places, events, etc., should be written in the language of the people. Better one paragraph written in broken language of the people than two pages in flawless English. In those countries in which English is the language of communication, your notes can reflect idioms, constructions, and words which are new.

Your *inner thoughts* about *what is going on* will usually be recorded in English. However, strive to describe in the language of the people what you see and hear.

## **Order of Field Orientation**

Each new missionary in consultation with the orientation coordinator should establish a plan of work for engaging in the activities, interviews, and research involved in field orientation. This plan should be reviewed each month. The report blanks at the end of the manual ask for you to report monthly on what you have done and what you plan to do.

By the nature of field orientation, you will probably be engaged in a given week or day in activities involving several chapters. It is possible that you might visit a school in the morning, interview a law enforcement official in the afternoon and attend a church service in the evening.

Some of the opportunities for observing and interviewing may be planned well in advance. On the other hand, some of the most meaningful experiences may be unplanned.

As previously stated, before the initiation of field orientation you should read through the entire manual. There are several reasons for this.

1. An overall view of the orientation plan is needed as you make a specific plan of work.
2. An awareness of the plan will help you to be sensitive to unexpected opportunities which may arise in interviewing, observing, and participating.
3. You need to keep the whole in perspective as you plan the parts. You should not get bogged down on one part to the neglect of other parts.

Field orientation is designed to orient you in social life, convention, and mission. As you plan your work keep in mind the nature of the chapters. For instance, "Getting to Know Family Life" and "Getting to Know a Person" are designed for practically the entire orientation period. In contrast, the chapters' on customs of marriage and death have some activities which are altogether dependent on opportunities presenting themselves.

Both advance planning and flexibility are needed. There are advantages in relating the activities of a given chapter and engaging in them successively. For instance, in visiting schools successive visits may give more opportunity for comparing than visits made a month apart. Nevertheless, all elements of orientation cannot be arranged in packages. As in other areas of life we should plan but build flexibility into our planning.

### **Reporting**

You are asked to make monthly reports to your orientation coordinator. There is a sample form at the end of this orientation manual.

Report the activities completed and the specific chapter to which the activity corresponds. For instance, interviewing a school student is an activity. The corresponding chapter would be "Getting to Know Schools."

The first four chapters are instructional and informational. They should be carefully read but do not require reporting. The first chapter requiring reporting is "Getting to Know Little Things of Great Importance." There are a total of sixteen chapters which have orientation activities.

### **You Are Responsible**

As already stated in the introduction, the person most responsible in missionary orientation is the new, missionary. You should take the initiative in reading the manual, investigating the suggested areas, interviewing indicated people, and engaging in the various activities. You should also take the initiative in reporting.

From time to time the orientation coordinator may remind you if he does not receive a report. Your reports are needed to help the coordinator evaluate your progress and to make his report to the area office. Nevertheless, paperwork is not an end within itself. The person cheated most in sloppy language study and field orientation is the missionary himself. On the other hand, the person who gains most in diligent language and field training is the new missionary.

## **PART TWO**

### **SOCIETY**

## **CHAPTER V**

### **GETTING TO KNOW LITTLE THINGS OF GREAT IMPORTANCE**

The writer of this manual will always be thankful for the words of an experienced national pastor during his first year of missionary service. He said, "Many misunderstandings between missionaries and nationals arise out of little things. For instance, you Americans are at an evening gathering and after it is over you may say good night to those present or you may not. Whether you do or not is of no significance to you or other missionaries. Among our people to leave without speaking to those present is an insult." (This of course - may vary from country to country.)

Whether he had observed me leaving without saying good evening or whether he was reflecting upon the actions of other Americans, or philosophizing in general, I do not know. I only know my gratefulness for his making me more aware of the importance of "little things."

Courtesy and etiquette are made up of such little things. We should and will be forgiven for our ignorance of them. We will not and should not be forgiven for an unwillingness to learn them.

#### **Saying Hello and Good-by**

Every culture has its distinctive ways for greeting people. In language learning the first phrases we learn are those used in introductions and greeting.

Societies vary in whom they greet and how. In some countries one does not begin a discussion of anything until he has greeted the person, asked about his health, and his family. To enter into the discussion of other things without doing so is rude.

The learning of phrases, words, and gestures associated with greeting people, excusing oneself from their presence, and saying good-by to them are basic in cultural learning.

Listed below are situations which are common to any society. Write the basic phrases which are used in these situations.

1. Phrases for greeting a person to whom you have been introduced for the first time. Note differences in greeting a man, woman, or child if your language makes such distinctions. Usually there is more than one possible phrase or sentence.
2. Ways of greeting a person in the morning.
3. Ways of greeting a person in the evening.

Language is basic in communication with people. However, it is not the only means of communication. The smile and the handclasp are employed even before one learns the language. Talk with a cultural informant about the ways of greeting people.

It is important to know how to say good-by as well as hello. In some countries, when people

leave our home we should accompany them to the to the door. If there are other guests in the home that is probably sufficient. Yet, if there are not other guests present we should accompany them to the gate or if they have a car to their car. There are other aspects of greeting which it would be well to discuss with a cultural informant. Some of the things mentioned here vary from country to country. In any country there are usually set ways of doing them, and wise is the missionary who remembers how they are observed.

Write in your notebook three discoveries of differences in patterns of greeting.

### **Table Manners**

Eating is both a necessary biological function and a custom with important social overtones. In one of your visits to a national home it is hoped that you will get to eat a meal. It will be well to have national friends eat with you during the orientation experience. You should talk with your cultural information about the following matters:

1. Which is usually the main meal for most people--breakfast, lunch, or dinner?
2. What are the most common hours for eating?
3. What is the correct thing to say when one has finished eating?

Eating out is another place to observe dining etiquette. It may vary somewhat from that of homes. It is important for cultural learning, to eat at a place that is not merely an international restaurant overseas. One word of caution. It is not a good commentary upon Americans in general or missionaries in particular when others are engaged in pleasant but subdued conversation and the foreigners are heard loudly conversing in English.

You will occasionally, and perhaps often, eat at national churches. Most churches have the custom of feeding a visiting guest. The menu will probably be national. Customs may vary from place to place, but opportunities will be many for observing dining etiquette and graciously receiving what is offered. Sometimes reluctance is felt to accept gifts of food or otherwise from people who may have much less than the missionary, but refusing a gift in African culture will many times lead to hurt feelings.

1. Write phrases that are connected with dining etiquette such as thank you, no thank you, please pass, and other phrases which may be distinctive from table etiquette in your country.
2. Write any new practices or striking differences between table etiquette in the U.S. and your country of service.

### **Concept of Space**

The way people use space is often indicative of the culture of which they are a part. We have already seen that the embrace is common in some societies, although it is not so common in ours. This is just a part of many other facets of interacting.

Edward T. Hall has said,

□In Latin America the interaction difference is much less than it is in the United States. Indeed, people cannot talk comfortably with one another unless they are very close to the distance that evokes either sexual or hostile feelings in the North American. The result is that when they move close we withdraw and back away. As a consequence they think we are distant or cold, withdrawn and unfriendly. We, on the other hand, are constantly accusing them of breathing down our necks, crowding us, and spraying our faces.□ (Edward T. Hall, *The Silent Language* (garden city: Doubleday and Company, 1959), pg. 209.)

Distance in conversation is just one example of different concepts of space. How we use space reveals different cultural perspectives. In many homes where there is an adequate living room, the bedroom area is very crowded by American standards. Kitchen area may seem almost nonexistent. Some of this may be attributed to differences in financial income of the two cultures. Yet, the use of space many times is quite different between an American family of a given income and an African family of similar income. A missionary family moving into a home and remodeling it soon discovers this.

What does all of this add up to? It means that the use of space reveals the way people live and look at life. Privacy means one thing in one culture and something else in a different culture. Note concrete illustrations of the difference in social distances or the use of space between the U.S. and your country of service. How people sit on public buses, how benches are arranged in churches, and how furniture is arranged in homes are possible ways to observe the concept of space.

### **Concept of Time**

The way people look at *time* is another indicator of culture. In some rural areas, people go by the sun. There are parts of the world where people in great cities still are more oriented toward the sun than the clock in their philosophy of life.

The concept of all of us as to what is "late" is culturally determined. Even the American does not consider a minute late to be very late. On the other hand, thirty minutes past the stated hour is very late. Yet, this grows out of our culture.

In most countries some things move on the minute. Banks are an example. On the other hand, a wedding, concert, movie, etc. may begin at an approximate hour. Life will be less frustrating if you can learn which is which.

If a person is late for an appointment, do not bring the presuppositions of your culture into the situation. This does not mean that promptness is never appropriate. It does mean that it may not be the most important consideration.

In your notebook, write examples of certain functions which consistently seem to operate on an approximate hour and list those functions or businesses which operate on an exact hour. Write your impressions as to the difference between concept of time in the U.S. and your country of



service.

### **Concept of Modesty**

All cultures have their mores as to what is proper with regard to exposure of the body. Just what is considered proper and improper, however, varies greatly in different parts of the world.

In many parts of the United States, the nursing of babies in public places was more common several years ago than it is today. In many countries it is still quite common.

In some areas women may walk the road without a blouse with breasts exposed. Yet, these same women may be very careful to not expose their legs above the knee. Since people bathe in streams it can be acceptable for a man to strip to his underclothing while bathing. It is not uncommon to see men and women relieving themselves beside the road.

Yet, all of the people concerned have standards of modesty. Some of them would be more shocked by the exhibitionism of sex on T.V. and in movies than would most Americans.

"In simple societies in which there is almost no actual physical privacy and in which people wear little if any clothing, there may be the most rigid rules regarding the psychological privacy to which people are entitled. You simply do not look at things which you are not supposed to see." (Ina Corinne Brown, *Understanding Other Cultures*, (Englewood Cliffs, N.J.: Prentice Hall Inc., 1963) p. 87.)

It is important that the missionary learn not to be easily shocked. The missionary does not have to adapt to exactly the same behavior as others. Yet, he does need to learn not to be shocked and not to stare or speak.

Write differences in concepts of modesty between your cultural heritage and that in which you now live. This is based, of course, upon your observations to this point in your missionary experience. If possible, give concrete examples.

### **Clothing**

People wear clothes to cover their nakedness and to protect themselves from the weather. However, clothes serve not only utilitarian but social functions. Clothes are worn to enhance physical appearance, to identify one's origin, and as an expression of economic prestige. What is considered acceptable dress varies according to the society and the occasion.

Talk with a cultural informant as to what is proper dress in the following places or circumstances:

1. Weddings.
2. Funerals.
3. Worship services.
4. Marketing.

5. Banquets.
6. Going to the bank.
7. Social occasions in the church.
8. Shopping in department stores.
9. Farming.
10. School.
11. Recreation.

Learn all you can by observation as to how people dress. In most cultures, clothing customs are not static but changing. What you learn at this point will probably have to be updated later. On the basis of your study write any significant differences in customs of dress between your adopted country and the United States.

### **Relating to Members of the Opposite Sex**

All cultures have their customs concerning the interaction of men and women. You will observe these as you study dating, marriage, and family life. There are underlying life views in the ideas which cultures have concerning the relationships of men and women. At this point, however, our concern is that you learn essential etiquette as you relate to people of the opposite sex. What you learn will be of value to your children as they approach the teenage years.

Talk with cultural informants concerning the following life situations:

1. Mrs. A, a missionary homemaker, has spoken at a W.M.U. meeting 30 miles from the capital city. As she gets in the car the pastor of the church where she has spoken asks for a ride to the capital. Is there any problem of testimony in her giving him a ride? Would it be proper to give three men a ride? Is it considered proper for her to travel alone for that distance? (In some countries it would not be safe. Here, however, the concern is not safety but etiquette.)
2. After discussing question No. 1 with your cultural informant, change missionary homemaker to missionary husband and national pastor to national pastor's wife and discuss the implications with your cultural informant.
3. Missionary B, a married male missionary, needs a ride across the city. Mrs. A, a missionary wife, is going in that direction. Is there any problem in their riding together?
4. Missionary A goes visiting and finds that Mrs. Black is at home but that her husband is not. He wants to talk with her about Christ. What should he do?
  - \_\_\_ a. Go into the house if he is invited.
  - \_\_\_ b. Talk in the doorway.
  - \_\_\_ c. Make an appointment when her husband will be at home.
5. Discuss No. 4 supposing that the children of the Black family:
  - a. Are in the house.
  - b. Are not in the house.

6. Missionary L is a single missionary lady who lives in an apartment. She has begun to relate well to several young people. A young man asks to come to her apartment to discuss a problem. What is proper in this situation? If Missionary L were a man and the person requesting to visit the apartment were a young lady, would there be any difference in the answer?

7. Several young men come playing the guitar for single missionary C on her birthday. She wants to invite them into her apartment for refreshments. Is this proper?

The above situations are not unique to the mission field. All pastors and religious directors have confronted them. They should be faced anew in the light of a new culture. No one set of answers would serve for every country. At times the answer will vary with localities within a country. In all situations prayer, common sense, and a deep desire to serve God and people are crucial in achieving the proper perspective.

Write any significant information concerning behavioral mores in relationships between members of the opposite sex, within your country of service.

## **CHAPTER VI**

### **GETTING TO KNOW A PERSON**

Throughout your missionary career your effectiveness will be determined in large part by your ability to relate to people. It is good to know as many people as possible and relate meaningfully to them. However, our real effectiveness often is not determined by how many people we know but by how well we relate to those whom we do know.

In this chapter you are asked to make an in-depth study of one national friend. Part of your orientation requirements will be to get to know this person well and report your association with him or her.

Getting to know an individual in depth can have several values.

1. There is nothing more important in your missionary career than getting to know national brethren and friends.
2. By knowing one individual well, the way is often opened to know many other people and minister to them meaningfully.
3. What you learn about an individual can throw much light upon the total culture in which you will minister.

This is an activity which cannot be completed in one week or one month. It will extend throughout your orientation experience. It is hoped that what you learn will be of value for years to come. Still more important is that the friendship that you establish with one individual may be the basis of a meaningful relationship for years to come. It should be remembered that an exchange of information is intended, and not one-way interviews.

There is no set rule as to who the person will be who will form the basis of your report. He may be a pastor or layman, rich person or poor person, urban or rural resident. Consult with your orientation coordinator regarding the selection of this person.

In most instances it is probably better that a man report concerning a man and a woman concerning a woman, but there is no hard, set rule at this point. Probably it will be easier to form the friendship of a Christian. However, this is not required. It could be that the friendship formed will offer the basis for winning a person to Christ.

You will likely want to wait until several weeks have passed before deciding upon whom the individual will be. Nevertheless, you should read the rest of this chapter now. It is well to have in mind some of the things that will go into the life history of the person as you get to know him or her.

