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A DESCRIPTIVE STUDY OF THE PERSONALITY,
ATTITUDES, AND OVERSEAS EXPERIENCE OF
SEVENTH-DAY ADVENTIST COLLEGE STUDENTS
WHO SERVED AS SHORT-TERM VOLUNTEER MISSIONARIES.**

**Andrews University, Ed.D., 1977
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Andrews University
School of Graduate Studies

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A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Donna J. Habenicht
May 1977

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ABSTRACT

**A DESCRIPTIVE STUDY OF THE PERSONALITY, ATTITUDES, AND OVERSEAS
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Donna J. Habenicht

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Department of Education

**Title: A DESCRIPTIVE STUDY OF THE PERSONALITY, ATTITUDES, AND
OVERSEAS EXPERIENCE OF SEVENTH-DAY ADVENTIST COLLEGE
STUDENTS WHO SERVED AS SHORT-TERM VOLUNTEER MISSIONARIES**

Name of researcher: Donna J. Habenicht

Name and title of faculty adviser: Ruth Murdoch, Ed.D.

Date completed: May 1977

Problem

During the last ten years there has been a surge of interest among college students in short-term volunteer missionary service. It was the purpose of the present study to describe the personality, attitudes, and overseas experience of a group of 150 Seventh-day Adventist college students who served as short-term volunteer missionaries (student missionaries) during the 1975-76 school year.

Method

The Sixteen Personality Factor Questionnaire (Form A), a series of semantic differential rating scales for selected religious, mission, cultural, and personal concepts, and a two-part question-

naire were used to describe the personality, attitudes, and overseas experience of the student missionaries. Cattell's Coefficient of Pattern Similarity (r_p) was used to compare the preservice and postservice personality and attitude profiles of the student missionaries and the profiles of different subgroups within the population. The data from the questionnaire were analyzed using percentage comparisons.

Results

Among the most important results obtained were indications of significant relationships between the personality of the student missionaries and the college students on which the testing instrument was normed ($r_p = +.370$ at $p \leq .03$); the preservice and postservice personality profiles ($r_p = +.899$ at $p \leq .01$); the preservice and postservice attitude profiles ($r_p = -.293$ at $p \leq .05$); and the attitude profiles of student missionary returnees who had served at language schools and those who served at other locations ($r_p = -.374$ at $p \leq .01$). All concepts were rated positively, with the religious ones receiving the highest ratings and the cultural ones the lowest. Ratings of the self (Me) showed no significant difference between appointees and returnees. The most distinguishing personality characteristic of the group was their high rating on self-control.

Former student missionaries played the most influential role in encouraging these students to serve overseas. Over half of the group served in the Far East and most served for ten to twelve months. Teaching was the main work responsibility of three-fourths of the group. Most of the student missionaries worked with nationals

almost all of the time. The majority were happy with their opportunities for witnessing while overseas. The student missionaries felt that one of their most important contributions while overseas was their personal relationships with students. The group felt that orientation procedures needed improvement. Several areas of personal adjustment while in the field and upon returning to North America were identified.

Most of the student missionaries felt that they had experienced growth toward personal maturity and their personal religious experience had been strengthened while serving as a student missionary. The majority felt that their work was a definite contribution to the field. Over 80 percent of the returnees indicated that they were considering overseas mission service for a lifework.

Conclusions

The personality of the student missionaries represented a normal distribution of traits somewhat as might be expected from a group of college students. Their one distinguishing characteristic was high self-control. The basic personality structure and the self-concept appeared to remain stable during the overseas experience. The subjects went to the field and returned with very favorable attitudes toward missions. One of the strengths of the student missionary appears to be his ability to relate on a personal level with nationals in the country where he serves. Student missionary service seems to have strengthened religious commitment, aided growth toward personal maturity, and encouraged the participants to make a commitment to lifetime missionary service.

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PREFACE

Although not presently involved with the student missionary program of the Seventh-day Adventist church, it has been my privilege in the past to view the student missionary program from several angles: missionary in the field, parent of a student missionary, and college student missionary sponsor. Out of this background grew the desire to take a closer look at the young people who volunteer to serve as student missionaries.

The study might never have materialized, however, without the active support of Charles Martin and Clyde Franz of the General Conference of Seventh-day Adventists. They secured partial funding for the project, gave valuable suggestions for the design of the questionnaire, and gave assistance whenever needed without in any way hampering the free exercise of scientific inquiry.

While the primary focus of this study was the description of the student missionaries and their overseas experience, some additional data were gathered for the General Conference dealing with administrative aspects of the student missionary program. This data would be available to qualified researchers, particularly where it might be of value to those interested in missions.

No person is an island in the sea of accomplishment. Many people have contributed to the success of this study. To mention each one personally would be impossible. However, the contributions of some stand out as major guideposts along the way, as essential

links in the chain of research, or as vital spirits in the nurturing of the human soul in moments of distress. To the named and the unnamed, my deepest gratitude.

Ruth Murdoch, chairperson of my doctoral committee, has been far more than that. She has been a friend, confidant, advisor, and encourager. It would be impossible to repay her for the unnumbered hours she has invested in my education. Through it all she has been, always, an inspiring example of Christian living.

The members of my doctoral committee were especially helpful, each in his own particular way: Robert Williams, who gave constant support and encouragement; Robert Cruise, who patiently helped me unravel the complexities of statistics; and George Akers, who inspired me to take the larger view of Christian education.

Many individuals willingly and efficiently helped collect the data from student missionary appointees and returnees: George Caviness (WVC), Elinor Spoor (PUC), Tracy Teele (LLU), David Osborne (LLU), Ed Pflaumer (LLU), Ernest McLean (SUC), Wolfgang Struntz (UC), C. Nawalkowski (KC), Doug Falle (CaUC), Yvonne Whited (AU), Paul Riley (AUC), Jeanne Davis (SMC), Jason McCracken (OC), and Diane Medlock (GC). Their commitment to the student missionary program was evident as they helped with the study. Without their assistance, there would have been no data.

A study of this type involves a thousand details. During the two-and-a-half years the study was in progress, a number of individuals faithfully helped with clerical details and typing. Each one contributed indispensably to the study: Barbara Reinholtz, Phyllis Show, Gail Horner, Janice Jensen, Joyce Campbell, and Sylvia Budd.

Yvonne Whited, secretary in the Campus Ministry Center during the initial phases of the research, was extremely helpful in getting the project off the ground. Her personal friendship, genuine interest in the project, and beyond-the-call-of-duty assistance with clerical details and the initial data collection will never be forgotten.

Ruth Ann Plue, programmer at the Andrews University Computing Center, was consistently cheerful and helpful. She and her assistants processed thousands of pages of data efficiently. Doris Ferris, supervisor of the Duplicating Department at Andrews University, was extremely helpful and friendly. Without her assistance the project could not have been completed.

Mercedes Dyer, professor of education, has been a constant inspiration to achievement. It was she who first said, "I know you can do it!" and kept saying it through all the dubious moments along the way.

But in the end, it was my husband who supported, encouraged, and loved me through it all. He supported my graduate education with deeds--deeds spelled dishes, cooking, cleaning, money, xeroxing, charting graphs, going alone to social affairs, and in countless other ways. No husband could be more deserving of a "PWT" (Putting Wife Through) degree!

Larry and Nancy, our children, have done more than their share of housework at times and, while pursuing their own college and high school education, have still had time to hear about mommy's classes, too. Both willingly pitched in to help with typing, sending out questionnaires, scoring tests, and many other details essential

for completing the study. I could not have done it without them!

And lastly, but most importantly, there would not have been a study without the cooperation of the dedicated young people who were the student missionaries of the study. They gave many hours of precious time to completing the different research instruments. Most of them wrote additional comments and took a genuine interest in "their study." I cherish the memory of my contacts with them. They were an inspiration.

If this study contributes in some small way to taking the Good News to "every nation and tribe and tongue and people," I will be amply repaid for my efforts.

D. J. H.

CHAPTER I

THE PROBLEM

Introduction

One of the fundamental beliefs of Seventh-day Adventists is "that the second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation" (General Conference of Seventh-day Adventists, 1976, p. 6). They further believe that existing conditions in the physical, social, industrial, political, and religious world indicate that Christ's literal, personal, and visible coming "is near, even at the doors" (Mt 24:33). Therefore, it is the responsibility and privilege of each church member to take this Good News to all the world. Adventists believe wholeheartedly in the gospel commission: "Go ye therefore, and teach all nations . . ." (Mt 28:19). It is their firm conviction that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Mt 24:14).

As the practical outworking of their belief in the gospel commission, in 1874 Seventh-day Adventists sent John Nevins Andrews, distinguished editor, scholar, and leader, as their first foreign missionary. Andrews worked for a number of years in Europe. On July 12, 1890, the schooner Pitcairn was launched at San Francisco to carry missionaries to the islands of the South Pacific. In

1894 Seventh-day Adventists opened a mission in Matabeleland, South Africa, and sent their first missionaries to South America. By 1896 the church also had a representative in Japan (General Conference of Seventh-day Adventists, 1976, p. 4).

During the twentieth century Seventh-day Adventists have carried on an active and flourishing missionary program around the world. This endeavor has resulted in the establishment of hospitals and clinics, schools, welfare programs, publishing houses, and churches. According to the 1974 statistics released by the church (General Conference of Seventh-day Adventists, 1976, p. 4), Seventh-day Adventists are now working in 193 of the 221 countries of the world and are preaching the gospel in 520 languages. As of June 30, 1975, they had 2,581,096 baptized church members and 18,050 organized church congregations. Of these members, approximately eighty percent reside outside of the United States of America and Canada.

Since the first missionary sent out in 1874, Adventist missionaries have traditionally been adults sent as full-time, salaried employees of the church organization. Lifetime commitment to missionary service has always been strongly encouraged. During the first half of the twentieth century when church endeavors around the world were comparatively new and undeveloped, many missionaries were pioneers who did a little of everything. Almost any pastor or teacher could be sent to fill a position. However, with the development of indigenous churches and national leadership and the recent rapid emergence of countries of the Third World, almost all Adventist missionaries must now be highly

trained specialists in medicine, dentistry, or nursing; school, church, hospital, or publishing administration; or higher education (Franz, 1973).

With the increase of world travel and communication during the last two decades, increasing numbers of Adventists have become interested in overseas service. As a result, a new breed of missionary has emerged within the Seventh-day Adventist organization: the short-term volunteer. To keep pace with this interest, the General Conference of Seventh-day Adventists has organized several types of short-term volunteer service:

1. Relief/Special Service (R/SS) is the oldest of the volunteer programs. Volunteers usually serve for a very short period of time--three to six months--while regular workers are on leave. They may also serve on special assignment for a particular project. Many medical personnel serve under this program. One-way transportation is usually paid by the receiving organization, and the volunteer receives room and board while serving.

2. Adventist Volunteer Service Corps (AVSC) workers are volunteers who are at least eighteen years of age and are not enrolled in a Seventh-day Adventist college or university. They are responsible for their own transportation to the field of service. Room, board, and a small stipend are provided by the local organization benefiting from their services. Their term of service is usually one to two years.

3. Sustentee Overseas Service (SOS) enlists the services of retired persons who volunteer to serve in an overseas position

for a short period of time, generally six months to two years. Usually they are responsible for their own round-trip transportation. Other financial arrangements are the same as for Adventist Volunteer Service Corps workers.

4. Student Missionaries (SM) are students attending Seventh-day Adventist colleges or universities who choose to take time off from school to serve as volunteer workers in an overseas area. While some serve for shorter periods of time, most student missionaries serve for nine to twelve months. This is not required and is not a part of their classwork. In addition to room and board, student missionaries receive a very small stipend for incidental expenses (usually from ten to twenty-five dollars per month). The majority are responsible for their own transportation expense to the field, although in some colleges the student missionary committee assists with a portion of this expense.

During 1975, the latest year for which figures are available, the Seventh-day Adventist church sent out 387 regular and 351 volunteer missionaries from North America. Of the volunteers, 22 were AVSC workers, 32 were SOS workers, 114 were R/SS workers, and 192 were student missionaries. Table 1 summarizes the number of missionaries sent out in the various categories since 1958. In recent years student missionaries represent a large percentage of the short-term volunteers and a sizeable portion of the total number of overseas missionaries. Figure 1 compares the growth rates of regular and short-term volunteer missionaries. Short-term volunteers have increased rapidly since 1969. In 1975 they represented

48 percent of the total number of missionaries leaving for the field during that year.

TABLE 1
MISSIONARIES SENT BY THE SEVENTH-DAY ADVENTIST CHURCH
FROM 1958 TO 1975

Year	Regular Missionaries			Short-Term Volunteer Missionaries				Grand Total
	New	Return	Total	R/SS ^a	AVSC	SOS	SM	
1958	152	123	275					275
1959	152	128	280				1	281
1960	156	147	303				4	307
1961	145	118	263				2	265
1962	115	164	279				5	284
1963	178	143	321				4	325
1964	153	139	292				7	299
1965	163	153	316				8	324
1966	218	214	432				21	453
1967	237	204	441				32	473
1968	237	173	410				50	460
1969	258	239	497	19	7		72	595
1970	263	297	560	27	10		121	718
1971	268	184	452	25	19	6	155	657
1972	179	227	406	71	41	20	169	707
1973	185	234	419	116	56	27	174	792
1974	207	244	451	128	43	24	195	841
1975	167	220	387	114	22	32	192	747

SOURCE: General Conference of Seventh-day Adventists Secretariat, 1976.

^aR/SS workers were sent for many years prior to 1969, but no statistics were compiled.

Background of the Study

In 1974, the latest year for which statistics are available, the Seventh-day Adventist church operated 4,300 schools around the world, in which were enrolled 437,007 students. Of the 4,300 schools, 3,797 were primary or elementary and 406 were secondary.

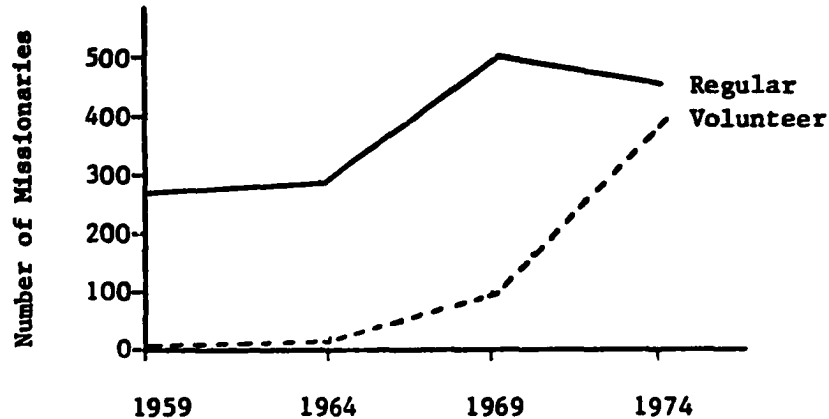


Fig. 1. A comparison of the growth rates of regular and short-term volunteer missionaries of the Seventh-day Adventist church.

TABLE 2

SEVENTH-DAY ADVENTIST COLLEGES AND UNIVERSITIES
IN NORTH AMERICA
UNDERGRADUATE ENROLLMENT 1974-75

Institution	Location	Enrollment
Andrews University	Berrien Springs, Mich.	1,718
Atlantic Union College	South Lancaster, Mass.	702
Canadian Union College	College Heights, Alberta	123
Columbia Union College	Takoma Park, Md.	812
Kettering College of Medical Arts	Dayton, Ohio	332
Kingsway College	Oshawa, Ontario	52
Loma Linda University	Loma Linda, Calif.	2,809
Oakwood College	Huntsville, Ala.	1,035
Pacific Union College	Angwin, Calif.	2,126
Southern Missionary College	Collegedale, Tenn.	1,683
Southwestern Union College	Keene, Texas	671
Union College	Lincoln, Nebr.	818
Walla Walla College	College Place, Wash.	1,869

SOURCE: General Conference of Seventh-day Adventists, Department of Education, "SDA Colleges and Universities, North American Division, Opening Report 1974-75," Washington, D. C., 1974. (Mimeographed.)

In addition, the church operated 72 colleges, 23 schools of nursing, and 2 universities. Eleven of the colleges and both universities are located in the United States or Canada. Table 2 summarizes the opening undergraduate enrollment at these thirteen institutions for the school year 1974-75. These institutions draw students primarily from geographically adjacent areas, although each school has some students from more distant parts of the continent and from foreign countries as well.

Seventh-day Adventist schools have, from their inception, been dedicated to providing a well-rounded education which touches the spiritual, intellectual, social, and physical development of each student (White, 1903, p. 13). As Andrews University (a Seventh-day Adventist school) states in the 1974-75 Andrews University Bulletin, high priority is given "to providing religious education to the students who enroll in the University and to encourage them to dedicate themselves to the service of God and humanity; and to preparing them for such service in the church" (p. 38).

While the student missionary program is not part of the formal academic offerings of Seventh-day Adventist colleges and universities, as it has developed during the last fifteen years it has given impetus to the above-mentioned objectives of these institutions. It has, indeed, provided an opportunity for students to obtain that "added training and practical experience in various lines of missionary effort" (White, 1905, p. 402) recommended as essential for the spiritual development of the Christian young person.

Although it is not the purpose of this study to examine the history, organization, or administration of the student missionary program of the Seventh-day Adventist church, a brief look at these areas will provide background essential for understanding this study.¹

Origin and development of the student missionary program

The student missionary program began as a bright idea hatched during a committee meeting in the living room of Dr. William Loveless, then pastor of the Sligo Seventh-day Adventist church in Takoma Park, Maryland. Student religious-activities leaders of Columbia Union College, a Seventh-day Adventist college located adjacent to the Sligo church, were searching for a "real missionary project." With the encouragement of Dr. Loveless, the idea of sending a fellow classmate to a "real mission field" during the following summer caught fire at the college. Missionaries had always been older people, so the idea of a college student serving as a missionary caught the imagination of the students. And so it was that Marlin Mathiesen, a junior premedical student, was chosen from among the many applicants to be a student missionary to Mexico during the summer of 1959. Marlin helped in evangelism in a remote area of the country and came back to the college full of enthusiasm for what college students could do as missionaries (Evans, 1976).

¹Data for this section is largely drawn from the author's own involvement in the student missionary program.

Students at other Seventh-day Adventist colleges heard about Marlin's adventures and decided to send their own missionaries. Andrews University and Walla Walla College joined Columbia Union College in sending one or two student missionaries apiece during the summer of 1960. From 1959 until 1965, one or two student missionaries were sent from each participating college, and the number increased to a total of eight student missionaries sent in 1965. During these early years of student missionaries, transportation expenses were raised by the students of the sending college and most student missionaries served only during the summer months.

Criticism was not lacking from their elders. "What can a college student do anyway?" "Colleges can't send out missionaries-- only the General Conference does that!" "If people give money to send out student missionaries, the regular offerings will suffer." "Who's going to supervise the kids? They will be more of a bother than a help."

But the students paid no attention and sent out their missionaries anyway (Evans, 1976). Enthusiasm mounted and the number of student missionaries increased. In time it became obvious that the General Conference would need to develop some type of organization for the student missionaries so the different fields could place requests for their services in an orderly fashion. And so the student missionary program became an integral part of the missionary outreach of the Seventh-day Adventist church.

The important point is that the student missionary program was a grassroots movement generated by college students themselves. Rather than filtering down through the organizational structure, the movement filtered up from youth to church leaders. And therein, perhaps, lies one of its greatest strengths--it is, and has been, a students' program all the way. Today college students who have served as student missionaries are responsible for promotion, fund raising, and screening of applicants on each college campus. Faculty sponsors provide needed guidance, but it remains essentially a student endeavor.

From 1966 until 1972, student missionaries increased steadily from 21 in 1966 to 169 in 1972. (See table 3 for a summary of student missionaries sent out each year.) Since 1972 the number of student missionaries has been between 170 and 200 annually. By the end of 1975, student missionaries had served in eighty-three different countries (Martin, 1975).

Student missionary service requests

At the present time, in order to benefit from the services of a student missionary, the local overseas organization must initiate a service request. This request would normally be made by the governing committee of the institution or other organizational unit. The request must then be approved by each successive higher organization of the church structure, until it ultimately arrives at the headquarters of the world organization of the Seventh-day Adventist church in Washington, D.C. The youth

TABLE 3
STUDENT MISSIONARY SUMMARY
1959-1975

Year	Andrews U.	Atlantic Union C.	Canadian Union C.	Columbia Union C.	Kingsway C.	Loma Linda U.	Madison C.	Oakwood C.	Pacific Union C.	So. Missionary C.	Southwestern U. C.	Union C.	Walla Walla C.	New Eng. Mem. Hosp.	Total per Year
1959				1											1
1960	2			1									1		4
1961				1									1		2
1962	1	1		1			1						1		5
1963		1		1									2		4
1964		2		1		1			1				2		7
1965		1		1		2			1			1	2		8
1966		2		1		2			4			1	11		21
1967	1	1		2		9			9	1	1	2	5	1	32
1968	3	2	2	2		6		1	9	12	1	3	7	2	50
1969	9	4	2	5	1	7		1	27	5	2	2	6	1	72
1970	16	3		7	1	24		1	33	12	2	4	16	2	121
1971	29	8	2	11	3	13		1	27	14	5	13	28	1	155
1972	21	5		12	2	20		1	48	12	9	10	29		169
1973	20	8		15	2	15		2	36	10	6	11	49		174
1974	26	6		13		14		1	58	20	9	14	34		195
1975	26	4	5	12	6	19		6	42	24	8	15	25		192
Total/ School	154	54	11	87	15	132	1	14	295	110	43	76	219	7	1,212

SOURCE: General Conference of Seventh-day Adventists, Youth Department, 1975.

activities department (known as the Youth Department) is responsible for coordinating the student missionary program on a worldwide basis.

The Youth Department circulates incoming service requests for student missionaries to all the Seventh-day Adventist colleges and universities in North America. The student missionary committee at each college or university is responsible for announcing the openings, receiving the applications, and screening the applicants. Calls--as the service requests are commonly designated--are assigned to the different colleges on a first-come basis. The first college with an approved applicant for the position gets the call. As soon as a prospective student missionary is assigned to a call, processing is initiated by the college and the General Conference, and the field is notified that a student missionary has been located to fill the position.

