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ABSTRACT

PREPARING KOREAN MISSIONARIES

FOR CROSS-CULTURAL EFFECTIVENESS

Hyung Keun Choi

The growth of the missionary movement of the Korean Protestant church has been remarkable in the past two decades along with the rapid growth of the churches. Today, Korean churches send more than 8,000 missionaries to 145 countries. As the number of Korean missionaries has increased the difficulties they face in their cross-cultural ministry have become more noticeable.

This study began by recognizing critical problems that Korean missionaries face in mission today. The purpose of this study is to analyze the relationship between cross-cultural missionary training and Korean missionaries' cross-cultural adjustment. The hypothesis of this study is that inadequate cross-cultural missionary training is related to a missionary's poor cross-cultural adjustment, hindering effective cross-cultural ministry. Moreover, this study demonstrates that missionaries with inadequate missionary training and poor cross-cultural adjustment will have a high rate of missionary attrition. The data for testing the hypothesis were collected through a questionnaire devised for Korean missionaries (QFKM) and the

Cross-Cultural Adaptability Inventory (CCAI) translated for Korean missionaries, plus interviews with directors of eight missionary training centers in Korea, twenty-four Korean missionaries, and twelve nationals in the Philippines, Indonesia, Thailand, and Bangladesh.

In this research, the theoretical foundations for missionary training and cross-cultural adjustment were developed from biblical insights and anthropological understanding. From a biblical perspective, cross-cultural missionary training aims toward cross-cultural adaptation for incarnational witness. From an anthropological perspective, understanding Korean values and worldview helps monocultural and monolingual Korean missionaries adjust to other cultures for effective cross-cultural ministry.

The research findings show a strong relationship between cross-cultural missionary training and Korean missionaries' cross-cultural adjustment. Missionaries trained in more effective training centers adjusted better to the host culture than did the missionaries trained in less effective training centers. Missionaries who were better adjusted cross-culturally had more effective ministry as a consequence. The research also discovered that poor cross-cultural adjustment of Korean missionaries leads to higher missionary attrition. This study also demonstrates the positive and mostly negative impact of Korean cultural values on Korean missionaries' cross-

cultural adjustment.

Based on the findings from this study, a holistic cross-cultural missionary training model with particular emphasis on cross-cultural adjustment skills is proposed. This holistic training model focuses on a balance between three modes of training methods—formal, informal, and non-formal—in order to develop cross-cultural adjustment skills, such as cross-cultural knowledge, cultural awareness, and interpersonal relationship skills.
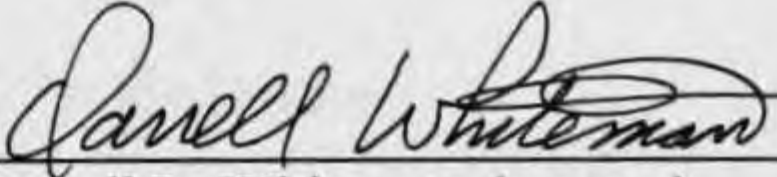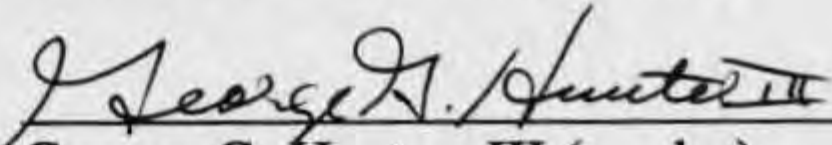
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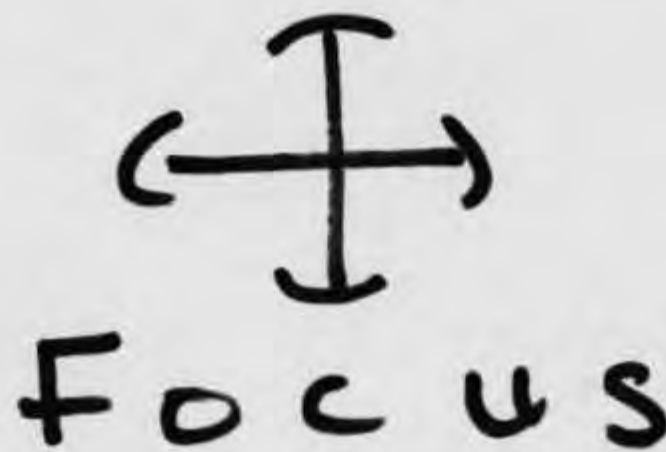
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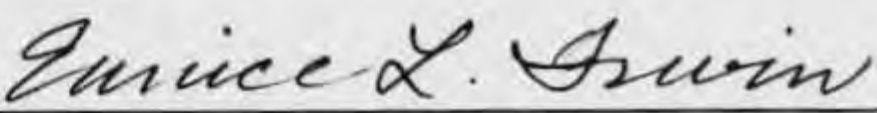
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the Faculty of the E. Stanley Jones

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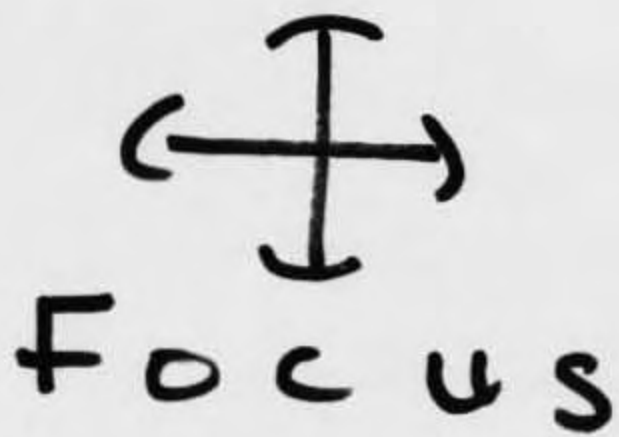In Partial Fulfillment

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CHAPTER 1

Overview of the Study

Introduction

The Korean Protestant church has emerged as one of the major forces among Two-Thirds World missions during the last two decades. The phenomenal growth of the Korean missionary movement during the last two decades may be attributed to several factors: rapid church growth, high enthusiasm and strong commitment for mission and evangelism, fervent prayer lives, and until recently plentiful human and financial resources following the rapid growth of the Korean economy, and the strong motivation of the Korean church leaders and their members to engage in world mission and evangelism.

According to the 1998 Korean Mission Handbook, at least 5,948 Korean missionaries channeled through 126 agencies are serving in 145 different countries (David Lee & Moon 1998:38).[1] According to the Korea World Mission Association (KWMA), as of January 2000, the Korean Protestant church sent 8,208 missionaries (Kukmin Ilbo [The People's Daily Newspaper] 2 January 2000).

In spite of these various positive factors, today Korean missionaries encounter many difficulties on the mission field and face frequent criticism that they are inclined to be ethnocentric and subsequently make the mistake of replicating their own cultural values on the mission fields where they labor. As a result, some Korean missionaries are regarded as those who do "money mission" and "visible outcome-centered mission."[2] Because many mission leaders in Korea are dimly aware of their mistakes and missionaries' difficulties on the mission field, it is hard to find the root problems.

Under the economic crisis of South Korea which began in November 1997, an emerging voice of Korean church leaders insisted that the year 1998 must be a turning point for the Protestant churches in Korea. In 1998 the economic crisis of South Korea influenced all areas of the nation. The cold wave of IMF (the International Monetary Fund) hit the whole country.[3] The Korean church was not exempt from the influence of the economic crisis. In fact, the Protestant churches in Korea grew rapidly for two decades since the late 1960s. However, since the late 1980s Korean church growth has been in decline.[4] This trend of plateauing or declining church growth has made the church leaders rethink the role of the church and its missionary movement. Particularly, the country's severe economic crisis made the church rethink

and reconsider how to renew the church and her missionary work.

In 1998, as the Korean government and civic organizations urged the populace through mass media that this national economic crisis required that all citizens tighten their belts in order to revive the economy, most churches' annual budgets were frozen at the level of the previous year. Some churches even reduced their annual budgets. The most frustrating thing for the churches was that the activity of Korean overseas missionaries was facing a crisis. Not only were many mission projects canceled, but also missionaries' livelihood itself was threatened. Regarding this situation, most Protestant denominational mission boards and para-church mission organizations directed their field leaders to immediately suspend most mission projects, and summoned home some missionaries who were expected on sabbatical or were in language programs. This economic crisis has given further impetus to direct the missionaries to do their best to establish indigenous, self-supporting churches and to train local church leaders (The Korean Christian Journal, January 18, 1998).

Bong Rin Ro, professor of Torch Trinity Graduate School of Theology, Seoul, Korea, pointed out three problems which have affected the work of foreign missions in Korea relating to the economic crisis.

First, the amount of church offerings in most churches will be reduced. The problem, combined with the devaluation of Korean currency by almost 66% will make it nearly impossible for the churches to continue the same rate of support for their missionaries. In addition, it will be increasingly difficult for new missionaries to raise support. Second, since the government has applied more stringent restrictions for sending money overseas, it will be increasingly difficult for churches to send missions money overseas to support their own missionaries. . . . A third problem is the fact that many of the 5,500 Korean missionaries did not go to the mission field through the official denominational foreign mission agencies which are recognized by the government for sending money to the missionaries. Therefore, those missionaries who are commissioned by interdenominational mission agencies or through local churches will have difficulty receiving money from the home country due to the recent government currency restriction. This means that some of the missionaries may have to return home for the lack of financial support. (1998:5)

Why were these things happening to the Korean church mission? What

were the primary causes of this turmoil in the Korean church, especially in

overseas mission work? It seems that the economic crisis of Korea revealed

the deeper problems of Korean missionaries that probably relate to their

ineffective mission work. What are the factors hindering them from doing

cross-cultural ministry?

Darrell L. Whiteman, professor in the E. Stanley Jones School of

World Mission and Evangelism at Asbury Theological Seminary, indicates

the Korean missionaries' difficulties with cross-cultural adjustment.

As more and more Korean Christians go as missionaries to other

cultures, they are discovering the challenge of separating the gospel they wish to proclaim from their peculiar Korean understanding and practice of Christian faith. They are discovering the difficulties of cross-cultural living and experiencing the damaging effects of culture shock. Many are returning to Korea discouraged and bewildered, wondering what went wrong with their ministry. (1996:137)

Craig Storti writes about the difficulties of cultural adjustment:

Many, perhaps most, people who go abroad to live and work genuinely want to adapt [adjust] to the local culture. And most of them do not. It's not that they don't appreciate the reasons for adapting to the culture or know that it is all but essential to being successful in their work and at ease in the society, but rather that true cultural adjustment and effective cross-cultural interaction are more elusive than we might imagine. (1990:xiii)

Here I see the most important thing to enable Korean missionaries to adjust to another culture is cross-cultural missionary training. As mentioned above, I assume that to a large extent the problems of Korean mission work are related to the lack of cross-cultural missionary training that contributes to Korean missionaries' failure to adjust to other cultures. This in turn, I believe, increases the attrition rate of Korean missionaries. It is important for us to recognize that unless the Korean Protestant church provides missionaries with effective cross-cultural missionary training, there will be an increasing number of missionary drop-outs who do not understand the relationship between the gospel and culture and are victims of culture shock.

David Harley points out, "The growth of the church in the Two-Thirds World has had considerable impact on the world missionary movement. As churches have grown in the newly developed countries, they have begun to assume a greater responsibility for world evangelism" (1995:3).

With this unprecedented surge of missionaries from the Two-Thirds World (cf. Pate 1989), many people have begun to see the urgent need to address the training of non-Western missionaries. Non-Western missionaries have a strong zeal for mission but they lack experience. The emerging missionary forces from these countries are ready to serve and are seeking effective cross-cultural missionary training for the task of world mission and evangelism. In cross-cultural missionary activities, training can have a direct bearing on success or failure. At the least, untrained missionaries operate at a great disadvantage. Even more, David Harley says,

> If missionaries are sent out without adequate preparation, the consequences can be disastrous on themselves, their families and their ministry. The high rate of attrition among missionaries is proof of that. Many go out without being warned beforehand of the difficulties they may face. They are unable to speak the language. They have little understanding of the culture and the way things should be done. (1995:7)

In this sense, one of the most important issues for the missionaries from the Two-Thirds World to tackle is cross-cultural missionary preparation and the

development of training programs to facilitate easier transition into mission contexts.

The purpose of cross-cultural missionary training is not to keep trainees from experiencing culture shock but to help them to develop the tools and skills to overcome the stress and shock of living in a different culture. Also, it can help them to be aware of the causes and symptoms of culture shock so they can understand what is happening to themselves and manage the culture shock and finally adjust to the local culture for effective cross-cultural ministry (Brewster and Brewster 1972:42).

In fact, the cross-cultural adjustment of the missionary relates to the theological principles and practical applications of incarnational ministry. Missionary adjustment to another culture is simply a vehicle to help in understanding incarnation, "The Word became flesh and dwelt among us (John 1:14)." Thus, cross-cultural missionary training enables the missionary to begin to understand what the incarnation really means.

Background to the Problem

The Korean Protestant church sent its first cross-cultural missionaries to Shantung, China, in 1913. Before the church sent its missionaries to

Shantung, the church had sent its first missionary to Cheju Island in 1907,

located between the Korean peninsula and Japan. The mission to Cheju was

a kind of home mission because the culture of Cheju Island was regarded as a

subculture of Korean culture. Also, the church sent its missionaries to

Vladivostock, Siberia, in 1909, Japan in 1909, and Manchuria in 1910 for

evangelizing Korean immigrants. In this respect, during the years 1910 to

1930, the Korean Protestant mission is characterized by work that was mostly

directed at Korean nationals living abroad (T. Park 1991:29-97). During this

time there was little concern about the local people of the target countries.

Thus there was no effort to understand the target culture prior to the

dispatching of the missionaries. Nor was there any cross-cultural missionary

training program for missionary candidates.

From the 1940s until the mid-1960s, after World War II, the

missionary movement of the Korean church halted for a while. During this

period, the Korean church underwent the turmoil of losing vision and

enthusiasm for world mission due to the following events: severe persecution

by the Japanese government (1940-1945) that closed many churches;

rebuilding the churches in the midst of the ideological conflict between

democracy and communism (1946-1949) due to the Korean War (1950-

1953); and facing strong concern about the theological interpretation that caused debates between conservatives and liberals (1954-1965). This era marked a long period of hibernation of Korean missions.

The Korean church began to awake from its hibernation in the mid-1960s. Around this time, in 1968, the Inter-Mission International (IMI), Korea's first mission agency and cross-cultural missionary training center, was established. In the same year Korea's first professional mission newspaper, The Christian Herald, came fresh off the printing press. The Christian Herald contributed greatly to the recharging of the missionary movement of the Korean church; thus the mission torch was rekindled. The missionary movement of the Korean church had its heyday in the 1980s and 1990s.

Today, as indicated above, the Korea World Mission Association (KWMA) estimates that there are more than 8,000 Korean missionaries sent around the world in spite of the influence of the economic crisis (Kukmin Ilbo [The People's Daily Newspaper] 2 January 2000). In particular, from the 1980s the Korean church initiated a remarkable mission expansion. With the explosive increase in the number of missionaries dispatched abroad, myriad problems relating to mission agencies, sending churches, and missionaries

inevitably began to surface.

Bong Rin Ro (1994:11-15) points out the problems of Korean missionary work. First, most Korean missionaries have not developed good relationships with each other, nor with the sending church and its leaders. Furthermore, the degree of conflict and struggle between them has increased. Second, Korean missionaries have been criticized because their use of financial resources is unclear. Third, Korean missionaries have been regarded as colonialistic or "military style missionaries" by the local people. Fourth, Korean missionaries seldom have cooperated with missionaries from other countries or even with fellow Koreans for effective mission work. Fifth, there have been various family problems, especially MK (missionary kid) problems, in missionary homes. Sixth, the initiative of the overseas mission has been taken by each sending church rather than by denominational mission boards and interdenominational mission agencies. This means that there has been little cooperation between mission agencies and sending churches. And finally, the lack of adequate and proper missionary preparation through cross-cultural training has produced the most serious problems.

I fully agree with Ro's opinion above. To be sure, Korean missionaries are following the steps of the colonialistic, imperialistic, and paternalistic

missionary attitudes that previously were seen among many Western missionaries. Ironically, Koreans do not see our blind spots but place the blame on the faults of Western missionaries.

In a personal interview Timothy Ki-Ho Park, a former Korean Presbyterian missionary to the Philippines for twenty years and a professor at Fuller Theological Seminary, mentioned some of the problems of Korean missionary work (1997). First, most Korean missionaries do not follow mission principles such as incarnational ministry, indigenous church planting, cooperation with others, and so on. Rather, they try to do mission work through the use of abundant material resources. Because Koreans have a monolingual and monocultural background, it is not easy for them to learn other languages and to adjust to other cultures. They usually employ paid national ministers and interpreters. Thus, the national workers can be spoiled easily by money, are not mobilized for doing successful ministries, and easily can leave the Korean-sponsored mission for another mission organization to receive more material benefits if conflicts arise between them and the missionaries. This has been named a "grasshopper spirit." In many cases, this practice encourages the paid workers to be "rice Christians"[5] and to rely on missionaries rather than on God.

Second, Park notes one of the prominent characteristics of a Korean mission is that it operates as a "congregational mission." The local sending congregations expect immediate visible results from their missionaries. Thus, missionaries are burdened to show the sending church and mission agencies the visible outcome as fast as they can. The results are immature fruit and a missionary mentality of seeking visible outcomes rather than the importance of the process.

Third, according to Park, most Korean missionaries barely understand the relationship between the gospel and culture. So, they usually plant westernized Korean denominational churches.

Fourth, there are conflicts among Korean missionaries, and between missionaries and local church leaders, Park observes. Furthermore, because of the factional spirit and strong individualistic competitive attitude of the Korean church, these people find it hard to cooperate with other foreign mission organizations. Finally, the history of Korean church mission is short, so that they have made many mistakes through trial and error on the mission field. To a certain degree these problems may be attributed to the lack of missiological education,[6] and the lack of cross-cultural missionary training in particular.

Some Korean church leaders and missiologists regard inadequate

missionary training as a cause of many problems in Korean mission. David

Tae-Woong Lee, director of the Global Missionary Training Center (GMTC)

in Seoul, quotes one Western mission leader who says, "Most of the

problems which happened in the Two-Thirds World mission were caused by

Korean missionaries" (1991b:38). He goes on to point out further the

problems caused by Korean missionaries who have not received adequate

cross-cultural missionary training. He says,

> When a Korean missionary is sent to overseas mission field without a
> proper cross-cultural missionary training, not only can he or she be
> facing difficulties, but also it will harm the sending agency and other
> missionaries and other mission organizations. This is the reason why
> we do strongly stress the necessity of an appropriate cross-cultural
> missionary training. The local churches in which Korean missionaries
> serve expect Korean missionaries' understanding of their culture for
> good missionary activities because they already heard the Korean
> church's rapid growth and maturity. However, the fame of the Korean
> church could be harmed by the colonialistic missionary activities done
> by inadequately trained or untrained impersonal Korean missionaries.
> (1991b:38)

As has been noted above, probably the root problems of Korean

missionary activity are found largely in the lack of missionary preparation for

cultural adjustment. In his research of Korean mission work, Jong-Koo Park

points out that lack of appropriate training programs is the most serious of

three issues contributing to problems of Korean missionaries (1994:109).[7]

Park's research points out that the problems of Korean missionaries are

caused significantly by the lack of cross-cultural missionary training and

connected to the high rate of missionary attrition.

Through participating with ReMAP (Reducing Missionary Attrition

Project)[8] as a member of new missionary sending countries, the Korea

Research Institute for Missions (KRIM)[9] surveyed Korean missionary

attrition under the supervision of Steve Sang-Cheol Moon, chief researcher of

KRIM. In his research about missionary attrition among Korean missionaries

during the period 1992-1994, Steve Moon points out that thirty-five units

(families or singles) terminated missionary work before the expected time in

1992, followed by seventy-one cases in 1993 and seventy-nine cases in 1994.

This indicates that 185 units out of the 832 units terminated missionary work

during the three-year period of 1992-1994. However, when we count on dual

and triple memberships, and membership transfer, the actual units of

missionary attrition are 153 units out of the 833 units during the three-year

period 1992-1994. Among the 153 units, roughly 101 units came back home

for preventable reasons for the period (1997:134). Moon analyzes these

statistics,

This means that each mission agency lost an average of 2.4 missionary families or singles) for the period. The attrition rate of the 153 units out of the 833 units is 18.4%, implying that if 100 missionaries go out, 18 will come back early. Twelve of these would come back for undesirable reasons. If we estimate the annual loss of the missionaries to be 65 units, the estimated annual attrition rate for the year 1994 becomes 3.6 %. (1997:135)

In Steve Moon's research there are twenty-six reasons for attrition. From the twenty-six reasons, the respondents, seventy-three mission agencies, were asked to select the seven most important items and prioritize these according to the degree of importance. The major causes of missionary attrition that emerged were problems with fellow missionaries, health problems, change of job, lack of call, weak home support, disagreement with the sending agency, and poor cultural adaptation (1997:136).

In my opinion, though "poor cultural adaptation" is ranked last among the seven most important reasons of missionary attrition in Korea, the other six problems are closely connected to the problem of Korean missionaries' poor cultural adjustment. It is a fact that cross-cultural adaptation or adjustment starts from an understanding of one's own culture. For example, "problems with peer missionaries" and "disagreement with sending agency" indicate that many Korean missionaries are seldom aware of Korean cultural values such as the top-down, authoritarian and autocratic Korean leadership

pattern, factionalism, and a hierarchical social system. As another example,

Korean missionaries' "health problems" are largely considered to be a result

of poor cultural adaptation, so-called "culture shock." In this respect, it

seems that the problem of poor cross-cultural adaptation is connected to many

problems of Korean missionaries. For instance, Rick Leatherwood, a veteran

American missionary to Mongolia, evaluates the Korean missionary work in

Mongolia:

> The phenomenal wave of missionaries coming out of Korea has played
> a significant role in Mongolia due to the fact that the Korean and
> Mongolian languages are structured similarly. To some extent the
> Korean missionary must simply substitute new vocabulary and they are
> often preaching within a year. These Korean missionaries are highly
> consecrated and very focused. They bring a discipline to their work
> and a zeal in prayer that is absolutely amazing. However, though
> Korean missionaries are usually well trained theologically, they tend
> not to be well trained missiologically. They seem to possess little
> understanding of contextualization and have exhibited no real desire to
> plant indigenous churches in Mongolia. They are of the mind that what
> has worked well in Korea will work all over the world if only everyone
> would follow suit. But that is not the way God is working. The
> Koreans are exceptionally dear brethren and have been greatly used by
> God in Mongolia, but their mono-cultural ways are beginning to
> frustrate the emerging Mongol leadership. Bringing white gloves,
> ecclesiastical robes, and a golden chalice from Korea to serve
> communion is not sitting well with Mongol leadership who would like
> to see the church become more Mongolian. (1998:16)

Beyond Steve Moon's items, I also believe that sending churches and

Korean mission agencies' poor understanding of Korean cultural values is a

stumbling block for Korean mission work. Usually effective mission policies

can guide missionaries to effective cross-cultural adjustment through adequate

cross-cultural missionary training. In the Korean context, hierarchical,

authoritarian, and autocratic leadership patterns of mission sending agencies

can produce ineffective mission policy and administrative structure.

Subsequently, it can produce inadequate cross-cultural missionary training

and, consequently, poor cross-cultural adjustment. In other words, poor

mission policy and administration are closely related to Korean missionaries'

poor cross-cultural adjustment. In this sense, one of the urgent tasks of the

Korean church is to challenge the hierarchical leadership pattern and to

transform the mission structure of the sending agencies as well as the sending

churches through effective missiological education. Understanding

incarnational ministry must be done at the level of sending agencies and

churches as well as with missionaries. Unless mission policies and

administrative structures are challenged by kingdom values and transformed

into an incarnational model of ministry, the problem of cross-cultural

missionary training and Korean missionaries' cross-cultural adjustment

cannot be solved.

Missiologists (Mayers 1974; Reed 1985; Whiteman 1996; Kraft 1996;

Kyeong-Sook Park 1996; Timothy Park 1997) also emphasize that a

monolingual and monocultural background and perspective[10] hamper the

effectiveness of mission work. Particulary, a monocultural perspective

hinders missionaries from adjusting to other cultures. Then, how do Korean

missionaries' monolingual and monocultural background impact their

missionary activities? How can Korean missionaries adjust to other cultures

without missionary preparation through an appropriate cross-cultural

missionary training, especially in the area of cultural learning and

missiological anthropology?[11]

Previous research and studies on cross-cultural missionary training

(David Lee 1983, 1991a, 1997; J. K. Park 1994; Kang 1995, 1997; Steve

Moon 1997) have made contributions to developing training programs and

facilitating the effectiveness of cross-cultural ministry. However, one of the

most important things missing in the area of studies on cross-cultural

missionary training, is research data on the importance of missionaries' cross-

cultural adjustment or adaptation to other cultures in relation to their ministry

effectiveness as a result of cross-cultural missionary training. Therefore,

there is an urgent need for in-depth study in this area in order to strengthen

Korean missionaries' cross-cultural ministry as they understand and perform

incarnational ministry, and for development of cross-cultural missionary training programs.

Statement of the Problem

With the increased awareness of the importance of cross-cultural missionary training, the need has become urgent. There have appeared many models of cross-cultural missionary training for churches in the Two-Thirds World. The problem of this study is to research how missionary preparation through cross-cultural training is related to Korean missionaries' cross-cultural adjustment.

Can missionary preparation through cross-cultural missionary training help Korean missionaries adjust to other cultures? I hypothesize that inadequate cross-cultural missionary training or no training at all is related to a missionary's poor cross-cultural adjustment, hindering effective cross-cultural ministry. Consequently, inadequate missionary training and poor cross-cultural adjustment predict a high rate of missionary attrition. This research was conducted through the investigation of eight missionary training centers in Korea in order to evaluate their training programs, and subsequent examination of Korean missionaries' cross-cultural adjustment.

I anticipated that this study could develop good models for training Korean missionaries to be able to cross cultural barriers with a proper understanding of different cultures in order to communicate the gospel message more effectively.

Missiological Assumption

A missiological assumption of this study is that understanding the nature of cross-cultural missionary training and missionary adjustment to another culture must be sought in the model of incarnational ministry. An incarnational model of cross-cultural witness presupposes that cross-cultural missionaries must identify with the host culture in order to understand it and be understood in sharing the Christian faith. The basic missionary attitude toward the local people they serve is seen in Jesus Christ's incarnation, "The Word became flesh and dwelt among us" (John 1:14).

With this basis of the principle of incarnational ministry, the methodologies of cross-cultural missionary training can be designed and developed. Incarnational ministry is the concept underlying what missionaries must learn through missionary training in order to adjust to other cultures for effective mission work.

Data Needed

The data needed in this study to find the relationship between cross-cultural missionary training and Korean missionaries' cross-cultural adjustment are in two parts. The first data evaluates the effectiveness of missionary training programs in Korea. It was gathered from interviews with directors of eight missionary training centers in Korea (See Appendix B), and from interviews with Korean missionaries who are working in Indonesia, Thailand, the Philippines, and Bangladesh (See Appendix C). The second group of data helps clarify the problem of Korean missionaries' cross-cultural ministry and cross-cultural adjustment. The data was collected from the Cross-Cultural Adaptability Inventory (CCAI) (See Appendix E), the questionnaire for Korean missionaries (QFKM) who were trained in ten missionary training centers in Korea (See Appendix A), and interviews with Korean missionaries and nationals in four countries—Indonesia, Thailand, the Philippines, and Bangladesh—where I visited for my field research (See Appendix C and D).

First, in order to evaluate the programs of missionary training centers in Korea in relation to Korean missionaries' cross-cultural adjustment, I needed to learn if they provide Korean missionaries with adequate knowledge,

practical cultural adjustment skills, and experience of cultures (cf. David Lee 1991a:73-74). I asked the following questions:

1. Do the missionary training programs provide training in missiological anthropology, understanding Korean beliefs, customs, values and worldview, cross-cultural communication, and conflict management skills?

2. Do the missionary training programs provide informal training methods to improve character qualities and develop interpersonal relationship skills?

3. Do the missionary training programs provide appropriate culture learning activities and cultural adjustment skills through experiential learning?

Second, in order to examine Korean missionaries' cross-cultural adjustment in relation to the missionary training they received, I needed:

1. to learn if Korean cultural values and worldview have influenced Korean missionaries' cross-cultural adjustment.

2. to measure Korean missionaries' cross-cultural adaptability.

3. to determine in what ways Korean missionaries adjust to the host culture because of their training.

In order to find the above data I used the "Cross-Cultural Adaptability Inventory" (CCAI)[12] (Kelley and Meyers 1995), the questionnaire for Korean missionaries, and interviews with the directors of the eight missionary training centers in Korea, Korean missionaries, and nationals.

Third, in order to discover a relation between cross-cultural missionary training programs in Korea and Korean missionaries' cross-cultural adjustment, I needed to carefully analyze and interpret the data I collected through the field research mentioned above. This led me to develop a cross-cultural missionary training model for the Korean Protestant church to train well-prepared missionaries.

Data Collection and Research Methodology

Given the nature of this study, this dissertation uses qualitative and quantitative research methodologies such as questionnaires, interviewing, and observation. Data collection for my research study was proceeded by three stages: (1) library research, (2) conducting questionnaires and an inventory, and (3) interviewing and ministry observation.

Library Research

Because of the paucity of books, articles, and journals relating to cross-

cultural missionary training, collecting data for my research study through library research was difficult. During the summer of 1997, in the B. L. Fisher Library of Asbury Theological Seminary I could find no more than thirty books and articles regarding missionary training issues. During my visit to Korea in the summer of 1997, I collected some materials in Korean language regarding Korean missionary training through some missionary training centers and some seminary libraries. In August, 1997, I contacted William D. Taylor, director of the World Evangelical Fellowship (WEF) Missions Commission. He sent me a copy of the book that he edited, Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition (1997). This book provided me with a broad picture of missionary training issues. Also, it informed me of the current problems of Korean missionaries and the importance of missionary training.

During my visit to Fuller Theological Seminary in the first week of June 1997, I found several dissertations about cross-cultural missionary training and curriculum design. Also, I acquired dissertations through interlibrary loan regarding cross-cultural missionary training and missiological education and curriculum design for missionary training. Finally, I used the University of Kentucky library to do research looking particulary for books

and articles about non-mission cross-cultural training.

<u>Questionnaires and Inventory</u>

My research question was to determine if inadequate missionary training is related to poor cross-cultural adjustment which then affects a high rate of Korean missionary attrition. In order to find Korean missionaries' cross-cultural adjustment skills, I used a Self-Administered Research Questionnaire and the Cross-Cultural Adaptability Inventory (CCAI). These measurements were given to Korean first-term (one to five years), second-term (six to ten years), and few third-term (eleven to fifteen) career missionaries who have been trained in the eight missionary training centers (five denominational and three interdenominational missionary training centers)[13] and currently at work in mission fields. The CCAI developed by Colleen Kelley and Judith Meyers (1995) was used as a major tool to measure cross-cultural adaptability (See Appendix E). The Self-Administered Research Questionnaire was used as a secondary measurement (See Appendix A).

<u>On-Site Interviews and Observation</u>

In order to find the relationship between missionary training and Korean missionaries' cross-cultural adjustment, first I interviewed the

directors of eight missionary training centers in Korea to evaluate if they

provided programs for missionaries' effective cultural adjustment (See

Appendix B). Also, I followed up the questionnaires for Korean missionaries

by in-depth interviews (See Appendix C and D) with Korean missionaries and

nationals living in Indonesia, Thailand, the Philippines, and Bangladesh where

I visited for my field research during the summer and the fall of 1999. The

purpose of this interview was to find whether and to what degree cross-

cultural missionary training affects the cross-cultural adjustment of Korean

missionaries.

Before I conducted this interview, I also visited the Philippines for

three weeks to do preliminary field research by focusing only on Korea

Evangelical Holiness Church (KEHC) missionaries who are trained in the

KEHC missionary training center (KMTC) and their national ministers.

During my second field research in 1999, I interviewed twenty-four

missionaries and twelve local ministers.

Observation was also another important method in my research that

significantly contributed to my data collection in which I could see the critical

impact of cross-cultural missionary training on relationships between

missionaries and nationals. I observed Korean missionaries' ministry and

their relationship with the local ministers as I participated in their worship

services, seminary education, and evangelism. These data were collected in

the countries mentioned above.

Theoretical Framework for Interpretation of the Data

The theoretical framework to interpret the data was drawn from

theological, cultural, and educational sources. In this study I examined

models[14] from various disciplines as the means by which to interpret the data.

This was done in order to finally develop a cross-cultural missionary training

program in the Korean context. The models that I used in this research are

not automatically valid for applying cross-culturally with the exception of the

incarnational model and conversion model of cross-cultural ministry. Rather,

"Models are developed within specific cultural contexts for particular

purposes and must, therefore, be interpreted first within that context and then

evaluated for their cross-cultural potential" (Kraft 1979:33). In this respect,

the models that I used need to be critically examined in order to find some

important implications.

In this study the data was interpreted by using seven theoretical

perspectives. Those seven perspectives are as follows: (1) Incarnational

model of cross-cultural ministry; (2) conversion model of cross-cultural

witness; (3) Hofstede's model of five value dimensions; (4) Nida's model of

missionary identification; (5) Grove and Torbiorn's model of intercultural

adjustment and training; (6) Formal, informal and non-formal training model;

and (7) Sikkema and Niyekawa's model for cross-cultural training.

The seven theoretical perspectives which follow fall under three

academic areas: theology, behavioral sciences, and education. The theories

were presented first, then aspects were integrated into a cross-cultural

missionary training model.

Theological Understanding of Cross-Cultural Missionary Training

Incarnational Model of Cross-Cultural Ministry. In order to understand

the nature of cross-cultural missionary training and missionary adjustment to

another culture I needed to lay a theological foundation which I believe is an

incarnational model of cross-cultural witness. The basic missionary attitude

toward the people they serve is seen in Jesus Christ's incarnation, "The Word

became flesh and dwelt among us" (John 1:14). Darrell Whiteman points out,

"The Incarnation is not simply the miracle of God becoming a human being,

but God becoming man immersed in a specific culture. If our cross-cultural

communication of the Gospel is to be an effective ministry, then we must

understand the importance and meaning of God's Incarnation in culture" (1981:236-237).

Thomas and Elizabeth Brewster, in their book Bonding and the Missionary Task: Establishing a Sense of Belonging (1982), insist that incarnational ministry begins with the missionaries' experience of bonding with the local people. They equate the process of missionaries bonding to a new culture to the bonding between infant and mother. This bonding occurs immediately after birth when the infant and mother are most sensitive. They insist that for new missionaries the timing is critical for establishing a sense of belonging to a new culture. During the first couple of weeks new missionaries can cope with and are excited by the new environment so that they can easily bond with the local people. They say, "Culture shock is predictable for the missionary who has not bonded with the local people of his new community, but it is much less likely for the bonded person. The one who feels at home does not experience culture shock" (1982:7).

They suggest that new missionaries immediately become totally immersed in the new culture, live with a local family, dress as they dress, eat the same food which has been prepared in the same way, and emulate completely their way of life. In this way the new missionary becomes an

insider to some extent, being more readily accepted by the local people, and will have a more effective cross-cultural ministry. They, in this method, encourage the incarnational model of ministry, an ideal model of cross-cultural adjustment and a means for overcoming culture shock by becoming bi-cultural persons.

The incarnation and Scripture are God's special revelation which can demonstrate God's general revelation. The communication of the Christian faith to the other people requires us to be incarnated in a given context, that of the people's real life. In this sense, missionary preparation through cross-cultural training as a method puts its foundation on incarnational ministry. In fact, missionary adjustment to another culture means nothing in itself; it is only for the sake of incarnational ministry. As mentioned above, missionary bonding or identification with the local people must not remain at a surface level, but rather be established at a deep level so that missionaries can overcome their ethnocentrism and become multi-cultural persons in sharing Christian faith.

Conversion Model of Cross-Cultural Witness. An important Lucan missionary paradigm is Luke's description of three conversion accounts in Acts: the Ethiopian eunuch's conversion (Acts 8:26-40), Paul's conversion

(Acts 9:1-31), and Cornelius' conversion (10:1-11:18). In these conversion events, each event succeeds the other. Gaventa insists that Luke has placed the three conversion accounts deliberately in sequence to show the fulfilment of Acts 1:8 (1986:123-125). While the first two events involve individual conversions, the last event involves the conversion of an entire household along with Cornelius in Acts 10. These conversion accounts present the universal dimensions of the gospel. In fact, Luke's missionary paradigm which explicitly describes God's intention of salvation for all people is seen in Cornelius' conversion account. In his book, A Biblical -Missiological Exploration of the Cross-Cultural Dimensions in Luke-Acts (1993), Harold E. Dollar describes the conversion of Cornelius as "the paradigmatic conversion account of Gentile conversions" without the traditional requirement for Gentiles to become a part of God's people—meaning circumcision and the offering of sacrifices (1993:176). He says, "There is no episode any more central in Luke's presentation of the story of Christianity than the section in which he recounts the conversion of Cornelius. On the events of this section Luke places the full weight of his historical and theological argument for the universality of the gospel message" (cf. Luke 15:8-11, 13ff.) (1993:168).

In Cornelius' conversion account, we can see God's sovereign

intervention in that Peter broke the cultural barriers to preach the gospel.

Cornelius did not need to change his culture to become a Christian. Rather,

the conversion of Peter (cf. Hahn 1965; Bevans 1998) made him change his

worldview and go to Cornelius. What Luke demonstrates in the event of the

conversion of Cornelius is that the conversion of Peter, representing the

Jewish Christians, must precede Gentile conversions (Gaventa 1986:107ff).

The central theme of the conversion of Cornelius is brought to the

Jerusalem council. In the Lucan missionary paradigm the most important

event is the Council of Jerusalem (Acts 15:1-35). This event was the opening

of mission to the Gentiles through official recognition by the Jerusalem

church. Dollar describes the cultural reflection on the Jerusalem Council as

the theological high point of Acts, as "a revolutionary cultural adaptation"

(1993:229-230). "Paul's mission to Gentiles cannot get underway until the

apostles have implicitly ratified such a mission. The Cornelius episode and

its sequel (Acts 10-12) are therefore interpolated between Paul's conversion

and the beginning of his mission to Gentiles" (Bosch 1991:120). In other

words, both Acts 10-11 and Acts 15 contain the essence of Luke's

theological understanding that Gentiles are accepted by faith in Jesus Christ

without the traditional requirement of circumcision, and they have table

fellowship with the Jews.

Biblical roots and missiological foundations of cross-cultural training cannot be separated from God's special involvement in human history, the incarnation of Jesus Christ and Scripture. In the conversion model we can see God's incarnational nature breaking down the cultural barriers between Jews and Gentiles. The conversion of Peter (Acts 10-11) shows that missionaries must not bring their cultural baggage and force the local people to accept it under the name of Christian conversion. Rather, missionaries must adapt to the local culture to proclaim the universal gospel message effectively. In fact, incarnational ministry requires us to undergo a radical conversion as the messengers of the gospel. The above two foundational models of cross-cultural training show how it is important to understand our own and other cultures in order to cross the barriers to incarnate among the people.

Cultural Understanding of Cross-Cultural Missionary Training

Hofstede's Model of National Cultural Values. Understanding Korean cultural values and worldview lays the foundation for cross-cultural training in general. In other words, "The first step toward understanding another culture is becoming aware of one's own cultural values so that they will not

interfere with learning those of the new culture" (Sikkema and Niyekama 1987:7). The more we become conscious of the worldview that governs our behavior, the better we are able to deal with the values we encounter in others. In other words, without seeing one's own worldview, one cannot see another culture. Ironically, unless one lives in another cultural context, it is difficult to see and be aware of one's own cultural values and assumptions.

Examining Korean worldview and cultural values is one of the most important foundations for cross-cultural missionary training. There are various models for examining cultural values, attitudes, and beliefs, the hidden parts of culture. If we are consciously aware of our own culture, we can often understand why we behave as we do.

In his book, Cultures and Organizations: Software of the Mind (1991), Hofstede suggests a conceptual model to understand national cultures that gives us an understanding of values of ourselves and of the people with whom we interact. Hofstede identifies five value dimensions: power distance, uncertainty avoidance, individualism and collectivism, masculinity and femininity, and long-term and short-term orientation. These five values dimensions are as follows.

First, power distance can be defined as the extent to which the less

powerful members of institutions and organizations within a country expect

and accept that power is distributed unequally. Thus, the dimension of power

distance is explained from the value systems of the less powerful members

while the way power is distributed is usually explained from the behavior of

the more powerful members (Hofstede 1991:28).

Second, individualism and collectivism relate to the relationship

between the individual and the collectivity in a given society. Thus,

individual and collective society can be classified by the degree to which

people in a given society rely upon and give allegiance to the self or to the

group. Hofstede explains that individualism pertains to societies in which the

ties between individuals are loose: everyone is expected to look after himself

or herself and his or her immediate family while collectivism as its opposite

pertains to societies in which people from birth onwards are integrated into

strong, cohesive ingroups, which throughout people's lifetime continue to

protect them in exchange for unquestioning loyalty (1991:51).

Third, regarding masculinity and femininity, Hofstede says that

masculinity pertains to societies in which social gender roles are clearly

distinct (i.e., men are supposed to be assertive, tough, and focused on

material success whereas women are supposed to be more modest, tender,

and concerned with the quality of life); femininity pertains to societies in which social gender roles overlap (i.e., both men and women are supposed to be modest, tender, and concerned with the quality of life) (1991:82-83).

Fourth, uncertainty avoidance can be defined as the degree to which people feel threatened by ambiguity and try to clarify uncertainties by establishing new structures. Feelings of uncertainty can be expressed through nervous stress and in need of predictability (Hofstede 1991:113).

Lastly, Hofstede identifies long-term and short-term orientation with the "Confucian dynamism." This value orientation covers issues for economic development and leadership of Confucian countries. Hofstede indicates that the values of long-term orientation are persistence (perseverance), ordering relationships by status and observing this order, thrift, and feeling a sense of shame whereas values of short-term orientation are personal steadiness and stability, protecting one's face, respect for tradition, and reciprocation of greetings, favors and gifts (1991:165-166).

These five major variables of national cultures as a model provide a framework to interpret the Korean worldview and values. To a larger degree, Korean society has been dominated by Confucian values for about 600 years. Of course, there are some different Korean national values that have had the

influence to shape Korean social character and mind, and behavior of the

Korean people such as Shamanism, Buddhism, and Taoism. However, the

leading Korean scholars relating to Koreanology insist that today Confucian

values still dominate Korean society (Jae Un Kim 1991; Kyung Il Kim 1999;

Jun Sik Choi 1997). In this sense, careful examination of Confucian values is

a way to find reasons why Korean missionaries experience difficulty in doing

their mission work, especially in cross-cultural adjustment.

Nida's Model of Missionary Identification. In his book, Message and

Mission (1990), Eugene Nida describes the incarnation as the deepest

"identification" as he emphasizes that "Jesus also communicated by life, in

utter identification with men and women" (1990:33). Nida's view of

incarnation as identification is seen in his description of "degrees of

identification in terms of levels of communication " (1990:214). At the first

level of communication, the message has no significant effect on behavior and

the substance of the message is essentially self-validating. At the second

level, the communication significantly affects a receptor's immediate

behavior. At the third level, the communication impacts a receptor's behavior

and value system. On the last level, the receptor becomes the new source

(1990:214-216).

Also, in relation to these four levels of communication, Nida offers a

discussion of "Basic Ingredients in Effective Identification" (1990:218-221)

to show how to be an incarnational witness. They are:

1. Identify with specific individuals [national workers].
2. Recognize inherent limitations.
3. Know ourselves [understand one's own culture and worldview].
4. Know [understand and respect] others [Empathize with people].
5. Participate in the lives of people as co-laborers.
6. Be willing to be known [being respected and being vulnerable].
7. Have genuine love for people.

The first principle of missionary identification is that the missionary

identify with specific persons; for example, national workers. In fact,

missionary identification begins from relationships with national workers. So,

missionary adjustment can be measured by the relationship with national

workers. In my field research, interviews with nationals can fit this category.

In the second level of identification, Nida helps us recognize inherent

limitations to identification. The missionary can never completely identify

with the local people. Being a missionary does not mean being like a local

person, but being a bi-cultural or multi-cultural person. For missionaries,

becoming bi-cultural or multi-cultural is to remove barriers to the

relationships with the local people in order to witness the Christian gospel

effectively. In this respect, missionaries must be aware of "inherent

limitations" to identification for effective adjustment to another culture (Nida 1990:219).

Nida insists that missionaries must know themselves, that is, "fully recognize our own motivations" as the third principle of identification (1990:219). Understanding our own cultural values and worldview is a way to avoid ethnocentrism. In fact, this stage of missionary identification is the starting point for measuring missionaries' cross-cultural adjustment.

In the fourth principle of identification, "knowing others," Nida points out, "one very effective tool is a familiarity with the field of anthropology and the techniques whereby customs and cultures different from our own can be understood" (1990:220). Effective cultural adjustment cannot be done without understanding the local people's thoughts and feelings (including verbal and nonverbal communication), and respecting the local people. In other words, the missionary should have empathy toward the host.

In the fifth principle, "participating in the lives of people as co-laborers," Nida points out "a genuine interpersonal experience." (1990:221). This stage is related to interpersonal relationships between the missionary and national workers without paternalistic or ethnocentric attitudes. This level also relates to the missionary's lifestyle and ministry.

In missionary identification, it is not enough for the missionary to know

others. The missionary must be known or respected by nationals. There

should be a mutual empathy. Finally, Nida characterizes the deepest level of

missionary identification, "having genuine love for people." He says,

> This love must not be a sentimental romanticizing about a certain group
> of people in general, but a profound appreciation of certain individuals
> in particular. We must genuinely enjoy their presence and experience a
> growing sense of mutual indispensability. Only in this way can we
> really identify, for we become like those we love. (1990:221)

Grove and Torbiorn's Model of Intercultural Adjustment and Training.

In their article, "A New Conceptualization of Intercultural Adjustment and

the Goals of Training" (1993), Grove and Torbiorn develop the essential

features of a new theory of the adjustment process and its relevance to

intercultural training. They employ three psychological constructs as a theory

of the adjustment process: applicability of behavior, clarity of the mental

frame of reference, and level of mere adequacy. Figure 1 shows the

relationships between frame of reference, behavior, and environment.

"Applicability of behavior" is the degree to which a person's own

behavior is consistent with his or her environment. "Frame of reference"

refers to cognitive elements advising for or against behaviors. In other words,

this term indicates people's worldview. The term "clarity of mental frame of

reference" refers to the extent to which behavior is consistent with

recommendations of the frame of reference. "Level of mere adequacy" refers

to an internal standard or benchmark against which people evaluate, implicitly

or explicitly, their levels of applicability and of clarity. But different people

have differing levels of mere adequacy with respect to both applicability and

clarity.
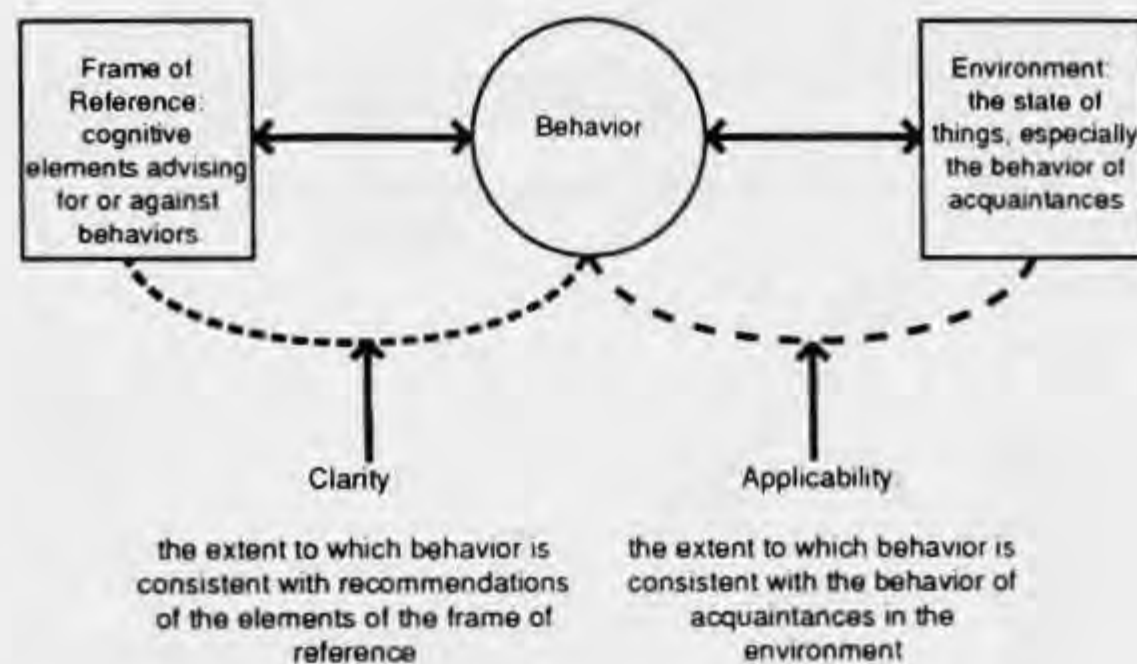
Figure 1. The Relationships among a Person's Frame of Reference,
Behavior, and Environment (Grove and Torbiorn 1993:100)

This model proposes four stages of adjustment cycle in relation to the

degree of training. Figure 2 shows the relationship between cross-cultural

training and cultural adjustment. The first stage shows that applicability is

less than adequate and clarity is more than adequate at the moment of arrival,

the so-called "honeymoon period." The second stage shows that applicability

and clarity are less than adequate, which is characterized by culture shock.

The third stage indicates that applicability is more than adequate and clarity is

less than adequate, which is characterized by progressive recovery from

culture shock, a period of adjustment. The fourth stage indicates that both

applicability and clarity are more than adequate, which is characterized by the

completion of the process of adjustment.
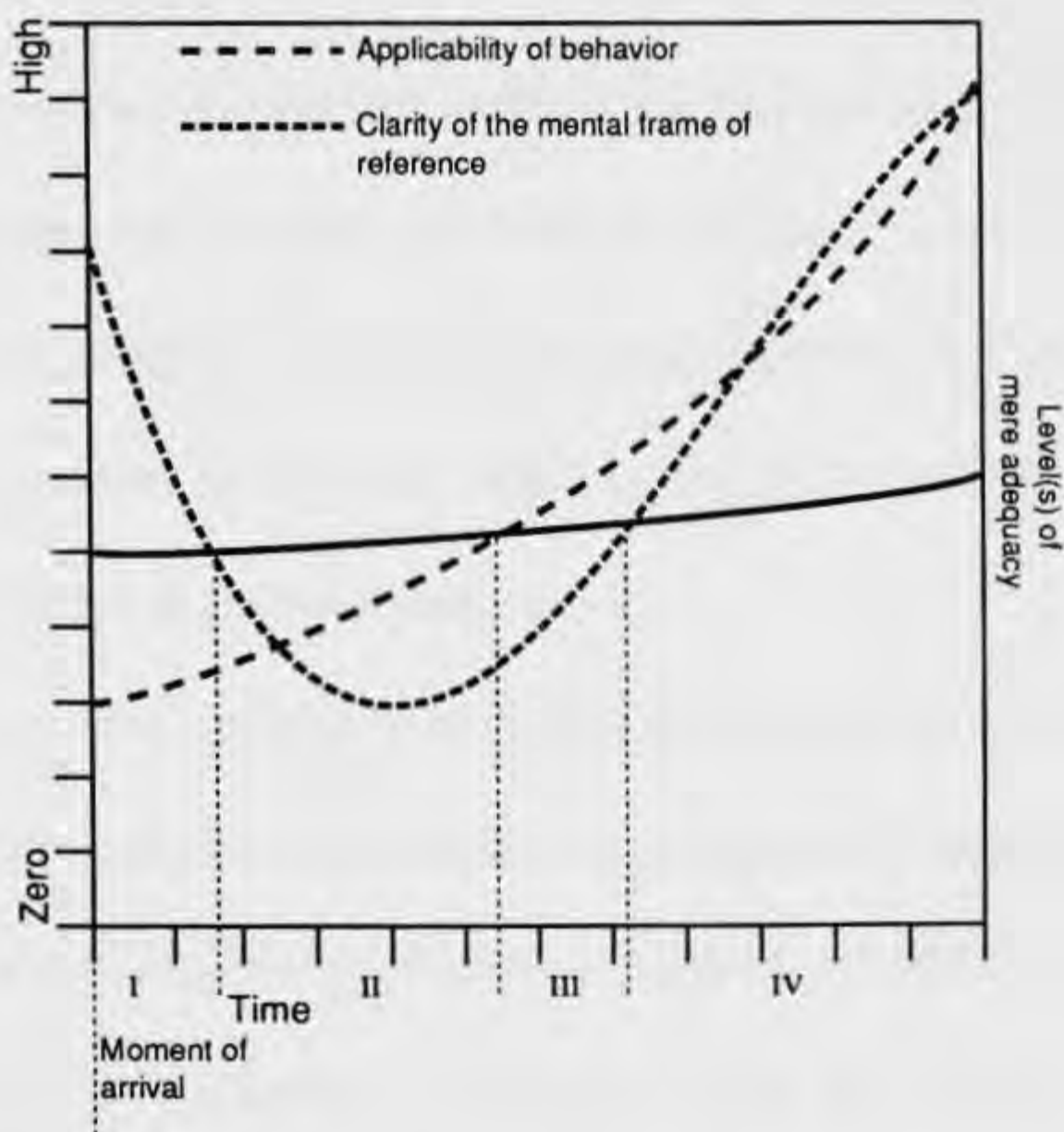
Figure 2. The Person in a Highly Unfamiliar Environment with the Benefit of
a Comprehensive Intercultural Training Program Both to Arrival
and During Stages I and II of the Adjustment Cycle (Grove and
Torbiorn 1993:106)

In this model, a second stage should be considered because this stage cannot be eliminated or skipped. We must develop a coping strategy with this culture shock stage. The purpose of this model is "to reduce the severity and shorten the duration of the newcomer's passage through stage II of the adjustment cycle" (Grove and Torbiom 1993:84). The authors propose some models of intercultural training in order to reduce the culture shock stage as follows (1993:88-89):

1. Fact-Oriented Training: In this relatively traditional approach, the trainees are presented with facts about the host country and culture through lectures, panels, videotapes, films, readings, workbooks, case studies, critical incidents, community descriptions, culture capsules, dramatizations, question-answering sessions, and discussions.

2. Attribution Training: Most closely associated with the culture-assimilator technique (but not limited to it), this approach helps the trainee learn to explain events and behaviors from the point of view of host nationals. The objective is for the trainees to internalize values and standards of the host culture so that their attributions will become increasingly similar (isomorphic) to those of their hosts.

3. Culture-Awareness Training: With philosophical underpinnings in

cultural relativism, this approach introduces trainees to the culture concept and the nature of cultural differences; often the vehicle for accomplishing these ends is study of the trainees' own home culture in anthropological perspective. Specific techniques include value-orientation checklists, value-ranking charts, self-awareness building, and the contrast-culture technique. Similar objectives may be attained by culture-general approaches such as communication and nonverbal activities, perceptual exercises, simulation games, and studies of the nature of cross-cultural adjustment.

4. Cognitive-Behavior Modification: This little-used approach applies certain principles of learning to the special problems of cross-cultural adjustment. For instance, trainees are asked to list what kinds of activities they find rewarding (or punishing) in their home environment; then they carry out a guided study of the host culture to determine how they can duplicate (or avoid) those activities there. Trainers may attempt to help the trainees feel positively challenged by those features of the host culture that the trainee fears the most.

5. Experiential Learning: This type of intervention will be limited to activities focused on learning about a specific host culture. Experiential techniques are those that involve the trainees emotionally and physically as

well as intellectually; the trainees learn through actual experience. Role

plays, situation exercises, community investigations, field trips, and total

immersion are examples of host-culture-specific experiential learning.

6. Interactional Learning: This type of training involves structured or

unstructured interaction between the trainers on the one hand, and host

nationals and/or "old hands" (experienced expatriates) on the other. The

objective is for the trainees to feel more and more comfortable with the host

nationals and to learn details about life in the host country from them and /or

the old hands.

Grove and Torbiorn's model provides an understanding of the nature of

the cultural adjustment cycle according to stages and a balanced approach of

formal, non-formal, and informal training. Also, it provides what kind of

training programs trainees really need for effective adjustment to the host

culture.

Educational Models for Developing a Cross-Cultural Missionary Training

Program

Three Umbrella Classifications of Training Models: Formal, Informal,

and Non-Formal Training. The nature of this research is to examine the

relationship between Korean missionaries' adjustment to other cultures and

their missionary training. Therefore, the evaluation of the missionary training centers needs to focus on the effectiveness and appropriateness of the training programs to increase trainees' adaptability to other cultures. The importance of non-formal education has been emphasized by mission educators such as Ted Ward (Ward and Herzog 1977). In fact, missionary preparation through cross-cultural missionary training is closer to non-formal and informal training methods than to formal schooling methods. But in order to make the missionary training program holistic, formal, informal, and non-formal training methods need to be balanced to increase the effectiveness of training programs. Today, most mission educators and missionary trainers use these three models in their training programs. As has been stated, these three models are a developmental model of training and are an attempt to overcome the limits of the traditional Western schooling education system.

The characteristics of these three modes of training are as follows (Clinton 1984:136, 140, 149; cf. David Lee 1991a:73-74). First, formal training model refers to training that takes place in institutions that offer programmatic instruction leading to degrees, certificates, or diplomas. It usually utilizes a schooling model as its basic educational philosophy. Also, it emphasizes completion of requirements for the program and is organized to

train groups rather than individuals. In the teaching and learning process it focuses on teaching rather than learning so the teacher's authority is the major power base. There is a high degree of competition in course work in the formal training model.

Second, non-formal training refers to organized non-programmatic functional training. It stresses cognitive information and skill training which can be immediately applied to ministry situations. It relies on the usefulness of its product and is a learner-centered approach. In this model, the teacher's power base is not legal authority but spiritual authority. In the cross-cultural missionary training setting examples include seminars and workshops, field experiences, group dynamics, and so on.

Third, informal training refers to the deliberate use of life activities in a communal setting. It takes place in the context of normal life activities such as communal living, leadership and discipleship training, personal counseling, evaluation, and so on. Thus it utilizes imitation modeling as a major experiential model and can be individualized and self-initiated. Table 1 shows the comparison of the three modes of education.

Table 1

Comparison of Forms of Education

	FORMAL	NON-FORMAL	INFORMAL
Purposes	Long-term and general	Short-term and specific	Immediate and specific
	Credential based	Non-credential based	Life task related
Timing	Long cycle	Short cycle	Noncyclic, continuous
	Preparatory	Recurrent	Intermittent
	Full-time	Part-time	Occasional
Context	Shows sequence, continuity, and integration over multiple units	Shows sequence, continuity, and integration over single units	Non-sequential, no continuity, not integrated
	Input centered	Output centered	Context centered
	Standardized	Individualized	Individualized
	Academic	Practical	Serendipitous
Delivery System	Institution based	Environment based	Relationship based
	Isolated	Community related	Person related
	Rigidly structured	Flexibly structured	Structured within daily life experiences
	Teacher centered	Learner centered	Interpersonal centered
Control	Externally controlled	Self-governing	Not controlled
	Hierarchical	Democratic	Egalitarian
Selection	Clientele determined by entry requirements	Entry requirements determined by clientele	Entry based on relationships, not academic achievement
Costs	Resource intensive	Resource saving	Resource saving— often resource not used

Table 1 Continued

	FORMAL	NON-FORMAL	INFORMAL
Relevance	Relevant to generalized nonspecific future situation	Relevant to immediate context	May or may not be relevant
	Child oriented	Adult oriented	Non-age specific
Advantages	Generalized futuristic preparation	Specific present preparation	May focus on specific and immediate needs
	Develops institutions involved	Develops both comm-unities and individuals involved	Develops relationships
	Provides theoretical base	Provides experiential base	Provides relational base
	Accredited by outsiders	Accredited by insiders	Not accredited
	High cost	Low cost	No or low cost
Limita-tion	May be culturally, economically and educationally dislocative; expensive in finances, personnel, time, material; may be immediately irrelevant	May lack theoretical base; may not be relevant in a different situation; Learning time for comparable content and skills may be longer than formal approach	Difficult to assure learning of specified content, skills or attitudes; Accountability difficult to include

Source: Elliston 1989:241-242

Sikkema and Niyekawa's Model for Cross-Cultural Training. In their

book, Design for Cross-Cultural Learning (1987), Sikkema and Niyekawa

propose an integrated cross-cultural training model. This model also uses a

balanced approach with formal, non-formal, and informal modes of training as

a developmental model of training. They define the major aim of this model as "to prepare students to function effectively in any culture or subculture and to help them grow toward becoming more flexible and creative through experiential learning" (1987:7). "Experiential learning" refers to how the trainees learn another culture to overcome the mono-cultural ethnocentric perspectives.

The major characteristic of this model is that in a pre-field training setting this model covers three domains of a training program: pre-field training, on-field training, and post-field training. First, pre-field training emphasizes the dimension of cognitive learning as a framework of the trainees' affective learning. Second, on-field training provides meaning to theoretical considerations. In this stage, trainees can experience culture shock in an unknown cultural context. Resolving and recovering from culture shock, cross-cultural adjustment is fundamental to this model. During the period of field experience, the trainees learn about another culture through various learning experiences such as personal relationships, daily journal, and field seminars. Third, post-field training or seminar is a time for the trainees to analyze their field learning and to integrate affective with cognitive learning. This training program extends for twelve months as an accredited

training program. The period or length of pre-field training can be adjustable according to given situations when taking into account the importance of on-field training.

How the Data Was Organized and Interpreted

As mentioned above, the components of the theoretical framework of my research are theological, cultural, and educational. In the section "theological understanding of cross-cultural missionary training," the incarnational model of cross-cultural ministry and the conversion model are basic models for interpreting the data. These models are used for evaluating mission philosophy and cross-cultural missionary training goals in a proposed cross-cultural missionary training program.

Investigation and Evaluation of Missionary Training Centers in Korea. In this area of investigation, I used formal, informal, and non-formal training models to find what training factors influence the cross-cultural adjustment of Korean missionaries. This showed the degree of effectiveness of eight training programs for facilitating Korean missionaries' cross-cultural adjustment skills for effective mission work.

As stated above, the three modes of training—formal, informal and non-formal education—should be balanced according to a given learning

context in the training setting. Each of these modes has its weaknesses and strengths. Thus a balanced approach must be contextually developed. In fact, the Korean education system has been dominated by a formal education model. Korean education is characterized as teacher-centered and dominated by rote memory as a "banking style" teaching and learning method, with its main focus on passing the university entrance exam (David Lee 1991a:73).

Missionary training in Korea is no exception. Most Korean missionaries are ordained, highly educated ministers and have enough biblical and theological knowledge and monocultural ministry experience. I believe that their weakest area of education for cross-cultural ministry is cultural sensitivity training which can be learned through non-formal and informal training. These two modes of training are important for Korean missionaries to learn how to adjust to a new culture.

Steve Moon points out, "The importance of the informal and non-formal aspects of missionary education cannot be overemphasized in the current Korean situation" (1997:139). Ferris and Fuller (1995) emphasize the validity of informal and non-formal education for missionary training. They say:

Informal education is the normal—and most effective—way we acquire

our values and learn to express them as relational skills. In missionary training, informal education will be important to achieving those goals at developing character qualities. . . . Like informal education, non-formal education is practical; it addresses students' needs or interests. Because of its practical orientation, non-formal education often entails teaching by example and practice. For the same reason, it also often occurs "in the field" or uses teaching methods which simulate "field" situations. . . . In missionary training, most cross-cultural, communication, and ministry skills will be learned best through non-formal education. (1995:54)

The emphases of Sikkema and Niyekawa's cross-cultural training model are not different from the above perspectives with the emphases on informal and non-formal education. They propose the basic principles of the curriculum as follows. First, the program is organized so there is an intermingling of intellectual and experiential learning opportunities. Second, the program places students at the center of the educational process, functioning in unstructured situations that require them to evolve their own strategies for making choices, decisions, and evaluations. Third, the program, since the goal is intercultural competency, uses a "culture-general" approach[15] to cross-cultural learning (in contrast to "culture-specific" study of a particular culture). The intent is to help students learn so they can apply it in a broad range of cross-cultural situations. Fourth, the program design provides students with opportunities to gain insight into the relationship

between theory and practice as spiral, not linear. Lastly, the program is designed to avoid closure so that students will maintain the capability for cross-cultural learning throughout their lives (Sikkema and Niyekawa 1987:21-22).

Investigation and Evaluation of Korean Missionaries' Cross-Cultural Adjustment. As stated above, Nida's model of missionary identification provided factors to evaluate Korean missionaries' cross-cultural adjustment through seven principles of effective missionary identification (1990:218-221). These factors such as understanding cultural values, worldview, language, interpersonal relationships, living among the host, being known and respected, etc., enabled me to cluster items by classifying interview questions with Korean missionaries and nationals and in designing the questionnaire for Korean missionaries.