This part of orientation will be most meaningful if you see knowing the person as primary and preparing a report as secondary. The individual is to be seen as a person and friend and not as a

project.

Yet, we can learn from friends and their experiences. The value is not lost but enriched as we reflect upon what we have learned and put it in written form.

Some of the elements which may enter into your written report of this person are as follows: (These are to help now. Your final written report concerning the individual should be made in narrative form rather than in question and answer form.)

1. Age or approximate age.
2. Physical description.
3. Ethnic or racial origin.
4. Family constellation.
  - a. Who are his father and mother?
  - b. Who are his grandparents?
  - c. What uncles, aunts, and cousins does he have?
  - d. Of equal significance, how important is the family constellation in his life?
5. Occupation-present and past. What social as well as economic function does this play in his life? Is his work satisfying? Does his occupation offer opportunities for advancement?
6. Educational level.
7. Religious experience.
  - a. Religious influences of childhood.
  - b. If person is Christian, circumstances of conversion and its significance for him.
  - c. Religious attitudes characteristic of the culture which shape his thought.
8. Marital status. The place of spouse (if he or she has one) in the family. The place of children in his family.
9. Any crisis or unusual events which have shaped his or her life (sickness, economic failure, etc.)
10. The influence of the immediate environment.
11. His main interests as reflected in his use of time and energy.
12. The value system of the person. What does he seem to desire in life?
13. Description of the relationship you have had with the person.
14. What makes up the world of this person? In other words, what are the concerns, desires, and

horizons of this person? How does he or she see the world?

Write a report concerning the individual whom you have studied in your period or orientation. In your report you may want to use pseudonyms to protect confidentiality.

Your missionary career was born in a vision for people of the world. As this vision takes concrete form, you must attempt to understand the world of particular people.

In reporting on this chapter, place notes made after conversation with the person in your notebook. If these are made soon after the conversation you should be able to include much of the language of the nation or region. In your written and organized reflection upon the friendship, you may need to use English. As you describe the person's schooling, work experience, and family constellation, you should be able to use the national language.

## **CHAPTER VII**

### **GETTING TO KNOW FAMILY LIFE**

The words marriage, family, and home are basic to most of us because they bring up mental images which are deeply engraved within our consciousness. Family life is important to all people; thus missionaries should try to see people through the eyes of their family setting. It is suggested that you visit an average of one home a week during the orientation period. It would be well to talk with a cultural informant about the most appropriate way to do this. Perhaps you can accompany the local pastor in his visitation. Missionary couples would likely do well to make some visits together and some separately.

#### **What to Observe**

More important than what you will see is what you will experience. You are getting to know people in the most important setting of their daily lives. Orientation is more than the accumulation of facts. It is getting a "feel" for life in a new culture.

There are many things you can observe which will be helpful in your understanding of the total culture.. There are some things you can observe even before you enter the house which you are visiting.

1. What marks the division between one residence and another?
2. Of what is the house made?
3. In comparison to what you have previously seen, does the distance between houses seem less, greater, or about the same?

Upon approaching the house note who greets you. If you are accompanied by an informant, pastor, or some other person who knows the family you are visiting, they will probably introduce you. If not, you can introduce yourself in the manner you have learned. This is a form of greeting which you should discuss with your informant.

Be aware of the way you are received and the initial phrases that people employ to begin the conversation. Since these initial visits will usually be made in the homes of Christians, you already have a common point of interest with those you are getting to know, which is your mutual faith in Jesus Christ.

Two important things to learn are:

1. Who lives in the home?
2. How do they live?

The former is easier to ascertain than the latter. You will not likely be able to completely answer the second question concerning any one of the families. You can gain some impression concerning family life which should serve as an introduction to a lifetime of service and

friendship with families in your culture.

### **Who Lives in the Home**

Is this the home of a husband and wife? A husband and wife with children? Mother with children but without the presence of a father? Father with children but without the presence of the mother? Are there other relatives living in the house, such as grandparents, parents, cousins? Are there other people who are unrelated who live in the same house with the family? In some homes the father and mother may not be legally married but live in a common law relationship.

In getting a mental picture of the situation do not ask *probing* questions that could embarrass. Usually such questions as, "How many children do you have? How old are they? etc. will not be offensive. Questions such as, "How long have you been married?" or "What is your husband's name?" could be offensive if the couple perchance is not married. In the visits you make with an informant or pastor you can ask some questions of interest after you have left the house of the family.

### **How Do They Live**

While the quality of family life is not a tangible substance, there are observable factors which help us to learn the dynamics of family life.

1. How long has the family lived in its present location?
2. What are the factors which determined the present living site? Some possible factors are inheritance of property, a good price, availability of schooling, proximity to other family members, neighborhood and beauty. Some people move long distances to get a new start in life. Others feel tied to a given home by strong ties of kinship.
3. The area in which you visit. In some homes you may be received outside the house. Some families cook and eat outside. You may be received into the home without entering the house. If you are received inside the house, how could you describe the room in which you visit? What is its function? Is it a place strictly for sitting, sitting and sleeping, sitting and eating, or sitting, eating and sleeping? How is the furniture arranged? How is the area adorned? The most crowded home may find room for treasured pictures, school diplomas, or newspaper clippings. What animals do they have? Where and how do they live? What and how are they fed? What is their function? (food, clothing, pets, protection, source of income, etc.)
4. How does the location enter into the way of life of this family? How far are they from a school? How far do people travel to their work? How do they travel? Where does the family buy food and other household essentials?
5. Do people in the neighborhood fulfill the primary social needs of the family? Some people who live close together have little sense of neighborhood. On the other hand, people in a rural community who live far apart may have a strong sense of community. Outside the home, how does the family fulfill its need for relating to other people? Do the most significant people



outside the home seem to be relatives, friends at work, people of the same church, or some other contact?

6. What is a day like for the family? If you are able to gain sufficient confidence of a family, ask them what takes place in a typical day.

7. What are the spiritual factors which enter into family life? Is the family Baptist, evangelical, Catholic, Hindu, Muslim, or some other religion? When and how does the family express its religion? Daily rituals, weekly worship, crisis situation, weddings, funerals?

### **Reporting and Evaluating**

Choose five of the families which you have visited. Perhaps you will be able to visit these particular families more than one time. Describe these families, keeping in mind the questions and issues already presented in this chapter. In your description as much as possible use words and phrases of the national or regional language. Place your work in this notebook at the end of this chapter.

### **Summary Questions**

Based on your brief experience to this point, discuss the following matters and answer the following questions. Place your answers in your notebook.

1. The role of the husband in the family.
2. The role of the wife in the family.
3. The role of children in the family.
4. The role of in-laws in the family.
5. The role of servants in the family, if there are servants.
6. What are some primary rituals of family life?
7. What importance does kinship have? Although relatives do not live under the same roof when and how are kinship ties expressed?
8. What are other significant discoveries you have made concerning family life in your country of service?

### **For Those in Language School in a Country Different From Their Permanent Field of Service**

Family life is so basic that you should begin to relate to people in their homes while learning their language. This may be done through acquaintances in your church. It may be that you can visit neighbors.

Read the chapter on family life. While in language school, visit as many homes as possible.

Report on two of the families which you have visited. As far as possible, use the national language in your reporting. Be especially alert to words which describe kinship.

## **CHAPTER VIII**

### **GETTING TO KNOW HERITAGE AND DESTINY**

People, events, and forces have combined to shape the present culture in the country where you serve. Your country's history will provide valuable clues to understanding the present situation. Along with knowing facts of history, the missionary should know how people feel about their past. What do the people of your country see as their heritage? Some knowledge and feeling concerning heritage can be gleaned from literature. Another source is conversation and observation of places, day, and symbols which move the people.

In addition to knowing about the past and how people feel about it, we should try to understand how people feel about the future. What do they see as the destiny of their country? Are they optimistic, pessimistic, disenchanted, or skeptical? How do they see their country in relationship to other countries? How do they see themselves and their families in relationship to heritage and destiny? Some people would rather die than forsake their native land. Others seem to have pride in their heritage, but see no contribution they can make toward the future destiny.

The above matters concern attitudes that you will surely not fully answer in the time allotted to formal on-the-field orientation. They are lifelong questions which you should begin to explore now. Your answers may be very inadequate and subject to change. It is better to raise the questions and give wrong or inadequate answers than to serve a lifetime and never ask the questions.

The suggested study and activity has been prepared to guide you in some knowledge of the heritage of your country. Of equal importance is for you to feel with people about their past, present, and future.

1. Write a brief synopsis of the history of your country. As a basis for work, read a history that is used in elementary schools. Give special attention to heroes or despots whose names evoke emotions in the populace. Note those events which have most significantly shaped the nation, and those which continue to bring forth emotion in the people. Use the language of the people as much as possible.
2. Read a work by a national author. This may be a novel, an anthology of poems, or a collection of essays. In choosing a work that is both in keeping with your language capacity and representative of the culture, seek the advice of a person knowledgeable of national literature. Give special attention to national, racial, and cultural aspirations, frustrations, and moods which seem to recur in the work.
3. List the major holidays and describe their observance. Give names in the national language. Describe in greater detail those which may occur during your orientation period. Which holidays are legal nonwork holidays? Which holidays evoke feelings of patriotism and nationalism? Which holidays are religious? Which holidays seem to be a mere formality?
4. Talk with people about their heritage. Ask them to describe events with great emotional

meaning. Many U.S. citizens can remember where they were and what they were doing when Pearl Harbor was bombed, or John F. Kennedy was assassinated. The emotion surrounding Watergate and Richard Nixon's resignation is indelibly impressed upon the 70's. Veterans recount wars in a manner that textbooks of history can never depict. A war, natural catastrophe, or achievement of independence may be outstanding in the history of your adoptive country. Older people are a valuable source of information and feelings. Their stories concerning events and personalities of the past will help you to feel as well as learn the past. Get them to recount what happened as they saw it, or as their parents or grandparents saw it, and passed the story on. The accounts and impressions of different informants may conflict. That is all right. You can check data in a more exact history. The interpretations you gather in conversation form patriarchal history. In such history, feeling as well as knowing is a key element. Using as much of the language as possible, write a brief account of an event or events based upon your conversation.

5. Based upon your reading of news and your conversations with people, how do you think citizens see the future of their country? How do they see the role of their country in relation to other countries? How do they see their own future in relation to national needs, aspirations, and frustrations?

### **For Those in Language School in a Country Different From Their Permanent Field of Service**

As people think of heritage, they think individually and nationally. They also think in terms of their ties with countries of the same language and similar culture. Your language and cultural study will be enhanced by knowing something of the heritage where you are now studying. After reading the chapter on heritage and destiny, engage in the following activities:

1. List major holidays.

List these in the national language. Give the date and reason. Give adequate explanations to those which may be holidays in your permanent field of service as well as the country where you are studying language.

2. Give a brief patriarchal history of an event or events based upon your conversation with people.

3. Discuss with two or more people what they see as the destiny of their country.

## CHAPTER IX

### GETTING TO KNOW HOW PEOPLE ARE GOVERNED

Career and associate missionaries of the Foreign Mission Board of the Southern Baptist Convention are citizens of the United States of America. They serve in over 100 foreign countries. These countries have diverse forms of government, differing attitudes toward American foreign policy, and wide variety in their degree of political and economic stability.

The missionary is an ambassador of Jesus Christ. *The Foreign Mission Board has taken the position that missionaries must not be involved in politics.*

In an age when many U.S. citizens live abroad, it is important more than ever that the motivation and ministry of missionaries be clear. Regardless of strong personal views, missionaries are not exponents of American foreign or economic policy. They may be opposed to the policies of the United States government, but they must refrain from political actions in a foreign country.

There are several reasons for the posture of noninvolvement in politics.

1. In many countries, political involvement could result in expulsion. The missionary is a guest whether he has a temporary visa or permanent residency. He is not a citizen. Even when he is on furlough and free to speak as a citizen, he should be mindful of his call to return and work as a missionary.
2. The missionary, unlike many other American citizens, usually has a long-term and different kind of commitment. His ministry is to people in a continuing relationship. He plans to be around. While respectful of the American community overseas, his purpose is usually different from that of embassy and business personnel. Involvement in a political sense with those in power today could stifle his ministry tomorrow.
3. We live in a day when the role of the missionary is increasingly scrutinized. He is seen by some as a representative of imperialism and by others as an agent of subversion.
4. Concern for welfare (physical safety) of both nationals and missionaries in sensitive areas must be considered.

The apolitical stance of Southern Baptist missionaries does not mean a lack of concern for politics and governmental structures. We are called to minister to the whole person. Governmental structures and politics affect people. In that sense, missionaries should be concerned about how people are governed and how this affects their daily lives. The missionary proclaims a message by word and life that should penetrate every segment of life including politics and government. Yet, the missionary should conduct his ministry in such a way that he is not a tool of any government or political party either in the United States or abroad.

As stated above, the missionary is concerned about how people are governed. This is a part of people's world. You should know how people are governed.

You should know government in three ways. Some knowledge is needed as to the structure of the government. What is the present government and how did it come into being? If elections are held, how often do they take place? How long do elected and appointed officials serve? What is the relationship between national and/or territorial and local government?

You should keep abreast of the people who are shaping government. As a missionary, you should be an informed individual as to current political affairs. You should know the names of cabinet officials, legislative leaders, and outstanding military personnel.

Finally, you should try to understand and feel the role that government has in the lives of people. How do people feel about government?

### **Activities and Questions**

A. Interview a person with knowledge of national and local government. In some instances, you may be able to talk with a government official. A well-trained teacher may be a person who can help. In some countries, the best source of information may be the mission lawyer. This is especially true where there is an explosive political situation. Ask him to describe national, territorial and/or local government. Read an article concerning the government of the country in an encyclopedia which is used in the national schools.

Read the newspapers and listen to the news with special awareness of governmental affairs. Through your reading and in the interview form a composite picture of government for your notebook. Keep the following factors and questions in mind:

1. The historical background which has influenced political life and governmental forms. What country or countries have been most influential on your country of service in its form of government?
2. Major historical events (revolutions, invasions) which have shaped government.
3. Outstanding personalities who have shaped the politics of the nation.
4. The fundamental divisions of government at a national level. (For instance, legislative, executive and judicial, if the government is so organized.)
5. The territories which form the basis of government. Are cities and towns under direct jurisdiction of national government? Does the country have states or departments?
6. What aspects of the life of the people are under governmental control? (schools, industry, agriculture, etc.)
7. What public services are rendered by government? What are the public facilities? Mention this point with courtesy in the interviews.