Student missionary screening procedures

In the "Student Missionary Request Bulletin" for 1974-75 qualifications for student missionaries are plainly stated:

As the number of student missionaries increases, we urgently appeal to you that all prospective student missionaries be carefully screened and that any who are in any way objectionable do not be approved. Overseas cultures in most areas are much more conservative in dress style and life styles than in Western areas and administrators have requested that no long hair on men or hippie-type clothing be worn. Girls are also requested to be modest in their dress in respect for the overseas life style. Students will find that overseas policies and standards of conduct will be more stringent, and students who do not accept this will be a problem and probably sent home. Any student who has difficulty in adjusting to school policies in this country should certainly not be sent overseas. Also, each student should be carefully screened as to his attitudes toward the

church, its teachings and its leadership. Student activists are not welcome overseas. We cannot overemphasize the importance of careful screening! (pp. 2-3)

The same document also states that student missionaries will generally be chosen from among sophomores and juniors. "Only such freshmen as prove to be exceptionally mature, dedicated and well-equipped for their assignments will be chosen to serve as student missionaries following their first year of college" (p. 3). Only students who plan to return to their respective campuses the year following overseas service may be sent as student missionaries. In most cases seniors would not qualify as student missionaries but would be welcomed as Adventist Volunteer Service Corps workers. The only exception would be those students planning to return to the university campuses for graduate study.

While actual screening procedures for prospective student missionaries are left to the discretion of the individual college, on most campuses applications are screened by the student missionary committee. This committee is generally composed of former student missionaries and faculty sponsors. In most colleges the applicant must also be approved by the college student affairs committee. All colleges require several references, including those from major professors, work supervisors, and church pastors. Students on academic or disciplinary probation are disqualified (Martin, 1974).

Financial policies for student missionaries

The majority of student missionaries are responsible for raising the amount of money needed for the round-trip fare to the field of service. The language schools in Japan and Korea pay the

student missionary's return fare to North America, but in most other areas the student is responsible for the round-trip fare. All the colleges have a general student missionary fund from which some assistance can be given to those student missionaries who are unable to raise the complete fare. Monies in these funds are generally raised by the student missionary committee.

Student missionaries receive room and board and a minimum stipend while serving overseas. The recommended stipend is ten to twenty-five dollars per month, but in practice it is often only six or seven. In some areas it is much higher than twenty-five dollars. Medical and accident insurance as well as insurance for personal belongings is provided by the General Conference. A complete medical examination is required before final approval for overseas service is given. The cost for this examination is also paid by the General Conference.

Some of the colleges provide partial tuition scholarships for their returning student missionaries. Policies differ greatly. Some give small amounts to all returning student missionaries, others give larger amounts only to those in financial need, while some do not give any tuition scholarships. Generally, the colleges who send out large numbers of student missionaries do not give tuition scholarships to everyone (Martin, 1974).

Organizational structure of the student missionary program

Sending nearly two hundred new missionaries to the field each year obviously requires a workable organizational structure

and policy. The General Conference of Seventh-day Adventists has developed the structure needed for this endeavor. This has given a strength and continuity to the program which might not have been achieved on a less organized basis.

On each college or university campus the administration appoints a faculty sponsor or sponsors for the student missionary program. Often this person has previously served as a foreign missionary. The faculty sponsor works with the student missionary committee (composed largely of students) to provide leadership for the program. Each college student missionary committee is free to develop its own program as it sees best. Screening procedures differ from campus to campus. There has been, however, a general tightening of requirements during the last four to five years. Each college is free to participate in the program as much or as little as it wishes--some are very active and others send only a few student missionaries each year.

The Youth Department of the General Conference is responsible for all liaison between the mission fields and the colleges providing student missionaries. Charles Martin, one of the associate directors of the department, is presently responsible for the student missionary program. The Transportation Department of the General Conference helps the student missionary with insurance coverage, visas, and transportation arrangements. Student missionaries go overseas only in response to official calls sent by the field.

The colleges are responsible for the promotion of the student missionary program, which includes announcing the opportunities for service, screening the applicants as they apply, arranging calls for approved applicants, raising funds for transportation, orienting the new student missionaries, corresponding with the student while he or she is serving overseas, providing general guidance and support to the student missionary, and encouraging an interest in overseas mission work among college students.

Orientation for prospective student missionaries

Each college is responsible for providing orientation for its new student missionaries. The General Conference Youth Department strongly recommends that a formal orientation course be taught. Many of the schools offer the course during the spring quarter or semester. All of the schools do provide some type of orientation, although quantity and quality differ considerably. Some schools provide a formal course with academic credit and others require a definite sequence of experiences which also carries academic credit. At other schools--particularly those sending only a few student missionaries each year--orientation is more informal and might consist of a weekend retreat or informal discussions with former student missionaries and faculty sponsors. The Youth Department recommends that all prospective student missionaries study the orientation book prepared for that purpose: Student Missionary Orientation Manual (Oosterwal & Wallace, 1972).

Student missionary orientation courses generally include most of the following areas: history, purpose, and present-day thrust of missions; cultural anthropology; customs and religious practices of different countries; personal and social adjustment to living and working in another country; health practices and precautions; and travel information. Students planning to teach English at one of the language schools also receive instruction in teaching methods. Some schools, in cooperation with their modern language departments, provide an introduction to language study. In addition, student missionaries serving in the Far East meet in Japan for a week of special orientation.

Purpose of the Study

Although the majority of the students enrolled in Seventh-day Adventist colleges in North America consider themselves to be Christians and are baptized members of the Seventh-day Adventist church, only a relatively small percentage of them volunteer to serve as student missionaries. It is the purpose of this study to describe the personality, attitudes, and overseas experience of those Seventh-day Adventist college students who served as short-term volunteer missionaries (student missionaries) during the 1975-76 school year.

Objective of the Study

The objective of this study is to describe a group of Seventh-day Adventist college students who served as short-term volunteer missionaries (student missionaries) along the following dimensions:

1. Personal and family demographic data
2. Academic background
3. Career goals
4. Personality characteristics
5. Self-concept
6. Attitude toward selected religious and mission concepts
7. Motivation for overseas service
8. Experience while serving overseas
9. Evaluation of own personal overseas experience

The experimental hypotheses involved in attaining the objective of this study are outlined in chapter III on Methods and Procedures.

Importance of the Study

To date there has been no known attempt to describe objectively the individuals who volunteer to be student missionaries, their attitudes, or their experiences while serving overseas. In a viable and growing program, this type of data is urgently needed as a basis for future decision making.

This study is directed toward a better understanding of the student missionary program of the Seventh-day Adventist church through a careful look at the college students who volunteer for short-term missionary service and who are the primary motivating force behind the total student missionary program.

This study seeks to provide objective data about Seventh-day Adventist student missionaries which may be helpful in future

planning for the student missionary program of the Seventh-day Adventist church. The data from this study should be helpful to the student missionary committees and the faculty sponsors at the various Seventh-day Adventist colleges as they seek ways to promote and guide the student missionary program on their campuses. The data should provide useful insights for the selection of student missionaries. It is possible that the data may have implications for the general missions outreach of the Seventh-day Adventist church. Other mission boards may find the data of interest also.

Definition of Terms

For the purposes of this study, the following definitions of terms will apply:

General Conference of Seventh-day Adventists. The world headquarters organization of the Seventh-day Adventist church, generally referred to as the General Conference or simply the GC.

Student missionary. A Seventh-day Adventist college student who serves as a short-term volunteer missionary under the auspices of the General Conference of Seventh-day Adventists. The abbreviation SM is often used when referring to student missionaries.

Appointee. Terminology used to identify an individual under appointment for overseas mission service but who has not left for the field of service.

Returnee. Terminology used to identify an individual who has returned to North America following overseas mission service.

Overseas. A term used to describe any country outside the United States of America or Canada.

Overseas person. Terminology used to describe a person with a cultural background somewhat similar to the student missionary's (usually a missionary from North America, Europe, or Australia; a Peace Corps worker; member of the U.S. Military; etc.).

National person. Terminology used to describe a person native to the country where the student missionary served or of a country with a cultural background very different from the student missionary's.

Mission field or field. The location where the student missionary serves when overseas.

Limitations

This is a descriptive study limited to Seventh-day Adventist college students who served as student missionaries during the 1975-76 school year. It should not be considered that the data are directly generalizable to other groups of missionaries or college students.

Organization of the Study

Chapter I contains the introduction to the study, the background for the study, purpose of the study, objectives of the study, and the importance of the study. In addition, this chapter contains definitions of terms, limitations of the study, and the organization of the study.

Chapter II is a review of the literature relating to the attitude of college students toward missions, student missionary

movements, and short-term volunteer missionary service. The literature pertaining to college student personality and to the two instruments used in the study is also reviewed.

Chapter III describes the design of the research, including the development of the instruments used.

Chapter IV presents the data describing the subjects: their personal and family demography, academic background, career goals, and personality characteristics.

Chapter V is the presentation of the findings regarding the subjects' attitudes toward selected religious, mission, cultural, and personal concepts.

Chapter VI presents the data describing the subjects' mission experience, as well as their motivation for service and their evaluation of their overseas experience.

Chapter VII contains a summary of the findings of the study, with conclusions and recommendations for further research.

CHAPTER II

REVIEW OF LITERATURE

The review of literature is presented under two main divisions: (1) literature concerned with college students as missionaries and (2) literature pertaining to the personality of college students and to the two instruments used in the study. Since the present study deals exclusively with the involvement of college students in mission service, it did not seem appropriate to review the general body of missions literature. Only two studies were found which might be directly comparable to the present one; however, three areas of general interest did emerge: (1) attitudes of college students toward missions, (2) student missionary movements, and (3) short-term volunteer missionary service. A computer search in addition to a search of the indexes to periodical literature in education, the humanities and social sciences, and religion revealed that literature is not plentiful in any of these areas. All that was located is reviewed.

A few longitudinal studies of personality development during the college years have been done. These, along with a sampling of the multitude of research studies dealing with the use of Cattell's Sixteen Personality Factor Questionnaire with college students and different occupational groups, are summarized.

Finally, a sampling of the over five hundred studies using the semantic differential technique is included. In particular, those studies are summarized which use the technique as a measure of attitude and the self-concept.

Attitude of College Students toward Missions

In a paper presented at the Eighteenth Annual Mission Executives Retreat, Howard (1969) characterizes the Christian college student as being more knowledgeable, critical, restless, and sensitive to human values than previous generations; as having a greater need for absolute open honesty in relationships; and as feeling uncertain of the future and so committed to the present. This uncertainty about the future makes it difficult for the student to make a lifetime commitment to an organization. However, the student is not hesitant to make a lifetime commitment to the Lord. This tentative sense of commitment for now makes short-term volunteer service overseas particularly attractive.

Howard presented the word "missionary" to many different kinds of Christian student groups to obtain their first reactions. There were some positive reactions, such as servant of God and sacrifice, but the majority were of the negative type suggested by the following:

spinster, sphinx, out-moded, cannibal, doubting, oldfashioned, slides, poor dress, and no make up, someone dressed in old clothes, jungle, dirty work, ridiculous, old, poor, dumb, old foggy, tiger, haggard, hawker, old-fashioned dresses, nut, glasses, quick, prejudiced, and stupid. (p. 53)

According to Howard, Christian college students want church mission leaders to "tell it like it is." They want rapid

change, such as they see in technology. They are deeply concerned about social issues: social injustice, racial equality, and international peace. Foreign missions is a term which turns them off. They ask, Why should we go over there when we haven't solved the problems of the ghetto here?

Barkman, Dayton, and Gruman (1969) conducted an extensive survey of over 4,900 Christian collegians who attended the Ninth Inter-Varsity Missionary Convention held on the campus of the University of Illinois at Urbana in 1967. They found that most of the delegates came from Christian families and had been Christians for more than five years. Only 47 percent had no relatives who were missionaries, confirming that for people who know them best, missionaries present a positive picture. During the preceding six months, 83 percent had witnessed to others about Christ and 71 percent had at some time helped someone make a commitment to Christ.

These delegates were highly orthodox with a highly intrinsic religion. They saw missionaries as in the business of soul winning. Approximately 80 percent associated missions with soul winning and the Great Commission. Missions were conducted overseas and were characterized by financial hardship and low status, according to the delegates. These young people saw technicians and engineers in the mission program as being almost as important as personal evangelists and church planters. They believed that all Christians have some obligation to missions, but opinion was divided on what constitutes a call. Less than one-half saw it as a "special" leading of the Holy Spirit. On the other hand, 75 percent believed that the

reason that there are not more candidates for overseas service is that people are not heeding the call of God. These young people wanted specific information about the task and the place, a listing of specific mission opportunities. Only 10 percent were interested in a lifetime commitment to missions. Most said they were interested "as long as the Lord leads in that direction" (p. 77).

In choosing a most desired missionary occupation, education was far ahead of other areas. Medical and student/youth work were its closest competitors. The delegates saw missionaries as friendly, capable, and challenging. The missionary profession definitely presented a superior image. One-fifth of the delegates were working toward a missionary profession.

The delegates who were actually candidates with a mission board presented a more mature picture of missions and were more inclined toward lifetime commitment. They came from Christian families. Most had been Christians for five years or more and they were active in Christian witness. Candidates believed a call to be a missionary required no more special call than other important life decisions, and fewer yet saw it as a leading of the Holy Spirit.

Seventh-day Adventist collegians and missions

During the fall of 1966 Stirling (1969) conducted an extensive survey of Seventh-day Adventist college students and their attitudes toward missions. Over one thousand questionnaires were returned from college students in North America and Australia.

The study showed that students are concerned about the mission program--over half returned the questionnaire and almost half of these wrote amplified answers. A majority of the students felt that the mission program is outdated and that trained nationals should take over the direction in their own countries. They also felt strongly about the relative injustice they saw in wages and treatment of nationals and overseas workers. Most were not satisfied with the recruitment program and would like to see changes in terms of service. They would view favorably a program similar to the Peace Corps.

In general, these students were uncertain of the facts on salaries, conditions, and supply of recruits. While over half felt there was a definite shortage of recruits, 3 percent thought there was no difficulty in finding missionaries. Many were critical of mission reports, doubting their accuracy. At least 50 percent of the students felt that college or professional training, education in cultural differences and customs, leadership training, and training in practical skills are all necessary for mission service. A call was seen as necessary by 48 percent. Over two-thirds considered themselves candidates for mission service in some capacity. Less than one-third said they were uninterested, but they saw other students as generally not interested in mission service. Over half of the respondents saw mission service as a challenging lifetime commitment, and a fourth saw it as challenging for a few years. Most looked with favor on short terms, according to write-in comments. Latin America and the Pacific were the preferred fields

of service. The study showed the high school and college years to be times when interest in mission service is first aroused.

Sex made little difference in attitudes and knowledge about mission service, although men were somewhat more critical than women. Women developed an interest when younger and were more likely to be committed to lifetime service. Class standing was definitely related to attitude toward missions. Higher-level students tended to be more critical and have more suggestions for change. They were also more likely to have been asked to go and accepted, but were also more likely to have lost interest in mission service. More time spent in Seventh-day Adventist schools did not seem to give the student a greater desire for mission service or more accurate knowledge of conditions. A majority of higher-level students said the program is "outdated."

Many of the students were uncertain whether their college had a student mission program. Where they were certain, they saw a definite effect from it. If the student saw the program as benefiting the entire student body, he also saw other students as more interested in missions and was more likely to be interested himself. These views appear to support the value of the student mission program in focusing interest on missions.

Stirling points out that this study raises many important questions, perhaps more than it answers. Why is there a decline in interest in missions with advancing years? Why do students see themselves as interested, but their classmates as apathetic toward missions? What possibilities are available through the student

missionary program? (It is interesting to note that at the time of this research only half of the colleges were participating in the student missionary program, and these were sending only one or two students each year. No doubt the impact of the student missionary program on the college campus is much greater today. A comparative study would be useful.) Stirling suggests that each campus should have an authorized representative who is available to students on a permanent basis and who has complete information on mission possibilities. (To some extent, this need is presently filled by the student missionary sponsor on each campus. Much has happened in ten years, as the present study will show.)

In an effort to determine if it is possible to predict which students will work overseas after graduation, Hadley, Neilsen, and Clark (1974) surveyed 617 graduates (representing seven classes from 1940 to 1965) of the Loma Linda University School of Medicine. Of these graduates, 13.3 percent had actually spent time in foreign mission service. The following were characteristic of the physician who chose to serve as a missionary:

1. Commitment of a public nature to interest in foreign mission service while still a student in college.
 2. Impression of the medical school admissions officer that the applicant was a high caliber individual.
 3. Unmarried at time of entrance to medical school.
 4. High grade point average.
 5. Character evaluation as "outstanding" by premedical college.
 6. Tendency to be involved in worthwhile extracurricular activities in college.
 7. Experience in a "mission hospital" elective while in medical school.
 8. Choice of church-related hospital for internship.
- (pp. 22-23)

These results tend to indicate that the commitment to mission service is made before graduate school education.

Boyd (1967) did a follow-up study of 108 children of Seventh-day Adventist American and Canadian missionaries to the Far East and Latin America. A large majority of the group (84.6 percent) were church members and attended church regularly, but 6.7 percent had defected from the church and one had joined another church organization. Twenty percent had already accepted appointments in overseas mission service, while another 23 percent expressed this as a goal of their lives. Over one-fourth (26.4 percent) stated that they would serve if asked. Another 11 percent believed in missions, but could not serve because of circumstances. On the negative side, 14 percent were not interested in mission service, 3.8 percent were critical, and 1.4 percent were definitely opposed to the work of missions.

In a study of seventy-eight college students who were children of missionaries, Hsieh (1976) found half planning a career in missions and half not planning such a career. The missionary career was held in high esteem by both groups of college students; however, the "going" group were more positive in their perception of their father's satisfaction with daily routine missionary activities and their closeness with the native community and native Christians. In the "going" group the parents talked at home enthusiastically and interestingly about their missionary activities.

In summary, delegates to Urbana '67 generally had a positive concept of missions, as might be expected since they were delegates to a missions convention. A random sampling of Seventh-day Adventist college students in 1966 showed a mixture of favorable and unfavorable attitudes toward missions. A majority of missionaries' children plan a career in missions.

Student Missionary Movements

During the late 1800s an interest in foreign missions developed among Christian young people. The Student Volunteer Movement for Foreign Missions was organized and effectively promoted commitment to foreign mission service among college students. The Missionary Volunteer Society developed in the Seventh-day Adventist Church during this same time period. This section briefly outlines the development of the student missionary movements which have influenced college students during the present century.

The Student Volunteer Movement for Foreign Missions

David Howard, missionary director of Inter-Varsity Christian Fellowship, outlines the development of student missionary movements in his book, Student Power in World Evangelism (1970). Most of the following information was taken from this book.

On December 6, 1888, the Student Volunteer Movement for Foreign Missions was organized in New York. Its primary purpose, to foster commitment to foreign mission service among students, was evidenced by its slogan, "The Evangelization of the World in This Generation." The SVM (as it is commonly known) developed a

declaration card which stated: "It is my purpose, if God permits, to become a foreign missionary" (Howard, 1970, p. 87). Every student was expected to face this issue and either decide affirmatively or show that God was leading him in another direction.

During the following three decades the growth of the SVM was phenomenal. In 1891 the first international student missionary convention sponsored by the SVM was held in Cleveland, Ohio. In order to reach each student generation, it was decided to hold the convention once every four years. The Cleveland convention was attended by 558 students. By the time of this convention there were already 6,200 student volunteers from 352 educational institutions in North America, and 321 volunteers had sailed for overseas service (Howard, 1970, chapter 8).

For the next twenty-five years the growth was steady. At one time before World War I, there were approximately 40,000 students involved in the educational outreach of the SVM. The 1920 Des Moines convention, attended by 6,890 people and followed by a year of 2,783 newly enrolled volunteers, was the peak of the SVM. A rapid decline followed. In 1921, 637 volunteers sailed for the field, in 1934 there were only 38. By 1940 only 465 delegates attended the convention in Toronto (Howard, 1970, chapter 8).

What caused this rapid decline in the SVM? Beahm (1941) cites the following factors:

1. Administrative problems. Frequent changes in leadership, financial difficulties, and a top-heavy administrative organization lessened its effectiveness.

2. **Change of emphasis.** Students began to feel that the missionary emphasis overlooked America and its problems, the social gospel became popular, and the conventions preferred to discuss world problems rather than inform about missions. The emphasis shifted from Bible study, evangelism, lifework decision, and the foreign missions obligation to such issues as race relations, economic injustice, and imperialism.

3. **Rise of indigenous leaders.** The need for Western personnel diminished.

4. **Decline of revivalism.** A basic uncertainty as to the validity of the Christian faith became the prevailing attitude of college students.

By 1941 Beahm could write:

. . . The Student Volunteer Movement for Foreign Missions which grew up in 1886 with a specific leadership, membership, ideology, and function, . . . can well be regarded as having lived out its full career of rise and establishment, of expanding fruitfulness, and of confusion and decline. (p. 323)

After 1940 the activities of the SVM were insignificant. In 1959 it merged with the United Student Christian Council and the Inter-seminary Movement to form the National Student Christian Federation. In turn this organization was merged in 1966 with the Roman Catholic National Newman Student Federation and other groups to form the University Christian Movement (UCM). The purposes of this organization were far from the original purposes of the SVM. It aimed mainly to provide an ecumenical organization to encourage Christian response on the campuses to human issues. On June 30, 1969, it ceased to exist by vote of its General Committee.

As Howard (1970) has stated:

No human movement is perfect, nor can it be expected to endure indefinitely. But the great heritage left by the SVM can still speak to our generation. The reasons for its decline can serve as warning signals. Its principal emphasis can redirect our attention to the basic issues of today: emphasis on personal commitment to Jesus Christ on a life-long basis; acceptance of the authority of the Word of God and emphasis on personal Bible study; sense of responsibility to give the gospel of Christ to the entire world in our generation; reliance on the Holy Spirit; emphasis on student initiative and leadership to carry out these objectives. (p. 96)

The Student Foreign Missions Fellowship

With the waning influence of the Student Volunteer Movement, the effects of a depression, and a growing feeling of isolationism in world affairs, the numbers of missionaries leaving for the field decreased sharply from 1920 to 1932. Some students became concerned about this trend and determined to reverse it. In 1936 fifty-three students met at the Ben Lippen Conference Center in Asheville, North Carolina, for a week of sharing and studying the Word of God and discussing their responsibility to the world. Out of this meeting grew a new organization called the Student Foreign Missions Fellowship. In December 1938 a constitutional convention met at Keswick, New Jersey, with sixty delegates in attendance from seventeen schools. The first full-time general secretary for SFMF, Kenneth Hood, was appointed at that time (Howard, 1970, chapter 9).