Hofstede's model was used to understand Korean missionaries' cultural values and worldview as the starting point for evaluating their cultural adjustment (See Chapter 4). This model helped me examine trainees' cultural values and worldview, and teaches trainees how one's cultural values and worldview function in a cross-cultural setting.

As has been stated above, Grove and Torbiom's model provided an

assumption about the relationship between intercultural training and the adjustment in a highly unfamiliar environment. This model can be applied to understanding Korean missionaries' adjustment level. As stated above, one of the strengths of this model is that according to one's adjustment cycle an effective on-field training program can be given. This model also shows that "intercultural training is most effective when it is begun prior to the trainees' departure from their home culture and continued periodically during the sojourn in the host culture" in order to reduce the culture shock stage (Grove and Torbiorn 1993:97).

Finding the Relation Between Cross-Cultural Missionary Training and Korean Missionaries' Cross-Cultural Adjustment. Through investigating both cross-cultural missionary training programs in Korea and Korean missionaries' cross-cultural adjustment, I analyzed the data in order to find the relation between the training programs and Korean missionaries' cross-cultural adjustment. This helped me propose and develop a cross-cultural missionary training program. Thus, in this dissertation research, this part is the most significant because all the elements I examined and investigated were put together for proposing a cross-cultural missionary training model.

In fact, the Korean church must discover what the missionaries really

need to be and to do and then invest more energies to train missionaries because cross-cultural missionary training is closely connected to the success or failure of mission work. The above models would be valuable for developing a training model as it proposes effective cultural adjustment skills through various kinds of training approaches. In other words, a proposed model of cross-cultural missionary training could be developed through integration of theological, cultural, and educational models.

In the proposed cross-cultural missionary training model, the incarnational model and the conversion model formed the foundation. The incarnation of Jesus Christ is the example of how missionaries should behave in the host culture. The conversion of Paul, Cornelius, and Peter, and the decision of the Jerusalem Council also provide reasons why we must cross cultural barriers to be incarnational witnesses.

In cognitive learning methods, examining Korean cultural values and worldview compared with others as a subject of missiological anthropology is the way to know oneself. This should accompany studying culture. In this sense, Hofstede's model gives important insights for Korean missionaries to see themselves. This was the basis for understanding others as the starting point for adjusting to the host culture as Nida's model of missionary

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dominated by a formal traditional schooling model of education. Today the

Korean church needs to renew its education system. In its very nature,

missiological education requires that acquiring cognitive knowledge through

formal education necessarily needs to be related to various socio-cultural,

political, and economic contexts which can be learned by informal and non-

formal dimensions of education. In other words, missiological education

articulates the contextual dimensions of theological education—learning by

doing, a strong tension between action and reflection and a balance between

being, knowing, and doing.

In this respect, cross-cultural missionary training is contextual in its

very nature. Cross-cultural missionary training programs must recognize the

importance of informal and non-formal aspects of education. Missionary

training competency and the program design should be considered by this

dimension in order to increase the trainees' ability to adjust in a new cultural

milieu, because effective missionary adjustment to the host culture can result

in incarnational ministry. Thus every formal training method must be

interconnected to informal and non-formal training methods. In cross-cultural

missionary training, informal and non-formal education can never be

overemphasized. In this sense, a balanced approach of three modes of

identification showed. In fact, cognitive learning in a formal class setting "stems from the belief that some relevant theoretical knowledge of cross-cultural learning will give meaning to observation, reactions, and interactions of students in the field experiences—in short, provide a framework for their affective learning" (Sikkema and Niyekawa 1987:22).

Nida's model showed how missionaries' identification with the local people affects their ministry. Along with using the Cross-Cultural Adaptability Inventory, this model was used for measuring Korean missionaries' cross-cultural adjustment levels.

Grove and Torbiorn's model helped bridge between cross-cultural adjustment and training. On the one hand, it helped people to overcome culture shock and shorten the culture shock stage. On the other hand, this model provided various training methods in the pre-field setting, such as fact-oriented training, attribution training, culture-awareness training, cognitive-behavior modification, experiential learning, and interactional training (Grove and Torbiorn 1993:88-89).

A proposed model of cross-cultural missionary training in my research attempted to create a balanced between formal, informal, and non-formal aspects of education. As mentioned above, theological education in Korea is

research data collection, and theoretical framework to interpret the data.

Table 2

The Process of the Research

Problems & Stages	Data Needed & Methodology for Data Collection	Theoretical Framework to Interpret the Data Two Basic Models: Incarnational Model & Conversion Model
I **Investigating Cross-cultural Missionary Training Programs in Korea**	1. Interviews with directors of eight missionary training centers in Korea 2. Interviews with Korean missionaries 3. Questionnaires for Korean missionaries	1. Formal, Informal, and Non-formal Education Models 2. Sikkema and Niyekawa's Model for Cross-Cultural Training
II **Investigating Korean Missionaries' Cross-Cultural Adjustment**	1. Interviews with Korean missionaries and nationals and observation in Indonesia, Thailand, the Philippines, and Bangladesh 2. Questionnaires for Korean missionaries 3. The Cross-Cultural Adaptability Inventory	1. Hofstede's Model of National Cultural Values 2. Nida's Model of Missionary Identification 3. Grove and Torbiorn's Model of Cultural Adjustment and Training Methods
III **Analyzing the Relation between Cross-Cultural Missionary Training and Cross-Cultural Adjustment**	Analysis of findings through data collected and developing a cross-cultural missionary training program	Using the models for constructing a cross-cultural missionary training program

Importance of the Study

This study is important for Korean Protestant churches in four ways.

First, it will help Korean churches to realize the importance of cross-cultural

missionary training and to facilitate the development of missiological

dominated by a formal traditional schooling model of education. Today the Korean church needs to renew its education system. In its very nature, missiological education requires that acquiring cognitive knowledge through formal education necessarily needs to be related to various socio-cultural, political, and economic contexts which can be learned by informal and non-formal dimensions of education. In other words, missiological education articulates the contextual dimensions of theological education—learning by doing, a strong tension between action and reflection and a balance between being, knowing, and doing.

In this respect, cross-cultural missionary training is contextual in its very nature. Cross-cultural missionary training programs must recognize the importance of informal and non-formal aspects of education. Missionary training competency and the program design should be considered by this dimension in order to increase the trainees' ability to adjust in a new cultural milieu, because effective missionary adjustment to the host culture can result in incarnational ministry. Thus every formal training method must be interconnected to informal and non-formal training methods. In cross-cultural missionary training, informal and non-formal education can never be overemphasized. In this sense, a balanced approach of three modes of

secular and missionary training programs, unlike secular cross-cultural

training programs, missionary training programs contain distinct elements:

personal Christian disciplines, strong relationship with local churches, formal

and non-formal biblical and theological studies, formal and non-formal cross-

cultural studies, pre-field training by the mission agency as formal, informal,

and non-formal training, on-field career training, and post-field training (cf.

William Taylor 1991:3-10). In this respect, cross-cultural missionary training

aims for Christian ministers to do effective mission work by being prepared

fully through training programs.

<u>Cross-Cultural Adjustment or Adaptation</u>

"Cross-cultural adjustment" refers to a process by which one

overcomes culture shock in a culture different from one's own. It means that

sojourners temporarily give up themselves and do what the host society

expects. Being able to think and do like the national is the crucial aspect of

cross-cultural adjustment rather than merely looking like the national. The

words "adapt" and "adjust" might be used interchangeably. The terms "are

intended to mean the process of learning the new culture and its behaviors

and language in an effort to understand and empathize with the people of the

culture, and to live among and interact successfully with them" (Storti

education can equip people of God who cross cultural barriers in order to be incarnational witnesses.

In this research, a proposed model of cross-cultural missionary training focuses its concern for informal and non-formal aspects of education and presumes that dependence on formal education can provide valid cognitive knowledge and theoretical framework.

Sikkema and Niyekawa's model is integrated into a proposed cross-cultural missionary training program along with the research findings and the above models. As formal, informal, and non-formal education, this model proposes a balanced approach to cross-cultural training. The locus of this model is its emphasis on an integration of cognitive, affective, and experiential learning in order to increase the effectiveness and appropriateness of cross-cultural training.

In Chapter 7, a cross-cultural missionary training model is proposed with particular emphasis on cross-cultural adjustment. The model integrates research findings along with formal, informal, and non-formal models of education plus Sikkema and Niyekawa's model.

Table 2 summarizes all the different dimensions of this research process. It includes each stage of the research procedure, methodologies for

(1960:177). In the past thirty years the term has been used to describe almost any physical or emotional discomfort experienced by those adjusting to a new environment. Symptoms of culture shock may range from mild emotional disorders and stress-related physiological aliments to psychosis. To a large extent, culture shock is measured in terms of a so-called "attrition rate" of sojourners.

In general, the term "culture shock" refers to the transition period and the accompanying feelings of stress and anxiety a person experiences during the early period upon entering a new culture different from his or her own. Culture shock is a person's strong reaction of anxiety to unfamiliar cultural circumstances.

Juffer (1993:205-207) categorizes the prevailing definitions of culture shock using the following causal schema: Culture shock is caused by (1) confronting a new environment or situation; (2) the ineffectiveness of intercultural or interpersonal communication; (3) a threat to the emotional or intrapsychic well-being of the sojourner; (4) the need to modify behavior to regain positive reinforcement from the new environment; and (5) growth experience. Although culture shock is most often associated with negative consequences, it can be an important aspect of culture learning, self-

research data collection, and theoretical framework to interpret the data.

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missionary training and to facilitate the development of missiological

Jesus' incarnation is not a perfect analogy for what we do. By using Jesus'

incarnation as a model there are some dangers for detracting and demoting

the important theological dimensions of Jesus' incarnation. However, aspects

of an incarnational model of ministry give us important insights on how to do

missions. The incarnation of God in Jesus provides the foundational model

for the practice of Christian mission. From a missiological perspective, the

concept of incarnation focuses on the development of scriptural principles as

it is applied to Christian mission through understanding the relationships

between missionaries and the host people. When incarnation is applied to

mission work, it is usually described in missiological terms such as bonding,

identification, adaptation, indigenization, and contextualization.

From the perspective of incarnational ministry, cross-cultural

missionary training is the method of facilitating the incarnation of the

missionary. It aims to find ways by which missionaries adjust to another

culture in order to be heard and trusted by the people they serve for the sake

of announcing God's salvation in Christ and his kingdom.

Missiological Education

"Education" is used in a general and broad meaning in contrast to

"training." Training suggests specific orientation for a defined situation. The

education through churches and seminaries.

Second, this study will enable missionary trainers and mission educators to increase and improve their training competency. It will also help them to develop contextualized missionary training programs and missiological education curricula.

Third, this study will help missionaries and mission educators to understand the nature of contextualization through the process of learning cultures and building or designing contextualized missionary training curricula.

Fourth, this study will help Korean missionaries learn how to develop their ability to adjust to other cultures in order to be incarnational witnesses.

Definition of Terms

Cross-Cultural Missionary Training

In general, "cross-cultural training refers to all programs that train people to live, work, study or perform effectively in a cultural setting different from their own" (Hoopes and Pusch 1979:7). The purpose of cross-cultural missionary training is to equip and prepare the people of God for effective cross-cultural ministry. Even though many training skills overlap between

perceptions belong to this deep level. In this sense, worldview is "the central set of concepts and presuppositions that provide people with their assumptions about reality. People in different cultures often have very different worldviews or views of the natural and supernatural world" (Whiteman 1983:478). Thus worldview, internal culture or core culture, dominates people's everyday behavior, their external culture. We are usually unaware of our own worldview until we leave it and interact with those who are culturally different. This interaction and cross-cultural conflict raises aspects of our own culture to our conscious awareness. In fact, we often discover our worldview by leaving our culture.

In this regard, cross-cultural training is very important because, first of all, it makes trainees aware of their own worldview through contrasting and comparing cultures. Especially, cross-cultural missionary training is most important for the missionary because through the training to some extent they can see their values and worldview and understand how much they are culturally conditioned. Furthermore, through it they can learn how to begin with a biblical perspectives, the norm by which we understand and critique all realities, to resolve cross-cultural conflicts in our cross-cultural ministry. Charles Kraft says,

secular and missionary training programs, unlike secular cross-cultural

training programs, missionary training programs contain distinct elements:

personal Christian disciplines, strong relationship with local churches, formal

and non-formal biblical and theological studies, formal and non-formal cross-

cultural studies, pre-field training by the mission agency as formal, informal,

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cross-cultural adjustment rather than merely looking like the national. The

words "adapt" and "adjust" might be used interchangeably. The terms "are

intended to mean the process of learning the new culture and its behaviors

and language in an effort to understand and empathize with the people of the

culture, and to live among and interact successfully with them" (Storti

but to focus on cross-cultural awareness and adjustment skills in pre-field training. The study is also limited to the relationship between Korean missionaries' preparation through cross-cultural training and their cross-cultural adjustment to other cultures which has been examined through field research. Thus, in this study the issues of on-field and post-field training were delimited, but suggested for further research.

I limited my research to examining how pre-field missionary training in Korea helps Korean missionaries to learn cross-cultural adjustment skills for effective mission work through investigating eight missionary training centers in Korea and their effects as seen in missionaries and mission work on the field.

1990:xvii). Central to the concept of cross-cultural adjustment are questions

about how people overcome culture shock and how they are changed by the

stages of overcoming it. There are patterns to describe the cross-cultural

adjustment of sojourners over time such as U-curve, the W-curve and the

inverted U-curve (Furnham and Bochner 1986).

From a missiological perspective, cross-cultural adjustment or

adaptation of the Christian missionary is incarnational by its very nature. In

this respect, cross-cultural adjustment or adaptation is seen as the

missionary's bonding to the people in the target culture, that is, a sense of

belonging with the local people (Brewster and Brewster 1982). Also, it can

be seen as the missionary's identification with the local people at a deep level

(Reyburn 1978).

<u>Culture Shock</u>

"Culture shock" was first used in cross-cultural literature by

anthropologist Kalervo Oberg (1960) to describe problems of acculturation

and adjustment among Americans who were working in a health project in

Brazil. He viewed it as an occupational disease of people who have suddenly

been transported abroad which "is precipitated by the anxiety that results

from losing all our familiar signs and symbols of social intercourse"

(421.2% growth), 5,001,491 members in 1977 (56.7% growth), 6,489,282 members in 1985 (29.7% growth), 8,037,464 members in 1991 (23.9% growth), and 8,146,556 members in 1994 (1.4% growth) (Sung-Soo Kwon, 1997:9-10). In the 1990s, the annual growth rate is only 0.4%. This means that today the annual growth rate of the Korean Protestant church is minus because the population growth rate is more than this. The Korean churches are no longer growing.

5. The term "rice Christian," refers to people who were only involved in the church to get economic help from Western missionaries. It was first used to describe the Protestant mission to China in the nineteen century. John L. Nevius, missionary to China, criticized the "old method" which produced "rice Christians" and depended on paid native workers. In this situation, Nevius suggested the "new method," so-called "three-self" formula which was first formulated by Henry Venn and Rufus Anderson (cf. Nevius 1958).

6. See the definition of "missiological education" in the section, Definition of Terms (pp. 66-67).

7. In Jong-Koo Park's survey question to mission agencies, missionaries, and supporting church leaders—"What is the most serious problem regarding the missionaries?"—43.8 % of the missionaries, 42.4 % of the local church leaders, and 35% of the mission agencies responded "lack of proper training." In the other two areas, 33.5% of the church leaders, 30% of the mission agencies, and 30% of the missionaries pointed to the "misguided motivation." 35% of the mission agencies, 26.3% of the missionaries, and 24.1% of the church leaders identified "lack of qualifications" (1994:109-110).

8. ReMAP (Reducing Missionary Attrition Project) was created by the World Evangelical Fellowship (WEF) Missions Commission. It used the WEF Missions Commission's extensive global network to collect data from fourteen of the most prominent missionary sending nations (six old sending countries-Australia, Denmark, Germany, UK, Canada, and USA, and eight new sending countries-Brazil, Costa Rica, Nigeria, India, Korea, Phillippines, and Singapore). The collected data from the fourteen countries about missionary attrition were published as a book Too Valuable To Lose: Exploring Causes and Cures of Missionary Attrition in 1997. William D. Taylor, editor of the book, explains the purposes of ReMAP: "(1) It is to identify the core causes of undesirable long-term (career) missionary attrition and to determine the extent and nature of the problem; (2) It is to explore solutions to the problem; and (3) It is to deliver products and services to mission agencies and churches worldwide that will help reduce undesirable attrition" (1997:xiv).

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to increase self-awareness regarding the factors and qualities that influence cross-cultural effectiveness; (3) to improve skills in interacting with people from other cultures when an individual is already in a new culture or a multicultural setting; (4) to decide whether to work in a culturally diverse or multinational company, whether to live abroad, and so on; and (5) to prepare to enter another culture (1995:2).

13. The eight missionary training centers in Korea are divided as five denominational missionary training centers and three interdenominational missionary training centers. The denominational missionary training centers are: Missionary Training Center of Korea Evangelical Holiness Church (KMTC), Global Missionary Training Institute of the Presbyterian Church of Korea (Hapdong) (GMTI), Center for World Mission of the Presbyterian Church of Korea (Tonghap) (CFWM), International Missionary Training Institute of Korea Methodist Church (IMTI), and Kosin Missionary Training Institute (KMTI). The interdenominational missionary training centers are: Global Missionary Training Center (GMTC), OM Missionary Training Center (OMMTC), Missionary Training Institute (MTI).

14. As models are identified with perceived reality rather than reality and are therefore open to criticism, Robert Clinton defines the term "model" as follows: (1) a concept or set of concepts asserted as being true of a certain limited portion of reality; (2) a concept or set of concepts asserted as a heuristic device to stimulate discovery of reality; and (3) a set of principles, guideline or constraints, more or less related into a cohesive unit, which are used as an interpretive framework for viewing a relatively larger portion of reality (1984:134).

On the use of models, see Avery Dulls Models of the Church (1978), Models of Revelation (1983), Ian G. Barbour Myths, Models and Paradigms (1974), Ian T. Ramsey Models and Mystery (1964). Also, on the use of models of theology, especially contextual theology, see Charles H. Kraft Christianity in Culture (1979), Stephen B. Bevans Models of Contextual Theology (1992), and Howard A. Snyder Models of the Kingdom (1991).

15. Culture-general approaches to interaction describe general cultural contrasts that are applicable in many cross-cultural situations. For example, Lingenfelter and Mayers' model (1986) of different cultural values and Edward T. Hall's definition of high and low context cultures (1976) are culture-general approaches. This approach would be useful in any cross-cultural situation, especially in cultural adaptation strategies and cultural self-awareness. Also, this approach, based on more abstract categories and generalizable skills, is the

development, and personal growth.

Incarnational Ministry

The term "incarnation" is a vital and balanced presentation of the Christian message. It is particularly important in that it provides both a way of looking at God's action in the world and of understanding the action of the Word in different cultures and traditions. In this respect, incarnational ministry refers to the missionary's deep relationship with the people in the culture where he or she serves as "the Word became flesh and dwelt among us" (John 1:14). In other words, as Christ chose to relate to the people in a particular time and space, missionaries must do their ministry in the context of the people. Paul Hiebert describes incarnational ministry as the missionaries' identification of themselves with the people they serve as they must live among them, adopt cultural ways, and work alongside them (1994:371).

According to Hiebert, "Christ remained fully God when he became fully human. Missionaries, too, reflect this. They are both socio-cultural insiders and outsiders. They must be insiders to be heard and trusted, but they must also be messengers sent by Christ to announce his salvation and his kingdom" (Hiebert 1994:371).

In fact, Jesus' incarnation is an important theological doctrine. But,

CHAPTER 2

Cross-Cultural Challenge: A Review of the Literature

With a growing concern for world mission in Two-Thirds World churches, interest in cross-cultural missionary training has increased. This chapter focuses on a review of related literature on central themes of the study. It is organized in the following manner: (1) biblical and missiological foundations for cross-cultural missionary training; (2) an understanding of Korean values and worldview and their influence on Korean mission work; and (3) cross-cultural adjustment and its relation to missionary training.

This chapter reviews books, articles, and dissertations which are relevant to this research. There is a paucity of books and articles on cross-cultural missionary training, but if we are willing to be informed by books and articles about secular or non-mission intercultural training and multicultural education, we can find an enormous amount of literature. My intentions are to adopt some non-mission models of intercultural or cross-cultural training for this research. However, since it is not possible to review all the non-mission literature related to the topic addressed, this chapter reviews the most important books and articles that directly relate to the topic under

Jesus' incarnation is not a perfect analogy for what we do. By using Jesus'

incarnation as a model there are some dangers for detracting and demoting

the important theological dimensions of Jesus' incarnation. However, aspects

of an incarnational model of ministry give us important insights on how to do

missions. The incarnation of God in Jesus provides the foundational model

for the practice of Christian mission. From a missiological perspective, the

concept of incarnation focuses on the development of scriptural principles as

it is applied to Christian mission through understanding the relationships

between missionaries and the host people. When incarnation is applied to

mission work, it is usually described in missiological terms such as bonding,

identification, adaptation, indigenization, and contextualization.

From the perspective of incarnational ministry, cross-cultural

missionary training is the method of facilitating the incarnation of the

missionary. It aims to find ways by which missionaries adjust to another

culture in order to be heard and trusted by the people they serve for the sake

of announcing God's salvation in Christ and his kingdom.

Missiological Education

"Education" is used in a general and broad meaning in contrast to

"training." Training suggests specific orientation for a defined situation. The

doom. Neither is he himself interested in mission; he is only interested in destruction" (1991:17).

The reason we cross socio-cultural barriers to proclaim the gospel message is because God incarnated himself among us (John 1:14; Philippians 2:5-8). Charles Kraft, in his book, Communication Theory for Christian Witness (1994), discusses the concept of "receptor-oriented communication" as the incarnational nature of the Christian message. He says,

> In adopting the receptor's frame of reference, God entrusts himself to us, becoming dependent on and vulnerable to us. It is our life he lives, our foods he eats, our homes in which he sleeps, our difficulties that he shares, our emotions that he feels. He employs our language and culture to get his ideas across to us, agreeing to the meanings that we attach to those symbols. So the first thing we learn concerning God's strategy is that God is receptor-oriented, seeking to reach his receptors by entering their frame of reference and by participating in their life, in order to be maximally intelligible to them. (1994:16)

Kraft suggests five steps in relating to receptors: (1) try to understand our receptors; (2) empathize with our receptors; (3) identify with our receptors; (4) participate in the lives of our receptors; and (5) have self-disclosure to our receptors (1994:150-153).

Kraft also supports the concept of the incarnational nature of missionary identification through the stages of cross-cultural adjustment. In fact, cross-cultural missionary training is for the purpose of incarnational

term "missiological education" contains both an academic discipline of missiology and the church's discipline for equipping[16] men and women to lead others into the kingdom of God. Elliston says, "Missiological education necessarily addresses the development of all people to be able to cross cultural, economic, spiritual, and other barriers with appropriate attitudes and spiritual maturity" (1996:233). In this sense, missiological education is not a single discipline but multi-disciplinary, including theology, history, education, evangelism and church growth, religious studies, anthropology, sociology, linguistics, economics, geography, psychology, and so on. In other words, missiological education should be drawn from both the text and the contexts of Christian ministry, and must be holistic.

Worldview

Culture consists of two levels: the surface behavior level and the deep worldview level. The surface behavior level is called "external culture" which is explicitly learned, conscious, and more easily changed. Customs such as verbal communications, typical foods, and dress belong to this surface level. The deep level is called "internal culture" or "core culture" and is implicitly learned and difficult to change. Values, thought patterns and attitudes, non-verbal communication, assumptions, allegiances, and

was an epoch-making event, the highest important event in the Lucan missionary paradigm. The Council of Jerusalem can be regarded as the result of the conversion of Paul and Cornelius. Also, the preaching of the gospel to Cornelius and his household led to the cross-cultural conversion of Peter (1988:282). It seems that this contextual nature of the Council of Jerusalem reinforced the urgent need for Paul to train or disciple missionaries. In other words, the contexts for mission to the Gentiles determined discipling and training people for cross-cultural mission work. Paul's life and ministry as a cross-cultural witness are related to his conviction, through encountering the risen Christ, that Jesus Christ is lord of universe and of the church. Paul lived out the gospel in new cultures to convert people to Christ and to transform their cultures, not just adapt to a culture's deep level. Indeed, Paul's cross-cultural adjustment is a perpetual adaptation as he strongly desires to be like Jesus Christ. In this respect, Paul trained his disciples through showing his lifestyle in Christ. In cross-cultural missionary training, cross-cultural adjustment at the level of lifestyle is an important issue which indicates perpetual, practical, and existential dimensions of missionary work. For cross-cultural witnesses, living out the gospel is critical for cross-cultural adjustment for effective mission work.

perceptions belong to this deep level. In this sense, worldview is "the central

set of concepts and presuppositions that provide people with their

assumptions about reality. People in different cultures often have very

different worldviews or views of the natural and supernatural world"

(Whiteman 1983:478). Thus worldview, internal culture or core culture,

dominates people's everyday behavior, their external culture. We are usually

unaware of our own worldview until we leave it and interact with those who

are culturally different. This interaction and cross-cultural conflict raises

aspects of our own culture to our conscious awareness. In fact, we often

discover our worldview by leaving our culture.

In this regard, cross-cultural training is very important because, first of

all, it makes trainees aware of their own worldview through contrasting and

comparing cultures. Especially, cross-cultural missionary training is most

important for the missionary because through the training to some extent they

can see their values and worldview and understand how much they are

culturally conditioned. Furthermore, through it they can learn how to begin

with a biblical perspectives, the norm by which we understand and critique all

realities, to resolve cross-cultural conflicts in our cross-cultural ministry.

Charles Kraft says,

Jesus had a worldview. It consisted of His "Kingdom perspectives" integrated into His first-century Hebrew worldview. Our task is to follow His example by integrating those same perspectives into our cultural worldview. We are to assume Christian assumptions and live habitually by them, each within his or her own cultural context, just as Jesus did within His context. (1996:68)

Also, Paul Hiebert argues that a biblical worldview, "particularly as it manifests itself in the New Testament, is the norm whereby we understand and critique all realities" (1994:11). He writes,

A Christian worldview begins with the reality that God has revealed himself in Scripture, in the person of Jesus Christ, and in the work of the Spirit in the church and the world. It includes: God's superintendence of history; God's creation of perfect humans and their fall through sin; God's work of salvation within those who believe in Christ—God himself among us; and Christ's return to establish his kingdom of righteousness throughout the created universe. These are part of a biblical worldview that defines for us the essential reality and history of the cosmos. (1994:11)

For cross-cultural witnesses to follow the example of Christ means undergoing radical worldview change to what Jesus views this world (John 3:16) for the sake of the kingdom of God.

Delimitation

The purpose of this study is not to examine overall training issues for missionaries such as biblical and theological studies, spiritual formation, leadership and discipleship, church planting, evangelism strategy, and so on,

but to focus on cross-cultural awareness and adjustment skills in pre-field training. The study is also limited to the relationship between Korean missionaries' preparation through cross-cultural training and their cross-cultural adjustment to other cultures which has been examined through field research. Thus, in this study the issues of on-field and post-field training were delimited, but suggested for further research.

I limited my research to examining how pre-field missionary training in Korea helps Korean missionaries to learn cross-cultural adjustment skills for effective mission work through investigating eight missionary training centers in Korea and their effects as seen in missionaries and mission work on the field.

Notes

1. Increasing number of Korean missionaries since 1979 is as follows: ninety-three missionaries in 1979, 323 in 1982, 511 in 1986, 1178 in 1989, 1645 in 1990, 2576 in 1992, 3272 in 1994, and 4402 in 1996 (David Lee and Steve Moon 1996:22-23).

2. Ki-Hong Kim criticizes the type of mission project which relies heavily on money, "I cannot think of a single case in which a money-oriented mission project has not failed. Mission projects to India, Bangladesh, the Philippines, and mainland China are a few examples that come to mind. Korea is now on the verge of replicating the same mistakes in Russia and the three Baltic countries. Korean mission organizations still suffer the illusion that everything can be achieved with money. They generously send money to build churches in the region and hand out money to the natives as part of the mission funds. What is more remarkable is that they take no measure to ensure that their money is being spent for their specified use" (1993:101-104).

Regarding "visible outcome-centered mission" or "project-oriented mission," this term indicates one of the many problems of Korean missionaries. There are examples of some missionaries boasting about their achievement such as building a church, hospital, and seminary in spite of their poor and ineffective condition. They try to show them to the sending churches and agencies to ask for more mission funds.

3. 1997 ended with the devastating news that the government of South Korea was bankrupt. Korean debts to foreign banks mounted up to $157 billion, of which $92 billion was due in 1998. The Korean stock market plunged by 49 percent and the Korean currency was devalued by 66 percent between July 4 and December 1997. Due to these circumstances, the Korean government requested help from the International Monetary Fund to salvage the Korean economy. The Korean government predicted that during 1998 most of the essential commodity prices would rise and that about two million workers would be laid off from their jobs (Ro 1998:5). This did happen as predicted in 1998.

4. From the 1950s to the 1990s, the growth rate of a number of the Korean Protestant churches is as follows: 3,114 churches in 1950 to 5,011 churches in 1960 (60.9% growth), 12,114 churches in 1970 (157% growth), 21,243 churches in 1980 (65.1% growth), 35,819 churches in 1990 (68.8% growth), and 42,859 churches in 1993 (18.9% growth). And, from the 1950s to 1990s, the growth rate of Korean Protestant church members is as follow: 500,198 church members in 1950 to 623,027 members in 1960 (24.6% growth), 3,192,621 members in 1970

(421.2% growth), 5,001,491 members in 1977 (56.7% growth), 6,489,282 members in 1985 (29.7% growth), 8,037,464 members in 1991 (23.9% growth), and 8,146,556 members in 1994 (1.4% growth) (Sung-Soo Kwon, 1997:9-10). In the 1990s, the annual growth rate is only 0.4%. This means that today the annual growth rate of the Korean Protestant church is minus because the population growth rate is more than this. The Korean churches are no longer growing.

5. The term "rice Christian," refers to people who were only involved in the church to get economic help from Western missionaries. It was first used to describe the Protestant mission to China in the nineteen century. John L. Nevius, missionary to China, criticized the "old method" which produced "rice Christians" and depended on paid native workers. In this situation, Nevius suggested the "new method," so-called "three-self" formula which was first formulated by Henry Venn and Rufus Anderson (cf. Nevius 1958).

6. See the definition of "missiological education" in the section, Definition of Terms (pp. 66-67).

7. In Jong-Koo Park's survey question to mission agencies, missionaries, and supporting church leaders—"What is the most serious problem regarding the missionaries?"—43.8 % of the missionaries, 42.4 % of the local church leaders, and 35% of the mission agencies responded "lack of proper training." In the other two areas, 33.5% of the church leaders, 30% of the mission agencies, and 30% of the missionaries pointed to the "misguided motivation." 35% of the mission agencies, 26.3% of the missionaries, and 24.1% of the church leaders identified "lack of qualifications" (1994:109-110).

8. ReMAP (Reducing Missionary Attrition Project) was created by the World Evangelical Fellowship (WEF) Missions Commission. It used the WEF Missions Commission's extensive global network to collect data from fourteen of the most prominent missionary sending nations (six old sending countries-Australia, Denmark, Germany, UK, Canada, and USA, and eight new sending countries-Brazil, Costa Rica, Nigeria, India, Korea, Phillippines, and Singapore). The collected data from the fourteen countries about missionary attrition were published as a book Too Valuable To Lose: Exploring Causes and Cures of Missionary Attrition in 1997. William D. Taylor, editor of the book, explains the purposes of ReMAP: "(1) It is to identify the core causes of undesirable long-term (career) missionary attrition and to determine the extent and nature of the problem; (2) It is to explore solutions to the problem; and (3) It is to deliver products and services to mission agencies and churches worldwide that will help reduce undesirable attrition" (1997:xiv).

9. The Korea Research Institute for Missions (KRIM) is the research arm of Global Missionary Fellowship, Inc., an umbrella organization for seven different agencies.

10. A monocultural perspective is naive and looks at reality in a very narrow sense. In this sense, a monocultural perspective is ethnocentric, absolutistic, and colonialistic. In contrast, a cross-cultural perspective has three principles as follows: existing patterns of right and wrong in every culture, existing ways of solving problems in every culture, and the adequacy and worthiness of every cultural practice in a given context. (cf. Kraft 1996:69-81; Mayers 1974:227-244)

11. The term "missiological anthropology" was first used by Louis J. Luzbetak in his book The Church and Cultures (1988). He describes the close relationship between missiology and anthropology as follows: missiological anthropology "is a blend of missiology and anthropology. Its scope and purpose are missiological, whereas the processes and analyses are anthropological. Missiology suggests the issues, parameters, and goals. Anthropology provides the particular (culturological) perspective, approach, and standards for studying the issues" (1988:12). Darrell L. Whiteman (1996:140) prefers the term "missiological anthropology" over missionary anthropology because he believes it is more appropriate for the post-colonial age of mission.

12. In my research, as a quantitative research method "Cross-Cultural Adaptability Inventory" (CCAI) was used for measuring Korean missionaries' adaptability and for finding weak areas of Korean missionaries to adjust to a new environment. The results of the findings were used for developing a missionary training program in my research.

In their book, The Cross-Cultural Adaptability Inventory: Manual (1995), Kelly and Meyers say that the CCAI is designed for every individual regardless of the cultural background or the characteristics of the target culture. The CCAI as the "culture-general approach" (see endnote 13) addresses the universal aspects of culture shock and cultural adjustment (1995:1). The authors insists that the CCAI can be used for increasing one's own readiness to interact with people from other cultures, acquiring cultural adjustment skills, and as a basis for understanding research findings, assessing one's capacities, and planning for self-improvement (1995:1). The inventory contains fifty items under four dimensions; emotional resilience, flexibility/openness, perceptual acuity, and personal autonomy.

Also, the authors suggest five purposes of the CCAI as follows: (1) to understand the factors and qualities that facilitate cross-cultural effectiveness; (2)

to increase self-awareness regarding the factors and qualities that influence cross-cultural effectiveness; (3) to improve skills in interacting with people from other cultures when an individual is already in a new culture or a multicultural setting; (4) to decide whether to work in a culturally diverse or multinational company, whether to live abroad, and so on; and (5) to prepare to enter another culture (1995:2).

13. The eight missionary training centers in Korea are divided as five denominational missionary training centers and three interdenominational missionary training centers. The denominational missionary training centers are: Missionary Training Center of Korea Evangelical Holiness Church (KMTC), Global Missionary Training Institute of the Presbyterian Church of Korea (Hapdong) (GMTI), Center for World Mission of the Presbyterian Church of Korea (Tonghap) (CFWM), International Missionary Training Institute of Korea Methodist Church (IMTI), and Kosin Missionary Training Institute (KMTI). The interdenominational missionary training centers are: Global Missionary Training Center (GMTC), OM Missionary Training Center (OMMTC), Missionary Training Institute (MTI).

14. As models are identified with perceived reality rather than reality and are therefore open to criticism, Robert Clinton defines the term "model" as follows: (1) a concept or set of concepts asserted as being true of a certain limited portion of reality; (2) a concept or set of concepts asserted as a heuristic device to stimulate discovery of reality; and (3) a set of principles, guideline or constraints, more or less related into a cohesive unit, which are used as an interpretive framework for viewing a relatively larger portion of reality (1984:134).

On the use of models, see Avery Dulls Models of the Church (1978), Models of Revelation (1983), Ian G. Barbour Myths, Models and Paradigms (1974), Ian T. Ramsey Models and Mystery (1964). Also, on the use of models of theology, especially contextual theology, see Charles H. Kraft Christianity in Culture (1979), Stephen B. Bevans Models of Contextual Theology (1992), and Howard A. Snyder Models of the Kingdom (1991).

15. Culture-general approaches to interaction describe general cultural contrasts that are applicable in many cross-cultural situations. For example, Lingenfelter and Mayers' model (1986) of different cultural values and Edward T. Hall's definition of high and low context cultures (1976) are culture-general approaches. This approach would be useful in any cross-cultural situation, especially in cultural adaptation strategies and cultural self-awareness. Also, this approach, based on more abstract categories and generalizable skills, is the

intercultural equivalent of "etic" cultural analysis. In contrast, culture-specific approach describes specific cultural contrast between two particular cultures which are assessed for their likely impact on communication between people of those cultures. This approach would be used for a group of missionary candidates who will be sent to the same culture. Also, it can be used as a training tool on the mission field as an on-field training (Bennett 1998:9).

16. The term "equip"can be translated from the Greek word *katartizo*. The term *katartizo* used in Ephesians 6:11-12 can be translated as "equip," "train," or "prepare." The term contains the idea of contextually outfitting, mending, or fitting together. From the missiological educational perspective, the equipping must focus on the whole church—men, women, and families—in order to accomplish God's mission (cf. Elliston 1996:255).

Focus

CHAPTER 2

Cross-Cultural Challenge: A Review of the Literature

With a growing concern for world mission in Two-Thirds World churches, interest in cross-cultural missionary training has increased. This chapter focuses on a review of related literature on central themes of the study. It is organized in the following manner: (1) biblical and missiological foundations for cross-cultural missionary training; (2) an understanding of Korean values and worldview and their influence on Korean mission work; and (3) cross-cultural adjustment and its relation to missionary training.

This chapter reviews books, articles, and dissertations which are relevant to this research. There is a paucity of books and articles on cross-cultural missionary training, but if we are willing to be informed by books and articles about secular or non-mission intercultural training and multicultural education, we can find an enormous amount of literature. My intentions are to adopt some non-mission models of intercultural or cross-cultural training for this research. However, since it is not possible to review all the non-mission literature related to the topic addressed, this chapter reviews the most important books and articles that directly relate to the topic under

investigation.

Missionary Training: Biblical Roots and Missiological Foundations

It is not easy to find the concept of cross-cultural missionary training in the Bible. Particularly in the Old Testament, due to the centripetal nature[1] of the Old Testament message, there was no attempt to cross the cultural boundary of Israel to proclaim God's salvation. David Bosch points out, "Israel would not actually go out to the nations. Neither would Israel expressly call the nations to faith in Yahweh. If they do come, it is because God is bringing them in. So, if there is a 'missionary' in the Old Testament, it is God himself who will bring the nations to worship him" (1991:19). Because there was no intentional cross-cultural dimension of missionary activity in the Old Testament, it is not possible to find the concept of cross-cultural missionary training. But, Hedlund insists, "The Book of Jonah is truly a missionary tract establishing the divine prerogative of centrifugal mission, that is, going out to the nations, in the Old Testament period" (1991:126). Unlike Hedlund, Bosch insists that the book of Jonah "has nothing to do with mission in the normal sense of the world. The prophet is sent to Nineveh not to proclaim salvation to non-believers but to announce

doom. Neither is he himself interested in mission; he is only interested in destruction" (1991:17).

The reason we cross socio-cultural barriers to proclaim the gospel message is because God incarnated himself among us (John 1:14; Philippians 2:5-8). Charles Kraft, in his book, Communication Theory for Christian Witness (1994), discusses the concept of "receptor-oriented communication" as the incarnational nature of the Christian message. He says,

> In adopting the receptor's frame of reference, God entrusts himself to us, becoming dependent on and vulnerable to us. It is our life he lives, our foods he eats, our homes in which he sleeps, our difficulties that he shares, our emotions that he feels. He employs our language and culture to get his ideas across to us, agreeing to the meanings that we attach to those symbols. So the first thing we learn concerning God's strategy is that God is receptor-oriented, seeking to reach his receptors by entering their frame of reference and by participating in their life, in order to be maximally intelligible to them. (1994:16)

Kraft suggests five steps in relating to receptors: (1) try to understand our receptors; (2) empathize with our receptors; (3) identify with our receptors; (4) participate in the lives of our receptors; and (5) have self-disclosure to our receptors (1994:150-153).

Kraft also supports the concept of the incarnational nature of missionary identification through the stages of cross-cultural adjustment. In fact, cross-cultural missionary training is for the purpose of incarnational

ministry. Thus, a missionary training program as a method of preparing for

cross-cultural ministry should be judged by the incarnational model of

ministry. Here we can find why we prepare for and equip the people of God

through cross-cultural missionary training. We are called as followers of

Jesus Christ as we strive to accomplish the Great Commission. The Great

Commission explicitly proposes that we cross cultural barriers to reach the

people whom we serve. In this sense, the Great Commission can never be

achieved without the mind of Jesus Christ, loving people and living among

them, the so-called "Great Commandment." In other words, unless the

missionary incarnates among and loves the people, it is impossible for the

missionary to be faithful to the Great Commission.

The other biblical root of cross-cultural missionary training is seen in

the book of Acts. The concept of cross-cultural missionary efforts should be

traced through Paul's conversion and call (Acts 9;1-31), the conversion of

Cornelius (Acts 9:32-11:18), and the Council of Jerusalem (Acts 15:1-35). In

the Lucan missionary paradigm the most important event is the Council of

Jerusalem (Acts 15:1-35). This event was the opening of mission to the

Gentiles as the official recognition of the Jerusalem church. F. F. Bruce, in

his commentary, The Book of Acts, points out that the Council of Jerusalem

was an epoch-making event, the highest important event in the Lucan

missionary paradigm. The Council of Jerusalem can be regarded as the result

of the conversion of Paul and Cornelius. Also, the preaching of the gospel to

Cornelius and his household led to the cross-cultural conversion of Peter

(1988:282). It seems that this contextual nature of the Council of Jerusalem

reinforced the urgent need for Paul to train or disciple missionaries. In other

words, the contexts for mission to the Gentiles determined discipling and

training people for cross-cultural mission work. Paul's life and ministry as a

cross-cultural witness are related to his conviction, through encountering the

risen Christ, that Jesus Christ is lord of universe and of the church. Paul lived

out the gospel in new cultures to convert people to Christ and to transform

their cultures, not just adapt to a culture's deep level. Indeed, Paul's cross-

cultural adjustment is a perpetual adaptation as he strongly desires to be like

Jesus Christ. In this respect, Paul trained his disciples through showing his

lifestyle in Christ. In cross-cultural missionary training, cross-cultural

adjustment at the level of lifestyle is an important issue which indicates

perpetual, practical, and existential dimensions of missionary work. For

cross-cultural witnesses, living out the gospel is critical for cross-cultural

adjustment for effective mission work.

The following theologians and missiologists give significant insights on this subject. Harold Dollar, in his book, <u>St. Luke's Missiology: A Cross-Cultural Challenge</u> (1996), articulates the implications of Paul's conversion and call, Cornelius' conversion, and the Council of Jerusalem from missiological perspectives. Dollar argues that the first-century Jewish Christian community had become a radically universal Jesus community. Dollar emphasizes that the early Christian movement "represents one of the most revolutionary and difficult changes in the entire story of salvation history" (1996:22). This occurred through a radical paradigm shift, conversion of the apostles.

In her book, <u>From Darkness to Light</u> (1986), Beverly Roberts Gaventa offers a great deal on the subject of conversion in the book of Acts from a biblical and theological standpoint. Gaventa understands conversion as a process transforming an individual's perception and the boundaries of communities. Gaventa discusses how individuals' conversions initiated by God expanded the boundaries of the early church through an analysis of narratives in Acts. She insists that "conversion has to do with individuals, but it also incorporates those individuals into the larger community. Conversion is not an end in itself but, in Luke's stories, it is a beginning" (1986:147).

Thus, Luke's conversion narratives provide important insights on how it is

important for cross-cultural witnesses to give up their preconceived ideas

through radical conversion which might be a long process.

In Decision Making in the Church: A Biblical Model, Luke T. Johnson

(1983) deals with an epoch-making decision in the history of Christianity, the

Council of Jerusalem (Acts 15:1-35), with its background narrative, the

conversion of Cornelius (Acts 10:1-11:18). The experiences of cross-cultural

encounters and the narrative of those experiences provide invaluable

missiological insights. That is, those events mentioned above indicate that the

cross-cultural adjustment of cross-cultural witnesses is critical for effective

cross-cultural ministry. Also, the Jerusalem Council accepted the church's

mission to the Gentiles and accelerated cross-cultural ministry.

The following books and articles show a biblical dimension of cross-

cultural training. Don N. Howell (1998), in "Mission in Paul's Epistles:

Genesis, Pattern, and Dynamics" delineates the genesis and motivation of

Paul's mission to the Gentiles, tracing it to his conversion and calling

(1998:67, cf. Bosch 1991:125 ff). "Galatians 1:11-17 is one of the few

autobiographical accounts of Paul's conversion-commission in the Pauline

corpus" (cf. Philippians 3:4-11; 1 Timothy 1:12-16) (Howell 1998:67). From

the perspective of Paul's conversion and calling to the Gentile mission, his training and education "at the feet of Gamaliel" (Acts 22:3) was used in his mission work even though that training was not intended for cross-cultural mission work.

In Pre-Christian Paul, Martin Hengel and Deines (1991) deal with Paul's family and educational background. Paul's family and educational background provide a clue about Paul's training of his missionary band. Hengel says that Paul was educated and lived in "two different language-areas and cultures" (1980:81-82; Hengel and Deines 1991:18-39). Conybeare and Howson also say that Paul came to Jerusalem for education and he lived at the rabban's house in a multicultural environment with other students from Egypt, Babylonia, the coasts of Greece, and his native Cecilia (1886:61-62). This means that Paul was "brought up" in the Jewish school under the teaching of Gamaliel. Also, in modern educational terms, his education included formal, informal, and non-formal education. His training might have enabled him to understand other cultures or subcultures because he lived with other Jewish students from various cultures or subcultures.

From the perspectives of cross-cultural missionary training methods, Paul's missionary training method is not separate from how he was trained by

Gamaliel. The method Paul used as his earliest paradigm of ministry formation was apprenticeship or mentoring that refers to a personal relationship between a teacher and one or more students (cf. Van Engen 1996:241-242). Howell mentions that Paul used his missionary band; for example, Timothy and Titus (1998:84-87). The context of the early church for mission to the Gentiles drove Paul to train others for effective cross-cultural ministry. Especially Timothy, as a bicultural person, was used effectively for difficult and sensitive missions (1 Thessalonians 3:6-10; Philippians 2:19-24).

In dealing with the issue of cross-cultural missionary training, missiological foundations relate to how missiology functions in missiological education on the basis of the biblical roots stated above. In fact, theological education for cross-cultural ministry must place missiology at its center (cf. Bosch 1991). In this respect, missiological foundations of cross-cultural missionary training present the contextual nature of missiological education in order to equip by people of God who cross socio-cultural barriers.

Cross-cultural missionary training must lay its foundation on missiological education. Missiology is the center of theology and the church is missionary in its very nature (Bosch 1991; Rowen 1996). Missiological

education helps us understand cross-cultural missionary training that involves

serious reflection on cross-cultural adjustment.

Edgar J. Elliston (1996) provides new paradigms of missiological

education that the church urgently needs, drawn from both the text and the

contexts of Christian ministry. Elliston states the purpose of missiological

education that provides an authentic foundation of cross-cultural missionary

training as follows:

> While missiology is emerging as an academic discipline, the purpose of
> missiological education is not just for the advancement of the
> discipline. It must equip men and women to lead others into the
> kingdom of God, so they may become mature citizens of the kingdom
> as they lead others also. Missiology provides a wide range of
> reflective and theoretical perspectives to assist in explaining both
> God's revelation and the phenomena we encounter, verifying our
> observations, and projecting reliable courses of action. God's servants
> in mission would be wise to learn these theoretical perspectives as very
> practical means to help achieve the mission to which God calls his
> people. Missiological education necessarily addresses the
> development of all people to be able to cross socio-cultural, economic,
> spiritual, and other barriers with appropriate attitudes and spiritual
> maturity. Missiology primarily involves the communication of the
> gospel across the barriers that exist between the Kingdom of God and
> the kingdoms of this world, where issues of society, culture, language,
> world view, and diverse roles and status come into play. (1996:233)

In this sense, missiological education is multidisciplinary in nature as it

involves theology, history, education, evangelism and church growth,

religious studies, anthropology, psychology, sociology, economics, politics,

and so on (cf. Van Engen 1996:18-22). Also, missiological educational

excellence occurs in the context of a holistic approach to education, including

being (character qualities), *knowing* (understanding), and *doing* (cross-

cultural ministry skills) (Hoke 1995b:72-73). Missiological education enables

us to develop effective cross-cultural missionary training programs in a given

context. Authentic missiological foundations for cross-cultural missionary

training help us avoid inadequate or inappropriate missionary training.

Anthropological Foundations of Cross-Cultural Missionary Training

In training cross-cultural missionaries, anthropological understanding is

critically important to develop a culturally relevant training program. In this

study, Hofstede's model of national cultural values is adopted as a theoretical

framework for examining the Korean worldview and values. There are

several valuable books and articles that support Hofstede's model for

examining the Korean values and worldview. In his book, The Koreans:

Their Mind and Behavior (1991), Jae-Un Kim, professor of psychology at

Ehwa Women's University in Seoul, provides various perspectives of

studying Korean cultural values and beliefs through reviewing a broad area of

related documents, literature, and results of surveys. He classifies the related

literature and documents into seven categories to examine Korean culture according to their method of approaches: (1) historical-ecological studies; (2) analysis of culture and ideas; (3) studies of values; (4) psychological and sociological approaches; (5) subjective interpretations; (6) anecdotal observations; and (7) studies and reports of foreign visitors (1991:29).

The value of Kim's survey is that Kim uses an empirical survey and factor analysis for analyzing data as well as content analysis of various documentary materials. In other words, Jae-Un Kim discusses the content of the mind and value orientations of the Korean people empirically and objectively. Most of the findings of Kim's survey related to Confucianism support Hofstede's five dimensions of national values.

Kim indicates that twelve basic factors through the result of factor analysis are: self-centeredness, authoritarianism, order-conscious behavior, endurance, self-centered showing-off, warm personality, closedness, traditionalism, face-consciousness and formalism, and orderly behavior (1991:221).

Among Hofstede's five dimensions of national cultures (1991): power distance, uncertainty avoidance, individualism and collectivism, masculinity and femininity, and long-term and short-term orientation, collectivism is the

most decisive factor in describing values, attitudes, and behavior of the Korean people. To a large extent, these Korean values are connected to Korean mission work. In this sense, an emphasis on examining Korean values and worldview must not be underestimated in training Korean missionaries.

It is obvious that the basic values of the Koreans are rooted in the five relationships of Confucianism: ruler/subject, father/son, husband/wife, older brother/younger brother, and between friends. In Korean society, collectivism still dominates social relationships.

Regarding individualism and collectivism, studies on this issue (Harry C. Triandis 1995; Yoon and Choi 1994) deal with the constructs of collectivism and individualism. These studies provide more detailed and extended discussion of Hofstede's model in the area of collectivism and individualism. In dealing with the Korean values, Traindis provides an analysis of the attributes of collectivism and both the advantages and disadvantages of collectivism. Also, he suggests some valuable methods of cross-cultural training in relation to collectivism and individualism such as experiential training, culture assimilator training, and behavior modification training (1995:148-152). Yoon and Choi (1994) indicate a strong

collectivistic character of the Koreans from psychological and sociological

perspectives. Korean scholars (Choi and Choi 1994; Tae-Rim Yoon 1994)

insist that we-ness is an indigenous discourse of Korean collectivism. In fact,

ingroup-ness is a intrinsically pertinent characteristic of Korean collectivism.

Choi and Choi say that "the widely reported social relationships among

Koreans in ingroup based social networks, the highly sophisticated

genealogical system and people's general concern with it, the power of

school connections, or regionalism, to name a few, may provide apparent

support to such a claim" (1994:65). This ingroup based social structure is

connected to hierarchical social structure and authoritarian leadership style of

Korean society (cf. Hofstede 1991).

There are two major sources for examining Korean culture from

biblical perspectives. In their book, Ministering Cross-Culturally: An

Incarnational Model for Personal Relationships (1986), Lingenfelter and

Mayers suggest a conceptual model to understand culture. Their model of

basic values discusses personal and cross-cultural roots of tension or conflict

in interpersonal relationships by understanding something about the reality of

our experience. Also, this model suggests a solid foundation to resolve cross-

cultural conflict for successful cross-cultural ministry through suggesting

Jesus' incarnational ministry and biblical perspectives or values. In their

model, they suggest twelve key elements of basic values which were first

proposed by Marvin Mayers in his book, Christianity Confronts Culture: A

Strategy for Cross-Cultural Evangelism (1974). In the model are six pairs of

contrasting traits: time versus event orientation, dichotomistic versus holistic

thinking, crisis versus non-crisis orientation, task versus person orientation,

status focus versus achievement focus, and concealment of vulnerability

versus willingness to expose vulnerability.

As mentioned, this model can lay a foundation for developing a

missionary training model in Korea because it gives important insights on

how to resolve cross-cultural conflicts with people in another culture through

comparing and contrasting cultural values with biblical principles, a so-called

"incarnational model of human relationships." Lingenfelter and Mayers'

model can provide criteria for evaluating Korean cultural values in the light of

an incarnational model for human relationships.

Margo Lyn Menconi's article entitled, "Understanding and Relating to

the Three Cultures of Cross-Cultural Ministry in Russia," provides important

biblical values in comparison with other cultures. She adopts Geert

Hofestede's dimensions of culture continuums (1986, 1991) as a framework.

This study can encourage one to "re-evaluate and think through at a possibly deeper level one's own native culture-based presupposition, especially, in contrast to the target culture and the biblical culture. New insights into scriptural teachings will undoubtedly be gained along the way as a result of such a study" (Menconi 1996:530). In this sense, understanding the biblical culture or kingdom culture is a crucial way to see and understand in comparison with the target culture for effective cross-cultural ministry.

In fact, examining values and worldview by comparing and contrasting them with other cultures is an important matter in cross-cultural training and intercultural education. In this respect, John C. Condon and Fathi Yousef's book, An Introduction to Intercultural Communication (1975), provides us with the concepts of values and value orientations following a study on value orientation and cultural beliefs by Florence Kluckhohn and Fred Strodtbeck (1961) in Chapters 3, 4, and 5 in this volume. Condon and Yousef developed twenty value and belief orientations in six categories. Three categories of value orientation are the self, the family, and society; those of belief orientation are human nature, nature, and the supernatural (1975:63-121). This "culture general approach" which "describes general cultural contrasts that are applicable in many cross-cultural situations" (Bennett 1998:9) in the

process of cross-cultural training, provides a framework of comparing

national cultures.

Cross-Cultural Adjustment and Its Relation to Cross-Cultural Training

Black and Mendenhall (1990) conducted an exhaustive review of

cross-cultural training effectiveness studies prior to 1990. Their findings

clearly indicate that cross-cultural training positively affects the overall

success of overseas job assignment. They examined the results of twenty-

nine empirical studies of cross-cultural training effects. Ten of these studies

examined the effectiveness of cross-cultural training in helping trainees better

manage cross-culture stress. All ten found a positive relationship between

cross-cultural training and effective management of cross-culture stress. Nine

of the studies looked at the effects of cross-cultural training on long-term

psychological adjustment. All nine found a positive relationship between

training and increased psychological adaptation to the foreign living

experience.

Black and Mendenhall suggest a positive "relationship between cross-

cultural training and the following dependent variables: cross-cultural skill

development, cross-cultural adjustment, and performance in a cross-cultural

setting" (1990:119-120). In short, cross-cultural training has been shown to develop cross-cultural adjustment skills that affect subsequent success in overseas assignments, improve expatriates' psychological comfort and satisfaction with living and working in a new culture, and improve task accomplishment in the cross-cultural environment.

In cross-cultural ministry different cultural backgrounds have many inherent problems due to the differences in values and worldview. Missionaries are change agents who are involved in people's decision making for Christian conversion. In order to be an effective change agent a missionary must be sensitive to cultural differences to adjust to the host culture. The purpose of pre-field training is to provide knowledge and various interaction skills and to develop Christian character qualities and spirituality in order to facilitate a missionary's adjustment to the new culture for effective cross-cultural ministry.

In their article, "Training for Multicultural Education Competencies," Margaret D. Pusch, et al. say, "Overall goal of cross-cultural training is to provide a framework within which people can develop skills and acquire the knowledge that increases their ability to function effectively in a bi- or multicultural environment and to derive satisfaction from the intercultural

experience" (1979:95). More specifically, the goals of cross-cultural training are: (1) to expand cultural awareness, to provide a trainee with an understanding of his or her own culture and of the degree to which he or she is conditioned by it; (2) to increase tolerance and acceptance of different values, attitudes, and behavior; (3) to foster the affirmation of all cultures; (4) to develop intercultural communication skills; (5) to integrate cognitive and affective (or experiential) learning; (6) to prepare for effective personal adjustment to the stresses of intercultural experience such as disorientation, weakened self-esteem, culture shock, frustration, and anger; (7) to open avenues of learning and growth; and (8) to develop the ability to seek information about the host culture (Push et al. 1979:96).

When we deal with the issues of cross-cultural adjustment, first of all we must articulate the concept of culture shock, its symptoms and the reactions of sojourners to it in order to develop coping strategies and training methods. Many people have defined the concept of culture shock in the field of cross-cultural education and psychology (Oberg 1960; Smalley 1963; Loss 1983; Furnham and Bochner 1986; Weaver 1993; Juffer 1993; Kohls 1996).

Robert Kohls (1996) lists the multiple reactions which people normally have to culture shock in Table 3. In Culture Shock: Psychological Reactions

to Unfamiliar Environment (1986), Furnham and Bochner provide definitions

and typologies of culture shock. Also, this volume suggests various levels of

coping strategies and culture-learning and training skills according to the

symptoms of culture shock. They point out that lacking the social skills of the

host country produces culture shock. So it is necessary to train people in the

skills that are appropriate for effective interaction in those situations

(1986:201).

Table 3

Symptoms of Culture Shock

Overall Symptoms	Withdrawal Symptoms	Aggressive Symptoms
Anxiety	Physical and/or psychological	Compulsive eating
Homesickness	withdrawal	Compulsive drinking
Boredom	Spending excessive amounts	Exaggerated cleanliness
Depression	of time reading	Irritability
Fatigue	Need for excessive amounts	Family tensions
Confusion	of sleep	Marital stress
Self-doubt	Only seeing other Americans	Excessive chauvinism
Feelings of inadequacy	Avoiding contacts with host	Stereotyping
Unexplained fits of	nationals	Hostility toward host
weeping	Short attention span	nationals
Paranoia	Diminished productivity	Verbal aggressiveness
Physical aliments and	Loss of ability to work or	Physical aggressiveness
psychosomatic illnesses	study effectively	Deciding to stay but
	Quitting and returning to	permanently hating the
	your home country early	country and its people

Source: Robert Kohl 1996:92

Kristin Juffer (1993), in her article "The First Step in Cross-Cultural

Orientation: Defining the Problem," conceptualizes the problem of cross-cultural adjustment for intercultural training. Juffer insists that the goal of cross-cultural training is cultural adaptation which is defined as ameliorating the sojourner's culture shock experience, improving the sojourner's psychological adjustment (comfort, satisfaction with the stay), and increasing the sojourner's effectiveness in the new culture (1993:203). In identifying the nature of the problem for cross-cultural adjustment to culture shock, Juffer categorizes the prevailing definitions of culture shock, more than thirty-five of them, using five schema (1993:206-207): Culture shock is caused by (1) confronting a new environment or situation; (2) ineffectiveness of intercultural or interpersonal communication; (3) a threat to the emotional or intrapsychic well-being of the sojourner; (4) the need to modify behavior to regain positive reinforcement from the new environment; and (5) growth experience.

In his article "Understanding and Coping with Cross-Cultural Adjustment Stress," Gary Weaver (1993) provides a brief definition of culture shock, causes of culture shock, and coping strategies with cross-cultural adjustment stress. He delineates the process of coping with cross-cultural adjustment stress: understand the process of cross-cultural adjustment, control the symptoms or reactions to cross-cultural adjustment stress, develop coping

strategies that facilitate adjustment, learn something about the new culture

before leaving home, and develop skills which will facilitate cross-cultural

understanding, communication, and adaptation (1993:149-156). Weaver

gives an insight to understand the process of people's reaction to the new

environment that can "give us a sense of control and predictability and allow

us to cope better with the symptoms and achieve some level of cross-cultural

skills" (1993:164, cf. Storti 1990, Kohls 1996).

In his book, Culture Shock: Dealing with Stress in Cross-Cultural

Living (1983), Myron Loss deals with the issue of missionary stress in cross-

cultural situations that affects the effectiveness of missionary activities. He

articulates the influence of the missionary's ideal expectation to live and work

in the new circumstance and low self-esteem as a result of culture shock

which can contribute to a high rate of missionary attrition as well as many

interpersonal relationship problems with others. Also, he suggests to

missionary candidates fifteen tips for survival (1983:85-101). But the

suggestions lack the theoretical basis for training missionary candidates to

cope with the problem of culture shock in order to do effective mission work,

even though from the perspective of cross-cultural ministry he offers

important aspects of missionary adjustment to another culture.

Cross-cultural adjustment and cross-cultural training can never be separated from each other. Without appropriate cross-cultural training people can easily become victims of culture shock and lose the effectiveness of their work. Through examining the related literature on cross-cultural training skills, methods, and evaluation, we can find ways to develop a relevant cross-cultural training program or curriculum in a given context.

Richard Brislin and Tomoko Yoshida, in their book, Intercultural Communication Training: An Introduction (1994), suggest effective training programs from a broad perspective in the area of intercultural communication training.[2] This volume discusses how to assess needs of trainees, establish goals that are relevant to a given training context, and suggests various skills of cross-cultural training for designing training programs and tools for the evaluation of training programs. In fact, the overarching goals of cross-cultural training are to increase the ability to manage culture shock, to communicate effectively, and to establish interpersonal relationships. Brislin and Yoshida suggest four-step training approaches: (1) Awareness; (2) Knowledge; (3) Emotions (includes attitudes); and (4) Skills (involving visible behaviors) (1994:26-56). In this respect, they offer various ways to develop trainees' skills to adjust to a new environment.

Today in Korea the overwhelming majority of educational systems are utilizing the traditional schooling model under the influence of the Western mode of education. The same is true in theological education and missionary training in Korea. In this situation the Korean church urgently needs to develop a new model of theological education and missionary training. The early 1960s in the United States saw an effort to develop new models for intercultural sensitivity training and some educational change agents worked on the developmental model.

In contrast to the traditional schooling model, the developmental model of education sees "the process of learning as more fundamental than what is learned. It recognizes that learning should be integrated among three domains—affective, cognitive and experiential" (Clinton 1984:14). The goal of this approach is to enable a person to fully develop his/her gifts. In other words, this approach sees education as growth, not the acquisition of accumulated knowledge. The educational setting in this approach is a real life situation. The structure of this approach is holistic—formal, informal, and non-formal. Methods of this approach are experiential learning, so-called "action/reflection," and being/doing/knowing dimensions.

Table 4

A Developmental Model of Intercultural Sensitivity

State	Stage		Characteristics
ETHNOCENTERIC STATE	I. Denial	Isolation	No recognition of cultural difference. Tendency to dehumanize outsiders
		Separation	Separation from cultural difference protects worldview from change by creating the conditions of isolation
	II. Defense	Denigration	Cognitive categories for construing cultural difference are isolated by evaluating them negatively, thus protecting worldview from change.
		Superiority	Existing worldview is protected by exaggerating its positive aspects compared to all other cultures.
		Reversal	Tendency to view another culture as superior while maligning one's own.
	III. Mini-mization	Physical Universalism	Emphasis on commonality of human beings in terms of physiological similarity.
		Transcendent Universalism	Emphasis on commonality of human beings as subordinate to a particular supernatural being, religion, or social philosophy.
ETHNORELATIVE STATE	IV. Accept-ance	Respect for Behavioral Difference	All behavior exists in cultural context. Ability to analyze complex interaction in culture-contrast terms.
		Respect for Value Difference	Beliefs, values, and other general patterns of assigning "goodness" and "badness" to ways of being in the world all exist in cultural context.
	V. Adapta-tion	Empathy	Ability to consciously shift perspective into alternative cultural worldview elements and act in culturally appropriate ways in those areas.
		Pluralism	Internalization of more than one complete worldview. Behavior shifts completely into different frames without much conscious effort.
	VI. Integra-tion	Contextual Evaluation	Ability to use multiple cultural frames of reference in evaluating phenomena.
		Constructive Marginality	Acceptance of an identity that is not primarily based in any one culture. Ability to facilitate constructive contact between cultures.

Source: M. Bennett 1993:29

Regarding this, Milton Bennett's developmental model of intercultural

sensitivity described in his article entitled "Toward Ethnorelativism: A

Developmental Model of Intercultural Sensitivity" (1993) in Education for the

Intercultural Experience, edited by R. Michael Paige, enables us to

understand what happens in our minds and behavior when we encounter a

completely different culture. Also, this model provide us with an effective

training tool according to trainees' levels of cultural sensitivities described in

Table 4.

The key of this training model is to assess which stage trainees are in

and to provide appropriate activities to suit their levels of cultural

sensitivities. Unless we carefully assess trainees' level of intercultural

sensitivities, there will be negative results. The purpose of this model is "to

transcend traditional ethnocentrism and to explore new relationships across

cultural boundaries" (Bennett 1993:21). Bennett says three assumptions

about this model are clear: (1) The phenomenology of difference is the key to

intercultural sensitivity; (2) The construing of difference necessary for

intercultural sensitivity is that of ethnorelativism, whereby different cultures

are perceived as variable and viable constructions of reality; and (3) Ethical

choices can and must be made for intercultural sensitivity to develop

(1993:66).