8. What is the title used to designate the chief executive of the country?
9. How is the chief executive selected and for what period of time does he serve?
10. What are the major political parties?
11. If your country has a legislative body at the national level, describe it. What is its name? How many entities form the legislative branch if there is more than one? What are these entities called?
12. What are the respective titles of the members? For what period of time do they serve? Name the highest tribunal in the land. How many members does this group have? Briefly describe its relationship to other courts.
13. What is the relationship between the military and the national government? List the ranks of military life using the national language.
14. What officials are elected by the people at a local level?
15. What local officials are appointed by the national government?
16. Who are principal officials of territorial, departmental, or state governments? How are they selected?
17. How often are elections held? Is voting obligatory, highly restricted, or by choice of the citizens?

B. List the names of several national and local officials who seem to be influential in government. These may be people holding office, military officials, or those who in their opposition to the present government affect public opinion. The basis for this answer will be newspapers, other media, and listening ears.

C. What is the role of government in the lives of people? How do people feel about government? What is the present political climate?

Obviously, it is easier to learn the structure and principal personalities of government than to understand and feel the role that government plays in the lives of people. Understanding and feeling is more subjective than simply learning data. People have strong conflicting opinions and feelings as in the United States. In the case of the missionary, to ask direct questions as to political feelings could be a grave error. He could be seen as a person with political interests. Therefore, much of what he learns about government and politics must be indirect. He can learn through reading of newspapers, radio, television, and listening to people's concerns. As you think about the role of government in people's lives, keep the following questions in mind. Perhaps they will provoke other questions. And answers will be tentative. You will be "re-asking" them to yourself throughout your missionary career.

1. Do people take pride in their government? This is distinct from pride in their country.
2. Do they see government as a factor toward maintaining order and promoting progress?
3. Do they see the government as *their* government, something imposed upon them, or an entity of little consequence?
4. Does national or local government more directly affect the daily lives of people?
5. What do people expect of a governmental leader or leaders? What do they look for in a leader?
6. Are there significant segments of the population which are isolated or feel isolated from national life?
7. What do citizens see as their responsibility to local and national government?
8. What is the attitude toward military service, if this is a significant factor in people's lives?
9. What is the general attitude toward taxation? (Practically no one enjoys paying taxes. However, the attitude toward paying taxes is influenced by feelings of inclusion or exclusion in national or community life, the enforcement or lack of enforcement of tax laws, and the tax structure.)
10. What is the attitude toward voting? Do people see this as a chore, a responsibility, or a privilege?
11. Is the general feeling toward government one of satisfaction, frustration, or indifference?
12. What is the attitude of Baptists and evangelicals as to participation in government?

## **CHAPTER X**

### **GETTING TO KNOW LAW ENFORCEMENT**

Missionary Jim New had always been a very conscientious driver in the States. During his first weeks on the field, he approached an intersection which had a stop sign. No traffic was coming but he came to a complete stop as he had always done since he received his operators license at sixteen years of age. BOP -- He was hit from behind. Both Jim and the other motorist got out of their cars enraged; Jim shouting that he had stopped as anyone should for a stop sign and the other motorist shouting that you were supposed to stop for stop signs only when traffic was coming and that foreigners should learn how to drive. Jim was even more taken aback when a policeman was called and took the side of the other driver.

The preceding illustration should not be used as a guide for driving. It does point out that deeply embedded concepts concerning the way to do things are not necessarily transferable to another culture.

Cultures vary in their concept of what is right and wrong, in their statement of these concepts, and in their ideas as to how they are to be enforced. Some cultures have lax written codes but severe sanctions for violations of unwritten precepts. Other cultures have elaborate written statutes but pay little attention to their enforcement.

Every society has to devise ways of protecting its citizens. Laws are basic if people are going to live together in harmony. Any system of law has to provide for the possible violation of law. Punishment may consist of sanctions by the community which have not been codified into written laws. As a society develops its fundamental attitudes toward behavior, these are usually codified into written laws with provisions being made for offenders.

This chapter is concerned with getting to know the system of law enforcement where you live. Some consideration is given to this in the chapter on national and local government. In this chapter the primary focus is on local law enforcement. This entails getting to know the systems of jurisprudence and police protection as they operate within your community. Be sure to consult with your orientation coordinator on all items introduced by "if possible."

As a missionary you need to be aware of law enforcement because:

1. You yourself must live within the law and the established structures of enforcement.
2. The people with whom you work and relate are subject to law enforcement.
3. The system of jurisprudence and police protection often reflect basic attitudes of the total structure of society.



If an area handbook exists for your country, study the section which deals with law enforcement. Read available literature which deals with law enforcement, such as a driving code book. Talk with the missionary lawyer and other trusted persons who are knowledgeable of law enforcement. It may be possible to talk with a judge, chief of police, or other official. Consult with the orientation coordinator before engaging in such interviews.

In conversations concerning law enforcement, it is wise to talk unhampered by pen and pencil. Make notes soon after the conversation, but *avoid all appearances of being a reporter*.

Through your reading and conversation answer the following questions:

### **Rights and Responsibilities of Individuals**

1. In case of an automobile accident, what is the proper procedure? Who should be contacted and what should be expected? How do you call for help in case of break-in or emergency? Will help come right away?
2. What special obligations does a citizen or resident have toward law enforcement officials? For instance, in some countries a motorist must stop if flagged by a policeman for a ride. Whether he has to give a ride or not may be optional.
3. What permissions for working in an area, having meetings, etc. need to be secured? From whom? What courtesy contacts are appropriate, or people who need to be informed?
4. What rights does the individual have? In case of an accident or arrest does he have the right of counsel?
5. What rights of protection and freedom does the citizen have under normal circumstances? How does martial law affect these rights?
6. What documents should one keep on his person?

### **Judicial System**

1. What is the role of a lawyer within the court? Are arguments presented orally, in writing, or a combination of both?
2. What is the role of a judge?
3. How are judges selected?
4. How is the judicial system organized? What is the highest court of appeal in the country?

### **Police and Military System**

In some countries they are very protective of military information. Consult to see if these

inquiries are possible.

1. How is the local police department organized?
2. How does the local police system relate to the national or territorial police system?
3. If you have opportunity to talk with a police official, ask him the steps between being charged and punished in the case of misdemeanors and felonies. You may want to use examples such as the procedure in the case of a person who commits a traffic violation and that for a thief or assassin.
4. What is the relationship between the military, the CID, and the police? What are their respective functions?
5. How is the military organized?
6. How does the military obtain personnel? Volunteers, drafts, or both? What is the usual period of training and service?
7. Ask a policeman whose acquaintance you have made to describe a typical day. (Consult with the orientation coordinator before doing this.)
8. Ask a soldier whose acquaintance you have made to describe a typical day. (Consult with the orientation coordinator before doing this.)
9. Remember that pictures of police or military facilities and operations are forbidden in many countries. Check for other restrictions.

### **Prison System**

If possible visit a jail or prison within your area. It may be that this can be arranged with a pastor in the process of witnessing in the prison. Based on your -visit, describe the following elements:

1. The facilities.
2. The life of the prisoners. Is there a program of rehabilitation or is detention the main purpose?
3. Religious services or spiritual opportunities for the prisoners.

### **Law Enforcement and Christian Conscience**

At times the missionary lives under systems of law enforcement which in form or practice are vastly different from those to which he has been accustomed. In times of national tension, a state of martial law may mean that houses and automobiles may be searched, and that a strict curfew may be enforced. Police and military officials may be given liberties which the missionary has never observed in the United States. Such times may result in personal inconvenience for the

missionary as his own house, automobile, or person is searched. For most missionaries this is not a major problem. A person who has chosen to live in a foreign culture can learn to live with such anxiety.

More trying for the missionary than personal inconvenience and danger is seeing forms of law enforcement which deny the fundamental rights of human beings. What should be the missionary's posture when he sees or knows of rule by violence or acts of terror to human beings? This is especially acute and painful when a person close to you is the object of injustice or violence. Some basic principles should be kept in mind.

1. The missionary is a Christian. His supreme loyalty is to Jesus Christ. This means that he must be concerned for the rights of individuals.
2. He is a foreigner. This limits the manner in which he can change the structures of society. Direct political involvement could result in the missionary's expulsion from a country and the termination of his continued ministry there as well as the ministry of the entire mission.
3. He can be leaven in society by teaching basic biblical principles concerning social justice and human rights.
4. He can identify himself with human needs and champion the cause of the oppressed by personal acts of kindness. Missionaries without becoming politically involved can encourage the welfare of human beings. Missionaries within the framework of the law have helped to free people who have been unjustly imprisoned, have given assistance to uneducated people in maintaining their right of land ownership, and have given financial assistance to those unjustly oppressed.
5. Through reading, he can keep abreast of the movements for the betterment of the structures of governments and societies.

No manual of orientation can give all the answers to the moral dilemmas of the missionary as he attempts to minister in the name of Christ to the total person in a foreign culture. He must follow the light that he has in each concrete situation. Caution in our expressions of opinion is appropriate but it should not blind us to injustice. Discipleship for all Christians involves living with the tension between the situation as it is and as it should be.

## **CHAPTER XI**

### **GETTING TO KNOW SCHOOL SYSTEMS**

In this lesson we are concerned with learning the nature and structure of the educational system in your country. Education is basic in the life of a society. As a missionary you should be concerned with knowing the nature of the educational facilities in order to better know the people and better relate to the educational institutions creatively and realistically.

It is suggested that you visit three different schools. As far as possible it is well that you visit different types of schools. For instance, it would usually be better to visit a high school and an elementary school rather than all elementary schools. You might be able to visit a public and a private school. If you live in a town where rural schools are accessible, it would be well to visit at least one school in the open country or in a small village.

In the visits the following approaches are suggested:

1. Visit the head of the school. You will likely want to make an appointment ahead of time for this visit. Explain to him that you want to be a person who is useful. In order to so function you are trying to learn the vital elements of the community. In addition to getting to know the head of the school, you can learn from him important information concerning the school such as:

- a. Number of students.
- b. Number of teachers.
- c. Number of months the school functions.
- d. Hours the school functions.
- e. Curriculum.

2. Observe the school. If possible, observe the teachers in the classroom. This should be done only where there is a natural opportunity. Take note of the facilities such as blackboards, library, text books, other teaching materials, and playground.

3. Interview a public school teacher. If possible, interview a teacher in one of the three schools you visit. Ask her to describe a day's work.

4. Request one or more of the heads of school (headmaster, principal, administrator) visited to describe a typical day. Ask him what he sees as the purpose of and function of the school.

5. Interview a pupil. Use the pupil to tell you what he is studying. Ask him to describe his day from leaving home to go to school until classes, play periods, and contact with people.

### **Records of Visits**

1. Name of school visited: \_\_\_\_\_

Location: \_\_\_\_\_

Brief description of physical facilities:

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Schedule (Hours): \_\_\_\_\_

Number of grades: \_\_\_\_\_

Number of classes: \_\_\_\_\_

Other observations:

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(Duplicate this form in your notebook for each school visited)

**Based on your observation and conversation in the schools:**

1. What was the approximate student-teacher ratio of the schools you visited?
  2. Describe the teaching process (discussion, rote instruction, etc.).
  3. What are the minimum educational requirements for teachers?
  4. Were the teachers of the schools you visited nationals of the community, teachers who are not originally from the community but who have settled in the school community, or teachers who are present in the community just to teach and who return to their homes weekly?
  5. What distance do the children travel to school and how do they travel?
  6. From your observation and conversation, establish the levels of study according to grades. For instance, in U.S. schools, grades 1-3 are primary grades, grades 4-7 are at times called elementary grades, 8-9 junior high, and 10, 11 and 12 high school. The divisions may be quite different or similar.
  7. What are the titles which one can earn at the local schools? Write these in the language used in the locality.
  8. What do most graduates do after completing school?
  9. How common are private schools? Are they attended by only the wealthy or by the aspiring middle or upper lower class?
- You are also asked to investigate the opportunities for preparation beyond high school within the country. It is suggested that during your time of orientation you at some point visit the national university or some branch of the university. Establish by direct investigation or reading the opportunities for higher education within the country. Remember that an educational system different from the one in your background may not be bad, or inferior, but just different. Seek to understand why the differences are there.

1. What are some of the degrees which a young person can earn after high school? Use the terminology of your country.
2. What are the fields, if any, in which there are no facilities beyond high school for further training?
3. Other findings concerning higher education.

**Administration of Public Education**

You have tried to learn about education through observation of individual schools. It is also well, however, to know the overall nature of public education. How is the school system administered? Is primary control at a national or departmental level? How is education financed?

Where are standards set? Who hires teachers and heads of school?

Authorities within your local government may be able to help answer some of these questions.

Literature on the country may be of some help. While you are not expected to be an expert in the administration of the school system, a general concept is helpful.

### **Attitudes Toward Education**

You come from a society where the value of education is taken for granted. This may or may not be true where you live.

People go to school for various reasons: status, desire to earn more money, societal expectations, etc.

In some rural communities, education is seen as an enemy of planting and harvesting since children are good laborers in an agricultural society.

Education is seen by some as a force which robs the community of its distinctive cultural heritage when the school is controlled from outside the community.

In some communities education is free. Nevertheless, buying just the bare necessities to be able to make the children presentable for the schoolroom experience seems an unbearable burden.

School can be a place of conflict as to styles of clothing. This is solved at times by uniforms although this can be an economic burden.

On the other hand, in many communities education is seen as the hope of the future.

Summarize the attitudes you have observed to this point concerning education. What role does it play in the society of your country?

### **For Those in Language School in a Country Different From Their Permanent Field of Service**

You are asked to visit a school. Answer the following questions:

1. What was the approximate student-teacher ratio of the school you visited?
2. Describe the teaching process.
3. What distance do the children travel to school and how do they travel?
4. What is the level of study according to grades? What terminology is used for primary grades, elementary, and high school?

You are asked to interview a pupil. He may be studying in the school you visited or a different school. Ask the pupil to tell you what he is studying. Ask him to describe his day from leaving home to go to school until returning home.

## **CHAPTER XII**

### **GETTING TO KNOW ECONOMIC LIFE**

Some time ago a new missionary entered a market where a vendor was selling bananas. "What is the price of your bananas?" asked the missionary. "A penny a banana," replied the vendor. The missionary asked, "How much do you charge for a dozen?" After thinking for a moment the vendor said, "Fourteen cents." The missionary protested, "But that can't be. Bananas are cheaper by the dozen." The vendor, however, stood firm. Only by buying his bananas a few at a time did the missionary get his dozen bananas for twelve cents.

We cannot be sure as to the reasoning behind the vendor's answer. Perhaps the concept of a dozen bananas was foreign to him. Perhaps selling by the dozen jeopardizes his sale to steady customers. Perhaps the whole matter was one of arithmetic. At any rate, the incident reveals how ways of looking at buying and selling can differ drastically. (In shopping in the market a good question to ask is, "How do you sell?" Many vendors sell some things by the handful rather than by the dozen. It is best to learn to think within their concepts rather than forcing yours on them.)