The SFMF started a publication entitled, News From Mission Fronts (FMF) and developed a decision card. During the summer teams of student traveled throughout the United States encouraging

missionary dedication among young people. By October 1941 there were thirty-six chapters of the SFMF (Howard, 1970, chapter 9).

In 1939 the Inter-Varsity Christian Fellowship moved into the United States from Canada. One of the purposes of this organization was to present the call of God to foreign mission service. Since there was overlapping of purposes between the SFMF and the IVCF, talk of cooperation shortly began to develop. In 1945 the SFMF formally became the missionary arm of the IVCF. Since that time SFMF has worked primarily on the campuses of Christian schools and the IVCF has worked on secular campuses.

Christmas vacation of 1946 saw the first IVCF-SFMF international student missionary convention at the University of Toronto. There were 575 students in attendance from 151 schools. In 1948 the convention was moved to the campus of the University of Illinois at Urbana. It has been held every three years since then and has come to be known as "the Urbana Convention." The Urbana Conventions have sought to lay a biblical foundation for the world mission of the church, to bring students into contact with the world situation through facing the issues of the day and interacting with Christian leaders from around the world, and to encourage delegates in a commitment to missions (Howard, 1970).

Today there is an active interest in missionary service on the Christian campuses in North America. Biola College sent out ninety student missionaries for the summer of 1976 and Wheaton College sent out twenty summer missionaries. More than

twice as many had applied to go. Other students on the campuses are involved in financial support and prayer ministry for their student missionaries (Christian College News Service, 1976).

This active interest in missions is reflected in the more than fifteen thousand young people who attended Urbana '76. During the convention, thousands of delegates signed decision cards indicating that they were ready to serve abroad or that they would actively seek the Lord's guidance concerning placement.

Seventh-day Adventist Young People's Society of Missionary Volunteers

The Aim of the Missionary Volunteer Society of the Seventh-day Adventist church, "The Advent Message to All the World in This Generation," rings with missionary zeal. Members accept as their Motto "The Love of Christ Constraineth Us" and promise to keep this Pledge: "Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world" (Young People's Missionary Volunteer Department, 1965, p. 5). Almost every Seventh-day Adventist church, secondary school, and college or university has a Young People's Society of Missionary Volunteers for youth ages sixteen to thirty. Elementary schools have an organization of Junior Missionary Volunteers.

At the present time the MV Society (as it is commonly called) sponsors devotional, educational, share-your-faith, and fellowship features. Devotional features include such activities as Bible reading and morning devotional plans, prayer bands, and

special weeks of religious emphasis. Educational activities involve leadership training, book clubs, Master Guide activities, MV honors (bestowed for recognized achievement in a number of different areas of study), nature and hobby clubs, and physical fitness awards. Pathfinder Clubs provide scouting activities for youth ages ten to sixteen. Share-your-faith features include congresses and rallies, evangelistic crusades conducted by youth, neighborhood story hours for children, Christian help and sunshine bands, and literature distribution. The MV Societies on the college and university campuses also sponsor the student missionary program. (Chapter I outlines the development of the student missionary program.) Fellowship is encouraged through social gatherings, summer camps, Teen-Age Clubs, Young Married Couples' Clubs, and other nature and recreational excursions. College MV officers meet to share ideas at the annual MV Seminar (Krum, 1963; Young People's Missionary Volunteer Department, 1965).

How did this youth movement begin? In the time-honored tradition of youth movements, it was started by two teen-agers, Luther Warren and Harry Fenner, ages fourteen and seventeen at the time. As Luther and Harry were walking together one day in 1879, they discussed the coming of Christ and what they could do to hasten His coming. They carried a particular burden for the unconverted young people in their own church. Impressed with the urgency of the need, they stopped for prayer under the shade of a nearby tree. Out of that reconsecration grew the determination to organize a young people's missionary band in the Hazelton, Michigan

(now Juddville Center), church. There were only nine charter members, all boys. The first meeting was entirely focused on missionary work. In a few weeks the young ladies of the church were asked to join also. In time this first society included social as well as missionary activities (Krum, 1963, chapter 1).

In 1891 a young people's society was organized in the Antigo, Wisconsin, church. In 1892 a society was organized in the Adelaide, Australia, church. However, it was ten years before the Seventh-day Adventist church really began to organize for youth work. By this time there were scattered societies, but no unifying central organization. In the meantime, repeated counsels had come from the pen of Ellen White, respected prophetess and counselor to the Seventh-day Adventist church, to organize the young people into companies so that they might work for the Lord. She spoke of the youth as an army of workers. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world" (White, 1903, p. 271).

In 1901 the Sabbath School Department of the General Conference was asked to foster the young people's work. Mrs. Flora Plummer, director of that department, worked hard to promote youth societies in the churches. By 1907 the youth work had grown to such an extent that a separate department was organized, with M. E. Kern as its first director (Krum, 1963, chapters 2 & 3).

MV Societies now span the world. At the end of the second quarter of 1976, there were 14,485 senior MV Societies and

8,563 junior MV Societies in the world. These societies had a combined membership of 807,310 youth (482,968 senior and 324,342 junior youth). During that same quarter, there were 29,938 young people baptized into the Seventh-day Adventist church. Young people under thirty years of age account for over 50 percent of the baptisms of the church. During the second quarter of 1976, young people gave 563,514 Bible studies, and 190,073 youth participated in active share-your-faith activities (Youth Department, 1976). "The Advent Message to All the World in This Generation" is, indeed, a very current Aim.

In summary, student missionary movements have played an important role in missions for the last century, starting with the Student Volunteer Movement and followed by the Student Foreign Missions Fellowship. Volunteers from these organizations have served in many missionary endeavors. The Seventh-day Adventist Missionary Volunteer Society has been an active force in missionary endeavor, also. The student missionary program of the Seventh-day Adventist church grew out of this movement.

Short-Term Volunteer Missionary Service

Very little research has been done on the short-term volunteer missionary, either student or nonstudent. Short-term volunteer service is a comparative newcomer on the mission scene, and some would suggest it has not found its real niche yet.

Shenk (1970), in an analysis of the short-term volunteer, states that the aura of the missionary of previous generations has

shifted to the present day volunteer. He suggests the following limitations of the short-termer:

1. The short-termer is younger, has less background and only limited professional experience, and is less prepared to work with a new culture. Therefore, the need is proportionately greater for orientation. However, this need for greater orientation must be balanced with the shorter term of service and the feasibility of orientation.

2. Built-in limitations of short-term service probably mean that less is expected, so productivity is consequently lower.

3. A more structured assignment is required. Sigel (1966), a former Peace Corps worker, observed that the most satisfied and fulfilled Corpsmen were those who worked in more structured assignments, such as hospitals and schools. Public health programs and community development programs tended to produce frustration and early departure from service. In a clearly defined task, the volunteer can move in quickly, identify his or her role, and carry out the task.

4. The short-termers can be unrealistic about mission problems and be quick to criticize those in charge. Often they think they have all the answers, but actually they are lacking the background needed for properly assessing the situation.

5. When working with long-termers, the volunteer may feel like a second-class worker. There is a built-in opportunity for tension and misunderstanding on this point.

6. Is the motivation of the short-termer selfish? Does he ask, What will it do for me? rather than, What can I contribute to the field?

7. Some administrators had hoped that volunteers would revolutionize the present image of missions. This is unlikely.

Shenk (1970) sees the following as strengths of the short-termer:

1. Mobility and adaptability are the great advantages of the single young person. It is easy to come in, make friends, and become a part of the community in a short time.

2. An inquiring mind, newly on the scene, is freer to test new assumptions, experiment, and/or make mistakes and fail than long-term missionaries who must live a long time with their mistakes.

3. The young person today brings to volunteer service great sensitivity to world conditions. This has stirred the church profitably.

4. Idealism, born of unprecedented affluence and economic power, brings with it the confidence that the world can be changed.

5. The volunteer is a "deprofessionalized" witness. He or she is not a "paid preacher," as is the long-term missionary.

In analyzing the relationship between the short-termer and long-termer, Shenk (1970) notes the following areas of potential problems:

1. Age difference, per se. can generate different ways of looking at the church and its goals. Short-term volunteers are

generally younger. The Mennonite Central Committee (an agency specializing in short-term relief service) calculates that the average age of volunteers in 1970 was twenty-six-and-a-half years, relatively unchanged from the average age of twenty-six years in 1920. By way of comparison, the average age for Seventh-day Adventist new appointees (not volunteers) from 1962 to 1974 was thirty-eight years (General Conference of Seventh-day Adventists Secretariat, 1976).

2. Someone must provide continuity. Obviously this must be the long-termer. Perforce the short-termer must accept him as his supervisor. On the other hand, the long-termer must be generous and enthusiastic and able to inspire the volunteer with the joy of service.

3. Sometimes long-termers have unrealistic demands and expectations for the short-termers. Overloading the volunteer with work can produce the feeling of being "used."

Real benefits to the mission program can accrue from the services of short-term volunteers. It should be recognized, however, that they do give a different character to the mission outreach. Projects using mostly short-termers will have a different character from those using predominantly long-termers.

The question arises, Does the availability of short-term service lessen the number of people willing to commit themselves to a longer period of overseas service? The large number of people who have served overseas in some capacity can have, and doubtless do have, a positive effect on congregations in the

homeland. Short-term volunteers are not the financial bargain they are thought to be, especially if the mission board must pay their transportation.

In closing his analysis, Shenk (1970) states:

. . . we must try and discover how to better utilize the short-term person so that his service has integrity and meaning and at the same time complements and supplements what is being attempted on a long-term basis. In a period when the missionary vision seems increasingly out of focus, this innovation should open the way for young people to experience vital involvement in witness and service for Christ and the "era of the volunteer" might contribute to a new faithfulness for all the church. (p. 7)

The tenth edition of Mission Handbook: North American Protestant Ministries Overseas (Dayton, 1973) includes--for the first time--information about short-term missionaries, attesting to the growing importance of this type of service. According to their survey of Protestant mission boards, greater use is being made of the short-terminer for educational pools, social concern support, and field office work than in the past. Most agencies agree that this is desirable. During the last few years there has been a rapid rise in the number of short-term missionaries and lay missionaries, but an actual decrease of career missionaries.

Of the 343 agencies reporting, 126 send short-term missionaries for periods of service from six months to two years. The short-termers represent 14 percent of the total missionary force. However, only eleven agencies had more than fifty short-term missionaries. The eight largest mission agencies reported 15 percent of their total staff as short-termers. However, denominational boards are not among the agencies with large short-term missionary

staffs. Seventh-day Adventists are the only denominational mission board sending large numbers of short-term missionaries along with substantial numbers of long-term missionaries. (See table 4.)

Long (1973) analyzed two unpublished 1972 surveys of short-term missionaries. One was conducted by Thomas W. Chandler while at the School of World Mission, Fuller Theological Seminary. The second survey was commissioned by Inter-Varsity Christian Fellowship and was done through the research facilities of the Communications Program of the Wheaton College Graduate School. Included in the Chandler survey were 85 mission boards, 80 short-term missionaries who had completed terms of service, 41 career missionaries who had been associated with short-termers, and 53 national Christians in responsible positions in their own countries. The Inter-Varsity survey included approximately 80 evangelical mission boards with short-term programs and 511 students or former students who had served as short-term missionaries.

TABLE 4
AGENCIES WITH LARGE SHORT-TERM
MISSIONARY STAFFS

	No. of short-term missionaries
*Youth With a Mission	896
*Mennonite Central Committee	371
Seventh-day Adventists	228
*Operation Mobilization	225
Wycliffe Bible Translators	200

SOURCE: Dayton (1973), p. 82.

*Indicates agencies sending large missionary staffs which were substantially short-term.

During the last ten years, short-term staffs have increased markedly. The Chandler survey showed that only 2 percent of mission boards sent short-termers in 1965, whereas 10 percent sent them in 1970. Of the 80 mission boards surveyed by Inter-Varsity, 50 percent had short-term missionaries in 1967. By 1972 this had increased to 95 percent.

Long (1973) suggests several reasons for this increase in short-term missionaries: (1) the increased global awareness of the sixties and seventies, (2) a more sophisticated mission effort creating new opportunities, (3) willingness of mission boards to accept short-termers, (4) easier travel, and (5) greater financial resources of young people.

Who are the short-term missionaries? In Chandler's group, 65 percent were less than twenty-four years of age, one-third were twenty-five to forty years of age, and 90 percent of those eighteen to forty years of age were single. There were slightly more women than men--52 percent in Chandler's survey and 59 percent in the Inter-Varsity survey. More (43 percent) came from Christian liberal arts colleges than any other type of school, and they usually went before their junior year. One-fourth came from secular colleges, 29 percent from Bible schools and seminaries, and only 3 percent from professional schools. Those from Bible schools and seminaries usually went after graduation.

Where did the short-termers usually go and how long did they stay? Most went to Latin America or Europe (60 percent of the Inter-Varsity group). North America and Asia each claimed

12 percent. Probably the cost of travel and the kind of opportunities were deciding factors. In the Chandler group, 42 percent served less than one year, 41 percent for one to two years, and 17 percent for more than two years.

Why did they go? The enthusiasm of returning short-termers and a personal acquaintance with missionaries or mission board representatives were the two most important external influences. Almost all (98 percent) would encourage qualified students to go.

What was their purpose in going? The two most important reasons for going named in the Inter-Varisty survey were curiosity about missionary life and a desire to develop an awareness and appreciation for Christians in another culture. Assisting career missionaries was the third reason given. In Chandler's group, "guidance for future service" and "to see if God could use them in another culture" were reasons given for applying for short-term service rather than career service. He suggests that this represents a general search for answers.

Why do mission boards send short-termers? In Chandler's survey, the mission boards stated that the short-termer filled gaps in missionary work. The influence on the volunteer himself was secondary. These findings were reversed in the Inter-Varsity survey. Eighty percent of their mission boards felt it was important to create an informed body of young people in American churches, 70 percent thought it an important part of recruiting

new missionaries, and 65 percent mentioned help for the missionary in the field.

What type of orientation did the short-termers receive?

For summer programs, usually the volunteers received two or three days of orientation, sometimes none. Usually the orientation included a description of the culture and the goals of the mission. For those going for periods greater than one year, three weeks to six months of orientation about culture, language, and theology were given. A majority of the returning short-termers felt more orientation was needed in the field; one-third wanted more before going. Orientation for short terms presents a problem. Perhaps the most reasonable solution is careful screening of applicants to find those who easily adapt to new cultures. Certainly it is not feasible to provide extensive orientation for summer programs.

What type of work did the short-termers do? The Inter-

Varsity group gave the following as their areas of service: 48 percent in literature distribution, 41 percent secretarial, 39 percent teaching, 36 percent music, 33 percent church work, 29 percent manual labor or building, and 18 percent counseling. Almost half (48 percent) stated that they worked directly under the supervision of a career missionary, one-fourth worked as a team (music, drama, athletics, or literature distribution), 14 percent worked directly with nationals, and 13 percent acted independently.

What did the short-termers accomplish? A majority (80

percent) of the short-termers felt they were successful in reaching

their goal of awareness and appreciation for Christians in another culture. As the goals became more specific, the percentages dropped: 57 percent of those working independently, 54 percent of those who went to provide technical assistance, and 42 percent of those who went to provide assistance in evangelism felt they were successful in reaching their goals. The mission boards rated them somewhat higher and the national leaders tended to rate them lower. Seventy percent of the short-termers stated that they were encouraged toward future mission service. In Chandler's study, two-thirds of the missionaries said the short-termers were helpful, and 40 percent of the nationals gave this evaluation.

Long (1973) notes that many denominational mission boards are still hesitant about sending short-termers. As noted before, the General Conference of Seventh-day Adventists is the only denominational mission board sending large numbers of short-termers along with long-term appointees. However, Long believes that the short-termers represent the possibility of increased awareness of missions among North American churches. They could also contribute substantially to growth in future career missionaries.

In their study of missionary motivation, training, and withdrawal, Bailey and Jackson (1965) include a section on the short-term missionary. From 1953-62, 36 mission boards reported 543 short-term missionaries in the field. Fourteen percent of these did not fulfill their contracts. This loss was much larger than with career missionaries (6.8 percent). Short-termers in this

study gave the following motives for service: felt God's call to foreign service, knew of needs and decided to help, desired to be a part of Church's mission, and desired to make Christ known. Other reasons represented very small percentages.

The seventy-five short-termers in this group who did not fulfill their contracts were primarily twenty-one to twenty-eight years of age, most served one or two years, had the equivalent of a college degree, and were involved in educational service. They served mostly in Africa and east Asia. The most frequent reason given for withdrawal prior to end of contract was marriage (26.6 percent). Other reasons following that were physical health (10.6 percent), emotional immaturity (9.3 percent), and responsibility for parents (8 percent).

In summary, the short-term volunteer missionary is a relative newcomer on the missionary scene. During the last ten years, growth in the number of short-termers has been substantial. The short-term missionaries surveyed were largely positive about their experience. Although the short-term volunteer contributes positively to the mission program, there are areas of limitation.

Personality Development

Extensive research has been done in the area of personality measurement. This section will briefly review some of the studies on personality development during the college years, the personality characteristics of Christian college students, the influence of cross-cultural encounter on personality development, and the personality characteristics of college students and various

occupational groups as measured by Cattell's Sixteen Personality Factor Questionnaire.

Personality development during
the college years

Katz (1975) points out that the college years are characterized by inner and outer uncertainties, which make this a time when the personality is particularly indeterminate and fluid.

It is a time when past commitments have been loosened and new commitments have not yet been made. This, coupled with the strong drive for independence, makes it the most opportune time in the human life cycle for a self-engendered remaking of the personality. (Katz, 1975, p. 45)

Erickson (1968, chapter III) considers this period a moratorium during which identity develops. The first shaping of personality during childhood was involuntarily determined by others. Now the individual can have the opportunity to remake his personality according to his own desires.

However, not all youth search for identity during these years. Trent and Medsker (1968) found many who did not experience a post-high-school search for identity, particularly among those who did not attend college. King (1970) reported from the Harvard Student Study that there was very little fundamental personality change in their students, although there was continuity of growth and strengthening of interpersonal skills.

Heath (1965) found college freshmen to be inhibited, over-controlled, compulsively constricted, emotionally "tight" and circumscribed, and confused with stress. Their Rorschachs were confused and difficult to interpret.

He further describes the "sophomore slump," brought about by the student's argument with himself about the direction of his life. A transitional stabilization of self-concept occurs when the student thinks he knows his vocation, but he never does develop a genuine feeling of worth until he tries it out as an alumnus.

According to Heath's descriptions, the junior is psychologically quiet. Much consolidation occurs at this time.

The seniors have been through preliminary vocational testing, they are beginning to form stable heterosexual relationships, and their values are integrative, although still self-serving and not yet stabilized. The senior still has uncompleted psychological business: stabilization of heterosexual relationships, integration and stabilization of values and self-concept, and the development of increased autonomy. Not until heterosexual competence is tested in a sustained marriage relationship, and occupational identity is confirmed by demonstrated competence and satisfaction does he begin to identify himself in a way of life allocentrically organized around the lives of others; nor has he developed a mature autonomy that is neither rebellious nor narcissistic.

The most important areas of personality growth found in Heath's population were:

1. Intellectual skills increased. The students developed the ability to symbolize and monitor their own thought processes. They acquired increased ability to think.

2. The self-concept developed through increased awareness and understanding of the self. The self-concept became more conscious, initiated by relationships with others.

3. Personality integration showed greater differentiation and complexity. Seniors were more integrated than freshmen. This was probably the most important maturational change in college. There was also a change in the type of controls used to master impulses.

4. The conscience became less moralistic, more disinhibited, and humanized. Seniors had a wider range of cultural activities, more stable beliefs and values, and were more independent of their parents.

Katz (1975) describes the senior in the following terms: conscience more humanized, impulse life more liberated, ego much strengthened, self-esteem raised, competence gained through control of subject matter, relations with people eased, empathy and understanding better, responsibility for others increased, tolerance for others more visible, capacity to foster another person's development increased, openness toward other people's feelings increased, conscience more reasoned and firm.

Trent and Medsker (1968), in their comparison of college students with young people who did not attend college, found that development of autonomy in college students was the greatest difference. They were more open-minded, flexible, and autonomous. Full-time employment and especially early marriage constricted flexibility and autonomy, intellectual curiosity, interest in new

experiences, and tolerance for ambiguity. The most personality development took place among those who persisted through college, second most among the college withdrawals, then among those who were employed, and lastly among the homemakers. Apparently the world of work is not so open to the flexible disposition and the spirit of inquiry which are important to the attainment of identity, the acceptance of others, the understanding of the environment, and the fullest realization of potentials.

In a study of 355 high-school graduates who attended college and 218 who joined the work force, Barton, Cattell, and Vaughan (1973) found that college attendance affected the subjects' scores on the Sixteen Personality Factor Questionnaire (16PF) Factor I (Premia), Factor M (Autia), and Factor Q3 (toward lower self-sentiment integration). College students also showed greater cortertia and independence.

In summary, it would appear that the college years are years of personality integration. The senior emerges with a more liberal conscience, a strengthened ego and higher self-esteem, greater independence, and a greater capacity for relationship with others.

Personality of Christian college students

Dodrill (1976) attempted to isolate personality factors which might differentiate between committed Christian college students and secular college students. He examined scores on the Guilford-Zimmerman of 2,722 students enrolled at Westmont College, a nondenominational college which requires a strong statement of

Christian commitment for admission. This group was compared with the normative group of the Guilford-Zimmerman and the scores of psychology classes at Purdue University. This research did not support differences in personality structure between Christian and secular college students.

Mauger (1976), using the Minnesota Multiphasic Personality Inventory and the Personality Research Form, found no differences of any practical significance between Christian and secular college students.

Summarizing, the limited research to date does not show any significant personality differences between Christian and secular college students.

Personality and cross-cultural encounter

Starr (1970) examined the nature and process of the adjustment of twenty-six Peace Corps volunteers to a foreign milieu and attempted to trace the consequences of this experience in the patterns of behavior which characterized the individuals studied. All volunteers had served eighteen months in the Philippines. A case-study approach was used. Starr concluded that the effect of a cross-cultural experience on the volunteers studied was relatively superficial. The kinds of personality changes they experienced were a product of the kinds of changes they were ready, willing, and able to experience. He further concluded that the institution to which the volunteers belonged (the Peace Corps) limited the kinds of experiences the volunteers could have and, as a result, influenced

the kinds of changes they could experience. Starx concluded that a representative of the United States government could not act as a free agent. However, he found most of the volunteers were quite willing to act the part of their expected roles as U.S. representatives rather than to be unique individuals.