Bennett's model is a non-mission training model which can help Korean missionaries overcome ethnocentrism and monocultural perspectives that may destroy personal relationships with local people. For Korean missionaries who are not sensitive to the local context because of their monocultural background, understanding cultural relativism can provide a basic framework by which to avoid the errors of ethnocentrism and premature judgement regarding different cultures. Cross-cultural missionary training aims for trainees to learn how to accept cultural differences, to adapt to the host culture and to become bi-cultural or multi-cultural persons for effective cross-cultural ministry. In this sense, the ethnorelative state in Bennett's model gives us an important theoretical basis for cross-cultural adjustment.

From the missiological and anthropological viewpoint, however, the danger of the Bennett's model is "cultural relativism."[3] Paul Hiebert points out the threat of cultural relativism to Christianity. "The price we pay in adopting total cultural relativism is the loss of such things as truth and righteousness. If all explanations of reality are equally valid, we can no longer speak of error, and if all behavior is justified according to its cultural context, we can no longer speak of sin" (1985:102). Thus the danger of

cultural relativism and cultural romanticism that threaten Christian mission

should be avoided. Because the ultimate goal of missionary training is

incarnational ministry, in the process of developing a contextualized

missionary training program, it needs both a critical examination of culture

and authentic biblical hermeneutics.

In his book, Christianity Confronts Culture (1974), Marvin Mayers

proposes "biblical relativism" as a way of overcoming both ethnocentrism

and the danger of cultural relativism in the process of missionary training. He

proposes four possible combinations when absolutism and relativism

encounter each other in the relationship between the Bible and culture:

biblical absolutism and cultural absolutism, biblical absolutism and cultural

relativism, biblical relativism and cultural absolutism, and biblical relativism

and cultural relativism. He affirms that the approach of biblical absolutism

and cultural relativism supports incarnational ministry (1974:231-244). In

fact, when biblical absolutism is combined with cultural relativism, it leads to

a position of mutual respect. This combination makes possible the potential

for a non-biased cultural relativity under the umbrella of the super-cultural

principles of the word of God. In other words, it puts form and meaning in

their proper perspective; that is, meaning is always more important than form

(Whiteman 1998).

Valuable sources (William Taylor 1991, 1997; Harley 1995; Ferris, ed. 1995) focus on cross-cultural missionary training as a project of the World Evangelical Fellowship Missions Commission. In fact, the area of cross-cultural missionary training had been neglected for a long time by the church and mission organizations. For most missionary sending churches and agencies, the most important factors have been God's call, motivation, and the spiritual maturity of the missionary. The importance of interpersonal relationships and adaptability of the missionary for more effective mission work came to be recognized in the late 1970s. The outcome of those results are the efforts of the WEF Missions Commission. Those four books might be considered textbooks for cross-cultural missionary training, though they contain some weaknesses in dealing with anthropological and missionary's cross-cultural adjustment issues.

In Internationalising Missionary Training: A Global Perspective (1991) edited by William D. Taylor, director of the WEF Missions Commission, authors discussed various issues in cross-cultural missionary training such as the context of missionary training in the emerging missionary movement from the Two-Thirds World, models of missionary training, and educational

dimensions of missionary training. The contribution of this volume is to affirm the importance of cross-cultural missionary training, but it does not provide a systematic approach to cross-cultural missionary training. One of the most impressive things is that William Taylor proposes an integrated or holistic model of missionary training as a comprehensive overview (cf. 1991:3-10). Also, missionary training models suggested by both old and new sending countries remind us to develop effective training models and programs in a given context. This volume presents sixteen training models from the perspectives of the Two-Thirds World churches.

Among those training models, a Korean training model is suggested by David Taiwoong Lee (Lee 1991a:69-80). As Lee has been involved in Korean missionary training since 1986 as director of Global Missionary Training Center (GMTC) in Korea, his missionary training model is recognized as the most effective model in Korea. One of the strengths of this model is an emphasis on informal and non-formal training methods which is becoming emphasized in cross-cultural missionary training. Especially, unlike other missionary training programs in Korea, GMTC recognizes the importance of understanding Korean values and worldview. But a weakness of GMTC is the lack of overseas field experience program. However, Lee's

model helped me to develop a cross-cultural missionary training model in this study.

In Preparing to Serve: Training for Cross-Cultural Mission, Harley (1995) provides a "comprehensive introduction to cross-cultural missionary training" rather than an in-depth study of any particular area (1995:v). Along with the first book, Internationalising Missionary Training (W. Taylor 1991), Harley delineates the current trend of cross-cultural missionary training both in the West and in the Two-Thirds World that focuses on experiential and developmental training methods rather than on formal schooling methods. In other words, today cross-cultural missionary training emphasizes informal and non-formal training methods in order to facilitate the trainees' character qualities and adjustment skills rather than mere knowledge-based training. Also, he presents a comparative study of six missionary training programs of new missionary sending countries in its appendix.[4] Among them the training program of the Global Missionary Training Center in Korea has been evaluated.

The book, Establishing Ministry Training: A Manual for Programme Developers (Ferris, ed. 1995), focuses particularly on missionary training program design, including defining training goals and objectives, developing

training and learning skills, and evaluating training programs. In other words,

this book deals with the educational dimension of missionary training as most

of the authors in this volume are involved in cross-cultural missionary

training. Robert Ferris points out that "the key to developing effective

missionary training is a person we shall term 'the programme developer.'

The programme developer must have a vision for effective missionary training

in his or her own context" (1995a:3). Also, he asserts that in developing

missionary training programs the program developer must examine his or her

assumptions and values in the light of the Bible. In fact, this book provides

us with stages of missionary training curriculum design.

The book, Too Valuable to Lose: Exploring the Causes and Cures of

Missionary Attrition (William D. Taylor, ed. 1997), is a monumental work in

the area of cross-cultural missionary training. As mentioned in Chapter 1,

this book as the result of the WEF Missions Commission venture called

ReMAP (Reducing Missionary Attrition Project), shows a global perspective

of the current trend of the missionary movement both in the West and in the

Two-Thirds World. In fact, this volume provides sources for mission

education and training through a wide range of research findings about

missionary attrition. In this volume many authors propose effective training

methods and programs to overcome the high rate of missionary attrition.

I am convinced that the causes and cures of missionary attrition cannot be separated from cross-cultural missionary training. But in the ReMAP research, among the twenty-six reasons that missionaries from sixteen countries leave missionary service, "poor cultural adaptation" is ranked fourteenth and "inappropriate training" seventeenth. In the case of the new sending countries including Korea,[5] the above reasons are ranked fifteenth and ninth (Brierley 1997:92). Also, the research says that in the case of the new sending countries, among the twelve most important reasons for preventing loss of career missionaries, "cultural adaptation" is ranked seventh and "appropriate and regular training" eleventh (Brierley 1997:99). One of the major weaknesses of the ReMAP research is that the research sample is not sufficient because they used only one portion of the mission population, mission administrators from mission agencies. The population of samples should have included both missionaries and nationals to increase the reliability and credibility of the research. So, the reliability and credibility of the research result might be challenged in the area of research methodology.

Nevertheless, the ReMAP research shows the urgent need for cross-cultural missionary training. I wonder whether or not they recognize that

missionaries' cultural adjustment is closely related to other factors even though missionaries' clear call from God and mature spirituality must not be underestimated. In the case of Korea, poor cultural adaptation ranks seventh out of twenty-six reasons. What does this research administered by the questionnaire to 125 Korean missionaries show to be the reasons for Korean missionary attrition? Chapter 6 deals with this issue.

Finally, this research seeks to determine the relation between cross-cultural missionary training and Korean missionaries' cross-cultural adjustment. In this respect, current studies on cross-cultural missionary training and cross-cultural adjustment help me strengthen the theoretical framework and analyze the research findings. In the next chapter, I examine the biblical roots and missiological foundations of cross-cultural missionary training in relation to cross-cultural adjustment.

Notes

1. The term "centripetal" refers to the nature of mission in the Old Testament. The centripetal nature of the mission of Israel is to draw the nations into the presence and fear of God by living life as the chosen people. Thus there is not the concept of cross-cultural mission to announce God's salvation message. In contrast, the term "centrifugal" refers to the missionary nature of the New Testament (Matthew 28:18-20; Acts 1:8). It is the sacred sending and commissioning for the disciples to go to witness to the salvation of God through Jesus Christ beyond Israel's cultural boundary. Johannes Blauw insists that the Old Testament missionary consciousness is centripetal. But when a missionary interpretation of Deutero-Isaiah and Jonah is considered as the centrifugal nature of Israel's mission to the nations, it is an eschatological expectation, which will be realized only in the future (1962:29-43).

2. The term "intercultural communication training" is the combined words of both intercultural communication and cross-cultural training. The terms are often used interchangeably because it is hard to think of cross-cultural adjustment in relation to training issues that does not involve communication among people. It refers to "formal efforts designed to prepare people for more effective interpersonal relations when they interact with individuals from cultures other than their own" (Brislin and Yoshida 1994:2-3).

3. The position of "cultural relativism" is that all cultural practices are equally valid and equally worthy of tolerance and respect so that all cultural values are relative. In this sense, the position of cultural relativism is very attractive. "It shows high respect for other people and their cultures and avoids the errors of ethnocentrism and premature judgements" (Hiebert 1985:102).

4. In his D.Min dissertation A Comparative Study of IMTF-Related Missionary Training Centers in the Two-Thirds World (1992), David Harley examined six non-Western missionary training centers: Antioch Mission Training Course (Brazil), Global Missionary Training Center (Korea), Nigeria Evangelical Missionary Institute (Nigeria), Outreach Training Institute (India), Africa Inland Church Missionary College (Kenya), and Asian Cross-Cultural Training Institute (Singapore). Areas of the research are as follows: historical background of the training centers, educational theories, training methods, concern for holistic training, the issue of contextualization, evaluation, and future development.

5. In ReMAP research, the new sending countries are Brazil, Costa Rica,

Ghana, Nigeria, India, Korea, the Philippines, and Singapore.

Ghana, Nigeria, India, Korea, the Philippines, and Singapore.

FOCUS

CHAPTER 3

Cross-Cultural Missionary Training:

Biblical Roots and Missiological Foundations

Since this chapter concerns a missionary's cross-cultural adjustment for

effective mission work through cross-cultural training, it is appropriate that

the biblical roots of cross-cultural training should be found and missiological

foundations also be suggested. This is not a simple task because there are no

specific perceptions in the Bible regarding the preparation of cross-cultural

witnesses. So we need to try to find the biblical roots of cross-cultural

missionary training and missiological foundations.

Roger E. Hedlund says, "Mission takes place in a world of cultures.

The book of Acts shows the progression of the gospel from the 'Jewish' Jews

of Jerusalem into the Judean countryside, then to the Samaritans and to the

Hellenized Jews, and from the latter to the Gentiles at Antioch, and finally to

the multiple cultures of the Roman Empire and the World" (1991:205; cf.

Bevans 1998:2). In this sense, cross-cultural missionary training requires the

missionary to experience cultural conversion before witnessing about the

gospel message to peoples of another culture. This is a critical issue for the

missionary movement today as it was for the Jews in the first century. Cross-cultural missionary training today must be done by critical cultural learning on the basis of an incarnational model[1] of Christian witness. As seen in Gentile and Jewish conversion narratives and in the epoch-making Jerusalem Council in the New Testament (Acts 8-10, 15), cross-cultural witness to the Gentiles could not have occurred without God's intervention that created changes in people's worldview. In fact, the mission to the Gentiles occurred through a gradual process. As cross-cultural missionary training aims to change the trainees' minds and attitudes when they seem to be ethnocentric or prejudged toward people of other cultures, the biblical narratives in the book of Acts give us important insights on the process of change or transformation that takes place as God guided the Jewish movement in the first century into a universal and multi-cultural missionary movement (Dollar 1993:5).

In this chapter biblical roots and the missiological foundations of cross-cultural missionary training are discussed from the examination of narratives about conversion and the event of the Jerusalem Council in Acts. This chapter offers some crucial insights as to how first-century Christianity overcame Jewish particularism and became universal in its scope to embrace the Gentiles. In fact, the paradigmatic conversion events and the epoch-

making Jerusalem Council are considered the biblical roots and missiological

foundations of cross-cultural missionary training.

Conversion Narratives in Acts

An important missionary paradigm is Luke's description of three

conversion accounts in Acts: the Ethiopian eunuch's conversion (Acts 8:26-

40), Paul's conversion (Acts 9:1-31), and Cornelius' conversion (9:32-11:18).

These conversion narratives are subsequent to the Days of Pentecost where

3,000 people converted (Acts 2:1-41). The conversion of the Days of

Pentecost was anticipated from Acts 1:8.

As we note in these three conversion events, each event succeeds the

other. Gaventa insists that Luke placed the three conversion accounts

deliberately in sequence to show the fulfilment of Acts 1:8 (1986:123-125).

While the first two events involve individual conversions, the last event

involves the conversion of an entire household along with Cornelius in Acts

10. These conversion accounts present the universal dimensions of the

gospel. John Stott describes the conversion of both Paul and Cornelius as the

opening events of the gospel for the Gentiles.

> From the conversion of Saul to be the apostle to the Gentiles, Luke
> proceeds to the conversion of Cornelius, the first Gentile to become a

believer. Both conversions were essential foundations on which the Gentile mission would be built. And prominent in both was a leading apostle, the first conversion having Paul as its subject, the second having Peter for its agent. Both apostles (despite their different callings)[2] had a key role to play in liberating the gospel from its Jewish clothing and opening the kingdom of God to the Gentiles. (1990:181)

Luke's understanding of conversion through three narratives is not a private matter, but a community matter. Individual converts in Luke's narratives in Acts were connected to the faith community. We can see that the early chapters (Acts 2) constantly link those who repent and believe with the Christian community. In this sense "conversion is an aspect of God's action in the world by which people are called to faithfulness in life together and in proclaiming the word" (Gaventa 1982:422).

Paul's Conversion and Calling

The full development of the mission to the Gentiles that opened the door for taking the first step to achieve the Great Commission (Matthew 28:18-20) and Acts 1:8 is inseparably bound up with Paul's conversion and call. It is necessary to understand Paul's family and educational background in order to better understand his conversion and call because "knowledge of Saul the Jew is a precondition of understanding Paul the Christian" (Hengel and Deines 1991:xiii).

Paul was born in Tarsus of Cilicia in the Greek-speaking diaspora, but was brought up in Jerusalem as the son of a Pharisee and Palestinian Jew, who at the same time had Roman citizenship (Acts 22:3; 23:6; 26:5; Philippians 3:5f.). According to Luke, Paul was educated at the school of Gamaliel I in Jerusalem, not in the diaspora (Acts 22:3). This means that Paul learned to read and write, not just in Greek but also in Hebrew and Aramaic. Hengel and Deines insist that "in addition to Jews who spoke Greek as their mother tongue and who (like Saul/Paul) also understood Aramaic and Hebrew, there were a number of 'Hebrews' with a very good command of Greek" (1991:55). In the first century, Jerusalem was the great pilgrimage site for all Jews from the Syrian, Egyptian, and Western Diaspora who spoke Greek so that some of the great Jewish thinkers and educators visited or moved to Jerusalem.[3]

In relation to Paul's evangelistic approaches as a missionary, it can be said that he would surely learn methods of debating or persuading non-Christians from his education and training. Also, his creative handling of Hebrew Scriptures to witness to Jesus Christ as the Lord and Savior came from his education too. Senior and Stuhlmueller (1983) discuss the influences on Paul as follows:

"Because Paul was a Greek-speaking Jew, trained in Palestinian tradition and active in the Gentile milieu of Greece and Asia Minor, he had access to diverse thought worlds[4] whose own interrelationship in the first-century world was diffuse and complex" (1983:163).

Also, in contrast to the Judaizers Paul brought out the culturally-inclusive approach in his missionary work. In other words, Paul challenged and defeated the Judaizers by his lifestyle in preaching the gospel to the Gentiles (cf. Galatians 2:11-14). Today Paul's lifestyle and attitudes toward Gentiles also challenge Korean missionaries attitudes toward the local people and lifestyle in the mission field.

Conybeare and Howson say that Paul came to Jerusalem for education and he lived at the Rabban's house in a multi-cultural environment with other students from Egypt, Babylonia, the coasts of Greece, and his native Cecilia (1886:61-62). In modern educational terms, his education included formal, informal, and non-formal education. His training might enable him to understand other cultures or subcultures in the way that he lived with other Jewish students from various cultures or subcultures.

From the perspectives of cross-cultural missionary training methods, it does not seem that the apostles used formal schooling modes of education for

their disciples. This is not to say there was no educational process. Rather, the training methods of the apostles can be called "non-formal" and "informal" education. These training methods were carried out by Jesus. Pheme Perkins writes, "Jesus did not establish a school with a philosophical doctrine or special method of interpreting the Law. His followers learned by observing what he said and did in different situations" (1990:1). Jesus' teaching methods reflected the daily life and experience of people. Jesus' training made the learning of his disciples come to life. The learning of Jesus' disciples was by experiencing, doing, and reflecting.

In this regard, Jesus used mostly non-formal and informal methods in training his disciples which focused on change and transformation of life. He lived with his disciples as a role model and taught them in various places. What the disciples learned was through doing and experiencing. Jesus showed them examples and then sent them out to preach the good news. Regarding this, Leighton Ford says,

> Jesus' leadership [training methods] is not only important, but essential in our time. He was able to create, articulate and communicate a compelling vision; to change what people talk about and dream of; to make his followers transcend self-interest; to enable us to see ourselves and our world in a new way; to provide prophetic insight into the very heart of things; and to bring about the highest order of change. (1991:15)

Paul's training methods were in much the same style as Jesus trained his disciples. From this point of view, Paul provides a good example of what is involved in missionary training (cf. 1 Timothy 1:12-16). He was a cross-cultural missionary as he had a universal missionary vision. Like Jesus, Paul was his fellow workers' role model in word and deed. But it seems that Paul's training method is not separate from how he was trained by Gamaliel. The method Paul used as the earliest paradigm of ministry formation was apprenticeship or mentoring that refers to a personal relationship between a teacher and one or more students (cf. Van Engen 1996:241-242). He, throughout his missionary journey, trained many Christians ministers such as Timothy (2 Timothy 2:2), Titus, Silas (Acts 15:40ff), John Mark (Acts 13:5ff), and Aquila and Priscilla (Acts 18:18ff) (cf. Howell 1998:84-87). Paul taught them informally and non-formally through a powerful apprenticeship program just as Jesus had done. Paul was an excellent contextualizer in training men and women because he was sensitive to the recipient culture so that he might preach effectively and plant churches cross-culturally (1 Corinthians 9:19-23). The context of the early church for mission to the Gentiles drove Paul to train others for effective cross-cultural ministry. Especially Timothy, as a bi-cultural person, was used effectively for

difficult and sensitive missions (1 Thessalonians 3:6-10; Philippians 2:19-24).

In fact, Paul moves between two different worlds; that is, he lived in two different language areas and cultures. His double Greek-Hebrew name, Saul-Paul is an evidence that he belonged to two cultures. As mentioned above, in Jerusalem, the holy city as Paul's spiritual home, there were evidently a large number of Greek-speaking Jews. They had been gathered to the Greek-speaking synagogues (Acts 6:9) (Hengel 1980:82). He had much in common with the Hellenists who were driven out of Jerusalem. "Against this background, he, 'the zealot for the law' (Galatians 1:14; Philippians 3:6; Acts 22:3), could have participated actively in the persecution of Stephen and some time later have been sent to Damascus, to combat the disturbances caused by the Christians who had been driven out of Jerusalem" (Hengel 1980:82-83).

How did Paul, a Pharisee of the Pharisees (Galatians 1:4, Philippians 3:4-5) and a persecutor of the early Christian movement, become Christ's apostle to the Gentiles and the one whom we call "a model for frontier missions"[5] (Dollar 1996:129)? It was because of his encounter with the risen Christ. Luke describes three versions of Paul's conversion and calling narratives (Acts 9:1-30; 22:1-21; 26:1-32; Gaventa 1993:155-158). If we

consider that Paul opened the door of the Gentile mission, Christian mission

as a cross-cultural missionary endeavor would be started from Paul's vision;

namely, his own conversion and call. His conversion and call occurred in

connection with the martyrdom of Stephen and as an enemy of the Christian

movement (Acts 7:58-8:3).

What is the nature of Paul's call and the understanding of that call to

the Gentile mission? Through examining the three accounts of Paul's

conversion and call to mission, we can see how Paul understood his call. The

three accounts of Paul's conversion and call indicate that the first two (Acts

9:1-30; 22:1-21) are similar while the third account (Acts 26:1-32) is quite

different. The heart of all three accounts is the dialogue between the risen

Lord and Paul. All three tell about Paul's call to the Gentile mission (cf.

Dollar 1993:155-159; Gaventa 1986:52-95). In the first account, Jesus says

to him: "Now get up and go into the city, and you will be told what you must

do" (Acts 9:6). The call comes through Ananias and says: "Go! This man is

my chosen instrument to carry my name before the Gentiles and their Kings

and before the people of Israel" (Acts 9:15). In the second account, Ananias

gave the commission in a general way: "You will be his witness to all men of

what you have seen and heard" (Acts 22:15). This is followed by Paul's later

experience in Jerusalem where it explicitly mentions the Gentiles (22:21). In the third account, there is no mention of a human intermediary and the call comes on the Damascus road where Paul is promised: "I will rescue you from your own people and from the Gentiles. I am sending you to them" (26:17). Dollar insists that these three accounts of Paul's conversion refer explicitly to his call to both the Jews and Gentiles. It can be seen from the key words in the accounts: Israel, all men, your own people, and Gentiles (Dollar 1993:159).

These commission accounts can be seen in God's call of a prophet (Jonah 1:2; Amos 7:14-15). As we can see in the Old Testament, in fact, Gentiles were becoming a part of God's people from the time that God called Abraham (Genesis 12, 17; Exodus 12:38). However, what Jews understood about witnessing to Gentiles was that when Gentiles converted to Judaism they could become Jews. So Gentiles would become socialized into the culture of Israel and cease to be Gentiles (Dollar 1996:132). This is a form of proselytism. It seems that Paul would know that Gentiles must give up their culture and follow Jewish laws such as circumcision to be Jews. Bosch says that "before he become a Christian, Paul had been well-acquainted with and perhaps even actively involved in Jewish proselytism" (1991:127). Paul's

positive attitude of Jewish proselytism could be traced from Paul's background in that he was open to Hellenistic culture and came from the school of Hillel who came from the Babylonian diaspora (cf. Hengel 1983:53).

In what sense, then, did Luke understand Paul's call to the Gentile mission? Paul's mission was to evangelize the Gentiles without forcing them to give up their culture. "The presupposition for Paul's mission is his doctrine of freedom from the law, which previously had separated Israel from the nations. It is a basic element of his gospel" (Hengel 1983:54). Then a question is raised: "Did Paul understand immediately that he was to evangelize Gentiles *qua* Gentiles?" (Dollar 1996:132). There are two opinions about this questions among New Testament scholars. One argues that Paul immediately understood his call to the Gentile mission after his conversion so that he went into Arabia to preach to the Gentiles, referring to Galatians 1 (Bruce 1969:243; Lake 1979:195; quoted in Dollar 1996:132-133; cf. Hahn 1965). The other argues that an understanding of the nature of Paul's call is realized in a progressive manner (Dollar 1996). Luke does not mention Arabia at all in his account of Saul's conversion. Paul, on the other hand, does not indicate what he did in Arabia while mentioning it (Galatians

1:17). Dollar insists that "there is no indication that Saul understood his call to the Gentiles as the abrogation of the cultural requirements traditionally made on Gentiles when they became converts to Judaism" (1996:133). In fact, Paul's conversion and call imply an important step to cross-cultural ministry. Paul's experience on the road to Damascus was a paradigm shift. It "caused a radical revision in his way of life and his world view" (Senior and Stuhlmueller 1983:167). Senior and Stuhlmueller argue that Paul's conversion experience through the risen Christ was instantaneous as Paul saw Jesus as the Lord of the universe and of the church (1983:168-169). In other words, Paul recognized that the risen Christ is above cultures and draws all cultures into God's universal salvation. But it seemed that Paul took years to grasp the full dimension of his call to mission to the Gentiles. As Luke in the book of Acts presents several stages of the development of cross-cultural mission, Paul's conversion and call are a decisive factor in opening the door of the gospel to the Gentiles.

The basis for Paul's openness to the Gentiles was his theology of the resurrection. From the theological perspectives, the starting point of Paul's mission theology came from his conversion experience "that gave a startling insight into the nature of the God of Israel and his Christ" (Senior and

Stuhlmueller 1983:170). Senior and Stuhlmueller insist that Paul's

conversion experience convinced him "that the God of Israel was indeed a

God intent on the salvation of all humanity through the person of Jesus Christ

and therefore apart from the law. Consequently, God was 'impartial' or,

better, gracious to Jews and Gentiles alike" (1983:170-171).

Senior and Stuhlmueller write that it is seen in Colossians and

Ephesians that "the horizons of the Christian mission are pushed beyond the

ethnic boundaries of Jews and Gentiles to embrace the entire universe"

(1983:191). In Colossians and Ephesians, Paul's mission theology shows a

cosmic Lord and cosmic scope of Christology in the use of such terms as

"head," "fullness," and "mystery" concerning the universal nature of the

church. In this sense, "the church in these letters is not the final goal but only

a means and a sign of Christ's own cosmic mission of salvation" (Senior and

Stuhlmueller 1983:191). They point out four aspects of the cosmic

Christology in Colossians 1:15-20: (1) It gives the risen Christ a central role

in all creation; (2) It shows the connection between Christ's lordship over the

cosmos and his lordship over the church; (3) It emphasizes universal

reconciliation through the death and resurrection of Jesus; and (4) It indicates

that the cosmic lordship of Christ leads not simply or primarily to a renewed

nature but to a renewed humanity (1983:196-198).

God took into account Paul's life development when he called Paul to be a missionary to the Gentiles. In looking at Paul's life development, we can understand how God molded Paul and chose him as a cross-cultural witness. It might be argued that Paul received three years of private training in the Arabian desert by the Lord himself before he was accepted for missionary service. This might be a step toward an awareness of his call to mission to the Gentiles. All the previous years of his life did not go to waste. They helped him to fulfill his task of preaching the gospel to the Gentiles (Acts 26:16-18). Paul's conversion and call played the decisive role in making possible the Gentile mission. But his birth, education, upbringing, and Roman citizenship, as well as the development of his personality and gifts of leadership, were also all essential instruments. In Paul's life and ministry we can see God's training for the purpose of laying the foundation of world mission.

Conversion of Cornelius

As seen in the narratives of the martyrdom of Stephen (Acts 7), the apostle Philip's evangelization of the Samaritans, and the conversion of the Ethiopian eunuch (Acts 8), the centripetal dynamic of the Christian gospel

had progressed through several stages in order to accomplish the Great

Commission with the formation of the church. In the mission drama of the

early church, as seen above, Acts chapter 9 is a kind of stepping stone for the

Gentile mission. In this regard, Dollar insists, "Luke's threefold repetition of

Cornelius' conversion is a part of his literary style in demonstrating its

theological importance (10:1-48; 11:1-18; 15:8-11)" (1996:86).

Many scholars emphasize the importance of the conversion of

Cornelius. Luke Timothy Johnson describes the conversion narrative of

Cornelius as "the most critical phase of the expansion of God's people"

(Johnson 1992:186). Also, Dollar says, "There is no episode any more

central in Luke's presentation of the story of Christianity than the section in

which he recounts the conversion of Cornelius. On the events of this section

Luke places the full weight of his historical and theological argument for the

universality of the gospel message" (cf. 15:8-11, 13ff.) (1996:80). Also, he

describes the conversion of Cornelius as "the paradigmatic conversion

account of Gentile conversions" without the traditional requirement for

Gentiles to become a part of God's people—meaning circumcision and the

offering of sacrifices (1993:176). Lesslie Newbigin notes, "The story of

Peter and Cornelius is the preface to the much wider and more costly struggle

which had to be fought out concerning the conditions on which Gentile converts should be admitted to the church" (1978:66).

Luke Timothy Johnson describes the setting of the scene as follows:

> After the interlude devoted to the call of Saul who would be the elect vessel for carrying the name to the Gentiles (9:1-30), Luke again showed the work of Peter in Judea, healing the lame, raising the dead, and at the same time moving geographically and ethnically closer to the edge, to the place by the sea in Joppa, where he resided with the ritually impure tanner Simon, ready to hear the call from the Gentile city of Caesarea (9:31-42). Now at last Luke is ready to show how the church made this most fundamental and dangerous step, which would involve the greatest struggle and demand the most fundamental self-reinterpretation for the nascent messianic movement, which in fact would in principle establish its destiny as a universal and not simply ethnic religion. (1992:186)

The Cornelius conversion narrative (Acts 10:1-11:18) is divided into eight scenes following the approach used by Gaventa (1986:96-129). She summarizes the scenes of the Cornelius conversion according to a parallel series as follows:

Vision Scene	1	Cornelius	10:1-8
	2	Peter	10:9-16
Journey and Welcome	3	Cornelius	10:17-23a
	4	Peter	10:23b-29
Proclamation	5	Cornelius	10:30-33
	6	Peter	10:34-43
Confirmation	7	Holy Spirit	10:44-48
	8	Community	11:1-18

Source: Gaventa 1986:111-112

As seen in the above literary pattern of Acts 10:1-11:18, Gaventa describes the scenes.

> First, Cornelius sees the divine messenger and then Peter experiences his ecstatic vision. Each receives during their visions a command that is largely unexplained. Second, Cornelius' delegation arrives at Peter's lodging and is welcomed. Likewise, Peter and his colleagues journey to Caesarea and are welcomed by Cornelius. Third, Cornelius makes a brief speech in which he explains why he summoned Peter. Peter then summarizes the Christian kerygma. Finally, the Holy Spirit confirms the rightness of this event by inspiring Cornelius and his household to speak in tongues. Peter then must defend his actions in Jerusalem where the community also confirms the rightness of the event. (1986:111)

These scenes show God's dramatic intervention as Peter and Cornelius struggle to make the decision of encountering each other. Regarding this, it "[highlights] the fact that both Cornelius and Peter required conversion, and it [demonstrates] that the abrogation of food laws and the inclusion of Gentiles within the church are inextricably connected" (Gaventa 1986:112).

What are the missiological implications of this story? What are the cultural implications for Jewish Christians of the first century if Gentiles become Christians without the traditional requirements of circumcision and the Jewish food law? In fact, Luke's missionary paradigm which explicitly describes God's intention of salvation for all people is seen in Cornelius' conversion account. In this regard, it is clear that for God "the conversion of

Gentiles was no problem, but the difficulty was in bringing the Jewish

Christians to see that Gentiles did not need to become Jews as they became

Christians" (Dollar 1996:87). In Cornelius' conversion account, Peter's

conversion is perhaps more important than Cornelius' conversion. In other

words, we can see God's sovereign intervention in that Peter broke the

cultural barriers to evangelize the gospel. Cornelius did not need to change

his culture to become a Christian. Rather, the conversion of Peter (cf. Hahn

1965; Gaventa 1986; Bevans 1998) made him change his worldview and go

to Cornelius. Dollar gives an important missiological implication of this event

as follows:

> It is the Jews who must drop their historic standards that separate them
> from Gentiles. It is Peter who is forced to go to the home of Cornelius
> and to remain there after Cornelius' conversion, not Cornelius who
> comes to Peter. Centrifugalism is supplanting centripetalism.
> Centripetalism assumes acculturation on the part of those who come to
> the messenger. Centrifugalism assumes "cultural adaptation" on the
> part of those who go to preach. (1993:185)

The second missiological implication is the issue between gospel and

culture. In the first century, Jewish Christians did not distinguish between the

gospel and their culture. Therefore, for Gentiles to know God was to adopt

Jewish culture such as circumcision and the food laws in order to become

Jews. Dollar says that "the reason why the apostles did not rush to

evangelize Gentiles was not because of their disobedience to the Great

Commission or spiritual dullness, but because of this misunderstanding of the

relationship between the gospel and their historic faith and culture"

(1996:88). Comparing Peter's cross-cultural conversion to Paul's conversion,

Peter faced a difficulty in practicing his own experience with Cornelius that

made him address the Jerusalem Council. But after that event he was

rebuked by Paul because Peter withdrew from eating with Gentiles and

separated himself from the Gentiles (Galatians 2:11-13). In contrast, Paul's

conversion made him instantaneously realize the universal dimension of the

gospel. This led him to the Gentile mission as an apostle of the Gentiles.

Third, the gospel must be preached to any people without forcing them

to abandon their culture. The introduction to Peter's speech before the

household of Cornelius reflects this principle: "There is no partiality with

God" (Acts 10:34). In other words, Peter declared what he realized: Anyone

who fears God (Acts 10:2, 22) and behaves accordingly is acceptable without

changing culture. Here we can see the principle of contextualization. The

gospel is supracultural, but for the gospel to be understood it must be

communicated in cultural forms. The crucial task of the early church was the

contextualization of the gospel message from culture to culture. In this sense,

Luke's narrative of Cornelius' conversion contains important principles of

contextualization as a model of paradigm shift. Dollar insightfully says,

"Luke's narrative of the conversion of a Gentile household becomes

paradigmatic for early Christianity and becomes a biblical standard for all

subsequent cross-cultural mission" (1996:90-91).

As Gaventa says,

> The conclusion to which Luke points is unmistakable: God has
> included the Gentiles, and the church may not resist. The implications
> of that decision become clearer in the following chapters of Acts. Not
> only is the decision unmistakable, but it forms the climax of the first
> half of Acts, with 11:19-15:35 forming the denouement. Immediately
> following the Cornelius narrative, we read of the formation of a Gentile
> Christian community in Antioch (11:19-26). With the beginning of the
> mission of Paul and Barnabas begins also the pattern of rejection by the
> synagogue and acceptance by Gentiles (13:44-52). Finally in Acts 15
> it becomes necessary that the Jerusalem leaders address directly the
> events that already have occurred. (1986:122)

The Jerusalem Council

Central to the story of Peter and Cornelius is the community's

acceptance of Cornelius and Peter's action that is symbolic or representative

for mission to the Gentiles.[6] The central theme of the conversion of Cornelius

is brought to the Jerusalem Council. Luke Timothy Johnson, in his book

Decision Making in the Church: A Biblical Model (1983), describes the

stages of one of the most important decisions made in the history of

Christianity. The first decision was made by Cornelius and Peter's

conversion (Acts 10:1-48). The second decision was made by Peter's

defense of the Cornelius event in Jerusalem (Acts 11:1-18). The final

decision was made in the Jerusalem Council, which was opposed and

affirmed (Acts 15:1-35). In the Lucan missionary paradigm the most

important event is the Jerusalem Council (Acts 15:1-35). Stephen G. Wilson

calls the Jerusalem Council "a watershed in the book of Acts" (1973:192).

Wilson notes that "it is a turning point of the whole narrative. This event was

the opening of mission to the Gentiles through official recognition by the

Jerusalem church. It concludes and justifies past events and makes possible

all future development" (1973:192-193; cf. Stott 1990:241). Dollar describes

the cultural reflection on the Jerusalem Council as the theological high point

of Acts, as "a revolutionary cultural adaptation" (1993:229-230). John Stott

stresses the importance of the Jerusalem Council in that the decision

"liberated the gospel from its Jewish swaddling cloths into being God's

message for all humankind, and gave the Jewish-Gentile church a self-

conscious identity as the reconciled people of God, the one body of Christ"

(1990:241). Interestingly enough, after the Jerusalem Council Luke moved

the emphasis on the church's mission to the Gentile world from Jerusalem. In

other words, before the Jerusalem Council the Jerusalem mission dominated,

but after it attention exclusively focused on Paul's preaching all the way to

Rome.

However, the history of early church mission cannot be separated from

its theological base. Romans chapters 9-11 shows why mission shifted to the

Gentiles. Paul recognized that "Israel's rejection of the gospel had provided

the opportunity (but not the justification) for the mission to be opened to the

Gentiles (Romans 11:11-12)" (Senior and Stuhlmueller 1983:180). Paul

concluded that God's grace through Jesus Christ broke down the cultural

boundaries between Jew and Gentile, and that people could "call on the name

of the Lord" and experience God's salvation (Romans 10:12-13).

Preparation for the Jerusalem Council began with the conversion of

Cornelius and his household and continued through the first mission of Paul

and Barnabas among the Gentiles (cf. Dollar 1996:93; Stott 1990:240;

Johnson 1992:267). In fact, the conversion of Cornelius created a crisis and

challenged the church in Jerusalem because he was a Gentile. That is why

we can call this event a "paradigm shift" or an "innovation" which demanded

of the church clear discernment of this challenge. Was the conversion of the

Gentiles legitimate? If so, on what grounds could they be considered part of

God's people? In the process of decision making, the point was not to ask whether Cornelius was the first Gentile convert but how the church reached the decision for inclusion. There were several issues raised and questions asked in the process of decision-making in Jerusalem: preaching and baptizing to the Gentiles, circumcision, table fellowship, etc. In fact, the Council was the major turning point as to whether "the church decided to recognize and acknowledge actions of God which go beyond its present understanding, or it demand that God work within its categories" (Johnson 1983:69).

In the text, the fact that God intended the salvation of the Gentiles[7] is beyond human doubt and debate. After the confrontation between Peter and the Jerusalem leadership (Acts 11:1-18) and before the Jerusalem Council, Luke's readers can see how Greeks were evangelized in Antioch (Acts 11:19-26) and how the missionary journey of Paul and Barnabas became a mission to the Gentiles led by the Holy Spirit in Pisidian Antioch (Acts 13). In fact, Acts 13-14 function to drive the conclusion of Peter's mission to Cornelius. The preaching to the Gentiles did not result from a private decision but from God's direct involvement through circumstances. Luke shows that the Gentile mission was certified by the Jerusalem church through the sending of

Barnabas to Antioch where Paul joined him latter (Acts 11:22-26). Now the

Gentiles were becoming Christians in many places without following Jewish

laws. Dollar says, "Paul and Barnabas' mission in Asia Minor is the final

experiential step in the gospel becoming universal before the church council

in Jerusalem" (1996:94).

A conflict regarding circumcision of Gentiles in the church of Antioch

(15:1) made the Jerusalem Council necessary. When some men came down

to Judea from Antioch and insisted on circumcision for Gentile Christians to

be saved, there was sharp dispute and debate between those men and Paul

and Barnabas. This not only challenged the mission of Paul and Barnabas but

also the integrity of the church in Antioch itself. When this controversy could

not be settled at the local level, Paul and Barnabas, along with others, were

sent by the church of Antioch to Jerusalem to resolve the issue (15:1-2).

When the delegation from Antioch, who were warmly welcomed by the

church of Jerusalem, "reported everything that God has done through them" ·

(15:4), they were quickly opposed by some converted Pharisees[8] who

demanded that Gentile Christians must be circumcised and be required to

obey the law of Moses (15:5). It seems that those converted Pharisees were a

minority group in the community. "There is no indication that any of the

leadership in the church of Jerusalem or Antioch opposed the inclusion of

Gentiles" (Dollar 1996:96), but the community needed to clarify the issue and

make final decisions on the level of the whole church.

After much discussion (15:7), Peter addressed the Council (15:7-11).

His entire presentation before the apostles and elders was the story of both

his and Cornelius' experience. It is one story and is Luke's third mention of

the narrative. Peter "no longer elaborates the puzzlement and confusion, but

speaks confidently of the story as one told by God" (Johnson 1983:81).

There are several verbs in Peter's speech. The subject of the verbs is

God. First, God *chose* Peter to open the door of mission to the Gentiles.

Peter verified that the idea of Gentile mission—preaching, baptism, and table

fellowship—did not belong to Peter and the apostles, but belonged to God

himself. Second, God *accepted* the Gentiles by *giving* the Holy Spirit.

Gentile evangelism was the work of the Holy Spirit. Third, God *made no*

distinction between us and them. God *purified their hearts by faith*, not by

any rituals. Then Peter concluded that we are saved in the same way as they

are. Dollar says, "Peter moves beyond the primary question of the

conference and concludes that circumcision not only has nothing to do with

the salvation of Gentiles, but it also has nothing to do with the salvation of the

Jews" (1996:97). Paul later gave a solid theological argument for the salvation of Gentiles on the basis of Abraham, prior to Moses, by faith, not by works (Romans 4:1-25).

Peter's testimony made clear the way for Paul and Barnabas (15:12). They told about all the signs and wonders that God had worked through them among the Gentiles. "'Signs and wonders' are the consistent Lukan signal for the way God validates human ministry from Moses to Paul" (Johnson 1983:82). "The manifestation of signs and wonders demonstrates God's approval of the mission to the Gentiles" (Dollar 1996:97).

In the Council the entire discussion was summarized and brought to conclusion by James. He affirmed the fundamental freedom of the Gentile Christians through the confirmation of what Peter had addressed (11:1-18; 15:7-11). With the citation of Amos 9:11-12, he "argues that the salvation of the Gentiles is not a new idea thought up by Peter or any other human being but is part of God's predetermined plan" (Dollar 1993:98). Amos 9:11-12, indicating God's promise to include the Gentiles, does not seem to abrogate the requirement of circumcision. But James interpreted the passage that "we should not make it difficult for the Gentiles" (15:19). Luke T. Johnson indicates an implication of the text (Amos 9:11-12).

The text is confirmed by the narrative, not the narrative by the Scripture. As Peter had come to a new understanding of Jesus' words because of the gift of the Spirit, so here the Old Testament is illuminated and interpreted by the narrative of God's activity in the present. On the basis of the narrative and of the Scripture, therefore, James decides for God rather than for precedent. (1983:84)

James made a final statement (15:20) that Gentiles should "abstain from food polluted by idols, from sexual immorality, from the meat of the strangled animals and from blood." The decree of four prohibitions was imposed by the Council on Gentile Christians. What does it mean in relation to the decision made by the council that Gentiles do not have to be circumcised to be saved? Dollar insists that "Gentiles are bound to observe the relevant parts of the Mosaic Law. The relevant parts have to do with guidelines for table-fellowship[9] between Jews and Gentiles" (1996:101).

Luke T. Johnson insists,

> The logic of James' position is either a) that these primordial commands would be known to all nations, or b) that those frequenting the synagogues would already know them. In either case, no burden would be put on the Gentiles by demanding their observance.... The point would seem to be to provide the basis for table-fellowship and full communion between Jew and Gentile Messianists. (1992:273)

Dollar points out an implication of the decree imposed on the Gentile

Christians as follows:

While the past Gentiles could become a part of God's people only by

losing their own cultural identity, now they can hold to their cultural identity with only minor alterations. Further, Gentiles do not form their own fellowship groups when they become Christians but are brought into a relationship with another group, the Jewish believers, who are also allowed to maintain their own cultural identity, with only minor alternations. The Christian movement is made up of both Jews and Gentiles. (1996:107)

The decision of the Jerusalem Council marks both theological and cultural high points of Acts. In other words, from the missiological viewpoint the Jerusalem Council represents "a revolutionary adaptation" in the history of Christianity. It is an articulation of faith of the church seeking understanding. The early church understood God who calls it as a people through the decision which was the result of a long process. Theologically, recognition of the decision is a long process, but in mission work, practice of cross-cultural adaptation is immediate.

The council made two practical decisions: sending the Jerusalem delegation to Antioch with Paul and Barnabas, and sending a letter to Antioch (15:22-25). They were greeted by the whole congregation of the Antioch church. The Jerusalem community fulfilled its great mission by exhorting and strengthening the brothers in Antioch. Also, the Antioch community fully recognized that they were in communion with the Jerusalem church. Before and after the council Luke focused on Paul's mission to the Gentiles. In

Paul's mission work we can see how God's preparation and intervention through the work of the Holy Spirit were at work to fulfill the Great Commission and Acts 1:8.

Without doubt the missional context of the Jerusalem Council would bring the urgent need for Paul to train or disciple missionaries. In other words, the contexts for mission to the Gentiles determined discipling, and training people for cross-cultural mission work (cf. Acts 16).

Summary

In this chapter, I have tried to deal with biblical roots and missiological foundations of cross-cultural missionary training through the examination of two conversion narratives and the account of the Jerusalem Council in the book of Acts. Those events help us understand why cross-cultural witnesses need to adjust to kingdom values and to have biblical perspectives before going to the people whom they will serve. This means that cross-cultural witnesses need two kinds of conversion, conversion to Christ and cross-cultural conversion.[10] In fact, the conversion models mentioned above enable us to explain the nature of cross-cultural missionary training which is the process in which worldview is radically changed through the work of the

Holy Spirit.

Paul's conversion and call remind us of some important principles for training missionaries. To be a cross-cultural witness one must give up his/her preconceived or ethnocentric attitudes toward people of other cultures. The Holy Spirit helps us overcome our ethnocentric attitudes. Also the cross-cultural missionary must grow holistically in order to adapt to another culture for effective cross-cultural ministry.

In the New Testament missionary training or discipleship was the corporate eventful process whereby Paul and his missionary band intentionally crossed barriers in discipling the nations. They lived out their covenant love in God's kingdom under the lordship of Jesus, mobilized by the Holy Spirit, and stimulated by other disciples to action in response to what God was doing in their midst and in the context of their mission in the world. First century Christians were urgently involved in the task of taking the gospel to the nations in the power of the Holy Spirit. As Paul gave himself to witnessing about the risen Christ, establishing communities of believers, and training missionaries, God blessed his mission to the world.
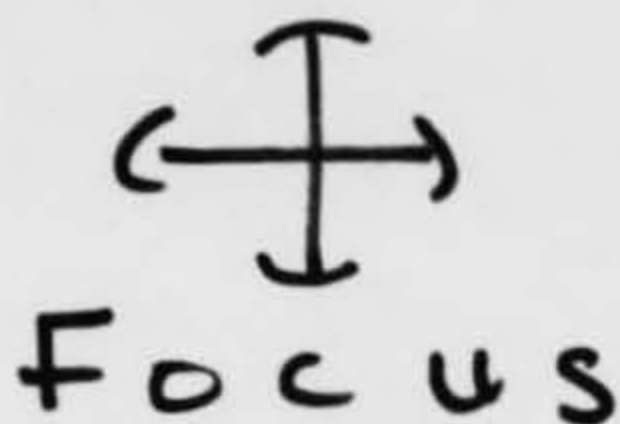
Both Acts 10-11 and Acts 15 contain the essence of Luke's theological understanding that Gentiles are accepted by faith in Jesus Christ without the

traditional requirement of circumcision, and they have table-fellowship with the Jews. This is referred to as a conversion model. Biblical roots and missiological foundations of cross-cultural training cannot be separated from God's special involvement in human history, the incarnation of Jesus Christ.

In this conversion model God's incarnational nature breaks down the cultural barriers between Jews and Gentiles. In fact, incarnational ministry requires a radical conversion in the messengers of the gospel (cf. Kraft 1994:150-153). The conversion of Peter (Acts 10-11) shows that missionaries must not bring their cultural baggage and force the local people to accept it in the name of Christian conversion. Rather, missionaries must adapt to the local culture to proclaim the universal gospel message effectively. This means that Korean missionaries must not insist that their converts to Christ also adopt Korean ways of worship, church organization, and spirituality. Korean missionaries must learn to apply the lessons of Acts 15 to their own cross-cultural ministry. From the perspective of cross-cultural missionary training these biblical principles must be a key factor for training Korean missionaries.

In the next chapter, I examine Korean cultural values and worldview as anthropological foundations for cross-cultural missionary training, and their

influence on Korean missionary work.

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Notes

1. See Chapter 1 pages 65-66 about "Incarnational Ministry."

2. Galatians 2:1ff.

3. See Hengel and Deines, The Pre-Christian Paul (1991:54-62) about Greek-speaking Jerusalem and Greek synagogue education.

4. Senior and Stuhlmueller mention the important influences on Paul's mission theology: Judaism, early Christian tradition, and Hellenism (1983:163-164).

5. See Dollar, St. Luke's Missiology: A Cross-Cultural Challenge (1996:129-150) for an explanation of the term "frontier missions."

6. Paul explains the church's identity that includes the Gentiles in Ephesians 3:2-6, Colossians 1:26-27, and Romans 16:25-27.

7. Luke's intention to show God's plan for the salvation of the Gentiles is indicated in several places in Luke. The salvation brought by Jesus to Israel is a "light for revelation to the Gentiles" (Luke 2:32). "All flesh shall see the salvation of God" (Luke 3:6; Isaiah 40:5). After his resurrection, Jesus tells his witness that "forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem" (Luke 24:47).

8. "Christian Pharisees" are described as "false brothers" by Paul (Galatians 2:4). Paul considered them as "counterfeit Christians."

9. See Dollar (1996:151-167) about further discussion on table fellowship.

10. In Paul's case, his conversion experience included both conversion to Christ and cross-cultural conversion as he realized that Jesus is the Lord of the universe and of the church. This means that Paul's conversion experience made him commit to the lordship of Jesus Christ and participate in a universal community of faith where there is no difference between Jew and Gentile (cf. Senior and Stuhlmueller 1983:191-208).

CHAPTER 4

Understanding the Korean Worldview

and Its Influence on Korean Mission Work

Robert Taylor, an American anthropologist, argues that "no missionary

can be really successful unless he/[she] knows his/[her] people and their

culture" (1954:43). In this sense, missiological anthropology is the most

valuable approach to understanding cultural behavior and forms. This can be

done through a very sensitive approach to examining one's own culture.

Table 5

Importance of Understanding Korean Culture

in Understanding Other Cultures

	Frequency	Percent	Cumulative Percent
Valid virtually not at all	1	0.8	0.8
a little	18	14.4	15.2
a fair amount	24	19.2	34.4
a considerable amount	55	44.0	78.4
a great deal	27	21.6	100
Total	125	100	

In the questionnaire to Korean missionaries (item 3.18), as seen in

Table 5, 106 missionaries out of 125 respondents, 84.8 percent response, say

that understanding Korean culture is important to understanding other

cultures. In this regard, examining the Korean worldview[1] is a foundation for understanding other cultures. This is the first step in culture training. Without doubt missionary training must be based on the trainees' strong calling and spirituality. Nevertheless, lack of understanding of the trainee's own culture causes more problems than any other because living and working in another culture is a totally different experience. For this reason understanding one's worldview is one of the most decisive factors in cross-cultural missionary training.

Non-mission training organizations have developed various cross-cultural training programs like culture learning skills for those who want to live and work in cultures other than their own. In their training programs the basis of cultural learning includes a critical and objective examination of one's own worldview in comparison and contrast with others (Kluckhohn and Strodtbeck 1961; Hall 1976; Hofstede 1980, 1991; Stewart and Bennett 1991; Trompenaars 1993).

As seen in my research, most missionary training centers in Korea do not provide a course on "Understanding the Korean Worldview" at a theoretical and practical level. In my research with eight missionary training centers, only one, Global Missionary Training Center, provides the course,

"Understanding Korean Culture." Most of their emphasis on training is on how to plant churches and evangelize people. Surely leading people to Christ is the ultimate task in our missionary enterprise, but without appropriate cross-cultural preparation it can hardly be accomplished. For missionary training centers in Korea it is one of the most neglected areas or tools for cross-cultural training. If missionaries ignore the depth of their cultural formation, they are bound to be frustrated and, finally, the victims of culture shock. If missionaries understand how their culture molded them, they are much better prepared to be competent cross-cultural witnesses (Atkins 1990:269). In this regard, understanding the Korean worldview helps Korean missionaries to establish relationships with people they serve. Korean missionaries tend to be exclusive toward people of other cultures. Because of their monocultural background they are blind to their cultural biases in general and they lack value-oriented cultural training in particular.

In Table 6, 106 Korean missionaries out of 125 respondents, with 84.8 percent responding, say that their Korean monocultural background affects their adjustment to other cultures negatively (item 3.6). This means that Korean missionaries have difficulty relating with local people. This result indicates that missionary training programs in Korea need to focus their

emphasis on cross-cultural adjustment skills through the examination of

Korean cultural values and worldview. Jae-Un Kim insists, "To understand

oneself is no easy task. And yet, self-understanding happens to be essential

to the behavioral and social sciences, for research in these fields are

ultimately aimed at improving the welfare of ourselves" (1991:v).

Table 6

Effect of Korean Monocultural Background on Cross-Cultural Adjustment

	Frequency	Percent	Cumulative Percent
Valid very negatively	23	18.4	18.4
somewhat negatively	83	66.4	84.8
no effect	8	6.4	91.2
somewhat positively	9	7.2	98.4
very positively	2	1.6	100
Total	125	100	

The purpose of this chapter is to examine the Korean worldview on the

basis of Confucian values. In order to do this, I employ Hofstede's model of

five dimensions of cultural value differences. Prior to discussing Confucian

values of the Korean people, I will briefly deal with the formation of Korean

culture based on traditional religions of Korea. Finally, I will discuss how the

Korean worldview influences Korean mission work.

Formation of Korean Culture

Korea has an ancient history and a highly developed culture. Korea is well-known as a monocultural and monolingual society. It is said that Korea was founded in 2333 B.C. by Tangun.[2] Subsequently the Three Kingdom—Koguryeo, Shilla and Bakje—were established. Shilla absorbed the other two and unified the Korean peninsula in the seventh century A.D. With the decline of Shilla, a new kingdom of Koryo was founded in 935 A.D. It was followed in 1392 A.D. by the Chosun Dynasty, so-called "Yi Dynasty." In 1910, Japan annexed Korea. Korea was liberated in 1945. Throughout the history of Korea, she was invaded by China and Japan from 57 B.C. to 1910, about 931 times (T. R. Yoon 1994:16).

Historically, Korean people have held deep religious belief. According to Pong Bae Park, the Korean culture is a mixture of three cultural elements; Shamanism, Confucianism, and Buddhism.[3] Among them Shamanism was the original cultural soil into which the other two foreign cultures came to Korea around the third and fourth century A.D. respectively. It should be remembered that Shamanism is the key element for understanding the religious mentality of the Korean people (Pong Bae Park 1972:33). Today, in Korea "four major religions coexist in a state of complex intermixture. On

the surface, Buddhism and Christianity flourish, but looming underneath are Confucianism and Shamanism affecting the ways of life among the mass" (Jae Un Kim 1991:69). It means that "the adoption of new beliefs does not mean displacement of the old" (Alford 1999:3).

Formation of Shamanistic Culture

Korea's ancient religion is Shamanism which prevailed in Northeast Asia. Shamanism is regarded as the foundation of Korean culture because it is an indigenous religion which deeply penetrates the ethos and life of the Korean people. Other religions such as Buddhism, Confucianism, Taoism,[4] and Christianity were introduced to Korea from outside and became part of the Korean cultural tradition.

The primitive ethos of the Korean people influenced by Korean Shamanism is polytheistic. Boo Woong Yoo points out,

> Although the religious force of Confucianism and Buddhism
> permeated the social and political life of the people, the people
> have been retaining shamanistic worldview as the most powerful
> religious influence upon the population as a whole. However,
> because shamanism stems from pre-literate societies, and lacks a
> systematically expressed doctrine, it is difficult not only to
> comprehend, but also to distinguish from other religions.
> Moreover, because of its very nature, it has easily borrowed
> from others and has tended to vary in its expression in different
> times and places. In this regard, shamanism postulates a
> universe in which not only human beings but also lower animals

and inanimate things have souls or spirits. (1992:172)

Shamanism was often regarded as inferior to these world religions, which have criticized and resisted shamanistic influences. For instance, in spite of the fact that many Christians visit fortune tellers, most churches deny that they are syncretized with shamanistic faith. But shamanistic influences are shown in the external forms of Korean Christianity such as the emphasis on healing, charismatic appeals in preaching and prayers, material blessings through spiritual power, and the experience of ecstatic trance during worship.

Shamanism may seem to have vanished in the technological and industrial society of Korea today but it still lives in the hearts of the Korean people and is expressed in their lifestyle. For example, the core values emphasized in Shamanism are this-worldly prosperity, material welfare, and life itself. The main concern of Korean Shamanism is earthly blessings in the selfish attainment of wealth, health, and longevity, and personal protection from the curse of evil spirits through shamanistic rituals, *gut*, performed by mostly female shamans, so-called *mudang*. Jun Sik Choi says that foreign religions in Korea have been shamanized in order to survive. He insists that every day shamanistic rituals, *kutpan*, are performed in Korea. He also estimates the number of *mudang* to be approximately 300,000 (1997:263-

265).

Jung Young Lee insists that "Shamanism as an internal character of the Korean ethos will never disappear, but will continue to reappear in different forms in contemporary life, for it is the native religion of the Korean people" (1997:31). Most Koreans do not regard Shamanism as their religion. Rather, they perceive Shamanism as a religion of a pre-literate society. However, the influence of Shamanism cannot be overlooked.

Considering the influences of Shamanism on Korean Christianity, many Christian practices and patterns tend to be shamanistic or syncretistic in ways that some Korean Christians, including ministers, fail to distinguish the difference between Korean forms and Christian meanings, and so do not realize that Korean "shamanistic" forms could be used to convey Christian meanings. Messages of some Korean revivalists contain shamanistic meanings with Western Christian forms as they usually emphasize offering as a mean of receiving earthly blessings. Younsik Noh argues that "some specific practices or patterns found in prayer meetings in prayer mountain centers and revival meetings are not syncretistic but indigenous" (1998:130). The problem of Korean Christianity is that many Christians seem to "hold dual allegiance both to Jesus Christ and to shamanistic spirits" (1998:130).

Noh insists that "religious patterns of Korean churches are not necessarily

syncretistic, but have great potential of being indigenous" (1998:202).

Formation of Buddhist Culture

Buddhism came to Korea in 372 A.D. and was the official state

religion until Confucianism was adopted during the Chosun Dynasty in the

fourteenth century. Korean Buddhism has its root in Mahayana Buddhism

which originated from the teaching of Asoka Kaniska, the greatest exponent

of early Buddhism in 270-233 B.C. (Sung Tae Kim 1991:309-310). Along

with Shamanism, Buddhism became part of the tradition which nurtured the

Korean way of life. Under Buddhism a brilliant civilization arose in Korea

during the Three Kingdoms period, the Unified Silla era, and the Koryo

Dynasties (935-1392). Jung Young Lee writes,

> Korea prospered under Buddhism for more than a thousand years.
> Many beautiful paintings, sculptures, buildings, ceramics, and literary
> works which bear the characteristics of Korean Buddhism can still be
> found throughout Korean society. If Shamanism was the basic building
> block of Korean civilization, then Buddhism refined that civilization.
> (1997:32)

However, because the influence of Buddhism was suppressed and

rejected under the rule of Confucianism during the 500 years of the Yi

Dynasty (1392-1910) in spite of the longest history and the most brilliant

culture in Korea, Buddhism easily incorporated the phenomenon of religious

syncretism with its tolerant nature of differences. In this sense it has ruled

over the people in a profound combination with Shamanism, which is the

conventional popular faith in Korea. John T. Kim says, "The Koryo Dynasty

had Buddhism as its national religion, but its kings had a great zeal for

Shamanism" (1996:37). In this regard, Korean Buddhism is "shamanized

Buddhism." Sung Tae Kim asserts that "when we observe the present status

of Buddhism in Korea, we can say with conviction, that it has been

shamanized, although Buddhists may deny this" (1991:309). Mahayana

Buddhism has been mixed with Korean Shamanism and became a syncretistic

religion. Sung Tae Kim describes the characteristics of syncretized Korean

Buddhism as follows: (1) salvation through Boddhisattvas, the Buddhas of

second grade; (2) salvation through divine spirits; (3) prayer to Boddhisattvas

for blessings; (4) Buddha's power in scriptures, incantation, or amulets; (5)

divine spirits' power in divination, magic spells, or prayer; and (6) the

concept of Western Paradise (1991:211). In addition to these, the experience

of suffering, mindfulness, and the idea of *Mirukbul*, the future Buddha, have

shaped Korean values and beliefs. These features of Korean Buddhism still

influence Korean people's life. They also provides a pre-understanding of the

Christian gospel such as "the concept of judgement, life after death, salvation through the help of a deity, and heaven and hell" (Hyun Mo Lee 1992:31-32). Particularly, the idea of the achievement of the state of Buddha (Nirvana) in this world by accumulating good deeds and virtues contributes to Korean people's behavior patterns, especially in doing good things for others.

Formation of Confucian Culture

While Shamanism has mainly influenced Koreans' religious minds, Confucianism has influenced the socio-political characteristics of the Korean people. Many scholars in the area of Koreanology argue that the major cultural influence to shape the Korean worldview came from Confucianism. Koreans attempted to carry their Confucian ideals into practice with a fervor that was almost pathetic during the Chosun Dynasty (1392-1910). Confucianism as a political norm ruled Korea for 500 years. Confucian values in the family and political systems were almost absolute. Confucianism is still the main current of Korean thought. Fred Alford confirms this when he notes that "Korea is a country still more dedicated to the teachings of Confucius than any other" (1999:x).

In the Chosun Dynasty, the first king, Yi Sung-gae, declared Confucianism the national religion in 1392. It became the norm of the socio-

political system. Koreans took Confucianism so seriously that it became not only a philosophy or a religion but also the dominant political, social, and moral instrument. It seems that Confucianism is closer to ethical and political principles than religious teachings. The heart of Confucianism that has sustained the Korean people is its focus on ancestor worship.[5] Since Confucianism is deeply entrenched in the life of Korea, ancestor worship is still one of the most sacred rites in the minds of the Korean people. It is the soul of the Confucian culture and tradition with which most Korean people identify themselves.

Hofstede insists that "Confucius' teachings are lessons in practical ethics without any religious content. Confucianism is not a religion[6] but a set of pragmatic rules for daily life derived from what Confucius saw as the lessons of Chinese history" (1991:165). According to Confucius, human relationships should be regulated by the five codes of ethics which are based on the five basic relationships: ruler/subject, father/son, husband/wife, older brother/younger brother, and between friends. "These relationships are based on mutual and complementary obligation as unequal relationships. The junior partner owes the senior respect and obedience. The senior partner owes the junior partner protection and consideration" (Hofstede 1991:165).

Through reviewing various observations and existing studies on the Korean people, Jae Un Kim finds the core elements of the Korean character or personality: filial piety, authoritarianism, family-centered individualism as a kind of collectivism, this-worldly success through education based on the five relationships of Confucianism. He points out twelve basic factors of Korean values and social character: self-centeredness, authoritarianism, order-conscious behavior, endurance, politeness, laxity, defensive self-abasement, superstition, self-centered showing off, warm personality, closedness, traditionalism, and face consciousness and formalism (1991:213-222). He argues that Confucian values are still valid today in the Korean national character because the thought and the behavior patterns of the Koreans do not seem to have undergone any fundamental change in spite of a strong influence of Western cultures (1991:217).

While Confucianism has had influence on Korean people's behavior and attitudes, Korean Shamanism has formed Korean people's religious faith at a deep level such as material blessings, healing and exorcism, ecstasy and mystical experiences, spiritual power, and so on. In this respect, when we see that the main problems of Korean mission work are related to the relational area and leadership style, Confucianism has had more influence on

Korean mission work than has Shamanism.

Understanding the Korean Worldview

In this section, the Korean worldview and values such as the

temperament, personality, structure of mind, and patterns of behavior of the

Korean people is discussed from the perspective of Confucian cultural traits.

To do this, Hofstede's model of five dimensions of national cultures[7] is

adopted. This can be regarded as a grand model for it provides a broad range

of cultural traits. The purpose of this model is to promote cooperation among

nations through comparing and contrasting different national cultures

(Hofstede 1991:12). The goal of this discussion is to identify the specific

values, attitudes, and behaviors of the Koreans that missionary trainers and

trainees can learn in order to develop effective cross-cultural ministry. It is

also to discover how much the Korean worldview affects Korean mission

work.

Power Distance: Authoritarian Character of the Koreans

Hofstede defines power distance as:

the extent to which the less powerful members of institutions and
organizations within a country expect and accept that power is
distributed unequally. Institutions are the basic elements of society like
the family, school, and the community; organizations are the places
where people work. Power distance is thus explained from the value of

the less powerful members. The way power is distributed is usually explained from the behavior of the more powerful members, the leaders rather than those led. (1991:28)

One of the most prominent characteristics of Korean culture is authoritarianism. Condon and Yousef (1975) distinguish among three cultural patterns: democratic, authority-centered, and authoritarian. High power distance is correlated with authoritarianism. In other words, cultures with high power distance usually foster and encourage emotions that present status differences and hierarchical role relationships. In Hofstede's Power Distance Index (PDI), among fifty-three countries the most high power distance countries are found in South Asian, South American, Caribbean, and African countries (1991:26). South Korea ranks twenty-seventh out of fifty-three countries, with a score of sixty. Among those countries that I visited for my field research, the Philippines ranks fourth, Indonesia eighth/ninth, Singapore thirteenth, and Thailand twenty-first/twenty-third.

I expected that Korea would rank much higher than this. What does this mean? Jun Sik Choi, professor at Ewha Women's University in Seoul, Korea, argues that though Koreans have the fixed sense of order as they are very authoritarian and hierarchical in general, they are eager to pursue human equality. In other words, as much as authority forces people to obey, they

tend to struggle against authority in order to pursue equality (1997:188).