Labor saving devices are a feature of your background. In your new country labor is still relatively cheap. It certainly is more available than the cash it would take to buy devices. Power mowers with seats and tops to protect one from the sun and other gadgets are quite a change from the push mowers of many years ago. Yet, in many developing countries push mowers are still in vogue. They are used not by the owner of the house, but by the gardener. If as a child you were accustomed to hard physical labor, you may find it difficult to adjust to the idea of hiring people to do hard labor for you. However, as you look about, you may find that this is the custom of all of your neighbors. This does not mean that you have to do as they do. You may want to cut the grass for diversion.

Yet, for a reasonable price you can perhaps hire a person to cut the lawn and tend the yard. It will take him longer than it would take you if you had a power mower. The difference, however, would hardly justify a power mower. In the light of the many economic factors in your countries, the power mower operated by a middle class home owner may seem to be the machine that denies a day's wages to a laborer with a wife and seven children. (The particular illustrations used to this point may or may not apply in your adoptive country. What is true in all countries is that U.S. ways of looking at economic life do not necessarily apply in other countries. Each country has its own patterns and ways of viewing economic life.)

As a missionary you should be aware how economic factors affect the lives of people. Study economic life in its broad aspects and in its detailed expression. Give thought to the economic forces which shape whole structures of society. Equally important, study the way economic factors are affecting the people with whom you worship and work.

You may have been thrust into a society where people are desirous of discarding old economic structures, but do not yet know what the new ones should be. You are a citizen of the United States which means that you have come from a nation that "has" and that you have chosen to live in a nation that probably does not have the things to which you are accustomed. To some people,



this means that you are to be admired. Others feel that it is grounds for suspicion. You, of course, want them to see you not as an exponent of an economic system, but as a person who is a follower of Jesus Christ. You may want to take a careful look at your attitude toward things and your practical lifestyle and voluntarily make any adjustments that seem to be appropriate.

To help you better understand economic life, answer the following questions. The answer to many of them can be obtained from an area handbook (if one has been written for your country) or the Bureau of Statistics. In your answers, use the national language as much as possible.

1. What is the per capita income in your adoptive country?
2. What are some major ways people earn a living?
3. What products does the country export?
4. What products does the country import?
5. What are the other countries which most affect the economic development where you serve?
6. What percentage of the people own the wealth? What percentage of the people are land owners?
7. What are some of the major sources of income of the government? (Land taxation, income tax, customs on imported goods, etc.)
8. What services are rendered by the government?
9. What are the forms of economic protection for the worker in your country?

If you have difficulty in obtaining the necessary information for answering these questions, talk with a cultural informant or the orientation coordinator.

Just as important as facts and figures concerning the economy are your own observations of economic life as you see it. Through conversation with a cultural informant, through observation, and by other means, answer the following questions:

1. What are the staples of the average family diet? (List three or four.)
2. What is the present approximate market price of each of the staples which you have listed?
3. What fluctuations have taken place in the market value of these in the last two years? (A change in price of a piece of bread from one cent to two cents may seem inconsequential to a U.S. citizen. It may be tremendously important for people who make one fifth to one tenth the salary you make.)
4. What is the general economic condition of the country at the present time?

5. Discuss with two or more people the way an average national family in the income bracket with which you primarily relate would divide its income. Write your findings at the end of this chapter. Write approximate percentage rather than amounts. While the findings should not be taken as conclusive since they represent only limited opinion, you should be able to garner some significant impressions.
6. What significant difference do you see between the economic distribution of salary in your household and that of families in your adoptive country?
7. What differences do you see in the basic economic necessities of people in your adoptive country and the United States? (For instance, many poor families in the U.S. see an automobile as an absolute necessity. Does this apply in your adoptive country?)
8. What is the attitude toward the economy? Do people see the future as bringing them more or less in goods and services? How do they see the future for their children in this regard?
9. What patterns in economizing and squandering of money and goods have you discovered? What do people see as saving? What do they see as wasting?
10. What are the factors which give promise for economic growth of the country? What are the factors which are obstacles to economic growth?
11. What are the personal problems which people face due to economic conditions? Unemployment? Hazardous working conditions? Separation from families? Answer this question thinking primarily of those people with whom you will be working..
12. What differences in economic value systems do you see between the United States and your adoptive country? This question includes more than necessities since it deals with what people see as important. Use of money and economic goods by individuals, families, and societies reflect their outlook toward life.
13. What are some of the implications of the present economic scene for mission work and strategy?

### **For Those in Language School in a Country Different From Their Permanent Field of Service**

Shopping is essential while in language school. Through the most basic observation, you should learn something of the economic life of the people. To really get to know people, you should know some of their economic concerns and attitudes.

You are asked to engage in the following activities and answer the following questions. Most of this could be done in conjunction with your visits in homes as you get to know family life. As background, read the entire chapter on economic life.

1. What are the staples of the average family? (List three or four).

2. What is the present approximate market price of each of the staples which you have listed?
3. Based on conversation with people, write a budget for an average family. Write approximate percentages rather than amounts. Your findings are limited but should help you develop some feeling and understanding of the economic situation of people.
4. What significant differences do you see between the economic distribution of salary in your household and that of families in the country where you are now living?
5. What differences do you see in the basic economic necessities of people where you now live and the United States?
6. What differences in economic value systems do you see between the United States and the country where you now live?

## **CHAPTER XIII**

### **GETTING TO KNOW THE MEDIA**

A missionary should be aware of the currents of thought which shape the life of the people whom he serves. In this chapter you will give attention to the media within your country. This will consist of a consideration of newspapers, magazines, radio, and television.

#### **Newspapers**

Daily or weekly newspapers play an important role in influencing the thought patterns of a people. You may work with people who can neither read nor write. Yet, the press usually has significance in their lives. While they may not read the newspapers, the people who exert economic and social control over their lives do read the newspapers.

Make reading the newspapers a part of your daily routine. Such a habit can provide dividends concerning what is going on in the country and in the world. You will see the world from the perspective of the news media of your adoptive country. The newspaper will enrich your vocabulary with many words that are current in your new home.

Through conversation with a cultural informant, establish what is the most widely read newspaper in your area. Purchase a newspaper.

Please do the following:

1. Underline new words which you encounter in your reading.
2. What are some elements which you have discovered in newspapers which distinguish them from periodicals in the United States? These may be in reporting of news, editorial concerns, or ways of advertising.
3. What are major concerns as reflected in the editorials? (For instance, better education, fear of foreign intervention, need for improved medicine, etc.)
4. Note columns from outside your country which may appear in the newspaper. What type of writing outside of the country affects newspapers?
5. List the new words which you have discovered in newspapers. Incorporate these words and this activity into your plan of language study.

#### **Magazines**

Magazines have a different type of influence from the local press. Usually they are distributed over a wider geographical area and therefore have a different perspective and appeal.

Observe several newsstands where magazines are sold. These newsstands may be in the street, in the market, in grocery stores, or other places of business. Do not restrict your observation to newsstands whose main clientele are expatriates living overseas. Talk with national brethren and friends concerning the magazines which they read and which they feel are widely read. Select

and read three of these magazines.

On the basis of your investigation, supply the following information:

1. Names of magazines.
2. Briefly describe the nature of each magazine (news, fashion, sensational, etc.). Is the magazine produced nationally or outside of the nation?
3. What are the factors in the magazine which seem to appeal to people?
4. List new words and phrases which you have learned in your reading. Incorporate these into language learning.

### **Radio**

In many ways radio is a more basic means of communication than the press. It has the advantage of speaking to the non-reader as well as the reader.

It also has the advantage of permitting you to listen while you do other things. The transistor radio has made communication possible to masses of people who previously were cut off from other peoples by barriers of space and economic deprivation.

Try to establish what are the most widely heard stations in the area where you live. An informant should be helpful at this point.

Listen to the radio for several weeks. Listen to as many different kinds of programs as possible. You will want to listen to music, news, opinion programs, commercials, radio drama, etc. On the basis of your listening, answer the following questions:

1. List the types of music you have heard on the radio.
2. Write any impressions you have to this point concerning the distinctive mood of the music (melancholy, gay, pensive, hilarious). Give special attention to music by national composers.
3. List your significant items of national news which you have heard by radio.
4. List other types of programs which are available by radio (drama, forums, lectures, speeches, sports).
5. List three commercial jingles which you have learned from radio.
6. What does radio seem to reveal concerning the aspirations and life of your country of service?
7. List new words which You have learned by radio. Incorporate these into language learning.

## **Television**

In some countries, television is becoming a major factor in shaping society. It has the advantage of combining hearing and seeing.

In many countries, television programs are produced outside of the country. Thus, television has the potential for introducing products, concepts, and ways of living, which are distinctive from those of the country and the area.

In your country, television may not yet be a factor in the lives of the masses of the people. Yet, it may be a significant factor with people who influence the lives of others. It has the potential to grow as a form of mass communication.

1. Discuss briefly the production of television programs. Are they produced originally in the United States, in your country of service, or some other country? Probably there is a mixture of locally produced and foreign-produced programs. What types of programs are produced locally and what types are produced outside of the country? What differences do you see in the local programs from those made outside of your adoptive country?
2. What significant impressions have you received concerning television in your adoptive country? What discoveries have you made in news programs, comedies, soap operas, and advertisements?
3. What influence do you see from other countries in television?
4. List new phrases and words learned by television. Incorporate these into language learning.

## **Summary Considerations**

1. What have you learned about the aspirations and life of the people through the media?
2. What forms of the media are most accessible to all the people?
3. What countries from outside the nation most affect the media?
4. What use are religious groups making of the media?
5. What is the image of religion and Protestant Christians or Evangelicals, portrayed through the media?
6. What forms of the media, if any, seem to be most subject to government regulation? What form does this take?
7. What commercial interests are reflected in the media?
8. What opportunities does the media hold for Baptists?

## **CHAPTER XIV**

### **GETTING TO KNOW MARRIAGE CUSTOMS AND CEREMONY**

Although its form may vary radically from one country to another, marriage is a basic rite in practically all societies. For this reason you need to understand its significance in the society in which you live.

An astute observer can learn both from the marriage ceremony and the customs surrounding it. Another way of studying its importance is through association with couples. An informant should be able to answer many questions which you have. Also read all that you can about marriage customs and laws.

Knowing marriage customs enables one to better understand the total culture. As a missionary, your understanding of marriage and family life will serve you all through your missionary career, as you associate with and minister to people in their home lives.

You can learn much from attending a wedding and the social occasions which surround it. Perhaps during your orientation period you will learn of a wedding among some of the people you know or will come to know. A cultural informant or the orientation coordinator may help in arranging your attendance at a wedding. One wedding you attend may be a Christian wedding. Probably it will take place in one of the Baptist congregations. You will gain additional perspective from attending a wedding of the dominant religious group where you live.

Weddings and funerals are public to the point that the family desires. Do not intrude upon a wedding in which your attendance would be offensive or misunderstood. Rather than attending under very forced circumstances, it would be better to wait until after the orientation period to attend a wedding. On the other hand, you can attend a wedding in a large cathedral or other place of worship, even if you do not know the couple, if the general public has been invited. Attend a wedding ceremony. If possible, do this during the orientation period. In some countries, a legal ceremony precedes the religious ceremony. In other countries, the religious ceremony may have legal status. If there is a separate civil ceremony, seek to attend both the civil and religious ceremony. Arrangements should be made through an informant or the orientation coordinator. At times the civil ceremony may be restricted in attendance. This may vary not only from country to country, but from community to community and from family to family.

At the wedding ceremony observe the:

1. Music.
2. Participation of the congregation.
3. Attendants.
4. Ceremony itself.
5. Message, if in addition to the ceremony there is a message or sermon.
6. Place of the parents in the wedding.
7. Participation of godparents. In some weddings, a missionary couple is asked to serve as godparents.

8. Decorations.
9. Any celebration features, such as trilling, dancing, clapping, etc.

If there is a social hour following the wedding and you are invited, you should attend. As you attend, observe:

1. The arrangement for the social hour.
2. What is served. Share in the spirit of the hour by eating what is served.
3. The role of the bride and groom and family during the social hour.
4. Who attends such occasions? Is the attitude one of inclusion of all who are willing to attend or is invitation selective? In what way are people invited to the wedding and social festivities connected with it?

Some events may take place prior to the wedding. If you can attend, this would be good. What about traditional ceremonies?

Your impressions concerning marriage as a ceremony are necessarily very limited even after attending a wedding; yet, you can begin to observe and compare.

In addition to the wedding itself, there are other basic factors which you should explore in conversation, reading, and by observation. Talk with two couples or at least two people about their courtship and marriage. This can likely be combined with other interviews or conversations. It should be done discreetly. For instance, you could say, "Would you relate to me how you and your wife (or husband) came to know each other?" Usually such a question can lead to a description of courtship and marriage. Another supplementary request is, "Would you tell me about your wedding?" As you read, talk with friends who are married, and ask questions of cultural informants, you will want to explore the following matters:

1. Purpose and nature of courtship.
2. Legal requirements for marriage.
3. Legal requirements for divorce.
4. Arrangements of marriage. In some cultures, the groom asks the permission of the bride's family prior to courtship and marriage. Gifts are at times given by the groom's family to the bride's family. There may be an exchange of gifts between families.
5. Who *decides* concerning the marriage? Is marriage strictly a contract between bride and groom, a contract between parents of the bride and groom, or a contract involving both? Are economic arrangements or promises made prior to marriage? Is there a clear understanding as to economic support? Are such matters arranged between spouses or are the parents involved?
6. What is the legal status of a religious wedding ceremony? Does a religious wedding have civil status? Does the traditional marriage have civil status?



7. What are the differences between varying ethnic groups within your country with regard to marriage? This applies to those countries which have more than one significant ethnic group.

8. The economic responsibility for marriage activities. Does the bride, the groom, or their parents pay for the wedding and its related activities? If parents pay for wedding activities, are the parents of the bride or the groom expected to bear the financial cost of the wedding and related activities?

Write an overall description of the marriage service and related events which you attended. In your description, take into consideration the matters in this chapter which you were asked to observe. Use the national language as much as possible. The description should include the names commonly used for bride, groom, any attendants, and godparents (if this concept exists in your country). Also, wedding decorations and activities usually have their distinctive vocabulary.

Write your findings concerning the nature of courtship and marriage. This would include what you have learned in conversation and reading. Address yourself to some of the matters raised in this chapter as to legal requirements, place of parents, and courtship. Use as much of the national language as possible.