Studies of personality using Cattell's Sixteen Personality Factor Questionnaire (16PF)

Hundreds of studies have been published using Cattell's Sixteen Personality Factor Questionnaire as a personality measuring tool. Since it is not the purpose of this study to evaluate the 16PF as a measure of personality, no attempt will be made to review this body of literature. However, a sampling of studies using the 16PF with college students and with selected occupational or special groups will be reviewed.

The 16PF has been used to identify such diverse groups as student smokers (Cattell & Krug, 1967); campus social-political action leaders (Winborn & Jansen, 1967); football teams (Kroll & Petersen, 1965); negro college students (McClain, 1967); students who requested counseling (DeBlasie, 1967); Chinese college students (Lie & Meredith, 1966); dropouts (Pandey, 1973; Russell, 1969); academic achievers (Ayers & Rohr, 1972); creative individuals (Payne, Halpin, Ellett, & Dale, 1975); and participants in personal-growth groups (Walton, 1973).

The 16PF has also been used to identify the personality characteristics of numerous occupational groups. The Handbook for the 16PF (1970) gives norms for the following groups: accountants,

air industry personnel, artists, athletes, clerical workers, cooks and kitchen help, editorial workers, employment counselors, executives and industrial supervisors, farmers, janitors, medical personnel, military cadets, miners, musicians, policemen, religious professionals, sales personnel, scientific professionals, social workers, technical personnel, vocational rehabilitation clients, and writers.

Numerous studies of this nature were done during the fifties and sixties. Comparatively few are found in the literature since 1970. Among the recent studies of occupational groups are those done by Darden (1972) on the personality of bodybuilders and weightlifters and by Main and Hounshell (1973) on the personality of science and nonscience teachers.

Childers and White (1966) studied the personality of theology students, comparing the characteristics of those who intended to be missionaries, pastors, and religious-education workers. No differences were found among these groups, but the theology students as a group were different from the general population. This theology group was characterized by greater persistence and conscientiousness, greater order, stronger superego strength and character, higher regard for moral standards, higher self-concept control, greater seriousness, relatively higher need for social approval, and greater sensitivity, gentleness, and dependence. The theology students were described by the following factors from the 16PF: G+, I+, Q₃+, and F-.

Summarizing, the 16PF has been used successfully to measure the personality traits of college students and many occupational groups.

The Semantic Differential

The semantic differential technique is an objective, reliable, valid, and general method for measuring value concepts. Concepts to be measured by the semantic differential can be as concrete as a chair, as variable as a person, or as abstract as a value. This technique has a number of advantages for measuring value concepts. It is: (1) quick, uncomplicated and efficient; (2) standardized, and easily replicable; (3) capable of measuring direction and intensity of values; (4) flexible allowing freedom of response; and (5) open-ended allowing the subject to define his own conception of the values rated (Brown & Brown, 1972).

The semantic differential is basically a projective measure (such as free association or sentence completion). It taps emotional and unconscious response (Kaufman, 1959). Deutschmann (1959) feels it is the ideal instrument for studying attitude in cross-cultural situations. It has a high correlation with Thurstone's equal-appearing intervals and the Guttman scales. It correlates closely with other attitude measures, especially when used with evaluative adjectives (Szalay & Bryson, 1974).

Mehling (1960) concluded that the semantic differential did measure both direction and intensity of attitude. Maguire (1973) concluded that the use of semantic differential methods has

direct implications for the measurement of feelings, values, and attitudes. He suggests the semantic differential can be used effectively to measure feelings about oneself and one's changes in attitudes after a course of instruction or other experience.

The semantic differential has been used in over five hundred studies. It would not be feasible, nor would it be pertinent to this study, to review this large amount of general literature. Instead, some of the more recent studies using the semantic differential for attitude measurement and evaluation of the self-concept have been selected.

The semantic differential has been used to measure attitudes toward a wide range of areas: value change in humanities programs (Meeker, 1971); teacher evaluation (McDowell, 1975); values of students and professors in a psychology course (Winter, 1961); student images of urban concepts (Ermuth & Mercer, 1975); political personalities and issues (Diab, 1965); teachers (Husek & Wittrock, 1962); mathematics (McCallon & Brown, 1971); physical activity (Kenyon, 1968; Simon & Smoll, 1974); and fallout shelters (Greenberg, 1964). In all of these studies, the semantic differential was capable of measuring attitude change over time and successfully differentiated subjects with negative and positive attitudes.

Grigg (1959) concluded that the semantic differential was a valid measure of the self and the ideal self. Thompson (1974) measured the self-concept of well-adjusted, maladjusted, and delinquent high-school students during their freshman and senior years.

The groups did not differ significantly in how they rated "myself." They generally evaluated themselves favorably, with a mean rating of 5+ on a seven-point scale. In a cross-sectional study of students in grades six through twelve, Monge (1973) concluded that the connotative structure of the self is essentially constant through adolescence. Madden (1961) concluded that semantic differential ratings of the self corresponded closely with Mf (masculinity-femininity) scale items of the Minnesota Multiphasic Personality Inventory. Denmark and Guttentag (1967) used the semantic differential to compare attitudes of women toward the self and certain educational concepts. The technique was sensitive to small but significant differences in the group studied. In their group the discrepancy between the present and the ideal self was inversely related to the time and effort spent in pursuit of a college education.

Briefly summarizing, the semantic differential is a technique which has been widely used for the measurement of attitudes and the self-concept. It is sensitive to changes in attitude over time.

Summary

The review of literature was divided into two main sections: the first dealt with college students as missionaries and the second pertained to the personality of college students and the two instruments used in the study. The literature about college students as missionaries is scant. Only two studies were found which investigated this area. Others which looked at the attitude of college

students toward missions and the attitude of the children of missionaries toward foreign mission service were also reviewed. In order to view this investigation in the perspective of the total mission context, this section also reviewed the development of the student missionary movements and the trend toward increasing numbers of short-term missionaries and their place in the total mission endeavor.

The second section of the review of literature looked at personality development during the college years, the personality of Christian college students, and the effect of cross-cultural encounter on personality. Studies using Cattell's Sixteen Personality Factor Questionnaire with college students, and research using the semantic differential technique for the measurement of attitudes and evaluation of the self-concept were also reviewed.

CHAPTER III

DESIGN OF THE STUDY

As stated in chapter I, the objective of this study is to describe a group of Seventh-day Adventist college students who served as short-term volunteer missionaries (student missionaries).

This chapter attempts to describe the type of research conducted; to indicate how the subjects were selected; to describe the instrumentation used; to delineate the steps taken in the development of the instruments used; to specify how the data were collected; to describe the statistical design of the research; and to state in testable form the hypotheses underlying this research. Research assumptions and limitations will also be stated in this chapter.

Approach

While there is not complete agreement among researchers regarding the categorization of research and the criteria describing each type, Isaac and Michael (1971) describe nine basic types of research. Using their typology, the research involved in this study can best be classified as a descriptive survey. Isaac and Michael (1971) state that the purpose of descriptive research is "to describe systematically the facts and characteristics of a given population or area of interest, factually and accurately"

(p. 18). This study may be considered a descriptive survey because it seeks to describe a group of Seventh-day Adventist college students who have served their church as short-term volunteer missionaries along the following dimensions:

1. Personal and family background
2. Academic background
3. Career goals
4. Personality characteristics
5. Self-concept
6. Attitude toward selected religious and mission concepts
7. Motivation for overseas missionary service
8. Experience as a student missionary
9. Evaluation of own personal overseas experience

This study also seeks to analyze patterns of similarity between different sub-groups involved in the study.

Research Design

The design used in this study is the One-Group Pretest-Posttest as described by Isaac and Michael (1971, p. 37). In this particular research, the pretest and posttest will be part of the measures used to describe the population.

Variables

The design of the study includes two dependent variables: (1) the personality characteristics of student missionaries as measured by Cattell's Sixteen Personality Factor Questionnaire and (2) the attitude of student missionaries toward selected religious, mission,

cultural, and personal concepts as measured by the semantic differential rating scales.

The personality characteristics measured by the Sixteen Personality Factor Questionnaire include the following: reserved versus outgoing, dull versus bright, affected by feelings versus emotionally stable, humble versus assertive, sober versus happy-go-lucky, expedient versus conscientious, shy versus venturesome, tough-minded versus tender-minded, trusting versus suspicious, practical versus imaginative, forthright versus astute, self-assured versus apprehensive, conservative versus experimenting, group dependent versus self-sufficient, undisciplined versus controlled, and relaxed versus tense.

The concepts rated by the semantic differential scales are:

Religious concepts:

Personal Study of the Bible

Trust in God

Mission concepts:

Organization of the Adventist Denomination

National Adventist Church Leaders in Their Own Countries

Mission Offerings

Missionary

Personal Witnessing for Christ

Teaching

Adventists Overseas

Adventists in North America

Cultural concepts:**Cultures Different From My Own****Foreigner (or Nationals from Other Countries)****Marriage to a Person of Another Culture or Race****Personal concept:****Me (self)**

The "Me" (self) concept from the semantic differential rating scales and Factor C (ego strength) from the Sixteen Personality Factor Questionnaire were selected to measure the self-concept.

The independent variables in this study consist of the demographic data regarding the subjects (such as personal, family, and academic background), motivation for overseas missionary service, the career goals of the subjects, and the description of the overseas experience itself.

Hypotheses

The hypotheses to be tested are stated in the null form in order to provide greater amenability to statistical testing:

1. As measured by the Sixteen Personality Factor Questionnaire, there is no statistically significant relationship between the personality profile of the student missionaries as a group and that of the norming population of the testing instrument.

2. As measured by the Sixteen Personality Factor Questionnaire, there is no statistically significant relationship between the personality profiles of student missionaries as a group before serving overseas and after serving overseas.

3. As measured by the Sixteen Personality Factor Questionnaire, there is no statistically significant relationship between the personality profile of the female student missionaries and that of the female norming population of the measuring instrument.

4. As measured by the Sixteen Personality Factor Questionnaire, there is no statistically significant relationship between the personality profile of the male student missionaries and that of the male norming population of the measuring instrument.

5. As measured by the Sixteen Personality Factor Questionnaire, there is no statistically significant relationship between the personality profiles of male and female student missionaries before serving overseas.

6. As measured by the Sixteen Personality Factor Questionnaire, there is no statistically significant relationship between the personality profiles of male and female student missionaries after serving overseas.

7. As measured by the Sixteen Personality Factor Questionnaire, there is no statistically significant relationship between the personality profiles of female student missionaries before serving overseas and after serving overseas.

8. As measured by the Sixteen Personality Factor Questionnaire, there is no statistically significant relationship between the personality profiles of male student missionaries before serving overseas and after serving overseas.

9. As measured by the Sixteen Personality Factor Questionnaire, there is no statistically significant relationship between

the preservice personality profile of the student missionaries serving at language schools and that of the student missionaries serving in all other locations.

10. As measured by the Sixteen Personality Factor Questionnaire, there is no statistically significant relationship between the postservice personality profile of the student missionaries serving at language schools and that of the student missionaries serving in all other locations.

11. As measured by the Sixteen Personality Factor Questionnaire, there is no statistically significant relationship between the preservice personality profile of the student missionaries who have lived overseas previously and that of the student missionaries who have not lived overseas before serving as student missionaries.

12. As measured by the Sixteen Personality Factor Questionnaire, there is no statistically significant relationship between the postservice personality profile of student missionaries who have lived overseas previously and that of student missionaries who have not lived overseas before serving as student missionaries.

13. As measured by the semantic differential rating scales, there is no statistically significant relationship between the attitude profile of the student missionaries in this study before serving overseas and after serving overseas.

14. As measured by the semantic differential rating scales, there is no statistically significant relationship between the preservice attitude profile of the student missionaries who have

served at a language school and that of those who have served at all other locations overseas.

15. As measured by the semantic differential rating scales, there is no statistically significant relationship between the post-service attitude profile of student missionaries who have served at a language school and that of those who have served at all other locations overseas.

16. As measured by the semantic differential rating scales, there is no statistically significant relationship between the pre-service attitude profile of the student missionaries who have previously lived overseas and that of the student missionaries who have not lived overseas before student missionary service.

17. As measured by the semantic differential rating scales, there is no statistically significant relationship between the post-service attitude profile of the student missionaries who have previously lived overseas and that of the student missionaries who have not lived overseas before student missionary service.

18. As measured by the semantic differential rating scales, there is no statistically significant relationship between the pre-service attitude profile of the student missionaries whose parents have been employees of the Seventh-day Adventist church and that of those whose parents have not been employees of the Seventh-day Adventist church.

19. As measured by the semantic differential rating scales, there is no statistically significant relationship between the post-service attitude profile of the student missionaries whose parents

have been employees of the Seventh-day Adventist church and that of those whose parents have not been employees of the Seventh-day Adventist church.

20. As measured by the semantic differential rating scales, there is no statistically significant relationship between the pre-service attitude profile of the student missionaries who have relatives who have been overseas missionaries and that of the student missionaries who do not have relatives who have been overseas missionaries.

21. As measured by the semantic differential rating scales, there is no statistically significant relationship between the post-service attitude profile of the student missionaries who have relatives who have been overseas missionaries and that of the student missionaries who do not have relatives who have been overseas missionaries.

22. As measured by the semantic differential rating scales, there is no statistically significant relationship between the pre-service attitude profile of the student missionaries who have been members of the Seventh-day Adventist church for less than five years and that of the student missionaries who have been lifetime members of the Seventh-day Adventist church.

23. As measured by the semantic differential rating scales, there is no statistically significant relationship between the post-service attitude profile of the student missionaries who have been members of the Seventh-day Adventist church for less than five years and that of the student missionaries who have been lifetime members of the Seventh-day Adventist church.

24. As measured by the ratings of the "Me" concept from the semantic differential rating scales, there is no statistically significant relationship between the preservice and postservice self-concept of the student missionaries in this study.

25. As measured by scores on Factor C (ego strength) from the Sixteen Personality Factor Questionnaire, there is no statistically significant relationship between the preservice and postservice self-concept of the student missionaries in this study.

Selection of Subjects

An attempt was made to secure as subjects all those college students who had accepted an official student missionary call through the General Conference of Seventh-day Adventists during the school year 1974-75, and who left for the field of service between April 1 and December 31 of the calendar year 1975. These individuals were selected as student missionaries by the Seventh-day Adventist colleges in North America during the 1974-75 school year. (The procedure for the selection of student missionaries is described in chapter I.)

In order to qualify as a subject for this study, the student missionary had to have accepted an official student missionary call which would require his or her services for not less than six months. Student missionaries participating in summer programs only were not eligible for inclusion in this study.

Instrumentation

The following instruments were used to gather data for the study:

1. A two-part questionnaire designed by the researcher to provide the following information: personal and family demographic data, career goals, motivation for overseas service, data about the overseas experience, and an evaluation of the student missionary experience.

2. A series of semantic differential rating scales for selected religious, mission, cultural, and personal concepts, as developed by the researcher. This instrument was administered to the subjects before and after student missionary service.

3. The Sixteen Personality Factor Questionnaire (commonly referred to as the 16PF), Form A, 1967-68 Edition, developed by Raymond B. Cattell and published by the Institute for Personality and Ability Testing, 1602-04 Coronado Drive, Champaign, Illinois. This personality questionnaire was administered to the subjects before and after student missionary service.

Samples of the instruments are found in appendix B.

Development of the Student Missionary Questionnaire

Suggestions for questions to be used on both parts of the questionnaire were requested and obtained from the following sources: the researcher's guiding committee; former student missionaries; Gottfried Oosterwal and Russell Staples, professors from the Department of Mission of the Seventh-day Adventist Theological Seminary; Clyde Franz, secretary of the General Conference of Seventh-day Adventists and director of personnel recruitment for overseas mission service for the Seventh-day Adventist church; and

Charles Martin, director of the student missionary program of the Seventh-day Adventist church.

Questions for Part I were selected to provide personal and family background information about the subjects and some insight into their personal motivation for mission service.

Questions for Part II were selected primarily to provide a description of the subjects' experience while serving overseas. Information about their future career goals was also sought.

Responses to the questionnaire provided information needed for the study; some responses were related to independent variables of the study. All responses were tabulated and appear as tables.

Part I of the questionnaire was pilot tested on sixteen former student missionaries attending Andrews University (a Seventh-day Adventist university). Part II of the questionnaire was pilot tested on twenty-four former student missionaries attending Andrews University at the time of the pilot test. Appropriate modifications in the questionnaire were made after the pilot study.

To facilitate keypunching of the data, the pages of the questionnaire were staggered in size. A different color was used for each page of Part II to enhance esthetic appeal and to further facilitate keypunching of the data.

A description of the information provided by the questionnaire follows. The number in parenthesis indicates the number of the question or questions related to that particular item.

Student Missionary Questionnaire, Part I (completed before departure to the overseas assignment):

Personal demographic data

Age (1)

Sex (2)

Race (3)

Citizenship (4)

Marital status (5)

Church affiliation (37, 38)

Previous time lived overseas (41-47)

Participation in church and school activities (55-71)

Social relationships (72-74)

Personal academic data

Class standing (6)

College major and minor areas of study (7-12)

Grade point average in college (15)

Elementary and secondary education (16-19)

Personal career goals

Plans for lifework (13, 14)

Family demographic data

Parents' marital status (20)

Parents' education (21, 17)

Parents' occupation (22, 28)

**Parents' employment affiliation with the Seventh-day
Adventist church (23-25, 29-31)**

Parents' church affiliation (26, 32)

Siblings (39)

Subject's position in family (40)

Relatives' affiliation with overseas missions (48-54)

Personal motivation for student missionary service (75-88)

Student Missionary Questionnaire, Part II (completed after returning from the overseas assignment):

Location of service (2-4)

Length of service (1, 69-72)

Language used during time overseas (5-10)

Orientation and preparation for service (20-29, 30, 35-49)

Areas of personal adjustment (31-34, 99-102)

Health problems (117-128)

People relationships while overseas:

With supervisor (51, 97)

With other people in general (50, 67, 83)

Social relationships with other young people (85-96)

Work responsibilities (52-66)

Self-evaluation of personal maturity (107-116)

Future plans for lifework (73-82, 106)

Personal religious experience (103-104)

Evaluation of student missionary experience (68, 84, 98, 105)

Development of the semantic differential rating scales

The semantic differential rating scales, a technique developed by Osgood (Osgood, Suci, & Tannenbaum, 1957), have proved to be a useful tool for the measurement of meanings and meaning changes.

Since attitudes are largely composed of evaluative meanings, this technique has proved useful for the measurement of attitudes and attitude changes (Osgood, Suci, & Tannenbaum, 1957; Snider and Osgood, 1969).

The technique is based on the measurement of the connotative meanings of concepts as points in what Osgood calls the "semantic space." Osgood (1957) has described three main factors in the semantic space, or the meaning of a word: evaluative, potency, and activity. Pairs of adjectives used to describe concepts, such as good-bad or large-small, fall into one of the three factors of the semantic space. Heise (1969) indicates that "there is probably no social psychological principle that has received such resounding cross-group and cross-cultural verification as the EPA structure of SD ratings" (p. 421).

The semantic differential was selected for this study because it is a technique of proven reliability for the measurement of attitude change--a technique which is flexible and can be designed to fit the needs of this particular research. Kerlinger (1973, pp. 569-70) outlines two major steps in the construction of a semantic differential rating instrument: (1) choose concepts to be rated which are relevant to the research problem and (2) select the appropriate scales or adjective pairs to be used for rating the concepts.

The semantic differential used for this study was constructed by the researcher in the following manner:

Step one. The researcher, drawing upon a personal background in overseas mission work and in advising student missionaries, developed a list of areas in which an individual's attitude might be affected by cross-cultural encounter and/or missionary work in countries outside of the United States of America or Canada. Suggestions were also solicited and received from the researcher's guiding committee, the Department of Mission of the Seventh-day Adventist Theological Seminary, and former student missionaries.

Step two. Former student missionaries attending Andrews University were asked to evaluate the list of possible concepts. (A copy of this evaluation instrument is found in appendix C.) Twenty former student missionaries participated in this evaluation by marking the five areas in which they felt their own attitudes had been most affected by their term of overseas service and the five areas in which their attitudes had been least affected by their overseas experience. They were also asked to cross out any areas which they felt had not been affected by their overseas missionary experience and to add any areas not mentioned on the list. From this evaluation, seventeen concepts were selected for the pilot study. (A table showing the rankings of these concepts on the pilot study is found in appendix C.)

Step three. Using the lists of polar descriptive adjectives given by Osgood (Osgood, Suci, & Tannenbaum, 1967, chapter 2), the researcher chose sixteen descriptor adjective pairs to use in rating the concepts. These scales covered the three primary areas of the semantic space (evaluative, potency, activity) and seemed to relate

well to the concepts to be rated. The evaluative area was used slightly more than the other areas, as is recommended for the measurement of attitude change (Kerlinger, 1973, p. 570). In addition, some scales were chosen for which the factor identity is not known but which fit the concepts to be rated.

Step four. The semantic differential rating scales were assembled in the standard manner of one concept followed by a rating scale of seven points between poles on each page. Reversals were used to counteract response bias tendencies, and the pages were assembled into a booklet in random order to counteract response set and fatigue patterns. The standard instructions for subjects were used (Osgood, Suci, & Tannenbaum, 1967, chapter 3).

Step five. The semantic differential was then pilot tested on forty-two subjects representing three groups: former student missionaries, students who had expressed an interest in the student missionary program but had not committed themselves to overseas service, and a random sample of college students.

Step six. An item analysis was then done on the data from the pilot test. Three concepts and one descriptor adjective pair were eliminated on the basis of this analysis. All items retained in the instrument had reliability coefficients of .80 or above. The entire instrument had a coefficient α of .96.

The final semantic differential instrument used for this study has fourteen concepts to be rated by fifteen descriptor scales. The concepts evaluated are:

Religious concepts:**Personal Study of the Bible****Trust in God****Mission concepts:****Organization of the Adventist Denomination****National Adventist Church Leaders in Their Own Countries****Mission Offerings****Missionary****Personal Witnessing for Christ****Teaching****Adventists Overseas****Adventists in North America****Cultural concepts:****Cultures Different From My Own****Foreigner (or Nationals from Other Countries)****Marriage to a Person of Another Culture or Race****Personal concept:****Me (self)**

The polar sets of adjectives used for rating the above concepts are:
 stable-changeable, beneficial-harmful, meaningful-meaningless,
 important-unimportant, motivated-aimless, leading-following, modern-
 old-fashioned, altruistic-egotistic, strong-weak, successful-
 unsuccessful, sensitive-insensitive, beautiful-ugly, open-closed,
 positive-negative, happy-sad.