According to Hofstede (1991), there are many dimensions of the power distance continuum classified by family, school, work place, politics, and ideas. In large power distance countries there are two basic norms (Hofstede 1991:3). First, inequality among people is both expected and desired. Second, less powerful people should depend on the more powerful; in practice, less powerful people are polarized between dependence and counter-dependence. Hofstede states the ideas of the large power distance situation as follows: (1) Might prevails over right: whoever holds the power is right and good; (2) Skills, wealth, power, and status should go together; (3) The middle class is small; (4) The powerful have privileges; (5) Powerful people try to look as impressive as possible; and (6) Power is based on family or friends, charisma, and ability to use force (1991:43). These ideas are easily seen in Korean society as influences of Confucianism. Jae Un Kim delineates this trait of social relations of Korean society as follows:

> The dichotomized mode of social relations, the typical Confucian framework of inter-personal relationships, deeply embedded in the mind of the Korean people, has molded all the human relations into a pattern of dominance and subordination. It has bred authoritarianism in the mind of those in the position of power, and the tendencies of submission, servility, flattery, double-play or compliance in the behavior of the powerless. (1991:214-215)

According to Hofstede, the high power distance situation rooted in family systems can be expressed as the following: Parents teach children obedience and children treat parents with respect (1991:32). "The impact of the family on our mental programming is extremely strong, and programs set at this stage are very difficult to change" (Hofstede 1991:33).

Among the five relationships of Confucianism, the relationship between father and son is the key to all relationships in life. The essence of the father-son relationship is filial piety which becomes the cornerstone for familial, social, and political life. Filial piety is the central value extending to all human relations. Jae Un Kim calls this basic relation between father and son "a binary-relative relationship" which is upheld to keep stability and order (1991:58). This binary-relative relationship is typified as relationships between king and subject, husband and wife, and the like. To the ruling class, the *yangban*, the family was an important pillar of society. The family always overruled other social institutions. In this regard, there is a clear hierarchical order between the older and the younger people. This hierarchical order consists of obedience and respect to the older and nurture for the younger. This relationship is usually expressed in the dependency of less powerful people on more powerful people. Dependency on older or

more powerful people directly connects to other social institutions such as school, company, and politics.

The large power distance can be seen in the Korean educational system. According to Hofstede, tendencies toward large power distance at school is that teachers are expected to take all initiative in class as gurus who transfer their wisdom and knowledge to students, and students treat teachers with honor and respect (1991:37). In a society, people's cultural values, attitudes, and behavior are learned at home and school. The child learns and acquires his/her parents' values, attitudes, and behavior. And those things are further developed at school mostly by teachers and classmates. "Teachers and classmates inculcate additional values, being part of culture that honors these values" (Hofstede 1991:33). Values and behavior in families are often carried out at school. Hofstede says, "In the large power distance situation the parent-child inequality is perpetuated by a teacher-student inequality which caters to the need for dependence well established in the student's mind" (1991:34).

In this respect, as Paulo Freire (1970) points out, in "the banking concept of education" the educational process is teacher-centered as the teacher transfers his/her knowledge to students. In the classroom there is

supposed to be a strict order with the teacher initiating all communication. Students must respect and obey the teacher and teachers are not criticized nor contradicted by students. For instance, students must stand up when the teacher enters the classroom, and the students must give a respectful salutation to the teacher led by the class leader. In the classroom nobody is allowed to ask a question without permission from the teacher. Also, there can seldom be free discussion about issues, only taking notes that the teacher teaches and writes on the blackboard.

In this sense, education is meant to nurture Confucian virtues and thus is a means of succeeding in life. Koreans are almost fanatical about education and academic degrees. Education today remains an important value to the Korean people. The real purpose of education is to attain high status and fame. Most Koreans want to attend the best schools and attain the highest academic degrees, and Korean parents want their children to attend the best schools to become government officials in particular. This means that they bring honor to their family through attaining high status, fame, wealth, and power.

The role pairs parent-child and teacher-student are complemented with the role pair boss-subordinate. Their attitudes toward parents, especially

father, and toward teachers are easily transferred toward bosses at work

places (Hofstede 1991:35). According to Hofstede, the characteristics of the

large power distance situation in work places are as follows: (1) Hierarchy in

organizations reflects the existential inequality between higher-up and lower-

down; (2) Centralization is popular; (3) Wide salary range between top and

bottom of organization; (4) Subordinates expect to be told what to do; (5) The

ideal boss is a benevolent autocrat or good father; and (6) Privileges and

status symbols for managers are both expected and popular (1991:37).

Hofstede points out, "Relationships between subordinates and superiors in a

large power distance organizations are frequently loaded with emotions"

(1991:36). Jun Sik Choi says that the Korean people regard the ideal boss as

a father-like figure in spite of lack of managing ability rather than a time and

achievement-oriented figure (1997:192). Patterns of these relationships can

easily be seen in the Korean churches between the senior pastor and the

assistant pastors. Also, it can be assumed that Korean missionaries have

learned this value relating to the leadership pattern in Korean society. This

top-down leadership pattern has affected Korean missionaries to conflict with

fellow missionaries and local ministers.

Finally, features of Hofstede's large power distance in politics are as

follows: (1) The way to change a political system is by changing the people at the top (revolution); (2) Domestic political conflicts frequently lead to violence; (3)Autocratic or oligarchic government is based on cooperation; (4) The political spectrum, if allowed to be manifested, shows weak center and strong wings; and (5) Prevailing political ideologies stress and practice power struggle (1991:43).

The characteristics of the large power distance situation mentioned above are enough to explain Korean values and attitudes in terms of political culture. Confucianism offers practical ethics for maintaining the political system, which is based on family-centered values. Kyung Il Kim, professor at Kookmin University in Korea, criticizes Confucianism by saying that Confucian ethics exist only for politics, the superior, the male, and the elderly, not for common people. Confucian culture came into peoples' lives as the political ideology of the Chosun Dynasty in 1392 A.D., and it still rules over every sphere of Korean people's life (1999:7). The political structure of the Chosun Dynasty, based on Confucian principles, possessed the ultimate power of physical coercion within the society. In order to preserve the system, it was necessary to have not only a political organization to support it and a value system to legitimize it, but it also required a social structure,

especially the family, which incessantly furnished various forms of obedience (Jae Un Kim 1991:59).

Some salient characteristics of Korean political culture originated mostly from Confucian tradition (Jae Un Kim 1991:59-61; Kyung Dong Kim 1992:492-516). The most persistent behavior pattern in Korean political culture is bureaucratic tradition which originated from the political system of the Chosun Dynasty. It was reinforced by the Japanese colonial militaristic bureaucracy during the Japanese occupation (1910-1945) and still persists in the present bureaucracy.

Another feature is strong collectivism in which power centers on a leader. One could say that parochialism is another feature, for it is rooted in the exclusive obsession on the nation as an extension of the family. In this sense, similarly obsession on the church, denomination, or mission organization is an extension of the family. Factionalism and localism stem from parochialism. For example, regional conflict between Kyeongsang province and Cheolla province in Korea shows a good case of collectivism (cf. Min and Kim 1991). In relation to politics, those two provinces inevitably manifest themselves in a serious conflicting relationship because these have been the two big political forces in Korean society. Also there

should be added some other features of Korean political culture such as

political distrust, apathy and alienation, popular insurgencies, and protest.

It can be assumed that a political structure of small constitutions such

as companies, civil organizations, and religious denominations usually accord

with a national political structure. In this sense, the mission structure of the

Korean church and values of Korean missionaries can never be separated

from the main social structure. For instance, denominationalism in mission

structure can be understood from the perspective of the exclusive obsession

on the family.

Collectivism: We-ness (*Uri* Consciousness) of the Koreans

In their article, "We-ness: A Korean Discourse of Collectivism"

(1994), Sang-Chin Choi and Soo-Hyang Choi argue that the Western

individualist perspective of collectivism can hardly explain the collectivistic

characteristics of Korean society. They write that "the current Western

notion of group is hardly expected to take even the slightest grasp of the

indigenous notion of Korean collectivism" (1994:58). Collectivism is

associated with group-based disposition and functioning. The term "we-

ness" proposes an indigenous discourse of Korean collectivism. But unlike

the Western concept of group discourse that persons are individuated

elements of the whole, the Korean individual parts are not "glued" to the whole. Choi and Choi assert that "individual persons in a Korean context of collectivism are invisible concepts. They are physically present, but not psychosocially recognizable" (1994:78). In this sense, we can find a discourse of Korean collectivism in a family-centered social structure.

The most dominant value in the Korean society is related to the family. As mentioned above, the family is the basic social structure extending to all other social structures and human relations. This is called "familistic collectivism." The archetype of Korean collectivism is familism. It seems that collectivism is the most appropriate term to describe Korean values and worldview (cf. Jun Sik Choi 1997:25).

According to Hofstede, the dimension of individualism and collectivism[8] are defined as follows:

> Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive ingroups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty. (1991:51)

In Hofstede's individualism index (IDV), South Korea ranks forty-third out of fifty-three countries, with a score of eighteen (1991:53). This means that

Korea is a strong collectivist society. The most individualistic society is the

United States as it ranks first. In IDV, the Philippines ranks thirty first, both

Singapore and Thailand thirty-ninth/forty-first, and Indonesia forty-

seventh/forty-eighth. That means Korea is more collectivistic than the

Philippines, Singapore, and Thailand, and less collectivistic than Indonesia.

Harry C. Triandis, in his book Individualism and Collectivism (1995),

identifies the cultural syndromes of collectivism and individualism in four

dimensions of the constructs as follows: (1) the definition of self is

interdependent in collectivism and independent in individualism; (2) personal

and communal goals are closely aligned in collectivism and not at all aligned

in individualism; (3) cognitions that focus on norms, obligations, and duties

guide much of social behavior in collectivist cultures, and that focus on

attitudes, personal needs, rights, and contracts guide social behavior in

individualistic cultures; and (4) whereas an emphasis on relationships is

common in collectivist cultures, in individualist cultures the emphasis is on

rational analysis of the advantages and disadvantages of maintaining a

relationship (1995:43-44).

Triandis writes,

There are four kinds of self: independent or interdependent and same or

different. The combinations of these four types can be categorized as horizontal individualism (independent/same) and horizontal collectivism (interdependent/same), vertical individualism (independent/different) and vertical collectivism (interdependent/different). In collectivist cultures, horizontal includes a sense of social cohesion and of oneness with members of the ingroup. Vertical includes a sense of serving the ingroup and sacrificing for the benefit of the ingroup and doing one's duty. In both individualist and collectivist cultures, the vertical dimension accepts inequality, and rank has its privileges. This is reflective of "different self." In contrast, the horizontal dimension emphasizes that people should be similar on most attributes, especially status. This reflects the "same self," which does not want to stand out. (1995:44)

According to Hofstede's survey on the relationship between the power distance index and the individualism index (1991:54), collectivism is correlated with the high power distance.[9] In other words, large power distance countries tend to be more collectivist, and small power distance countries to be more individualistic. According to Hofsted's research, Korea, the Philippines, Indonesia, Thailand, and Singapore are classified as both high power distance and collectivistic countries (1991:54). Hofstede says, "In view of the correlation between power distance and collectivism one could consider them as two manifestations of one single dimension of cultural differences" (1991:56).

Some distinctive features of collectivism appear in Korean society. Whereas individualism is associated with a nuclear family structure,

collectivism is associated with an extended family structure. Also, collectivism leads to the distinction between ingroup and outgroups. Today, Korean society, under the influence of Western culture, especially American individualism, continues to change its family structure from the traditional extended family structure to a nuclear family system. Thus the Korean family structure is a form of nuclear family externally, but is essentially different from the American nuclear family structure. Though Korean people separate from their parents or grandparents after marriage, they often depend on their parents for decisions on important family matters.

What is the root of this vertical collectivism that emphasizes interdependency and hierarchy or high power distance? As mentioned above, the core of the five relationships of Confucianism is filial piety. In other words, Confucian principles start from a teaching of father-and-son relationship, not mother-and-daughter relationship. Here we can see the root of Korean familism that clearly divides between ingroup and outgroups. As I mentioned, Koreans prefer "we" (*Uri*) to "I," *Uri* means a house or a fence. If a Korean says *uri*, it indicates a very close relationship. Traditional Korean houses were usually built to protect the family members from natural disasters and outside attacks. Regarding this housing structure, if the inside of the

house is community and a safe place, the outside is enemy and a dangerous place. The sense of duty and responsibility as an ingroup member to make harmony may be strong inside the home but may be diluted and concealed out of the home.

In language usage[10] Koreans prefer "we" to "I" when we designate individual selves. For instance, Korean husbands say "our wife" when they actually mean "my wife." This is never found in a culture outside Korea. In Korea, the use of words "I" and "you" is restricted. "I" as an individual has to be concealed behind the cause of family, clan, and some collective obligations. Koreans do not use the word "you" or people's first name. Using these words is offense and means disrespect to others, especially elderly people. Instead, they use an honorary suffix, *nim,* that can follow after a person's family name according to his or her status. In fact, "we" comes to be used not as an expression of "I" into some collective identity, but rather as an escape of self into some collective identity. Alford says, "The heavy presence of we-words in Korean society demonstrates that 'we-ness' is a value" (1999:36). Regarding this, Confucianism determines the collectivistic tendency of Korean society in every arena of people's life.

In Korean society the most intimate social structure is the family. The

family is the central structure extending into other social structures (Jun Sik Choi 1997:38). Every social norm is attributed to the family norm. In other words, the family is the basic unit for governing a nation, so filial piety to one's father may be extended to a king. In this sense, obeying father at home is the same as obeying a king, an expression of filial piety.

In his book, Character of Korean Culture (1997), Bong Young Choi, professor at Hangkong University in Seoul, Korea, states the principles and practices of Confucian familism. The core of the Confucian value system is the family. According to relationships between people, the family structure is divided into two kinds of social systems. One is the family, based on the relationship between father and son, which represents blood relationship. In the family one's life is inherited from parents and ancestors, so it exists in relationships with ancestors and their descendants. One's individual life is preserved and inherited in the family as a part of family life. Therefore one's duty is to preserve the collective family life by maintaining family honor and fame.

The other social system is the nation based on the principle of governing and caring for people. One's duty to the nation is to carry out one's social responsibility for the public so that the nation's history proceeds

and culture is preserved. In Confucianism the relationship between ruler and ruled is seen as an expression of filial piety. Usually blood relationship makes people exclusive to outgroups. In contrast, in relationship with the nation people include others. In a Korean context, an ideal social system is where these two norms, the relationship between father and son and between ruler and ruled, complement each other. But when loyalty to the family overrules other social responsibilities, family-centered exclusivism dominates people's social values. So people are not interested in public affairs for social good but only care about their family matters (1997:92-95). In this sense, people are willing to die for the sake of their family honor and name, but not for the public. Choi and Choi write,

> The Korean individual parts are not independently flexible agents of which aggregate could render an instant configuration of group as circumstances demand. They are immovable parts of a fixed whole; taken out of the particular whole, they cannot renew immediately their membership in another whole. Their part is not transferable to another whole as a single element. Evidently, despite the alleged group-oriented tendency of the Koreans, public or common solidarity at the levels of community or nation is a largely absent concept in Korean society. (1994:64-65)

Several examples of familistic collectivism appear in Korea. We can see the extreme collectivism in the political leader of North Korea, Il Sung Kim. The North Korean people called him father. Also in South Korea Sun

Myung Mun, founder of the Muni Church, is called father by the church members.

In this respect, filial piety still tops all other virtues and when it comes in conflict with other social virtues it overrides them. In Confucian principles filial piety can only sustain family ties and solidarity. Furthermore, it is the foundation for sustaining the political structure as well as other social systems. The most important expression of filial piety is ancestor worship. According to Confucian ethics, not only must people exhibit filial piety, but they also ought to carry their duty to take care of their deceased parents through ancestor worship. Jun Sik Choi argues that ancestor worship is a Confucian way to strengthen familial collectivism and remember one's ancestors (1997:78-81). In this sense, "Death is not the end. It is the exchange of existence in which the person moves from the world of the living to become a part of the world of the ancestors" (Burnett 1990:61).

Many examples reveal how Koreans cling to their own family and clan. One of the most well-known cases is the genealogical table. In Korea genealogy is more highly developed than any place in the world. Most kinship groups organize a clan association, *chongchinhoe*, the main purpose of which is to publish a genealogical table, worship ancestors, and hold

meetings to strengthen kinship ties and unity. A negative aspect of

chongchinhoe is that members of a clan or kin group would form strong

exclusive attitudes toward outgroups. Also, they seldom think about the

public good for society or the nation even though they have strong solidarity

with the ingroup members (Jun Sik Choi 1997:82-85).

Also, Koreans show a collectivistic character when they get married.

In traditional society, marriage was not a individual matter but a family

matter. An individual could never intervene in his/her marriage. Today,

under the influence of Western individualism, it is not difficult for young

people to choose their spouses for marriage. But without parents' permission

it would be hard for them to get married. In Korea marriage means making a

connection between two families.

Koreans usually send a gift to special birthday parties of an employee's

parents or parents-in-law. Also they send condolences to employees whose

parents and grandparents died. They congratulate employees when their

children get married. Even the school admission of an employee's child is

cause for congratulation.

Regarding the above tendencies, Hofstede states,

In the collectivist family children learn to take their bearings from

others when it comes to opinions. "Personal opinions" do not exist:
they are predetermined by the group. . . . The loyalty to the group
which is an essential element of the collectivist family also means that
resources are shared. . . . Obligations to the family in a collectivist
society are not only financial but also ritual. Family celebrations like
baptisms, marriages, and especially funerals are extremely important
and should not be missed. (1991:59)

In this respect, an ingroup-oriented character is the most salient characteristic

of Korean collectivism. In Korean society ingroup-based social networks are

the highly sophisticated genealogical system and people's general concern

with it, various connections of collective origins such as family, region,

school, work place, religious, political party, and so on.

Collectivist societies are shame cultures whereas individual societies

are guilt cultures (Dodd 1995:106). In collectivist cultures it is important for

people to save face. If one loses face, the whole group to which he/she

belongs is ashamed. It is regarded as losing one's group identity (cf.

Hofstede 1991:60-61). "Shame cultures have a way of looking inwardly for

collective obligation and responsibility. If duty is overlooked, it could cause

shame to someone else, which in turn would cause you to be ashamed" (Dodd

1995:106). In his article "The Koreans, Their Cultures and Personality"

(1994), Tae-Rim Yoon sees the root of shame culture in relation to saving

face in Confucian moralism. He says that under the influence of the

Confucian concept of morality, in Korean society there is a tendency to value

external forms which make people's behavior fall into formalism and

mannerism (1994:21). In a collectivist society, a person's behavior depends

on what others might think of him/her. In this regard, what others would

think about me is a real matter of concern. This attitude or behavior pattern is

called *nunchi*. *Nunchi* may be translated as the tendency to try to read

others' mind and to probe others' motives (Jae Un Kim 1991:114-115).

We can see the group-oriented attitude and behavior pattern at school

in the collectivist society. Hofstede writes,

> In the collectivist classroom the virtues of harmony and the
> maintenance of "face" reign supreme. Confrontations and conflicts
> should be avoided, or at least formulated so as not to hurt anyone; even
> students should not lose face if this can be avoided. Shaming, that is
> invoking the group's honor, is an effective way of correcting offenders;
> they will be put in order by their ingroup members. At all times the
> teacher is dealing with the students as part of an ingroup, never as an
> isolated individual. (1991:62)

In the Korean society these tendencies in the educational system hinder

students from self-reflection and self-consciousness. In the classroom even if

one knows that one is right, one tends to refrain from pushing an opinion too

hard in order to save one's own face and not offend others. Also, Korean

students are expected to be modest and deferent nonverbally in the presence

of their instructors. In the collectivist society the purpose of education is learning how to maintain harmony with others, and the diplomas or certificates which result from successful completion of study provide entry into higher status groups (Hofstede 1991:63). In this regard, the higher degree one gets, the better job or marriage partner one can choose. Also, with an acknowledged diploma or certificate one can honor one's family and ingroup. In other words, "The social acceptance that comes with the diploma is more important than the individual self-respect that comes with mastering a subject" (Hofstede 1991:63).

In the Korean society under the influence of a strong hierarchical social system and an emphasis on bureaucratic tradition, the motivation to elevate status through education is unusually strong. "This status-achievement-orientation so pervasive during the Chosun Dynasty has been transmitted to the contemporary 'diploma disease' and the system of education which puts too much emphasis on book learning and blind memorizing" (Jae Un Kim 1991:118). Fred Alford (1999:32-33) points out that Koreans tend to be individualistic and competitive in consideration of the system of competitive exams for university admission. Their future depends on this exam so that family members are willing to spend 30 to 40 percent of their income to

provide their children with private tutoring. According to Alford, the individualistic and competitive tendencies of Koreans are explained in a way that "Koreans are not separate individuals to begin with, so the individualistic competition you see is not really competition among individuals at all, but among families, the individual always representing more than him or herself" (1999:33).

When we see the collectivist tendency in the workplace, "an employer never hires just an individual, but a person who belongs to an ingroup. The employee will act according to the interest of this ingroup, which may not always coincide with his or her individual interest" (Hofstede 1991:63). In this sense, the workplace itself is an ingroup. Hofstede points out, "The relationship between employer and employee is seen in moral terms. It resembles a family relationship with mutual obligations of protections in exchange for loyalty" (1991:64). In the collectivist society business can not be done without building a personal relationship and establishing trust. The personal relationship prevails over the task and should be established first. In order to make a successful deal one must be recognized as an ingroup member. In Korean society the people connection plays a crucial role in running business and politics. When one applies to a company or institution,

it is more important to have a close connection with those in high position in a company or institution than to have a strong ability to accomplish a given task. For instance, the "school connection factionalism" is prevalent in Korean society. Among the faculties of Seoul National University more than 90 percent are the graduates of the same school. Another example is that International Monetary Fund diagnosed the biggest problem of Korean economy as nepotism of a few big companies, so-called *chaebol*. Korean economy has been run by a few *chaebol* (conglomerates). The top five *chaebol* own so many diverse businesses that together they produce almost 50 percent of the Gross Domestic Product (GDP). In a sense, close government-business relationships have made the rapid economic development possible under the governments of military government. Confronting the IMF crisis, the Korean government is trying to work out the *chaebol*-centered economic system in order to revive the Korean economy.

This "connectionism" can be applied to politics. The political system of a nation is rooted in people's values. As seen in characteristics of the high power distance society, the relationship between a nation and its people resembles the relationships between parents and child, teacher and student, and boss and subordinate. Hofstede states that in the collectivist society the

state controls the economic system and political power is exercised by interest groups (1991:73). Kyung Dong Kim points out that one of main characteristics of the Korean political structure is "connection-centered collectivistic factionalism" (1992:505). The core of the political connection is the blood connection, but according to the political interest of an ingroup its scope may be extended to regional, educational, religious, or work place connections. It is like a connection net. Through sustaining the political connection a political boss can continue to hold power. This political, factional connectionism centered on political bosses is related to "regional conflict" as mentioned above.

Collectivistic ideas and attitudes in Korean mission work hamper the cross-cultural ministry effectiveness. One of distinct features of collectivism is connectionism. This tendency is connected to local church-centered missions. Many missionaries sent and supported by local churches are not administered by mission agencies so that they work as lone rangers. For those missionaries local churches are more cohesive ingroups. In this case, cooperation between sending churches and mission agencies is difficult. Also, collectivistic ideas and attitudes are connected to competition which hampers partnership with other mission agencies, other missionaries, and

local churches. This will be further discussed later in this chapter.

Korean Culture: Its Masculine and Feminine Tendency

Hofstede defines masculinity and femininity as follows:

Masculinity pertains to societies in which social gender roles are clearly distinct (i.e., men are supposed to be assertive, tough, and focused on material success whereas women are supposed to be more modest, tender, and concerned with the quality of life); femininity pertains to society in which social gender roles overlap (i.e., both men and women are supposed to be modest, tender, and concerned with the quality of life). (1991:82-83)

In this definition, characteristics of masculine society fit with Korean society. However, according to Hofstede's masculinity index (MAS), Korea ranks forty-first out of fifty-three countries with the score of thirty-nine. This means that Korea is a feminine society. Japan, with similar cultural values to Korea's, ranks first. This means that Japan is the most masculine society. How can this be explained? Hofstede writes that the terms, masculinity and femininity, as indicating socio-cultural role distinction "are relative, not absolute: a man can behave in a 'feminine' way and a woman in a 'masculine' way; this only means they deviate from certain conventions in their society" (1991:80). But I think that Hofstede's survey shows only one side of the Korean cultural pattern. The other side of the Korean cultural values relates to the Confucian view of women's social status and role.

As seen above, Confucianism supports the idea that men are superior to women. Korean women were born to be inferior to men. To be sure, Korea is a patriarchical society. Nevertheless, a woman keeps her own family name without taking her husband's family name after marriage. But Korean women's names are not recorded on the genealogical table. Performance of their duty was limited to the home and they had no right to inherit the family property or participate in ancestor worship. As seen above, the five relationships of Confucianism are hierarchical. They indicate respect and obedience to the powerful member. In Korean traditional society the father's authority was almost absolute. Relatively, the mother's role was limited to the home as a housewife, and the mother submitted to the father (cf. Hofstede 1991:87). In this case, in the extended family role models are clear. Also, in the family gender-related values and behaviors are taught by parents in subtle ways. Among the characteristics of both masculine and feminine societies (cf. Hofstede 1991:96, 103), Korean social values are mostly related to the masculine tendencies.

In the *Analects of Confucius* only one phrase mentions women's status. That is, it is hard to control women and the grassroots because if they are not acknowledged or focused they feel ignored, and if they are recognized they

are arrogant (Jun Sik Choi 1997:201). This reveals Confucius' view of women and that Confucius and his followers were not concerned about women. So it can be easily assumed that under the strong influence of Confucianism (later it was strengthened by Neo-Confucianism during the Chosun Dynasty), discrimination against women existed and still exists in Korean society today.

In a Confucian society such as Korea, patriarchy, distorting the image of humanity, has oppressed, exploited, maimed, and killed women. A wife should obey her husband's commandments. Korean women have suffered under the Confucian social structure for many years. In the teaching of Confucianism, women are seen as inferior to men. Because Shamanism had been forbidden in Confucian society, Korean Shamanism is called "a religion of women" and is a strong advocate of women. Traditionally, in Confucianism the role of women was to stay at home, bear children, serve their husbands, affine and husbands' ancestors, and avoid interference in their husbands' outside affairs. Man Ja Choi describes the double oppression of Korean women:

> Confucian ethical norms on women is rigidly institutionalized,
> and it is markedly male-based. There was a thought of
> *namjonyobi*, male high female low. This was rationalized as the

"way of Heaven." Among the ideas with *namjonyobi* property are the following: *samjongjido*, which means a woman must follow three things, her father, husband, and son; *bulgyongibu*, which means women must not remarry; and *yopiljongbu*, which means women must obey their husbands. (1992:23)

In this context, the lives of Korean women were often exceedingly difficult and expressed in the experience of severe physical and mental dysfunction. Patriarchy produces women's *Han*, the deep wound of the heart and the soul. This aspect of women's status has contributed to the rapid growth of the Korean church. In other words, the gospel has been accepted by women more than by men. Korean women are more receptive than Korean men to the Christian gospel because the gospel contains the good news of liberation for women from gender discrimination as well as from sin.

The outcome of Hofstede's survey on the part of masculinity and femininity which suggests Korea is classified as a feminine society can be explained. Jun Sik Choi insists that after the middle of the seventeenth century the Chosun Dynasty strengthened the Neo-Confucian principles, especially patriarchy. Before the Chosun Dynasty adopted Confucianism as a national religion, in Korean society women's status was higher than in the Chosun Dynasty and their roles were more varied. For instance, there were three queens during the Silla Dynasty. Also, the traditional marriage custom

was that not only did the groom get married and stayed in the bride's house

for several years as a worker, but also he should bring a bride price when he

went to the bride's house. In fact, under the influence of Confucianism the

era of the Chosun Dynasty was the period during which women's social

status became lower and their role was diminished. Today Korean society

still keeps the masculine tendencies as a man-centered society. But the other

dimension, the feminine character, coexists at a subconscious level in

people's mind (1997:203-208).

In cross-cultural missionary training, the training system must not be

hierarchical and man-centered. Rather, it must emphasize equality between

men and women to facilitate woman's roles and to create a learning

community in mutual respect and help. Cross-cultural missionary training

centers in Korea need to develop curricula for single woman missionaries and

missionary spouses. This may help to facilitate woman missionaries' roles in

Korean mission work.

Intolerance of Differences: Strong Uncertainty Avoidance Tendency of the
Koreans

As a cultural dimension, feelings of uncertainty or ambiguity are

acquired or learned in a society. Also these are shared with other members of

one's society. Hofstede says that every human society has developed ways to alleviate anxiety which is created by extreme uncertainty and ambiguity. These ways include religion, law, and technology. Technology helps people avoid uncertainties caused by nature. The main purpose of laws and rules is to prevent uncertainties in the behavior of other people. Religions provide people with the chance to avoid uncertainties through the ultimate certainty of life or by providing power to control a human's personal future (1991:110-111).

Hofstede defines uncertainty avoidance as "the extent to which the members of a culture feel threatened by uncertain or unknown situations. This feeling is, among other things, expressed through nervous stress and in a need for predictability: a need for written and unwritten rules" (1991:113). In relation to cross-cultural adjustment this dimension has some important insights. We can discuss racism, colonialism, imperialism, and ethnocentrism in terms of this dimension. Especially, monocultural and monolingual societies like Korea tend to avoid uncertainties and ambiguities. In Hofstede's uncertainty avoidance index (UAI), Korea ranks sixteenth/seventeenth with the score of eighty-five out of fifty-three countries. Among countries where I interviewed Korean missionaries and local

ministers, Thailand ranks thirtieth, Indonesia forty-first/forty-second, the

Philippines forty-fourth, and Singapore fifty-third. Whereas Korea is a strong

uncertainty avoidance society, Thailand, Indonesia, the Philippines, and

Singapore are classified as weak uncertainty avoidance societies. Especially,

Singapore ranks last, which means the weakest uncertainty avoidance society.

The tendency of Korean missionaries in those countries to pursue visible

results quickly can be explained by the characteristics of the strong

uncertainty avoidance. This often creates conflicts with local ministers in

those countries because they do not show aggression and emotion for

obtaining visible results. The different attitudes and values between Korean

missionaries and ministers in those countries cause cross-cultural conflicts.

Hofstede states that a country's neuroticism or anxiety scores are

strongly correlated with uncertainty avoidance. Strong uncertainty avoidance

is negatively correlated with risk taking and positively correlated with fear of

failure. He delineates the characteristics of anxiety in relation to uncertainty

avoidance (1991:114-116). Possible outcomes of anxiety are high suicide

rate, high death rate caused by alcoholism, high accident rate, high rate of

prisoners. Tendencies of anxious cultures are intuitive, expressive,

emotional, busy, aggressive, active, and fidgety which relate to people's

strong nonverbal expression in conversation. These actions are socially acceptable in those cultures. Men in those cultures often use alcohol for a way of releasing anxiety. Also, people in those cultures drive vehicles very fast which means more fatal accidents, thus more risk.

The characteristics of the strong uncertainty avoidance mentioned above fit the Koreans. It is well known that suicide rates and accident rates are high in South Korea. South Korea has the highest car accident rates and second highest industrial disaster rate in the world. Korean taxi drivers are notorious for driving very fast. Also, South Korea is one of the main consumers in the world wine market. Many foreign people agree that Korean people always hurry, so that they often try to finish things on time without considering quality. Korean people are regarded as "the busiest people" in the world (Jun Sik Choi 1997:217-219). To some extent, the rapid growth of the Korean economy can be explained by this tendency. In other words, Korean people desire to see a visible outcome in a short period of time. Some tragic accidents in the 1990s may be related to this tendency. For instance, in 1995 the *Sampoong* department store completely collapsed and killed over 500 people. In the same year the Grand *Sungsu* bridge collapsed and killed thirty-seven people, including young students. To a large extent,

these accidents and other small accidents were attributed to the "visible outcome-centered attitude" of the Koreans.

Historically, the tendency of the strong uncertainty avoidance is attributed to the fact that Korea has been invaded almost 1,000 times by surrounding countries due to geopolitical reasons. In the last 100 years Korea has experienced socio-political turmoil: the Japanese annexation (1910-1945), the Korean war (1950-1953), and military regimes (1961-1992). Throughout Korea's modern history the cold war brought an unresolved tragic situation to the Korean peninsula, the division between North and South for fifty-two years. People's anxiety increased due to the military encounter with North Korea.

According to Hofstede, in strong uncertainty avoidance cultures parents teach their children what is dirty and dangerous. These classifications of "do and do not" are tight and absolute. There is a tendency toward xenophobia[11]: "what is different, is dangerous" (1991:118-119). This tendency correlates with the strong collectivistic tendency that an ingroup regards outgroups as different and dangerous people. This attitude is also connected to ethnocentrism.[12]

Confucian principles show tendencies of strong uncertainty avoidance.

The five relationships of Confucianism indicate it. Confucian norms are so tight and absolute in a way that the distinction of "do and do not" is clear. When one did not follow the rules and norms, he or she was dislocated from society. Such was the life of people in the Chosun Dynasty. In this regard, the influences of Confucianism is so strong that Korean people tend to exclude foreigners. For instance, today discrimination against foreign laborers who come mostly from South Asian countries is a big issue in Korean society. Some factory owners exploit them with hard work and a low monthly wage, which are illegal according to Korean industrial law.

In education "students from strong uncertainty avoidance countries expect their teachers to be the experts who have all the answers. Teachers who use cryptic academic language are respected" (Hofstede 1991:119). These tendencies can be easily seen in classes in Korean schools. Korean students tend not to conflict with their teachers by suggesting different opinions from the teachings of the teachers. This must be understood with the dimension of the high power distance. The educational system in Korea does not aim for students to learn how to learn and think creatively but to memorize an amount of knowledge from what teachers teach. The real purpose of education is to successfully get through the university entrance

exam and finally to get a better job.

As mentioned above, in strong uncertainty avoidance cultures laws and rules function to prevent uncertainties in the behavior of people. According to Hofstede, "The emotional need for laws and rules in a strong uncertainty avoidance society often leads to the establishing of rules or rule-oriented behaviors which are clearly nonsensical, inconsistent, or dysfunctional" (1991:121). These laws and rules often prevent people from thinking up innovative or creative ideas. In politics a conservative party often takes the majority and resists innovative ideas and thoughts. In Korea there is much red tape in government offices. Government officials rigidly follow the laws and rules. Also, in a strong uncertainty avoidance society nationalism, extremism, fundamentalism, and repression of minority groups prevail in people's attitudes.

In relation to the Korean Protestant church, to some extent the rapid growth of the Korean church is caused by the conservative and fundamental Presbyterian church mission. The Presbyterian church has been divided into more than 100 denominations. The reason is because of dogmatic differences and power struggles. The early church mission provided the people, who underwent severe sufferings with socio-political turmoil, a strong certain hope

that people could overcome the uncertain situations only with the Christian gospel. The other group that holds the tendency of the strong uncertainty avoidance is the North Korean communist regime. In fact, Marxism contains strong uncertainty avoidance; when Marxism was planted in the soil of Korea, the world's most exclusive country was born.

The characteristics of the strong uncertainty avoidance can be seen in Korean mission work. To a large extent, Korean missionaries are emotionally busy and work hard in order to satisfy their sending churches' needs, maintain their ingroup honor, and save their faces. These tendencies usually bring a strong competitive attitude toward others and consequently lack of cooperation. Also, in order to bring visible results and quick achievement, they competitively employ local ministers with material resources. This idea breaks the relationship between Korean missionaries and local ministers because their relationships are based on material resources, not on mutual respect and love.

Short-Term and Long-Term Orientation

The fifth dimension of Hofstede's model of national cultures is called "Confucian dynamism." It refers to a comparison between a long-term and a short-term orientation in life. It is composed of the following Confucian

values: Values on long-term orientation are persistence (perseverance), ordering relationships by status and observing this order, thrift, and feeling a sense of shame. And values on short-term orientation are personal steadiness and stability, protecting face, respect for tradition, expecting quick results, and reciprocation of greetings, favors, and gifts (Hofstede 1991:165-166, 173). This dimension shows the correlation between certain Confucian values and economic growth. In Hofstede's survey, South Korea ranks fifth out of twenty-three countries with the score of seventy-five. This means South Korea is a country of long-term orientation. Because this result is closely related to economic growth of certain Asian countries such as Hong Kong, Taiwan, Japan, South Korea, and Singapore, this dimension is not enough to explain values of a certain group. The Korean value system contains both long-term and short-term orientations which are all Confucian values.

In contrast to Hofstede's research sample,[13] Korean missionary work reveals tendencies of a short-term orientation rather than those of a long-term orientation. That is, Korean missionaries usually expect quick visible results through hard work and show collectivistic tendencies and face saving. This does not mean that Korean missionaries do not have values of a long-term

orientation such as persistence and feeling a sense of shame.

Influences of Korean Values on Korean Mission Work

In this section I seek to discover how Korean values characterized by

certain traits stated above tend to affect Korean mission work. Without doubt

Korean values mentioned above influence Korean mission work both in a

positive and negative sense. Christian missions include many areas:

missionary candidate selection or screening, pre-field training, sending, field

work with on-field training, and reentry. How do Korean values affect these

areas? In Rudolfo "Rudy" Giron's missionary training model, "Lifelong

Process of Missionary Formation: The Building of Training," the foundational

level includes cultural, social, family, and educational background (1997:29-

36). In this regard, careful examination of the relationship between one's

cultural values and their influences on his/her lifelong involvement in mission

is a critical issue in cross-cultural missionary training and adjustment for

effective mission work.

Influences of Korean Missionaries' Authoritarian Values and Attitudes

In my field research, including interviews with Korean missionaries

and local ministers plus participant observation, I found that some problems

of Korean missionaries are caused by the certain traits of Korean values. In

my informal interview with Melville Szto (1999), director of Asia Cross-

Cultural Training Institute in Singapore, he asserts that the most important

skill for trainees to learn is conflict management[14] skills theoretically and

practically. In Steve Moon's research, "problems with peer missionaries"

ranks first out of seven major causes of Korean missionary attrition

(1997:136). To a large extent, this problem is related to Korean traditional

values such as an authoritarian and autocratic leadership style, a factionalistic

tendency based on a strong ingroup and outgroup distinction, and a

hierarchical social system.

Table 7

Effect of Korean Cultural Values on Relationships with Fellow Missionaries

	Frequency	Percent	Cumulative Percent
Valid very negatively	8	6.4	6.4
somewhat negatively	86	68.8	75.2
no effect	9	7.2	82.4
somewhat positively	22	17.6	100
very positively	0	0	100
Total	125	100	

Table 7 reveals that for ninety-four Korean missionaries out of 125

respondents with 75.2 percent responding Korean cultural values have

negative effects in relationships with fellow Korean missionaries (item 3.14).

In my interview with twenty Korean missionaries they indicated that Korean

values such as authoritarian and top-down leadership style often causes

problems with peer missionaries who are under the same mission agency or

denomination.

Along with the characteristics of collectivism, the characteristics of

authoritarianism imply that Korean missionaries have conflicts in

interpersonal relationships. In high power distance cultures the more

powerful members tend to control the less powerful members. The less

powerful members are usually forced to obey the direction or command of the

leader or boss. For the less powerful member, direct expression of complaint

or dissatisfaction to the leader is not allowed. Especially in collectivist

cultures, alienation from the ingroup members and conflict with the group

leader would be a painful experience. In Korean culture where people usually

suppress their emotions, those negative emotions accumulate in people's

mind without proper resolution. Thus accumulated, negative emotions cause

various mental problems.[15] In his article, "A Cross-Cultural Study in Clinical

Psychology" (1997), Suk Man Kwon, professor at Seoul National University

in Korea, insists that people mostly project the accumulated negative

emotions through physical symptoms such as headache, stomachache, chest

pain and so on. Mental problems of Korean people usually can be seen through certain physical symptoms, because of certain traits of the Korean culture which are oppressive and dependent (1997:283). In Steve Moon's research, "health problems" rank second out of seven major causes of Korean missionary attrition (1997:136). This shows that authoritarian and collectivistic cultural values are negatively related to Korean missionaries' interpersonal relationships.

These tendencies are connected to monocultural and cross-cultural conflicts: conflict with peer missionaries who belong to the same mission agency and with local ministers and foreign missionaries. As seen above, Korean leadership style tends to be authoritarian, hierarchical, and autocratic, which is not congruent with biblical leadership. Also, seniority is an important factor for missionaries to relate to peer missionaries. These factors are embedded in the five relationships of Confucianism. Korean missionaries carry these values in leadership and interpersonal relationships over to the mission field. They have learned the leadership style of their senior pastors in Korea, which is almost the same as the relationship between father and son. In other words, leadership style is essentially a cultural phenomenon that cannot be separated from its cultural context.

In her doctoral dissertation, "Training Korean Missionaries for Team Effectiveness: A Study Based on the Kosin Missionaries in the Philippines" (1996), Kyeong-Sook Park writes that Korean traditional leadership style is usually judged to be negative and tends to hinder both monocultural and cross-cultural team effectiveness through a research study on Korean missionaries who belong to the Presbyterian Church of Korea (Kosin). And those tendencies are seen in Korean mission work (1996:38-78). Also, Myung Hyuk Kim points out that Korean missionaries face difficulties in cooperating with fellow missionaries, one of the most serious problems in Korean mission work (1992:129). As mentioned above, this tendency comes from values of authoritarian and hierarchical social relationships and individualistic familism. To be sure, the high power-oriented leadership style is not congruent with biblical leadership. The following cases show how Korean values affect Korean missionaries' interpersonal relationship and leadership.

Case 1

Two ordained Korean missionaries, B and G, embarked to a Southeast Asian country in late 1989. For the following year, they worked together well. Because missionary B is older than missionary G, B naturally played an important role as a leader. At that time, there was no organized mission field team. During the following eight years, the

mission board of their denomination sent twenty missionaries. Because of this increase in the number of missionaries, the missionaries felt a need to organize an association. So they organized the conference to extend denominational churches, and without doubt missionary B was elected as the first bishop and field director. In time, most missionaries were willing to respect the senior missionary. However, because of B's authoritarian and top-down style leadership, it was very hard for them to maintain team effectiveness and relationships with each other. As a result, B lost his position as field director in the 1994 annual conference. Furthermore, severe conflict arose between missionaries due to a strong disagreement over establishing a seminary. Communication between the new leadership and other missionaries broke down. The missionaries have not resolved the conflicts. As a result, the missionaries suffered through ineffectiveness of their mission work. The conflicts among the missionaries with various issues were caught by the mission board. In the process the mission board tried to intervene to solve the problem but with little success. In time, due to the economic crisis in Korea which started in late 1997, they faced financial difficulties. The denominational mission board summoned most of missionaries back to Korea, including missionaries B and G.

Kyeong-Sook Park points out that for ordained Korean male missionaries it is extremely hard to submit to the leadership of a younger missionary who is ordained or unordained because leadership is equated with power (1996:60). For Korean pastors ordination is equated with holding leadership, and age is equated with experiences and wisdom and power.

Case 2

Mr. B, a national worker appointed by a Korean missionary, was in charge of a local congregation with responsibility for evangelism, discipleship, visitation, and preaching on Sunday. Since the church was unable to cover his salary, the missionary paid his monthly

compensation. The missionary visited the church twice a month. Whenever the missionary visited the church, B had trouble with the missionary because of his paternalistic attitude. When I went to an Asian country in 1997, I made an appointment to preach on Sunday at Mr. B's church. On that Sunday, while I was preaching I did not see B's family. After the worship service, they had a monthly church meeting. In the meeting, B officially complained about the missionary's paternalistic attitude, authoritarian and autocratic leadership style, and control with money. He immediately lost his job. He was fired by the missionary.

There is no one avenue for using money contributed by the sending churches in Korean mission work. Rather, missionaries raise the funds and use them individually for each one's own project. So if a missionary leaves the field for a sabbatical year, his or her church which is usually taken care of by a paid local minister is closed because of lack of pastoral care and is ignored by fellow missionaries. Jun Vencer forcefully states the problem of the misuse of money:

> The sub-Christian use of money as power to control in a relationship is a pernicious evil. Money is neutral by itself, but it has an inherent power to corrupt, resulting in abuse. Money is not only a precise valuation of commodities, it is also a measurement of character . . . . When leadership is bought, loyalty will be in question. When the money supply is gone, there is little commitment to stay. Such a method is costly in cash. One cannot buy self-respect . . . . The ultimate question for these missions is: Will they continue to serve the nationals when they can no longer dominate them? (1994:104-105)

Jonathan Bonk, in his book Missions and Money (1991), writes about

the hindrance of Western missionary affluence to Western mission work.

Today Korean missionaries are facing the same problem as did Western

missionaries. In fact, "uncritical use of money" can result in a huge negative

impact on Korean mission work. In other words, the consequences of Korean

missionary affluence are the sacrifice of valuable communication and strategic

effectiveness as well as relationships with local people (cf. Bonk 1991).

Finally, the methods of the Korean missionary training centers are not

separated from the educational system of Korea. It is not surprising that

Korean missionaries who have been taught in a passive learner system have

difficulty trying to apply to the mission field what they have learned. David

Lee says,

> When one understands the educational system of a country, one
> understands a great deal about one's own culture and training needs.
> Korean education can be characterized as teacher centered, dominated
> by the rote memory, with its main focus on passing the university
> entrance examination. This can have tremendous repercussions in
> missionary training. The trainer must not only change the learning
> method, but also deal with the whole area of life style, relationship, and
> character development . . . . Korean theological education has
> borrowed much from the West. It needs to reevaluate to make
> theological education contextualized and indigenous. Korean
> missionary training should attempt to give tools to contextualize
> theological learning in different cultural contexts. (1991a:72)

Two major points regarding the Korean educational system can be

gleaned from Lee's statement. First, the Korean traditional educational

system, to a large extent, is not adequate to bring about significant changes in

individual character, nor does it develop team effectiveness. Second,

Western educational models are also not enough to train Korean missionaries

effectively. Thus we need to find a biblically-based contextualized

educational model. This I propose to do in this dissertation.

Collectivistic Tendencies in Korean Mission Work

Triandis points out disadvantages of collectivism (1995:175-178). At

the private level collectivists have a high level of homesickness and a low

level of self-esteem. The results of the Cross-Cultural Adaptability Inventory

(CCAI) showed the weakest part for Korean missionaries which is the part of

Personal Autonomy (PA). This result indicates that collectivistic values

prevail among Korean missionaries. At the public level collectivists support

ingroups and in situations of conflict treat outgroups harshly. Also, they do

not share information with outgroups. Cooperation in collectivist cultures

occurs only within the ingroup; extreme competition is used with outgroups.

"In collectivist cultures people have so many obligations toward their

ingroups that they do not have the interest" (Triandis 1995:177). For

instance, many Korean young people tend to choose their vocational goals

according to their parents' desire, rather than their own interests and will.

Triandis writes,

> When collectivism operates in personal situations, it is generally a very
> desirable social pattern, but with a major qualification: as long as
> ingroup members are involved. It becomes undesirable when large
> collectives are involved, especially when outgroup members are targets
> of the actions of ingroup members. (1995:178)

Collectivistic ideas and attitudes in Korean mission work may be seen

in the process of missionary selection, sending, financial support, and

relationships between mission agencies and sending churches. Chang Sam

Yang, professor at Han Yang University in Seoul, Korea, points out that the

representative feature of the social character of the Korean church is

familism. It is recognized that Confucian familism strongly affects the church

with the emphasis on connectionism. This tendency is connected to local

church-centered missions and denominationalism. To a large degree, the

Korean church has grown on the basis of this collectivistic familism which

has the functional merit that people tend to be cohesive in the early stages of

church growth. But today, familial particularism as a form of exclusivism

hinders the ongoing growth of the Korean churches (1997:100).

In doing missions, Korean Protestant churches reveal a strong

collectivistic exclusivism in congregational missions or local church-centered

missions. In other words, the inability to cooperate between mission board

and sending churches is one of the most difficult problems of the Korean

mission. In general, denomination is an ingroup for Korean Christians, but

local churches are more cohesive ingroups in selecting and supporting

missionaries. Unless one has a strong connection with a local church, he or

she has difficulty being recommended as a missionary candidate and

supported in prayer and finance. In this regard, mission agencies need to

maintain a good relationship with sending churches. In the process of

missionary selection, it is hard for a mission board to reject an applicant who

is recommended by a large church. Because missionary selection is often

done through various connections which are embedded in Korean values, the

screening is usually ineffective. Also, some applicants might be accepted

without a missionary calling and motivation. Steve Moon's research

indicates that "lack of call" ranks fourth out of seven major causes of Korean

missionary attrition (1997:136). This implies that some Korean missionaries

have been sent to the mission field with wrong reasons and motivation for

missions, such as a wrongly imposed missionary calling, failure of ministry,

regarding a missionary as being honored by sending churches, and using

missionary experiences as a stepping stone for study in foreign countries, or a

better job.

Regarding the relationship between mission agency and sending church, if the relationship is broken, churches seldom send their missionaries through mission agencies. In this case, a missionary sent by a local church, not through a mission agency or denominational mission board, will have inadequate or no training and preparation. Also, if one receives financial support from the sending church, he or she cannot ignore the sending church's requests for visible results that need to be shown to the sending church as fast as possible. For example, many churches planted by Korean missionaries usually go by the names of the supporting churches. This is attributed to the idea of exclusive "we" consciousness, and also to the idea of ingroup honor. It is hard for missionaries to refuse the request of the sending church because it is directly connected to financial support.

Usually collectivists regard an outgroup as a competitor. As mentioned above, partnership works in an ingroup, not with an outgroup. People do not share information. These ideas are related to some values of masculine societies such as leader's decisive role, strong competition, and resolution of conflicts by fighting (Hofstede 1991:96). The cultural factors such as competition, conflicts, and the achievement-oriented attitude of Korean

missionaries are attributed to ingroup-oriented collectivistic values. Also, it must be remembered that Korean society has been influenced by Western individualism.

In this respect, partnership is one of the most difficult areas for Korean churches and missionaries. Because partnership includes cooperation, teamwork, networking, joint ventures, and strategics alliances, it shows how much cultural factors exert influence. Partnership is defined as "an association of two or more autonomous bodies who have formed a trusting relationship, and fulfill agreed-upon expectations by sharing complementary strengths and resources, to reach their mutual goal" (L. Bush and L. Lutz 1990:46, cited in W. Taylor 1994:4).

As stated above, Korean mission structure is a local church-centered mission structure. Its weakest area is the lack of a spirit of partnership. Most missionary sending churches are affiliated with mission agencies, but both denominational and non-denominational mission agencies have little relationship with each other. They seldom share information and cooperate with each other. As a result, money for missions is not used effectively. That is, mission agencies, missionaries, and sending churches prefer certain countries where they can see immediate visible result. In other words,

because there is no partnership and cooperation between mission agencies and between missionaries, they have poured their energies, such as a lot of money and human resources, into the same projects in which everyone desires to succeed. This is very ineffective mission work. For instance, the Philippines is a country to which Korean churches have sent more than 500 missionaries and to which Korean missionaries desire to be sent. Many examples of the negative aspects of Korean mission work occurred in the Philippines.

Today one of the most crucial tasks of Korean mission is the effective distribution of money and human resources through partnership between mission agencies and between missionaries. Also, partnership with foreign mission agencies is a critical issue for the Korean church.

Tendencies of Intolerance and Formalism in Korean Mission Work

One of the most salient features of strong uncertainty avoidance cultures is that people need to be busy and seek to work hard in order to maintain their ingroup honor and save their faces (cf. Hofstede 1991:125). Also, people hold exclusive attitudes towards people of different cultures. David Augsburger points out three emergency behaviors that accompany competitive confrontations in the process of destructive conflict: acceleration

of anxiety in the urgency for victory, more selective perception, and total and consistent thinking (1992:48).

Jae Un Kim points out that one of negative characteristics of the Koreans is self-centered showing-off (1991:221). This characteristic relates to extreme formalism and face saving. In Korean society people are sensitive to what others might think of them. In this regard, what others think about one's family or church is a matter of real concern. So they have a strong obsession about external forms, numbers, visible results, and quick achievement. These tendencies seen in the patterns of Korean church growth without doubt are prevalent in Korean mission work. These values and attitudes have brought negative results such as lack of cooperation and strong competition among missionaries. Furthermore, sending churches tend to manipulate missionaries to do what the sending churches desire, not what the local church needs, a form of paternalism rooted in Confucian patriarchy.

As mentioned above, due to lack of cooperation their competitive spirit, Korean missionaries have invested money and energy in the same projects. Furthermore, their competitive attitude in employing local ministers often spoils them in the process because the relationship between missionary and local minister is not based on mutual respect and love, but on money.

Some Korean missionaries use material resources in order to bring an immediate visible result. (cf. E. M. Lee 1996:85). The following cases illustrate these tendencies mentioned above.

Case 3

Missionary C was sent to a South Asian country by a Korean church. During the first year of his ministry, he concentrated on learning the local language and adjusting to the target culture. In time, he was asked to write a letter every month to the missions director of the sending church in order to report the results of his ministry. For several months he sent letters to the missions director that he was learning the local language and adjusting to the new environment. The first response of the missions director was that the missionary needed to report on the progress of planting a church and leading people to Christ. Nevertheless, missionary C sent letters with similar content, because he was keenly aware of the fact that without enough language acquisition and cultural adjustment it is very hard to do effective cross-cultural ministry in a highly unfamiliar environment. Finally, the missions director sent him a letter that the missionary's report must include visible results whether or not it is true. If no visible results are reported, the financial support might be cut or suspended. He said, "I ought to show some visible results to the congregation to raise funds for your mission work. The congregation strongly desires to see results as soon as possible."

Case 4

A Korean missionary was sent to a collective farm run by Korean immigrants in a central Asian country. He led many Koreans to Christ and finally planted a church. Later another Korean missionary who belongs to a different denomination than the former missionary came to the farm and planted another church. There was tension and conflict between the two churches because they fought one another for church members. There were conflicts and fights between the Koreans caused

by the churches' meaningless competition to get a quick result. As a result, the Koreans requested the two missionaries to leave the farm. (M. Chung 1996:99)

As seen in above case, most Korean missionaries do their mission work with a heavy burden because they must show a visible result as fast as they can, according to the sending church's desire. This becomes a stumbling block so that they often make mistakes. Sometimes this is a cause of missionary attrition (H. W. Yoon 1999:54).

To overcome these negative values and worldview, the Korean church must experience a paradigm shift in understanding of mission. That is, the Korean church should examine kingdom values and biblical perspectives in comparison with Korean cultural values, and cross-cultural missionary training needs to focus its emphasis on examination of the Korean values and worldview in comparison with biblical perspectives and the target cultures (cf. Lingenfelter and Mayers 1986; Menconi 1996). In this regard, David T. Lee writes,

> Our goal in the missionary training as in any Christian leadership training must aim for building kingdom values so that the trainees have a healthy biblical worldview. It is neither Western nor non-Western that is our goal. The "change" is the key here. Any missionary training that does not change us to become kingdom persons is inadequate. Both missiology and training of missionaries based in the West and spread to the Two-Thirds World have become victims of

their cultures. As a result we have become too pragmatic at the cost of aiming at biblical maturity of the missionaries themselves; too scholarly at the cost of overlooking some of the most important values, such as sense of community, sacrificial spirit, love, humility and power of prayer. In this regard both the West as well as the Two-Thirds World need to compare their values against biblical values. (1999a:10)

Summary

I have described Korean values and worldview in employing

Hofstede's model of national culture, and the negative influences of some

Korean values on Korean mission work. Of course, there are some strengths

of Korean mission work in relation to Korean values and worldview. For

instance, many young Christians continue to dedicate themselves to missions

in spite of the economic crisis in Korea. This may be attributed to the

emotional character of the Koreans, probably a strong zeal or enthusiasm for

missions and evangelism. Also, the experiences that Korean churches have

had in phenomenal growth, which is deeply embedded in Korean values, has

motivated Korean Christians to do world mission.

In the last 115 years God has blessed the Korean Protestant church

through its enormous growth. Today the Korean church with her overseas

missions is facing a crisis in the stagnation of church growth and the

economic crisis that directly influences Korean mission work. Korean

mission work cannot be separated from the values and worldview of the Korean church. In fact, some Korean values and worldview influences on the Korean mission work have a negative effect, especially on Korean missionaries' effective cross-cultural adjustment. One of the most important ways to overcome those weaknesses may be through missiological education for the sending churches and for effective cross-cultural missionary training for the missionaries who are sent.

Korean values and worldview which underlie attitudes and behaviors of Korean missionaries and mission practitioners must be carefully examined and exposed, biblically and evidentially. In other words, Korean values and worldview which are inconsistent with biblical perspectives must be changed. Values and worldview shape training programs. In this regard, the ultimate goal of cross-cultural missionary training is the growth of the trainee in Christ through changing his/her worldview in order to do effective cross-cultural ministry.

In the next chapter, I examine the training programs of eight missionary training centers in Korea through analyzing interviews with directors of those training centers and Korean missionaries, and questionnaires from Korean missionaries.

Notes

1. See the definition of "worldview" in the section, Definition of Terms (pp. 67-69). Also see David Burnett, Clash of Worlds (1992:11-24). I prefer the term "worldview" to "value," because worldview contains assumptions, values, and allegiances (cf. Kraft 1996:11-12; Hiebert 1985:45-49).

2. The *Tangun* myth is the story of the beginning of Korea. The idea of *Hananim* (God), which was adopted as a Christian term, is based upon the ancient *Tangun* myth. In the *Tangun* myth, *Hananim* is identified as *Hwan-in*, the Heavenly Father, and grandfather of Tangun, who reputedly set up Korea's first kingdom in 2333 B.C. (Palmer 1967:8). There are some similar words such as *Hananim*, *Hanunim* and *Hanulnim* in Korean Shamanism. The word *Hana* means one and *Hanul* means heaven. And the word *nim* is a honorary suffix. In this sense, most scholars agree that the above terms express the general idea of the "Heavenly One."

3. Missiological doctoral dissertations dealing with the Korean worldview from the perspectives of the traditional religions in Korea are as follows: Sung-Tae Kim, Contextualization and the Presbyterian Church in Korea (1991:297-317); Hyun Mo Lee, A Missiological Appraisal of the Korean Church in Light of Theological Contextualization (1992:25-39); and Peter Yuntag Im, Toward a Theological Synthesis of Missionary Discipleship: Foundation for a Korean Missiological Paradigm (1992:227-260). These dissertations help us understand the Korean religious worldviews that have influenced the formation of the Korean mind and personality.

4. Taoism was introduced to Korea in the seventh century A.D. It was soon mixed with Shamanism and lost its power. But its major theory, so-called "yin-yang theory," explained in the Book of Change has influenced the Korean worldview. The diagram of the great ultimate is the emblem of the Korean national flag. "The yin-yang symbol is the collective subconsciousness of the Korean people" (Jung Young Lee 1996:24).

5. "The development of the Korean form of ancestor worship occurred through the process of combining the shamanistic forms of worship with the Chinese form of Confucian ancestor worship" (John Kim 1996:49). For descendants, the faithful performance of the ancestor worship as an expression of filial piety is a means of pleasing the deceased souls in order to get reward and blessing.

6. Hofstede overstates when he says Confucianism is not a religion. Confucian principles and ethics contain religious factors such as concept of God, ancestor worship, and so on.

7. Hofstede's model came out of studying a large body of survey data about the values of people in forty countries around the world. These people worked in the local subsidiaries of one large multinational corporation—IBM. In his book Culture's Consequences: International Differences in Work Related Values (1980), the IBM data represents four dimensions of national cultures: large and small power distance, collectivism and individualism, femininity and masculinity, and weak and strong uncertainty avoidance. In another book, Cultures and Organizations: Software of the Mind (1991), Hofstede added more than ten countries and a dimension, long-term and short-term orientation, so-called "Confucian Dynamism," in the first survey.

8. The following table shows the differences of the main themes of collectivism and individualism in relation to ingroup/outgroup characteristics (Triandis et al., 1985:397-398).

Collectivism	Individualism
1. Ingroup is extension of the self	1. Self is distinct from ingroup
2. Ingroup is center of psychological field	2. Person is center of psychological field
3. Subordination of personal goals to goals of ingroup	3. Ingroup and personal goals are unrelated
4. Ingroup regulation of behavior	4. Individual regulation of behavior
5. Interdependence between person and group	5. Self-sufficiency
6. Ingroup harmony is important	6. Confrontation within ingroup may be good
7. Sense of common fate with ingroup	7. Personal fate
8. Shame control	8. Guilt control

9. Hofstede's survey shows that studies dealing with the distribution of power are more correlated with power distance than with individualism and collectivism, while studies dealing with social integration are more correlated with collectivism than with power distance (1991:57).

10. On the language use of Koreans, see C. Fred Alford, Think No Evil: Korean Values in the Age of Globalization (1999:34-36). Alford points out an

important dimension of the collectivism of the Korean self. "Koreans frequently point out that a Korean term for humans (the term is gender-neutral), *in'gan*, is composed of two Chinese characters. One put it this way. *In* was made to show two people leaning against each other, and implies dependency or mutuality of human relationships. The character *gan* means between. From this, we can say that Koreans, and maybe Chinese, thought people are people only when they exist between people" (1999:35).

11. Xenophobia is defined as "the feeling that foreign persons or things are dangerous" (Hofstede 1991:263).

12. Ethnocentrism is defined as "applying the standards of one's own society to people outside that society" (Hofstede 1991:261). In their book Ethnocentrism: Theories of Conflict, Ethnic Attitudes and Group Behaviors (1972), Levine and Campbell list twenty-three facets of the syndrome of ethnocentrism through explaining attitudes and behaviors toward ingroup and outgroup (1972:11-21). They are congruent with a distinct feature of collectivism, ingroup/outgroup distinction.

13. The Chinese Value Survey (CVS) sample for the examination of Confucian Dynamism had been collected through 100 students (fifty men and fifty women) in each of twenty-two countries around the world by Michael Bond. After the publication of the results, data for China were added (Hofstede 1991:161).

14. On further discussion about conflict management, see Duane Elmer, Cross-Cultural Conflict: Building Relationships for Effective Ministry (1991), and David W. Augsburger, Conflict Mediation Across Cultures: Pathways and Patterns (1992).

15. Koreans get *hwabyong* disease. *Hwa* means fire, and *byong* means disease, so *hwabyong* means literally fire disease, but it is often translated as anger disease. It is a unique Korean folk syndrome, attributed to the suppression of anger. It is caused by accumulated *han*. *Han* is the term used by Koreans to characterize the anger that results from living under such constraint. The term evokes not just individual resentment, but the suffering of the Korean people, who have been forced to live, and suffer under the domain of surrounding countries, the ruling class, the *yangban*, and more recently the military dictators. Also it is caused by *taein kongpo* (literally anthrophobia). It is a form anxiety takes in cultures that place enormous influence on reading the nonverbal reactions of others, what Koreans call *nunchi* (Alford 1999:76-80).

CHAPTER 5

Evaluation of Korean Missionary Training Programs

Affecting Korean Missionaries' Cross-Cultural Adjustment

The purpose of this chapter is to evaluate the training programs of eight cross-cultural missionary training centers[1] in Korea in their relation to Korean missionaries' cultural adjustment. Do eight missionary training centers provide their trainees with adequate knowledge, practical cultural adjustment skills, and experience of cultures?

1. Do the missionary training programs provide training in missiological anthropology, understanding Korean values and worldview, beliefs, customs, cross-cultural communication, and conflict management skills?

2. Do the missionary training programs provide informal training methods to improve character qualities and develop interpersonal relationship skills?

3. Do the missionary training programs provide appropriate culture learning activities and cross-cultural skills through experiential learning?[2]

The data were collected through responses to interviews with directors of the missionary training centers and from the written documents of the training centers as well. This chapter profiles the curricula of the missionary training centers in order to analyze curricula training factors relating to cross-cultural adjustment skills for the trainees.

General Information about Eight Missionary Training Centers

Table 8

General Information about Eight Missionary Training Centers

	Year of Foundation	Mother Agency	Language Use	Average Intake	Number of Alumni
CFWM	1986	Presbyterian Church of Korea (Tonghap)	Korean	30	556
IMTI	1990	Korean Methodist Church	Korean	10	68
KMTI	1988	Presbyterian Church of Korea (Kosin)	Korean	20	200
KMTC	1988	Korea Evangelical Holiness Church	Korean	25	163
GMTI	1983	Presbyterian Church of Korea (Hapdong)	Korean	50	1000
GMTC	1986	Global Missionary Fellowship	Korean	30	430
MTI	1983	Interdenominational	English	40	900
OM MTC	1996	Operation Mobilization Korea	Korean	20	120

The eight training centers can be compared and contrasted by the following criteria: (1) year of foundation; (2) mother agency or denomination; (3) language use; (4) average intake per class; and (5) number of alumni.

Center for World Mission (CFWM)

CFWM was established in 1974 as an affiliated organization of the Presbyterian College and Theological Seminary (Tonghap) in Seoul. The cross-cultural missionary training program in CFWM started in March, 1986. As of March, 1999, CFWM has produced 556 alumni out of 567 missionaries who belong to the Presbyterian Church of Korea (Tonghap). Since the opening of the CFWM missionary training program, twenty-five classes have graduated. The average number of trainees in a class is thirty. In the twenty-fifth missionary training session, March to May, 1999, twenty-nine missionary candidates were trained. Korean was the only language used in class and communal living. English is taught in classes.