### **Common-Law Marriage**

There is another aspect of marriage that should be considered. In many countries, common-law marriage or the act of living together without a legal marriage is quite common. At times legal marriage is a requirement for baptism in Baptist churches. This is not true in other countries. It is a point of debate in some.

Talk with an informant or the orientation coordinator about this. What constitutes legal marriage in your country? What is the attitude of Christians and Baptists toward common-law marriage? For the Christian community, what constitutes Christian marriage?

If it can be arranged, attend a marriage ceremony where a couple has been living together without being legally married. There may be a service in the church. If possible, attend this service.

Describe the marriage ceremony or ceremonies and the similarities and differences between the marriage of a couple who has not lived together and one who has.

Marriage should be a meaningful time. During your missionary career, you will likely have the privilege of not only observing but participating with many people in this important event. As you observe and feel with people in such occasions, you take another significant step into their world.

## CHAPTER XV

### GETTING TO KNOW CUSTOMS SURROUNDING DEATH

"All human groups must come to terms with the fact of death. They must do something about the body of the one who has died and they must do something about the family disrupted by the death." (Ina Corinne Brown, *Understanding Other Cultures* (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1963), p. 60.)

Since death is so universal and significant in any culture, it behooves missionaries to try to understand the local customs surrounding it and the attitudes which people have toward it. You are asked to attend a funeral. You will benefit most from attending the funeral of someone in the church community with which you have associated. Here you will learn of death customs firsthand. At the same time, you can genuinely sympathize with brothers in Christ in their hour of need. If opportunity does not come to attend a funeral in your church community during your orientation period, explore with your orientation coordinator or a cultural informant the possibility of attending another funeral.

It would also be well to attend a funeral of the dominant religious group of your country. As is true of weddings, a funeral is private or public according to the desire of the family. Do not attend a funeral where your presence would be misunderstood just to fulfill the requirement. It would be better to wait until after the orientation period. If the general public has been invited to a cathedral or other place of worship, there should be no problem in attending even though you do not know the deceased.

If you had known the deceased, it would probably be appropriate to attend the funeral and to express your condolences in the home. Get cultural information on customs governing basic courtesy including what to wear at the home and at the funeral and when to visit the home of the deceased.

There may be special ways in which you may be helpful to the family of the deceased. Talk with the orientation coordinator about ways people show their concern in the death experience. You may be able to help with transportation of the family from the home to the place of the service, or from the place of the service to the place of burial. On some occasions, missionaries have helped in the transportation of the remains. You will have to be careful not to establish precedents which in later years you cannot continue, but the time of death is a time to identify yourself with people. If carrying food to the home of the deceased is part of the culture, you might express your concern in that way.

In addition to the above, study the passages of the Bible which give assurance in the hour of death. In some countries, you may be called upon to participate in the funeral service with little notice.

As you attend the funeral and burial, observe the following:

1. Role of music and the kind of music used.
2. Order of the funeral service.
3. The casket or receptacle for the body, if any.
4. Customs as to the seating of the family, assuming that people sit during the service. Is there a procession or is the family seated when the service begins? Does the family sit together or are they scattered among the congregation?
5. Meaning of kinship. What relatives are regarded as family?
6. Dress of the family and other people.
7. Viewing of the remains and when and how this is done.
8. Place of the remains during the funeral service.
9. The expression of grief.
10. Transporting of the body from the place of the funeral to the place of burial.
11. Place of burial. Is burial in the ground, in a wall, in a mausoleum? Is the body burned? Or what?
12. Ceremony at the burial.
13. Family at the burial.
14. Relationship between family and friends at the burial.

The preceding matters concern the funeral service. The time between death and the funeral service is usually a period of family and public mourning. Do people sit up with the body through the night hours? Who does this? Family? Neighbors? Both? Is food served? Where is the body during the wake? Funeral home? Church? Home?

In addition to religious services which may be held prior to the funeral itself, what religious symbols or objects surround the body?

What is expected of a family from the time of death until burial? What can a family expect of neighbors and good friends in such a time?

These matters are pertinent for you as a missionary. In coming years, you should form many friends among nationals of the Christian and non Christian community. In death you want to sincerely relate in a way that will be helpful and communicate your genuine concern.

Write a summary concerning death and burial. In your summary, include a description of the

funeral you attended, taking into account the matters mentioned in this chapter as factors to observe. Include also what you have learned about customs surrounding death through reading, attending the home of a deceased person, and conversation with people. In your summation, include any insights concerning the theological significance of death to the people. Discuss the attitude of people toward death. Include as much of the national or regional language as possible.

### **Period of Mourning**

The time immediately after death is only one part of the death experience. There are other things to be taken into consideration, such as a formal or understood period of mourning by relatives and how this affects dress, habits, and general deportment.

In some countries, there are special services held later. Write a brief summary concerning mourning and the religious services held after burial, trying to determine the purposes for which they are held.

### **Remembering the Dead**

Talk with an informant about the distinctive practices associated with remembering the dead. Are there sacrifices to the spirits of the dead? Are there other ways memory of the dead is fostered? Is there a memorial day? This is true in many cultures. What form does this take in your country of service? The mood may be patriotic, religious, somber, or a combination of these and others.

Write a brief summary of your findings concerning remembering the dead and other forms of keeping death before the people.

## **CHAPTER XVI**

### **GETTING TO KNOW RELIGIOUS CUSTOMS AND PRACTICES**

The religion of the people among whom you work is reflected in many areas which you have studied. Marriage, death, family life, etiquette, and attitudes toward education, government, and authority all reflect the religious presuppositions of the people of a culture. It is well also to consider religious life as an element in its own right. This is true because:

1. As a missionary you are very concerned with this dimension of people's existence.
2. It is important that you understand how they conceive of moral, ethical, and spiritual truth if you are to impart to them what this dimension of life means in your own experience. You probably already have knowledge of the major religious groups where you serve. If you have not made such a study, you should definitely do so.

Yet, in field orientation, you are asked to learn by observing rather than by pure academic study. You will want to reflect on what you see and relate it to what you have read.

#### **Activities and Questions**

1. Attending a religious service or celebration of the predominant religious group of your country. In this you will want to use discretion. Talk with the orientation coordinator and/or cultural informant about how to do this. You will need to observe as quietly and unobtrusively as possible. Evangelical Christians who have come from Catholicism often are careful about their attendance at a mass since it could be interpreted as acceptance of the mass or, with weak brethren, could form a temptation to return to their former religion.

- a. Observe the place of worship. What religious symbols are present?
- b. Observe distinctive rites of the worship service.
- c. Observe who is participating in the service-young people, old people, family groups, rich, poor, educated, uneducated.
- d. If there is a leader in the service, observe who he is and what role he plays.
- e. Are the people involved in what is taking place? (Do they seem interested or does the leader merely act for the people?)
- f. Is there a communal spirit or do the attendants seem to be purely individuals who are meeting their own obligations, duties, or needs?

2. Inquire as to the more important religious holidays. Observe the celebration of two religious holidays or if the truly significant religious holidays do not fall within your orientation period, discuss their celebration with someone. In your notes, list the names of the holidays in the

language of the people.

3. Through conversation and reading, try to establish the background of religious beliefs in your country and community. Give special attention to local religious beliefs or traditions.

4. What reflections of the religious beliefs of the people are seen in rituals, practices, or attitudes of the people in their daily lives? (This may be at a superficial or more profound level. For instance, even the most profane person may choose a Christian name for his child or for his place of business. Where people have a religion rooted in an African background, it may reflect itself in rituals of marriage, burial, or birth.) Some people put great emphasis upon cleanliness, not for hygienic reasons, but as a religious ritual.

5. What, if any, are some practices, rites, attitudes, or beliefs which are distinctive of the predominant religious group in your country which would not be as *strongly* reflected in the practice of that same religion in other places? Practically every religion has variety in its expression in a given geographical or cultural setting.

6. Most countries of the world have background of some form of "animistic" religion. This does not refer to the earliest religion. Rather, it is practiced by people who live in a simple, material culture. Their religion may be complex even though it has not been reduced to writing. The religious practices of animism are often a factor in people's lives after they are officially converted to Christianity, Buddhism, or Islam. What expressions, if any, do you see of animistic or ancient religion in your country of service?

7. Is religious leadership left to people who are paid for their services? Describe, using the language of the people, the organization of the predominant religious group. What is the role of the religious leader. What is expected of him?

8. In what ways does the predominant religion affect the political and economic structures? This may take the form of individuals in business or politics acting on the basis of their religious beliefs, convictions, or prejudices. The predominant religion in its organized form may bring pressure to bear upon economics or politics. It will be difficult at this state to treat these issues in depth.

You can by listening to radio and television, reading newspapers, and observing, begin to formulate some ideas although they may be altered at a later time.

9. Closely related to the previous question is the relationship between religion and patriotism, and at times, nationalism. Some people feel that to be a good citizen one should be a member of the predominant religious group. What is the relationship between the dominant religion and patriotism?

10. When is religion practiced and by whom? Is it a daily or weekly experience? Is it reserved for special holidays, death, and marriage? Do people turn to their religion in emergency situations such as illness, financial crises, and family conflicts?

11. In what ways do people seem to relate to what they see to be the supernatural? What are

some of the expressions of public and private worship and prayer? In some religions, private worship takes place in public places.

12. Does the predominant religion seem to be in a time of ascension or descension? Is there a current resurgence of the predominant religion?

13. What influence do you see from other religions in Baptist practices?

14. Who are the people who stand out in the history of the predominant religion within your country? Name a few. These may be national Christian leaders or missionaries who have a significant place in the religious history of the country.

15. "What does the message which I have come to proclaim say to the needs of the people where I serve?" This is a basic question as we study the religious context. What implications do the present practices of the predominant religion or religions have for Baptist work and a new missionary?

### **For Those in Language School in a Country Different From Their Permanent Field of Service**

Attend a religious service or celebration of the predominant religious group of your country. Take into account the matters mentioned in a-f of Activity 1, on pages 1-2 of this chapter. Keep these in mind as you attend the service and make your written report. Use as much of the language of the people as possible.

## **PART THREE**

### **THE CONVENTION**



## **CHAPTER XVII**

### **GETTING TO KNOW THE NATIONAL BAPTIST CONVENTION**

#### **A. ITS PEOPLE**

Like Baptists in the United States, Baptists in other lands are both independent and interdependent. In recognition of their interdependence, Baptist conventions are formed. At the outset of your missionary career get to know the structure and leadership of the Baptist convention. In some countries there may not be a convention at this time. Here the missionary should adapt the parts of the orientation manual which are applicable. Congregations may be relating to each other in some form even though a convention has not been formed. There are several reasons why knowledge of the convention is so important.

1. Soon you will be joining a local church if you have not already done so. As an involved member of a local church you should also be an involved member of the national convention. The missionary should aid the process of cooperation and interdependence between local churches.
2. During your missionary career you will likely be working with more than one church. If you are a church developer you at some time will be working with groups of churches. If you are working with an institution your work by its nature will touch the lives of many Baptists. The logical way to plan your work so that you may be effectively used is through prayerful consultation and fellowship with the other Baptists of the country. Conventions exist to provide consultation and fellowship to churches.
3. As a member of a Baptist mission you will make decisions which may deeply affect the work of the national convention. These decisions concern financial and other matters. You cannot be an effective member of a Baptist mission and escape the process of decision making. Even if the issues discussed seem unimportant or removed from your daily tasks, you at times must make your contribution toward a group decision. You will participate in decisions which will affect the work of the national Baptist convention. What kind of decisions will you make? Will they be based upon a true understanding of the aspirations and problems of the convention? The Foreign Mission Board believes that organized national bodies are vitally important to the witness for Christ within a country. However, usually the Board relates to national Baptist entities through the local mission. You are now a member of a Baptist mission charged with a sacred stewardship of life and means before the Lord, Southern Baptist churches in the United States, and the Baptist churches in the country where you serve. Part of your stewardship involves being informed on the overall picture concerning Baptist work and needs within your adoptive country.
4. Your spiritual development. We do not mature in the Christian life in isolation but in fellowship with other Christians. This fellowship should include not only missionaries and members of your church but people throughout the country.

What do you need to know about the convention? You need to know its people, its history, its goals and its structure.

Of most importance is knowing the people. You would benefit by knowing every member of the convention. While such knowledge is not usually possible you can get to know many of the following people:

1. Leaders. You should get to know the leaders of the convention.

a. The mission might arrange a social hour where convention officers and other invited guests could get to know the new missionary or missionaries better.

b. The orientation coordinator may arrange for you to be present at a session of the executive committee of the convention if it is proper for you to attend. Ideally, at the arranged social or at the meeting of the executive committee, the work of the convention should be explained to you. If this can be arranged it will be a good learning experience. Do not let it disturb you if you do not understand all that is being said. More important than your understanding at this point is the establishment of a relationship. The main purpose in such an experience would be to give you an overview of the work and, more importantly, to open the door for further conversation with the convention leadership.

You may feel that since you are a "brand new missionary" getting to know the national is not important. You may withdraw because of the newness of the language. Your withdrawal may say to the nationals exactly what you don't want it to say, which is that "getting to know them is not important to you."

c. The meetings with the national leadership should be the gateway to greater friendship with them.

Get to know the:

(a) Leadership of the convention.

(b) Leadership of the W.M.U.

(c) Leadership of the Brotherhood.

(d) Leadership of other organizations.

(e) Other leaders whom you desire to meet or whom the orientation coordinator recommends. Interview a person who has been a Baptist leader for twenty to thirty years if the work is that old. Interview another person who has been a leader for ten years. Finally seek out a person who has recently risen to a leadership position.

At the end of this chapter there are some questions to guide you in this activity.

The visits with the persons mentioned above may take place where it is most convenient. You may invite them to your home. If this is not convenient, you could visit them in their homes if your schedule permits and if they so desire. It may be that it will be more feasible to visit with them at some central place when you are both attending some activity.

2. People of the convention in their local church setting. You are asked to visit five to eight

congregations (if your country has that many) during the orientation period. It would be better to choose representative congregations. If possible, visit:

- a. Three congregations in a city or town.
- b. Three congregations in the open country or a village.

Be prepared to relate your own conversion and call to ministry in the national language. Do this in churches and in conversation as there is opportunity.

If there are congregations very distinct from other congregations in language, racial, or ethnic heritage within the scope of the Baptist work, you should visit them to see the total scope of the work.

You may find it possible to combine some of this activity with that of seeing the work of missionaries in various parts of the country, which is outlined in another chapter.

You have been asked to do three concrete things to this point to better understand the national convention. These are:

- 1. Attend a meeting where national leadership is present.
- 2. Interview three leaders of the convention and get to know as many leaders as possible.
- 3. Visit five to eight congregations.