The Sixteen Personality Factor Questionnaire

The Sixteen Personality Factor Questionnaire, commonly referred to as the 16PF, was first published in 1949 by the Institute for Personality and Ability Testing of Champaign, Illinois. The purpose of its original author, Raymond B. Cattell, in constructing the test was "to provide an instrument which would measure the most fundamental dimensions of normal personality and comprehensively span the entire range of personality characteristics in adults" (Karson & O'Dell, 1976, p. 25).

The 16PF is based on extensive factor-analytic research to determine the basic source traits in personality. Research over twenty-five years was directed toward locating the independent mean factors affecting large areas of overt personality, known as "source traits." These source traits have been repeatedly replicated in basic personality research and have also been related to other systems of personality measurement (Guilford-Zimmerman scales, Eysenck's scales, and the MMPI). Cross-cultural stability of the source traits has also been shown in standardizations of the 16PF which have been done in at least fifteen countries (Cattell, Eber, & Tatsuoka, 1970, pp. 7-8).

The 16PF was developed from a basic theory of personality structure. The concepts to be measured were defined before any source-trait scales were constructed (Cattell, Eber & Tatsuoka, 1970, p. xix). Baltes and Nesselroade (1972) state that the "16PF is generally recognized as representing most distinctly the notion

of convergence between a theory of personality structure and a corresponding set of measurement instruments" (p. 246).

Cattell began with the premise that personality can only be described through language. Starting with the four thousand adjectives which Allport and Odbert listed in 1936 as applicable to human personality, Cattell grouped these adjectives into 180 categories. Correlational methods reduced these to forty-five categories, which were then factor analyzed.

The outcome of this analysis of the language showed that there appeared to be twelve to fifteen factors underlying the description of personality in the English language. These were named using letters of the alphabet, A to O. These factors decrease somewhat in importance in accounting for variance in human behavior as one proceeds through the alphabet (Cattell, Eber & Tatsuoka, 1970, p. 15). Thus Factor A (warmth or affectothymia) is first in importance, followed by intelligence (Factor B), and then ego strength (Factor C), and so forth. Three of the original factors did not prove to be very replicable in adults (Factors D, J, and K) so they do not appear in the 16PF. Four other factors which appear in the 16PF did not turn up in the analysis of the language, but seemed to be important in everyday life. To distinguish these from the factors found through analysis of the language, Cattell called them "Q" factors. They are designated Q₁, Q₂, Q₃, and Q₄ and appear at the end of the list. However, they have proved to be much more valuable than Cattell originally thought (Karson & O'Dell, 1976, chapter 3). Thus the instrument, both in its original

and present form, measures sixteen personality factors considered to be basic concepts in human personality.

Cattell's basic source traits, or factors, are different from surface-traits. Relatively homogenous scales are used to measure surface-traits, which are composed of symptoms immediately observable in a correlation matrix. Thus a particular syndrome, or surface-trait, might be accounted for in different individuals by a number of different combinations of source traits. "The source traits, as influences, may be considered the elements in the individual's dynamics which account for the surface-trait scale scores" (Cattell, Eber & Tatsuoka, 1970, p. 18).

Almost all of the 16PF scales are bipolar, thus both ends of the scales are interpretable. Perhaps it is stretching the point a bit to make the intelligence scale bipolar, but for the sake of uniformity it appears in that form. The sixteen bipolar personality factors measured by the 16PF are described below, first in the technical psychological terminology and then followed by the layman's descriptions commonly used when interpreting the 16PF Test Profile sheet to a client. It should be noted, however, that the layman's terminology describes overt behaviors (variables) rather than the underlying factors. The terms are, therefore, more narrow and more vague than the technical psychological titles (Cattell, Eber & Tatsuoka, 1970).

Factor A: Sizothymia versus Affectothymia

Reserved versus Outgoing

- Factor B:** Low intelligence versus High intelligence
Less intelligent versus More intelligent
- Factor C:** Emotional instability or ego weakness versus
Higher ego strength
Affected by feelings versus Emotionally stable
- Factor E:** Submissiveness versus Dominance
Humble versus Assertive
- Factor F:** Desurgency versus Surgency
Sober versus Happy-go-lucky
- Factor G:** Low superego strength versus Superego strength
Expedient versus Conscientious
- Factor H:** Threctia versus Parmia
Shy versus Venturesome
- Factor I:** Harria versus Premsia
Tough-minded versus Tender-minded
- Factor L:** Alaxis versus Protension
Trusting versus Suspicious
- Factor M:** Praxernia versus Autia
Practical versus Imaginative
- Factor N:** Naivete versus Shrewdness
Forthright versus Astute
- Factor O:** Untroubled adequacy versus Guilt proneness
Self-assured versus Apprehensive
- Factor Q₁:** Conservatism of temperament versus Radicalism
Conservative versus Experimenting

Factor Q₂: Group-dependency versus Self-sufficiency

Group-dependent versus Self-sufficient

**Factor Q₃: Low self-sentiment integration versus High
strength of self-sentiment**

Undisciplined self-conflict versus Controlled

**Factor Q₄: Low ergic tension versus High ergic tension
Relaxed versus Tense**

Five forms of the 16PF are available for use with adults.

Forms A and B are comparable and interchangeable. They are written in a seventh-grade vocabulary for ordinary newspaper-literate adults and are also suitable for use with college students. Greater reliability is obtained from the use of Forms A and B together. However, the time limitations of the research did not allow this option. Form A is the most widely used and was chosen for this study (1967-68 edition). Forms C and D are shorter and are written in a fifth-grade vocabulary. Form E is designed for use with low-literate groups and is based on a third-grade vocabulary.

Form A of the 16PF consists of 187 items printed in a reusable booklet. For each question, the subject must choose one of three alternatives. The choice of options a, b, or c is then recorded on a separate answer sheet. The average reader usually completes the questionnaire in forty-five to fifty-five minutes. Instructions are printed on the front of the booklet so the test can be self-administered, or the instructions can be read by a test administrator.

Extensive research has established the validity of the test for the measurement of normal personality at all levels of adulthood. In chapter 2 of this paper, a brief review is given of some of the more recent studies done with college students. Test-retest reliability of the 16PF has been established on university subjects and other adult groups. Scale reliabilities on the sixteen source traits, Form A, are reported by Cattell, Eber, and Tatsuoka (1970) as: A, .81; B, .58; C, .78; E, .80; F, .79; G, .81; H, .83; I, .77; L, .75; M, .70; N, .61; O, .79; Q₁, .73; Q₂, .73; Q₃, .62; and Q₄, .81 (p. 30).

Raw scores on the 16PF are converted to "stens." Stens are standard scores with a mean of 5.5 and a standard deviation of 2. Normalized stens range from 1 to 10 in what may be considered equal scale units which give a normal distribution. Stens provide a convenient method for comparing individuals with reference groups, or groups with groups, because they are based on a normal distribution of scores (Cattell, Eber & Tatsuoka, 1970, chapter 7).

Norms for the conversion of raw scores to sten scores are available for college students, either male or female, or a combined male/female norm. Each of these is available for Form A, Form B, or Forms A and B combined. (See Norms for the 16PF, Forms A and B, 1970.)

During the development of the 16PF, items to be used in the instrument were carefully screened to avoid the pathological and the ethically objectionable (Cattell, Eber & Tatsuoka, 1970, p. xxiv). Counselors at several of the Seventh-day Adventist colleges

in North America have used the 16PF with their students during recent years. The 16PF appears to be a measuring instrument which is generally acceptable to Seventh-day Adventist college students and which does not seem to mitigate against any individual because of a particular religious belief.

In summary, the Sixteen Personality Factor Questionnaire was chosen as the personality measuring instrument for this study because:

1. There is a large body of published research relative to its development and use.
2. It seems capable of measuring reliably and validly the source traits of personality which it purports to measure and which seem important to this study.
3. It has been used extensively with college students and well-established norms are available for this age group.
4. It can be self-administered.
5. It can be completed in less than an hour and thus fits the time requirements of this study.
6. It seems to be an instrument which is maximally acceptable to the population involved in this study.

Collection of Data

Since this study involved college students on twelve different college or university campuses, data collection of necessity depended on the cooperation of a number of individuals. In order to secure this cooperation, the presidents of the twelve Seventh-day Adventist colleges or universities in North America were

contacted by letter requesting permission for the student missionaries from their respective colleges to participate in the study. This letter from the researcher was accompanied by a supporting letter from the director of the student missionary program of the Seventh-day Adventist church and the chairman of the researcher's guiding committee. The faculty sponsors of the student missionary program on each campus were also contacted and solicited for their cooperation in the gathering of data. (See appendix A for copies of the above-mentioned letters.)

Complete packets of the preservice research instruments (the semantic differential, the I6PF, and Part I of the Student Missionary Questionnaire) were sent to the student missionary sponsor, or the person designated by him to gather the data, on each campus. Instructions for administration of the instruments accompanied the packets of materials. Each packet was coded by number. The individual who collected the data on each campus kept a list of names which corresponded to the code numbers. After gathering the data from the student missionaries, the completed packets of research instruments, along with the coded list of names, were returned to the researcher. (See appendix A for instructions for data collection.)

All instruments were coded by number so that the pre and postservice data could be correlated. While the researcher had a coded list of subjects' names, no identification appeared on any of the instruments used to collect data other than the code number.

Subjects were told that in no case would any individual identity be revealed.

Contact was made with each participant in the study during the time of the overseas service. At this time each student missionary was asked to complete and return a short questionnaire which provided information about return date and address and phone number where he or she could be contacted after returning to North America. (A copy of this letter is found in appendix A.)

The postservice phase of the data collection was self-administered because each subject in the study had already completed the research instruments under supervision during the preservice phase of the research and these instruments could properly be self-administered. Each student missionary was contacted personally by mail or telephone upon return to North America. The postservice packet of research instruments (the semantic differential, the 16PF, and Part II of the Student Missionary Questionnaire), along with instructions for completion of the materials and a stamped return envelope, was mailed or given personally to each student missionary. Twenty-five student missionaries who did not participate in the preservice phase of the research were also contacted at this time. They were sent Part II of the Student Missionary Questionnaire and were also asked to provide minimal personal and family demographic data. Communication via mail and telephone was used to answer questions and to assist in the collection of the data.

Each student missionary was contacted as soon after returning to North America as possible. However, because of the

complexities of locating persons residing in many different parts of the continent and due to the varying times of return from overseas--many times not the date originally given to the researcher--there was considerable variance among subjects as to the length of time which had elapsed between the time of return from overseas and the time of completion of the postservice instruments. Most of the subjects were contacted between April and October of the year in which they returned from overseas (1976). The number of student missionaries who participated in each phase of the research is indicated in table 5. Ninety-eight percent of the student missionaries sent during the specified time period participated in some phase of the research study.

Statistical Analysis

In evaluating different statistical procedures which might be used to analyze the data from this study, it seemed most appropriate to use a method which had the capacity to compare profiles of scores, since both the semantic differential rating scales and the 16PF generate a profile of scores for each subject. Cattell's Coefficient of Pattern Similarity (r_p) seemed a logical choice since it enables the researcher to study the meaning and effects of the total configurations of profiles instead of looking merely at isolated levels of specific variables. It is a means of looking at the total personality or semantic differential picture (Cattell, 1969; Cronbach and Gleser, 1953). The use of this method makes it possible to compare the personality profiles and semantic differential attitude profiles of entire groups with each other.

TABLE 5

NUMBER OF STUDENT MISSIONARIES WHO PARTICIPATED IN
EACH PHASE OF THE RESEARCH BY SCHOOLS

School	No. SMs Sent	No. SMs Participating in the Research					
		Preservice Phase			Postservice Phase		
		16PF	SD	Q-I	16PF	SD	Q-II
AU	24	24	24	24	24	24	24
AUC	3	0	2	2	0	2	3
CaUC	5	5	5	5	5	5	5
CUC	11	9	9	9	9	9	11
KC	6	4	4	4	4	4	6
LLU	14	9	9	9	9	9	14
OC	6	0	0	0	0	0	6
PUC	26	19	19	20	17*	17*	21*
SMC	15	1	1	13	1	1	15
SUC	6	5	5	5	5	5	6
UC	14	11	11	11	11	11	14
WVC	23	23	23	23	21*	21*	21*
Totals	153	110	112	125**	106	108	146
% SMs Sent	100	71.9	73.2	81.7	69.3	70.6	95.4*

*Four SMs who participated in the preservice phase remained overseas for a second year so could not participate in the postservice phase. Three other SMs did not participate in the preservice phase and remained overseas for a second year, so they could not participate in the postservice phase either. All of the SMs who returned participated in the postservice phase. Ninety-eight percent of the SMs sent during the specified time period participated in some phase of the research.

**Minimal demographic data was supplied after returning from overseas by an additional 25 SMs.

Cattell's Coefficient of Pattern Similarity (r_p) correlates data on three separate bases: level, shape, and peakedness. It provides correlations on the pattern of similarity and dissimilarity and provides a total view of the profile as well. Level correlation (mean) in r_p indicates the height of the response on the profile. Shape (variance) correlation indicates the overall pattern of the profile, and accentuation (peakedness) correlation indicates the depth of differences of the profiles. Cattell's r_p combines these three elements--level, shape, and peakedness--to produce an overall, or Gestalt, view of the group profile (Cattell, 1969; Helmstadter, 1957).

The coefficient of correlation provided by Cattell's r_p ranges from -1.0 to +1.0. An increasingly dissimilar profile would be indicated by scores extending downward from 0.0 toward -1.0. Increasingly similar profiles would extend upward from 0.0 toward +1.0. If two profiles were as dissimilar as possible, a value of -1.0 would be indicated, whereas two profiles as similar as possible would be shown by a value of +1.0. Chance difference would be indicated by a score of 0.0.

The outstanding advantage of Cattell's Coefficient of Pattern Similarity (r_p) is the ability to look at the total configuration of profiles in a Gestalt manner. However, Cattell's r_p does not compare individual variables within the profiles. If it should be desired to analyze individual variables between groups, additional t-tests can provide this analysis.

The Sixteen Personality Factor Questionnaire

The raw scores obtained from the preservice 16PF were compiled into a profile of means for the group. Using Cattell's Coefficient of Pattern Similarity (r_p) to test for pattern similarities, the group profile was compared with the norms for college students as found in Norms for the 16PF Forms A and B (1970). The group profiles for men and women were compared separately and jointly.

The same procedure was followed to compare the group profile on the preservice 16PF and the postservice 16PF. Using the same procedures the profiles for the following subgroups were also compared: (1) subjects who were connected with the language schools and (2) subjects who had previously lived overseas.

The semantic differential rating scales

Data from the semantic differential rating scales were compiled into a profile of mean rankings for each concept. The preservice and postservice profiles for each concept were compared using Cattell's r_p to test for pattern similarities. These comparisons were made on group means and the means of the following subgroups: (1) subjects who were connected with the language schools, (2) subjects who had lived overseas previously, (3) subjects whose parents have been employees of the Seventh-day Adventist denomination, (4) subjects who have relatives who have been overseas missionaries, and (5) subjects who have been members of the Seventh-day Adventist church for less than five years.

The Student Missionary Questionnaire

Data from the Student Missionary Questionnaire (Parts I and II) was analyzed using percentage rankings and mean, median, or mode scores. Answers to open-ended questions were coded and analyzed in a similar fashion. Where appropriate, contingency tables were used to further analyze the data.

Methodological Assumptions

It is assumed that the respondents were honest and candid in answering questions on the personality inventory, the semantic differential rating scales, and the questionnaire.

Limitations

It is recognized that in a field study of this type it is not possible to have all subjects complete the research materials at the same time or under exactly the same circumstances.

CHAPTER IV

DATA CONCERNING THE STUDENT MISSIONARY

This chapter presents a description of a group of Seventh-day Adventist college students who served as short-term volunteer overseas missionaries for their denomination during the 1975-76 school year. The data includes personal, academic, career, family, and personality characteristics. The personality data are based on the scores from Cattell's Sixteen Personality Factor Questionnaire (16PF) administered before and after mission service. The remaining data are taken, unless otherwise indicated, from responses to Part I of the Student Missionary Questionnaire completed by 125 student missionary appointees. Minimal demographic data, obtained from another twenty-five student missionaries after mission service, are also included.

Personal Characteristics

The personal characteristics of a student missionary may influence his or her performance in the field of service, as well as his or her attitude toward the experience. This section describes the personal characteristics of a group of student missionaries, including: age, sex, marital status, race, citizenship, religious affiliation, participation in school and church activities, dating practices, and previous experience in living overseas. The

data were compiled from responses to questions 1-5, 37-38, 41-47, and 55-74 from Part I of the Student Missionary Questionnaire.

Age, sex, and marital status

The mean age of the student missionaries described in this study was 20.3 years. As shown in table 6, their ages ranged from eighteen to over twenty-five years.

TABLE 6
AGE OF STUDENT MISSIONARY APPOINTEES
AS OF JUNE 30, 1975

Age	Number of SMs	Percentage
18 years	13	8.7
19 years	32	21.3
20 years	51	34.0
21 years	27	18.0
22 years	12	8.0
23 years	1	.7
24 years	2	1.3
25 years or older	8	5.3
No response	4	2.7

Of the 150 student missionaries in the study, 55 percent were males and 45 percent were females. An analysis of the percentage of student missionary calls available to males and females, respectively, reveals no apparent difference in proportions of males and females responding to calls than the proportions of calls available to each sex. (See table 76 in appendix D for data concerning the number of calls available to each sex.)

Most of the student missionaries were single (92 percent). There were eleven married student missionaries (7.2 percent), seven males and four females. The other three wives were not part of the

study because they served under a different classification (Relief/Special Services or Adventist Volunteer Service Corps) since they were not students enrolled in an Adventist college prior to overseas mission service. One female student missionary was a divorcee.

Race and citizenship

The student missionary group included orientals, Hispanics, blacks, and Caucasians. Over four-fifths of the group was Caucasian, as noted in table 7.

TABLE 7
RACE OF STUDENT MISSIONARIES

Race	Number of SMs	Percentage
Caucasian	123	82.0
Black	13	8.7
Hispanic	4	2.7
Oriental	3	2.0
Other	3	2.0
No response	4	2.7

The Canadian Seventh-day Adventist colleges enrolled only 1.2 percent of the total enrollment in Adventist colleges in North America during the 1974-75 school year, the year during which these student missionaries applied for overseas mission service. (See table 2 in chapter I for enrollment figures for Adventist colleges.) However, many Canadian students attend Adventist colleges in the United States. They represented 12 percent of the student missionaries in this study. Eighty-four percent of the student missionaries

were citizens of the United States, and 3.3 percent came from other countries.

Religious affiliation

All of the student missionaries were baptized members of the Seventh-day Adventist church, since church membership is a requirement for overseas mission service. Table 8 presents the data regarding church attendance and membership. Ninety-one percent had attended the Adventist church for at least five years and 84 percent indicated they had been baptized members for at least five years. It is worth noting, however, that this group did include thirteen relatively new converts who had attended the Adventist church for less than five years, and twenty-three who had been baptized members for less than five years. Apparently some individuals had attended for longer periods and only recently been baptized into church membership.

TABLE 8
CHURCH ATTENDANCE AND MEMBERSHIP OF
STUDENT MISSIONARIES

Length of Time	Attendance at SDA Church		Baptized Member of SDA Church	
	No. of SMs	Percentage	No. SMs	Percentage
Less than two years	6	4.0	10	6.7
Two to four years	7	4.7	13	8.7
Five to nine years	23	15.3	82	54.7
Ten or more years	113	75.3	45	30.0
No response	1	.7		

Participation in school and church activities

It is interesting to note that the student missionaries had all been active in church and school activities. When asked to indicate personal participation in various types of church and school activities prior to student missionary service, 90 percent stated participation in one-to-one personal witnessing to friends or acquaintances. Approximately two-thirds had participated in door-to-door visitation witnessing or had been a church officer in their home or campus church. Approximately three-fourths of the 125 respondents had given talks at church or school, and one-half had been leaders in campus secular activities. The data in table 9 show a rather high degree of participation in various types of school and church activities. The average number of responses per student missionary was seven. It is obvious these students were not newcomers to church activities or leadership roles.

Dating activity

The responses from the 125 student missionaries who completed questions 72 to 74 indicate a generally active social life. Twenty-nine percent indicated that they almost never dated, while 70 percent stated that they dated either occasionally (once or twice a month) or quite frequently (at least once a week). Fifty-four percent said they had had a steady boy friend or girl friend in the past, although not currently, and 25 percent had a steady boy friend or girl friend prior to departure for overseas. Only 20 percent indicated they had never had a steady boy friend or girl friend. Most of the student missionaries were not engaged (90 percent).

Six of the eight who indicated they were engaged planned to be married before leaving for overseas. These are numbered among the eleven who were married at the time of overseas service. Two indicated engagement, but planned postponement of marriage until after student missionary service. One of these did marry after returning from overseas, while the other discontinued that particular relationship.

TABLE 9
PARTICIPATION IN SCHOOL AND CHURCH ACTIVITIES BY
STUDENT MISSIONARY APPOINTEES

Activity	Number of SMs	Percentage of respondents
Personal one-to-one witnessing		
to friends or acquaintances	113	90.4
Talks at church or school	92	73.6
Door-to-door visitation witness	79	63.2
Church officer	79	63.2
Sabbath school class teacher	72	57.6
Leader in school secular activity	63	50.4
Vacation Bible School staff	56	44.8
Musical witnessing team	52	41.6
Leader in campus religious activities	51	40.8
Summer youth camp staff	43	34.4
Conducted Bible studies	38	30.4
Preached sermons	38	30.4
Salesman for religious books	31	24.8
Gymnastic witnessing team	23	18.4
Evangelistic meetings staff	20	16.0
ACT team*	13	10.4
MV Taskforce worker*	9	7.2
Number of respondents	125	

*Volunteer missionary work in North America

Previous experience living overseas

One-fourth of the 125 student missionaries who responded to questions 41-47 indicated they had lived overseas prior to student missionary service. Most of these had lived in Europe or Latin America (fourteen in each area), with Africa and the Orient next in importance (four each). Australia, Asia, the Middle East, the Pacific Islands, and other miscellaneous locations could claim only one individual each. A summary of the length of time lived overseas prior to student missionary service is found in table 10. It should be noted that almost half of the student missionaries who had lived overseas previously had been there for less than one year. The age when living overseas varied widely from preschool years to age twenty-five, with the largest number during the teens and twenties. Twelve of the fifteen who lived overseas for less than one year were at least sixteen years of age at the time. It is possible they were participants in study tours or other short-term activities. This might offer some explanation for the larger numbers during the teen years.