International Missionary Training Institute (IMTI)

Unlike other denominational missionary training centers, the Korean Methodist Church (KMC) approves people as its missionaries who finish the training program run by the School of World Mission and Evangelism at the Korea Methodist Seminary in Seoul. This training program is a two-year

degree program. Also, the KMC has four one-year non-degree missionary training centers: Korean Mission Strategy Institute, International Missionary Training Institute, Jung Dong Overseas Mission Training School, and Soongeui Global Missionary Training Institute. Among them the Korean Mission Strategy Institute is the KMC affiliated training institute. The other three are local church-based missionary training centers as approved missionary training centers by the KMC. All five training centers serve as missionary training arms of the KMC. For this reason, the overseas missions department of the KMC designs a basic training curriculum for the KMC missionaries, and the four missionary training centers design their own specific curricula on the basis of the curriculum guidelines of the KMC overseas missions department. Among those four training centers, I studied the International Missionary Training Institute (IMTI) which is the first missionary training centers of the KMC. IMTI started its missionary training program in 1990 in Seoul. As of November, 1999, IMTI has produced sixty-eight graduates. The average number of trainees in each session is ten. Korean was the only language used in the classes, but English is taught in the classes. Each training session lasts one year.

Kosin Missionary Training Institute (KMTI)

KMTI was inaugurated in 1987 as the training center of the

Presbyterian Church of Korea (Kosin). KMTI started its training program in

1988. KMTI is located in Daejun City, Korea. As of March, 1999, KMTI

has produced about 200 missionaries out of the 220 Kosin missionaries

working in thirty-three nations. The average number of trainees in each

session is twenty. During the training session, January to February, 1999,

twelve missionary candidates were trained with their children. Korean was

the only language used in classes and communal living, but English is taught.

KEHC Missionary Training Center (KMTC)

The Korea Evangelical Holiness Church (KEHC) started its missionary

training program for KEHC missionary candidates in 1988 in Seoul. As of

January, 1999, 163 missionaries were trained in KMTC. In the tenth training

class, March to September, 1999, twelve men and women with their children

were trained. The average number of trainees in each class is twenty-five.

The trainees use Korean language both in classes and communal living. The

training curriculum includes English classes taught by native English

speakers. Also, the trainees participate in the English camp, called

"Adventures In English" (AIE) for two weeks held at Seoul Theological

University. The instructors of AIE are OMS missionaries in Korea and OMS short-term missionaries.

Global Missionary Training Institute (GMTI)

GMTI of the General Assembly of Presbyterian Church in Korea (GAPCK) (Hapdong) was opened in 1983 in Seoul. As of March, 1999, GMTI has produced about 1,000 GAPCK missionaries, and 900 GAPCK missionaries now serve in eighty-four countries. Since the opening of GMTI in 1983, thirty-four classes have graduated. During March to May, 1999, twenty-three trainees were trained in the thirty-fifth training class. The average number of trainees in twenty-five classes is fifty. Classes are mainly taught in Korean. English classes are provided for the trainees to improve their English language proficiency. In communal living, Korean is used.

Global Missionary Training Center (GMTC)

GMTC is a missionary training arm of Global Missionary Fellowship (GMF), which embraces several professional mission-related agencies. GMTC was opened in 1986 in Seoul by David Taiwoong Lee, chairman of GMF. Since the opening of the missionary training program, GMTC has produced 430 graduates. The average number of trainees is thirty-five. In the eighteenth missionary training session, January to May, 1999, thirty-five

missionary candidates were trained. Korean was the only language used in the classes and communal living. An English camp is provided for the trainees to improve their cross-cultural adaptability.

Missionary Training Institute (MTI)

MTI was originally founded in 1983 as the training center of the General Assembly of Presbyterian Church in Korea (GAPCK) (Hapdong) in Seoul. Until 1993 MTI had been a denominational missionary training center. In 1994 it separated from GAPCK (Hapdong), currently named GMTI. Since then, MTI has been a interdenominational missionary training center and has trained more than 600 missionaries. An additional 1,140 trainees have attended at least one MTI training session as of December, 1998 (Son and Eshenaur 1998:124). In the twenty-eighth training program, September to November, 1999, forty-five trainees were trained. The average number of trainees is forty. Unlike other missionary training centers in Korea, English is the only language used in the classes and in communal living.

OM Korea Missionary Training Center (OMMTC)

OMMTC was founded as a training arm of Operation Mobilization Korea in 1997 in Seoul. OMMTC has produced about 120 graduates as of March, 1999. It trains an average of forty missionaries every year through

two training sessions. In the fourteenth training session, nineteen people were trained during October to December, 1999. Korean is the only language used in the classes and in communal living. English classes are provided to improve the trainees' English proficiency.

Training Factors Influencing Cross-Cultural Adjustment

In a broad sense, curriculum refers to "every item of a training program which contributes either explicitly or implicitly to the accomplishment of purposes, goals and objectives of the training program" in terms of content, skills, and character issues (Clinton 1984:80). In other words, curriculum indicates the content including the written courses and materials, the planned and guided learning experiences, the actual experiences of trainees guided by a trainer (Hoke 1995b:66-67).

Robert Ferris states that the ultimate goal of missionary training is growth of the trainee in Christ-likeness and in ministry effectiveness and the empowerment of the trainee "to take a large view, to appreciate alternative perspectives, customs, and mores" (1995a:13-14). This indicates a worldview change in the trainee through ongoing learning and growth. Examining training goals is important for evaluation of a training program.

As mentioned above, training factors influencing missionaries' cultural adjustment are seen mainly in three methods: formal, informal, and non-formal training. These methods include factors such as length and type of training, place of training, the trainer, and curriculum. These factors should be considered as facilitating the trainee's cultural adjustment skills.

Length and Type of Training

Length and type of training programs affect missionary candidates' ability to acquire adequate knowledge and practical skills. Missionary training must focus on the development of the trainees' competency in performing specific skills and meeting specified training objectives. For this reason, a cross-cultural missionary training needs to require enough length in a residential context.

Regarding length of missionary training, David Lee indicates that for Korean missionaries "longer and more thorough training under competent trainers is needed" (1991a:70). What is the proper length for training Korean missionaries? Directors of the eight training centers whom I interviewed responded to the interview question (item 4.2): What is an ideal length of missionary training in the Korean context? Their answers vary: four to twelve months including overseas field experience. The average length of

missionary training suggested by the directors is seven months and three weeks.

Table 9

Comparison of Training Centers in the Length and Type of Training

	Length	Type
CFWM	Twice a year (Mar/Sep), D: 8 weeks, O: 2 weeks	Residential
IMTI	Twice a year (each 14 weeks), O: 2 weeks (summer)	Non-residential
KMTI	Twice a year (Jan/June), D: 8 weeks, O: 2 weeks	Residential
KMTC	Once a year (Jan-July), D: 6 months, O: 4 weeks	Residential
GMTI	Twice a year (Mar/ Sept), D: 10 weeks, O: 4 weeks	Residential
GMTC	Twice a year, D: 6 ½ months, Post-field training: D: 3 months for missionaries on furlough	Residential
MTI	Twice a year (Mar/Sept), D: 3 months	Residential
OMMTC	Twice a year (Mar/Oct), D: 3 months, O: 4 months	Residential

D: Domestic   O: Overseas

Considering the length of training, each center has a different context, but most training centers do not train their missionary candidates for the ideal length of time due to financial difficulty and insufficient facilities. Interestingly, directors of most denominational missionary training centers responded that it is difficult to train by ideal length because of the pressure from and control by denominational leadership. This reveals one of the weaknesses that characterize denominational training centers. I will discuss

more about this issue later in this chapter.

Korean missionaries showed a similar response with the directors to

the question: What is your opinion about the ideal length of a missionary

training program in the Korean context?

Table 10

Ideal Length of Missionary Training

in the Korean Context According to Missionaries

	Frequency	Percent	Cumulative Percent
Valid one to three months	8	6.4	6.4
three to six months	33	26.4	32.8
six to nine months	31	24.8	57.6
more than nine months	53	42.4	100.0
Total	125	100.0	

Table 10 reveals that eighty-four out of 125 missionaries prefer more

than a six-month period of missionary training. The three most important

reasons they chose the length, more than six months, are as follows: (1)

acquiring cross-cultural adjustment skills through field experience; (2)

development of spirituality and Christian character through communal living;

and (3) acquiring knowledge and various skills through adequate training in

order to facilitate ministry effectiveness.

This result indicates that most Korean missionaries prefer non-formal

and informal training to formal training in more than a six-month training period. Cross-cultural adjustment skills are acquired best through informal and non-formal training. A proper and sufficient length of training is necessary to bring about an effective cross-cultural adjustment. As seen above, the importance of developing spirituality and character qualities were pointed out by Korean missionaries both in the questionnaire for 125 Korean missionaries and the twenty-four interviewees. Training courses such as prayer, power encounter and spiritual warfare, and spiritual formation rank in the top ten courses for cross-cultural adjustment (Table 30 on page 344).

This study does not aim to deal with the issues of character qualities and spirituality but of cross-cultural adjustment skills. Nevertheless, as seen in the above data, character building and developing spirituality through informal training are important for cross-cultural adjustment because they play an important role in human relations. In fact, knowledge and skill goals should relate directly to character qualities and spirituality in the training context. In other words, biblically based character and spiritual development are inseparably linked to knowing and doing. Regarding character qualities and spirituality, Robert Ferris writes,

Character qualities represent the most fundamental yet the most

challenging tasks of the missionary trainer. Ultimately, the missionary's own life is her or his most powerful message to those who need Christ. Perhaps this is the reason the large majority of biblical standards for spiritual leadership are character qualities. Training in Christian character must begin with living models [informal training with communal living]. Trainers may be reluctant to say with Paul, "Follow my example, as I follow the example of Christ" (1 Corinthians 11:1), yet it is demonstration of Christian virtues in daily life, relationships, and ministry which trainees need most. (1995a:13)

What type of training is important with the proper length of training? Usually there are four types of missionary training: (1) seminary-based missionary training; (2) missionary training modules; (3) training institute with communal living; and (4) use of overseas missionary training centers (cf. David Lee 1994:78-81). Whereas the first two types are non-residential training programs, the last two are residential training programs.

Among these four types of training programs, the most effective training in the Korean context is the third type, a training institute with communal living, because through the training environment of communal living the trainees can have more opportunities to develop their character qualities and interpersonal relationship skills than in other formal types of training. But to make communal living effective, the trainers' role is important and sufficient facilities should be provided. Trainers are required to have cross-cultural experience as professionals and to be role models and

guides. In other words, the trainer must model what the trainees are supposed to become. In the interview with David Lee, he said about the term, "communal living," it is that trainees and their families live in a family unit in a close-knit community divided into four houses for seven months. Trainees and their family live in a family unit in one building or a close-knit community. But they have communal meals every day and manage all the household affairs in cooperation. In the case of GMTC, "Leadership is given to one family per month. The leader is responsible for all the household affairs. By the time the trainees graduate, a permanent relationship has been formed" (David Lee 1991a:78). Trainees pay for the communal living, usually for food and training materials, but they manage their own finance.

Missionary training through communal living provides a more effective learning environment through life experience with other people. Informal training as socialization is called "the hidden curriculum," which includes all the things a trainee learns through the total experience of his or her life during the training program, especially outside the classroom (Ferris and Fuller 1995:57). Stephen Hoke writes,

> The more closely missionary training centres can produce a family environment—a learning community—the more powerful will be the teaching-learning impact on trainees. A learning community provides

for loving acceptance and trust of each member, nurtures the growth
and development process, and creates frequent natural settings in
which people can share needs, reflect on their experience, talk about
what they are discovering, and be vulnerable in admitting what is
difficult to apply to themselves and changes about themselves.
(1995:88)

In this regard, the IMTI training program of the Korea Methodist

Church shows a weakness compared with other centers as they use the

module type, non-residential training program. As mentioned above, there

are four training centers in the Korean Methodist Church. These four centers

adopted a non-residential, module-type program, the length of which is one

year. The programs consist of fourteen weeks in two semesters. Each

training session runs about five to six hours on weekends. Even though those

training centers offer on average a one-month summer training camp, this

does not seem long enough to develop the trainees' interpersonal skills,

character qualities, and spirituality through communal living. In my

interviews with four KMC missionaries, all of them indicated that adopting

the residential training program like other training centers is an urgent task for

the KMC training centers in order to facilitate the trainees' interpersonal

relationships and cross-cultural adjustment skills.

The OMMTC training program combines the third type with the fourth

type, residential with overseas training through the OM International

program. Six other centers adopt the third type of training, missionary

training institute with communal living and long-term intensive training for

three to seven months. In the Korean context, an appropriate cross-cultural

missionary training system would be long-term, more than six months,

coupled with communal living in order to develop the trainees' adjustment,

ministry skills, and character qualities.

Missionary Trainers

Korean education is characterized as teacher-centered as the teacher

just transfers his/her knowledge to students. The educational system of

Korea cannot be separated from its hierarchical social structure, and the

authoritarian and top-down leadership style. Traditionally, in Korea the

teacher initiates all communication in the classroom. Students must respect

and obey the teacher, and the teacher is neither criticized nor contradicted by

students in the classroom. In short, the educational system of Korea focuses

on formal learning methods of education such as acquiring knowledge,

theory, and information. Also, students are forced to memorize what they

have learned (cf. Hofstede 1991:33-37). The Korean terms, *sunsaeng*

(teacher), *haksaeng* (student), *hulryun* (training), *hulryun-ja* (trainer), and

hunryun-saeng (trainee) cannot be separated from the traditional meaning of teaching and learning as indicated above. In Korean language usage, the titles of missionary trainers who are mostly ordained ministers go by their status as pastor, missionary, professor, or staff member along with the honorary suffix *nim*. In this respect, there is no Korean term equivalent for the English term *trainer* which implies a less hierarchical and more equal relationship between the trainer and trainees which enables a trainer to create more effective training.

David Lee argues that these teacher-centered traditional educational systems of Korea "have tremendous repercussions in missionary training. The trainer must not only change the learning methods, but also deal with the whole area of lifestyle, relationships, and character development" (1991a:72). Missionaries who are trained under circumstances that do not create equality between the trainer and trainees and instigate two-way communication cannot learn by doing and experiencing. In this situation, the trainer's role is limited to knowledge transfer. The formal training methods and the traditional role of the trainer cannot bring about significant changes in trainees' character and attitude, nor do they develop spirituality and interpersonal skills. In this regard, the trainer's role must be defined by the biblical concept of

leadership, the so-called "servant leadership." Many roles of a missionary trainer can be listed: staff, facilitator, counselor, mentor, supervisor, lecturer, caregiver, teacher, instructor, and so on. In fact, a trainer's knowledge, attitude, values, and integrity as a Christian leader can determine an effective cross-cultural missionary training program and method.

In a training context which is not multicultural or cross-cultural, missionary training centers need experienced and spiritually mature trainers in order to facilitate the candidates' interpersonal relationship skills and character qualities. The importance of trainers must not be underestimated because having good trainers[3] is directly connected to the success of cross-cultural training programs. Cross-cultural adjustment involves an attitude toward people to whom we are sent. In a cross-cultural training setting, trainers are the most important persons from whom trainees learn how to communicate with people. Through communal living with trainers, the trainees can learn how to interact with people and how to develop cross-cultural skills, spirituality, and character qualities as well as to acquire cross-cultural knowledge and information.

At the World Evangelical Fellowship Missions Commission-sponsored Missionary Training Seminar in 1994, a composite profile of attributes of a

missionary trainer's life and ministry was proposed in four areas: Christian

maturity, ministry skills and experience, teaching and equipping skills, and

interdisciplinary knowledge. These key essentials should lead to a successful

training program (Ferris, ed. 1995:167-169).

I. Christian Maturity: A missionary trainer . . .

1. Maintains spiritual disciplines in personal relationship with God
2. Is building an ample knowledge of the Word of God
3. Is growing in obedience to God's Word
4. Is characterised by the fruit of the Spirit
5. Practises an effective prayer life
6. Promotes a biblical relationship with the church
7. Exercises good stewardship
8. Gives priority to a balanced family life
9. Lives a sacrificial and simple lifestyle
10. Has vision and a passion for mission
11. Builds accountability relationships
12. Is respectful of spiritual authority
13. Possesses a teachable spirit

II. Ministry Skills and Experience: A missionary trainer . . .

1. Has successful cross-cultural experience in ministry
2. Develops effective disciple and mentor relationships
3. Is able to manage people and projects with sensitivity and wisdom
4. Interacts well with others in cross-cultural and diverse situations
5. Has personal maturity to sustain open and honest relationships
6. Enters into cooperative relationships with diverse peoples
7. Demonstrates cultural sensitivity and respect

III. Teaching and Equipping Skills: A missionary trainer . . .

1. Is a good listener and effective communicator

2. Focuses on practical and relevant course work
3. Is able to teach using various techniques and resources
4. Brings a wealth of practical and personal experience
5. Can foster good interpersonal and team dynamics
6. Accurately evaluates people and guides them to effectiveness
7. Models by lifestyle what is being taught
8. Motivates people to want to learn

IV. Interdisciplinary Knowledge: A missionary trainer . . .

1. Relates theological knowledge to missiological practice, especially regarding socio-political, economic, and ethical realities
2. Is familiar with local, political, and social situations and organisations
3. Has prior training and experience appropriate to the institution's goal
4. Keeps abreast of other missionaries and mission activities worldwide
5. Has a biblical and historical grasp of the local and global church

Michael Paige (1993:190) suggests twelve personal attributes of an

intercultural trainer as follows:

1. Tolerance of ambiguity
2. Cognitive and behavioral flexibility
3. Personal self-awareness, strong personal identity
4. Cultural self-awareness
5. Patience
6. Enthusiasm and commitment
7. Interpersonal sensitivity
8. Tolerance of differences
9. Openness to new experiences and to people who are different
10. Empathy
11. Sense of humility
12. Sense of humor

One of the weaknesses of missionary training programs in Korea is

lack of qualified trainers. Due to the short history of overseas missions, the

Korean church has not produced enough qualified missionary trainers fitting

the above trainer profile. There are distinctive features in relation to the

trainer issue in the following.

Table 11

Comparison of Training Centers by the Number of Training Staff

	Full Time	Part Time	Foreign Training Staff	Trainee-Trainer Ratio
CFWM	4	about 40	1 for English	7.5:1
IMTI	1 (Director)	about 20	some for English	10:1
KMTI	3	about 30-40	1 part time	7:1
KMTC	1 (Director)	about 30	3 part time for English	25:1
GMTI	4	about 40	1 part time	11.5:1
GMTC	7 and 4 MK trainers	4	2 full time	4.7:1
MTI	4	8	4 full time	10:1
OM MTC	3	5 Missionaries	1 full time	7:1

First, most training centers that I researched have not enough full-time

trainers for the trainees to model after. Most training centers heavily depend

on part-time lecturers. The ratio of trainees to trainers needs to be low for

effective modeling and mentoring (Ferris and Fuller 1995:59). As seen in

Table 11, GMTC has the lowest trainee-trainer ratio, 4.7:1. Among training

centers, KMTC has the highest trainee-trainer ratio with only one full-time trainer, 25: 1. Like KMTC, IMTI has one full-time trainer, but shows a lower ratio, 10:1, because of a lower number of average trainees than KMTC. CFWM, GMTI, and MTI have four full-time trainers. The trainee-trainer ratio of CWFM is 7.5:1, GMTI 11.5:1, and MTI 10:1. KMTI and OMMTC have three full-time trainers. Their trainee-trainer ratio is 7:1, which is closer to the ratio of CWFM.

Acquiring qualified trainers is one of the most urgent needs of most training centers. Most directors of the missionary training centers acknowledge the importance of having more full-time trainers for effective training, but it is not easy to find well-qualified trainers with career missionary experience, with adequate knowledge or a degree in missiology, and cross-cultural sensitivity in particular, due to the short mission history of the Korean church. Also, lack of concern by denominational leadership for missionary training may contribute to hindering the recruitment of qualified trainers. Probably there is a financial reason for this issue.

David Harley evaluates a striking feature of GMTC in relation to the trainer:

The staff [of GMTC] are involved in the life of the community and live

in close proximity to the students. They adopt a simple lifestyle and raise their own support. As trainees and trainers live together during the training course, there is ample opportunity for the teachers to demonstrate what they teach by their own lives and personalities. There is also time to deal in depth with problems that may surface within the context of a close-knit community. (1995:21)

David Lee, director of GMTC, points out, "Communal life can have a detrimental effect if appropriate care is not given" (1991a:78). A Korean missionary in the Philippines said,

> Because of a lack of care during the training period, communal living was not effective, nor was it helpful for developing skills and interpersonal relationships. Rather, there were interpersonal conflicts between the families and individuals. The conflicts were not resolved even after finishing the training program. What I learned in communal living was just how to be patient when a conflict occurs.

In this regard, enough full-time trainers are needed to mentor and supervise the trainees not only as trainers but also as care-givers. If there is appropriate care in communal living, "trainees train each other and teachers can give attention to in-depth problems that may be hidden" (David Lee 1991a:78). Ferris and Fuller state, "It is important for all staff, both administrative and teaching, to participate with students in outreaches, field trips, visits during internship, prayer, and field experience. Constant staff contact with the mission field is vital if teaching and curriculum are to be kept relevant" (1995:59).

Second, it was not easy to find full-time foreign trainers who can facilitate the trainees with cultural adjustment skills and develop skills for interpersonal relationship through communal living. Most foreign trainers function just as part-time English instructors, especially in the case of MTI which has four full-time English instructors. Communal living with foreign trainers should be administer by helping trainees to develop their ability to interact with people in other cultures.

Third, most training centers seldom offer training programs for missionary kids (MKs) or third culture kids (TCKs), except GMTC. Regarding this, GMTC shows an example of how to train MKs. It has enough facilities with four full-time volunteers as parents with cross-cultural ministry experience for training MKs. Most training centers provide a childcare program or a lecture for MK education in adult classes.

Some training centers do not allow the trainees' children to join their parents during the residential training period due to lack of facilities. This might hinder the effective cultural adjustment of Korean missionaries. Today the importance of MK education is increasing. Unless we train our children to adjust to another culture, we seldom avoid severe culture shock because cultural adjustment is a family matter, not just an individual one.

Directors of most training centers recognize the importance of MK education in a pre-field setting. Bertil Ekstrom points out, "The training should include the entire missionary family. The reason is that the missionary unit is not individual, but the family as a whole" (1997:189). Training for the children should be included in the program.

Place of Missionary Training

To some extent, the place of training is an important factor to improve the trainees' cultural adjustment skills. Unlike formal education, cross-cultural missionary training must take place in various places because cross-cultural training must be experiential and competency-based in order to achieve effective goals and objectives. In this sense, the most effective cross-cultural training is done through informal and non-formal methods. As mentioned above, an informal training method can be effective in a residential setting with qualified trainers.

Unlike formal training, the main purpose of non-formal training is to bring about specific change or transformation of trainees' attitude toward people in other cultures. Non-formal training is the most effective method for the trainee to change his/her attitude. Through non-formal training the trainee acquires information and skills. "In missionary training, most cross-cultural

communication, and ministry skills will be learned best through non-formal

education" (Ferris and Fuller 1995:54). Ferris and Fuller state the crucial

aspects of non-formal training:

> Missionary training centres should take full advantage of the strengths
> of nonformal education. To do this, they should focus on recruiting
> trainers and planning curricula which will equip trainees with the
> character qualities and practical skill competencies needed for cross-
> cultural ministry. Because of the power of training by example,
> missionary training centres should provide many opportunities for
> trainees to observe trainers in ministry situations. Whenever possible,
> trainers also should take trainees into "field" situations to practise
> cross-cultural and ministry skills. (1995:56)

Table 12

Comparison of Training Centers by Training Place

	Training Center	Domestic	Overseas
CFWM	yes (seminary campus)	Field experience & evangelism	yes (elective)
IMTI	yes (local church)	Summer camp (2 weeks)	yes
KMTI	yes (inner city)	Field experience	yes
KMTC	yes (inner city)	Mission, evangelism and English camp	yes
GMTI	yes (headquarters building)	Evangelism	yes
GMTC	yes (inner city)	English camp, evangelism & leadership seminar	no
MTI	yes (inner city)	Evangelism	no
OM-MTC	yes (using a church's retreat center)	Evangelism	Field adjustment and evangelism

In fact, cross-cultural adjustment and ministry skills can best be acquired by nonformal training, especially in overseas field trips or research. In my questionnaire to Korean missionaries, they listed the most helpful course for cross-cultural adjustment (item 2.1-2.32) as an "overseas field experience." Also, to my question: If you were a missionary trainer, which courses definitely would be necessary for the Korean missionary training program? (item 2.34), overseas field trips rank first. Because the context in Korea is monocultural, well-planned and prepared overseas and domestic field trips are the most effective way for trainees to acquire appropriate ministry and cross-cultural adjustment skills. Non-formal training methods can function as trainees act, reflect, and respond for their own growth in facilitating competencies in a cross-cultural context, namely action-reflection-response learning[4] (cf. Hess 1994:21-22).

Table 12 reveals that most centers train both in Korea and overseas. Three types of training relate to place. All eight centers provide formal, classroom-based training. First, two centers, GMTC and MTI, do not provide overseas field trips, but each center has a different reason why they do not do so. In my interview, David Lee said that as of January, 1995, the length of the training program has shortened from nine months to six and a

half months. The reason for shortening the length was to produce two different training programs. One is for missionary candidates, the other is post-field training for missionaries, a continuation program for missionaries on furlough. The post-field training program lasts three months. This means that GMTC does not provide overseas field trips because most candidates have had some type of overseas field experience prior to admission. In the process of selection, the GMTC selection committee considers candidates who have both domestic and overseas experience. Such overseas field trips would not be for sightseeing, but for participation in a missionary's ministry, experiencing culture shock, and evaluating the outcome. In this sense, overseas field experience must be in the training curriculum.

Young Jun Son, Director of MTI, gave a different reason why MTI does not provide overseas field trips. He recognizes the importance and effectiveness of them but it is not easy for MTI to do that because overseas field trips often are more expensive than formal training.

Second, OM as an international mission organization usually trains short-term missionaries. They often decide whether he/she commits as a career missionary after serving two years of short-term ministry. OMMTC provides the longest field-based training through the training channel of OM

International—three to five months. This overseas field training highlights the OMMTC program as a strength.

Third, other centers provide two to four weeks for an overseas field trip in the end of the training. In the case of CWFM, the twenty-nine trainees in the twenty-fifth training class were ministers who graduated from the Presbyterian Seminary and College with M.Div. or Th.M. degrees. In my interview with Dr. Kwang Soon Lee, director of CFWM, she indicated that most missionary candidates have one year, short-term field experience in the M. Div. program, but after the eight-week pre-field training program, the trainees who have no overseas field trip are encouraged to spend two weeks on an overseas field trip individually. But this training program is an elective course due to the high cost.

In this regard, due to the lack of experienced trainers who supervise and mentor trainees in the field, overseas field experience may not be effective. Rather, they are the same as ordinary mission trips. Unless the field experience is planned by experienced trainers or field leaders, it is not easy to produce a satisfactory result that gives trainees appropriate experiential culture learning.

Analysis of the Curriculum of Eight Missionary Training Centers

Influencing Cross-Cultural Adjustment: Their Weaknesses and Strengths

In this section, I will analyze the curricular activities of the eight

missionary training centers according to the three training methods—formal,

informal, and non-formal—in their relation to cross-cultural adjustment.

Also, weaknesses and strengths of each training program will be discussed

according to the research question: Do the eight training centers provide their

trainees with adequate knowledge, practical cultural adjustment skills, and

experience of diverse cultures? The findings for this research were based on

content analysis from the catalogs or written reports from the training centers

and from interviews with directors and Korean missionaries.

Analysis of CFWM Training Curriculum (Presbyterian Church of Korea,

Tonghap)

The CFWM training program was presented in the twenty-fifth CFWM

training curriculum (March 23-May 13, 1999) which is based on written

documents and an interview with the director, Dr. Kwang Soon Lee. To the

question: What are the strengths and weaknesses or developing areas of the

missionary training program you have received? (item 2.38), the missionaries

who received their training in CFWM pointed out weaknesses and strengths.

Table 13

Training Curriculum of CFWM (Tonghap)

I. Formal Training Courses	
* Core Subjects on Mission 1. Theology of Mission: 9 hr 2. Biblical Theology of Mission: 12 hr 3. History of Mission: 6 hr 4. Cultural Anthropology: 6 hr 5. Contemporary Mission Theology: 9 hr 6. Gospel and Other Religions: 6 hr	*** Cross-Cultural Ministry** 1. Evangelism and Discipleship: 9 hr 2. Studies on Mission Field: 9 hr 3. Mission Strategy: 9 hr 4. Cross-Cultural Mission: 9 hr 5. Church Planting and Growth: 12 hr. 6. Mission to the Unreached People: 6 hr

* Missionary Life and Work
 1. Mission Administration: 6 hr
 2. Cultural Adaptation & Language
    Training: 9 hr
 3. Missionary Life and Work: 6 hr
 4. Spirituality of Missionary: 6 hr
 5. Community Life Training: 6 hr
 6. Cross-Cultural Counseling: 3 hr
 7. Preventive Health Care: 3 hr
 8. Practical Skills (Computer, Camera,
    Acupuncture Skills)
	* Language Learning
	 1. Language Acquisition: 2 hr
	 2. Spoken English: 55 hr
	
	 * Additional Courses
	 1. Religion and Society: 6 hr
	 2. Practice of Christian Education: 9 hr
	 3. Introduction to the Korea Bible
	    Association: 3 hr
	 4. Videos and Games

II. Informal Training Courses	**III. Non-Formal Training Courses**
Intensive Scripture Reading Retreat (6 days), Marriage Seminar (3 days), Spiritual Gift Test (3 hr), Family Day (2 days), Community Training (9 ½ hr), Prayer Meetings, Orientation (1 ½ hr), Writing Report (4 hr), Exam (6 hr), Training Program Evaluations	Domestic Mission Field Study (every weekend: 6 weeks), Overseas Field Trip (2 weeks, elective), Mission Seminar and Area Study by Trainees (Study on 15 areas), Fellowship with the International Mission Leaders (2 hr), Fellowship with Missionaries (5 hr), Visiting Churches (every Sunday)

Weaknesses are: (1) the training program is so theoretical that it is hard

to apply knowledge to real life situations, and is not helpful for cultural

adjustment; (2) the training program excludes trainees' children; and (3)

communal living is not effective for character development. The strength is that there are case studies led by denominational missionaries on furlough in both formal and informal settings.

Also, I interviewed four Korean missionaries trained in CFWM. They were asked the question (item 4.1): how effective has the missionary training that you received been to your cultural adjustment and cross-cultural ministry? They responded that the training program was too theoretical and too short to acquire appropriate knowledge and practical skills for cultural adjustment and effective ministry.

Weaknesses of CFWM. As pointed out by the missionaries, CFWM shortened the length of its program from twelve weeks to eight weeks because the missions department of the Presbyterian Church of Korea (Tonghap) reduced the program to create more intensive training. Because of this, the training program tends to become more theoretical than practical and experiential. This means that the trainees have lost an opportunity to acquire practical skills for cross-cultural adjustment, a weakness of most denominational missionary training programs. In other words, in curriculum development the role of training director and staff members is usually limited to following the direction of the missions department. One of the

missionaries interviewed suggested that the length of the training program

must be longer than eight weeks in order for trainees to acquire adequate

knowledge and skills.

One of the interviewees pointed out that one of the weaknesses of the

program is that it does not provide training for their children. CFWM does

not allow trainees to bring their children. This may cause a problem with the

children's cross-cultural adjustment to the new environment which can create

difficulties for a whole family. This is very shortsighted. What CFWM saves

on money may lose missionary effectiveness and longevity of their families.

CFWM has a plan to train MKs with their parents but lacks MK

trainers and facilities. Also, it has only two trainers out of four full-time

people who have cross-cultural ministry experiences. One of the interviewees

suggested that CFWM needs more experienced full-time trainers.

There is a two-week overseas field trip in the training program but this

is an elective course. According to the director, most trainees do not take

overseas field trips after finishing training in Korea. It should be in the

program but overseas field experience is difficult due to high cost and to

limits on the length of training. Also, the missions department does not want

to include an overseas field trip in the training program for the same reasons.

All of the interviewees, however, emphasized the importance of overseas field experience.

Even though the director recognizes that the mono-cultural background of Korean missionaries decisively affects their cultural adjustment to other cultures, CFWM has no course on understanding Korean culture. Instead, they provide videos as culture learning tools that compare and contrast cultures. One of the distinctive features in my interviews with twenty-four Korean missionaries is that all of them emphasized that understanding Korean culture is a very important way to understand other cultures. Unfortunately, except GMTC no training centers offer the course "Understanding Korean Values and Worldview."

Strengths of CFWM. One of the strengths of CFWM is that it provides communal living with foreign students that can help trainees facilitate cross-cultural communication skills. Each trainee's family adopts a foreign student studying in the Presbyterian Seminary and College. For the trainees, non-formal activities such as visiting mission organizations and local churches every weekend may be helpful for cultural adjustment. Especially visiting foreign seamen and laborers is a good opportunity for the trainees to do experiential learning through interacting with people from other cultures.

Also, through visiting local churches the trainees can maintain an intimate relationship with church members in prayer and financial support. In the area of spiritual life, CFWM provides solid informal training methods such as Scripture readings and various prayer meetings for developing the trainees' spirituality and character qualities; this also can contribute to the trainees' cross-cultural adjustment.

Analysis of IMTI Training Curriculum (Korean Methodist Church)

The IMTI training curriculum was presented in the Spring and Fall semesters of the 1999 program of IMTI. In my questionnaire to the KMC missionaries (item 2.38), they pointed out only weaknesses of the training program. Weaknesses are as follows: (1) the training program is too theoretical to acquire practical ministry and adjustment skills. It needs to focus on case studies, area studies, and effective overseas field experience; (2) the training program is not balanced or integrated in formal, informal, and non-formal training; and (3) the training program is not residential. A missionary suggested that the four missionary training centers of the Korea Methodist Church should merge into one denominational missionary training center like the others.

Table 14

Training Curriculum of IMTI

I. Formal Training Courses	
* Core Subjects on Mission 1. Theology of Mission: 6 hr 2. History of Mission: 3 hr 4. Cultural Anthropology: 3 hr 5. 21st Century Mission Trends: 1 ½ hr 6. World Religions: 9 hr	*** Cross-Cultural Ministry** 1. Mission to Unreached People: 3 hr 2. Cross-Cultural Counseling: 1 ½ hr 3. Tentmaker Mission: 3 hr 4. Discipleship: 3 hr 5. Mission Practice: 1 ½ hr 6. Mission Mobilization: 1 ½ hr
* Missionary Life and Work 1. Missionary Life & Work: 6 hr 2. Mission Administration: 3 hr 3. Missionary Task: 1 ½ hr *** Language Learning** 1. Language Acquisition: 1 ½ hr 2. English Training: 28 hr	*** Additional Courses** 1. Church & Mission: 1 ½ hr 2. Urban Mission: 3 hr 3. Literature Mission: 1 ½ hr 4. Mission & Ecumenism: 1 ½ hr 5. Partnership in Mission: 3 hr 6. Mission to Central Asia: 1 ½ hr 7. KMC Mission Policy: 3 hr
II. Informal Training Courses	**III. Non-Formal Training Courses**
Prayer Meeting (9 hr), Communal Meal and Conversation (28 hr), Psychological Test (2 hr)	Case Study (1 ½ hr), Overseas Field Trip (2 weeks: Singapore, Indonesia, Malaysia, Thailand)

In my interviews with four Korean Methodist missionaries (item 4.1-

4.3), they pointed out that the training they received was not effective for

their ministry. Also, they claimed that the program did not meet their needs

for cultural adjustment and effective cross-cultural ministry. They pointed out

that the missionary training programs of the KMC, including the IMTI

program, need to be more focused on four areas: adequate overseas field

experience trips, effective communal living, enough area studies, and more

practical culture learning. A Korean missionary in the Philippines said about

the program.

> Some missionaries should not have been sent to the mission field. Particularly, missionaries who lack character qualities and have immature spirituality and poor relationship skills cause many other problems. In this respect, the training center should train missionary candidates in a residential setting in order to be effective, because missionary candidates can recognize their personality, and develop their character and interpersonal relationship skills through living with others. Also, the curriculum should include overseas field experience for missionary candidates to develop cross-cultural adjustment skills.

Weaknesses of IMTI. Four missionaries whom I interviewed, and my

questionnaire data, pointed out that the weakest area of the training program

is lack of informal training. IMTI does not provide communal living and an

intensive long-term training program but is a weekend program running for a

year. The overseas missions department of the Korea Methodist Church

plans to merge all four centers into a denominational training center which

will be residential with appropriate training facilities. The program heavily

depends on formal lectures done by part-time lecturers. Only the director is a

full-time trainer.

In formal training, cultural adjustment-related classes are not provided

except for cultural anthropology (three hours) and case study (one and a half

hours). In this sense, the IMTI program does not increase trainees' cross-cultural adaptability in the areas of formal and informal training.

There is only one non-formal training program, an overseas field trip for two weeks led by the director. But like other programs, the overseas field trip would not be effective if it lacks experienced staff and field leadership. The KMC missionary training programs need to be redesigned in various areas for effective cross-cultural missionary training.

Analysis of KMTI Training Curriculum (Presbyterian Church of Korea, Kosin)

Until 1998 the KMTI training programs were offered twice a year with each session running two weeks. According to Kyeong-Sook Park, professor at Moody Bible Institute, missionary candidates of the Presbyterian Church of Korea (Kosin) were supposedly required to attend four sessions of these programs to be accepted as Kosin missionaries. Nevertheless, this was not strictly enforced. Four sessions of these programs were not considered as a package and were not necessarily repeated consecutively every two years. Each session varied, and its content and structure depended largely on what part-time trainers were available at that given period of time 1996:158). Since 1997, KMTI has offered no language learning program.

Table 15

Training Curriculum of KMTI

I. Formal Training Courses
* **Theory of Mission**: 30 hr 1. Theology of Mission 2. History of Mission 3. Cultural Anthropology 4. Comparative Religion 5. Cross-Cultural Communication 6. Cross-Cultural Ministry * **Bible Exposition: 15 hr**   * **Language Studies: 15 hr**

II. Informal Training Courses	III. Non-Formal Training Courses
Area Studies & Prayer Meetings (10 hr), Fellowship and Testimony (5 hr), Practical Skills Training (computer, carpentry, motor mechanics, etc) (30 hr)	Overseas Research Trip (4 weeks)

The curriculum shown in Table 15 was presented by KMTI as a

training program used until 1998 from the opening of KMTI in 1988. KMTI

designed a new program in 1999. The following is an overall design of the

new KMTI training program which runs twice a year (January-March, June-

August) as the residential program in six stages of domestic training and three

stages of overseas field experience:

I. Domestic Training (six weeks)

     1. First Stage: Biblical Understanding of Mission
     2. Second Stage: Historical Understanding of Mission
     3. Third Stage: Cultural Understanding of Mission
     4. Fourth Stage: Strategic Understanding of Mission
     5. Fifth Stage: Cross-Cultural Church Planting and Church Growth
     6. Sixth Stage: Domestic Field Experience

II. Overseas Training (four weeks)

    1. First Stage: Research Method and Domestic Practice (first week)
    2. Second Stage: Overseas Field experience and Field Adjustment
       Training (second and third week)
    3. Post-Field Report and Discussion (last week)

Weaknesses of KMTI. In the questionnaire (item 2.38), nine

missionaries pointed out some weaknesses of their training programs. Like

most other training centers, they insisted that the program lacks practical

aspects. In other words, it does not provide enough cross-cultural training

such as effective field experiences. As mentioned above, three out of nine

missionaries pointed out a lack of English learning. Also, I interviewed three

Kosin missionaries who were not satisfied with the training they received.

The missionary training program does not meet their needs for cultural

adjustment. They pointed out that KMTI should emphasize more effective

communal living, overseas field trips and culture learning, and spiritual

warfare in order to make the training effective and help missionary candidates

grow.

A missionary in an Asian country said,

I have had a conflict with a fellow missionary since my arrival in this
country. This conflict is not resolved yet. It has caused many
problems physically, mentally, and spiritually. This conflict was
caused by difference of values and philosophy of ministry. Before

coming to Bangladesh, I thought that I would have no problems in relationships with others. But my weakness in relationships with others was revealed on the field. So cross-cultural missionary training needs to focus on developing interpersonal relationship skills through living in a community.

As seen in Table 15, training programs are geared toward cognitive learning that relies heavily on lectures. Regarding culture learning, there are not enough courses such as cultural anthropology and cross-cultural adjustment to help trainees learn adjustment skills. Also, the program is too short to allow the trainee to gain appropriate interpersonal skills and develop character qualities.

The training programs are offered twice a year with each session running two weeks. These programs run in winter and summer as intensive courses. For this reason, it is difficult to run effective informal training programs. Since the training programs are separated from each other, the effect of communal living might be minimized.

Strengths of KMTI. In the KMTI training program, the overseas field experience is one of the most important programs. As stated above, a four-week project for overseas field experience is effective in helping trainees to acquire appropriate knowledge like research methods (one week), field adjustment experience (two weeks), and post-field discussion and evaluation

(one week).

This program started in 1999. However, without qualified trainers and field leadership who can lead the field experience trips, its main purpose, that the trainees learn how to interact with people in other cultures for effective cultural adjustment, might not be achieved.

Analysis of KMTC Training Curriculum (Korea Evangelical Holiness Church)

The KMTC curriculum was presented in the eleventh training program of KMTC which ran from March to September, 1999. In my questionnaire (item 2.38), the missionaries pointed out the following weaknesses in the program: (1) theoretical courses are unnecessarily repeated: (2) there is a lack of practical courses such as area studies and case studies related to problems in the mission field; (3) although the length of the training is longer than in other centers, the curriculum is not effective in developing trainees' ministry and cross-cultural adjustment skills.

A strength of the training program is communal living, but a lack of trainers and facilities makes the communal living ineffective. Also, I interviewed four Korean missionaries trained in KMTC (item 4.1-4.3), who reported that the KMTC program did little to influence their cultural

adjustment. It barely met their needs for cultural adjustment and ministry.

They pointed out that KMTC needs to focus their training on two areas:

planned and organized overseas field experience and area studies with

missionaries on furlough.

Table 16

Training Curriculum of KMTC

I. Formal Training Courses	
* Core Subjects on Mission 1. Theology of Mission: 6 hr 2. History of Mission: 6 hr 3. Cultural Anthropology: 10 hr 4. Comparative Religion: 6 hr 5. Biblical Theology of Mission: 6 hr	*** Cross-Cultural Ministry** 1. Cross-cultural Church Planting: 4 hr 2. Cross-cultural Team Ministry: 9 hr 3. Cross-cultural Discipleship: 27 hr 4. Mission Strategy: 9 hr 5. Ethnographic Research Method: 20 hr 6. Cross-cultural Leadership: 6 hr
* Missionary Life and Work 1. Spiritual Warfare: 9 hr 2. Missionary Health: 2 hr 3. Missionary Life and Work: 18 hr 4. Mission Philosophy: 9 hr 5. Mission Administration: 6 hr 6. Practical Skills: 25 hr	*** Language Learning** (English): 69 hr *** Additional Courses** 1. Inductive Bible Study: 5 hr 2. Orientation to KEHC: 22 hr 3. Spiritual Formation: 2 hr 4. Writing Mission Reports: 4 hr
II. Informal Training Courses	**III. Non-Formal Training Courses**
Prayer Meetings (Early Morning, Night, Wednesday), Scripture Reading, Quiet Time, Writing Reports, Community Time (Exercise, Cleaning), Tests	Overseas Field experience: two weeks, Domestic Field Trip for Spiritual Formation, Seminar in Area Study, Family and Marriage Seminar, Discipleship Seminar, Evangelism Explosion Seminar, English Camp (one week), Evangelism Practice

Weaknesses of KMTC. KMTC has the longest program among the eight missionary training centers, which is seven months. But in spite of the longest length, only the director is full time. Thus, communal living has not been effective because appropriate care and supervision has not been given to the trainees and their children. One interviewee pointed out that due to the lack of facilities and care, conflicts arose among families, especially among wives. Recently, a new KMTC building is built which can facilitate the effectiveness of the training program. Also, the two-week overseas field experience seldom produces good results due to the lack of experienced trainers and field leadership. Another weakness of the program is a lack of MK care and education like other training centers.

Strengths of KMTC. One of the strengths of the KMTC training program is that residential English summer camp with OMS missionaries helps increase the trainees' adaptability to another culture. Compared with other training programs, cultural anthropology (ten hours), cross-cultural discipleship (twenty-seven hours), and ethnographic research methods (twenty hours) are strongly emphasized. Also, one of its emphases is on spiritual formation. The trainees of KMTC have a week-long retreat for spiritual formation.

Analysis of GMTI Training Curriculum (Presbyterian Church of Korea,

Hapdong)

The GMTI training curriculum was presented in the thirty-fifth session

(March 22 to May 29, 1999). GMTI redesigned its own missionary training

program in 1994 since Dr. Young Jun Son, MTI director, resigned the

position and wanted to run MTI as an interdenominational training center.

The respondents to the questionnaire (item 2.38) who received their

training in GMTI pointed out some weaknesses as follows: (1) the training

program is not practical and field-oriented. It needs to provide courses such

as area studies, case studies discussed with missionaries, and various field-

oriented workshops; (2) it urgently needs qualified foreign trainers to develop

trainees' cultural adjustment skills as well as their English. Although

communal living is effective for developing integrity of character and

interpersonal relationship, a lack of facilities prohibits this.

In my interview (item 4.1-4.3), the four missionaries trained in GMTI

after 1994 were sent to mission fields from late 1994. They argued that the

GMTI training program failed to meet their needs for cross-cultural ministry

and cultural adjustment. They said that the training contributed little to their

cultural adjustment. To meet the trainees' needs, the program, they insist,

should emphasize the following areas: overseas field experience, communal

living for character development, area studies, and a more practical skills-

based training.

Table 17

Training Curriculum of GMTI

I. Formal Training Courses	
* Core Subjects on Mission 1. Theology of Mission: 5 hr 2. History of Mission: 5 hr 3. Worldview and World Religion: 5 hr 4. Biblical Theology of Mission: 5 hr 5. Current Mission Trend: 2 ½ hr	*** Cross-Cultural Ministry** 1. Cross-cultural Christian Education: 8 hr 2. Principles of Team Ministry: 2 ½ hr 3. Cross-cultural Communication: 5 hr 4. Cross-cultural Discipleship: 2 ½ hr 5. Cross-cultural Church Planting: 2 ½ hr 6. Cross-cultural Leadership: 2 ½ hr 7. Mission Strategy: 2 ½ hr 8. Area Studies: 7 ½ hr.
* Missionary Life and Work 1. Spiritual Warfare: 2 ½ hr 2. Missionary Health: 5 hr 3. MK Education: 2 ½ hr 4. Field Research Method: 2 ½ hr 5. Mission Policy /Administration: 24 hr 6. Practical Skills: 25 hr 7. Spiritual Formation: 2 hr 8. Settlement on the Field: 2 ½ hr	*** English Practice**: 45 hr 1. Principles of Linguistics: 10 hr *** Additional Courses** 1. Missionary Ethics: 2 ½ hr 2. Eastern Europe Missions: 2 ½ hr 3. Contextualization: 5 hr 4. Islamic Studies: 5 hr 5. Creative Access Areas: 2 ½ hr 6. Adoption to the Unreached: 5 hr
II. Informal Training Courses	**III. Non-Formal Training Courses**
Prayer Meetings, Daily Chapel, Self Studies, Evaluation, Orientation, Informal Meetings, Family Devotion, Cleaning and Physical Exercise, Tutorial System (every Saturday: advisory), T-JTA Test, Spiritual Gifts Test	Overseas Field Trip (2 weeks), Evangelism Practicum (weekend), Weekend Services in Local Churches, Membership Training (1 day) Area Studies with Furloughing Missionaries (weekend)

Weaknesses of GMTI. Gap-Chul Shin, director of GMTI, points out weaknesses in the training program in two areas. It is not designed as a holistic training program which is well-balanced between formal, informal, and non-formal training methods. Also, it is not easy for the training staff to design and develop the training program because of the paternalistic attitudes of denominational leadership, as is true for other missionary training centers that belong to the denominations.

GMTI lacks full-time training staff for the trainees to model after. As mentioned above, the number of full-time staff is four while the average number of trainees is fifty in each session. Also, inadequate space and facilities hinder the effectiveness of communal living. A further weakness is the tendency to overemphasize formal and theoretical courses. But due to the short length for the training program, ten weeks, not enough time is allotted to the courses for cultural adjustment. There are no cultural anthropology and Korean culture courses. Rather, the program emphasizes practical skills, English, ministry skills, and denominational mission policy and administration, as seen in Table 17. Gap-Chul Shin said,

> Korean missionaries' monocultural background profoundly affects their cross-cultural adjustment and ministry. However, they seldom recognize its influences. It is not easy to overcome its negative

aspects. Unfortunately, we do not offer "Korean Culture" or "Korean Values and Worldview." I hope to add the course in the training program soon.

Strengths of GMTI. The Presbyterian Church of Korea (Hapdong) is the largest missionary sending denomination in Korea. In this regard, most full-time and part-time training staffs have overseas ministry experiences and degrees in missiology. Also, there is strong field leadership who are able to train missionary candidates and supervise new missionaries. In this regard, GMTI has access to various areas for overseas field trips, and access to good field trainers due to the large number of senior missionaries who have worked in many countries. The trainees visit the mission field where they will serve during the period of the field experience (four weeks). This period is for the trainees to be evaluated by the senior missionaries, especially in cross-cultural ministry and adaptability to the target culture.

Approximately 200 out of 900 career missionaries are on furlough each year. GMTI can use those missionaries as part-time training staff in area studies and mentoring for the trainees. GMTI has an area studies (four weeks) program with furloughing missionaries and overseas field experience (four weeks). It is important for the trainees to experience other cultures and acquire related knowledge, but in order to be effective these programs must

have good facilitators. In other words, there must be follow-up processes

such as evaluation of the field trip, self reflection, and response to the

experiences.

Analysis of GMTC Training Curriculum (Global Missionary Fellowship)

The GMTC curriculum seen in Table 18 was presented in the schedule

of the eighteenth training session, January to May, 1999. GMTC emerged as

one of the leading missionary training centers in Korea. In my interviews

with three Korean missionaries who received their training in GMTC, all of

them responded that the program contributed to their ministry and adjustment

to the target culture.

In my questionnaire (item 2.38), missionaries trained in GMTC pointed

out that a developing area in the program is in-depth case studies and area

studies facilitated by missionaries that offer trainees indirect field

experiences. Twelve respondents out of nineteen missionaries evaluated the

training program (item 4.1-4.3) as balanced and holistic. They were satisfied

with the trainer's commitment and character, curriculum, and communal

living. One of them asserted that training programs must relate to the Korean

context and be conducted by Korean trainers in their language. Three GMTC

alumni whom I interviewed pointed out that GMTC needs to add overseas

field trip to facilitate the trainees' cross-cultural adjustment skills.

Table 18

Training Curriculum of GMTC

I. Formal Training Courses	
* Core Subjects on Mission 1. Introduction to Mission: 11 ½ hr 2. Theology of Mission: 8 ½ hr 3. History of Mission: 12 ½ hr 4. History of Mission of the Korean Church: 7 hr 5. Non-Christian Religions: 7 hr 6. Cultural Anthropology: 11 hr 7. Church Growth: 10 hr	*** Language** 1. Phonetics: 4 hr 2. Language Acquisition: 8 hr 3. English: 33 hr *** Additional Courses** 1. Korean Culture: 9 hr 2. Two-Thirds World Mission: 7 hr 3. Urban Mission: 8 hr 4. Islamic Study: 5 hr 5. Animism: 7 hr
* Cross-Cultural Ministry 1. Cross-cultural Exegesis & Homiletics: 4days 2. Cross-cultural Communication: 5 hr 3. Cross-cultural Church Planting: 5 hr 4. Research Method: 3 ½ hr	*** Missionary Life and Work** 1. Philosophy of Ministry: 3 ½ hr 2. MK Education: 11 ½ hr 3. Spiritual Warfare: 8 hr 4. Practical Skills: 6 hr
II. Informal Training Courses	**III. Non-Formal Training Courses**
Orientation, Prayer Meetings, Reading Time, Tests: CCAI test & T-JTA test, Evaluations, Cleaning, Exercise, Community Time, Prayer Day, Banquet, Tutorial Group Time, Personal Devotion, Mentoring/Quiet Time, Life Formation, Final Exam, Open House, House Parents System, Family Picnic	Marriage Seminar (13 hr), Evangelism Practicum, Leadership Seminar (4 days), Mission Practice (25 ½ hr), Cross-cultural Discipleship Seminar (4 days), Life Formation (28 hr), Case Studies (18 hr)

Weaknesses of GMTC. As of January, 1995, the length of the GMTC

training program was nine months including the overseas field trip, but was

changed to six and a half months without the overseas field trip and domestic

field trips. David Lee, director of GMTC, says that the overseas field trip

was removed from the training program because most candidates have had

some type of overseas field experience prior to admission. But he recognizes

the importance of the overseas field trip. This tendency has made the GMTC

training program more theoretical than practical and experiential in

comparison with the former program prior to 1995. In fact, GMF, mother

agency of GMTC, has a training center in the Philippines, so GMTC can use

that center to increase missionary candidates' cross-cultural adaptability. The

GMTC program, however, does not contain the overseas field training

conducted in the GMF center in the Philippines.

Strengths of GMTC. First of all, regarding the training methods of the

GMTC program, informal methods through communal living allow the

trainees to develop their character qualities and interpersonal relationships.

This informal training method is referred to as the "implicit curriculum."

David Lee indicates the advantages of this method: (1) through worship

services, prayer meetings, and personal devotion, trainees can experience

personal and spiritual growth; (2) through a house parent system in which

families take turns giving leadership to the whole community, trainees can

learn about leadership; and (3) through emphasizing family life trainees can

prepare for cross-cultural living (1991a:75).

As stated above, GMTC has an adequate number of full-time staff members. In relation to communal living, MK education makes the training program much stronger. David Lee, in my interview, insisted that trainers being sensitive to other cultures is more important than having cross-cultural experiences. Also he says that training staffs must function as role models and facilitators to change the trainees' character and worldview.

One distinctive feature is that unlike other training centers GMTC provides the course "Understanding Korean Culture." Also, it allots enough time for cross-cultural studies such as cultural anthropology, cross-cultural communication, and case studies. David Lee said that without understanding Korean values and worldview it is difficult for Korean missionaries to adjust to another culture. Through understanding the strengths and weaknesses of Korean culture, Korean missionaries can adjust to other cultures without losing their cultural identity and being ethnocentric. He also insisted that training by nationals and "heart language" is most effective in achieving many holistic ends because national trainers best understand the trainee's worldview and values and using Korean language is the most effective way to develop the trainee's character and understanding of family life, emotional

health, and spiritual maturity (1998:2-3). Also, GMTC provides a cross-cultural adaptability test along with the psychological test, T-JTA (Taylor Johnson Temperament Analysis). Especially, T-JTA test is "often used for in-depth interviews" (David Lee 1998:2).

Analysis of MTI Training Curriculum (Interdenominational)

The MTI training curriculum was presented in the MTI catalogue along with the schedule of the twenty-seventh training session, March 2 to May 28, 1999. Nine missionaries trained in MTI pointed out weaknesses of the program in my questionnaire (item 2.38). The weaknesses are as follows: (1) a balanced and integrated training program is needed for training effectiveness; (2) training for cultural adjustment and ministry effectiveness is needed; and (3) the training program should not imitate a Western model of missionary training. A strength is that the training program in English helped trainees develop English language proficiency, but training in English hinders effectiveness in that trainees hardly understand the lectures and conversations in communal living. This causes stress.

I also interviewed two missionaries trained in MTI (item 4.1-4.3). They pointed out that the program offered little influence on their adjustment to the target cultures. The training they received has not met their needs on

the fields. They insist that MTI should train missionary candidates in Korean

and schedule overseas field adjustment trips into the program. One of them

said, "The training did not significantly affect his ministry; rather, it was no

more than a mere process for him to be sent to the mission field. Especially,

the training in English is not effective because those who do not speak

English seldom understand the lectures. It can cause a lot of stresses."

Table 19

Training Curriculum of MTI

I. Formal Training Courses	
1. Mission of the Church (18 hr), 2. History of Korean Missions (18 hr), 3. Cross-cultural Communication (24 hr), 4. Case Studies, 5. English Bible Study (36 hr), 6. English Practice (108 hr), 7. Mission Policy & Administration, 8. World Religions, 9. Evangelism, 10. Journal Writing, 11. Practical Skills	
II. Informal Training Courses	**III. Non-Formal Training Courses**
Morning Devotions, Daily Chapel, Prayer Meetings, Physical Exercise, Living & Learning in English	Practicum (9 hr), Mission Field Survey (9 hr), Game and Video (9 hr)

Weaknesses of MTI. Young Jun Son, director and founder of MTI,

and Ruth Eshenaur state that "learning English helps to broaden the outlook

of Koreans so that they can relate effectively to both the nationals and

missionaries of other cultures" (1998:24), but the MTI training program has

its own weakness. There may be a risk of losing both the language and the

training. The trainees' limitation in English would compound the problem. Although the extreme emphasis on English competence is practical for those who go to countries where English is commonly used, for others who expect to go to countries where English is not used, the English emphasis would compound the problem.

A further weakness is a lack of courses related to cross-cultural adjustment and ministry. Almost all courses are designed for improving trainees' English competency. The MTI training program is not designed for cross-cultural missionary training.

Unlike GMTC, MTI has a different reason why the training program does not include the overseas field trip: that is because of high cost and trainees' complaints. Also, because of a lack of full-time training staff almost all courses are taught by foreign staff. For this reason, there is a problem of communication. Also, the communal living is limited to four days a week, Tuesday to Friday. Unlike other training centers, there are no weekend informal and non-formal training programs.

Strengths of MTI. There are some strengths of the MTI training program. Living and learning in English facilitates the trainees' cross-cultural communication skills through interacting with foreign trainers. Also, they can

gain cross-cultural experience through living with foreign trainers, but unless

they acquire appropriate anthropological knowledge and cross-cultural

adjustment skills, it might have a detrimental effect.

Analysis of OMMTC Training Curriculum (Operation Mobilization Korea)

The OMMTC training curriculum was presented in the OMMTC

catalogue and the schedule of the fourteenth training session running from

October, 1999 to July, 2000. In my questionnaire to missionaries trained in

OMMTC (item 2.38), they pointed out weaknesses of the training program as

follows: lack of care of trainees, ineffective communal training, lack of cross-

cultural studies such as cultural anthropology, Korean culture compared with

other cultures, and cross-cultural communication. A distinctive strength of

the program is that trainees live communally with foreign trainers and trainees

for cross-cultural adjustment and language acquisition.

Young Hee Chung, director of OMMTC, indicated that the OMMTC

training program is mainly for laymen, not ordained ministers. The ratio of

laymen to ordained ministers is 7:3. He pointed out that OMMTC needs

more professional full-time trainers and needs its own building for more

effective training. Because OMMTC does not own a building for training, it

emphasizes non-residential training (three days a week for five months) along

with one month of residential training since the opening of the program in

1997. But the type and length of the training depends on the place and

situation.

Table 20

Training Curriculum of OMMTC

I. Formal Training Courses	
* Core Subjects on Mission 1. Theology of Mission: 3 hr 2. Mission Perspective (History of Mission, Cultural Anthropology, Mission Strategy): 6 hr 3. Non-Christian Religions (Muslim, Hinduism, New Age Movement): 4 hr	*** Cross-Cultural Ministry** 1. Cross-Cultural Evangelism: 4 hr 2. Leadership (People Raising): 4 hr 3. Cross-Cultural Communication: 4 hr 4. Cross-Cultural Discipleship: 8 hr 5. Cross-Cultural Church Planting: 4 hr 6. Team Work: 4 hr
* Missionary Life and Work 1. Missionary Life and Work (Knowing God, Knowing Myself, Knowing the Mission): 12 hr 2. Spiritual Warfare: 3 hr	**English**: 18 hr *** Additional Courses** 1. Precept Bible Study: 6 hr 2. Psychology: 2 hr 3. Orthodox Church: 4 hr 4. OM Mission Policy: 4 hr
II. Informal Training Courses	**III. Non-Formal Training Courses**
Personal Devotions, Team Devotions, Counseling, MBTI Test, Self-Study, Team Meetings, Worship Services, Fellowship Evaluation, Prayer Meetings, Workshop	Overseas Field Trip for Language Learning and Evangelism Practicum (4 months), Domestic Evangelism Field Trip (10 days), OMK Orientation Camp (1 week), Love Korea Evangelism Campaign, Family Seminar, Group Discussion, Team Meetings, Mission Field Presentation

The fourteenth OMMTC session in Korea was residential for nine

weeks which included six weeks of residential training, ten days of

evangelism travel, and one week of OM Korea orientation. After finishing

those programs, the trainees take a four-month overseas field trip for language

training and evangelism. This program is conducted by the OM International

staff.

Weaknesses of OMMTC. Lack of full-time trainers is a basic

weakness of the OMMTC training program, which may hinder its

effectiveness. Also, it does not have its own building. A further weakness of

the program is a lack of courses for culture learning and cross-cultural

adjustment. A small amount of time is allotted for cultural anthropology,

cross-cultural communication, and cross-cultural studies. There are no

courses on Korean culture, MK education, or conflict management. To the

question "How do you weigh the importance of learning both Korean culture

and other cultures in designing your training curriculum (item 4.4)?" Young

Hee Chung, director of OMMTC, said, "It is very important. Unfortunately

we do not offer the course. But, it must be in the training curriculum for

helping trainees understand themselves and people of other cultures."

Strengths of OMMTC. OM Korea belongs to OM International.

Unlike other training centers, the strongest area of the OMMTC training

program is the overseas field trip. The trainees are sent overseas for language

learning, cross-cultural adjustment, and evangelism practice after finishing the training in Korea. The length of the overseas field trip is four months which is the longest period among the eight training programs. Also, they are trained by experienced foreign trainers. This is a great opportunity for the trainees to improve their skills in interpersonal relationships, cross-cultural adjustment, and language competency. During the training, English is the language used in learning and living.

Summary and Discussion

I evaluated the eight missionary training programs in Korea through an analysis of data collected from written documents and catalogues, from interviews with directors of the eight missionary training centers, from interviews with Korean missionaries, and a questionnaire given to Korean missionaries. I also described the general information of the training centers for preliminary understanding. This evaluation focused on the effectiveness of the training programs in relation to Korean missionaries' cross-cultural adjustment. To do this, I evaluated important training factors influencing the trainees' cross-cultural adjustment in the length and type of the training, the training staff, and the training place. I analyzed curricular activities according

to the research question: Do the missionary training centers provide the missionaries with adequate knowledge, practical adjustment skills, and experience of diverse cultures?

Some other factors influence Korean missionaries' cross-cultural adjustment such as family, education, theological background, personality, ordination, working career, and experience. However, cross-cultural training is the most important factor because it enables the trainees to see themselves, develop interpersonal relationship skills, and grow in Christian character and spirituality to successfully adjust to the new culture for the sake of proclaiming the gospel message.

In my questionnaire to 125 Korean missionaries (item 2-38), eighty-six missionaries responded to the question about weaknesses of the missionary training programs they received. They pointed out that common weaknesses of their training programs are as follows: (1) too theoretical to achieve effective ministry and cross-cultural adjustment skills, and lack of a balanced curriculum (fifty-six missionaries); (2) lack of experienced and qualified full-time trainers and facilities for communal living (forty-nine); (3) ineffective overseas field experience (thirty-five); (4) lack of learning English and language acquisition skills (twenty-five); and (5) lack of practical MK training

(seventeen).

Also, twenty-four Korean missionaries whom I interviewed overseas indicated that the most important factors for cross-cultural adjustment are overseas field experience, communal living, and culture learning like area studies and case studies facilitated by missionaries. Also, all of them argued that understanding Korean culture is crucial for knowing and relating to other cultures. This tendency indicates that informal and non-formal training methods on the basis of appropriate cross-cultural knowledge are the decisive factors for helping missionaries adjust to other cultures.

In this respect, some training programs have more strength in these areas than others. These factors relate to length, type, place, trainer, and training facilities. Considering these training factors, GMTC provided the most effective training program among the eight missionary training centers. The length of training of GMTC, OMMTC, and KMTC is more than six months in communal living; others average three months. In the trainer issues, seven full-time training staff serve in GMTC. Though GMTI has a lot of staff that can serve to train missionary candidates, it has only four full-time trainers. There are not enough trainers in other centers which may cause problems in effective cross-cultural training. But OMMTC is not included in

this category because it is connected to the OM International training program in which many experienced foreign trainers are available when the trainees are trained overseas. Though OMMTC suffers a weakness in their training curriculum in that it does not offer enough cross-cultural studies, its overseas field training may compensate for that weakness.

Another issue that should be pointed out is the relationship between training centers and denominational leadership. One of the weaknesses of denominational missionary training centers is the hindrance in developing training curriculum. Though staff recognizes the effectiveness of informal and non-formal education in cross-cultural missionary training, if denominational leadership does not understand it, it is hard for them to put those methods into the curriculum design. In fact, denominations of the Korean Protestant church are dominated by a strong authoritarian and hierarchical structure. David Lee said about the training goal of GMTC (item 1.6), "The main purpose of GMTC is to train mission leaders. One of the advantages of GMTC as an interdenominational missionary training center is that no control and hierarchical leadership are involved in running the training center and designing and developing the training curriculum."