### **Summary Considerations and Questions**

1. At the meeting of the national executive committee you will be an observer. You will not be expected to enter into the discussion. You will probably be introduced to those present. You will want to keep some factors in mind and note them.

- a. Of whom does the executive committee consist? In other words, what is the basis for representation?
- b. How wide a geographical distribution does the executive committee include?
- c. How wide an age distribution does it include?
- d. What is the average age of members of the group?
- e. Who seem to be the dominant voices in the group?
- f. What part, if any, do women play in the group?

2. In the conversations with leaders, approach them first as a friend. Getting to know them as persons is as important as getting to know what the convention leadership does. However, as you

get to know them there will be opportunities to learn about their work. Ask them about their conversion, and how they came to be Baptists. What do they see as major needs of the country and the convention? What is the purpose of the convention and the mission?

3. In visiting the churches, visit different types of services. For instance, some of the visits might be on Sunday evenings or during the week. Of the five to eight churches visited, try to visit one at a time of some anniversary celebration. Special occasions are important to people of other cultures as well as to Americans.

### **Reporting and Evaluating**

1. Report on a meeting attended at the national convention level. Write the name, date, and who was present. Describe what transpired and any impressions concerning the meeting. Include new words or phrases which you learned.

2. List the names of three leaders with whom you have conversed. Describe the conversations, using as far as possible the national language.

3. List the names of three churches or congregations visited. Describe these churches. This can include a description of the building, but of more importance are the people who attend. What is their economic level, ethnic background? Does the congregation consist of men, women, children, young or old people? What took place in the service? Include new words or phrases which you learned.

4. What are some distinctive elements of Baptist life in the country where you serve?

### **A Word of Caution**

In conversing with national Baptists, the new missionary should be cautious about his response to criticism of fellow missionaries or other nationals. At times people who are at odds with those in authority will seek out the new missionary. Their gripes may be legitimate. Nevertheless, a new person is not in a position to evaluate the total picture. It is better to listen with caution rather than to draw conclusions.

The caution given applies not only to nationals. A maladjusted missionary may reject his colleagues but seek out the newcomer. Most pastors upon arrival on a new field of service have been approached by people who have had conflict with former pastors or fellow church members. In such cases, do not automatically turn a dead ear. On the other hand, do not be drawn into inappropriate remarks.

## **B. HISTORY AND ORGANIZATION**

If you are serving in a country with a national convention you should understand some of the factors that have shaped Baptist life and thought. Even if a convention has not yet been organized it is important to understand those factors which affect Baptist life.

If there is a history of the national Baptist convention, read it. After reading it, discuss its content with national pastors, laymen, and missionaries.

In addition to a history of the convention, in some countries there are Baptist journals which give some account of the early days of the work.

You must develop the ability to see history from a national perspective. There may be a history of the mission which you will study in another chapter. However, your perspective in studying history now is to see it from the standpoint of the national convention.

Here are some key questions to ask yourself as you study the Baptist history of your country:

1. How long have Southern Baptist missionaries served in your country of service?
2. Had Baptist missionaries of other groups served there prior to the arrival of Southern Baptists?
3. Were the first Baptist believers primarily (check one):
  - a. People who were converted from non-Christian religions.
  - b. People who had been members of other evangelical groups who became Baptists.
  - c. Other (Identify \_\_\_\_\_)
4. What are the first methods used in the establishment of a Baptist witness? (colportage, personal testimony, teaching, etc.)
5. What foreign conventions or boards other than the Foreign Mission Board of the Southern Baptist Convention (if any) have been influential in the history of the work?
6. How has past history affected the life of the national convention and the church in terms of:
  - a. Worship (for instance, formal or very informal).
  - b. Organizational patterns.
7. What is the history concerning subsidy within your country? How does it affect present practice?
8. What is the history concerning the relationship of Baptist work to the government?
9. What is the history concerning Baptists and other evangelical groups? Are there any evangelical groups which have had special influence upon Baptist life and practice?

As you think through these questions you will be better able to function as a missionary. If you are entering a completely new area, many of these questions do not apply. However, you do well

to remember that what you teach now will be setting a pattern that others will some day view as the history of Baptist work.

### **A Special Word Concerning Missionaries and Baptist Ecclesiology**

The missionary at times is thrust in an early stage of his missionary career into key ecclesiastical roles in which it is assumed that he has the same background as that of the people, which may or may not be the case.

You may be from a background where open communion is the practice and serving in a country where closed communion is the accepted practice or vice versa. You may have come from a section of the States where alien immersion was never accepted but find yourself in a situation where people are accepted from other faiths if they have been immersed. What are you to do when you are asked to officiate in a situation quite different from your own background? Several guiding principles should be considered.

1. Learn what past practice has been.
2. Recognize the autonomy of the local church which is basic among all Baptists.
3. Remember that you function not just as an individual but as a missionary who needs to maintain relationships with Baptists throughout the country.
4. Maintain your own convictions in ecclesiology but learn to distinguish between convictions which have been formed out of biblical study and positions which reflect your particular cultural church heritage. Such practical matters as the authority needed for baptisms, the position of the churches on accepting immersed people from other groups, etc. are good things to talk over with fellow missionaries. What is the view toward baptizing people who have professed faith but are not legally married? Secure a pastor's manual in the national language and study it carefully. You could have a wedding or funeral sooner than anticipated.

The Foreign Mission Board does not dictate what form conventions should take nor Baptist ecclesiology. As a Southern Baptist missionary you come from a very heterogeneous convention. Therefore do not be taken aback if practices concerning the ordinances are different from your own. This does not mean you should never voice your own viewpoint. In time you should. Yet, this should be done not as an authority figure but as one Baptist who has studied the Scriptures and has come to a certain point.

The Lord's Supper and baptism are just two of the practices which you may encounter different from your own ecclesiastical background. In a church business meeting the procedure may or may not be what you had assumed was practiced in all Baptist churches. Before you try to rule what should happen, try to understand what is happening.

The place of women in ecclesiastical life is changing among Baptists in many parts of the United States. Your own background and views may conflict with those of fellow missionaries and/or the practice of national Baptists.

You may be called upon to help organize a church. Churches may be organized in the area where you are a missionary. You may be expected to give guidance in their organization. Ascertain what is the accepted practice in church organization. These are good times to elicit the help of others. It is a good time to cooperate with national leadership.

### **Organization of the Convention**

You have already received guidance concerning getting to know the leaders of the national convention. Knowing the *people* of the convention is the most basic element as you seek to understand Baptist life in your country.

However, it is important to understand the structures under which work is done. This has been shaped by history and for this reason you have been asked to study the Baptist history of your country.

Now it behooves you to study the organization of the convention. In the meetings that you have with national leaders, the structure of the convention will probably be explained to you. While missionary colleagues have explained the organization to you, it is well for you to have it explained from the perspective of national pastors and laymen.

If the convention has a chart of its organization you will want to study it. Of course some matters of great importance cannot be reduced to a chart.

Some of the matters you will want to consider as you study the convention are the following:

1. What is the basis of representation to the national convention?
2. What group acts for the convention between sessions?
3. What are the offices of the convention?
4. How is the work of the national convention financed?
5. What ministries are directly under the convention?
6. What ministries are jointly under the convention and mission?
7. In the study that you have done to this point, how do the mission and convention relate structurally? You may alter your idea after studying mission structure, but here the important thing is how the convention sees the role of the mission.

Write your answers and place them in your notebook. As far as possible, use the national or local language.

### **C. THE CONVENTION -- As You See It Now**

In the preceding activities you have been asked to make acquaintances within the national convention and to answer questions concerning the history, organization, and nature of Baptist work. Many of the preceding activities are concerned with specifics of Baptist life.

The following questions are designed to help you form an overview of Baptist work and denominational life. They are also intended to guide you in thinking about your own ministry in the denominational context.

1. What are the needs of the country as seen by national Baptists?
2. What are the needs of the national Baptist convention as seen by national Baptists?
3. What progress is being made toward meeting these needs?
4. What are the goals of the convention? What progress is being made toward meeting them?
5. What is the relationship between mission and convention as seen by national Baptists? This is a reflective question. It is not concerned as much with the written statement of structure as to the overall mood which seems to prevail.
6. What seems to be the role of the missionary as seen by the convention?
7. What is the role of the missionary as seen by local churches?
8. Is the convention a vital factor in local churches?
9. What is the main source of Christian fellowship of Baptists outside of the local church? In some countries the main form of fellowship outside of the local church may be an associational, regional, or national convention. In some instances Baptists are more involved in interdenominational or local church life.
10. Who are some of the national Baptists with whom you have formed a relationship?
11. Who are some with whom you can picture meaningful fellowship?
12. What are some lessons you have learned from Baptists of your country?
13. What seems to be the greatest contribution of Baptists to the entire Christian witness in your country?
14. Describe your aspirations for service as you see them in a local church and in the denomination.

**For Those Studying Language in a Country Different From  
Their Country of Service**



1. Visit at least three local congregations.
  - a. Note new phrases you have heard.
  - b. What new ways of doing things are apparent? (seating, order of service, invitation, etc.)
2. Talk with three Baptists about their congregation, present church life, and the greatest need as they see it of the country and Baptist work.
3. Ask a knowledgeable national Baptist to explain to you his understanding of convention life.
4. Learn to relate your own conversion and call to be a missionary in the national language. Use it in conversation and in public when it is appropriate.

## **PART FOUR**

### **THE MISSION**

## **CHAPTER XVIII**

### **GETTING TO KNOW THE MISSION**

#### **A. THE MISSIONARIES**

In becoming a Southern Baptist missionary in a foreign country you have become a part of a mission. What is a mission? It is an organization of all the Southern Baptist missionaries within the country. It is the group that is responsible to the Foreign Mission Board for the faithful stewardship of the human and financial resources which Southern Baptists have provided for a given country.

Yet, the mission of your adoptive country is more than an organization. It is also your new family that loves you, wants you, will pray for and support you. You need to know the organization of the mission. Even more you need to know the people of the mission. You should get to know them personally. This is true for several reasons.

1. You need them. Life in a foreign country calls for people who know how to be both independent and interdependent. You are already experiencing your need for fellow missionaries. You will need their help in getting settled and in "learning the ropes" in a new culture. After a period of time as you get to know the country this need will subside, but a still deeper need will remain. You will continue to need fellowship with people who are on the same pilgrimage to which you have committed your life, that of serving in a culture which is different from one's native culture. Your children need the fellowship of other MKs ("missionary kids"). You will need to identify with your national brethren, but you will always be a foreigner. Your identification with nationals must begin with this realization or it will not be honest. As individuals and a family you need the fellowship of those who pass through the common venture of crossing a cultural boundary in order to answer Christ's call for their lives. You can often find this comradeship with members of the mission.

2. The other missionaries need you. The need for belonging is one which you and your fellow missionaries share. At this point you may feel that people who have been on the field are more secure than you. Yet, your very presence in the country means that the whole group is now different and your coming will make a difference in the mission. You have come in response to an expressed need and request. A healthy mission is one that desires that those who are members of it be one in spirit.

3. Your presence in the country will make a difference in you and the other missionaries. Notice that the word is not may but will. By the very nature of mission life there is no place for a hermit existence. Your attitude and life will contribute in one way or another. You yourself will in some way be affected by being a part of a mission. The issue is not whether or not your presence there will have an effect upon you and your family. The key issue is that the relationship be mutually positive and constructive.

4. Your being a responsible member of the mission family requires understanding of the total mission program and an attempt to see the program from the viewpoint of other missionaries. As

a member of the mission you will be voting on issues that affect the lives of other missionaries and the total Baptist witness in your adoptive country. For this reason you need to be able to "put yourself in the other person's shoes."

### **Activities**

Visit mission stations. As used in this manual, a station is a place where one or more missionary families live. In your visit to the station it is hoped that you will see all of the missionaries who live there.

An adequate plan of orientation should at least include visits to representative stations. The important thing is to see the country in such a way that you will see the Baptist work as a whole rather than through the eyes of your own specialty. Plan your visits in consultation with your orientation coordinator.

As you visit mission stations get to know the missionaries as far as possible in the totality of their lives. Get to know them:

1. In their home. This includes knowing the children.
2. In their work. What is the main thrust of the work of the missionaries in a station?
3. In their diversions. Plan to have some time relaxing. It may be that you will discover some mutual interests such as sports, hobbies, books, or recipes.

The following form has been designed to aid you in your visitation of families, single missionaries, and journeymen. The orientation coordinator should give you sufficient forms for all missionaries in the mission. Part A has been completed for your information for those missionaries whom you visited during the orientation period. You are to fill out this form immediately after your visit.

The listing of birthdays is given because usually special days come to have more significance when one is in a foreign country. You do well as a mission to pray for and communicate with other members of the mission on special days.

## Missionary Family

### A. To be completed by orientation coordinator.

Family: \_\_\_\_\_

Name of Husband: \_\_\_\_\_

Name of Wife: \_\_\_\_\_

Station: \_\_\_\_\_

Address: \_\_\_\_\_

Anniversary of couple: \_\_\_\_\_

Year of appointment to missionary service: \_\_\_\_\_

Birthdays

Husband: \_\_\_\_\_

Wife: \_\_\_\_\_

Names, birthdays and ages of children:

\_\_\_\_\_

\_\_\_\_\_

Principal work of this missionary family: \_\_\_\_\_

Any special features of the area where they serve: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Main opportunity of their work (for instance, evangelistic opportunity to strengthen churches, reaching transient people, counseling with lay pastors).

\_\_\_\_\_

\_\_\_\_\_

**B. To be completed by new missionary.**

1. How did this missionary couple come to be missionaries?
2. What do they see as the greatest needs of the country and Baptist work?
3. What do they see as the major means of meeting the needs?

## Single Missionary

### A. To be completed by orientation coordinator.

Name: \_\_\_\_\_ Station: \_\_\_\_\_

Address: \_\_\_\_\_

Year of appointment: \_\_\_\_\_

Birthday: \_\_\_\_\_

Principal responsibility of missionary: \_\_\_\_\_

Main opportunities of his or her work:

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### B. To be completed by new missionary.

1. How did this person come to be a missionary?

2. What does he see as the greatest needs of the country and Baptist work?

3. What does he see as the major means of meeting the needs?

## **Missionary Journeyman**

### **A. To be completed by orientation coordinator.**

Name: \_\_\_\_\_ Station: \_\_\_\_\_

Year of arrival on the field: \_\_\_\_\_

Year of expected return to States: \_\_\_\_\_

Birthday: \_\_\_\_\_

Principal work assignment: \_\_\_\_\_

### **B. To be completed by new missionary.**

The gifts for ministry which you see in this missionary journeyman

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## B. HOW IT FUNCTIONS

The term mission is used by mission boards to describe the group of missionaries of a given Board within a foreign country. The Foreign Mission Board of the Southern Baptist Convention has clearly defined the nature of an overseas mission. "A mission consists of all missionaries of the Board who are in active service within specified territorial limits defined and agreed upon by the mission and the Foreign Mission Board." Your relationship to the mission is basic to your life and work. In a real sense when you entered a mission you entered a new family. Living overseas you will find just how basic this new family is to your effectiveness and happiness.