TABLE 10
LENGTH OF TIME STUDENT MISSIONARY APPOINTEES
HAD LIVED OVERSEAS

Length of Time	Number of SMs	Percentage
None	88	70.4
Less than 1 year	15	12.0
1 to 5 years	12	9.6
6 to 10 years	5	4.0
11 to 15 years	3	2.4
More than 15 years	2	1.6

Summary of personal characteristics

If it were possible to identify a typical Seventh-day Adventist student missionary, his or her characteristics would include the following:

1. He or she is about twenty years of age and single.
2. He or she is likely to be Caucasian and a citizen of the United States.
3. He or she has probably attended the Adventist church for at least ten years and has been a baptized member for at least five years.
4. He or she is an active participant in church and school activities, often in a leadership role.
5. He or she has, or has had, a steady boy friend or girl friend but is not presently engaged to be married.
6. He or she has most likely not lived overseas before.

Academic Background and Career Plans

This section describes the academic background and career plans of a group of Seventh-day Adventist student missionaries. Included are elementary and secondary schooling, class standing, grade point average, major and minor areas of study in college, and projected career goals. The data are compiled from responses to questions 6 to 19 on the Student Missionary Questionnaire, Part I. Postservice data on majors, minors, and career goals are taken from questions 73 to 82 on the Student Missionary Questionnaire, Part II.

Elementary and secondary schooling

Over half of the student missionary appointees were educated in Seventh-day Adventist elementary and secondary schools from grades 1 to 12. Approximately one-fourth of the appointees received their precollege education in public schools, and the remainder attended both Adventist and public schools. Table 11 summarizes the data regarding elementary and secondary schooling.

TABLE 11

ATTENDANCE AT ADVENTIST ELEMENTARY AND SECONDARY SCHOOLS

Type of school	Number of SMs	Percentage
Elementary church school and secondary public school	13	8.7
Secondary church school and elementary public school	14	9.3
All public school	38	25.3
All church school	82	54.7
No response	3	2.0

Class standing and grade point average

Over 70 percent of the SM appointees were sophomores or juniors, 14 percent were freshmen, and 11 percent were seniors. The General Conference recommends that only exceptionally mature freshmen be considered for overseas service, and seniors qualify for SM service only if they are returning to their campus for further study. (See chapter I.) Considering these recommendations, it is surprising that the college student missionary

screening committees approved such a large number of freshmen and seniors. As indicated in table 12, one-fourth of the appointees were either freshmen or seniors.

TABLE 12
CLASS STANDING OF STUDENT MISSIONARY APPOINTEES

Year in College	Number of SMs	Percentage
Freshmen	21	14.0
Sophomores	59	39.8
Juniors	48	32.0
Seniors	16	10.7
Postgraduate	1	.8
No response	5	3.3

As shown on table 13, over half of the student missionary appointees had grade point averages above 3.0 (on a scale in which 4 quality points are awarded for an A grade). This obviously reflects the standards held by most of the college screening committees. Few students with low grades are approved for overseas mission service.

TABLE 13
GRADE POINT AVERAGES OF STUDENT MISSIONARY APPOINTEES

GPA	Number of SMs	Percentage
3.5 to 4.0	26	20.8
3.0 to 3.4	44	35.2
2.5 to 2.9	42	33.6
2.0 to 2.4	11	8.8
Less than 2.0	1	.8
No response	1	.8

Major and minor areas of study

Theology, education, and math/science were the major areas of study preferred by student missionary appointees. After returning from overseas mission service, these were still the three areas cited most often by the student missionaries. In addition, returnees had a strong preference for the paramedical sciences. Theology and math/science were the areas most often indicated as minors, both by appointees and returnees. The types of calls available undoubtedly influenced the above-mentioned figures. With three-fourths of the student missionaries involved in teaching of some type, education students would naturally be attracted to these calls. It should be noted that over one-third of the student missionaries were involved in the language school program, an area with many opportunities for direct evangelism and with high appeal to theology students. There were no marked changes in majors and minors preferred by returnees as compared to appointees. Business and education decreased slightly, while the paramedical sciences and theology increased slightly. The data on majors and minors are summarized in table 14.

Plans for future lifework

While the data for choice of majors and minors showed no pronounced changes after overseas service, there were definite changes in the plans for future lifework. It would appear that the students did not change majors to any extent, but did make different plans for the future use of those majors. The percentage of students choosing the ministry for their lifework increased from 13 to

TABLE 14
COLLEGE MAJORS AND MINORS PROJECTED BY STUDENT MISSIONARY
APPOINTEES AND RETURNEES

Area of Study	M A J O R S					M I N O R S				
	Appointees		Returnees			Appointees		Returnees		
	No.	% SMs	No.	SMs	% SMs	No.	SMs	% SMs	No.	SMs
Agriculture	2	1.6	3		2.1	0	0.0	0		0.0
Arts	7	5.6	9		6.2	12	9.6	9		6.2
Behavioral Sciences	8	6.4	9		6.2	8	6.4	9		6.2
Business	13	10.4	11		7.5	4	3.2	5		3.4
Education	20	16.0	21		14.4	7	5.6	9		6.2
English & Communications	8	6.4	8		5.5	11	8.8	9		6.2
Social Studies	3	2.4	2		1.4	6	4.8	7		4.8
Home Economics	5	4.0	7		4.8	6	4.8	6		4.1
Math & Sciences	19	15.2	22		15.1	22	17.6	24		16.4
Modern Languages	3	2.4	2		1.4	3	2.4	8		6.2
Paramedical	13	10.4	20		13.7	0	0.0	1		.7
Physical Education & Health	2	1.6	4		2.7	1	.8	5		3.4
Technology	4	3.2	6		4.1	1	.8	3		2.1
Theology & Biblical Languages	30	24.0	39		26.7	26	20.8	35		24.0
Undecided	6	4.8	1		.7	5	4.0	6		4.1
No response	--	--	4		4.8	37	29.6	45		30.8
Number of respondents	125		146			125		146		

Percentages do not total 100 percent as many respondents indicated two or three majors or minors.

23 percent. The number preferring paramedical areas increased from 10 to 16 percent. Only 10 percent of appointees mentioned missionary service in their plans for the future, but 27 percent of the returnees stated missionary service as one of their goals. It is interesting to note that 13 percent of the appointees were undecided about their future lifework, but only 3 percent of the returnees were still undecided. Some decisions had obviously been made during their time overseas. The stated choices, before and after mission service, for future lifework are summarized in table 15.

TABLE 15
PLANS FOR FUTURE LIFEWORk PROJECTED BY STUDENT
MISSIONARY APPOINTEES AND RETURNEES

	Appointees		Returnees	
	No. SMs	%	No. SMs	%
Education	46	36.8	52	35.6
Physician or dentist	18	14.4	20	13.7
Ministry	17	13.6	34	23.3
Missionary	13	10.4	40	27.4
Paramedical	13	10.4	24	16.4
Business	10	8.0	9	6.2
Housewife	3	2.4	6	4.1
Social worker	3	2.4	5	3.4
Communications	3	2.4	2	1.4
Technology	2	1.6	5	3.4
Other	1	.8	2	1.4
Agriculture	0	0.0	1	.7
Undecided	17	13.6	5	3.4
No response	—	—	1	.7
No. of respondents	125		146	

Percentages do not total 100% because some SMs gave more than one response, such as physician and missionary.

When asked, "Have you changed your plan for your lifework or your majors or minors since you left college to serve overseas?" 39 percent of the returning student missionaries said "yes." The reasons given for changing are tabulated in table 16. The desire to be a missionary in the future appears to be the most influential factor. A number also indicated that they liked what they did as a student missionary so much they wished to continue in a similar line of work.

TABLE 16
REASONS GIVEN BY RETURNING STUDENT MISSIONARIES
FOR CHANGE OF PLANS FOR FUTURE LIFEWORk

Reasons	Number of SMs	Percentage
Needs overseas		
(desire to be missionary)	25	43.9
Liked what I did while a SM	16	28.1
Disliked what I did while a SM	4	7.0
Finalized previous ideas	1	1.8
Limited time before graduation	1	1.8
Miscellaneous other reasons	6	10.5
Change not related to SM service	4	7.0
Number of respondents	57	

Summary of academic background
and career plans

The academic background and career plans of the student missionaries might be summarized as follows:

1. Most of the student missionaries received all their elementary and secondary education in Adventist schools, or else were educated entirely in public schools. Few attended both.

2. The majority of the student missionary appointees were sophomores or juniors in college, and more than half had GPA's above 3.0.

3. Theology, education, and math/science were the areas most often chosen for college majors and minors, both before and after service.

4. Education, medicine or dentistry, and the ministry were the three areas most frequently chosen by appointees for their life-work. Education, the ministry, paramedical sciences, and medicine or dentistry were selected most often by returnees, with over one-fourth also indicating commitment to missionary service. There was an increased interest in the ministry, paramedical sciences, and missionary service after overseas service.

Family Background

The family background of a group of Seventh-day Adventist student missionaries is described in this section. The parents of the student missionaries are described in the following ways: marital status, religious affiliation, educational background, and occupation. Also included are the religious affiliation of grandparents and the number of relatives who have been overseas missionaries. Number of siblings in the families of student missionaries and the relative position of the student missionary in the family order are included. The data described in this section are compiled from responses to questions 20-36, 39-40, and 48-54 on Part I of the Student Missionary Questionnaire.

Marital status of parents

It appears that the student missionaries came from intact homes, as shown by the data from table 17. Eighty percent of the student missionaries indicated that their parents were living together, with 10.7 percent stating that their parents were divorced or separated.

TABLE 17

MARITAL STATUS OF THE PARENTS OF STUDENT MISSIONARIES

Marital status	Number of SMs	Percentage
Married and living together	120	80.0
Divorced or separated	16	10.7
One parent deceased	9	6.0
Both parents deceased	1	.7
No response	4	2.7
Number of respondents	150	

Religious affiliation of parents and grandparents

The majority of the student missionaries came from homes where at least one parent had been a Seventh-day Adventist for more than twenty years, as shown on table 18. One-fourth of the fathers were not Seventh-day Adventists, compared with less than 9 percent of the mothers. Examination of the questionnaires revealed that in all cases where the mother was not an Adventist, the father was not either. There was no family in which the father was an Adventist and the mother was not, but there were twenty-five homes where the mother was an Adventist and the father was not. Sixty percent of the student missionaries came from homes where both parents had

been Adventists for more than twenty years and it is likely that the student missionary was born into an Adventist home.

TABLE 18
RELIGIOUS AFFILIATION OF THE PARENTS OF STUDENT MISSIONARIES

Religious Affiliation	Father		Mother	
	No. SMs	% SMs	No. SMs	% SMs
Not SDA	38	25.3	13	8.7
SDA for 5 years or less	4	2.7	6	4.0
SDA for 6 - 10 years	8	5.3	9	6.0
SDA for 11 - 20 years	7	4.7	13	8.7
SDA for more than 20 years	91	60.7	109	72.7

Table 19 summarizes the data compiled about the Adventist heritage of the student missionaries. Sixty-five percent said their grandparents are SDA, and 28.7 percent knew that their great-grandparents were also SDAs. Since this question failed to provide an option for the SMs who were not certain of their religious background, the data may not accurately show their actual SDA heritage.

TABLE 19
ADVENTIST HERITAGE OF STUDENT MISSIONARIES

Relative*	Number of SMs	Percentage
Grandparents are SDA	97	64.7
Great-grandparents were SDA	43	28.7
Great-great-grandparents were SDA	10	6.7
Great-great-great grandparents were SDA	4	2.7
Number of respondents	150	

*Relative on either side of the family

Family involvement in overseas mission work

When asked, "Have any of your relatives been full-time overseas missionaries?" almost 30 percent of the student missionaries responded "yes." As shown by the data from table 20, 8.7 percent of the student missionaries indicated that their parents had been overseas missionaries. An equal number had grandparents who had been overseas missionaries, while 13.3 percent had an aunt or uncle who had been a missionary.

TABLE 20

NUMBER OF STUDENT MISSIONARIES WHO HAVE RELATIVES
WHO HAVE BEEN OVERSEAS MISSIONARIES

Relationship to SM	Number of SMs	Percentage
Parents	13	8.7
Brother or sister	2	1.3
Grandparents	13	8.7
Aunt or uncle	20	13.3
Great-grandparents	3	2.0
Other relatives	8	5.3
Number of respondents	150	

Educational background of parents

The data on the educational background of the parents of the student missionaries present a widely diversified picture when compared with data from the Freshman Survey (fall 1974) conducted jointly by the American Council on Education and the University of California, Los Angeles (see table 21). When compared with parents of entering freshmen at Andrews University (a Seventh-day Adventist university), the educational attainment of the fathers of the student missionaries differed in two important areas. (1) The percentage of

student missionary fathers with only a grade school education was twice that of freshmen at Andrews University. (2) The percentage of fathers attending college or high school was also lower for the student missionary group. When compared with national norms from the same survey, the percentage of fathers of student missionaries attending graduate school was much higher than the national norms. The mothers of the student missionary group did not show as marked differences as did the fathers. They were, however, slightly better educated than the national norms, but did not differ markedly from the mothers of freshmen at Andrews University.

Occupations of parents

The fathers of the student missionaries represented a wide variety of occupations, as noted on table 22. Medicine and dentistry claimed the most, followed by structural occupations, education, and the ministry. These four occupations combined included 40.6 percent of the fathers. The mothers had a much narrower range of occupations. Full-time homemaker, clerical and sales, paramedical sciences, and education were the most frequently cited occupations. These four alone accounted for 80.7 percent of the mothers. It is worth noting that 31 percent of the mothers were full-time homemakers, compared with 52.4 percent nationally in the United States (U.S. Bureau of Census, 1975, p. 347). One-fourth of the fathers and one-fifth of the mothers were currently employed by the Seventh-day Adventist denomination. (See table 77 in appendix D.)

TABLE 21

EDUCATIONAL ATTAINMENT OF PARENTS: A PERCENTAGE COMPARISON OF STUDENT MISSIONARIES, FRESHMEN AT ANDREWS UNIVERSITY, AND THE NATIONAL NORMS FROM THE FRESHMEN SURVEY, FALL 1974*

Educational Level	F A T H E R S			M O T H E R S		
	SMs	Andrews Univ.	National Norms	SMs	Andrews Univ.	National Norms
Grade school	16.7	8.4	6.8	8.0	4.0	4.3
High school	26.0	34.0	38.3	36.0	38.7	49.7
Technical or trade school	6.7	3.4	4.7	8.0	4.0	7.7
College	19.3	26.0	33.0	36.0	40.6	30.9
Graduate school	30.7	28.1	17.1	10.0	12.7	7.4

*Data for Andrews University and the national norms are from the Freshmen Survey, conducted jointly by the American Council on Education and the University of California, Los Angeles. The 1974-75 school year was the last year the student missionary group attended college prior to overseas service.

TABLE 22

OCCUPATIONS OF THE PARENTS OF STUDENT MISSIONARIES

Occupation*	Father		Mother	
	No. SMs	% SMs	No. SMs	% SMs
Professional, technical, and managerial				
Architecture & engineering	9	6.0	0	0.0
Math & sciences	1	.7	0	0.0
Social sciences	1	.7	1	.7
Medicine/dentistry	18	12.0	1	.7
Allied medical	3	2.0	23	15.3
Education	14	9.3	21	14.0
Museum, library	1	.7	2	1.3
Religion & theology	14	9.3	1	.7
Administration	10	6.7	2	1.3
Managers	3	2.0	1	.7
Writers, editors	2	1.3	0	0.0
Clerical and sales	9	6.0	31	20.7
Service	11	7.3	13	8.7
Farming, fishery, & forestry	10	6.7	1	.7
Processing, machine, & bench	10	6.7	2	1.3
Structural	15	10.0	0	0.0
Miscellaneous	9	6.0	1	.7
Homemaker	0	0.0	46	30.7
Retired	7	4.7	1	.7
Unemployed	1	.7	0	0.0
Deceased	0	0.0	1	.7
No response	2	1.3	2	1.3

*Classifications from the Dictionary of Occupational Titles (U. S. Department of Labor, 1965).

Siblings and the family structure

The student missionaries, as a group, tended to come from larger-than-average families. One-half of the group came from families with four or more children, and one-third of the group from families with five or more children. In 1960, according to the U.S. Bureau of Census (1970, p. 42), only 9.4 percent of families had four or more children under eighteen years of age.

By 1970 the number had changed very little (9.8 percent). Over three-fourths of the group came from families with three or more children, as noted on table 23.

TABLE 23

NUMBER OF SIBLINGS IN THE FAMILIES OF STUDENT MISSIONARIES

Number of siblings	Number of SMs	Percentage
One	4	2.7
Two	29	19.3
Three	42	28.0
Four	24	16.0
Five or more	50	33.3
No response	1	.7

With such a large number of families with more than three children, the chances of a student missionary being one of the middle children are greatly increased. The figures on table 24 show no clear-cut pattern of position in the family. Fewer were the youngest child in the family than any other position.

TABLE 24

RELATIONSHIP OF THE STUDENT MISSIONARY TO SIBLINGS

Position in family	Number of SMs	Percentage
Oldest	54	36.0
Youngest	31	20.7
Between oldest and youngest	61	40.7
Only child	4	2.7

Summary of family background

The family background of the student missionaries could be summarized as follows:

1. Most of the student missionaries came from families where the parents were living together.
2. The majority of student missionaries came from homes where at least one parent had been a Seventh-day Adventist for twenty years or more.
3. The grandparents of three-fifths of the student missionaries were also Seventh-day Adventists.
4. Almost one-third of the student missionaries had relatives who had been full-time overseas missionaries.
5. The fathers of the student missionaries showed a wide range of educational background. Seventeen percent had only attended grade school, while 31 percent had attended graduate school.
6. The mothers of the student missionaries had a higher educational level than would be expected from national norms, but somewhat comparable to the educational level of the mothers of freshmen attending a Seventh-day Adventist university the same year.

Personality Characteristics

This section presents the results of the data obtained by administering Cattell's Sixteen Personality Factor Questionnaire (16PF) to the student missionaries participating in the study. Form A of the 16PF was administered to 110 appointees and to 106 returnees.

Hypotheses 1 to 12, as found in chapter III, are concerned with the personality data. The data analysis will be presented for each of these eleven hypotheses in the same order in which they appear in chapter III.

The data analysis used Cattell's Coefficient of Pattern Similarity (r_p). The following weighted formula, recommended for comparing pairs of occupational groups (Cattell, Eber, & Tatsuoka, 1970, p. 311, Institute for Personality and Ability Testing, personal communication, 1977), was used for the computations:

$$r_p = \frac{4K - \sum w_j d_j^2}{4K + \sum w_j d_j^2}$$

Prior to the statistical analysis a confidence level of .05 was established for the rejection of the null hypothesis. Table 25 presents means and standard deviations for all groups.

Hypothesis 1: Student missionaries and college norming population

Hypothesis 1 tests whether a significant relationship exists between the personality profile of student missionaries and that of the college population on which the instrument was normed. Analysis of the data yielded an $r_p = +.370$, whose associated probability

TABLE 25

STUDENT MISSIONARY 16PF PROFILES: MEANS AND STANDARD DEVIATIONS IN STEN UNITS

Group	N	A	B	C	E	F	G	H	I	L	M	N	O	Q₁	Q₂	Q₃	Q₄
All Preservice	110	4.8 1.7	5.8 2.0	6.5 2.0	4.5 1.9	4.6 1.9	6.7 1.9	5.5 1.9	6.0 1.9	4.5 2.0	6.2 1.8	6.7 2.1	4.6 2.1	5.0 1.9	6.1 1.8	7.1 2.0	4.5 1.9
All Postservice	106	5.1 1.9	6.6 1.9	6.7 2.1	4.5 1.9	4.2 1.8	6.2 1.8	5.4 1.9	6.0 1.9	4.1 1.9	6.1 1.8	6.3 1.9	4.6 2.1	4.7 1.9	6.2 1.9	7.2 2.2	4.5 2.0
Females Preservice	51	4.6 1.9	5.8 2.0	6.2 2.0	4.4 1.8	4.5 1.7	6.7 2.0	5.1 1.8	5.8 2.0	4.9 1.7	6.1 1.7	7.0 2.0	4.9 2.3	5.7 1.6	6.0 1.9	7.2 2.1	4.7 2.0
Females Postservice	49	5.0 2.2	6.6 2.0	6.5 2.4	4.7 1.9	3.9 1.7	6.2 1.7	5.0 2.0	6.1 2.1	4.4 1.9	6.0 2.0	6.5 1.8	4.8 2.3	5.1 1.9	6.0 1.9	7.1 2.4	4.6 2.3
Males Preservice	59	4.9 1.6	5.7 2.0	6.7 2.0	4.5 2.0	4.8 2.0	6.8 1.7	5.8 1.9	6.1 1.8	4.2 2.1	6.3 1.8	6.5 2.2	4.3 1.8	4.4 1.9	6.2 1.8	7.0 1.9	4.4 1.9
Males Postservice	57	5.3 1.7	6.5 1.9	6.9 1.9	4.3 1.9	4.4 1.9	6.4 1.9	5.7 1.8	5.9 1.7	3.8 1.8	6.3 1.6	6.1 2.0	4.5 1.9	4.4 1.8	6.3 1.9	7.4 2.0	4.4 1.8
Language school Preservice	39	4.6 1.6	5.5 2.3	6.2 1.9	4.3 1.9	4.9 1.9	6.6 1.9	5.2 1.7	6.6 1.9	4.7 2.1	6.0 1.8	7.0 2.0	5.1 1.9	5.1 1.6	6.5 1.9	7.1 1.7	4.9 1.6
Language school Postservice	36	5.0 1.9	6.4 1.8	6.7 1.9	4.3 1.9	4.6 1.7	6.0 1.5	5.2 1.9	6.5 1.7	4.1 1.8	5.8 2.1	6.2 1.9	4.8 2.0	4.7 1.8	6.2 1.9	7.1 2.2	5.0 2.1

TABLE 25--Continued

Group	N	A	B	C	E	F	G	H	I	L	M	N	O	Q ₁	Q ₂	Q ₃	Q ₄
Nonlanguage school Preservice	71	4.9 1.8	5.9 1.9	6.6 2.0	4.6 1.9	4.5 1.8	6.8 2.0	5.7 1.8	5.8 1.9	4.4 1.9	6.4 1.8	6.6 2.2	4.2 2.1	5.0 2.1	5.9 1.7	7.1 2.1	4.5 2.1
Nonlanguage school Postservice	70	5.2 1.9	6.7 2.0	6.7 2.2	4.6 1.9	4.0 1.8	6.4 1.9	5.5 1.9	5.7 1.9	4.1 1.9	6.3 1.6	6.3 1.9	4.5 2.1	4.8 2.0	6.2 1.9	7.3 2.2	4.3 2.0
Lived overseas previously Preservice	15	4.3 1.8	5.6 1.4	6.9 2.0	5.1 1.5	5.3 1.7	6.8 1.7	6.5 1.5	6.1 2.1	4.7 1.4	6.5 1.4	6.9 1.9	4.4 2.1	5.0 2.0	5.5 2.3	7.4 1.7	3.9 2.1
Lived overseas previously Postservice	15	4.4 2.0	6.5 1.4	7.1 1.8	4.9 1.7	4.6 1.9	6.7 1.6	6.1 1.9	4.9 1.8	4.5 1.4	6.1 1.7	6.1 2.1	4.6 1.7	4.2 1.3	5.9 2.1	7.7 1.8	4.3 2.2
Did not live over- seas previously Preservice	79	4.9 1.7	5.9 2.1	6.1 1.8	4.3 1.9	4.4 1.8	6.7 2.0	5.2 1.9	5.8 1.9	4.7 2.0	6.1 1.7	6.8 2.1	4.6 2.1	5.0 2.0	6.4 1.7	7.0 2.0	4.8 1.9
Did not live over- seas previously Postservice	75	5.3 1.9	6.7 1.9	6.6 2.0	4.6 1.9	4.1 1.7	6.3 1.8	5.3 1.8	6.0 1.9	4.1 1.9	6.0 1.8	6.3 1.8	4.6 2.2	5.0 2.1	6.3 1.9	7.2 2.3	4.7 2.0

level of .03 is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant positive relationship exists between the personality profile of student missionaries and that of the college population on which the instrument was normed.