As mentioned above, the educational system of the Korean churches

resembles the nation's social structure, which is ruled by traditional formal education. The weakest point of the formal education system is that it is inflexible to respond to pressures from new paradigms because it is not based on real life experiences but on cognitive knowledge. In this sense, the role of the trainer is decisive in developing training programs and building communities of faith to enhance the spiritual and character qualities of both trainers and trainees.

All eight training centers emphasize learning English. In the case of MTI, English is the only language used in the classes and in communal living. Some Korean missionaries pointed out that one of weaknesses of their training program is lack of emphasis on English competence. The reasons why training centers emphasize English is that it is more of a global language than ever. Unless missionaries speak English, it is hard for them to cooperate with foreign missionaries in many mission fields. In this sense, MTI has a strength in English acquisition. But, extreme emphasis on English without adequate missionary training curriculum should compound the problem of cross-cultural mission work. A possible solution is that all training centers in Korea cooperate to establish an English language acquisition program for Korean missionary candidates with the help of English-speaking foreign

missionaries in Korea.

The cross-cultural adjustment issue in missionary training is vital for the traditionally monocultural and monolingual Korean missionary to be effective in cross-cultural settings. Thus, though this issue needs to be addressed in depth, present missionary training programs tend to be weak. Particularly, most training centers seldom offer courses that can help trainees acquire intercultural knowledge such as cultural anthropology, understanding culture shock, cross-cultural communication, conflict management skills, and Korean culture. Most training centers have overseas field trips to help trainees acquire appropriate coping skills in unfamiliar cultural circumstances. However, due to the lack of understanding of culture, experienced trainers, and field leadership, it seems difficult to get good results. In this regard, to make field training effective, it needs competency based training that integrates the cognitive domain of cross-cultural training into experiential learning. In other words, overseas field experience to facilitate trainees' coping skills in other cultures needs to be balanced between the two domains of cross-cultural education, and knowing and doing. Also, post-field evaluation is important to allow trainees to reflect on what they experienced in other cultures.

Another issue needs to be pointed out in relation to training issues. In my interviews with directors of the training centers (item 2.3.4), no training center offers a training program for missionary trainers. Unless trainers develop their training skills, knowledge, character, spirituality, and cultural sensitivity, they cannot produce good missionaries and develop good missionary training programs. It is an important task for missionary training centers in Korea.

Through the evaluation of the curriculum factors of the training programs in their relation to cross-cultural adjustment, GMTC and OMMTC, which are interdenominational missionary training centers run more effective programs contributing to the missionary's cross-cultural adjustment than denominational training centers both in quality and quantity. Of five denominational training centers, KMTC (KEHC) and CFWM (Presbyterian Church of Korea, Tonghap) run relatively better programs than others. IMTI, GMTI, MTI, and KMTI programs need to be strengthened through redesigning the curriculum. These four training programs were much less effective compared to the GMTC program.

In the next chapter, I evaluate Korean missionaries' cultural adjustment by using various research tools. I also seek to determine to what extent the

cross-cultural missionary training programs discussed in this chapter are

related to Korean missionaries' cultural adjustment. For this, I adopted the

Cross-Cultural Adaptability Inventory (CCAI) for Korean missionaries and

the Questionnaire for Korean Missionaries (QFKM) to measure and evaluate

their adaptability.

F o c u s

Notes

1. There are approximately twenty missionary training centers in Korea. In this dissertation research I select eight missionary training centers, five denominational and three interdenominational missionary training centers. The denominational missionary training centers are the missionary training arm of main missionary sending denominations of the Korean Protestant church. I excluded World Missions Training Center (WMTC) which is a training arm of the Korea Baptist Convention because WMTC established in 1994 has produced only sixteen graduates as of March, 1999. This was not enough number for gathering the research data. Before the establishment of WMTC, most Korean Baptist missionary candidates were trained at Global Missionary Training Center (GMTC). I also excluded the missionary training center of the Korea Assemblies of God because they refused to be a part of my dissertation research.

2. As a non-formal training method, experiential learning involves "the trainees emotionally and physically as well as intellectually; the trainees learn through actual experience" (Grove and Torbiorn 1993:89).

3. See Kohls and Brussow (1995:5-6; 66-67) about discussion on characteristics of an experiential trainer and a good trainer.

4. Action-reflection-response learning is exemplified by liberation theology. In contrast with "the theory-application learning," action-reflection-response learning fits cross-cultural settings. Action indicates praxis, field experience, practicum, learning on the job. Reflection indicates the process of attaining greater knowledge of something as a result of thinking through the action, a process made possible through gaining more information about, assimilating, and accepting ownership of the experience. Response indicates a corresponding attitudinal or behavioral modification (Hess 1994:21-22).

CHAPTER 6

Evaluation of Korean Missionaries' Cross-Cultural Adjustment

and Its Relationship to Their Training Programs

The purpose of this chapter is to analyze the findings of the survey on

Korean missionaries' cross-cultural adjustment in light of the problem of the

study: "How is missionary preparation through cross-cultural training related

to Korean missionaries' cross-cultural adjustment?"

This research employed a relational design in exploring interaction

between cross-cultural missionary training and Korean missionaries' cross-

cultural adjustment based the hypothesis that inadequate cross-cultural

missionary training is related to a missionary's poor cross-cultural

adjustment, hindering effective cross-cultural ministry. Consequently,

inadequate cross-cultural training and cross-cultural adjustment predict a high

rate of missionary attrition.

This chapter includes a description of measures, samples, and research

procedures administered to Korean missionaries. The relevant findings and

statistical report from the CCAI (the Cross Cultural Adaptability Inventory,

See Appendix E) and the QFKM (Questionnaire for Korean Missionaries, See

Appendix A) are also presented. This chapter interprets results and discusses

relationships between training programs and missionaries' cross-cultural

adjustment. Regarding missionaries' cross-cultural adjustment, interviews

with missionaries and nationals that were conducted in selected mission fields

are presented in this chapter.

Methodology

Sample Description

The sample consisted of 125 Korean missionaries who were trained in

eight missionary training centers in Korea: Center for World Mission

(CFWM) (Presbyterian Church of Korea, Tonghap, n=14); Global Missionary

Training Center (GMTC) (interdenominational, n=19), Global Missionary

Training Institute (GMTI) (Presbyterian Church of Korea, Hapdong, n=11),

International Missionary Training Institute (IMTI) (Korean Methodist

Church, n=32), KEHC Missionary Training Center (KMTC) (Korea

Evangelical Holiness Church, n=13), Kosin Missionary Training Institute

(KMTI) (Presbyterian Church of Korea, Kosin, n=11), Missionary Training

Institute (MTI) (interdenominational, n=14), and OM Missionary Training

Center (OMMTC) (interdenominational, n=11). The samples were randomly

selected from the missionary list obtained through the eight training centers.

The total number of samples that were randomly selected and contacted by

mail was 250 individuals. One hundred twenty-five individuals who

responded to the survey were used for the sample of this study. Samples

were grouped into eight comparison groups by the training centers in which

the missionaries were trained.

Table 21 presents demographic information of the samples of the eight

training centers regarding gender, age distribution, and marriage status. The

majority of respondents at each training center were male because most

female spouses declined to answer the survey. Of the 125 subjects, 112 (89

percent) were male and thirteen (10.4 percent) were female. Eighty-eight

percent of the respondents were married and 9.6 percent unmarried, with 2.4

percent of respondents registering no response regarding marriage.

Missionaries ranged in age from twenty-six to fifty-eight, with 46.4

percent of the total respondents between thirty to thirty-nine years of age and

42.4 percent between forty to forty-nine years of age. The mean age for this

sample was 39.5. The distribution of samples between the training centers

consisted of equivalent percentages in gender, age, and marriage except

OMMTC. OMMTC had more females and younger age samples. Forty-five

percent of samples in OMMTC was unmarried. This tendency may be attributed to the fact that OMMTC as a parachurch organization attracts young people, especially female missionaries, who do not like denominational interference because most of them are not ordained ministers, but lay persons.

Table 21

Demographic Characteristics of the Sample I (N=125)

	CFWM (Tonghap) n (%)	GMTC n (%)	GMTI (Hapdong) n (%)	IMTI (KMC) n (%)	KMTC (KEHC) n (%)	KMTI (Kosin) n (%)	MTI n (%)	OM MTC n (%)
Gender								
Male	14 (100)	17(89.5)	11 (100)	27(84.4)	13 (100)	10(90.9)	14 (100)	5 (45.5)
Female		2(10.5)		5 (15.6)		1 (9.1)		6 (54.5)
Age								
20-29								4 (36.4)
30-39	4 (28.6)	6(31.6)	6 (54.5)	2 (65.6)	9 (69.2)	3 (27.3)	3 (27.3)	6 (54.5)
40-49	8 (57.1)	12(63.2)	4 (36.4)	10(31.3)	4 (30.8)	5 (45.5)	10 (71.4)	
50-59	2 (14.3)					2 (18.1)	1 (7.1)	1 (9.1)
missing		1 (5.3)	1 (9.1)	1 (3.1)		1(9.1)		
Marriage								
Married	13 (92.9)	18 (94.7)	9 (81.8)	27 (84.4)	13 (100)	11 (100)	13 (92.9)	6 (54.5)
Single	1 (7.1)	1 (5.3)	1 (9.1)	3 (9.4)			1 (7.1)	5 (45.5)
Missing			1 (9.1)	2 (6.3)				

Table 22 presents other demographic information on the sample regarding education, ordination, terms of missionary experience, serving countries, and kind of ministry. Approximately 90 percent of all missionaries surveyed were seminary graduates and 88 percent were ordained. The majority of the missionaries have first or second- term career missionary

experience. Fifty-four percent of total respondents were first-term

missionaries (one to five years), 32 percent second-term (six to ten years) and

10 percent third-term (eleven to fifteen years).

Table 22

Demographic Characteristics of the Sample II (N=125)

	CFWM (Tonghap) n (%)	GMTC n (%)	GMTI (Hapdong) n (%)	IMTI (KMT) n (%)	KMTC (KEHC) n (%)	KMTI (Kosin) n (%)	MTI n (%)	OM MTC n (%)
Education								
College		3 (15.8)				1 (9.1)		7 (63.6)
Seminary	14 (100)	16 (84.2)	11 (100)	32 (100)	13 (100)	10 (90.9)	14 (100)	4 (36.4)
Ordination	14 (100)	14 (84.2)	11 (100)	27 (84.4)	13 (100)	10 (90.9)	14 (100)	4 (36.4)
Term								
1st Term	6 (42.9)	9 (47.4)	11 (100)	23 (71.9)	6 (46.2)	5 (45.5)	1 (7.1)	7 (63.6)
2nd Term	4 (28.6)	5 (26.3)		6 (18.8)	6 (46.2)	5 (45.5)	11 (78.6)	3 (27.3)
3rd Term	4 (28.6)	5 (26.3)		1 (3.1)		1 (9.1)	2 (14.3)	
Missing				2(6.3)	1 (7.7)			1 (9.1)
Countries								
Asia	9 (64.9)	14 (73.7)	7 (63.6)	28 (87.5)	12 (92.3)	8 (72.7)	7 (50.0)	2 (18.2)
Africa	1 (7.1)		1 (9.1)	1 (3.1)			2 (14.3)	1 (9.1)
Latin America	4 (28.6)	2 (10.5)	3 (27.3)	1 (3.1)		2 (18.2)	1 (7.1)	1 (9.1)
Europe					1 (7.7)	1 (9.1)	3 (21.4)	7 (63.6)
Oceania		3 (15.8)		1(3.1)			1 (7.1)	
Ministry								
CCM**	13 (92.8)	18 (94.7)	9 (81.8)	28 (87.5)	12 (92.3)	11 (100)	14 (100)	11 (100)
CCM and KM***	1(7.2)	1 (6.3)	2 (18.2)	4 (12.5)	1 (7.7)			

**Cross-Cultural Ministry

*** Cross-Cultural Ministry and Korean Ministry

The number of countries of service represented by the missionaries was

forty, scattered in Asia, Africa, Latin America, Europe, and Oceania.

OMMTC had fewer samples who were ordained and seminary graduates than other training centers. All respondents of GMTI consisted of first-term career missionaries because of its late foundation in 1994. Of the 125 subjects, 116 had cross-cultural ministry experience and the remaining nine ministered in Korean congregations along with cross-cultural mission work.

Instruments for Collecting Data

The data for this study came from three surveys: (1) the Cross Cultural Adaptability Inventory (CCAI); (2) the self-administered research questionnaire: Questionnaire for Korean Missionaries (QFKM); (3) interviews with Korean missionaries and nationals.

The Cross-Cultural Adaptability Inventory (CCAI). The CCAI, a fifty-question self-report form, is one of the most frequently used research instruments for quantifying cross-cultural adaptability. The CCAI is not targeted to one particular culture; it is designed to be culture-general (Kelley and Meyers 1995). The CCAI was designed to respond to the following needs: (1) to understand the factors and qualities that facilitate cross-cultural effectiveness focusing on four skill areas; (2) to increase self-awareness regarding the factors and qualities that influence cross-cultural effectiveness; (3) to improve skills in interacting with people from other cultures when an

individual is already in a new culture or a multicultural setting; (4) to decide

whether to work in a culturally diverse or multinational company, whether to

live abroad, and so on; and (5) to prepare to enter another culture through

preparatory training customized to the individual (Kelly and Meyers 1995:2).

The CCAI consists of fifty items distributed across four scales as seen

in Table 23, page 299. The CCAI items were based on a thorough literature

review and on expert opinion. The four scales of the CCAI are as follows:

Emotional Resilience, Flexibility/Openness, Perceptual Acuity, and Personal

Autonomy. First, the Emotional Resilience (ER, eighteen items) focuses on:

(1) coping, especially with stress and ambiguity; (2) accepting and

rebounding from imperfections and mistakes; (3) trying new things and

experiences; and (4) interacting with people in new or unfamiliar situations.

Second, the Flexibility/Openness (FO, fifteen items) focuses on: (1)

liking for, openness toward, interest in, and desire to learn from unfamiliar

people and ideas; and (2) tolerance, non-judgementalness, and understanding

toward others who are different from oneself.

Third, the Perceptual Acuity (PAC, ten items) is associated with

confidence in one's ability to accurately perceive the feelings of others, and

valuing other cultures and being willing to suspend judgement of others.

Also, it focuses on communication cues and skills and accurate interpretation of those cues across cultures.

Lastly, the Personal Autonomy (PA, seven items) is associated with one's strong sense of self as a separate and unique entity. Personally autonomous people have a strong sense of who they are, clear personal values, and respect for themselves and others. It means that persons with a sense of self as a group do not lose their identities when entering a new culture (Kelley and Meyers 1995:13-17).

The CCAI scores the sum of the value of the individual's responses to the items. Statistically, the total score is the most reliable of the CCAI scores as an indicator of cross-cultural adaptability. An individual with a high total score has the most critical skills needed for interacting effectively with people of other cultures. The CCAI scales show high internal consistency and have more than sufficient reliability and validity (Kelley and Meyers 1995:26-27).

Questionnaire for Korean Missionaries (QFKM). This self-administered questionnaire (See Appendix A) designed by the researcher consists of three sections: (1) personal information; (2) cross-cultural missionary training; and (3) cross-cultural adjustment. The first section of personal information contains ten items which ask about the respondent's

personal background and ministry affiliation. The second section, cross-

cultural missionary training, contains forty items that focus on the

respondent's missionary training. The last section, cross-cultural adjustment,

contains twenty-five items that focus on the respondent's cultural adjustment

to the host culture in the dimensions of language, relationships, and health.

Also, this section includes questions about missionary attrition and ways of

preventing it. The QFKM is used to determine Korean missionaries'

competency for cross-cultural ministry.

The response to the QFKM questions consists of two types: a

descriptive response and a selective response from provided options. Options

ranged from "low" to "high" and other similar types of options. For each

option scores from one to five were given. The QFKM section three, cultural

adjustment, is scored by four dimensions: (1) expectation and satisfaction; (2)

language; (3) health; and (4) relationships.

Procedure

In order to test Korean missionaries with the CCAI, it was translated

into the Korean language by permission from the owner of the copyright,

National Computer Systems (NCS). The CCAI, translated into Korean, was

tested on thirteen Koreans at Asbury Theological Seminary in Wilmore,

Kentucky in the United States. The translation was modified after the pilot test. The QFKM was developed to extend research investigation.

The missionaries were selected from the eight leading missionary training centers in Korea to supply the population for this study. Survey packets that included a cover letter, the CCAI, and the Questionnaire for Korean Missionaries with instruction and an addressed return envelope were mailed to each individual. Most IMTI missionaries' questionnaires were collected while they were at the Korean Methodist Church Mission Conference held in Seoul, Korea, June, 1999.

A follow-up letter was sent to the missionaries who had not returned the survey approximately ten weeks later after the original distribution. One hundred twenty-five missionaries out of 250 mail contacts returned the survey. Another twenty-five packets were returned because of incorrect addresses. Among 125 survey responses three responses for the CCAI were not valid because of too many missing answers. Among the training centers, GMTC missionaries returned the survey at a higher rate than other centers. GMTC missionaries also tended to respond more carefully and thoroughly than missionaries of other training centers.

To extend this survey, twenty-four missionaries who responded to the

survey and their twelve local ministers were contacted by the researcher in the Philippines, Indonesia, Thailand, and Bangladesh. Individual interviews for missionaries (See Appendix C) were administered in approximately one to two hours. For interviewing local ministers (See Appendix D), interpreters participated.

All the data collected from surveys and interviews were organized and consolidated by Excel, a database program. The CCAI was scored according to the method provided by the authors (Kelley and Meyers 1995). The findings from the CCAI and the QFKM were compared among the eight training centers.

Research Findings

The hypothesis of this study was that inadequate cross-cultural missionary training is related to missionaries' poor cross-cultural adjustment, hindering effective cross-cultural ministry. In comparing the eight training centers in Korea through the interviews and examination of the training programs, GMTC provided the most effective cross-cultural training program among the eight training centers. OMMTC was less effective than GMTC but was better than any other training centers regarding the quality of

program. For quality of program, KMTC and CFWM provided programs comparable to each other but KMTC provided more lengthy training. Comparing the quantity of programs, GMTC, OMMTC and KMTC offered a comparable amount of training in length and number of courses. Ranking of the top four training centers in overall effectiveness is as follows: (1) GMTC; (2) OMMTC; (3) KMTC; and (4) CFWM. The programs of the rest of the training centers (GMTI, IMTI, KMTI, MTI) were much less effective compared to GMTC. Among these four less effective training centers, GMTI and KMTI were more effective than MTI and IMTI.

Regarding the hypothesis of this study mentioned above, "missionaries who received better cross-cultural training will have better adjustment in cross-cultural ministry," the results of the CCAI scores should be significantly different between the more effective training centers and the less effective training centers since the eight training centers were evaluated as notably different in providing programs. If the hypothesis of this study is correct, GMTC, which facilitated the most effective programs among other training centers, is predicted to score higher than other training centers, especially in comparison with training centers that were evaluated as less effective. A comparable result of the QFKM (Questionnaire for Korean Missionaries) that

is similar to the result of the CCAI is expected to support the hypothesis of this study.

The consequences of inadequate cross-cultural training and poor cross-cultural adjustment predict a high rate of missionary attrition. The QFKM tries to find the most significant reasons for missionary attrition through surveying missionaries' opinions. If this was right, a reference related to inadequate cross-cultural training and cross-cultural adjustment should be ranked with high percentages.

The Results of the CCAI

Out of 125, 122 mail respondents completed the CCAI. The CCAI was scored by four scales: (1) Emotional Resilience (ER); (2) Flexibility/Openness (FO); (3) Personal Acuity (PAC); and (4) Personal Autonomy (PA). After the computation of four scales (ER, FO, PAC & PA), the total score was calculated by the sum of four scales. Table 23 presents the CCAI scale means and standard deviations by the eight missionary training centers.

In general GMTC had a higher score than other training centers except on Perceptual Acuity. KMTC and OMMTC had higher scores than the rest of training centers. Table 24 reveals the CCAI scale means from high to low

by the training centers. Comparing mean scores between training centers, not

much difference appeared in mean scores on Personal Autonomy (PA).

Table 23

CCAI Scale Mean Scores and Standard Deviations by Training Centers

Training Center	Mean N SD	Emotional Resilience (ER)	Flexibility/ Openness (FO)	Perceptual Acuity (PAC)	Personal Autonomy (PA)	Total Score
CFWM (Tonghap)	Mean	75.7857	63.7857	44.3571	27.3571	211.2857
	N	14	14	14	14	14
	SD	4.8386	5.3948	4.6675	3.3651	14.4298
GMTC	Mean	77.6316	65.3158	45.3158	29.7895	218.0526
	N	19	19	19	19	19
	SD	7.7187	4.7147	4.4479	2.4626	15.3387
GMTI (Hapdong)	Mean	70.1818	61.2727	41.8182	28.5455	201.2727
	N	11	11	11	11	11
	SD	6.2740	3.9010	3.9196	3.5879	13.1308
IMTI (KMT)	Mean	73.2667	62.2000	44.5667	27.8000	207.8333
	N	30	30	30	30	30
	SD	9.1007	5.8746	5.1774	3.2842	20.0552
KMTC (KEHC)	Mean	76.5385	62.6923	45.3846	29.1538	213.7692
	N	13	13	13	13	13
	SD	7.9332	4.6257	3.2542	2.5115	14.4808
KMTI (Kosin)	Mean	73.5455	61.1818	43.4545	26.4545	204.6364
	N	11	11	11	11	11
	SD	5.8884	4.1187	4.1800	3.1738	13.2610
MTI	Mean	75.6429	64.0000	44.2857	27.5714	211.5000
	N	14	14	14	14	14
	SD	5.3867	4.2245	3.7092	3.7358	12.5560
OMMTC	Mean	74.8000	64.5000	47.7000	28.7000	215.7000
	N	10	10	10	10	10
	SD	7.7431	8.5408	6.0378	3.2677	21.3960
Total	Mean	74.7295	63.1398	44.6230	28.1967	210.6393
	N	122	122	122	122	122
	SD	7.4568	5.3634	4.6307	3.2388	16.7174

Scale: 1-6 (Low-High)
Score (Low-High): ER (18-108), FO (15-67), PAC (10-60), PA (7-42)

Table 24

CCAI Scale Mean Scores by Training Centers (High to Low)

ER (high to low)	FO (high to low)	PAC (high to low)	PA (high to low)	Total Score (high to low)
GMTC (77.6)	GMTC (65.3)	OMMTC (47.7)	GMTC (29.7)	GMTC (218.0)
KMTC (76.5)	OMMTC (64.5)	KMTC (45.38)	KMTC (29.1)	OMMTC (215.7)
CFWM (75.7)	MTI (64.0)	GMTC (45.31)	OMMTC(28.7)	KMTC (213.7)
MTI (75.6)	CFWM (63.7)	IMTI (44.5)	GMTI (28.5)	MTI (211.5)
OMMTC(74.8)	KMTC (62.6)	CFWM (44.3)	IMTI (27.8)	CFWM (211.2)
KMTI, (73.5)	IMTI (62.2)	MTI (44.2)	MTI (27.5)	IMTI (207.8)
IMTI (73.2)	GMTI (61.2)	KMTI (43.4)	CFWM (27.3)	KMTI (204.6)
GMTI (70.1)	KMTI (61.1)	GMTI (41.8)	KMTI (26.4)	GMTI (201.2)

The Significance of Difference Found Between the Training Centers.

Kelley and Meyers say, "Statistically, the Total score is the most reliable of

the CCAI scores as an indicator of the cross-cultural adaptability" (1995:19).

Figure 3 presents the differences in the CCAI total mean scores and the

distributions among the eight training centers.[1] In order to determine if these

differences are statistically significant, Student's t-test, and F-test[2] were used.

The test results show statistical differences among the more effective training

centers and the less effective training centers that were evaluated in Chapter

5. As seen in Table 25, the computed t-values (Student's t-Value) are larger

than the tabulated t-values (Critical t-Value). Thus, there are statistical

differences in mean scores between the training centers. Also, the computed

F-values (F-Value) are smaller than the tabulated F-values (Critical F-Value).

Thus, the mean scores are significantly different with no difference in

distribution
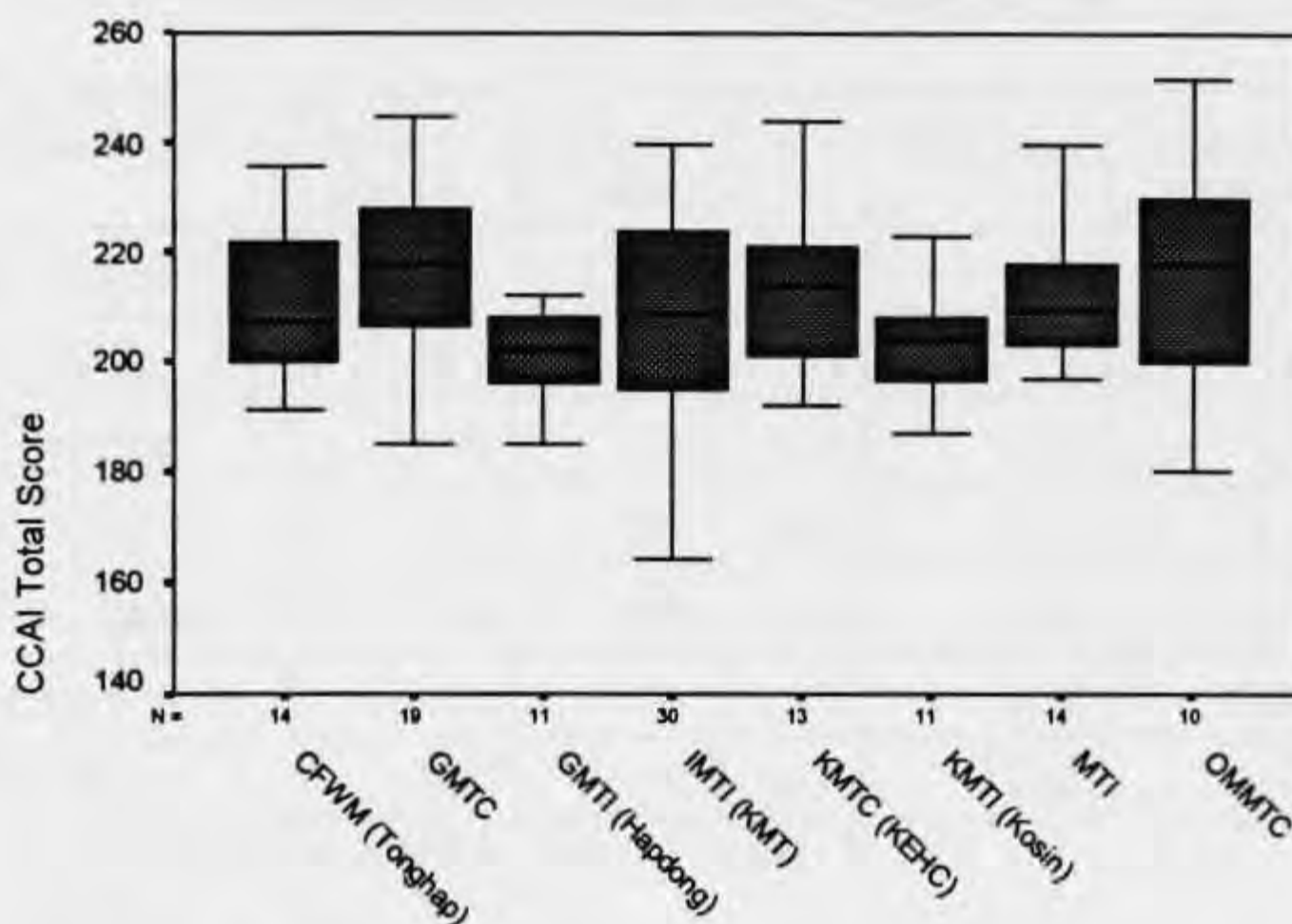
Figure 3. CCAI Total Mean Scores by Training Centers

The significant difference in mean[3] was found between GMTC and GMTI,

GMTC and IMTI, and GMTC and KMTI with no significant differences in

distribution.[4] There was also a significant difference in mean between KMTC

and GMTI, and OMMTC and GMTI with no significant differences in

distribution. Table 25 presents this information with the statistical report.

Table 25

Training Centers with Significant Difference

Computed by Student's t-Test and F-Test

Training Centers	Student t Value	Critical t Value	p.	F Value	Critical F Value	p.
GMTC / GMTI *	3.04	2.46	51%	1.36	2.41	62%
GMTC / IMTI	1.89	1.68	64%	1.70	1.93	23%
GMTC / KMTI	2.42	1.70	22%	1.33	2.41	65%
KMTC / GMTI	2.19	2.07	38%	1.21	2.75	76%
OMMTC / GMTI	1.88	1.79	75%	2.65	3.13	14%
MTI / GMTI	1.98	1.71	59%	1.09	2.84	86%
CFWM / GMTI	1.79	1.71	86%	1.20	2.67	77%

Significant difference at alpha level = .05 except * = .01
p = probability
See Appendix F for an example of graphical explanation of Student's t-test and F-test.

The rest of the training centers that are not compared in Table 25 did

not have statistical differences in means and distributions among them.

However, there were statistically significant differences in distribution with

no significant difference in mean between IMTI and GMTI (F=2.33,

CF=2.16, p.=15%), IMTI and KMTI (F=2.28, CF=2.16, p=16%), and MTI

and IMTI (F=2.55, CF=2.01, p=9%).

Comparing Korean missionaries' CCAI total mean score to the original

study group (N=653) tested by Kelley and Meyers and first presented in May

of 1987 (1995:11), Korean missionaries had much lower mean scores than Kelley and Meyers' study group.[5] As discussed in Chapter 4, this might be attributed to Korean cultural values such as ingroup-centered collectivism, exclusive attitudes toward people of other cultures, and authoritarian leadership pattern. Table 26 reveals this comparison. The subjects (N=653) in Kelley and Meyers' study ranged in age from under twenty to over fifty-year-old males (62.5 percent) and females (37.4 percent). The length of subjects' experience abroad was from none to more than three years. Their educational background ranged from high school graduate to graduate work. Therefore, the subjects between these two groups are equivalent to compare for the CCAI result.

Kelley and Meyers in their research found that subjects with no experience abroad had significantly lower total scores and scored significantly lower than other subjects on all scales except Personal Autonomy, on which they scored significantly higher (1995:24). The Korean missionaries had lower scores than the group of subjects with experience abroad in Kelley and Meyers's study on all scales.

Among the Korean respondents, those with second-term (< five years) and third-term (< ten years) missionary service had higher scores than

respondents with first-term only. However, no difference appeared between

respondents with second-term and third-term experience. Third-term

respondents were likely to show lower scores than the second-term

respondents.

As seen in Table 26, comparing Korean missionaries with more than

three years' mission service to Kelley and Meyers' respondents with more

than three years' experience abroad, Korean missionaries showed a larger

difference on Flexibility/Openness and Emotional Resilience.

Table 26

The Comparison of CCAI Scale Mean Scores

Between Korean Missionaries and Kelley and Meyers' Study Group

	Experience Abroad	Emotional Resilience (ER)	Flexibility /Openness (FO)	Perceptual Acuity (PAC)	Personal Autonomy (PA)	Total
Kelley & Meyers	None n=189/Mean	77.6	64.6	44.7	33.8	220.8
	13-36 months n=124/Mean	80.2	67.1	47.1	32.0	226.5
	> 3 years n=122/Mean	80.0	68.6	47.7	31.6	228.0
Korean Miss-ionary	1-36 months n=42/Mean	72.39	61.84	44.21	27.53	205.95
	> 3 years n=79/Mean	76.09	63.79	44.92	28.50	213.23

Source: Kelly and Meyers 1995:28

Summary of the CCAI Results. There was a significant difference between the more effective training centers (GMTC, OMMTC, and KMTC) and the less effective training centers (GMTI, KMTI, and IMTI) in mean and no significant difference in distribution. GMTC, which provided the most effective training program, had a significant difference in mean and no significant difference in distribution compared with IMTI, GMTI, and KMTI. Comparing Korean missionaries' CCAI total score means to the original group of Kelley and Meyers, Korean missionaries had much lower mean scores than Kelley and Meyers' group. Especially, Korean missionaries had much lower scores than Kelley and Meyers' group on Flexibility and Openness and Emotional Resilience.

In contrast to the respondents of Kelly and Meyers, Korean missionaries showed that respondents with longer service (>three years) had a higher score than respondents with shorter service (one to thirty-six months service) on Personal Autonomy (Table 26 on page 304). According to the results of the CCAI, my hypothesis is supported; missionaries who trained better training (e.g. GMTC) had better cross-cultural adjustment.

The Results of the Questionnaire for Korean Missionaries (QFKM)

One hundred twenty-five subjects completed the QFKM. The total

number of respondents were varied due to missing values, which were not
calculated in scores. The QFKM for section three, Cross-Cultural
Adjustment, included four scales with sixteen questions: Expectation for
Target Country (one question, total score five), Satisfaction in Ministry (one
question, total score five), Language (four questions, total score twenty),
Health (two questions, total score ten), and Relationships (six questions, total
score thirty). Each question offered five options. Reasons for missionary
attrition were asked of the respondents in order to find its relation to cultural
adjustment and cross-cultural training.

These questions sought to determine respondents' cross-cultural
competence in relationships, management, and communication skill by the
training centers. Table 27 and Figure 4 present this information. In general,
GMTC had higher scores than other training centers. OMMTC had a higher
score than other training centers on Relationship and Expectation while it had
lower scores on Health and Language than others. GMTI and KMTI had
lower scores on satisfaction in ministry than others. Table 28, page 308,
presents the QFKM scale means from high to low by the training centers.

Table 27

QFKM (Questionnaire for Korean Missionaries) Scale Mean

Scores and Standard Deviations by Training Centers

Training Center	Mean N SD	Expectation	Satisfaction in Ministry	Language	Relationships	Health	Total Score
CFWM	Mean	3.07	3.29	14.42	20.57	6.14	47.50
	N	14	14	14	14	14	14
	SD	1.07	.83	2.56	3.08	1.46	5.19
GMTC	Mean	3.58	3.74	16.31	22.27	7.05	52.94
	N	19	19	19	18	19	19
	SD	.69	.81	1.70	1.93	1.43	4.42
GMTI	Mean	3.27	3.00	15.27	20.70	6.54	49.10
	N	11	11	11	10	11	11
	SD	.90	.89	2.32	2.31	1.03	5.21
IMTI	Mean	3.75	3.53	14.25	21.75	5.93	49.55
	N	32	32	32	28	32	28
	SD	1.08	.84	2.32	2.86	1.52	4.78
KMTC	Mean	3.38	3.46	14.23	21.92	6.69	49.69
	N	13	13	13	13	13	13
	SD	1.04	.97	1.58	2.87	1.70	5.42
KMTI	Mean	3.45	3.00	14.09	20.18	7.00	47.72
	N	11	11	11	11	11	11
	SD	1.29	.89	3.17	2.48	1.18	4.42
MTI	Mean	3.21	3.64	15.92	21.84	5.50	50.38
	N	14	14	14	13	14	14
	SD	1.25	.84	1.54	3.02	1.95	3.61
OMMTC	Mean	3.82	3.45	13.18	23.0	5.81	49.50
	N	11	11	11	4	11	11
	SD	.87	.82	2.85	2.0	1.72	5.80
Total	Mean	3.49	3.44	14.75	21.51	6.29	49.73
	N	125	125	125	111[6]	125	125
	SD	1.04	.87	2.40	2.69	1.58	4.92

Figure 4. QFKM Total Mean Scores by Training Centers

Table 28

QFKM Scale Mean Scores by Training Centers (High to Low)

Expectation	Satisfaction in Ministry	Language	Relationships	Health	Total Score
OMMTC (3.82)	GMTC (3.74)	GMTC (16.3)	OMMTC (23.0)	GMTC (7.0)	GMTC (52.9)
IMTI (3.75)	MTI (3.64)	MTI (15.9)	GMTC (22.2)	KMTI (7.0)	MTI (50.3)
GMTC (3.58)	IMTI (3.53)	GMTI (15.2)	KMTC (21.9)	KMTC (6.6)	KMTC (49.6)
KMTI (3.45)	KMTC (3.46)	CFWM (14.4)	MTI (21.8)	GMTI (6.5)	IMTI (49.5)
KMTC (3.38)	OMMTC (3.45)	IMTI (14.2)	IMTI (21.7)	CFWM (6.1)	OMMTC (49.5)
GMTI (3.27)	CFWM (3.29)	KMTC (14.2)	GMTI (20.7)	IMTI (5.9)	GMTI (49.1)
MTI (3.21)	KMTI (3.00)	KMTI (14.0)	CFWM (20.5)	OMMTC (5.8)	KMTI (47.7)
CFWM (3.07)	GMTI (3.00)	OMMTC (13.1)	KMTI (20.1)	MTI (5.5)	CFWM (47.5)

Expectation and Satisfaction in Ministry. Respondents were asked two

comparing questions about their expectation for target countries and their

satisfaction in ministry. These questions (item 3.1 & 3.8) were: (1) What was

your expectation of the target country before you entered the new culture?;

and (2) How favorably would you describe your satisfaction with the ministry you actually perform now compared with the ministry you expected to perform? Each question offered five options (scale one to five). These questions tried to determine the level of respondents' achievement on cross-cultural ministry by training centers. Figure 5 shows the differences between expectation and satisfaction.

The group of GMTI, IMTI, KMTI and OMMTC had lower satisfaction than their expectations while the group of CFWM, GMTC, KMTC and MTI had higher satisfaction than their expectations. Within training centers with low satisfaction in ministry, KMTI and GMTI had much lower scores than others. The scores of expectation and satisfaction were similar and higher on GMTC. KMTI showed a larger difference between expectation and satisfaction.
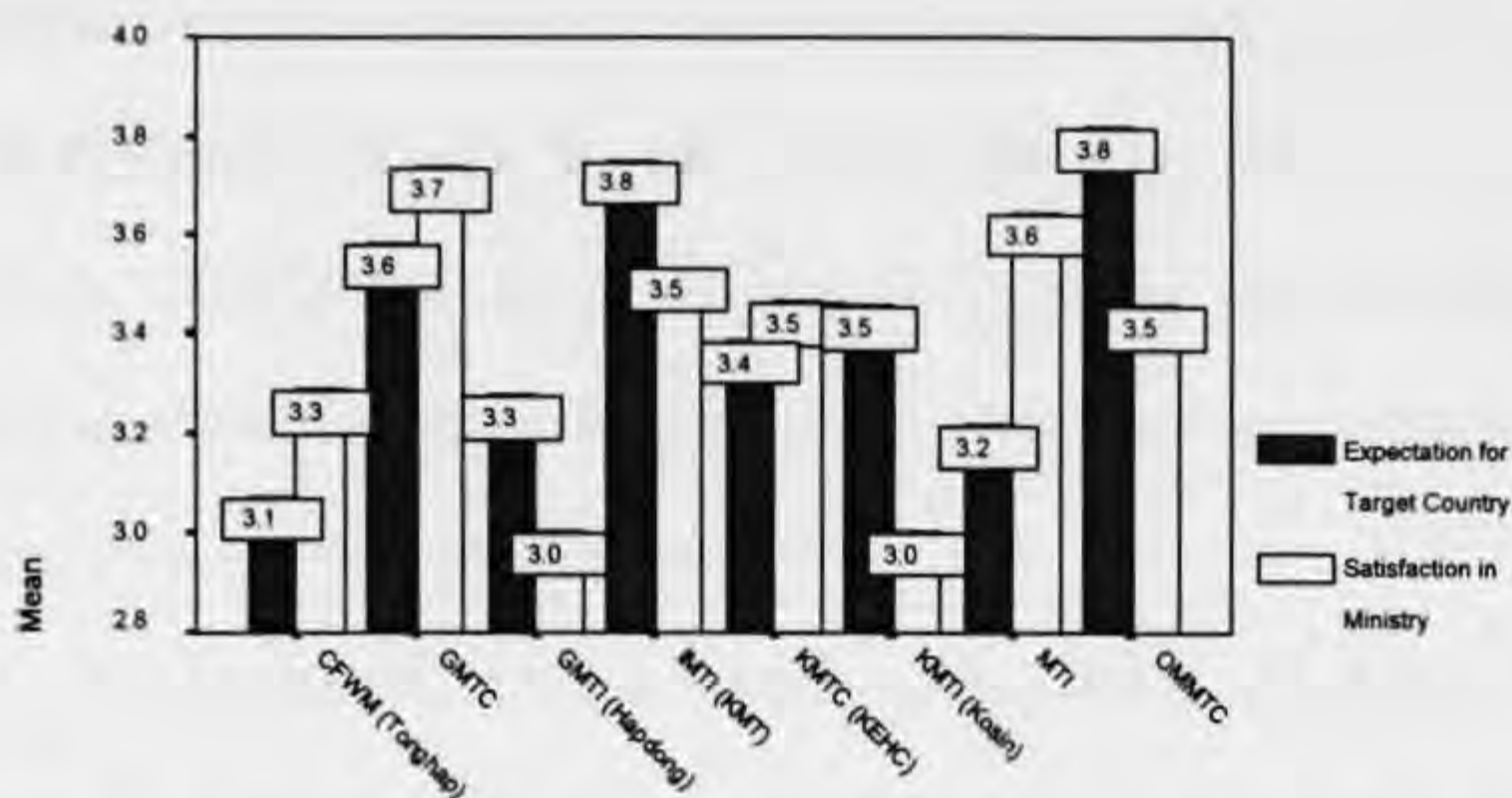
Figure 5. Expectation for Target Country and Satisfaction
in Ministry by Training Centers

Language. The scale of Language tried to determine the level of

competency as a basic cross-cultural communication skill. Subjects were

asked by four items (3.2-3.5): (1) the difficulty of language during first year

(3.2); (2) the level of language fluency (3.3); (3) the use of interpreters (3.4);

and (4) the language in ministry (3.5). Each scale means by training centers

is shown in Figure 6.

Question 3.2, "How much difficulty did/does the language difference

cause you during the first year of your ministry?" was provided with five

options: (a) a great deal, (b) a considerable amount, (c) a fair amount, (d) a

little, (e) virtually not at all. Seventy-seven percent of the respondents of

KMTC, 64 percent of CFWM, 63 percent of KMTI, 63 percent of OMMTC,

59 percent of IMTI , 45 percent of GMTI, 42 percent of MTI, 31 percent of GMTC reported the language problem as a great deal and a considerable amount. GMTC had the lowest percentage of respondents for the problem of language among the training centers. The problem that was experienced by respondents with high percentage was KMTC.

In the question 3.3, "How well do you speak the local language? Eighty-five percent of the respondents of MTI, 63 percent of GMTC, 63 percent of KMTI, 53 percent of KMTC, 40 percent of IMTI, 34 percent of CFWM, 27 percent of GMTI, 27 percent of OMMTC answered that they spoke local language fluently or very fluently. MTI showed much higher percentage than all other training centers. Forty-nine percent of all respondents reported that they spoke local language fluently or very fluently.

Regarding the use of interpreters (item 3.4), there was no significant difference between respondents of each training center except OMMTC. Eighty-two percent of total respondents reported that they rarely or never used interpreters. For the question 3.5, 73 percent of total respondents used only native language in ministry. Six point four percent of total respondents used native language with English. The use of only native language by the training centers was as follows: 94.7 percent of GMTC, 81.8 percent of

GMTI, 81.8 percent of KMTI, 78.6 percent of MTI, 71.4 percent of CFWM,

69.2 percent of KMTC, 65.6 percent of IMTI, and 45.5 percent of OMMTC.

OMMTC showed much lower percentage compared to GMTC.
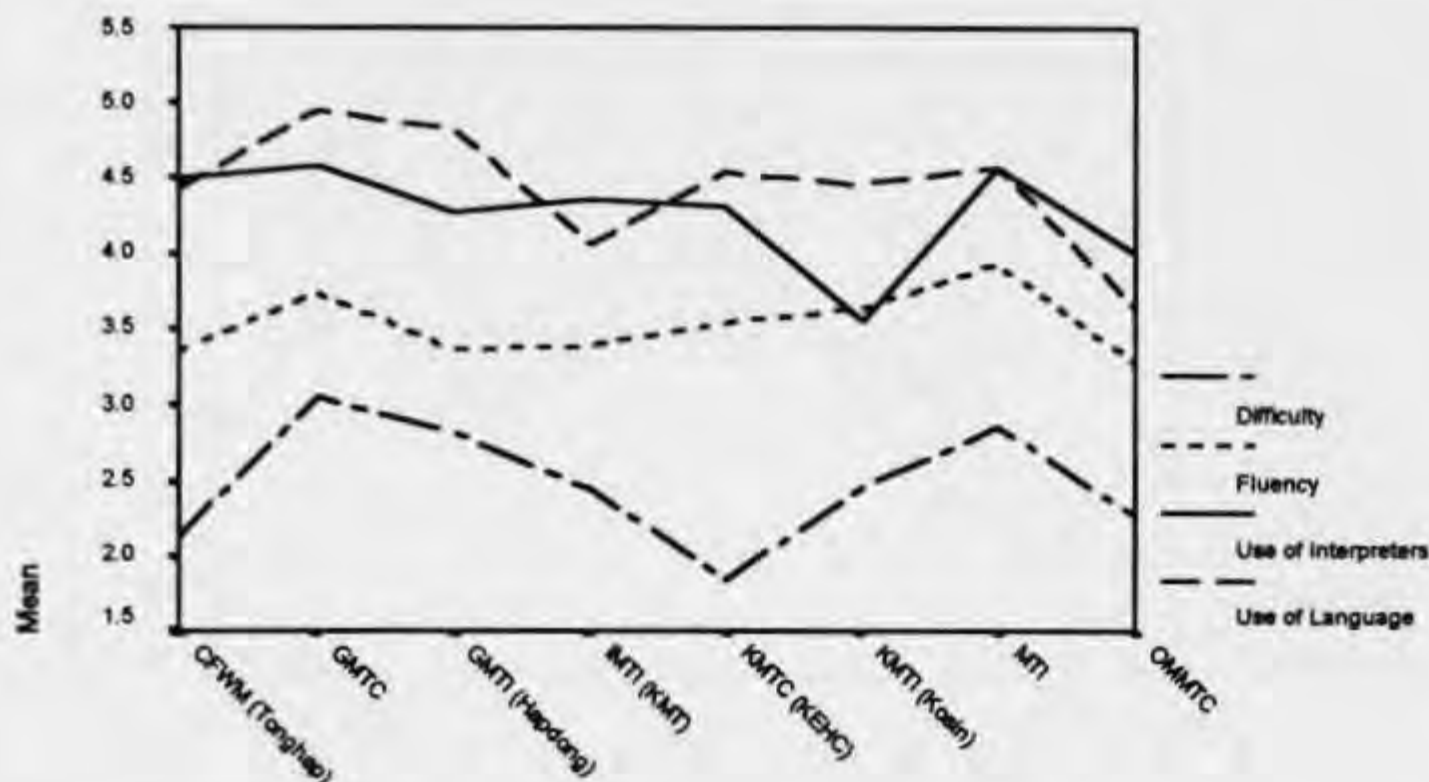
Figure 6. Language Competency by Training Centers

Health. In order to determine respondents' life management skills in

other cultures, questions about physical and spiritual states were provided

with five options for physical and spiritual health (item 3.9 & 3.15). The

question about emotional/psychological state (item 3.16) was provided with

eleven items. This question (3.16) was excluded from scoring the total score

for Health because of its construct problem.

Both spiritual and physical health were higher on GMTC. Physical

health was much lower on MTI and KMTI. MTI also had much lower mean

score on spiritual vitality. Five psychological and emotional symptoms most

frequently experienced by all respondents were stress, homesickness, anxiety,

helplessness, and anger.
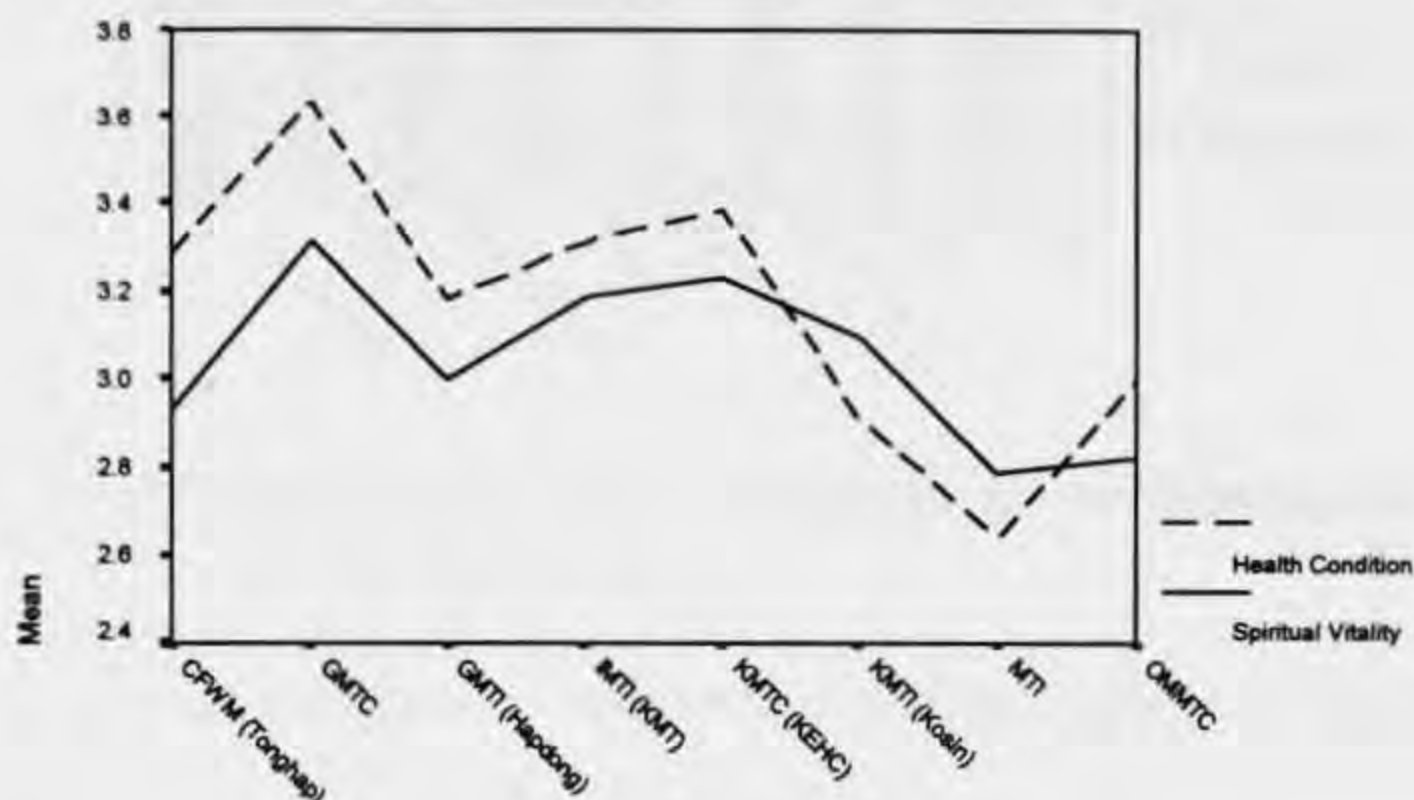
Figure 7. Health by Training Centers

Relationships. Relationships include six questions (3.10-3.13 & 3.19-

3.20): (1) relationships with nationals; (2) relationships with fellow

missionaries; (3) relationships with family; (4) relationship with sending

agency; (5) nationals' respect and trust toward missionary; and (6)

missionary's respect and trust toward national ministers. These questions

tried to evaluate respondents' interpersonal relationships in relation to the

training centers. This information was presented by pairs in Figure 8, 9, and

10.
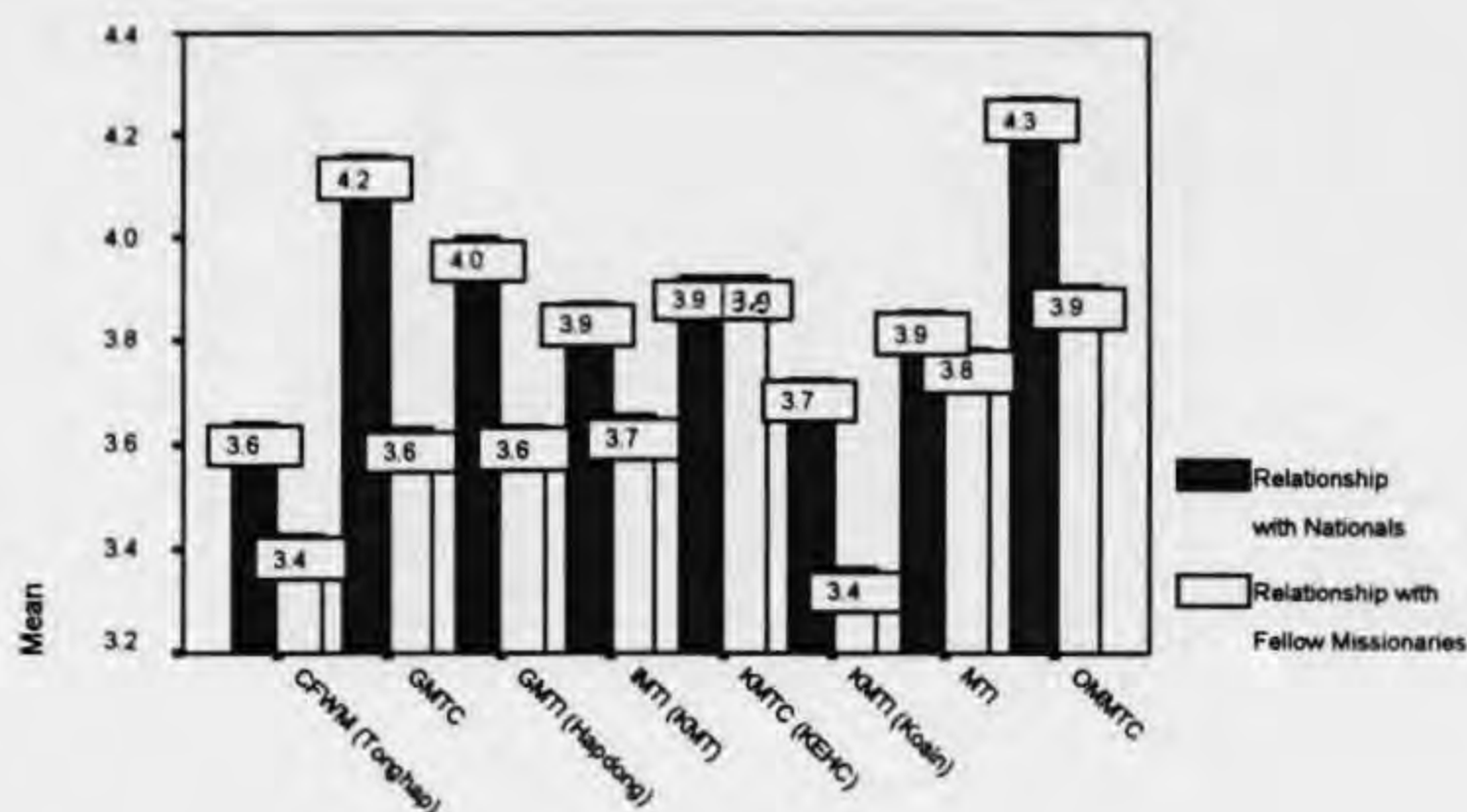
Figure 8. Relationships with Nationals and Fellow Missionaries
by Training Centers

In general, missionaries' relationships with nationals were higher than

with fellow missionaries. OMMTC and GMTC showed higher scores than

other missionary training centers on relationships with nationals. Of

OMMTC respondents (n=11) 100 percent of the respondents answered that

they had good and very good relationships with nationals. Seventy-eight

percent of GMTC respondents reported good and very good. CFWM and

KMTI were much lower on relationships with fellow missionaries compared

to GMTC and OMMTC. There was no significant difference in relationship

with fellow missionaries among the training centers. KMTC had the same

degree of closeness in relationships with nationals and fellow missionaries.
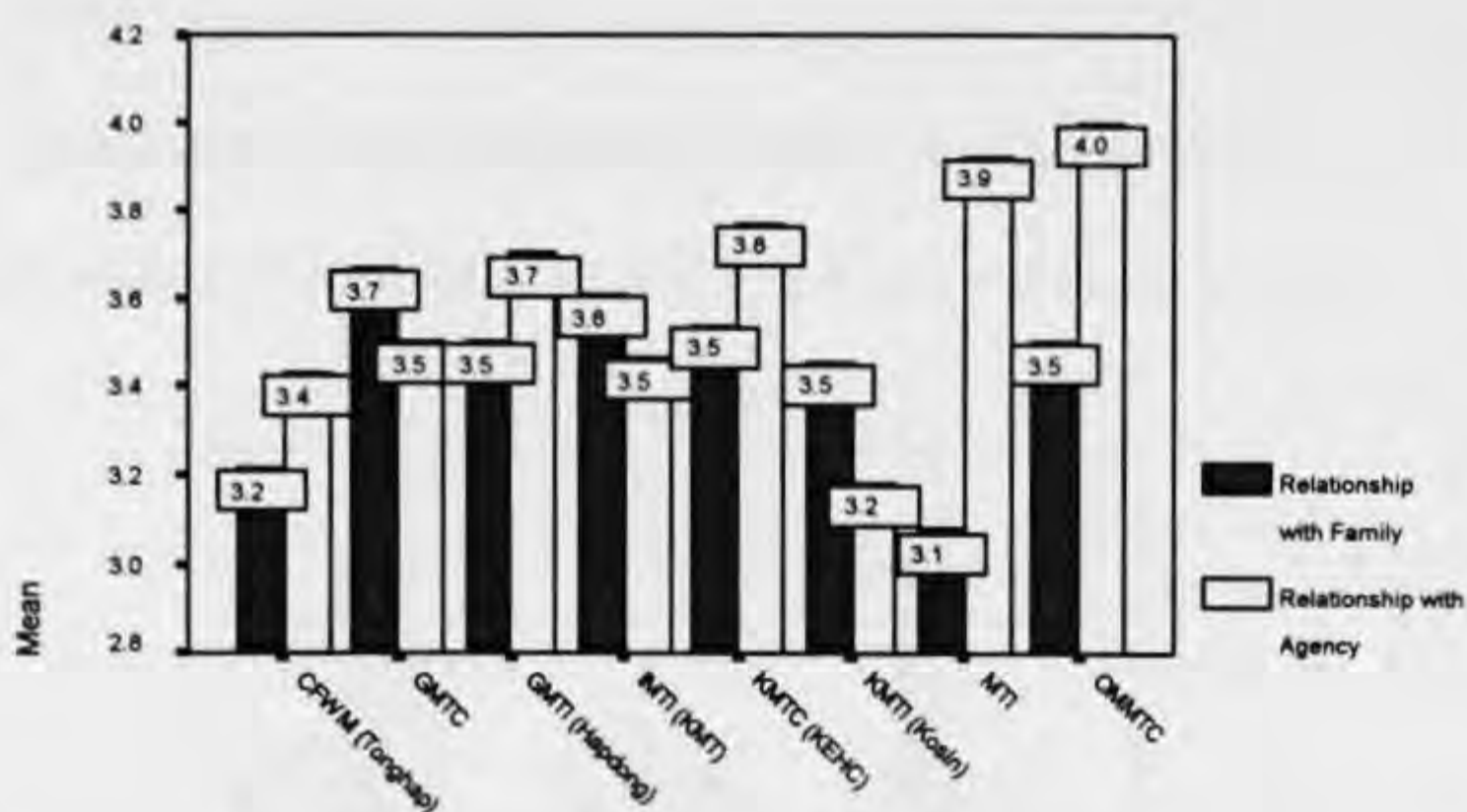
Figure 9. Relationships with Family and Agency by Training Centers

Comparing the training centers to each other, MTI (3.1) and CFWM

(3.2) were much lower than others on relationships with their families.

CFWM does not allow trainees to bring their children. MTI has no training

program for children. GMTC (3.7) was the highest score on relationships

with their families. This is supported by the fact that GMTC provides

effective MK training programs with four full-time MK trainers (See Chapter

5). Comparing responses between MTI and GMTC, 38 percent of MTI

respondents answered that their relationships with their families were poor

and 31 percent were good and very good while 16 percent of GMTC

respondents were poor and 72 percent were good and very good. The

relationships with the agencies were higher on OMMTC (63 percent for good

and very good) and MTI (78 percent for good and very good) than others.

Twenty-seven percent of KMTI respondents reported that they had good

relationships with their agencies and 63 percent were satisfactory.
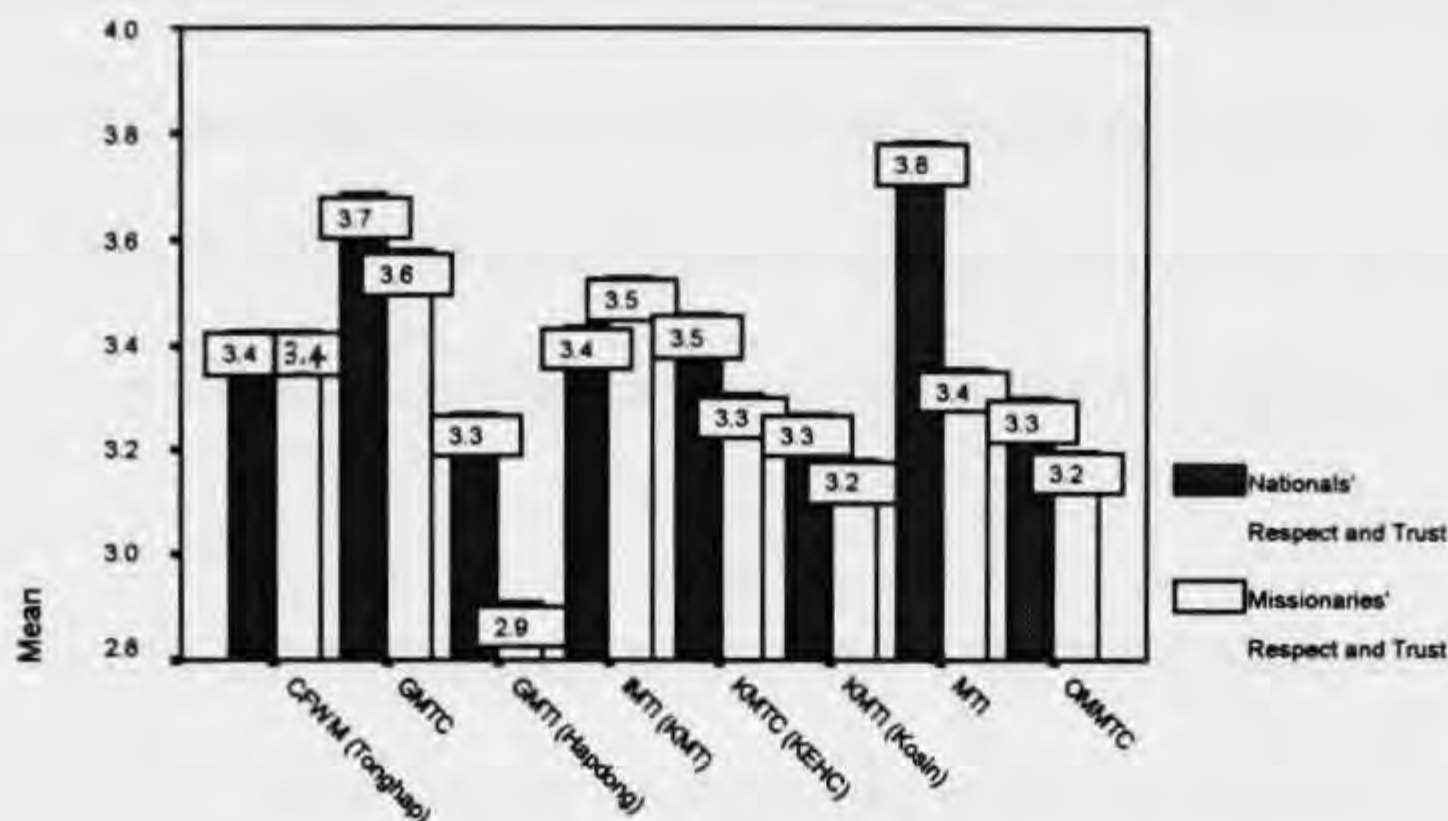
Figure 10. Respect and Trust by Training Centers

In general, the level of missionaries' trust and respect toward nationals

was lower than nationals' respect and trust toward missionaries as assumed

by the missionaries. Respondents were provided with two comparing

questions: 1) On what level do you think that nationals respect and trust you

(item 3.19)?; and 2) On what level do you respect and trust national fellow

workers (item 3.20)?

MTI (71 percent) and GMTC (63 percent) reported with a considerable

amount and a great deal of respect and trust shown them by nationals in

response to question 3.19. GMTI had much lower scores compared to MTI and GMTC on both questions. This can be related to the length of service or less effective training program. This result supports the results of the CCAI. Twenty-seven percent of GMTI respondents believed that nationals would respect and trust them with a considerable and a great deal amount. Also, 18.2 percent of GMTI answered that they trust and respect their national fellow workers with a considerable and a great deal amount of trust and respect.

Korean Missionary Attrition. In asking the question about the reasons for and ways of preventing Korean missionary attrition, respondents answered with twenty-two reasons for attrition and nineteen ways of preventing it. This question tried to determine if cross-cultural adjustment is related to missionary attrition in the light of the hypothesis of this research.