While a mission exists for fellowship this is not its primary function. A mission has a purpose to fulfill and tasks to perform. Like a task force with a definite assignment, a mission decides upon the best way to use its human and physical resources to achieve certain objectives. All of this requires organization. A mission is an organization which is an essential unit in the plan of work of the Foreign Mission Board of the Southern Baptist Convention.

Review the section concerning the nature and function of the mission in the *Manual for Missionaries of the Foreign Mission Board, Southern Baptist Convention, U.S.A.*

1. What is the basis of the constituency of a Southern Baptist overseas mission?
2. Discuss with the orientation coordinator or the person designated by him the sense in which a mission is at the same time selfgoverning and responsible to the Foreign Mission Board.
3. Note carefully Section C, "Relation to Its Members" and the necessary balance between individual initiative and group decisions.
  - a. What should characterize the attitude of the mission with regard to individual initiative?
  - b. What should characterize the attitude of individual missionaries as to their attitude toward final mission decisions?
4. What officer is recommended by the mission and elected by the Foreign Mission Board?
5. In what sense does the mission treasurer have a dual capacity?
6. Discuss Section III, "Functions and Powers" with the orientation coordinator or the person designated by him. (If possible the mission chairman should help explain this section.) Raise questions concerning any issues which are not clear. This section sets forth fundamental responsibilities. The following questions are based on Section III of the *Manual for Missionaries*. If you have difficulty answering any of them, discuss these questions with the orientation coordinator.
  - a. Mr. and Mrs. Fred Smith are missionaries in the town of Fulani. Their work assignment is field evangelism. After serving there they are impressed with the need for a literature ministry. They feel that a small bookstore near the village market would be a valuable witness. The Smiths

would like to rent a room for the bookstore and have a stock of \$400.00 in Bibles, hymnals, and books. They plan to spend half of their time in this ministry. With respect to the mission what are the steps which they should take in this situation?

b. Jack Tilden is director of a Bible institute. In his budget for a calendar year he had planned to spend \$10,000. However, due to certain programs which he was unable to implement the institute had a balance of \$1,500 at the end of the calendar year. What should Jack do with these unused funds?

c. Virgil Whitehead is a church developer. A national pastor mentions the need for opening new work in an adjoining village. The pastor suggests that Virgil rent a room for services and that a worker be paid \$5 a week to travel to this village. Virgil explains that there is no money earmarked for such a project and that the mission does not have a meeting for two months. The pastor says that the harvest is ripe and that if Baptist do not enter, the Pentecostals will surely take the field. Virgil pays \$40 for travel for a national worker and \$80 for renting a place to hold services and at the next executive meeting of the mission presents a bill of \$120 to the mission. What financial obligation does the Foreign Mission Board and the mission have with regard to Virgil's use of personal funds in a missionary endeavor?

d. Alvin Wilson, during his furlough ministry, is approached by a person who wants to know how he can help Alvin's work. Alvin explains that the Cooperative Program is the lifeline of mission work along with the Lottie Moon offering. The person replies that he gives faithfully through his church to both but insists in giving in a more direct form. What response could Alvin make in this situation which would harness the desire for direct giving on the part of this person and at the same time link his giving to the Board and the mission?

### **Primary Documents Manual**

Our study of mission organization up to this point has focused upon the general structure of Southern Baptist Missions throughout the world. In addition to a general understanding of mission structure you need to comprehend the nature of the mission to which you have committed your life.

If the orientation coordinator has not previously done so, he should now place in your hands a copy of the Primary Documents Manual of your mission. This document is not a carbon copy of another mission's plan of action. It represents days of soul-searching on the part of the mission concerning its own mission and purpose.

Glance through the PDM in order to see the general structure. The various elements help the mission discover basic things which are needed for effective planning and work. There are elements which no mission can ignore if effective work is to be done. While the outline of a PDM is similar in every country, the content is different. In architecture, certain elements such as foundation of the building, width, length, material used, etc., are fundamental to any building whether it be a cabin or a cathedral. The elements of the PDM are essential in the work of a mission whether it has two members or two hundred members, whether it be serving in an African, English, French, or Portuguese-speaking country, and whether it be ministering in a

developed or undeveloped nation.

Dr. W. L. Howse has stated that the writing of a Program Base Design can be used to answer three important questions: "Why does a mission exist?" "What is its work?" "How does it accomplish its work?" (*Report of Middle America and the Caribbean Long-Range Planning Workshop Cuernavaca, Mexico, February 16-March 9, 1973*. (Richmond, Virginia; printed by the Foreign Mission Board) pp. 39-40.)

The same is true of your mission's Primary Documents Manual, which includes:

Why?	What?	How?
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1. Biblical Foundations
2. Historical Backgrounds
3. Philosophy
4. Needs
5. Basic Intentions
6. Programs of Work
7. Constitution & By laws
8. Job Descriptions
9. Policies, Procedures & Objectives
10. Priority Concerns & Goals

Read carefully the PDM. In addition to reading the Primary Documents Manual, you should spend time with the orientation coordinator discussing it. The coordinator may arrange for different members of the mission to explain certain sections to you. While reading the PDM, make a note of terminology or ideas which may not be clear.

As an aid to capturing salient features of the PDM, answer the following questions and engage in the suggested discussion.

1. What is the stated purpose of the Baptist mission in your country of service?
2. List three factors in the history of Baptist work in the country which continue to be significant in the present situation.
3. What is the philosophy of your mission as to the basic purpose of missionaries in the country?
4. What is the philosophy concerning the relationship of national entities and the mission?
5. What is the philosophy concerning the use of money?
6. Discuss with the orientation coordinator or the persons authorized by him the stated primary needs of the mission.
7. What is the relationship between Needs and Basic Intentions in the Primary Documents

Manual? Discuss this with the orientation coordinator or mission chairman/ administrator.

8. Which objectives of the mission have the most direct bearing upon the work to which you are assigned?

9. What are the programs of the mission? List the programs and describe in three sentences or less the basic work of each program.

10. Discuss with the orientation coordinator or someone designated by him the basic organizational structure.

11. What properties does the Foreign Mission Board have in your adoptive country such as mission houses, cars, and buildings which are in the name of the Foreign Mission Board?

12. What physical resources does the national convention have in its name?

13. In your particular area of work what are the physical resources which will be available?

14. How is the mission budget formed?

15. How are funds designated for use in national work passed to national hands?

### Strategic Planning

The Primary Documents Manual is an instrument to aid the mission in making plans. These plans are based upon the needs of the work, the purpose and philosophy of the mission, and the available resources. Increasingly, strategic plans are made in conjunction with national bodies.

Discuss with the orientation coordinator or the person suggested by him any points which need clarification.

### **C. THE MISSION-As You See It Now**

A mission is a social and working unit. It is an organization and for most missionaries and their children, it is a family.

Your knowledge of mission life is not complete. A comprehensive concept of your mission may take years. It is a growing experience. Nevertheless, some reflection is helpful at an early period in missionary service.

1. What seems to be the major purpose of the mission? Your answer should be based upon what you read in mission documents, heard from missionaries, and observed in their daily lives.

2. What spiritual gifts, talents, and skills are most apparent in the mission fellowship?

3. What spiritual gifts, talents, and skills are less apparent?

4. In what ways do missionaries relate? This would involve ways in which they meet formally and informally, and their relating through phone or mail even when they are not physically present with one another.

5. What do missionaries do? How do they use their time?

6. What subgroups seem to exist within the mission? These may be organizational or informal. They may take the form of committees, close friendships, or common work, family, age, or recreational ties.

7. Are there elements in the mission's stated or unstated philosophy which are new for you? If so, what are they?

After asking yourself these questions you may have some ambivalent feelings. There are probably factors in the present scene which you both like and dislike. Your likes and dislikes may be intellectual and/or emotional. That is normal.

Ask yourself these questions:

8. Within the present mission context, where do I see myself as making the greatest contribution?

9. Within the present mission context, what are the matters which concern me or perplex me?

10. How do you see yourself in relationship to the mission's problems as well as its opportunities?

A new missionary as well as a new member of any group should avoid two extremes. One is to give answers before he has observed, felt, and thus earned the right to speak. The other is to smother his own individuality and selfhood to the point that creative input as a member of the group never takes place.

God's call to you as a missionary has thrust you upon a mission bearing witness in a foreign country. His call has also made you a member of a given mission; a fellowship of missionaries who have a common purpose. Pray for His leadership that you may both be the individual and the responsible group member that He wants you to be.

After making notes for yourself on these questions for reflection, place them in your orientation notebook. Discuss matters which require clarification with your orientation counselor.

## **PART FIVE**

### **INTERPRETATION AND APPLICATION**

## **CHAPTER XIX**

### **GETTING IT ALL TOGETHER**

As a small child, the writer of this manual enjoyed the loving care of a maiden who lived in the parental home. She was always busy. If she had spare time, it was spent in quilting. She spent hours preparing quilt squares. These were square in shape and made of scraps of cloth. She cut each one with painstaking care. They were colorful.

A quilt square within itself was a thing of beauty. Yet, the most exciting and skillful work came after the individual squares were prepared. This took place on the quilting frame. The separate squares were sewn together. What symmetry! What beauty!

In the preceding chapters, we have been attempting to see some of the pieces which make up people's lives where you are called to work and serve. Perhaps occasionally as you have observed, participated in, pondered over, and felt of the many "pieces" of life, you have obtained a panoramic view of the whole of life as people see it.

Since the elements of society we have studied have often been through the eyes of other people, it is possible that several times we have seen a glimpse of the "whole of things" as they see them. In this chapter, we want to make a deliberate effort to reflect upon seeing the whole as well as the parts.

You will need to review what you have learned. Of special importance are your answers to questions at the end of the chapters. The notes you have made of interviews and conversations should be reread. In addition to answers to specific questions in the manual you should have learned much by questions that you yourself have raised.

Here are some further questions as you attempt to reflect upon your experience.

1. In the public services that you have observed such as church services, weddings, funerals, and attendance at a celebration of the predominant religious group, what are some common elements that occurred? Comment on marked differences and similarities.

2. You have had conversation and experiences which placed you into contact with people who have significant roles of leadership. You have interviewed church leaders, school teachers, and administrators, and in some cases, government officials. You may have talked with policemen and members of the military.

a. What similarities and contrasts of leadership have you seen in these people?

b. What are some of the ways leaders of people perceive their roles?

c. Does how they see their role conflict with any ideas you have heard expressed as to what is expected of people?

3. You have observed and participated with people in the context of church and home. You have

also been exposed to school systems. All of these deal with children and young people in the formation of character. In one sense, all are teaching agencies. In what ways do they seem to agree in message and method? In what ways do they disagree?

4. Churches, schools, families, governments, and law enforcement entities all have varying degrees of power, but depend upon some authority for cohesion. Have you discovered any patterns of authority? Is there any conflict in the role of authority? To what degree does the concept of authority in one area seem to affect life in other areas?

5. In the chapter on etiquette, "Little Things of Great Importance," you were asked to observe use of space. You have been observing use of space for several months. What common patterns do you see in the use of space in homes, church buildings, markets, schools, office buildings, streets, etc.? What similarities and contrasts have you discovered?

6. In the chapter concerning etiquette, you were asked to think about use of time. This chapter is concerned with "survival knowledge" of the use of time. Now that you have had more time for observation and feeling, what common patterns in the use of time have you discovered?

7. The division between male and female is common to every society. What patterns of behavior have you discovered as to the accepted role and behavior for men and women, boys and girls?

8. Based upon how people use their time, energy, and economic goods, what are some of the things of greatest importance? What common values have you seen, heard, and felt?

9. Explicitly in some places and implicitly in others, you have been asked to consider the aspirations of people. What common and differing aspirations have you discovered? Are there resemblances and/or differences between Christians and non-Christians, men and women, and youth and adults? What are they?

10. What resemblances and differences exist in the frustrations of people?

11. What social structures which you have studied seem most stable and which seem most unstable?

12. Within the society where does change seem to take place more rapidly? More slowly?

In your mind think of a young woman in her late teens. There is no absolutely typical teenager, child, or adult. However, some teenagers may have more of the characteristics most often found among young people in their teens. Think of this young woman in the geographic location where you will be most closely relating to people in your work. Describe her home, her school, and the influences in her life. If you like, give names to persons and things which influence her. If she is a Christian, describe her church and opportunities which the church offers her and also the possible inner conflicts and outward obstacles which she faces in Christian discipleship. If she is a non-believer, what are some of the factors that are important in approaching her? Use both what you have learned in previous chapters and your imagination.



Write a similar description of a young man in his late teens. Describe his home, school, and religion. What are his aspirations and frustrations? What influences his behavior? What is his possible future in the light of his present circumstances?

Write a description of a mother with several children. She may be married or unmarried, according to how typical the unwed mother might be in your society. Describe her own family constellation. How does she spend her time? What social contacts would she have? What is expected of her?

Write a description of a father. Describe his family constellation. Describe his work and the resulting economic and personal fulfillment or frustration. Take into account what you have learned about economic life. What might he know, think, and feel about his country? Here recall what you learned in the chapter on Heritage. What are the boundaries of his interests?

In each case, discuss the spiritual implications. If the person is a believer, what is needed in terms of Christian nurture? If the person is a non-believer, what are the implications for witness? Bring in as much knowledge from what you have learned as is possible and pertinent. What ministry can you as a missionary have in each case? How should you relate to these people?

Write a description of a family. Describe the aspirations and frustrations which the family might feel. How does this family as a unit see itself in relation to other families, the neighborhood, and the nation? What are the implications for your ministry as you think of this family?

## CHAPTER XX

### GETTING TO WORK

Probably at many times during the last several months you have thought, "When am I going to begin what I came here to do?" This is a natural reaction after the long process of appointment and preparation for coming to the field and the months of field orientation. In addition, some of you spent a year in language school before arriving at your permanent country of service.

Language study and orientation on the field have not taught you all that you need to know. Orientation was not designed to give you set answers for every situation. Rather, it was planned to expose you to experiences which will aid you in the life-long learning experience. Effective missionaries never stop observing, studying, identifying, and learning.

God has called you to a great work. There is more to be done than you can do. But this is true for every missionary. Since we cannot do everything we must choose and plan carefully what we will do.