Hypothesis 2: Student missionaries before and after overseas service

Hypothesis 2 tests whether a significant relationship exists between the personality profile of student missionaries before and after overseas service. Analysis of the data yielded an $r_p = +.899$, whose associated probability level of .01 is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant positive relationship exists between the personality profiles of student missionaries before and after overseas service.

Hypothesis 3: Female student missionaries and the female college norming population

Hypothesis 3 tests whether a significant relationship exists between the personality profile of female student missionaries and that of the female college population on which the instrument was normed. Analysis of the data yielded an $r_p = +.427$, whose associated probability level of .02 is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant positive relationship exists between the personality profile of female student missionaries and that of the female college population on which the instrument was normed.

Hypothesis 4: Male student missionaries and the male college norming population

Hypothesis 4 tests whether a significant relationship exists between the personality profile of male student missionaries and that of the male college population on which the instrument was normed. Analysis of the data yielded an $r_p = +.295$, whose associated probability level of .10 fails to exceed the criterion level of .05. Therefore, the null hypothesis is retained.

Hypothesis 5: Male and female student missionaries before overseas service

Hypothesis 5 tests whether a significant relationship exists between the personality profile of male and female student missionaries before serving overseas. Analysis of the data yielded an $r_p = +.764$, whose associated probability level of .01 is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant positive relationship exists between the personality profile of male and female student missionaries before serving overseas.

Hypothesis 6: Male and female student missionaries after overseas service

Hypothesis 6 tests whether a significant relationship exists between the personality profile of male and female student missionaries after serving overseas. Analysis of the data yielded an $r_p = +.811$, whose associated probability level of .01 is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a signifi-

cant positive relationship exists between the personality profile of male and female student missionaries after serving overseas.

Hypothesis 7: Female student missionaries before and after overseas service

Hypothesis 7 tests whether a significant relationship exists between the personality profile of female student missionaries before and after overseas service. Analysis of the data yielded an $r_p = +.861$, whose associated probability level of .01 is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant positive relationship exists between the personality profile of female student missionaries before and after overseas service.

Hypothesis 8: Male student missionaries before and after overseas service

Hypothesis 8 tests whether a significant relationship exists between the personality profile of male student missionaries before and after overseas service. Analysis of the data yielded an $r_p = +.894$, whose associated probability level of .01 is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant positive relationship exists between the personality profile of male student missionaries before and after overseas service.

Hypothesis 9: Student missionary appointees to language schools and those appointed to serve at all other locations

Hypothesis 9 tests whether a significant relationship exists between the personality profile of student missionaries who served

at language schools and that of student missionaries who served at all other locations before overseas service. Analysis of the data yielded an $r_p = +.848$, whose associated probability level of .01 is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant positive relationship exists between the personality profile of student missionaries who served at language schools and that of student missionaries who served at all other locations before overseas service.

Hypothesis 10: Student missionaries who served at language schools and those who served at all other locations

Hypothesis 10 tests whether a significant relationship exists between the personality profile of student missionaries who served at language schools and that of student missionaries who served at all other locations after overseas service. Analysis of the data yielded an $r_p = +.831$, whose associated probability level of .01 is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant positive relationship exists between the personality profile of student missionaries who served at language schools and that of student missionaries who served at all other locations after overseas service.

Hypothesis 11: Student missionary appointees who had lived overseas previously and those who had not lived overseas previously

Hypothesis 11 tests whether a significant relationship exists

between the preservice personality profile of student missionaries who had lived overseas before student missionary service and that of student missionaries who had not lived overseas previously. Analysis of the data yielded an $r_p = +.684$, whose associated probability level of .01 is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant positive relationship exists between the preservice personality profile of student missionaries who had lived overseas before student missionary service and that of student missionaries who had not lived overseas previously.

Hypothesis 12: Student missionary returnees who had lived overseas before student missionary service and those who had not lived overseas previously

Hypothesis 12 tests whether a significant relationship exists between the postservice personality profile of student missionaries who had lived overseas before student missionary service and that of student missionaries who had not lived overseas previously. Analysis of the data yielded an $r_p = +.769$, whose associated probability level of .01 is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant positive relationship exists between the postservice personality profile of student missionaries who had lived overseas before student missionary service and that of student missionaries who had not lived overseas previously.

Personality factors

Table 25 presents the means and standard deviations in sten units for the student missionary 16PF profiles. Inspection of the data reveals several areas where group means were at least one sten unit above or below the standard mean of 5.5 stens. Factors showing differences between subgroup means of at least .5 sten will also be identified (Institute for Personality and Ability Testing, 1977).

The factor which most identifies this group is Q₃ (self-control). Means for the entire group and the different subgroups ranged from 7.0 to 7.7 stens. Karson and O'Dell (1975) suggest that

someone high on Q₃ is more energetic at getting his work done than other people, keeps trying when a problem is difficult to solve, sticks to it when faced with an obstacle, and never makes a promise that he can't keep.
(p. 72)

Self-control and will power seem to be the most important identifying characteristics of the student missionary group.

Preservice means for Factor G (superego strength) ranged from 6.6 to 6.8, suggesting a rather conscientious, moralistic group. The postservice means were somewhat lower (.4 to .6 sten) than the preservice means. This might indicate some liberalizing of the conscience.

Preservice means for Factor N (forthrightness versus astuteness) leaned toward astuteness, with a range of 6.5 to 7.0 stens, indicating a group which was rather astute, polished, and socially aware. It is interesting to note that four of the subgroups (females, language school workers, previous overseas experience, and no previous overseas experience) showed differences of

of .5 to .8 sten toward the middle range after overseas service. All groups moved in that same direction, although not so much as the four mentioned.

Factor L (trust versus suspiciousness) means ranged from 3.8 to 4.9 stens, suggesting a group which was rather trusting and accepting of conditions. The postservice means were somewhat lower (.4 to .6 sten) than preservice means, suggesting a slightly more trusting tendency after returning from mission service. Postservice means ranged from 3.8 to 4.5.

The means for Factor E (submissiveness versus dominance) ranged from 4.3 to 5.1 for the entire group and the different subgroups. This might suggest a group which was rather humble, mild, conventional, and accommodating. Pre and postservice means showed very little difference for this factor.

Factor F (seriousness versus impulsivity) means ranged from 3.9 to 4.9, indicating a somewhat sober, serious group. The group mean was 4.6 before overseas service and 4.2 after returning from overseas, suggesting a slightly more serious tendency after the overseas experience.

The postservice means for Factor C (ego strength) ranged from 6.5 to 7.1, suggesting a group which was rather emotionally stable, mature, calm, and able to face reality. Preservice means on this factor ranged from 6.1 to 7.1, with the entire group mean at 6.5.

The mean for the entire group on Factor Q₄ (tranquility versus frustration) was 4.5 both before and after the overseas experience. The range of means was 3.9 to 5.0 for the different

subgroups. These means suggest a group which leaned toward being relaxed, tranquil, composed, and unfrustrated.

Comparison of male and female personality profiles

The greatest difference between male and female personality profiles appeared on the means for Factor Q₁ (conservatism versus radicalism). The females were 1.3 stens higher than the males on the preservice profile (5.7 versus 4.4), and .7 sten higher on the postservice profile (5.1 versus 4.4). Preservice and postservice means for males were the same. Females, however, showed a difference of .6 sten between preservice and postservice means. They moved toward conservatism and lower radicalism.

On Factor H (shyness versus venturesomeness), means for the female student missionaries were .7 sten lower than means for the males, suggesting that the males were slightly more venturesome than the females. However, both males and females were within the middle range (5.1 for females and 5.8 for males), with almost no difference between preservice and postservice means.

The mean for the females on Factor L (trust versus suspiciousness) was .7 sten lower than the mean for the males before overseas service, and .6 sten lower after overseas service. Both males and females showed a tendency toward greater trust after overseas service (difference of .5 sten for females and .4 sten for males). The postservice means for males and females were 3.8 and 4.4 stens, respectively.

Both males and females showed increases of .8 sten on Factor B (intelligence) when preservice and postservice profiles

were compared. Males did not show any other differences greater than .4 sten on any factor. On three factors preservice and post-service means were identical for males: M (imaginativeness), Q₁ (conservatism), and Q₄ (tranquility). For females, only one factor (Q₂, self-sufficiency) had identical means for pre and postservice. Females showed differences of .5 or .6 sten between pre and post-service means on five factors: F (seriousness), G (super-ego strength), L (trust), N (astuteness), and Q₁ (conservatism). It would appear that after returning from overseas, females were more serious, less conscientious, more trusting, more practical, and less experimenting.

Comparison of student missionaries at language schools and other locations

The greatest difference between student missionaries at language schools and those serving at other locations was on Factor O (self-assurance). Student missionaries who served at language schools had a preservice mean of 5.1, as compared with a mean of 4.2 for those who served at other locations, a difference of .9 sten. The postservice difference between these two groups was only .3 sten. The language-school workers had moved toward greater self-assurance.

Student missionaries serving at language schools showed a higher mean on Factor I (tendermindedness) than those serving at other locations. Language-school workers had a preservice mean of 6.6, while workers at other locations had a mean of 5.8. Preservice and postservice difference was negligible (only .1 sten).

On the preservice profile Factor Q₂ (self-sufficiency) showed a difference of .6 sten between the language-school group

and the student missionaries serving at other locations. However, the groups had identical means on the postservice profile.

Comparing preservice and postservice profiles, student missionaries at language schools showed differences of .5 to .8 sten on four factors: C (ego strength), G (superego strength), L (trust), and N (astuteness). It would appear that after returning from overseas, student missionaries at language schools were slightly more emotionally stable, less conscientious, more trusting, and more practical.

Student missionaries at other locations showed only one preservice/postservice difference of .5 sten or more. Factor F (seriousness) was 4.5 on the preservice profile and 4.0 on the postservice profile, suggesting that after returning from overseas these students were slightly more serious.

Comparison of student missionaries who had lived overseas previously and those who had never lived overseas before student missionary service

Only student missionaries who had lived overseas for at least one year after the age of five were included in the group who had lived overseas previously. Student missionaries who had never lived overseas comprised the other group. Sixteen SMs were not included in either group because they had lived overseas for less than one year or before they were five years of age. The difference in the number of subjects in the two groups (15 and 80) precludes any definite conclusions about personality factors of the two groups. However, some trends were observed and are described.

Student missionaries who had lived overseas before were at

least one sten unit above or below the standard mean of 5.5 on the following factors: A- (reserve), C+ (ego strength), G+ (conscientiousness), H+ (venturesomeness), M+ (imaginativeness), N+ (astuteness), O- (self-assuredness), Q₃+ (self-control), and Q₄- (tranquil). Student missionaries who had never lived overseas showed the following characteristics: E- (submissiveness), F- (seriousness), G+ (conscientiousness), N+ (astuteness), and Q₃+ (self-control).

Compared with student missionaries who had never lived overseas those who had lived overseas before student missionary service showed the following characteristics: more reserved (A-), more emotionally stable (C+), less humble (E-), less serious (F-), more venturesome (H+), less self-sufficient (Q₂), and more tranquil (Q₄-).

Comparing preservice and postservice profiles, student missionaries who had lived overseas before showed differences of .7 to 1.2 stens on five factors: B+ (intelligence), F- (seriousness), N+ (astuteness), Q₁- (conservativeness), and I+ to I- (tough-mindedness). It would appear that after returning from overseas, the student missionaries who had lived overseas before were slightly more serious, less astute, more conservative, and more tough-minded or realistic. Factor I (tough-mindedness) showed the greatest difference between pre and postservice means (6.1 to 4.9 stens).

When pre and postservice profiles were compared, student missionaries who had never lived overseas showed differences of .5 to .8 sten on four factors: B+ (intelligence), C+ (ego strength), L- (trust), and N+ (astuteness). It would seem that after returning from overseas, the student missionaries who had never lived overseas until their time as a student missionary were slightly more

emotionally stable, more trusting, and more forthright.

Summary of personality characteristics

The personality characteristics of the student missionaries could be summarized as follows:

1. A positive relationship existed between the personality profiles of the following groups:

a. The entire group and the college norming population of the testing instrument

b. The entire group before and after overseas service

c. Females and the female college norming population of the testing instrument

d. Males and females before overseas service

e. Males and females after overseas service

f. Females before and after overseas service

g. Males before and after overseas service

h. Language school workers and workers at other locations, before overseas service

i. Language school workers and workers at other locations, after overseas service

j. Appointees who had lived overseas previously and appointees who had never lived overseas

k. Returnees who had lived overseas previously and returnees who had not lived overseas before their time as a student missionary.

2. A relationship did not exist between the personality profile of males and that of the male college norming population of the

testing instrument.

3. The following factors on the group profile were 1.0 to 1.9 stens above or below the standard mean of 5.5 stens: C+, E-, F-, G+, L-, N+, and Q₃+. Thus the student missionaries might be described as emotionally stable, somewhat humble and accommodating, sober and serious, conscientious, trusting and accepting of conditions, astute and socially aware, and self-controlled and organized. The most distinguishing characteristic of the group was Q₃+ (self-control) with a preservice group mean of 7.1 stens.

4. Compared with males, females were somewhat less venturesome, more trusting, and less conservative (H-, L-, and Q₁-).

5. After overseas service, females were slightly more serious, less conscientious, more trusting, less astute, and more conservative. Males showed no noticeable differences after overseas service.

6. The entire group showed slight differences between pre and postservice on two factors: Factor B (intelligence) increased by .8 to .9 sten, and Factor G (superego strength) decreased by .5 sten.

7. Compared with student missionaries at other locations, language school workers were somewhat higher on Factors I+ (tender-mindedness), O- (self-assurance), and Q₂+ (self-sufficiency). The differences were .8, .9, and .6 sten, respectively.

8. After overseas service, language school workers were slightly more emotionally stable, less conscientious, more trusting and accepting of conditions, and less astute. Student missionaries at other locations were slightly more serious after overseas service.

9. Appointees who had lived overseas previously were more reserved, more emotionally stable, less humble, less serious, more venturesome, less self-sufficient, and more tranquil than appointees who had never lived overseas.

10. Returnees who had lived overseas previously were slightly more serious, less astute, more conservative, and more tough-minded or realistic. Returnees who had never lived overseas before were slightly more emotionally stable, trusting, and forthright.

Summary

This chapter presented the data describing a group of Seventh-day Adventist college students who served as short-term volunteer missionaries. The description included personal, academic, career, family, and personality characteristics.

CHAPTER V

DATA CONCERNING THE ATTITUDES OF THE STUDENT MISSIONARIES

This chapter presents the data obtained from the semantic differential rating scales administered to 112 student missionary appointees and 108 returnees. The purpose of the semantic differential rating scales was to describe the attitudes of the student missionaries toward selected religious, mission, cultural, and personal concepts. Fourteen concepts were rated by fifteen pairs of descriptor words.

The concepts rated by the semantic differential rating scales were:

Religious concepts:

Personal Study of the Bible

Trust in God

Mission concepts:

Organization of the Adventist Denomination

National Adventist Church Leaders in Their Own Countries

Mission Offerings

Missionary

Personal Witnessing for Christ

Teaching

Adventists Overseas

Adventists in North America**Cultural concepts:****Cultures Different from My Own****Foreigner (or Nationals from Other Countries)****Marriage to a Person of Another Culture or Race****Personal concept:****Me (self)**

Descriptor pairs of words used to rate the concepts were:

stable-changeable, beneficial-harmful, meaningful-meaningless,
 important-unimportant, motivated-aimless, leading-following, modern-
 old-fashioned, altruistic-egotistic, strong-weak, successful-
 unsuccessful, sensitive-insensitive, beautiful-ugly, open-closed,
 positive-negative, and happy-sad.

The attitudes of the student missionaries before and after
 overseas mission service are compared. Comparisons are also made
 between the different subgroups.

Data Analyses

Hypotheses 13 to 25, as found in chapter III, are concerned
 with the attitude data. The data analysis will be presented for
 each of these hypotheses in the same order in which they appear in
 chapter III.

The data analysis used Cattell's Coefficient of Pattern
 Similarity (r_p), as adapted for use with the Xerox Sigma 6 Computer
 by Cruise (1975) in his PROFILE program. Prior to the statistical
 analysis a confidence level of .05 was established for the rejection
 of the null hypothesis.

The number of subjects included in each subgroup is indicated in table 26. Table 27 presents r_p correlations for all groups. Mean semantic differential ratings by all groups for each concept are presented in table 28. Mean ratings on each pair of words for all concepts are presented in appendix D. In addition, figures for hypotheses 13 to 24 and for each concept where a significant relationship exists between groups are found in appendix D. The attitude of all student missionary appointees and returnees toward each of the concepts is also presented graphically in appendix D.

TABLE 26
SEMANTIC DIFFERENTIAL RATING SCALES: NUMBER OF STUDENT
MISSIONARIES INCLUDED IN SUBGROUPS

Groups	Number of SMs	
	Appointees	Returnees
All SMs	112	108
Language school workers	40	37
Nonlanguage school workers	72	71
Parents SDA employees	57	55
Parents not SDA employees	54	54
Relatives missionaries	30	29
Relatives not missionaries	82	79
Lived overseas previously	15	15
Did not live overseas previously	80	76
Recent SDAs	8	7
Lifetime SDAs	87	85

TABLE 27

**CATTELL'S COEFFICIENT OF PATTERN SIMILARITY SCORES (r_p) COMPARING ATTITUDES OF STUDENT
MISSIONARY APPOINTEES AND RETURNEES TOWARD SELECTED RELIGIOUS, MISSION, CULTURAL,
AND PERSONAL CONCEPTS AS RATED BY THE SEMANTIC DIFFERENTIAL RATING SCALES**

	All SMs Pre/Post	Language Schools Nonlanguage Schools		Parents SDA Employees Not SDA Employees		Relatives Missionary Not Missionary		Lived Overseas Did Not Live Overseas		Recent SDAs Lifetime SDAs	
		Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post
Religious											
Bible Study	-.127	+.147	+.016	-.056	+.131	+.043	-.328*	-.465**	-.590**	-.607**	-.501**
Trust in God	+.230	-.167	-.157	+.540**	+.127	-.210	+.140	-.217	-.076	-.453**	-.331*
Mission											
SDA Organi- zation	+.170	+.103	+.008	+.254	-.069	+.151	+.408*	-.298*	+.060	-.774**	-.394**
Nat'l. SDA Leaders	-.656**	+.085	-.008	-.373**	-.274*	-.285*	+.103	-.108	-.209	-.442**	-.802**
Offerings	+.599**	+.332*	+.490**	-.098	-.171	+.282	-.431**	-.313*	-.055	-.605**	-.486**
Missionary	-.539**	+.095	+.100	-.021	+.434*	-.208	-.390**	-.445**	+.164	-.156	-.518**
Witnessing	-.096	-.173	-.191	-.015	+.563**	+.075	-.414**	+.287	-.413**	-.755**	-.627**
Teaching	+.149	+.220	-.315*	+.112	+.058	+.023	+.390*	+.260	+.175	-.484**	-.659**
SDAs Overseas	-.333*	+.151	+.158	-.522**	+.022	-.359*	+.096	-.659**	-.527**	-.408**	-.474**
SDAs N. Am.	+.138	+.107	+.280	-.190	-.330*	-.273*	-.054	-.170	+.445*	-.365**	-.393**
Cultural											
Other Cultures	-.104	-.396**	-.693**	+.204	+.055	-.034	-.467**	-.565**	-.529**	-.240	-.716**
Foreigner	-.208	+.240	-.485**	+.469**	+.175	+.116	+.429*	-.609**	-.343*	-.462**	-.574**
Cross-Cultural Marriage	-.157	-.365**	-.634**	-.180	+.219	-.449**	-.141	+.275	-.629**	-.705**	-.643**
Personal											
Me (self)	-.086	-.300*	-.043	-.197	+.350*	-.070	-.131	-.690**	-.275*	-.428**	-.451**
All Concepts	-.293*	-.013	-.374**	-.161	+.115	-.110	-.160	-.493**	-.222	-.589**	-.623**

KEY: * $p = .05$
** $p = .01$

Graphs of all comparisons showing a significant relationship are presented in appendix D.