Table 29 reveals the reasons for and ways of preventing missionary attrition (See Appendix A, item 3.23.2 and 3.23.3). It indicates that poor cultural adaptation ranks second among the twenty-two reasons for missionary attrition. And the second most important way to prevent missionary attrition out of nineteen ways is adequate cross-cultural training with the emphasis on informal and non-formal training methods. This result

shows that adequate cross-cultural missionary training is closely related to

effective cross-cultural adjustment.

Table 29

Reasons for and Ways of Preventing Korean Missionary Attrition

Reasons for Attrition	No.	Ways of Preventing Attrition	No.
1. Children's Education	65	1. Adequate Supervision and Care	57
2. Poor Cultural Adaptation	64	2. Adequate/Effective Training	45
3. Problems with Peer	58	3. Maintaining Spiritual Life	28
Missionary	57	4. Appropriate Home Support	27
4. Health Problems	55	5. Good Relationships with	21
5. Lack of Call	51	Sending Churches and Agencies	
6. Lack of Home Support	32	6. Adequate Missionary Selection	17
7. Problems with Local Leaders	27	7. Support Children's Education	15
8. Marriage/Family Conflict	25	8. Maintaining Health	11
9. Conflict with Sending Church	21	9. Guaranteeing Sabbatical	7
10. Immature Spiritual Life	18	10. Continuing Education	5
11. Lack of Job Satisfaction	15	11. Appropriate Interpersonal	4
12. Conflict with Mission Agency	15	Relationships	
13. Language Problems	11	12. Language Acquisition	4
14. Change of Job	9	13. Effective Field Leadership	4
15. Lack of Fruit in Ministry	8	14. After Retirement Plan	3
16. Inappropriate Training	8	15. Missionary Welfare	3
17. Unexpected Happenings	4	16. Physical Exercise	2
18. Personal Problems	4	17. No Excessive Paternalism	2
19. Anxious about the Future	3	18. Maintaining Healthy Family	2
20. Problems of Selection	3	19. Appropriate Mission Policy	1
21. Inadequate Supervision	2	and Strategy	
22. Inadequate Choice of Country	1		

N=125

Summary of the QFKM Results. First, there was significant difference

between GMTC/MTI and GMTC/KMTI in mean on satisfaction in cross-

cultural ministry. Second, GMTC, MTI, and GMTI had much higher mean

scores than OMMTC, KMTI, KMTC, and IMTI on language. The reason why MTI had a higher score on language may be explained from its training program running in English and focusing on language studies. There were unexpected results that while KMTI had a high score, OMMTC had the lowest score on language. This may be explained by the fact that OMMTC missionaries were younger than other missionary groups and had shorter services than other missionary groups (Table 22 on page 290).

Third, GMTC had a higher mean score on both spiritual and physical health than other training centers. MTI and KMTI had much lower mean scores on physical health as well as on spiritual vitality.

Fourth, GMTC and OMMTC had much higher mean scores than KMTI, GMTI, and CFWM on relationships. Relationships can be considered as the most important factors for cross-cultural ministry and cross-cultural adjustment. In this sense, the fact that GMTC and OMMTC had higher scores than others verified the hypothesis and confirms the relationship between cross-cultural training and cross-cultural adjustment. This can perhaps be explained by the fact that GMTC and OMMTC as parachurch organizations had no denominational interference or control in training missionaries and developing training programs.

<u>Behind the Facts of Statistical Analysis:</u>

<u>Interviews with Korean Missionaries and Nationals</u>

I have statistically analyzed the data collected from the questionnaires

and the CCAI which are quantitative research methods. Statistical analysis

has its limits in that it often misses some important details. It represents the

whole, but depends on a limited numbers of questions and answers. For this

reason, qualitative research methods such as informal interview and

observation as in-depth and holistic studies are needed for researchers to see

the blind spots. In this research, interviews with Korean missionaries (See

Appendix C) and national workers (See Appendix D) helped me see more

accurately and understand how Korean missionaries view cross-cultural

missionary training and their adjustment to the host culture for effective

ministry. However, the purpose of this section is not to reveal the

relationship between cross-cultural training and Korean missionaries' cross-

cultural adjustment by the eight training centers, but to see the problems they

face in relating to adjustment to the host culture.

Regarding interview procedure, I could not interview missionaries who

were trained in OMMTC because no missionaries of OMMTC worked in the

countries I visited. The number of missionary interviewees by training

centers is as follows: CFWM (n=4), GMTC (n=3), GMTI (4), IMTI (4), KMTC (4), KMTI (n=3), and MTI (n=2). The number of the missionaries by countries where the interview was conducted is as follows: The Philippines (n=6), Thailand (n=7), Indonesia (n=5), Bangladesh (n=6). Among twenty-four missionaries, eleven were in their first term, ten in second term, and three in third term. Their average age was forty-one years old. Four out of twenty-four Korean missionaries did not want me to use a tape recorder for the interview.

Among twelve national interviewees, the number of national workers by training center is as follows: CFWM (n=3), GMTC (n=1), GMTI (n=2), KMTC (n=5), and KMTI (n=1). I could not interview nationals who worked with missionaries trained in IMTI, MTI, and OMMTC. Most national ministers did not want me to use a tape recorder for the interview. Furthermore, some Korean missionaries trained in IMTI and MTI did not want me to interview national workers who worked with them because they probably wondered if national workers would reveal conflicts with them.

The interviews tried to give an in-depth study through face-to-face contact with missionaries and nationals. The total number of interview subjects was thirty-six. Of the total interviewees, twenty-four were

missionaries and twelve were national workers. Among the missionary

interviewees, all were male. Among twelve national interviewees, eleven

were male and one female. The purpose of this section is to find the

important issues that relate to cross-cultural adjustment by comparing

responses between missionaries and nationals in general, not by training

centers. The findings in this section are guided by the hypotheses presented

in this study that inadequate cross-cultural missionary training is related to a

missionary's poor cross-cultural adjustment, hindering effective cross-cultural

ministries. This section also compares these factors with the results from the

QFKM (Questionnaire for Korean Missionaries). The missionary group in

this section was indicated by MG and national group by NG.

Language Competency

A question rating a missionary's language proficiency was given to

both groups. Of twenty-four respondents, 33 percent of total missionaries

(N=8) were beginning (simple greetings), 37 percent (N=9) intermediate

(common conversation), and 30 percent (N=7) in advanced level (preaching

and teaching). Of twelve respondents, 16 percent of nationals evaluated

Korean missionaries as beginning (N=2), 58 percent as intermediate (N=7),

25 percent as in an advanced level (N=3). In language proficiency quoted by

MG and NG, the nationals rate Korean missionaries' language proficiency slightly higher than the missionaries rate themselves. A Korean missionary in Bangladesh whose language proficiency was evaluated as excellent by his co-worker, said that generally Korean missionaries' level of language proficiency is at the intermediate level. He estimated that among Korean missionaries less than 30 percent can preach and teach in the local language.

A national minister in Bangladesh who taught in a Bible school with nine Korean missionaries said,

> Language competency is the first step to understand our people and culture. Without that, it is not possible for missionaries to have a good relationship with our people. Among nine Korean missionaries only two are qualified in language competency for teaching the students. Most students complained that they hardly understand the missionaries' lectures. Nevertheless, I could not tell this to the missionaries.

Language competency is one of the most important ways to evaluate a missionary's level of cultural adjustment because it directly relates to cross-cultural communication skills and competency. Four out of six Korean missionaries whom I interviewed in the Philippines barely spoke the local language. Compared with the results of the questionnaire on language competency, the percentage of proficiency in the local language in interviews with Korean missionaries and nationals is lower than in the questionnaire.

According to the results of the QFKM, missionaries with longer service had significantly higher scores in language competency than missionaries with shorter service. Thus, language competency is related to length of service on the field as well as training.

Health

In the questionnaire for Korean missionaries (Figure 7 on page 313), the missionaries' physical health and spiritual vitality were slightly above middle level. As indicated in Table 29 on page 318, among the reasons for Korean missionary attrition, physical health problems ranked fourth while spiritual health problems ranked tenth. These two are not separated from each other. Also, psychological and emotional problems relate to physical and spiritual health. In the interview question (item 3.6.1-2), all interviewees mentioned difficulties of maintaining physical, emotional, and spiritual health. Particularly, lack of member care, which ranked first among the ways of preventing missionary attrition (Table 29 on page 318), causes spiritual vacuum and unsteadiness. Also, physical health problems immediately affect spiritual problems.

The way to at least sustain spiritual vitality is through self-discipline such as early morning prayer, Bible reading, and so on. Korean missionaries

desperately needed supervision, mentoring, and counseling. Missionary member care would be one of the most important issues for effective ministry. It seems that without maintaining good relationships with spouses, fellow missionaries, mission agencies, and nationals, it is difficult for missionaries to maintain or develop their spiritual vitality.

A missionary in Thailand said, "It has been very hard to overcome physical, spiritual, and emotional stress and the feeling of identity crisis accumulated over a long period. Missionaries desperately need to be taken care of by other missionaries or national ministers. But there must be member care programs conducted by mission agency and field leadership."

Relationships

The process of building relationships with the local people is closely related to the cultural adjustment of the missionary. Also, maintaining and developing good relationships with sending agencies, sending churches, family, and fellow missionaries is an important factor to adjust to in the new environment. Without good relationships with these groups of people, it is impossible for the missionary to do effective mission work.

Relationship with Nationals. In Eugene Nida's model of missionary identification that contains five stages, developing a good relationship with

the local ministers is in the process of knowing others and participating in the lives of people as co-laborers (1960:220). In the result of the CCAI, one of the weakest parts of Korean missionaries' cross-cultural adaptability is that of "Flexibility and Openness" compared with Kelley and Meyers' group (Table 26 on page 304). In interviews with Korean missionaries responding to the question (item 3.5) "Tell about your relationship with nationals," four out of twenty-four missionaries said that without involvement with money there would be no conflicts with local ministers. It seemed that most interviewees tried to maintain relationships with local ministers at a superficial level. A missionary in Indonesia said, "I think that I trust the local pastor but I do not know if he trusts me." Another missionary in Bangladesh said, "Some missionaries have not had any relationship with the nationals because they have a very low view of the local culture and still try to impose a Korean style of faith embedded in the Korean worldview upon the local people."

A local pastor in Bangladesh said,

> I have had little personal relationship with Korean missionaries, but I have a working relationship. I am convinced that without a good and deep personal relationship, it is very hard for missionaries to do effective ministry. Korean missionaries tend to despise, ignore, and overlook the local people. So, average Bengali Christians do not respect Korean missionaries because they are changeable, authoritarian, and paternalistic. My trust in Korean missionaries has

been up and down. I respect Korean missionaries not because they respect my people and appreciate my culture, but because they are God's servant and show a prayer life. The biggest problem of Korean missionaries is that they seldom try to build deeper interpersonal relationships with the Bengali people.

Also, a Korean missionary in Thailand said about an evaluation by Thai Christians of Korean missionaries: "Why are Korean missionaries so authoritarian, competitive and aggressive? Even though Korean missionaries have strengths for ministry such as strong passion for church planting, establishing schools and many projects, our people do not give good credit to Korean missionaries because they do not have good relationships with us as well as their fellows." The missionary said that "Korean missionaries' bad relationships with their own and the local people and ineffective team ministry may be embedded in Korean values. It is difficult for Korean missionaries to do effective team ministry cross-culturally."

In interviews with Korean missionaries, most evaluated themselves in the following way. Whereas the merits of Korean missionaries are their enthusiasm, passion, and hard work at best, their weaknesses are authoritarian attitudes toward the local people, lack of spirit for team work, excessive competitiveness, failure to understand the host culture, and the lack of interpersonal relationships with both fellow missionaries and nationals.

A majority of missionary interviewees pointed out that the biggest problem for Korean missionaries lies in interpersonal relationships which creates a fatal impact on cultural adjustment and ministry effectiveness. Some of them suggested that before sending missionaries to fields, cross-cultural missionary training is needed that emphasizes culture learning and interpersonal skills through communal living with foreigners. A Korean missionary in Indonesia said, "We must put our priority on our lifestyle and relationships, not mission projects."

Relationship with Fellow Missionaries. In the interview with Korean missionaries (item 3.6.4), it was revealed that Korean missionaries have even more problems in relationships with fellow missionaries than with nationals. While four missionaries out of twenty-four mentioned that they had problems with nationals, nine missionaries had problems with their fellows. Comparing this to the questionnaire for Korean missionaries (Figure 8 on page 314), there are no differences between the QFKM and interviews with Korean missionaries. As seen in Table 29 on page 318, of the reasons for Korean missionary attrition, problems with peer missionaries ranked third while problems with nationals ranked seventh. Most Korean missionaries had more problems with fellow missionaries than nationals. As mentioned above, this

tendency might be embedded in authoritarian and autocratic leadership styles.

A Korean missionary in Bangladesh said,

> In my ministry and life, the greatest stumbling block has been the relationship with my Korean colleague. I am still in conflict with him. It seems to me that there is no way to resolve this conflict. Many other Korean missionaries are facing the same problems. Sometimes, missionary wives initiate problems of interpersonal relationships. These conflicts between missionary wives are transmitted to their husbands. In fact, for Korean missionaries having fellowship with fellow missionaries is possible but it is very hard to maintain good relationships if there is a conflicting interest between them for mission projects. So, we should understand ourselves, our cultural values which must be examined and tested by biblical perspectives.

Another Korean missionary in the Philippines said that "some missionaries should not have been sent because they are disqualified especially in their interpersonal relationships. This is because of lack of understanding of our own culture and the host culture, and lack of missionary training." Needless to say, problems with peers hamper cross-cultural ministry effectiveness as well as effective cultural adjustment. This is directly connected to missionary attrition.

Relationship with Family. In the interviews with Korean missionaries (item 3.6.4), sixteen missionaries out of twenty-four said they have experienced family problems, conflicts with spouses, and the problem of children's education. In fact, as indicated in Table 29 on page 318, of the

reasons for Korean missionary attrition, the problem of children's education ranked first and marriage and family conflicts eighth. Without doubt, maintaining a healthy family and spiritual life is the foremost task for a missionary in an unfamiliar environment.

David Harley writes about causes of missionary family problems: "A growing sense of isolation and antipathy towards the husband's ministry may cause conflict in the marriage and a speedy return home" (1997:2). Also, missionary spouses who have no clear calling may experience severe culture shock and conflicts with family members. Children's education is one of the most important values of Korean society. Korean missionaries struggle with this issue, but no solution is yet suggested. This must be a cooperative task of the Korean church, mission agencies, and missionaries.

As mentioned in Chapter 5, MK training is one of the most crucial issues in missionary training. MKs must be helped to anticipate their new life and be prepared for the adventure that lies ahead. Harley insists, "If children are ignored in the training process, the consequences may be disastrous. They may fail to cope with change and may react either by withdrawing into themselves or by becoming aggressive" (1997:2). Missionary family issues are closely related to cross-cultural adjustment. For this reason, missionary

training must equip the whole family for successful cross-cultural adjustment.

Relationship with Mission Agencies and Sending Churches. Among

missionary interviewees, four have had conflicts with their mission agency

and two have had conflicts with sending churches. Relationships with

mission agencies and sending churches is a less important factor than other

relational dimensions for cultural adjustment. This was shown in Table 29 on

page 318. Of the reasons for Korean missionaries' attrition, conflict with

sending churches ranked ninth and conflict with mission agencies twelfth.

Most causes of conflicts with sending churches are related to financial

support, mission projects, and the sending church's request for quick visible

results. Causes of conflicts with sending agencies are related to mission

agency's leadership problems, such as unreasonable direction and demands,

and a different mission philosophy or vision (See Case 3 on page 212).

Epilogue

Whereas national interviewees in the Philippines hesitated to tell about

things related to their Korean fellows and usually responded to my questions

with positive answers, Thai and Bengali ministers evaluated their Korean

fellows without hesitation.

First, twelve national interviewees' evaluation of Korean missionaries'

level of living (item 6.2) was as follows: one of low level, five middle level,

and six high level. Nationals did not regard Korean missionaries' lifestyle as

simple, but I was impressed by a Korean missionary's life in Thailand. He

was living among Muslims in Bangkok. To the question, "What is the result

of your ministry? (item 3.4.4), he said, "I have been living among the

Muslims in order to understand them and to make friends without revealing

my job for the last three years. I have no visible result in my ministry. This

has been a very stressful life. But I know that without understanding and

respecting them it is hard to share the gospel with them."

Second, ten national interviewees out of twelve regarded Korean

missionaries as teachers rather than learners (item 5.8). Nine nationals

regarded the missionary as the leader of their churches while only two

insisted that they were the leaders of their churches (item 7.1). Also, most

interviewees' churches were patterned after missionaries' sending churches

(item 7.2). Ten national interviewees out of twelve mentioned that they

adopted the Korean style of worship, music, and prayer meetings (item 7.5).

Third, to the question, "How do you compare the Korean missionary to

other missionaries?"(item 5.5), nationals responded with interesting answers.

Of national interviewees, four who have worked with non-Korean

missionaries responded that foreign missionaries are organized, educational, communicative while Korean missionaries are enthusiastic and passionate for witnessing the gospel message, and hard workers.

Fourth, Korean missionary interviewees did not have much financial difficulty in spite of the economic crisis in South Korea. This suggests that Korean churches still have a strong zeal, vision, and support for world mission. In fact, presently the number of Korean missionaries is increasing, which means the fire for world mission in the Korean church still burns.

Korean mission is in a period of transition. It has a short overseas mission history, so there have been many mistakes and problems for various reasons. It is time for the Korean church to reform her mission structures and strategies. A Korean missionary said, "I recognize that many problems exist in Korean mission work. Those problems are both personal and institutional. Today mission fields urgently need well-trained incarnational witnesses. A missionary is not born but made."

Discussion

This section discusses the findings of the research. In this chapter several issues appeared during the process of the evaluation of the training

programs (Chapter 5) and Korean missionaries' cross-cultural adjustment. The purpose of this study was to test the relation between cross-cultural missionary training in Korea and Korean missionaries' cross-cultural adjustment. It is to determine to what extent cross-cultural missionary training predicts Korean missionaries' cross-cultural adjustment. The hypothesis was tested: Inadequate cross-cultural missionary training relates to a missionary's poor cross-cultural adjustment, hindering effective cross-cultural ministry. Consequently, inadequate cross-cultural training and cross-cultural adjustment predict a high rate of missionary attrition.

A relational design was employed to test this hypothesis. The predictive relationships between cross-cultural missionary training and Korean missionaries' cross-cultural adjustment were tested by computations through the CCAI and the Questionnaire for Korean Missionaries (QFKM). Also, interviews with Korean missionaries and nationals were examined to provide relevant information about issues: language, health (physical, psychological, and spiritual), and interpersonal relationships.

The results of the statistical data analysis supported the research hypothesis described above. The factors of cross-cultural missionary training (Chapter 5) were reliable predictors of cross-cultural adjustment and effective

cross-cultural ministry. The result of the CCAI by the training centers

revealed that cross-cultural missionary training is positively related to cross-

cultural adjustment. The analysis of the questionnaire for Korean

missionaries also supported that cross-cultural missionary training was

positively related to the effectiveness of cross-cultural ministry: satisfaction in

ministry, language competency, health, and relationships. The interviews

with Korean missionaries and nationals related to these issues provided

important implications about an urgent need for cross-cultural training for

Korean missionaries. The research findings revealed some important issues

to be discussed.

1. Considering the comparison between the result of the CCAI and that

of the QFKM, is there consistency between the two results? Was there any

result of this research which did not support the hypothesis? The more

effective training centers had significantly higher mean scores than the less

effective training centers on the results of the CCAI and the QFKM. GMTC

that ran the most effective training program among the eight training centers

had a higher score consistently on both the CCAI and the QFKM. There

were some unexpected results on CFWM and MTI in the QFKM. CFWM

had the lowest total score among the training centers even though its training

program was more effective than MTI, IMTI, GMTI, and KMTI. MTI had

the second highest total score in spite of its ineffective training program. It

may be explained that its language competency ranked high. This can also be

explained in that the MTI training program emphasized training in English

and the 92.9 percent respondents were second and third-term missionaries

(Table 22 on page 290). However, MTI had the lowest mean score on health.

2. Comparing Korean missionaries' CCAI result of this study to the

missionary group in Kelley and Meyers, Korean missionaries were

significantly lower in mean scores. What are the possible reasons for this

difference? Considering the monocultural and monolingual background of

Korean missionaries, this result was not surprising. A majority of Korean

missionaries interviewed recognized that their monocultural background

negatively affects their adjustment to other cultures (Table 6 on page 149).

They also recognized that their cultural values negatively affect their

relationships with fellow missionaries (Table 7 on page 198). In fact, this

affects every relational area such as relationships with nationals, sending

churches, and mission agencies, as seen in the research findings. They

admitted that it is important to understand Korean cultural values and

worldview in their understanding of other cultures (Table 5 on page 146). If a

cross-cultural missionary training program is related to a missionary's cross-cultural adjustment, considering this tendency, then cultural awareness training must be strengthened in cross-cultural missionary training programs in Korea.

3. The opposite results on Personal Autonomy (PA) between the Korean missionaries and the subjects of Kelly and Myers are interesting (Table 26 on page 304). Korean missionaries with longer terms of service had higher scores in contrast to Kelly and Myers. This possibly relates to cultural factors. Korean missionaries are seldom free from the hierarchical and authoritarian leadership structure of Korean society and the Korean church. Among Korean missionaries, seniority and missionary careers play an important role in leadership. For example, first-term or junior missionaries must respect the senior missionaries and submit to their leadership. In other words, in the decision making process junior missionaries do not play important roles. Their personal autonomy is restricted by circumstances. However, their personal autonomy becomes stronger as they move into the senior group.

In contrast, American missionaries are individualistic and have a strong autonomy. They are self-confident and autonomous as American culture

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shapes their social character. On the mission field, junior missionaries usually raise their voices in the decision making process without hesitation and hindrance. But when they become adjusted to the host cultures which are more collective, their personal autonomy becomes restricted.

4. The results of the CCAI score indicated that missionaries trained in interdenominational missionary training centers scored higher than missionaries trained in denominational training centers (Table 24 on page 300). What are the possible reasons for this difference? It is possible that due to excessive intervention by denominational leadership which is usually authoritarian, hierarchical, and autocratic, it is difficult for trainers, administrators, and program developers to manage and develop effective training programs.

In this respect, mission policy and administration can directly influence the missionary training program. Consequently, poor mission policy and hierarchical administrative structure managed by authoritarian leadership contribute to a missionary's poor cross-cultural adjustment hindering ministry effectiveness. Incarnational ministry must be carried out not only at the level of the missionary, but also with the church and mission administration.

5. It is also assumed through the results of the CCAI and the

questionnaire that the more conservative the denominations the missionaries

belong to, the more difficulty they experience in adjusting to other cultures.

In the research findings, most missionaries who belong to denominations

regarded as having conservative and even fundamental theological tendencies

were less adaptable than the rest.

6. In the result of the CCAI, GMTI (Presbyterian Church of Korea,

Hapdong) had a low score though it had a better training program than MTI.

While all subjects trained in GMTI were first term, missionaries trained in

MTI were second and third-term missionaries. In fact, they belonged to the

same denomination, the Presbyterian Church of Korea (Hapdong).

Regarding the duration of missionary service, if the CCAI score is

significantly different according to length of missionary service, how much is

the length of overseas experience related to cross-cultural adjustment? Is this

variable more closely related to cross-cultural adjustment than to training?

What variable can affect more people's cross-cultural adjustment? Length of

overseas experience may be a factor in determining the level of adaptability to

other cultures, but this contributes little to be considered significant.

7. In the result of the CCAI, what are the possible reasons for a

significantly lower score of the Korean missionaries on Flexibility and

Openness than the Kelley and Meyers group (Table 26 on page 304)? This tendency may be embedded in one of the most important cultural values, the so-called "ingroup-centered collectivism" or strong "we" consciousness.

In this respect, Korean cultural values and worldview are closely related to Korean missionaries' cross-cultural adjustment as well as to missionary training. Particularly, in relational areas Korean national values such as ingroup-centered collectivism, intolerance to difference or exclusive attitude toward people of other cultures, and hierarchical and authoritarian leadership patterns negatively affected overall Korean mission work.

In order to do incarnational ministry, Korean churches, mission agencies, and Korean missionaries must undergo a radical change in their preconceived ideas and attitudes toward people of other cultures as Peter underwent a cross-cultural conversion. They must live out the gospel under the lordship of Jesus Christ.

Notes

1. The boxplot shows the distribution of the CCAI scores for each training center, and displays the median and quartiles. Each box represents the CCAI scores between the twenty-fifth percentile and the seventy-fifth percentile, and a line across the box is the median (fiftieth percentile). N represents the sample of each training center.

2. Student's t-test and the F-test are two of the most commonly used tests for a brief analysis of multiple sample data sets. The t-test is a parametric test for testing differences between two groups. The F-test determines whether two samples have the same or different variables, as measured by their variances.

3. In order to determine the level of significance, the value of student t must be greater than critical value t.

4. In order to determine the level of significance, the F value must be greater than critical value F.

5. In the CCAI, Kelley and Meyers' study group consists of the following nationalities: U.S. citizens were 516 (79 percent) out of 653 subjects, other 129 (19.8 percent), and not specified eight (1.2 percent) (1995:23).

6. The unmarried missionaries were excluded from the category "Relationships."

CHAPTER 7

Cross-Cultural Missionary Training for Korean Missionaries

The purpose of this chapter is to propose a cross-cultural missionary training model for Korean churches with particular emphasis on cross-cultural adjustment and cultural learning. The training model suggested in this chapter integrates research findings along with suggested models: formal, informal, and non-formal models of education; and Sikkema and Niyekawa's model. This model integrates research findings and the merits of the eight missionary training programs. It intends to address the needs of the curriculum developers of the training centers in Korea and Christians who devote their life to world mission.

Contributing Factors to Developing a Missionary Training Model

What are the most important elements for an effective missionary training program helping trainees to adjust to other cultures successfully? Various elements and factors found through the analysis of the data in this research helped the researcher propose a model of cross-cultural missionary training. Those elements and factors are integrated into a proposed model.

In general, directors of the eight missionary training centers and

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Korean missionaries insisted that in order to be effective, cross-cultural

missionary training programs should place their emphasis on informal and

non-formal training rather than formal training. In other words, cross-cultural

missionary training needs to be learner-centered, experiential, and

competency based.[1] This does not mean that formal training methods and

mission degree bearing programs are less important than informal and non-

formal training methods. David Lee insists, "The program as it stands is

unsuitable for training missionaries, at least not in most of the Two-Thirds

World, unless it is drastically altered to encompass both theory and praxis,

individual and family as a unit, academics and character, cross-cultural

knowledge and spiritual formation" (1999a:8).

Informal and non-formal training methods cannot be separated from

formal training methods because without knowledge it is hard to carry action

into practice, and to reflect on and respond to what was done. In this regard,

cross-cultural missionary training is contextual and holistic in its nature

concerning the development of trainees' knowledge, spirituality, character

qualities, and cross-cultural skills. Also, it is concerned with transforming the

trainees' worldview. Table 30 presents the result of the questionnaire given

to 125 Korean missionaries (item 2.1-2.32). The courses are ranked

according to how helpful they were in helping missionaries with their cross-cultural adjustment, noting that the most helpful was an overseas field trip (non-formal) and the least helpful was a course on community development (formal).

Table 30

Evaluation of Training Courses for Cross-Cultural Adjustment

Name of Course	Type of Training Method	Numbers Taken Classes	Mean
1. Overseas Field Trip	N	85	4.33
2. Prayer meeting	I	91	4.08
3. Power Encounter & Spiritual Warfare	F	71	4.06
4. Communal Living	I	88	4.01
5. MK Education	F/I	51	3.94
6. Spiritual Formation	F/I	89	3.93
7. Interpersonal Relationships	I	71	3.86
8. Discipleship/Leadership Training	I	77	3.82
9. Cultural Anthropology	F	99	3.80
10. Culture Shock	F	93	3.80
11. Case Studies/Simulation Games	F/I	47	3.79
12. Cross-Cultural Communication	F	92	3.77
13. Cross-Cultural Discipleship	F/I	62	3.76
14. Linguistics	F	61	3.72
15. Practical Skills	N	55	3.71
16. Cross-Cultural Adaptability Test	I	41	3.71
17. World Religions	F	93	3.69
18. Physical Examination	-	64	3.69
19. Evangelism and Church Planting	F	83	3.69
20. Contextualization	F	79	3.66
21. Personal Counseling	I	54	3.63
22. Psychological Testing	I	65	3.62
23. Leadership/Management/Administration	F	70	3.60
24. Biblical Theology of Mission	F	82	3.60
25. Korean Cultural Values and Worldview	F	36	3.58
26. Mission Theology	F	100	3.54
27. Cross-Cultural Counseling	F	31	3.52
28. Urban Mission	F	48	3.50
29. History of Mission	F	95	3.40
30. Area Studies	F/I	50	3.32
31. Community Development	F	21	2.90

N=125; Scale: 1-5 (low-high), F = Formal, I = Informal, N = Non-Formal

In the questionnaire, Korean missionaries responded that the most helpful training methods for cross-cultural adjustment are related to non-formal training (overseas field trips, discipleship/leadership training), informal training (communal living, prayer meetings, spiritual formation, MK education, and interpersonal relationships), and culture learning in a formal setting (power encounter/spiritual warfare, cultural anthropology, culture shock, case studies/simulation games, and cross-cultural communication).

In the same questionnaire given to 125 Korean missionaries (item 2.34), "If you were a missionary trainer, which courses among the above courses definitely would be necessary/unnecessary for the Korean missionary training curriculum?," the top ten necessary courses for a missionary training curriculum in Korea were suggested in rank order: overseas field trips, spiritual formation, communal living, cultural anthropology, cross-cultural communication, cross-cultural discipleship and leadership, interpersonal relationships, culture shock, Korean values and worldview, and MK education.

On the basis of interviews with directors of the eight training centers and twenty-four missionaries, the course "Korean Cultural Values and Worldview" is regarded as one of the most important courses for cross-

cultural adjustment. But Table 30 shows a different result from the above

data. It ranks twenty-fifth out of thirty-one courses. This can be explained

perhaps by the fact that this course was taken by only thirty-six missionaries

out of 125. This is because very few missionaries were exposed to this

course and the training centers did not offer it except GMTC. It seems that

most missionary training centers in Korea seldom recognize or they

underestimate the importance of cultural awareness training which is the first

step in cross-cultural training.

In interviews with twenty-four Korean missionaries (item 5.1), all were

convinced that understanding Korean culture is absolutely essential to the

understanding of other cultures. Also, in the interviews with twelve nationals

(item 4.2), all indicated that Korean missionaries' understanding of the host

culture and cross-cultural adjustment are very important for their ministry

effectiveness. A Thai minister said,

> Most Korean missionaries in Thailand seldom understand the local
> culture. When Korean missionaries come to Thailand, they usually
> show strong zeal for planting churches and doing great things. They
> tend to ignore their relationship with Thai people and be paternalistic.
> This is why they cannot be with Thai people.

In the questionnaire, a majority of Korean missionaries pointed out that

the ten most important reasons for Korean missionary attrition are (Table 29

on page 318): (1) problems with children's education; (2) poor cultural adaptation; (3) problems with peer missionaries; (4) health problems; (5) lack of call; (6) lack of home support; (7) problems with local leaders; (8) marriage/family conflict; (9) disagreement with sending churches; and (10) loss of spirituality/immature spiritual life. Also, the ten most important ways of preventing missionary attrition were suggested by the missionaries in rank order: (1) on-field training (member care, supervision, mentoring); (2) pre-field training with special emphasis on field-based training; (3) maintaining spirituality; (4) home support; (5) maintaining good relationships with mission agency and sending church; (6) strengthening the selection process; (7) supporting children's education; (8) maintaining health; (9) sabbatical; and (10) continuing education.

These data show where missionary training programs should be strengthened in order to develop trainees' cultural adaptability for ministry effectiveness. In the Korean context, informal and non-formal training must be developed for equipping God's people.

What are the key ingredients for developing cross-cultural missionary training in the Korean context? In training missionaries in the Korean context, one of the most urgent needs is to focus the training on behavioral

science, especially missiological anthropology and cross-cultural communication.

In interviews with twenty-four Korean missionaries (item 3.8), sixteen insisted that they adjusted to the host culture without much difficulty. Eight other missionaries admitted struggling with relationships with nationals and fellow missionaries, and with the local language, but the self-assessment of the sixteen missionaries out of twenty-four should be viewed as unreliable.

To a large extent, most Korean missionaries' adjustment to other cultures is at a superficial level such as eating local foods, wearing the local clothing, and speaking local language. They usually face difficulties in understanding the local values and worldview at the deep level internal culture. This tendency may be attributed to the authoritarian character of Korean people. Usually authoritarian persons are ethnocentric and seldom accept views different from their own, consider their cultural values to be absolute, submit to those above them but are aggressive toward those under them, and have no tolerance for ambiguity.

Some Korean missionaries seldom understand and appreciate that there are other ways of doing things than the Korean way. As a result, they are tempted to impose their ways on others. In this regard, effective missionary

training that is contextual and holistic to meet the needs of Korean missionaries is the most important way to help them change their worldview.

In fact, cross-cultural adjustment is a core factor in cross-cultural missionary training. As seen in Table 29 on page 318, poor cultural adaptation ranked second in the reasons for missionary attrition following children's education, and strengthening pre-field training is the second most important way to prevent missionary attrition. Cross-cultural training must be community-based and field-based as it aims to grow trainees in Christ and change their values and worldview to kingdom values and perspectives. David Lee points out that in the Korean context a missionary training institute with communal living can be a balanced holistic training including classroom experience, development of character qualities, and interpersonal relationships (1991a:71).

The more accurately trainers can conceptualize cross-cultural effectiveness, the more likely they are to design and implement a sound cross-cultural training program. However, it should be remembered that the ultimate purpose of cross-cultural missionary training is not just for missionaries to adjust to other cultures but to do incarnational ministry. Also, it must be experiential and competency based training. In other words, cross-

cultural missionary training must be judged by its practical effectiveness. In this sense, the scope of missionary training is much wider than cross-cultural training. Missionary training is multidisciplinary in its very nature. It deals with biblical, theological, and cultural understanding of cross-cultural ministry as it aims to change people's values and worldview for the sake of the kingdom of God.

Training Goals

The overarching goals of most cross-cultural training programs are: (1) the ability to manage psychological stress; (2) the ability to communicate effectively; and (3) the ability to establish interpersonal relationships (Fowler and Mumford 1995:xiii). Jonathan Lewis points out that the desired outcome of cross-cultural missionary training can be achieved through reconsidering and reexamining the methods and the contexts (1998:1). This is because the program developers' worldview assumptions and values affect the development of missionary training programs.

Without doubt, the ultimate goal of missionary training is for trainees to build kingdom values and have biblical perspectives. This enables trainees to grow in Christ. Robert Ferris insists that "missionary training aims at growth in Christ-likeness and growth in ministry effectiveness" (1995a:13). In

relation to the issue of cross-cultural adjustment, cross-cultural missionary training aiming toward worldview change and continuing growth through the empowerment of the Holy Spirit enables trainees to understand and appreciate perspectives and customs different from their own. Also, it prepares trainees to tolerate cultural differences. It expands trainees' ability to think creatively and to envision alternative models of thought and action. To a large extent, this kind of training leads trainees to do cross-cultural ministry effectively. Unless any training program aims toward change and growth, it is inadequate and cannot be effective, nor does it help trainees to develop their knowledge, skills, and character.

In this respect, whatever missionary training model we use, the focal point is how the model helps trainers equip trainees with kingdom values. Here we can see the significance of the trainer as a program developer. In developing a training program, worldview assumptions and values must be examined and tested by biblical perspectives and kingdom values because they underlie our behavior and decisions.

As seen in Chapter 4, Confucian values such as authoritarian and autocratic leadership style, hierarchical mission structure, inability to cooperate or extreme competition embedded in ingroup-centered collectivism,

and formalistic tendencies hamper Korean mission work. These values

should be challenged through pre-field training as trainees are made aware of

their own values and worldview in the light of the kingdom values, and

through various training methods like role playing, overseas field experiences,

and community living. This challenge can be continued as they live and

minister among the local people. Here, we can recognize the importance of

on-field training.

A Holistic Cross-Cultural Missionary Training Model

Jonathan Lewis draws a broad picture for cross-cultural missionary

training.

> When we speak of outcomes, they can be classified into three primary
> areas: cognitive, skills, and affective domains.[2] When speaking of
> methods, we refer to three classifications: formal, non-formal, and
> informal. When speaking of contexts, I'd like to suggest that there are
> also three of these: the school, the workplace, and the community. . . .
> The non-formal and informal contexts will both weigh in to the
> achievement of this cognitive objective which is assumed to be best
> learned in a formal context. The point is that cognitive outcomes may
> be most efficiently transmitted in and through formal means in a school
> setting. Needed skill components, however, may most effectively be
> transmitted through non-formal methods in a work context. . . . The
> non-formal methodology for skill acquisition may be applied, where the
> trainer goes out with the student and demonstrates how to witness. He
> then allows the student to practice and apply what he has learned, but
> under the eye of the trainer. Once the candidate begins working on
> his/[her] own, the trainer continues to help grow through a mentoring

relationship. The third set of outcomes, related to the affective domain, seems to be "caught" not "taught." We can memorize the command to love God with all our heart, soul, and mind and its corollary, to love our neighbor as ourselves—but love is only learned and assimilated in the practice of community (our networks of relationships) through "informal" means. (1998:1-2)
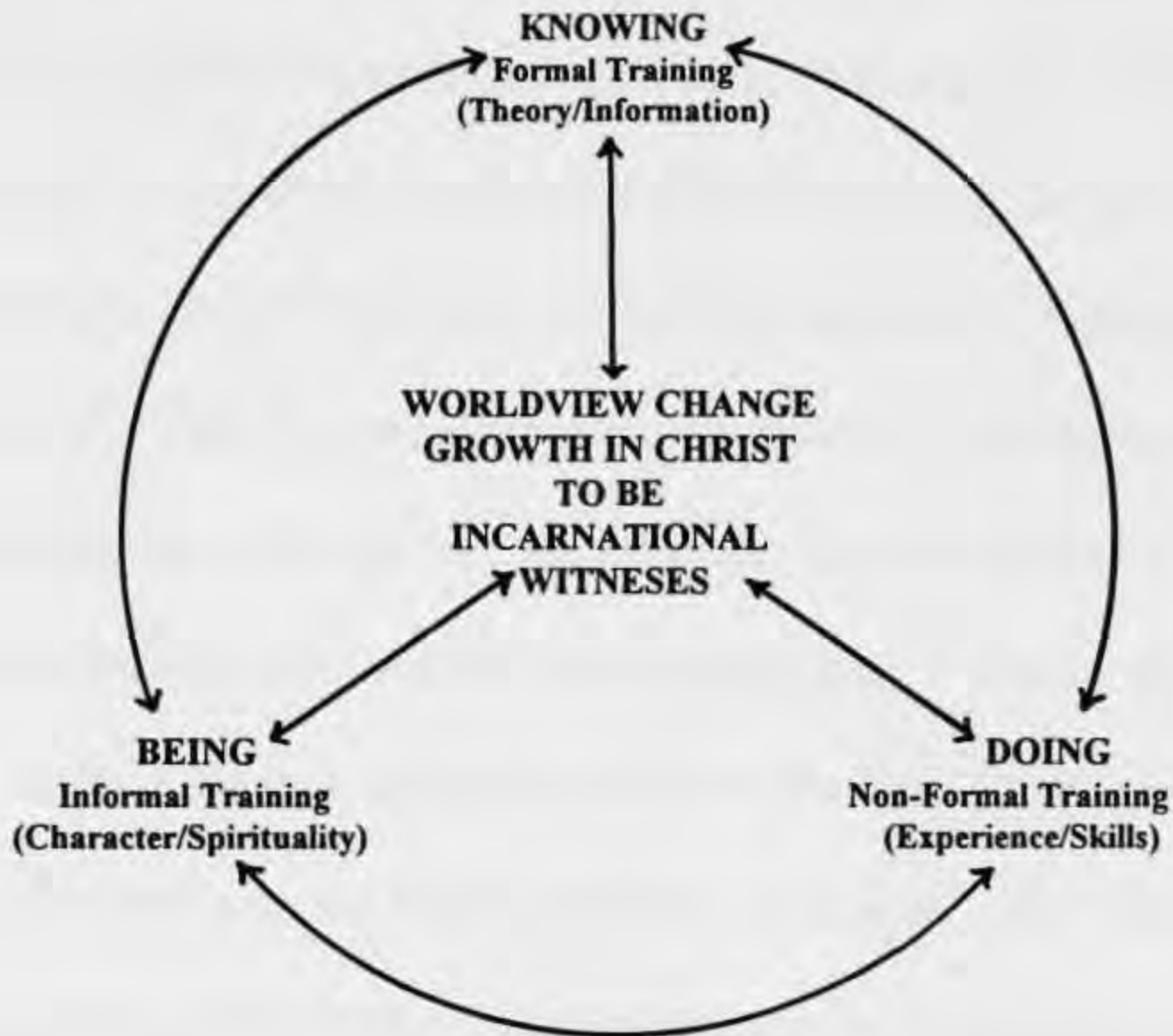
Figure 11. A Holistic Cross-Cultural Missionary Training Model

Cross-cultural missionary training must be holistically balanced

between formal, informal, and non-formal training methods. In doing so, it

can accomplish its main purpose, transformation of trainees' worldview and

continuing growth in Christ for incarnational ministry. Figure 11 presents a

holistic model of cross-cultural missionary training focusing on trainees'
worldview change and growth in Christ through formal, informal, and non-
formal training methods.

A holistic missionary training model can be presented in a dynamic
metaphor, the Oriental folding fan metaphor of a missionary as a whole
person. Figure 12 shows how a missionary becomes a whole person. The
folding fan represents the missionary's outward appearance. When the fan is
folded, every fan looks the same. People cannot see its real shape or its
quality and functions. We only see its real shape when it is unfolded. The
frames of the fan represent the missionary's spirituality, character, and
attitude. If a fan's frame is broken, it can hardly function. The paper of the
fan which is sustained by the frames represents knowledge. That means
knowledge cannot play its role unless it is based on one's character and
spirituality. In other words, the knowing dimension cannot be understood
without understanding the being dimension. If the paper is torn, it can hardly
function. The picture of the fan, which is the missionary's life and ministry,
symbolizes skills acquired by doing and experiencing.

Cross-cultural missionary training is like making a folding fan, which is
a cooperative venture among missionary, trainer, mission agency, and church.

As the fan does not exist for itself, a missionary is trained to be incarnated in another culture for the sake of witnessing to the gospel. In this respect, the ultimate purpose of missionary training is to change his/her worldview to kingdom values and biblical perspectives and to grow in Christ. So, the missionary as a whole person must be the one who proclaims the good news to the world as the wind of the Holy Spirit transforms people's life.
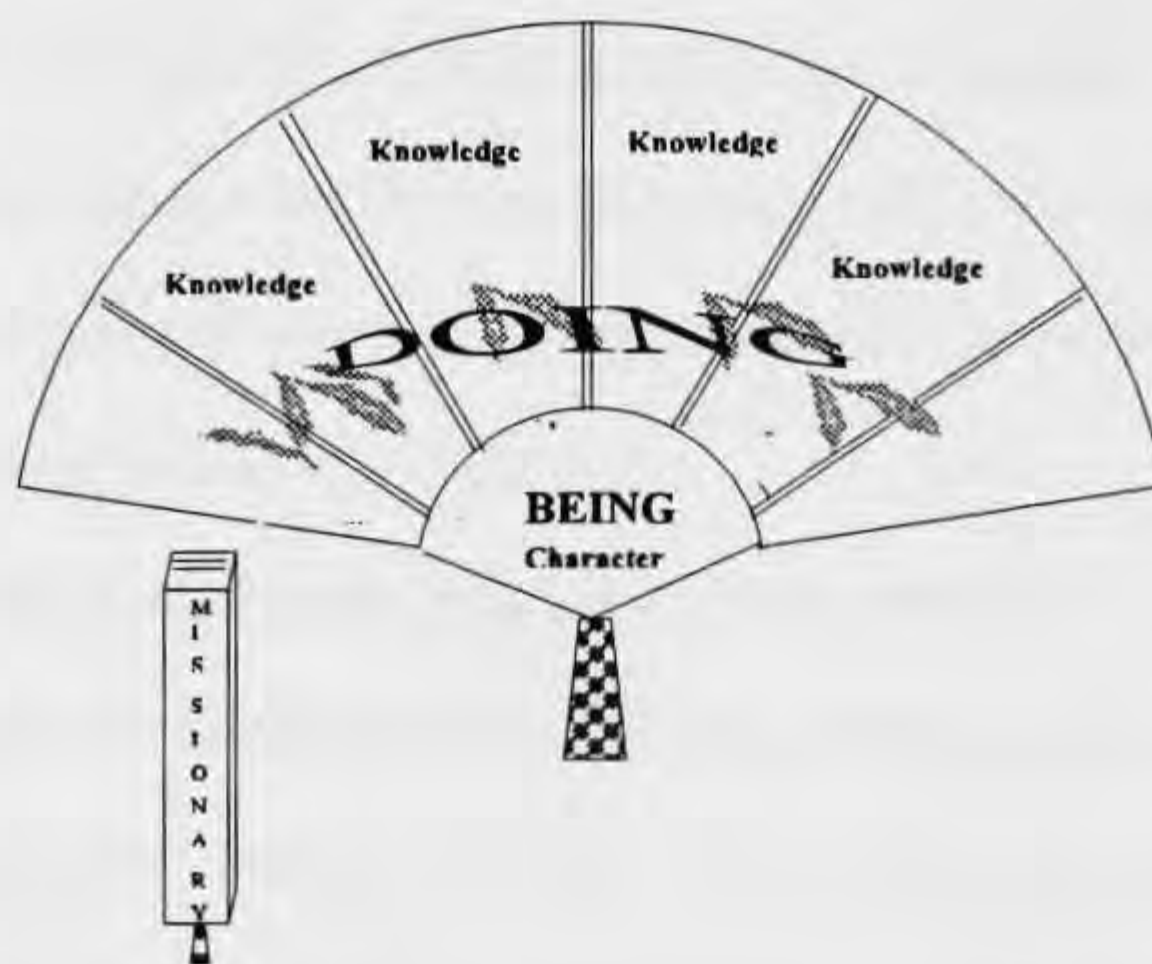
Figure 12. Oriental Folding Fan Metaphor of Missionary as a Whole Person

In their cross-cultural training model, Sikkema and Niyekawa propose three stages of cross-cultural training in a pre-field setting: classroom-based cognitive learning, field experience, and post-field seminar. They say about

the training program:

> The design begins with a cognitive phase conducted in the classroom, focused on culture, perception, and concept of culture learning. This is followed by cross-cultural living experience and a field seminar designed to provide the opportunity for immediate integration of the cognitive and experiential learning. In the final phase, the students return to the classroom to formulate a theoretical framework based on their learning for use in any situation. (1987:20)

The differences between this model and the holistic missionary training model is that the holistic model adopts communal living in order to develop trainees' character qualities, spirituality, and interpersonal skills. What we can learn from Sikkema and Niyekawa's model is culture learning, field seminars, and post-field seminars. This model needs to be modified to combine with the missionary training model.

Knowing (Theory and Information): Formal Training Method

What are the most appropriate tools for facilitating trainees' cross-cultural adaptability? Proverbs 14:8 says, "The wisdom of the prudent is to understand his way, but the folly of fools is deceit." An awareness of the strengths and limitations of one's culture is essential in order to understand other cultures.

Figure 13 shows main objectives of formal training. The first step to cross-cultural training is cultural awareness. In other words, understanding

Korean values and worldview is an essential ingredient for cross-cultural missionary training. Understanding the negative side of Korean values such as authoritarian or top-down leadership style, strong hierarchical social structure, strong competition, emphasis on visible outcome, formalism, and ethnocentric attitude, enables trainees to compare those values to biblical perspectives and kingdom values. It also helps trainees understand other cultures and motivates them to change their values and worldview. In addition to this, cross-cultural missionary training must focus its emphasis on spiritual awareness in order for trainees to maintain their spiritual vitality as they encounter other religions in a new culture. In this respect, formal training aims for trainees to be aware of their own culture and other cultures. It must be connected to non-formal training such as field experiences in order to change trainees' values and attitudes and enable them to grow in Christ.

Other Culture Awareness
Self-Awareness
Spiritual Awareness

KNOWING

Connection to
Field Experience
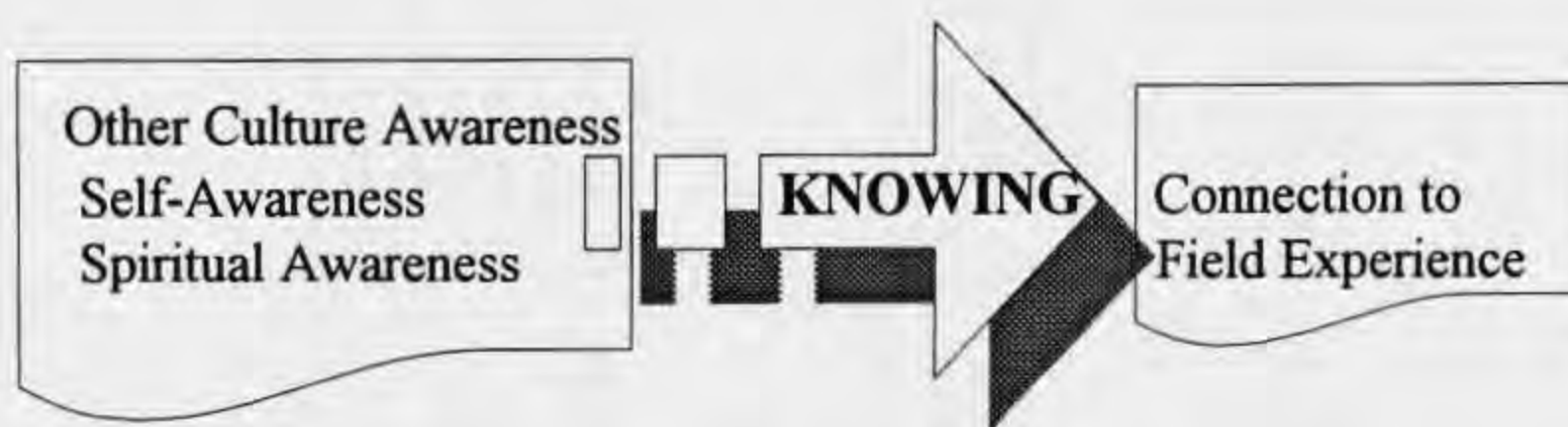
Figure 13. Objectives of Formal Training

Table 31

Overview of Formal Training Method

Objectives	Tools	Content	Activities
Cross-Cultural Awareness 1. Self-Awareness 2. Other Culture Awareness 3. Examining Biblical Worldview	1. Geert Hofstede's Five Dimensions of National Culture[3] 2. Lingenfelter and Mayers' Model[4] and Nida's Model of Missionary Identification[5] 3. Case Studies[6]	1.Trainees need to be aware of the influence of Korean cultural values on their mission work: authoritarian values, hierarchical, ingroup-centered mission structure, and intolerant and formalistic tendencies in mission work. 2. Trainees need to study other cultures through comparing with their own culture. 3.Trainees need to carefully examine biblical worldview in order to change their worldview which is the goal of the program.	1. Lecture 2. Presentation 3. Reading 4. Area Studies 5. Self-Awareness Inventories[7] 6. Psychological Tests 7. Case Studies 8. Simulation Games 9. Role Plays 10. Critical Incident 11. Videos and Films
Spiritual Awareness Power Encounter and Spiritual Warfare	1. Spiritual Gift Test 2. Marguerite G. Kraft's Book "Understanding Spiritual Power"	1. Trainees need to understand that without maintaining spirituality it is very hard to adjust to other cultures and do effective ministry. 2. Trainees need to understand that power encounter and spiritual warfare deal with the local people's everyday lives in relation to worldview theme.	1. Workshops on Spiritual Gift and Spiritual Formation 2. Workshops and Seminar with Missionaries on Furlough
Connection to the Field Field Orientation	1. Grove and Torbiorn's Model[8] 2. Milton Bennett's Model[9]	1. Understanding the nature of cross-cultural adjustment (U and W Curve Theory). 2. Understanding how to overcome ethnocentrism when to enter into a new culture.	1. Lectures 2. Workshops 3. Small Group Discussions

Table 31 presents formal training methods which represent objectives, tools, content, and activities. As mentioned above, the main objectives of cultural awareness training is for trainees to increase their understanding of their own culture and consequently other cultures. Thus, to be effective, cross-cultural training must be designed to help trainees not only to be aware of their own cultural values and worldview but to understand the values of other cultures. If trainers skip cultural awareness training, their chances of success are small. In Nida's model of effective missionary identification (1990), knowing ourselves would be the first step to doing cross-cultural ministry. He says, "We must know ourselves before we can expect to know others or to communicate with them" (1990:220). Although cultural awareness training is crucial in pre-field training, it is not done in pre-field training but in process through interaction with people in the host culture.

Jack Levy demonstrates two basic approaches to developing cultural awareness in cross-cultural training:

> One is called "inside-out," the other "outside-in." In the former, participants are led from cultural self-awareness to other-culture awareness; in the latter, from other-culture awareness to self-awareness. In the inside-out strategy, the training may concentrate on the participants' own cultural identity and the culture groups to which they belong—national, gender, and/or ethnic, for example. Once they have established an understanding of culture and its influence on their

group, they can examine its effect on their personal behavior, which desirably results in an increase in cultural self-awareness. From there the group can explore the nature of their relationships with other culture groups, come to grips with culturally loaded problems which exist between them, and develop skills in intercultural communication and problem solving. The process can be reversed, of course, resulting in the outside-in design. (1995:4)

In the Korean context, which is monocultural and monolingual, cross-cultural missionary training may be inclined to adopt the inside-out strategy. The first step to cultural awareness is done through classroom-based activities such as lectures, presentation, small group work, demonstrations, role playing, dramas, stories, case studies, simulation games, critical incidents, area study, projects, audio-visual materials, and so on (cf. Hoke 1995a:98-99). But these activities are not enough to change trainees' attitudes and behavior. So, intellectual awareness must also become emotional or affective awareness. In other words, the intellectual knowledge must connect with experiential training in order to create the conditions for change and growth in trainees. Stephen Hoke insists that "for developing cross-cultural communication skills, both classroom-based and field-based strategies could be employed effectively. Trainers must have extensive cross-cultural experience for effective personal illustration of the principles and skillful demonstration of the skills taught" (1995a:99). To be a good trainer it is

essential to know one's values and assumptions, skills and limitations.

While knowledge can be presented didactically, it is most often learned experientially. That is why cross-cultural training places its emphasis on non-formal and informal training methods. In the Korean context, one way in which missionary training centers facilitate their trainees' cultural awareness is living with foreign students and trainers. For example, the CFWM (Presbyterian Church of Korea, Tonghap) training program uses an informal training method where each trainee family adopts a foreign student.

In fact, the knowledge domain in cross-cultural training includes definitions, concepts, theories, and information. In the knowledge domain, the most important courses are cultural anthropology and cross-cultural communication which overlap in their emphases.

Regarding the formal training sessions, the questionnaire given to 125 Korean missionaries, and the interviews with directors of eight missionary training centers and twenty-four Korean missionaries commonly indicated that informal and non-formal training methods are much more effective than formal training methods. This should be fully recognized. Korean missionaries insisted that the formal training sessions exerted little influence on their cross-cultural adjustment and ministry. For this, Sikkema and

Niyekawa insist that "the problem lies in the fact that most orientation programs deal with the content of the culture rather than the process of learning it" (1987:25). In a formal training setting, trainees must learn how to learn culture and apply that learning to a real situation through non-formal field experience and informal communal living.

The purposes of learning cross-cultural knowledge, theory, and information are: (1) to provide a knowledge base drawn from cultural anthropology, cross-cultural communication, and social psychology, that trainees interpret and organize for their learning in the field; (2) to help trainees understand the goals of the program in the context of the design; (3) to enable trainees to become aware that they are imprisoned in their own cultural values and worldview; and (4) to open trainees' eyes to see other cultures.

Cultural anthropology and cross-cultural communication provide the foundation for subjects of cultural learning such as the concept of culture, values and worldview themes, ethnographic research methods, and culture change (cf. Kraft 1996:4-13). In "Missionaries' Competencies Profile," proposed at First Southern Cone Consultation of Mission Trainers held in Cordoba, Argentina in 1991, competencies of cultural anthropology and

cross-cultural communication (1991:4-5) were listed as follows:

I. Cultural Anthropology

1. Is able to analyse his [her] own culture
2. Is conscious of his [her] own ethno-centricity
3. Is informed on ethnic groups within the country
4. Respects other cultures
5. Knows biblical anthropology
6. Can contextualize biblical principles
7. Creates a kingdom culture
8. Has short-term missionary experience
9. Can see with anthropologist eyes
10. Can adapt to another culture

II. Cross-Cultural Communication

1. Knows the host culture
2. Is willing to identify with host culture
3. Knows what communication is
4. Knows how to manage culture shock
5. Values all without racial prejudice
6. Is willing to incarnate self
7. Confronts communications problems
8. Interprets verbal and nonverbal messages
9. Distinguishes biblical principles and customs
10. Can detect cross-cultural bridges for evangelism

As seen in Table 30 on page 344, the course, "Power Encounter and

Spiritual Warfare," ranked third out of twenty-five courses for helping cross-

cultural adjustment. This indicates that without maintaining spirituality it is

impossible for Korean missionaries to adjust to other cultures and do effective

ministry. Also, this subject may reflect characteristics of Korean Christianity

which are deeply embedded in shamanistic influences. Along with religious studies, power encounter and spiritual warfare often deal with the worldview themes. For this reason, this course ranked high along with prayer meetings (second) and spiritual formation (sixth).

The duration of formal training varies depending on the training context, but as indicated above, Korean missionaries prefer more than six months in length along with communal living and overseas field research. Thus, training in a formal setting accompanying communal living should last at least four months in order to acquire adequate cross-cultural knowledge, theory, and information as well as biblical and missiological studies, and to prepare for the field through domestic field experiences and studying appropriate research methods. Particularly, formal training needs to focus on cultural learning drawn from cultural anthropology, cross-cultural communication, and social psychology.

Being (Character, Spirituality, and Interpersonal Skills): Informal Training

David Harley says, "Missionaries go out as disciples of and witnesses to Jesus Christ. What they are is infinitely more important than what they do. Christ-likeness will have a far greater impact than any sermon they preach" (1997:2). "Rudy" Giron writes,

Spiritual formation is essential throughout the overall development of a missionary. It does not end when the missionary arrives on the mission field either. On the contrary, a new level of spiritual development begins at this point. The real test of a missionary is whether the person is able to cope with the new spiritual realities and demands of missionary life.

Spiritual Formation must be present at every step along the path of a missionary. We must avoid the tendency to reduce missionary training to a mere academic exercise. To be truly effective, any training program must have at its core a very strong spiritual element. (1997:31)

In this sense, it was not surprising that three courses—prayer meetings, spiritual warfare/power encounter, and spiritual formation—ranked in the top ten most important courses for cross-cultural adjustment in the questionnaire (Table 29 on page 318). In cross-cultural contexts, unless one maintains spiritual vitality in daily life and ministry, it must cause many problems physically, emotionally, and psychologically. It also affects the relationships with family members, fellow missionaries, sending agencies and churches, and national workers. As a result, it brings a high rate of missionary attrition. In the questionnaire for Korean missionaries (item 2.1-2.32), prayer meetings and spiritual formation ranked second and sixth. Also, in the questionnaire for Korean missionaries (item 3.22.1), loss of or lack of spirituality is the tenth most important reason for Korean missionary attrition. However, loss of or lack of spirituality is connected with every arena of missionary life and

ministry. In fact, factors such as physical, emotional, spiritual, and relational problems contributing to cross-cultural maladjustment are not separated from each other, but closely connected. The best way to maintain one's spiritual vitality in cross-cultural situations is through various methods of pastoral care such as supervision, mentoring, and spiritual activities. In pre-field training, the main purpose of communal living as the most important informal training method, is to develop trainees' spirituality and character qualities, and to change attitudes. Also, trainees can develop their interpersonal skills in relationship with other trainees.

Unlike formal training methods, in informal training settings trainees are not taught but caught by trainers through mentoring, supervision, and apprenticeship. It is called "implicit curriculum." Informal training includes worship, prayer meetings, small group discussion, psychological tests, spiritual gift tests, personal counseling, family and marriage seminars, MK education, spiritual formation workshops, role rotation, and retreats. One of the most important aspects in informal training is that trainers must thoroughly understand trainees' worldview and values. Without that, "the trainer is not able to touch on deeper problems that may haunt the trainee on the mission field" (David Lee 1998:3). In this sense, understanding trainees'

values and worldview is a key ingredient for covering every arena of cross-cultural training. Also, trainees are aware of their cultural values such as authoritarian, hierarchical, and formalistic values through living with other families.

Ferris and Fuller insist that staff, facilities, and use of time are three important areas of informal training (1995:57-62). The lack of facilities and qualified trainers affects missionary training programs. Particularly, the programs that provide communal living can produce the best learning community for trainers to model for trainees and for trainees to learn from each other, if there are adequate trainers and facilities. Also, informal training programs through communal living can bring family and marriage issues to interact with each other as a community of faith and develop interpersonal skills as trainees learn how to work together as a team. Another advantage of communal living is that trainees' children can learn to be sensitive to each other cross-culturally if there are adequate MK trainers. These aspects of informal training through communal living may help trainees and their families to maintain spiritual vitality and effective interpersonal relationships on the basis of Christian character and spirituality.

Of the eight missionary training centers, IMTI only does not provide

informal training through communal living. Most missionaries trained at
GMTC pointed out that communal living in GMTC was the most effective
training method for trainees to develop character, spirituality, and
interpersonal skills. In fact, GMTC has appropriate programs and proper
facilities and trainers for effective training. In spite of a shorter length of
training than GMTC, CFWM (Tonghap) and MTI run effective informal
training programs through communal living. As mentioned above, each
trainee family of CFWM adopts a foreign student during the training period
(eight weeks). The trainees at MTI have communal living with foreign
trainers (three months). Living with foreigners is a great advantage for
trainees to develop interpersonal skills. The main problems of Korean
mission work relates to the relational area rather than ministry (Table 29 on
page 318). In this sense, interpersonal skills are needed by Korean
missionaries before going to the mission field. Also, marriage and family
issues should be carefully dealt with. It should be remembered that family
related problems are among the most important reasons for Korean
missionary attrition.

Figure 14 shows main objectives of informal training. Informal training
aims for trainees to grow in Christ to be incarnational witnesses through the

development of character qualities, spiritual maturity, interpersonal

relationship skills, and changing attitudes and behaviors. In other words,

informal training focuses its emphasis on "being" dimension rather than

knowing and doing dimension. Informal training methods can purposely be

applied into the environment to affect trainees positively.

Figure 14. Objectives of Informal Training

Table 32 presents overview of informal training methods including

objectives, effective tools, content, and appropriate activities. Living in a

community is the best model for informal training along with modeling,

mentoring, and apprenticeships. In informal training, various activities such

as role rotation, group discussion, and leadership seminar can challenge the

trainees to rethink authoritarian and hierarchical Korean values and

worldview. For instance, role rotation and leadership seminar help trainees

acquire leadership skills not based on authoritarian top-down leadership style but based on biblical leadership. Also, team project and group workshop help trainees develop skills for cooperation and partnership. Through the communal living with other families and marriage/family seminar, trainees can learn how to maintain good relationships with family members and others.

Table 32

Overview of Informal Training Method

Objectives	Tools	Content	Activities
Develop Character Qualities	Communal Living Model (cf. Jesus' Community)	Trainees learn from trainers and other trainees about how to live out the gospel through living in a community.	1. Role Rotation 2. Mentoring 3. Small Group Discussion 4. Personal Discipleship 5. Personal Counseling 6. Psychological Test and Analysis
Develop Spiritual Maturity	Imitation Modeling Mentoring Apprenticeships (cf. Early Church Community)	1. Trainees learn from trainers and other trainees through various group and personal spiritual activities. 2. Trainees need to do self-discipline.	1. Worship Services 2. Prayer Meetings 3. Spiritual Formation 4. Personal Meditation 5. Scripture Reading 6. Bible Study
Develop Interpersonal Relationship Skills and Attitudes	Communal Living Model	In a communal setting, trainees can develop their interpersonal relationship skills through various activities and interaction with others.	1. Leadership Seminar 2. Discipleship Seminar 3. Marriage/Family Seminar 4. Group Workshops 5. Team Projects 6. Exercise/Outdoor Activities

Doing (Experience and Skills): Non-Formal Training

As seen in Chapter 5, common patterns of non-formal training in the eight missionary training centers are as follows: (1) weekend visits to foreign churches and institutions; (2) domestic field trips for evangelism; (3) seminars for marriage and family, children, cross-cultural leadership, cross-cultural discipleship; and (4) overseas field experience. To some extent, non-formal training programs conducted in Korea can help trainees develop their ministry skills, but the limitation of those programs is that trainees seldom have opportunities to experience culture shock except through overseas field experience, to apply their learning in formal settings, and to reflect on their experiences. While GMTC and MTI offer no overseas field experience trips, the other six training centers run two-week to four-week overseas field trip programs except OMMTC. The reasons that only two to four weeks are offered to overseas field experience are as follows: (1) high cost; (2) difficulty of caring for children; and (3) lack of experienced trainers and field leadership. Also they offer no post-field programs. This makes overseas field trips ineffective. In this sense, the KMTI's one-week post-field training program gives a good example of running an effective non-formal training program. Also, denominational training centers such as GMTI (Hapdong)

and CFWM (Tonghap) as the two largest missionary sending denominations in Korea can utilize furloughing missionaries as facilitators in non-formal settings such as seminars, area studies, and case studies. Also, denominational field leadership can make overseas field trips effective as missionaries guide, discuss, and interact with trainees in order to develop trainees' interpersonal, ministry, and communication skills. In fact, developing and designing effective non-formal training methods is an urgent task for missionary training centers in Korea.