During language study and field orientation there are ways you can enter into your work. As you get to know the country there will be opportunities to give your testimony. A brief statement as to who you are, where you are from, when you were converted, and how you were called for your present work, is a way of introducing yourself and sharing your faith. This can be used in churches and in conversation. It is a valuable tool in sharing with Christians and witnessing to the lost.

During the orientation period you may be invited to give a talk or to present a message. Your capacity at this point will partly depend upon your proficiency in language. In addition to a short talk that you have memorized, prepare something in which you use a blackboard or other visual aids. This method calls for more spontaneity in use of the language. Small groups are particularly helpful as you develop skill in communication.

The orientation period is not intended to insulate you from the work you are to do. Rather, its intention is to guide you in an awareness of areas which should be a lifelong study. *Two extremes should be avoided.* You should not rush into the specific work so fast that you fail to complete field orientation and language study. This is the reason for a prescribed time. It is to protect your time for preparation for your future work. On the other hand, field orientation is not to insulate you completely from the work you came to do. It should never be an excuse for withdrawal from work and people. It is preparation for work with people.

During the orientation period, you should become increasingly aware of the specific work to which you have responded. This is a period for examining possible approaches to your work.

What are some of the approaches to your work? What are some which have been used in your country or in other countries? For instance, in starting churches one approach is to begin preaching and teaching and to use new converts as the first national Christians. Another method is to work with workers in a local church and train and/or encourage them in starting a new work. There are other approaches and combinations of approaches.

Some questions to be asked are: What methods will I use in the work itself? In what ways can I make my work an expression of Christian witness? What level of proficiency in language is needed for my task? What specific skills are needed over and above those I have? What are my plans for continuing development?

The planning of your work should take into account the concept of teamwork and personal creativity. You are not a "lone ranger" missionary even if you are a one person or one family mission. You work in the context of the overarching purpose of your board and usually a local mission and national convention. On the other hand, although you are a member of a large mission, there is a special contribution you should make to God's work. Your work goals should take into account the task to be done, the work done by others, and the way God has made you.

During the orientation period, you should write work goals for a given period of time. Language learning should also be included as a part of your work. Even in English-speaking countries, the vocabulary may have nuances and structures which are important as you communicate.

After preparing work goals, you should present them to the mission. The orientation coordinator should be able to advise you as to the proper channels for approval of work goals.

You have become a part of a great fellowship that consists of missionaries and national brethren around the world. You have a great task, that of presenting the Gospel of peace. Above all, you go forth in the power of a great Lord, Jesus Christ, who is sufficient for your every need.

## Learning Contract

I, \_\_\_\_\_ will complete the following learning objective during the 8-week orientation session:

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To achieve this objective, I will complete the following goal and action plan.

\_\_\_\_\_  
LEARNER

\_\_\_\_\_  
DATE

Approved by: \_\_\_\_\_

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1. GOAL: \_\_\_\_\_

2. What learning activities will help me achieve this objective?

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3. Completion Date: \_\_\_\_\_

4. Action Plan - How will you learn it?

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5. Completion Date: \_\_\_\_\_

6. Evaluation - How will you measure the progress you have made toward your objective through this activity?

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## Report Form

### Missionary Field Orientation

Instructions concerning this form: This report form is to be submitted by the missionary engaged in field orientation to the orientation coordinator. The coordinator will give instructions as to the exact date each report is due. Each report form covers a period of one month. Husbands and wives should fill out separate forms.

Name of missionary: \_\_\_\_\_

Date on which report is made: \_\_\_\_\_

The present report is for the period of \_\_\_\_\_ to \_\_\_\_\_.  
month day month day

1. List the activities completed in the period covered by this report and the section of the orientation guide to which the activities pertain.

ACTIVITY

CHAPTER

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2. List any questions you have concerning the orientation process.

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3. What difficulties have you encountered during the period of time covered in this report?

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[illegible]

## Report Form

### Missionary Field Orientation

(To be mailed monthly by orientation coordinator to administrator of mission, area director and associate area director.)

Name of missionary: \_\_\_\_\_ Country: \_\_\_\_\_

Name of orientation coordinator: \_\_\_\_\_

Period of time covered by this report \_\_\_\_\_ to \_\_\_\_\_.

1. At this point in field orientation the following sections of the guide have been completed:

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2. At this point the following sections have been initiated but not completed:

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3. Total number of sections: \_\_\_\_\_

No. completed: \_\_\_\_\_ No. initiated but not completed: \_\_\_\_\_

No. of sections which have not been completed or initiated: \_\_\_\_\_

4. State briefly your own activities as orientation coordinator during period covered in this report.

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5. Briefly describe the progress of the missionary during this month.

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## Report Form

### Missionary Field Orientation

(For missionaries in language school in a country different from their permanent field of service. To be submitted quarterly by missionary language school student to orientation coordinator.)

Name of missionary \_\_\_\_\_ Name of orientation coordinator \_\_\_\_\_

Period of time covered by this report \_\_\_\_\_ to \_\_\_\_\_

1. List the activities completed in the period covered by this report and the chapter of the orientation manual to which the activities pertain.

ACTIVITY

CHAPTER


2. List any questions which you have concerning the orientation process.


NOTE: The orientation guide should be read in its entirety by the missionary language school student. The specific chapters with guided activities for language school students are V, VII, VIII, XI, XII, XVI, and XVII. Chapter V, which concerns etiquette, should be completed in its entirety both during language school and on the permanent field of service. In the other chapters, activities for language school students are found at the end of each chapter.



## Report Form

### Missionary Field Orientation

(For missionaries in language school in a country different from their permanent field of service. To be mailed quarterly by orientation coordinator to the area director and associate area director. The orientation coordinator may be the language school coordinator or someone named by him.)

Name of missionary \_\_\_\_\_ Name of orientation coordinator: \_\_\_\_\_

Period of time covered by this report \_\_\_\_\_ to \_\_\_\_\_.

1. At this point in field orientation, the missionary has completed prescribed activities of the following chapters:

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2. Activities related to the following chapters have been initiated, but not completed:

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3. Activities of the following chapters have neither been initiated nor completed:

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NOTE: The orientation guide should be read in its entirety by the missionary language school student. The specific chapters with guided activities for language school students are V, VII, VIII, XI, XII, XVI, and XVII. Chapter V, which concerns etiquette, should be completed in its entirety both during language school and on the permanent field of service. In the other chapters, activities for language school students are found at the end of each chapter.

## BOOK SUGGESTIONS FOR ORIENTATION

The following books are suggested for the mission library as preparation is made for field orientation:

Abraham, N.E. *The Mind of Africa*. London: Weidenfeld and Nocholson, 1962. (Introduction to ideology and social order of Africa by a West African.)

Adeyemo, Tokunboh. *Salvation in African Tradition*. Nairobi: Evangel Publishing House, 1979.

Anderson, Gerald H. and Thomas F. Stransky, eds. *Mission Trends No. 3. Third World Theologies* Section III: "African Perspectives" (9 articles) pp. 128-191. New York & Grand Rapids: Paulist Press & Eerdmans Publishing Co., 1976.

Anderson, W.B. *The Church in East Africa, 1940-1974*. Dodoma: Central Tanganyika Press, 1977. (Survey development of the Christian faith, cultural problems encountered in various areas.)

*Area Handbook*. For sale by the Superintendent of Documents. U.S. Government Printing Office, Washington, D.C. 20402. Write to see if there is an area handbook for your country.

Ayisi, Eric O. *An Introduction to the Study of African Culture*. Nairobi: Heinemann, 1972.

Barrett, David B. *Schism and Renewal in Africa*. Nairobi: Oxford University Press, 1968. (Good information on cultural, linguistic or theological factors in independent church movement in Africa.)

Best, Kenneth Y. ed. *African Challenge*. Nairobi: Transafrica Publishers, 1975. (An attempt by African theologians & pastors to develop guidelines for Christian theology and church development from an indigenous African perspective.)

Braswell, George W. *Understanding World Religions*, Broadman Press, 1983. Paperback \$7.50 127 Ninth Ave., N., Nashville, Tennessee 37234.

Brewster, E. Thomas & Elizabeth S. *LAMP*. Colorado Springs: Lingua House, 1976.

Brown, Ina Corine. *Understanding Other Cultures*. Prentice Hall Inc., 1963. Paperback \$3.95. Box 500, Englewood Cliffs, New Jersey 07632.

Carpenter, George Wayland. *The Way in Africa*. London: Edinburgh House Press, 1960. (Christianity's place in cultural change.)

Dickson, Kwesi and Paul Ellingworth. *Biblical Revelation and African Beliefs*. Maryknoll, N.U.: Orbis Books, 1969.

Douglas, Mary & Phyllis M. . Kaberry. *Man - in Africa*, Garden City, N.Y.: Anchor Doubleday,

1971. (A collection of essays on various cultural aspects of African peoples, such as matrilineality/patrilineality, divination, change of life-style from nomadism to agriculture, law, etc.)

Foster, George. *Traditional Cultures and the Impact of Technological Change*. Harper and Row Publishers, 2nd ed., New York., New York 10022.

Hall, Edward T. *Hidden Dimension*. Doubleday and Company, Inc., 1966. Paperback \$4.50. 245 Park Avenue, New York, New York 10017.

\_\_\_\_\_. *The Silent Language*. Doubleday and Company, Inc., 1973, Paperback \$4.50. 245 Park Avenue, New York, New York 10017.

\_\_\_\_\_. *Beyond Culture*. Doubleday and Company, Inc., 1980.

\_\_\_\_\_. *Dance of Life*. Doubleday and Company, Inc., 1983.

Harris, Phillip R. and Robert T. Moran. *Managing Cultural Differences*. Houston: Gulf Publishing Co., 1978. (Cross-cultural awareness and skills applied to problems of management and business.)

Hastings, Adrian. *Christian Marriage in Africa*. Nairobi: Uzima Press, 1976. (Deals with practical questions with scriptural references, contrasting old and new ways, questions and alternatives. Short-only 44 pages.)

Hayward, Victor E. W. *African Independent Church Movements*. London: Edinburgh House Press, 1963. (Deals with cultural and philosophical problems. See esp. Ch. I "The Importance of Ghosts," Ch. 4 "African Christians and their Ancestors," Ch. 6 "Polygamy.")

Hesselgrave, David J. *Communicating Christ Cross-Culturally*. Grand Rapids, Michigan: - Zondervan, 1978. (Deals with principles & models of Communication, of Culture, of Language, Problems of Communicating & How to Overcome. Gives models for witness to specific religious and cultural backgrounds.)

Kalilombe, Patrick. "The Salvific Value of African Religions." *Mission Trends No. 5*. N.Y. and Grand Rapids: Paulist Press & Eerdmans, 1981.

Kane, J. Herbert. *Life and Work on the Mission Field*. Baker Book House, 1980. \$14.95. P.O. Box 6287, Grand Rapids, Michigan 49566.

\_\_\_\_\_. *The Making of a Missionary*. Baker Book House, 1975. Paperback \$4.95. P.O. Box 6287. Grand Rapids, Michigan 49506.

Kato, Byang. *Theological Pitfalls in Africa*. Kisumu: Evangel Publishing House, 1975.

Kraft, Charles. *Christianity and Culture*. Orbis Books.

Larson, Donald N. and William D. Smalley. *Becoming Bilingual--A Guide to Language Learning*. University Press of America, 1984. Available through Communication Management Services, 3570 Rice St., St. Paul, Minn. 55112.

Larson, Don. *Guide to Barefoot Learning*. Communication Management Services, 1984. St. Paul.

Lowenthal, David. *West Indian Societies*. Oxford University Press, 1972. \$9.95. 200 Madison Ave., New York, New York 10016.

Mayers, Marvin K. *Christianity Confronts Culture (A Strategy for CrossCultural Evangelism)*. Grand Rapids, Michigan: Zondervan, 1977 (Models for analyzing cultural organization and patterns of culture, and how one enters the new culture. Note particularly "Model 2: Theory of Natural Groupings" Chapter 15, "Tools of Relationship," and "Case Studies in Biculturalism," the last section of the book.)

Mazrui, Ali A. *The African Condition*. Nairobi. Heinemann, 1980. (Deals with 'tribalism, the clash of Western and traditional values, development and future directions.)

Mbiti, John S. *African Religions and Philosophy*. Nairobi: Heinemann, 1969.

\_\_\_\_\_. *Introduction to African Religion*. Nairobi: Heinemann, 1975. (Note especially Ch. 4, "African Views of the Universe;" and Ch. 17, "The Meeting of African Religion and Other Religions;" and Ch. 18, "The Value of Religion.")

\_\_\_\_\_. *New Testament Eschatology in An African Background* London: Oxford University Press, 1971. (Centres in Kamba world-view, but is applicable to Eastern Bantu generally.)

Nida, Eugene. *Message and Mission*.

Parrinder, E. G. *African Traditional Religion*. London: Sheldon Press, 1962. (Gives a good idea of the world-view of Africa in general.)

P-Bitek, Okot. *African's Cultural Revolution*. Nairobi: MacMillan Books for Africa, 1973.

Pobee. *Towards An African Theology*.

Sarpong, Peter K. "Christianity Meets Traditional African Cultures" *Mission Trends* No. 5. New York and Grand Rapids: Paulist Press and Eerdmans, 1981.

Sawyer, Harry. *Creative Evangelism*. London: Lutherworth Press, 1968. (Surveys basic African religious concepts and proposes approaches for Christian witness and teaching. Esp. Chs. I & 2: 'Some Basic Factors of the African Situation,' "Evangelistic Considerations." Ch. 5, 'A fresh Liturgical Approach' considers confession language, theological expression and worship.)  
Seligman, C. G. *Races of Africa*. London: Oxford University Press, 1978.

Shorter, Aylward. *African Christian Theology--Adaptation or Incarnation*. London: Geoffrey Chapman, 1975.

Spradley, James R. and- David W. McCurdy. *The Cultural Experience*. Science Research Associates Inc., 1972. Paper Text edition \$12.95.  
Orders to 155 N. Wacker Dr., Chicago, Illinois 60606.

Spradley, James R. *The Ethnographic Interview*. Holt, Rinehart and Winston, 1979. Paperback Text Edition \$13.95. 383 Madison Ave., New York, New York 10617.

Stein, Jock, ed. *The Family in Social Change*. Nairobi: Uzima Press, 1974. (53 pages).

Stevick, Earl W. *Teaching Languages: A Way and Ways*. Rowley, Mass.: Newbury House, 1980.

Turnbull, Colin M. *The Lonely African*. London: Chatto and Windus, 1963. (Centred in biographical sketches of people between Africa and the West. A bit old but relevant. Deals with the tribe-community concept of African peoples.)

Watene, Kenneth. *Sunset on the Manyatta*. Nairobi: EAPH, 1974. (A novel depicting the cultural conflict of a young Maasai man moving in the alien modern westernized Africa.)