Without doubt, non-formal training is the weakest area of missionary training programs in Korea. Table 30 on page 344 shows where the missionary training programs need to be strengthened in the Korean context. Overseas field trips ranked first as the most helpful program for cultural adjustment. Needless to say, short-term cross-cultural experience must be gained before going to the mission field because of the monocultural background of Koreans. To be effective, experiential cultural learning should be an organized and well-planned program offered by experienced trainers. This is the stage where trainees apply what they have learned into the practical cross-cultural context. However, it is almost impossible for overseas field experience to accomplish its main purpose unless courses like

field research methods and field orientation in pre-field settings are provided

before going to the field. Those courses include domestic field research trips

and weekend cross-cultural activities.

Experiential learning is the core element in culture learning. The field

learning experience aims for trainees to develop a new style of learning

through culture shock experience. In other words, through learning from

living in another culture trainees may see their values and assumptions called

into question, and find that their behavior patterns do not work because the

cultural cues of the host culture differ from their own. Sikkema and

Niyekawa write that an objective of overseas field experience is "the

development of the ability and willingness to take some emotional risks in

situations where one's sense of self-esteem is involved" (1987:42). The goals

of cross-cultural experience is to learn to communicate with people of another

culture, to develop an awareness of one's own cultural frame of reference and

behavior, to develop interpersonal skills, and to solve problems.

What is the process of the field experience? Sikkema and Niyekawa

suggest four stages for overseas field learning in eight weeks: disorganization

or disintegration (two weeks), reexamination (one week), reorganization (two

weeks), and new perspectives (three weeks) (1987:44). The first stage is

characterized by disorientation, anxiety, acute feelings of physical and personal discomfort, difficulty in making decisions, and frustration because usual ways of behaving do not work.

The second stage is reexamination and reflection. Trainees could reflect and reexamine a sense of readiness to explore what is not understood and some awareness of their own cultural biases. In this stage, most trainees will show an increased awareness of their own cultural values through encountering the host cultural values along with developing relationships with people of the host culture.

The third stage is characterized by the emergence of new feelings about trainees' own and the host culture. They become more confident and able to risk involvement in relationships with people in the host culture. Through cultural observations and participation, trainees develop attitudes of acceptance of the differences and respect for the host culture.

In the fourth stage, trainees can put together the pieces of their experience and evaluate or critically respond to it. In this stage, trainees tend to be aware of changes in their attitudes and that an active understanding of a culture is essential to cross-cultural communication. Also, trainees will develop an expanded awareness of their own culture and be ready to engage

in examining and evaluating aspects that they had previously taken for granted and considered universal, and will be able to articulate some of these new perspectives (Sikkema and Niyekawa 1987:44-45).

These four stages in overseas field experience contain a cross-cultural adjustment cycle (cf. Grove and Torbiorn 1993:73-108): a honeymoon period, a state of disillusionment or disintegration, culture shock, recovery from culture shock, and adjustment. Usually expatriates experience a honeymoon stage when they enter into a new culture. But unlike tourists, some trainees in overseas field experience seldom experience any honeymoon stage, moving instead almost directly into a state of disorientation and stress because pre-field training enables them to prepare for culture shock and overseas field experience is a part of training courses, not an exotic tour. A Korean missionary whom I interviewed said that he barely experienced a honeymoon stage, but went directly into a state of disorientation and stress when he regarded himself as the one who would stay in the host culture at least five years. He had no mental stability with which to enjoy the new cultural milieu.

What are the main purposes of non-formal training? Figure 15 shows that knowledge learned through formal training must be connected to field experiences in order to develop trainees' cultural awareness, language

competency, communication skills, and interpersonal relationship skills. In other words, non-formal training aims to develop trainees' cross-cultural competencies. The nature of non-formal training is change and transformation. For example, Jesus used mostly non-formal and informal training methods in training his disciples. He lived with his disciples as a role model and taught them in various places. What the disciples learned was through doing and experiencing. Jesus showed them examples and then sent them out to preach the good news (See Chapter 3 on page 118).
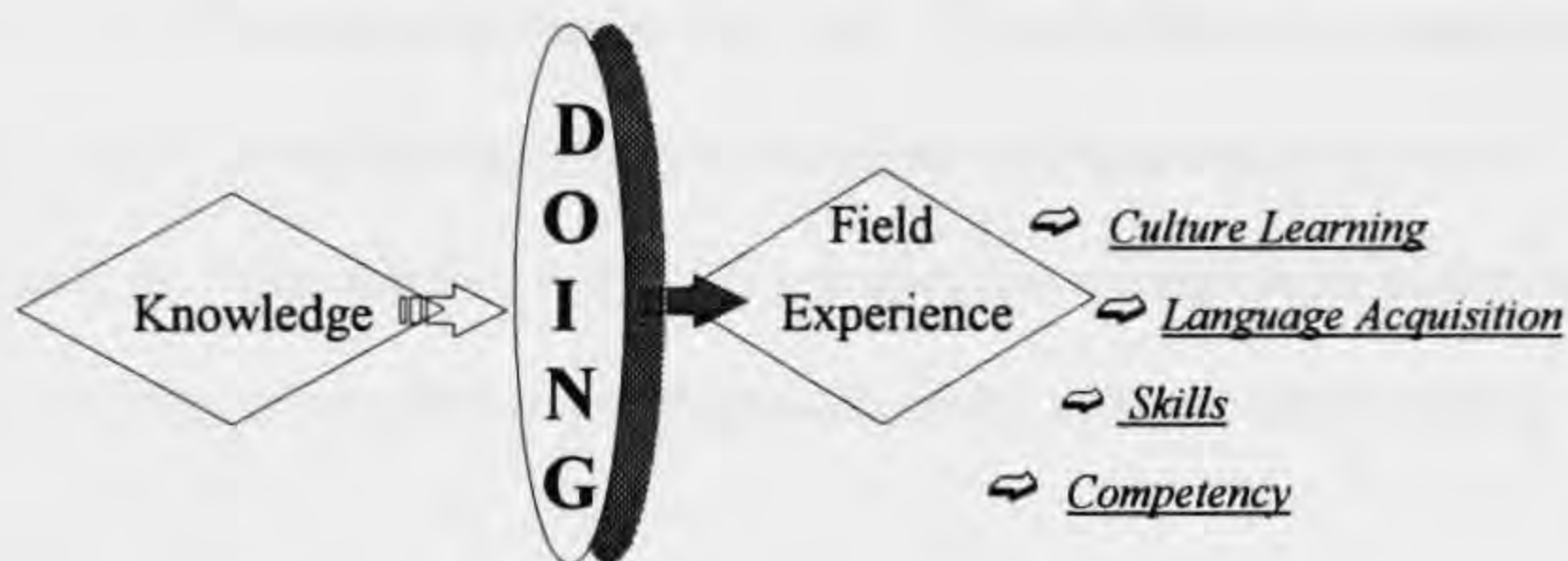
Figure 15. Objectives of Non-Formal Training

Before going to the field, trainees must prepare for their overseas field experience through experiential learning such as domestic field trips, research methods, case studies, simulation games, role playing, and so on. During overseas field trips, trainees must keep writing in their journals and

participating in the field seminars. The daily journal plays an important part both in field experience as a whole and specifically in the field seminars.

The journal functions as a psychological support, enabling the trainees to release negative feelings and articulate positive learning. It forces trainees to reflect immediately on their experiences. Also, it can produce insight at the moment or later upon rereading. The daily journal also serves as an educational tool for the field seminars as trainees read each other's journals before each seminar session. It can serve as a strong stimulus to discussion in the seminar as students challenge each other. The field seminar provides the opportunity for trainees to think and interact through their experiences and reading the daily journals. In the field seminars, the function of the trainers is to help trainees translate their feelings and insights (Sikkema and Niyekawa 1987:47-48).

In cross-cultural missionary training, field leadership plays an important role in planning an overseas field trip. Missionaries can help trainees have a cross-cultural ministry experience, give important information and insights for cultural adjustment and ministry effectiveness, and interact with them in the field seminars. In the case of using an overseas training center, if adequate facilities and trainers are provided, an overseas field trip

would be organized and effective. Using a foreign training center overseas may be effective for developing interpersonal skills.

After overseas field trips, the follow-up is important for trainees to have the opportunity to reinforce their learning and consequently prepare for being sent to a mission field as a missionary. The length of this follow-up program would be at least one month. During this phase of the program, trainees review the total learning experience and connect the learning in a formal setting to the overseas field experience. Sikkema and Niyekawa state the functions of a post-field program: (1) it enables trainees to reinterpret, integrate, and formulate their learning into a whole experience; (2) it enables them to stand back and see the structure or connectedness of things; and (3) it helps them avoid closure at a time when they are still uncertain about the new concepts and consciousness they have been exploring within themselves (1987:50).

Table 33 presents an overview of non-formal training methods including main objectives, effective tools, main content, and appropriate activities. As mentioned above, the nature of non-formal training is the transformation of trainees' values, attitudes, and behavior. Non-formal training methods can function as trainees act, reflect, and respond for their

own growth and change in facilitating cross-cultural competencies. Action in

active participation of trainees is essential to cross-cultural training.

Reflection enables trainees to develop what they have learned.

Table 33

Overview of Non-Formal Training Method

Objectives	Tools	Content	Activities
Develop Cross-Cultural Competencies 1. Develop One's Own Cultural Awareness and Other Cultural Awareness 2. Develop Cross-Cultural Communication Skills 3. Develop Interpersonal Relationship Skills and Attitudes 4. Transformation of Values and Attitudes	Sikkema and Niyekawa's Model and Action-Reflection-Response Model[10] (cf. Paulo Freire's Action-Reflection Model)	Trainees experience or take actions on what they have learned in the classroom. Through various field experiences, trainees change their values and attitudes, and finally grow as they prepare for cross-cultural ministry. In this stage, the role of trainers and missionaries on the field are important for trainees.	1. Domestic Field Trip: Visiting Foreign Seamen and Workers, Visiting Foreign Churches 2. Overseas Field Trip 3. Field Workshops 4. Daily Journal 5. Individual Mentoring and Supervision by Trainers and Missionaries 6. Follow-up Evaluation and Feedback 7. Follow-up Field Seminar

Summary

In this chapter, I suggested a cross-cultural missionary training model

based on formal, informal, and non-formal models of education, plus Sikkema

and Niyekawa's model of cross-cultural learning. This model integrates

research findings and the merits of the eight missionary training curriculums.

Korean missionaries pointed out that in the Korean context, informal

and non-formal training methods are needed to help trainees acquire adequate

cross-cultural knowledge and skills, develop character qualities, spirituality, and interpersonal relationship skills, and transform worldview.

As seen in the holistic training model in this chapter, the main goal of cross-cultural missionary training is to transform the trainees' worldview to kingdom values and biblical perspectives such as servant leadership of Jesus Christ (Matthew 20:28), Jesus' sermon on the mount (Matthew 5-7), the fruits of the Spirit through total commitment to Jesus Christ (Galatians 5:22-24), and so on. It is also to enable trainees to grow in Christ as cross-cultural witnesses. As mentioned in Chapter 4, to be a cross-cultural witness one must give up one's ethnocentric attitudes toward people of other cultures and also grow holistically in order to adapt to another culture for effective cross-cultural ministry. In fact, the conversion of Peter (Acts 10-11) reveals that to be a effective cross-cultural witness one must have two conversion experiences: conversion to Christ and a cross-cultural conversion. Cross-cultural missionary training encourages trainees' conversion before going to the field. That means that trainees' worldviews are broadened to see a more biblical worldview and to adopt kingdom values.

I have described objectives and appropriate tools for cross-cultural training according to formal, informal, and non-formal training methods.

Each of them has both weaknesses and strengths (cf. Clinton 1984:136-149).

These dimensions interrelate with one another in order to maximize the

effectiveness of cross-cultural training. First, formal training as a classroom-

based training method aims to provide adequate cross-cultural knowledge,

theory, and information through various methods such as case studies, area

studies, simulation games, and so on. Particularly, it focuses on cultural

awareness training through which trainees learn to understand their own and

other cultures. Hofstede's model of national cultures can be used effectively

for self-awareness and other culture awareness.

Second, informal training aims to develop trainees' character qualities,

spirituality, and interpersonal and leadership skills. Informal training must be

residential with communal living. In informal training, trainers play an

important role as facilitators. Many effective informal training methods are

used in the eight missionary training centers such as various seminars,

workshops, small group discussion, counseling, mentoring, using various

inventories for measuring trainees' personalities, spiritual gifts, and cross-

cultural adaptability, spiritual formation, prayer meetings, Bible study, and

worship.

Third, non-formal training as a field-based training method aims to

change trainees' attitudes toward people of other cultures and to develop ministry skills, coping skills, and communication skills. The important element of non-formal training is in overseas field experience. As seen in Sikkema and Niyekawa's model of cross-cultural learning, effective tools for non-formal training are daily journals, field seminars, and post-field seminars. Before going to the field, trainees need to learn appropriate research methods and have cross-cultural experiences in domestic settings through interaction with foreigners. During the field seminar, discussing Grove and Torbiorn's model and Milton Bennett's model can facilitate trainees' understanding of cultural shock stages, cross-cultural adjustment processes, and overcoming ethnocentrism. Follow-up post-field seminars are needed for trainees to reflect on and to integrate their field learning as well as other learning experiences into future ministry.

This model can be generally applied to developing missionary training programs for Korean missionaries. As a model is a window through which to view reality, through this model program developers may recognize what kind of programs the training centers in Korea need, where they must be strengthened, and where they need to be developed.

Notes

1. As a form of non-formal training, experiential training is learning from experience. The experiential approach is learner-centered and allows the individual trainees to manage and share with their trainers responsibility for their own learning. Experiential training provides opportunities for trainees to engage in activities, analyze these activities critically, draw some useful insights from the analysis, and apply the results in a practical situation (McCaffery 1993:231; cf. Kohls and Brussow 1995:7-8). Competency based training aims to achieve many non-formal training goals such as change, growth, and acquirement of various intercultural skills. The main purpose of competency based training in cross-cultural missionary training is for trainees to acquire the ability or skills to do successful cross-cultural adjustment and ministry.

2. Bloom (1956) offered guidance in the classification of educational goals in three domains: cognitive, psychomotor, and affective. Missionary trainers (Ferris 1995; Lewis 1998) prefer the term "skill" to psychomotor domain. Also, they insist that character qualities and spirituality are much more substantial than "affects" (Ferris 1995a:11).

3. See Chapter 4 about discussing Korean values and worldview using Geert Hofstede's model.

4. See Chapter 2 on page 89-90.

5. See Chapter 1 on page 37-40.

6. There are three important books for mission case studies as follows: Paul G. Hiebert and Frances F. Hiebert, Case Studies in Missions (1987); Alan Neely, Christian Mission: A Case Study Approach (1995); and Regina Wentzel Wolfe and Christine E. Godrof, eds. Ethics and World Religion: Cross-Cultural Case Studies (1999).

7. In Intercultural Source Book: Cross-Cultural Training methods Vol.2 (Sandra M. Fowler and Monica G. Mumford, eds. 1999:19-72), self-awareness inventories are presented along with explanation by authors. They are the Myers-Briggs Type Indicator, the Thomas-Kilmann Conflict Mode Instrument, the ACMEN Inventory, the Four-Value Orientation Exercise, the Overseas Assignment Inventory, the Cross-Cultural Adaptability Inventory, and the Intercultural Development Inventory.

8. See Chapter 1 on page 40-45.

9. See Chapter 2 on page 100-102.

10. In contrast to the theory-application model which uses a two-part sequence, learning a theory and applying that theory into practice, the action-reflection-response model of culture learning features three elements in a sequence. First, action is called praxis, practicum, field experience, or learning on the job. Second, reflection is the process of attaining greater knowledge of something as a result of thinking through the action, a process made possible through gaining more information about, assimilating, and accepting ownership of the experience. Third, in the process of response, the new knowledge is not enough; there must be a corresponding attitudinal or behavior modification and change (Hess 1994:21-22; cf. Freire 1970).

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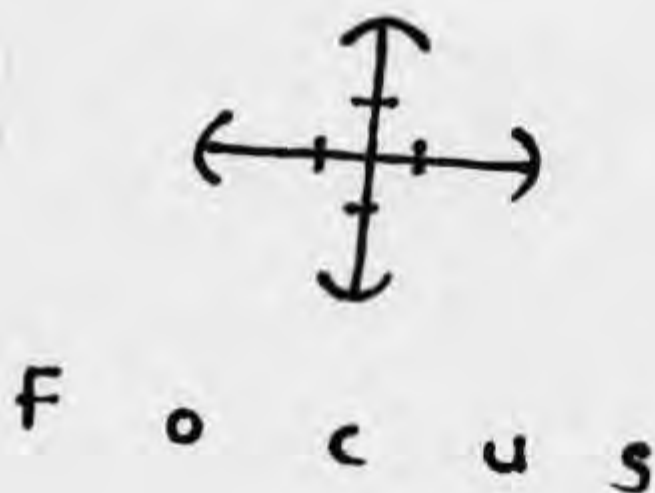
CHAPTER 8

Training Missionaries for Cross-Cultural Effectiveness:

Missiological Implications and Recommendations

Summary

This study began by recognizing critical problems that Korean missionaries face in mission today. In spite of the Korean economic crisis since late 1997, the number of Korean missionaries increased each year because of the Korean church's ongoing concern for and commitment to overseas missions. Each year hundreds of new Korean missionaries with their vision and calling go abroad into unfamiliar cultures.

However, Korean missionaries have been criticized for their ethnocentric and paternalistic attitudes in spite of their investment of enormous effort and materials. The problem was raised that Korean missionaries seldom adjust adequately to their host cultures, consequently producing a high rate of missionary attrition. Then Korean missionaries who experience difficulty in mission work, especially in relationships with fellow missionaries and nationals, questioned their inadequate cross-cultural missionary training before they were sent to various fields of mission.

In this study I attempted to find the relationship between cross-cultural missionary training in Korea and Korean missionaries' cross-cultural adjustment. The hypothesis of this research was that inadequate cross-cultural missionary training is related to a missionary's poor cross-cultural adjustment, hindering effective cross-cultural ministry.

For this, qualitative and quantitative research methodologies were adopted. A questionnaire and the Cross-Cultural Adaptability Inventory (CCAI) for Korean missionaries were administered. Also, I interviewed directors of eight missionary training centers in Korea, Korean missionaries trained in these training centers, and nationals in the Philippines, Indonesia, Thailand, and Bangladesh. The research studied the eight training centers in Korea; 125 Korean missionaries responded to the CCAI and the questionnaire, and I interviewed twenty-four Korean missionaries and twelve nationals.

The research of this study provided statistical data that revealed that effective cross-cultural training is related to effective cross-cultural adjustment. The more effective training centers, such as GMTC, OMMTC, and KMTC, were significantly higher in mean scores on the CCAI and the questionnaire for Korean missionaries (QFKM) than the less effective training

centers. The factors related to cross-cultural adjustment, such as language competency, health, and relationships, were related to cross-cultural missionary training. To a large extent, interviews with Korean missionaries and national ministers also supported the importance of cross-cultural missionary training for effective ministry and adjustment.

Directors of the training centers and Korean missionaries trained in the centers, suggested that informal and non-formal methods were better than formal training methods. Important factors that influence Korean missionaries' cross-cultural adjustment are length and place of training, trainers, and training facilities. Also, the directors and Korean missionaries recognized the importance of understanding Korean values and worldview as a prerequisite for understanding other cultures. This is especially important because Korean is a monolingual and monocultural natioon.

Finally, in Chapter 7, I suggested a holistic cross-cultural missionary training model which integrates research findings and the strengths of the training programs. This proposed missionary training program is holistic, balancing training between formal, informal, and non-formal methods. In order to develop trainees' cross-cultural knowledge, formal training must focus on cultural anthropology, cross-cultural communication, and social

psychology. This classroom-based training must connect with field experiences. Informal training with communal living should focus on developing trainees' character qualities, spirituality, interpersonal skills, and changing values and attitudes. Non-formal training, as experiential and competency based training, must focus on developing trainees' cultural awareness, coping skills, communication skills for effective ministry, leadership skills, and team ministry skills through domestic and overseas field trips and post-field seminars. The final stage of missionary training focuses on integrating cultural learning through various methods and on evaluating results for developing the program.

Missiological Implications

In cross-cultural life and ministry, culture shock and stress are inevitable. So one of the most urgent tasks for the missionary is to successfully adjust to the host culture for effective cross-cultural ministry. However, without adequate cross-cultural missionary training it is much harder to adjust to the host culture than the missionary expects. In this regard, cross-cultural missionary training is directly connected to missionaries' cross-cultural adjustment.

Missiologically, the underlying assumption of cross-cultural training and cross-cultural adjustment is based on the model of Jesus' incarnation. The goal of cross-cultural missionary training and adjustment to other cultures is to be an incarnational witness. From this perspective, this study discussed the biblical roots and missiological foundations of cross-cultural missionary training in Chapter 3 and the anthropological foundations of cross-cultural missionary training in Chapter 4.

Paul Hiebert and Eloise Mensese write, "The goal of incarnational ministry is not that people understand the gospel. It is that they respond to God's invitation and are transformed by his power. They become new creatures through Christ and members of a new community, the church" (1995:373). They mention three dimensions of transformation: transformation of individuals, of the missionary, and of the social structure (1995:373-375). In fact, cross-cultural ministry through effective cross-cultural adjustment aims to convert people to Christ, but without transformation of the messenger and the mission structures, effective cross-cultural ministry is unlikely.

Biblical roots and missiological foundations have been discussed through the examination of narratives about worldview shifts leading to authentic conversions in the cultures of the early church and the event of the

Jerusalem Council in the book of Acts. As cross-cultural missionary training aims to change trainees' worldview and expedite their growth in Christ, the biblical narratives in Acts (9-11) offer important insights on how God's incarnational nature broke down cultural barriers between Jews and Gentiles as seen in the Jerusalem Council (Acts 15). In this sense, cross-cultural missionary training is an important stage because through adequate missionary training before going to the field, trainees can undergo a cross-cultural conversion as messengers of the gospel that is as significant as conversion to Christ.

Cross-cultural ministry must start from the awareness of the deeper meaning of Jesus' incarnation from a missiological perspective. As a model of cross-cultural ministry, Jesus' incarnation forces us to cross all cultural, social, and economic barriers. Cross-cultural adjustment is not only the missionary's immersion into the host culture's deep level, but it also is living out the gospel for the sake of the kingdom of God. Hiebert and Meneses argue, "In missions, transformation takes place not only in the lives of the new converts, but also in the life of the missionary. In incarnational ministry our lives are transformed as much as are those of the people we serve" (1995:375).

Needless to say, cross-cultural adjustment is a process of changing

one's worldview. In fact, worldview change requires a radical conversion

experience culturally and spiritually and is often a long process. This is done

through the work of the Holy Spirit who is the real agent of change. Without

a radical cross-cultural conversion experience before going to the people a

missionary will serve, transformation will unlikely take place in the lives of

the host people. In this regard, cross-cultural missionary training is one of the

most important factors in cross-cultural ministry.

Luke's conversion narratives move the church from the particular

dimension to the universal dimension as we recognize the risen Christ as Lord

of the universe as well as Lord of the church. Harold Dollar says that the

challenge of the conversion narratives "speaks more to the issues of process

and relationships as they have to do with the church's universal nature and

mission" (1996:111-112).

Paul Hiebert and Meneses also insist,

> Transformation must be corporate. Christian conversion is not
> confined to the private, personal areas of peoples' lives. It transforms
> them, and through them the systems of which they are a part. In this
> transformation, we use the text of divine revelation to judge human
> contexts. . . . Corporate transformation must begin in the church. It is
> the outpost of God's reign on earth. It must manifest the social order
> of the kingdom of God, which is based on love, reconciliation,

servanthood, and submission to Christ. The explicit beliefs and underlying worldview of the church [and mission organizations] must both be transformed to fit those in Scripture. (1995:374)

From this perspective, cross-cultural missionary training must be a cooperative venture of churches, mission agencies, training centers, the host churches, and missionaries. First of all, in cross-cultural missionary training, self-awareness takes the first step toward awareness of other cultures. Cross-cultural missionary training is closely related to a given context—the values and worldview of the training community. In this respect, most problems of Korean missionaries relate to areas such as relationships between authoritarian denominational leadership and missionary training center, between sending churches and mission agencies, between missionaries and sending churches, between missionaries and mission agencies, between missionaries and nationals, and among fellow missionaries. In other words, the characteristics of authoritarian and autocratic leadership style, hierarchical mission structure, a lack of cooperation, competition between missionaries, and intolerance of uncertainty cause problems in Korean mission work. Especially, the intolerant tendency to uncertain situations of Korean missionaries causes them to pursue visible outcomes that can be reported to their mission and church back home in Korea.

Lois Dodds points out six dimensions of human development in

relation to cross-cultural missionary training and member care: spiritual,

physical, actualization, relational, emotional, and organizational (1999:4).

She says,

> In one sense, the sixth dimension of care could be placed first, for it is
> within the context of the organization that our other needs are either
> met or left unmet. We believe that missions need to take much more
> seriously the degree to which the organizational personality, ethos,
> philosophy, leadership style, culture, and policies color the lives of the
> people within them. It seems this reality is often overlooked. We
> teach about cross-cultural adjustment, but rarely about organizational
> adjustment. In reality, we usually have to adjust simultaneously to both
> a new cultural context and a new organizational environment.
> (1999:13)

Effective cross-cultural adjustment is important in order for the

missionary to have genuine relationships with the host community, but

organizational adjustment is as important as cross-cultural adjustment.

Missionaries often have as much problem with "mission shock" as they do

with culture shock. Mission organizations' values which are not consistent

with kingdom values must be challenged biblically and transformed for the

sake of the kingdom of God.

Since mission is the work of God who transforms the world by the

power of the cross and through the work of the Holy Spirit, the church as

being sent by God is essentially missionary by its nature. David Bosch says, "Because church and mission belong together from the beginning, a church without mission or a mission without the church are both contradictions" (1991:372). In this sense, missiological education is essential for the church because "mission is always a cross-cultural movement—from the realm of the Kingdom into the world" (Elliston 1996:253).

In general, the missiological education of the church enables the people of God to cross socio-cultural, economic, and other barriers with attitudes shaped by Jesus Christ and spiritual maturity. In particular, cross-cultural missionary training is an essential part of the church in which the people of God participate in God's transforming work by sending missionaries.

Recommendations for Further Research

Several possibilities for further research can be suggested through the findings of this research. As has been noted, this research was limited to the investigation of pre-field training programs in relation to Korean missionaries' cross-cultural adjustment. Nevertheless, this research can serve as a foundation for further research relating to cross-cultural missionary training and cross-cultural adjustment. Ferris and Fuller insist, "Since cross-cultural

ministry competence is a life-long pursuit, missionary training cannot be limited to pre-field preparation. Continuing training for professional development must be planned, however, if missionaries are to realize the highest levels of spiritual maturity and ministry competence" (1995:51).

It is suggested that further research be done in the following areas:

1. As discussed in this study, Korean cultural values and worldview have deeply influenced Korean mission work. Regarding this, research focusing on the relationships between Korean cultural values and worldview and Korean missionary work needs to be done. This research enables us to be aware of Korean cultural values and worldview at a deep level, especially in comparison with and contrast to biblical and other cultures. Also, it helps us to rediscover biblical perspectives and kingdom values that can facilitate our effort for the contextualization of cross-cultural missionary training programs in Korea.

This research needs to be conducted through various methods such as questionnaires, in-depth interviews, inventories, and observations in order to increase its validity and reliability. This project is not an individual's research but a cooperative venture of churches, mission agencies, missionaries, and missionary training centers in particular, because it needs

professional researchers, research funds, and prayers.

2. As noted in this research, on-field training is a vital issue for the cross-cultural adjustment of Korean missionaries; thus it must be addressed in depth. Adequate on-field training is one of the most important ways of preventing Korean missionary attrition. Wide research regarding on-field training should be done by future researchers in order to provide effective training programs. Particularly, a study on the relationship between on-field training and Korean missionaries' cross-cultural adjustment will help missionary training centers and mission agencies develop on-field training programs such as supervision, member care, mentoring, and counseling. Also, it enables Korean missionaries to encourage the field leadership to function effectively in helping junior missionaries adjust to a new culture. In this respect, on-field training needs to be initiated by field leaders in partnership with the local church.

3. One of the findings in this research was that Korean missionaries had lower CCAI mean scores than the Kelley and Meyers' study group. A comparison study between Korean missionaries' cross-cultural adjustment and that of Western missionaries will contribute to discover effective cross-cultural adjustment skills and training methods.

4. One of findings of this research was that missionary training centers in Korea except GMTC do not offer MK training programs. Korean missionaries reported that problems with children's education was the biggest reason for Korean missionary attrition. In this regard, study on the cross-cultural adjustment of MKs will contribute to develop MK training programs in Korea. Also, it can be connected to research on adult MKs to reflect their cross-cultural experiences in order to develop training programs.

Recommendations for Training Korean Missionaries

As discussed in this study, cross-cultural missionary training should focus its emphasis on biblical understanding of cross-cultural conversion and understanding of one's own cultural values and worldview in order to be incarnational witnesses. For the Korean church, mission agencies, and missionaries, developing areas for cross-cultural ministry effectiveness are suggested in the following.

1. In training missionaries, the mission structures of agencies and churches are important. Particularly, denominational leadership must be examined by the biblical principle of leadership in order to develop effective cross-cultural missionary training programs. This can be achieved by

cooperation between mission agencies and missionary training centers. Also, sending churches and mission agencies must cooperate with each other in supporting and caring for missionaries in order to facilitate their mission work.

2. As mentioned in Chapter 5, there is an average of 200 furloughing missionaries who belong to GMTI (Presbyterian Church of Korea, Hapdong), but GMTI has no training program for them. Among the eight missionary training centers, only GMTC runs a three-month, post-field training program for missionaries on furlough. GMTC is a forerunner in this area. In this sense, there is an urgent need for missionary training centers in Korea to develop post-field training programs. Missionary training centers in Korea already run pre-field training programs; post-field training is a new area for cross-cultural missionary training in Korea. In this area, program developers should keep in mind that most furloughing missionaries need physical, psychological, and spiritual recharge and care, so the circumstances and curricula must be different from pre-field training programs. Also, the role of the trainer in post-field training should be that of caregiver and counselor. In fact, effective post-field training helps furloughing missionaries to recharge their energies for the next term of missionary service.

3. In my interviews with directors of the training centers, I learned that no training center trains the trainers (item 2.3.4). Having cross-cultural ministry experiences is not enough for missionary trainers. They should continue to develop their training skills, character, spirituality, and cultural sensitivity as well as their knowledge. In this sense, training programs for missionary trainers need to be developed. For this, missionary training centers need to share their merits of the program and to have a consortium to train missionary trainer. Also, competitive attitudes between mission agencies and training centers must be examined by the biblical principles of partnership. In order to develop this area, research on training programs for missionary trainers should be conducted. Most training programs for missionary trainers are run by missionary training centers in the United States. On the basis of the research data, missionary training centers in Korea need to develop a cooperative training program.

4. Because missionary selection significantly affects cross-cultural missionary training, biblically-based mission policies for missionary selection are needed. Missionary attrition starts from missionary selection, so in order to avoid missionary attrition and facilitate pre-field missionary training, careful selection is needed. Missionary selection must be a cooperation

between church and mission agency. In missionary selection and training, culturally relevant psychological tests and cross-cultural adaptability tests are needed. Mission agencies and training centers in Korea use foreign inventories for testing missionary candidates' personalities and spiritual gifts.

5. With the increasing number of Korean missionaries, continuing education programs for furloughing missionaries are needed in order to produce mission leaders and trainers. Sending churches and mission agencies should support furloughing missionaries to study missiology both in Korean and abroad.

6. With the increasing number of tentmaker missionaries, missionary training centers need to develop programs for tentmaker missionaries.

7. The importance of field leadership must not be overlooked. Effective field structure can produce effective on-field training and member care with the cooperation of the host church. Needless to say, it can facilitate effective ministry and partnership.

8. As discussed in Chapter 5, most overseas field experience programs in Korea seldom meet trainees' needs, nor do they produce satisfactory outcomes. In this sense, developing overseas field experience programs for pre-field training is one of the most important tasks of missionary training

centers because overseas field experiences enable trainees to see and change their own culture-bound values and behavior patterns.

9. In cross-cultural missionary training, case studies and area studies play important roles in trainees understanding the field situation and gathering information on the countries in which they will serve. In this respect, it is helpful for furloughing missionaries to participate in the training program as part-time trainers to share their field experience and information.

10. In my interviews with directors of missionary training centers, some of them spoke of the need for a consortium of missionary trainers to develop cooperative training programs. This will help missionary training centers to share their own know-how with each other and strengthen their training programs. Also, cooperation with foreign mission agencies and missionary training centers is needed for developing effective training programs in a global era.

Concluding Remarks

This research has established a relationship between cross-cultural missionary training and Korean missionaries' cross-cultural adjustment. The relationship between cross-cultural missionary training and the effectiveness

of cross-cultural ministries—language competency, interpersonal relationships and spiritual, emotional, and physical health—has been demonstrated. A positive relationship showing the impact of Korean cultural values and worldview on the cross-cultural adjustment of Korean missionaries has been also established through this study. Often that impact has been negative.

This study has contributed to the development of cross-cultural missionary training for the Korean church in the following ways. First, it enables the Korean church to be aware of an urgent need for producing qualified missionaries. Second, it enables missionary trainers and mission educators to develop a cross-cultural missionary training curriculum to produce effective cross-cultural witnesses. Third, it also helps Korean missionaries learn how to develop their cultural sensitivity and competency to adjust to other cultures for effective mission work.

Finally, this study helps those who are involved in world mission understand the nature of incarnational ministry as they participate in a cooperative venture of cross-cultural missionary training and missiological education world-wide. Also, it will be a helpful resource for cross-cultural missionary training as it shows how to train missionaries to be incarnational

witnesses by helping them adjust to other cultures.

I conclude this dissertation with the following implications for Korean missionaries and the Korean church. I am proud of Korean missionaries who sacrifice their lives for the sake of witnessing to the gospel message in foreign lands and of Korean Christians who support the missionaries with strong zeal for world mission. Also, I appreciate missionary training centers in Korea for their dedication and effort to accomplish the Great Commission.

It is time for the Korean church to mature in doing missions and in developing missiological education in general and missionary training in particular. It is time for Korean missionaries to be challenged to become incarnational witnesses through the transformation of their worldview and attitudes; it is time to train Korean missionaries so that they can rise above the cultural constraints of their Korean values and worldview. Also, it is time for missionary training centers to develop contextualized missionary training programs.

In this dissertation I have evaluated Korean mission work and its developing areas by pointing out some negative and positive aspects coming out of my love for the Korean church. To be sure, every evaluation indicates certain aspects of the whole picture. It can never be a perfect evaluation.

The only one who can judge our mission work is Jesus Christ who wants us to accomplish his commission to make disciples and commandment to love. I hope the evaluation made in this study can bring about a constructive reformation in Korean mission work.

I believe that a missionary must not be judged only by his/her visible achievement because a tiny grain of wheat that falls into the earth cannot be seen. The seed must die in order to bear precious fruit. The fruit of Christian mission is produced by the community of faith who are willing to follow Jesus Christ by taking up their own crosses. The cross-cultural challenge of the Korean church today is to produce viable incarnational witnesses, a cooperative venture among sending churches, mission agencies, missionaries, and the host church.

Appendix A

Questionnaire for Korean Missionaries

Direction: Please read carefully each question and respond with the best answer.

1. Personal Information

1.1   Name (optional):

1.2   Gender: Male _____   Female _____

1.3   Age:

1.4   Marital Status: Married _____   Single _____

1.5   Place of Ministry:

1.6   Year/Month of entry to country in which you work:

1.7   Denomination and Mission Agency:

1.8   Name of Missionary Training Center:

1.9   Your Current Missionary Job Assignment/Position:

1.10   Other Job Assignments/Positions:

2. Cross-Cultural Missionary Training

Direction: Rate the helpfulness of courses, tests and informal and non-formal training taken at only your sending agency for the pre-field training to your cultural adjustment and effective ministry from the period of entry until the present. Please 1) check √ the underline of the course title and 2) rate the level of helpfulness by circling the appropriate number.

Mark √ each course you took	Helpfulness of Cultural Adjustment		Helpfulness of Ministry	
	Low High		Low High	
2.1 ____ Cultural Anthropology	1 2 3 4 5		1 2 3 4 5	

2.2 ___Cross-Cultural
   Communication   1 2 3 4 5   1 2 3 4 5

2.3 ___Linguistics   1 2 3 4 5   1 2 3 4 5

2.4 ___Interpersonal
   Relationships   1 2 3 4 5   1 2 3 4 5

2.5 ___Culture Shock   1 2 3 4 5   1 2 3 4 5

2.6 ___Korean Cultural
   Values and Worldview   1 2 3 4 5   1 2 3 4 5

2.7 ___Biblical Theology
   of Mission   1 2 3 4 5   1 2 3 4 5

2.8 ___Mission Theology   1 2 3 4 5   1 2 3 4 5

2.9 ___Contextualization   1 2 3 4 5   1 2 3 4 5

2.10 ___History of Mission   1 2 3 4 5   1 2 3 4 5

2.11___Evangelism and
   Church Planting   1 2 3 4 5   1 2 3 4 5

2.12 ___Leadership/Management/   1 2 3 4 5   1 2 3 4 5
   Administration

2.13 ___Cross-Cultural Discipleship 1 2 3 4 5   1 2 3 4 5

2.14 ___Spiritual Formation   1 2 3 4 5   1 2 3 4 5

2.15 ___World Religions   1 2 3 4 5   1 2 3 4 5

2.16 ___Power Encounter/Spiritual 1 2 3 4 5   1 2 3 4 5
   Warfare

2.17 ___Community Development   1 2 3 4 5   1 2 3 4 5

2.18 ___Area Studies
   (e.g. Asia studies)   1 2 3 4 5   1 2 3 4 5

2.19 ___Urban Mission   1 2 3 4 5   1 2 3 4 5

2.20 ___Cross-Cultural Counseling   1 2 3 4 5   1 2 3 4 5

2.21 ___Psychological Testing   1 2 3 4 5   1 2 3 4 5

2.22 ___Physical Examination   1 2 3 4 5   1 2 3 4 5

2.23 ___Cross-Cultural
       Adaptability Test   1 2 3 4 5   1 2 3 4 5

2.24 ___Practical Skills (Computer,
       Carpentry, Motor
       Mechanics, etc)   1 2 3 4 5   1 2 3 4 5

2.25 ___Case Studies,
       Simulation Games, etc.   1 2 3 4 5   1 2 3 4 5

2.26 ___Overseas Field Trip   1 2 3 4 5   1 2 3 4 5

2.27 ___Communal Living   1 2 3 4 5   1 2 3 4 5

2.28 ___Personal Counseling   1 2 3 4 5   1 2 3 4 5

2.29 ___Discipleship &
       Leadership Training   1 2 3 4 5   1 2 3 4 5

2.30 ___Prayer Meeting   1 2 3 4 5   1 2 3 4 5

2.31 ___MK Education   1 2 3 4 5   1 2 3 4 5

2.32 ___Other (Specify)   1 2 3 4 5   1 2 3 4 5

       1 2 3 4 5   1 2 3 4 5

       1 2 3 4 5   1 2 3 4 5

       1 2 3 4 5   1 2 3 4 5

2.33   If you have ever been trained or educated for overseas mission at other
      institution(s) besides your current training institution, please describe below: 1) the
      period of the training and the name of institution and 2) mark the courses and
      other training methods listed above by "X" on the underline and rate their level of
      helpfulness to your current cultural adjustment and ministry.

2.34 If you were a missionary trainer, which courses among the above courses definitely would be necessary/unnecessary for the Korean missionary training curriculum?
List the courses:
Necessary courses:

Unnecessary courses:

2.35 Which courses in the listing given above have you never heard about or are unfamiliar with?

2.36 How long was your course of training in your current missionary training center?

2.37 What is your opinion about the ideal length of a missionary training program in the Korean context?
A. less than a month   B. one to three months   C. three to six months
D. six to nine months E. more than nine months

Please briefly describe the reason(s) for your choice.

2.38 What are the strengths and weaknesses or developing areas of the missionary training program you received under your current mission agency?

2.39 Do you give any feedback to the missionary training center regarding your missionary training program? If yes,
How often:
In what way: (e.g. attending mission committee, etc.)

2.40 What would be your **ideal missionary training**?

3. Cross-Cultural Adjustment

Direction: Please read each statement carefully and choose the response that best fits you. Circle your response. Please answer the following:

3.1 What was your expectation of the target country before you entered the new culture?
A. very difficult B. difficult C. moderate D. good E. very good

3.2 How much difficulty did/does the language difference cause you during the first year of your ministry?
A. a great deal   B. a considerable amount   C. a fair amount
D. a little   E. virtually not at all

3.3   How well do you speak the local language?
       A. very fluently   B. fluently   C. moderately
       D. poorly   E. not at all

3.4   How often do you use interpreters in your ministry?
       A. Never   B. Rarely   C. Sometimes   D. Often   E. Always

3.5   What languages do you use in your ministry (e.g. evangelism, preaching,
       conversation with nationals)?

3.6   How do Korean missionaries' mono-cultural backgrounds affect their adjustment
       to another culture?
       A. very negatively   B. somewhat negatively   C. no effect
       D. somewhat positively   E. very positively

3.7   How acceptable are your living conditions?
       A. very bad   B. bad   C. moderate   D. good   E. very good

3.8   How favorably would you describe your satisfaction with the ministry you actually
       perform now compared with the ministry you expected to perform?
       A. very disappointed   B. somewhat disappointed   C. meets my expectation
       D. satisfied   E. very satisfied

3.9   How is/was your health during the first year of your ministry?
       A. very poor   B. poor   C. moderate   D. good   E. very good

3.10   What have your relationships been with the nationals?
       A. very poor   B. poor   C. satisfactory   D. good   E. very good

3.11   What have your relationships been with your fellow missionaries?
       A. very poor   B. poor   C. satisfactory   D. good   E. very good

3.12   What have your relationships been with your spouse and children during the first
       year of your ministry?
       A. very poor   B. poor   C. satisfactory   D. good   E. very good

3.13   What have your relationships been with your sending agency?
       A. very poor   B. poor   C. satisfactory   D. good   E. very good

3.14   How do Korean cultural values affect your relationships with fellow Korean
       missionaries?
       A. very negatively   B. somewhat negatively   C. no effect
       D. somewhat positively   E. very positively

3.15 How would you evaluate the vitality of your spirituality during the first year of your ministry?

A. very poor   B. poor   C. satisfactory   D. good   E. very good

3.16 How would you evaluate your psychological or emotional state during the first year of your ministry? Please mark the items √ and circle the level of intensity applying to you.

Symptoms	Low				High
___Homesickness	1	2	3	4	5
___Helplessness	1	2	3	4	5
___Anxiety	1	2	3	4	5
___Fear/Frustration	1	2	3	4	5
___Hostility	1	2	3	4	5
___Depression	1	2	3	4	5
___Guilt	1	2	3	4	5
___Anger	1	2	3	4	5
___Stress	1	2	3	4	5
___Loss of pleasure or interests	1	2	3	4	5
___Loss of confidence	1	2	3	4	5

3.17 If you have children, how have they affected your cross-cultural transition?

A. very negatively   B. a little negatively   C. no effect
D. a little positively   E. very positively

3.18 How important is understanding Korean cultural values and worldview to your understanding of other cultures?

A. a great deal   B. a considerable amount   C. a fair amount
D. a little   E. virtually not at all

3.19 On what level do you think that nationals respect and trust you?

A. a great deal   B. a considerable amount   C. a fair amount
D. a little   E. virtually not at all

3.20 On what level do you respect and trust national fellow workers?

A. a great deal   B. a considerable amount   C. a fair amount
D. a little   E. virtually not at all

3.21 In what ways have you maintained your emotional and spiritual balance as you have struggled with your life in a new circumstance? Circle all items that apply to you.

A. Spiritual activities (prayer, reading Bible, etc.)
B. Spouse's help
C. Supervision by fellow missionaries

D. Supervision by mission agency
E. Supervision by the local church ministers
F. Counseling   G. Without help   H. Others (specify)

3.22   Would you tell me about missionary attrition?
    3.22.1 What are your opinions about the reasons for missionary attrition?
    3.22.2 Rank the five most important reasons for missionary attrition in order of importance?
    3.22.3 Can you suggest the three most important ways of preventing missionary attrition?

3.23   What are most important things in mission?

3.24   Do you want to receive the result of this questionnaire? (Yes / No)

f   o   c   u   s

Appendix B

Interview with Directors of Korean Missionary Training Centers

Date of Interview:
Place of Interview:
Interview Hour:
General Information of Interviewee:
      Name:
      Denomination/Mission Agency:
      Name of Missionary Training Center:
      Address:
      Telephone/Fax/E-mail Number:

1. Historical Background and General Information

1.1   Founding of Missionary Training Center
      1.1.1   When was your institution founded?
      1.1.2   What is the governing body of your institution?

1.2   Number of Missionaries Trained
      1.2.1   How many career and short term missionaries has your institution trained since your institution was founded?
      1.2.2   How many missionaries on average does your institution train every year?
      1.2.3   How many trainees are being trained currently in your institution?
      1.2.4   How many career missionaries who have been trained in your institution are working currently in overseas mission fields?

1.3   Number of Trainers
      How many missionary trainers does your institution have?
      1.3.1   Full time :
      1.3.2   Part time:

1.4   Where do you train missionaries?
      Korea   Mission field or Overseas   Both
      Is your training program residential or non-residential?

1.5   What is the length of your training program?
      1.5.1   Pre-field:
      1.5.2   On-field:

1.6   What are the training goals of your institution?

2. Training Methods and Curriculum

2.1   What is the percentage of formal, informal, and non-formal training in your institution?

2.2   What classes does your institution provide for your trainees?
       (The written class materials or syllabus should be collected from the institution)
       2.2.1   Can you list class subjects and teaching hours?
       2.2.2   What are the learning and teaching methods in your training program?
       2.2.3   How do you approach the training task?

2.3   Regarding Trainers
       2.3.1   Does your institution have trainers from other cultures?
                      If yes, tell me the number of non-Korean trainers and their
nationality.
       2.3.2   How many of your trainers have cross-cultural missionary experience?
       2.3.3   In what professional areas are your trainers experienced?
       2.3.4   Do you have any program for training the trainers? If yes, please describe:

2.4   Language Acquisition
       2.4.1   What languages are taught in your institution?
       2.4.2   What is the level of trainees' language competence that your institution attempts to have trainees achieve?

2.5   Cross-Cultural Adjustment Skill
       2.5.1   What kind of cultural adjustment skills does your institution provide for the trainees in the training program?
       2.5.2   Does your institution provide the following areas of study for the trainees?
                      ___Korean Cultural Values and Worldview:
                      ___Missiological Anthropology:
                      ___Cross-Cultural Communication:
                      ___Culture Learning Activities:
                             ___Film/Video
                             ___Case Studies
                             ___Simulation
                             ___Role Play
                      Field Trip:
                             ___Overseas
                             ___Domestic

2.5.3 In what ways do the trainees learn the target culture where they will serve?

2.5.4 If your institution provides an overseas field trip for the trainees, How long?
What kind of activities?
The purposes:

2.5.5 If your training institution has a residential training program, what kind of informal training methods do you use? Can you list some of these below?

2.5.6 If your training institution has an on-field training program, please describe the program.

2.5.7 Does your institution test trainees in the following areas?
Tests: (Yes/No)   When   Number of tests
___Physical Examination
___Psychological Testing
___Cross-Cultural Adaptability
___Others (specify)

3. Training Outcome

3.1 What are the objectives or outcome goals of your institution? Are these evaluated and reviewed regularly?

3.2 What are the evidences of effective outcomes in your missionary training program?

3.3 On average how many missionary candidates drop out of the program during the period of training? What are the reasons?

3.4 How many career missionaries who were trained in your institution have left missionary work (number of drop-out career missionaries)?
3.4.1 What are the causes of their attrition?
3.4.2 Would you suggest three important ways of preventing missionary attrition?

3.5 How well does your institution evaluate your training program?
What are the strengths and weaknesses or developing areas of your missionary training program?

3.6 Do you receive any feedback from the missionaries whom your institution trained?
If yes, how do you use it for developing your training program?

4. Philosophy of Cross-Cultural Missionary Training

4.1   What is your ideal missionary training and mission philosophy?

4.2   Tell me your opinion about the ideal length of a missionary training program in the Korean context?

4.3   To what extent do Korean missionaries' mono-cultural backgrounds affect their adjustment to another culture?

4.4   How do you weigh the importance of learning both Korean culture and other cultures in designing your training curriculum?

4.5   What is your understanding of incarnational ministry?

F o c u s

Appendix C

Interview with Korean Missionaries

Date of Interview:
Place of Interview:
Interview Hour:

1. General Information of Interviewee:

Name:
Gender: Male   Female
Age:
Marital Status: Married ____   Single ____
Denomination/Mission Agency:
Name of Missionary Training Center:
Date of Entry:
Position /Job Assignment:
Address:
Telephone Number:
Fax or E-mail:

2. Orientation
(If I have the interviewee's response to the questionnaire, the following questions will be adapted to confirm the data that I received from the interviewee.)

2.1   How long have you served under the current sending agency?

2.2   How long did you receive missionary training before and after you were sent by your mission agency?

2.3   What was your occupation before becoming a missionary?

3. Cross-Cultural Adjustment and Ministry

3.1   Tell me about you and your family's commitment and motivation to be missionaries.

3.2   How have you spent the first year of your life as a missionary in this country?
         3-2-1   First three months
         3-2-2   Four months to six months
         3-2-3   Seven months to nine months
         3-2-4   Ten months to first year

	3-2-5	After first year to the present

3.3 What have you done to adjust to in the host culture?

	3.3.1	Language Learning Methods and Length of Language Study
	3.3.2	Studying History of Host Country
	3.3.3	Familiarity with the Local Customs

3.4 Please describe your ministry since you entered this country.

	3.4.1	Ministry goals:
	3.4.2	Ministry roles:
	3.4.3	Mission strategies:
	3.4.4	The results:

3.5 Please tell me about your personal relationships with nationals.

3.6 Would you tell me about the difficulties you have experienced in your life and ministry?

	3.6.1	Physical	
	3.6.2	Spiritual	
	3.6.3	Financial	
	3.6.4	Relational	
		3.6.4.1	Family
		3.6.4.2	Other fellow missionaries
		3.6.4.3	Mission agency/denomination
		3.6.4.4	Supporters
		3.6.4.5	Nationals
	3.6.5	Emotional/Psychological	

3.7 Describe your own definition of cultural adjustment.

3.8 How do you evaluate your cultural adjustment?

4. Missionary Training

4.1 Would you tell me how effective the missionary training that you received has been to your cultural adjustment and cross-cultural ministry?

4.2 Please tell me, in your opinion, how the missionary training center should educate or help prepare missionary candidates.

4.3 How well did your missionary training center's program meet your needs?

4.4 How was the ideal missionary described during your missionary training?

5. Mission Philosophy and Understanding of Culture

5.1   Would you tell me your thoughts and opinions about culture and implications for cross-cultural ministry? Please tell me your insights and understanding about the relationship between knowing your own culture and understanding and relating to other cultures.

5.2   Would you tell me your opinion about national leadership?

5.3   Would you tell me your opinion about nationals' interpretation of Scripture?

5.4   Do you think that the missionary needs to be under the national leadership?

5.5   Would you tell me about your own mission philosophy?

5.6   What is your standard of missionary evaluation?

5.7   What is the ideal missionary that you hope to be?

F o c u s

Appendix D

Interview with Nationals (Local Ministers)

Date of Interview:
Place of Interview:
Interview Hour:

1. General Information of Interviewee

Name:
Age:
Gender: Male   Female
Marital Status:
Position in Your Church:
Denomination:

2. Language

2.1   How many Korean missionaries have you worked with? How is the missionaries' proficiency in the local language?
       (Low level: simple greetings, middle level: common conversation, high level: preaching and teaching)

2.2   Is the missionary's language proficiency continuing to develop? Why or why not?

2.3   Do you speak the Korean language? If so, how well?

3. Family and Physical and Mental Health

3.1   Tell me as much as you know about the missionary's physical health.

3.2   Tell me as much as you know about the missionary's family situation.

3.3   Have you seen any symptoms of frustration, anger, conflict with others, etc. from the missionary since his/her arrival in your country? Please, describe them.

4. Understanding of the Host Culture

4.1   How well does the missionary understand your culture?

4.2   How important is the missionary's cultural adjustment and understanding of your country for his or her ministry effectiveness?

5. Relationships with Nationals

5.1   What is your personal relationship with the missionaries?

5.2   In what ways do you respect and trust the missionaries?

5.3   How long have you worked with the missionary?

5.4   How long do nationals work with Korean missionaries on average?

5.5   Have you ever worked with non-Korean missionaries? If yes, how do you compare the Korean missionary to other missionary(s)?

5.6   Give your own opinion about the role of the missionary.

5.7   Please select four or five adjectives that would describe the missionary.

5.9   Which description of the two images best fits your image of the missionary?
Teacher --------------------------- Learner
Foreigner------------------------- Friend
Master --------------------------- Partner
Guest ---------------------------- Family
Policeman ---------------------- Helper

6. Missionary Life

6.1   How do you regard the missionary's life style?

6.2   How does the missionary's level of living compare with the standard of your country? (lower, middle, higher level)

6.3   What is the reputation of the missionary in your society, especially among non-Christians?

7. Ministry

7.1   Who is the leader of this church? (Who owns this church?)

7.2   What is the name of this church?

7.3   Which denomination does this church belong to?

7.4   How much does the missionary pay per month to you and other national workers?

7.5   Has your church adopted a Korean style of worship service, music, prayer meetings, Bible studies, etc?

8. Exit Questions

8.1   If you want the Korean missionary to change any thing(s) for more effective ministry and deeper relationships with nationals, what would it/they be?

8.2   What have I failed to ask you about that would be important for me to know?

Focus

Appendix E

Cross-Cultural Adaptability Inventory

The purpose of this inventory is to help you assess your ability to adapt to living in another culture and to interact effectively with people of other cultures. Read each statement carefully and choose the response that best describes you right now. Indicate your response by circling the appropriate abbreviation to the right of the statement. For example, if you think a statement "tends to be true" about you, circle T T next to that statement.
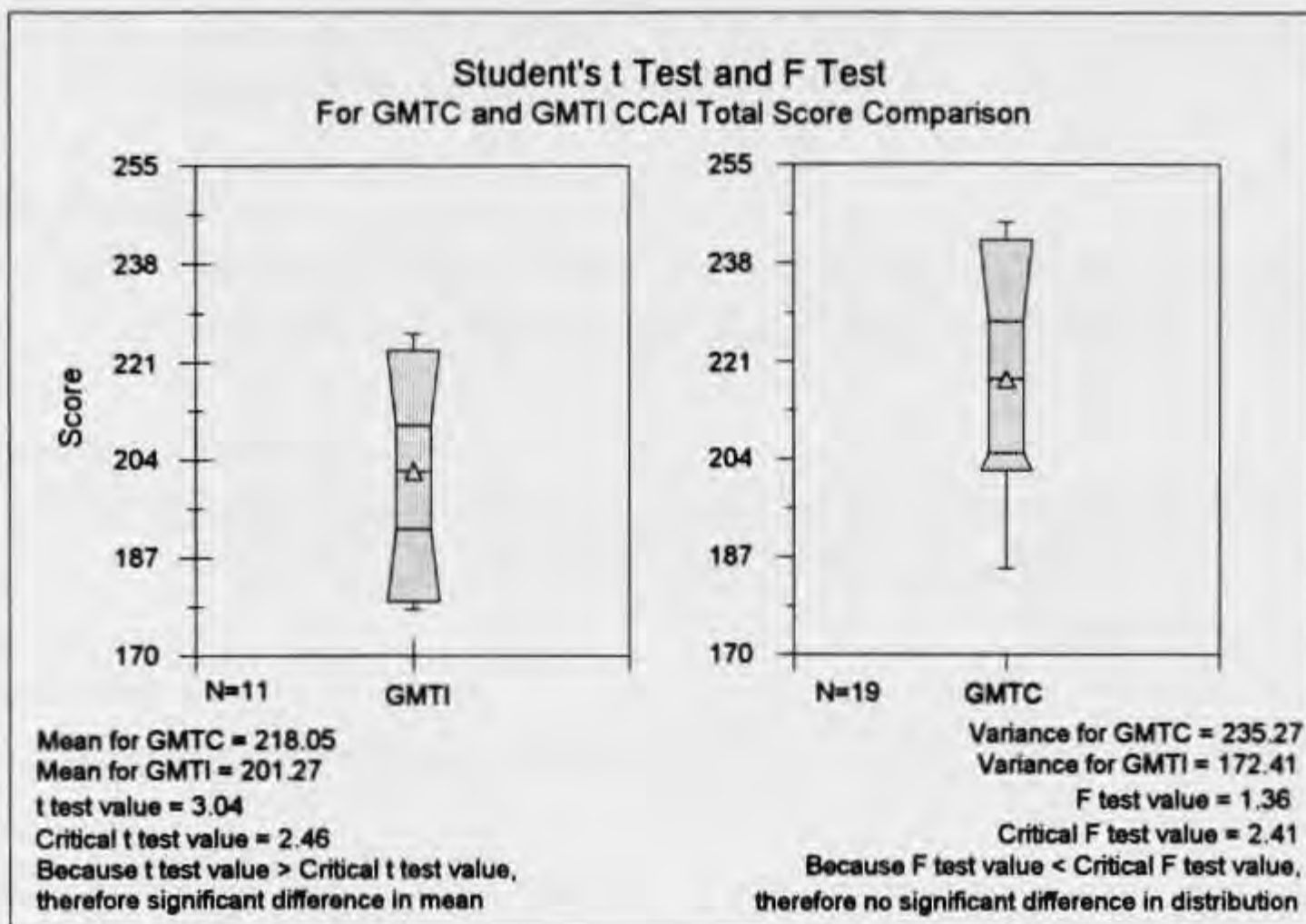
Some items may sound very similar. Don't worry about being consistent in your answers. Just choose the answer that best describes you right now.

Use a ball point pen or a pencil to circle your answers (DT (T) TT TNT NT DNT). Press firmly when making your choice. If you decide to change an answer, draw an X through your original answer and then circle your new answer (DT (X) TT TNT (NT) DNT).

	Definitely True	Tends to Be True	Tends to Be Not True	Definitely Not True	Not True	Definitely Not True
1. I have ways to deal with the stresses of new situations.	DT	T	TT	TNT	NT	DNT
2. I believe that I could live a fulfilling life in another culture.	DT	T	TT	TNT	NT	DNT
3. I try to understand people's thoughts and feelings when I talk to them.	DT	T	TT	TNT	NT	DNT
4. I feel confident in my ability to cope with life, no matter where I am.	DT	T	TT	TNT	NT	DNT
5. I can enjoy relating to all kinds of people.	DT	T	TT	TNT	NT	DNT
6. I believe that I can accomplish what I set out to do, even in unfamiliar settings.	DT	T	TT	TNT	NT	DNT
7. I can laugh at myself when I make a cultural faux pas (mistake).	DT	T	TT	TNT	NT	DNT
8. I like being with all kinds of people.	DT	T	TT	TNT	NT	DNT
9. I have a realistic perception of how others see me.	DT	T	TT	TNT	NT	DNT
10. When I am working with people of a different cultural background, it is important to me to receive their approval.	DT	T	TT	TNT	NT	DNT
11. I like a number of people who don't share my particular interests.	DT	T	TT	TNT	NT	DNT
12. I believe that all people, of whatever race, are equally valuable.	DT	T	TT	TNT	NT	DNT
13. I like to try new things.	DT	T	TT	TNT	NT	DNT
14. If I had to adapt to a slower pace of life, I would become impatient.	DT	T	TT	TNT	NT	DNT
15. I am the kind of person who gives people who are different from me the benefit of the doubt.	DT	T	TT	TNT	NT	DNT
16. If I had to hire several job candidates from a background different from my own, I feel confident that I could make a good judgment.	DT	T	TT	TNT	NT	DNT
17. If my ideas conflicted with those of others who are different from me, I would follow my ideas rather than theirs.	DT	T	TT	TNT	NT	DNT
18. I could live anywhere and enjoy life.	DT	T	TT	TNT	NT	DNT
19. Impressing people different from me is more important than being myself with them.	DT	T	TT	TNT	NT	DNT
20. I can perceive how people are feeling, even if they are different from me.	DT	T	TT	TNT	NT	DNT
21. I make friends easily.	DT	T	TT	TNT	NT	DNT
22. When I am around people who are different from me, I feel lonely.	DT	T	TT	TNT	NT	DNT
23. I don't enjoy trying new foods.	DT	T	TT	TNT	NT	DNT

#	Statement	Definitely True	Tends to Be True	Tends to Be Not True	Not True	Definitely Not True
24.	I believe that all cultures have something worthwhile to offer.	DT	T	TT	TNT	NT	DNT
25.	I feel free to maintain my personal values, even among those who do not share them.	DT	T	TT	TNT	NT	DNT
26.	Even if I failed in a new living situation, I could still like myself.	DT	T	TT	TNT	NT	DNT
27.	I am not good at understanding people when they are different from me.	DT	T	TT	TNT	NT	DNT
28.	I pay attention to how people's cultural differences affect their perceptions of me.	DT	T	TT	TNT	NT	DNT
29.	I like new experiences.	DT	T	TT	TNT	NT	DNT
30.	I enjoy spending time alone, even in unfamiliar surroundings.	DT	T	TT	TNT	NT	DNT
31.	I rarely get discouraged, even when I work with people who are very different from me.	DT	T	TT	TNT	NT	DNT
32.	People who know me would describe me as a person who is intolerant of others' differences.	DT	T	TT	TNT	NT	DNT
33.	I consider the impact my actions have on others.	DT	T	TT	TNT	NT	DNT
34.	It is difficult for me to approach unfamiliar situations with a positive attitude.	DT	T	TT	TNT	NT	DNT
35.	I prefer to decide from my own values, even when those around me have different values.	DT	T	TT	TNT	NT	DNT
36.	I can cope well with whatever difficult feelings I might experience in a new culture.	DT	T	TT	TNT	NT	DNT
37.	When I meet people who are different from me, I tend to feel judgmental about their differences.	DT	T	TT	TNT	NT	DNT
38.	When I am with people who are different from me, I interpret their behavior in the context of their culture.	DT	T	TT	TNT	NT	DNT
39.	I can function in situations where things are not clear.	DT	T	TT	TNT	NT	DNT
40.	When I meet people who are different from me, I am interested in learning more about them.	DT	T	TT	TNT	NT	DNT
41.	My personal value system is based on my own beliefs, not on conformity to other people's standards.	DT	T	TT	TNT	NT	DNT
42.	I trust my ability to communicate accurately in new situations.	DT	T	TT	TNT	NT	DNT
43.	I enjoy talking with people who think differently than I think.	DT	T	TT	TNT	NT	DNT
44.	When I am in a new or strange environment, I keep an open mind.	DT	T	TT	TNT	NT	DNT
45.	I can accept my imperfections, regardless of how others view them.	DT	T	TT	TNT	NT	DNT
46.	I am the kind of person who gives people who are different from me the benefit of the doubt.	DT	T	TT	TNT	NT	DNT
47.	I expect that others will respect me, regardless of their cultural background.	DT	T	TT	TNT	NT	DNT
48.	I can live with the stress of encountering new circumstances or people.	DT	T	TT	TNT	NT	DNT
49.	When I meet people who are different from me, I expect to like them.	DT	T	TT	TNT	NT	DNT
50.	In talking with people from other cultures, I pay attention to body language.	DT	T	TT	TNT	NT	DNT

Appendix F

An Example of Graphical Explanation of t-Test and F-Test

Student's t Test and F Test
For GMTC and GMTI CCAI Total Score Comparison

Mean for GMTC = 218.05
Mean for GMTI = 201.27
t test value = 3.04
Critical t test value = 2.46
Because t test value > Critical t test value,
therefore significant difference in mean

Variance for GMTC = 235.27
Variance for GMTI = 172.41
F test value = 1.36
Critical F test value = 2.41
Because F test value < Critical F test value,
therefore no significant difference in distribution

It is important to understand that the difference in means can be understood to be real not only because the *t* test shows a significant difference but also because the distribution of GMTI and GMTC are essentially the same. If the distributions were significantly different the difference in means could not be as full a picture of the differences between the two groups of data.

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