TABLE 28
STUDENT MISSIONARY SEMANTIC DIFFERENTIAL ATTITUDE PROFILES: MEAN
RATINGS OF APPOINTEES AND RETURNEES ON ALL CONCEPTS

		All SAs	Language Schools	Nonlanguage Schools	Parents SDA Employees	Parents not SDA Employees	Missionary Relatives	No Missionary Relatives	Lived Overseas	Did Not Live Overseas	Recent SDAs	Lifetime SDAs
Religious												
Bible Study	Pre	6.0	5.3	5.2	5.9	6.1	6.1	6.0	5.9	5.6	6.4	6.0
	Post	5.9	5.8	5.9	5.8	5.9	5.7	5.9	5.8	5.5	6.1	5.9
Trust in God	Pre	6.1	4.8	4.8	6.1	6.1	6.0	6.1	5.7	5.7	6.3	6.1
	Post	6.1	6.0	6.1	6.1	6.0	6.0	6.1	5.6	5.7	6.2	6.0
Mission												
SDA Organization	Pre	5.5	5.0	5.1	5.5	5.4	5.5	5.4	5.3	5.1	4.8	5.5
	Post	5.4	5.3	5.5	5.5	5.3	5.4	5.4	5.2	5.0	5.5	5.3
Nat'l. SDA Leaders	Pre	5.6	5.1	5.1	5.8	5.5	5.5	5.7	5.2	5.3	5.6	5.6
	Post	5.3	5.4	5.2	5.4	5.2	5.2	5.3	4.9	5.0	6.0	5.2
Offerings	Pre	5.5	5.1	5.0	5.6	5.4	5.4	5.5	5.2	5.2	5.8	5.4
	Post	5.5	5.4	5.5	5.6	5.4	5.3	5.5	5.2	5.1	5.4	5.4
Missionary	Pre	6.0	5.6	5.5	6.1	5.9	5.9	6.0	5.6	5.7	6.1	5.9
	Post	5.8	5.8	5.7	5.7	5.8	5.6	5.8	5.4	5.5	5.8	5.7
Witnessing	Pre	5.9	5.6	5.4	5.9	5.9	5.8	5.9	5.6	5.5	6.4	5.9
	Post	5.9	5.9	5.9	5.9	5.9	5.7	6.0	5.8	5.5	6.2	5.8
Teaching	Pre	5.8	5.4	5.4	5.8	5.7	5.7	5.8	5.4	5.5	5.8	5.8
	Post	5.7	5.9	5.7	5.8	5.7	5.8	5.7	5.5	5.5	6.1	5.6
SDAs Overseas	Pre	5.6	5.3	5.3	5.8	5.4	5.4	5.7	4.9	5.3	5.5	5.5
	Post	5.4	5.5	5.4	5.4	5.4	5.5	5.4	5.3	5.0	5.7	5.4
SDAs N. Am.	Pre	4.8	4.5	4.7	5.0	4.7	5.0	4.8	4.6	4.6	4.7	4.8
	Post	4.9	4.8	4.9	5.0	4.7	4.9	4.8	4.5	4.6	5.2	4.8
Cultural												
Other Cultures	Pre	5.2	5.0	4.8	5.2	5.2	5.2	5.2	4.6	4.9	5.2	5.2
	Post	5.1	5.4	4.9	5.1	5.1	4.8	5.2	4.6	4.8	5.4	5.0
Foreigner	Pre	5.3	4.9	4.9	5.3	5.2	5.2	5.3	4.7	5.0	5.1	5.3
	Post	5.1	5.3	5.0	5.2	5.1	5.1	5.1	4.9	4.8	5.1	5.1
Cross-Cultural Marriage	Pre	4.2	3.6	3.3	4.2	4.2	4.0	4.3	3.9	4.0	4.7	4.2
	Post	4.4	4.7	4.2	4.4	4.3	4.4	4.3	3.8	4.3	4.8	4.2
Personal												
Me (self)	Pre	5.6	5.2	5.3	5.5	5.7	5.7	5.6	5.6	5.2	5.5	5.6
	Post	5.5	5.5	5.5	5.5	5.5	5.4	5.6	5.4	5.2	5.8	5.4

Hypothesis 13: Student missionaries
before and after overseas service

Hypothesis 13 tests whether a significant relationship exists between the attitude profile of student missionaries before and after overseas service. Analysis of the data yielded an $r_p = -.293$, whose associated probability level of .05 is equal to the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant negative relationship exists between the attitude profile of student missionaries before and after overseas service.

The attitude profiles for this hypothesis are found in figure 2 of appendix D. The corresponding statistical data are in tables 27 and 28.

Hypothesis 14: Student missionary
appointees to language schools and
those appointed to serve at all
other locations

Hypothesis 14 tests whether a significant relationship exists between the attitude profile of student missionaries appointed to serve at language schools and those appointed to serve at all other locations. Analysis of the data yielded an $r_p = -.013$, whose associated probability is greater than .10 and exceeds the criterion level of .05. Therefore, the null hypothesis is retained.

The attitude profiles for this hypothesis are found in figure 3 of appendix D. The corresponding statistical data are in tables 27 and 28.

Hypothesis 15: Student missionary returnees who served at language schools and those who served at all other locations

Hypothesis 15 tests whether a significant relationship exists between the attitude profile of student missionary returnees who served at language schools and those who served at all other locations. Analysis of the data yielded an $r_p = -.374$, whose associated probability level of .01 is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant negative relationship exists between the attitude profile of student missionaries who served at language schools and student missionaries who served at all other locations.

The attitude profiles for this hypothesis are found in figure 4 of appendix D. The corresponding statistical data are in tables 27 and 28.

Hypothesis 16: Student missionary appointees who had lived overseas previously and those who had never lived overseas

Hypothesis 16 tests whether a significant relationship exists between the preservice attitude profile of student missionary appointees who had previously lived overseas and those who had not lived overseas before. Analysis of the data yielded an $r_p = -.493$, whose associated probability level of .01 is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant negative relationship exists between the preservice attitude

profile of student missionary appointees who had previously lived overseas and those who had never lived overseas.

The attitude profiles for this hypothesis are found in figure 9 of appendix D. The corresponding statistical data are in tables 27 and 28.

Hypothesis 17: Student missionary returnees who had lived overseas before student missionary service and those who had not lived overseas previously

Hypothesis 17 tests whether a significant relationship exists between the postservice attitude profile of student missionary returnees who had lived overseas before student missionary service and those who had not lived overseas previously. Analysis of the data yielded an $r_p = -.222$, whose associated probability is greater than .10 and exceeds the criterion level of .05. Therefore, the null hypothesis is retained.

The attitude profiles for this hypothesis are found in figure 10 of appendix D. The corresponding statistical data are in tables 27 and 28.

Hypothesis 18: Student missionary appointees whose parents have been employees of the Seventh-day Adventist church and those whose parents have never been employees of the Seventh-day Adventist church

Hypothesis 18 tests whether a significant relationship exists between the preservice attitude profile of student missionary appointees whose parents have been employees of the Seventh-day Adventist church and those whose parents have never been employees

of the Seventh-day Adventist church. Analysis of the data yielded an $r_p = -.161$, whose associated probability is greater than .10 and exceeds the criterion level of .05. Therefore, the null hypothesis is retained.

The attitude profiles for this hypothesis are found in figure 5 of appendix D. The corresponding statistical data are in tables 27 and 28.

Hypothesis 19: Student missionary returnees whose parents have been employees of the Seventh-day Adventist church and those whose parents have never been employees of the Seventh-day Adventist church

Hypothesis 19 tests whether a significant relationship exists between the postservice attitude profile of student missionary returnees whose parents have been employees of the Seventh-day Adventist church and those whose parents have never been employees of the Seventh-day Adventist church. Analysis of the data yielded an $r_p = +.115$, whose associated probability is greater than .10 and exceeds the criterion level of .05. Therefore, the null hypothesis is retained.

The attitude profiles for this hypothesis are found in figure 6 of appendix D. The corresponding statistical data are in tables 27 and 28.

Hypothesis 20: Student missionary appointees who have relatives who have been missionaries and those who have no relatives who have been missionaries

Hypothesis 20 tests whether a significant relationship

exists between the preservice attitude profile of student missionary appointees who have relatives who have been missionaries and those who have no relatives who have been missionaries. Analysis of the data yielded an $r_p = -.110$, whose associated probability is greater than .10 and exceeds the criterion level of .05. Therefore, the null hypothesis is retained.

The attitude profiles for this hypothesis are found in figure 7 of appendix D. The corresponding statistical data are in tables 27 and 28.

Hypothesis 21: Student missionary returnees who have relatives who have been missionaries and those who have no relatives who have been missionaries

Hypothesis 21 tests whether a significant relationship exists between the postservice attitude profile of student missionary returnees who have relatives who have been missionaries and those who have no relatives who have been missionaries. Analysis of the data yielded an $r_p = -.160$, whose associated probability is greater than .10 and exceeds the criterion level of .05. Therefore, the null hypothesis is retained.

The attitude profiles for this hypothesis are found in figure 8 of appendix D. The corresponding statistical data are in tables 27 and 28.

Hypothesis 22: Student missionary appointees who have been members of the Seventh-day Adventist church for less than five years and those who have been lifetime members of the Seventh-day Adventist church

Hypothesis 22 tests whether a significant relationship exists between the preservice attitude profile of student missionary appointees who have been members of the Seventh-day Adventist church for less than five years and those who have been lifetime members of the Seventh-day Adventist church. Analysis of the data yielded an $r_p = -.589$, whose associated probability level of .01 is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant negative relationship exists between the preservice attitude profile of student missionary appointees who have been members of the Seventh-day Adventist church for less than five years and those who have been lifetime members of the Seventh-day Adventist church.

The attitude profiles for this hypothesis are found in figure 11 of appendix D. The corresponding statistical data are in tables 27 and 28.

Hypothesis 23: Student missionary returnees who have been members of the Seventh-day Adventist church for less than five years and those who have been lifetime members of the Seventh-day Adventist church

Hypothesis 23 tests whether a significant relationship exists between the postservice attitude profile of student missionary returnees who have been members of the Seventh-day Adventist church for less than five years and those who have been lifetime members of the Seventh-day Adventist church. Analysis of the data yielded an $r_p = -.623$, whose associated probability level of .01

is less than the previously established rejection level of .05. Therefore, the null hypothesis is rejected, and it is established that a significant negative relationship exists between the post-service attitude profile of student missionary returnees who have been members of the Seventh-day Adventist church for less than five years and those who have been lifetime members of the Seventh-day Adventist church.

The attitude profiles for this hypothesis are found in figure 12 of appendix D. The corresponding statistical data are in tables 27 and 28.

Hypothesis 24: Self-concept of student missionary appointees and returnees, as measured by the "Me" concept from the semantic differential rating scales

Hypothesis 24 tests whether a significant relationship exists between the self-concept of student missionary appointees and returnees as measured by the "Me" concept from the semantic differential rating scales. Analysis of the data yielded an $r_p = -.086$, whose associated probability is greater than .10 and exceeds the criterion level of .05. Therefore, the null hypothesis is retained.

The attitude profiles for this hypothesis are found in figure 26 of appendix D. The corresponding statistical data are in tables 27 and 28.

Hypothesis 25: Self-concept of student missionary appointees and returnees, as measured by the Factor C scale from the Sixteen Personality Factor Questionnaire

Hypothesis 25 tests whether a significant relationship exists between the self-concept of student missionary appointees and returnees as measured by the Factor C (ego-strength) scale from the Sixteen Personality Factor Questionnaire. Analysis of the data yielded a $t = -.8995$, whose associated probability is greater than .10 and exceeds the criterion level of .05. Therefore, the null hypothesis is retained.

The corresponding statistical data for this hypothesis are found in table 25, page 115.

Attitudes Toward Individual Concepts

Each concept was rated on a semantic differential 7-point rating scale. The concepts were rated by the student missionaries prior to overseas service and after returning from overseas. Table 29 presents the mean rating given each concept by appointees and returnees. The profile of ratings for each concept is presented in table 78 and figures 13 to 26 in appendix D. It should be noted that all concepts had mean ratings on the positive end of the scale, except the last two: SDAs in North America and Cross-Cultural Marriage. The mean ratings for these two concepts fell in the neutral range, possibly indicating a considerable number of individuals who rated these concepts on the negative side of the scale. The two religious concepts (Bible Study and Trust in God) received the highest positive ratings. The three

cultural concepts (Other Cultures, Foreigner, and Cross-Cultural Marriage), along with SDAs in North America, received the lowest ratings.

Religious concepts

The student missionaries had very positive attitudes toward Bible Study and Trust in God. (See figures 13 and 14 in appendix D.)

TABLE 29
ATTITUDE OF STUDENT MISSIONARIES TOWARD SELECTED
RELIGIOUS, MISSION, CULTURAL, AND PERSONAL
CONCEPTS RANKED BY MEAN SEMANTIC
DIFFERENTIAL RATING

Appointees		Returnees	
Mean SD Rating	Concept Rated	Mean SD Rating	Concept Rated
6.1	Trust in God	6.1	Trust in God
6.0	Missionary Bible Study	5.9	Bible Study Witnessing
5.9	Witnessing	5.8	Missionary
5.8	Teaching	5.7	Teaching
5.6	National SDA Leaders Me (self) SDAs Overseas	5.5	Me (self) Offerings
5.5	SDA Organization Offerings	5.4	SDAs Overseas SDA Organization
5.3	Foreigner	5.3	National SDA Leaders
5.2	Other Cultures	5.1	Foreigner Other Cultures
4.8	SDAs in N. America	4.9	SDAs in N. America
4.2	Cross-Cultural Marriage	4.4	Cross-Cultural Marriage

Attitudes toward these concepts remained highly positive during the period of overseas service. Minor differences in the pre and post-service profiles can only be attributed to chance. (See tables 27 and 28.)

Significant differences in attitudes toward Bible Study, both before and after overseas service, were evident in three of the subgroups compared: (1) returnees who have relatives who have been missionaries and those who have no missionary relatives, (2) appointees and returnees who had lived overseas previously and those who had not, and (3) appointees and returnees who had been SDAs less than five years and those who had been lifetime SDAs. (See table 27 on page 134 and figures 45, 57, 58, 73, and 74 in appendix D.) Differences in attitude toward Trust in God were also evident when comparing appointees and returnees who were recent converts and those who were lifetime SDAs. (See table 27 on page 134 and figures 75 and 76 in appendix D.) These differences between subgroups will be discussed in a later section.

Mission concepts

The student missionaries had generally positive attitudes toward the mission concepts rated. Three of the mission concepts (National SDA Leaders, Missionary, and SDAs Overseas) showed significant differences between the pre and postservice ratings. (See table 27 on page 134 and figures 15-22 in appendix D.) All three concepts were rated slightly lower after overseas service, but still well within the positive range. This might suggest a more realistic attitude after the overseas experience. The

ratings for Teaching dipped into the neutral area of the changeable-stable rating, but were positive on all other areas.

SDAs in North America received one of the lowest ratings of any concept rated. SDAs Overseas fared much better. (See figures 21 and 22 in appendix D.) Evidently the student missionaries saw SDAs overseas in a more positive way than they saw their own countrymen. A significant difference between the preservice and postservice rating of SDAs Overseas appeared. Again, the postservice rating was slightly less positive than the preservice rating suggesting a somewhat more realistic attitude. However, the difference was small.

Significant differences in attitude toward one or more of the mission concepts were evident in all subgroups compared. (See table 27 on page 134 and figures 29, 37, 38, 41, 42, 47-50, 52, 53, 59-65, and 77-91 in appendix D.) The comparisons which showed the greatest number of differences for mission concepts were: new SDAs and lifetime SDAs, SMs who have missionary relatives and those who have no missionary relatives, and SMs who had lived overseas previously and those who had not lived overseas previously.

Cultural concepts

The student missionaries rated the cultural concepts the lowest of any of the concepts rated. The profiles show a number of areas where the concepts were rated in the neutral or negative areas of the scale. (See figures 23-25 in appendix D.) The rating of Cross-Cultural Marriage is the lowest rating given to any concept rated by the student missionaries. The postservice

profile shows a slightly more positive rating, but it is not statistically significant and can only be attributed to chance. Pre and postservice differences in the profiles of the other two cultural concepts can likewise only be attributed to chance. (See table 27 on page 134.)

Significant differences in attitude toward one or more of the cultural concepts were evident in all the subgroups compared except one (SMs whose parents are or have been SDA employees and those whose parents have never been SDA employees). (See table 27 on page 134 and figures 30-34, 54, 56, 66-70, and 92-96 in appendix D.)

Personal concept

The student missionaries had a positive attitude toward themselves (Me concept), although the profile was not as highly positive as those for the religious concepts. There was no significant difference in their rating of themselves before and after student missionary service. (See table 27 on page 134 and figure 26 in appendix D.) Significant differences in attitude toward themselves were evident, however, in three of the subgroups compared: (1) appointees to language schools and other appointees, (2) SMs who had lived overseas previously and those who had not lived overseas previously, and (3) new SDAs and lifetime SDAs. (See table 27 on page 134 and figures 35, 71, 72, 97, and 98 in appendix D.)

Attitudes of Subgroups

The ratings of individual concepts for five pairs of subgroups were compared using Cattell's Coefficient of Pattern Similarity (r_p). The r_p values for each comparison are given in table 27 on page 134. Means of the ratings of individual concepts for each subgroup are given in table 28 on page 135.

Generally speaking, a shift of .4 of a scale unit can be considered significant for group comparisons (Osgood, Suci, & Tannenbaum, 1957, p. 140). This seems to hold for fairly small groups (around twenty-five subjects) as well as for larger groups. In view of this criteria, it should be noted that two of the five pairs of subgroups identified have very unequal distributions. (See table 26 on page 133.) There were only fifteen subjects in the subgroup composed of student missionaries who had lived overseas previously and eighty subjects in the comparison group of those who had never lived overseas. Likewise, there were only eight subjects in the group composed of recent converts, but eighty-seven who had been lifetime SDAs. While these two pairs of groups showed the greatest number of statistically significant differences, the data cannot be considered of definitive value because of the small number of subjects. The data are of interest, however, because of the trends observed, and will be examined for that reason.

Language-school workers compared with workers at other locations

The attitude profiles of language-school workers and workers at other locations showed statistically significant

differences on all three of the cultural concepts rated. Language-school workers rated the cultural concepts more positively than did workers at other locations. (See table 27 on page 134 and figures 30-34 in appendix D.) Of particular interest is the difference in attitude toward cross-cultural marriage. The student missionary appointees going to language schools rated Cross-Cultural Marriage more positively than did appointees going to other locations. Returnees from language schools again rated Cross-Cultural Marriage more positively than did their counterparts at other locations. The differences between the returning groups were greater than those between the appointee groups. It should be noted that student missionaries serving at language schools have constant daily contact with many national young people their own age. This is not always the case for student missionaries serving in other locations. It is possible that this association may have a bearing on the ratings given to cross-cultural marriage.

A comparison of the profile of ratings for Other Cultures also showed a significant difference between the two groups. Student missionaries who served at the language schools were definitely more positive in their evaluation of Other Cultures, both before and after overseas service. The difference between the two groups was more evident for returnees.

The language-school returnees also rated Teaching slightly more positively than did the other returnees. While there was a statistically significant difference between the ratings of the

self-concept (Me) given by the two groups under consideration, the profile showed a somewhat mixed picture. (See figure 35 in appendix D.) Language-school appointees rated themselves slightly lower on most of the ratings, but not on all. The ratings of themselves given by returnees showed no significant differences between these two groups.

Language-school workers showed at least .4 unit difference between the means of their pre and postservice ratings of the following concepts: Bible study, Teaching, Other Cultures, Foreigner, and Cross-Cultural Marriage. All of these concepts were rated more positively after overseas service. (See table 28.)

Student missionaries whose parents have been SDA church employees compared with those whose parents have never been SDA employees

Student missionaries whose parents are or have been Seventh-day Adventist denominational employees gave significantly more positive ratings to National SDA Leaders, SDAs Overseas, and SDAs in North America than did their counterparts whose parents have never been employed by the SDA denomination. (See figures 37, 38, 41, and 42 in appendix D.) It should be noted that the subjects were divided almost evenly between these two subgroups. It would seem that, for these subjects, close association with the denomination led to a more positive attitude toward denominational leaders.

Student missionaries from the homes of SDA denominational employees showed at least .4 unit difference between the means of

their pre and postservice ratings of the following concepts: National SDA Leaders, Missionary, and SDAs Overseas. (See table 28.) Postservice ratings for all three concepts were less positive than preservice ratings. These two groups gave very similar ratings to these concepts: Witnessing, Foreigner, Missionary, and Trust in God.

Student missionaries who have relatives who have been missionaries compared with those who have no missionary relatives

Student missionaries who have relatives who have been missionaries and student missionaries who do not have any missionary relatives showed significant differences in their preservice ratings of the following mission concepts: National SDA Leaders, SDAs Overseas, and SDAs in North America. (See table 27 on page 134 and figures 47, 52, and 53 in appendix D.) Postservice ratings differed for Mission Offerings, Missionary, and Witnessing. Generally, the student missionaries who have missionary relatives rated the concepts slightly lower than did their counterparts who do not have any missionary relatives. The same trend was seen in their ratings of Bible Study, Other Cultures, and Cross-Cultural Marriage, although the differences are not large in most cases. (See figures 45, 48-50, 54, and 56 in appendix D.)

The student missionaries who have missionary relatives showed at least .4 unit difference between their pre and postservice ratings of the following concepts: Other Cultures, Bible Study, and Cross-Cultural Marriage. (See table 28.) The postservice rating was more positive for Cross-Cultural Marriage, but

less positive for the other two concepts. The student missionaries who have no missionary relatives showed a difference of at least .4 unit between pre and postservice ratings on only one concept: National SDA Leaders. Again the rating was less positive for returnees.

Student missionaries who had lived overseas previously compared with those who had never lived overseas

Although the difference in the size of these two groups precludes any definite conclusions regarding attitudes, the data will be presented because of the trends which seem evident. A comparison of the attitude profiles of student missionary appointees who had lived overseas previously with those who had never lived overseas showed statistically significant differences on the following concepts: Bible Study, SDA Organization, Mission Offerings, Missionary, SDAs Overseas, Other Cultures, Foreigner, and Me (self). A comparison of the profile of ratings of returnees showed significant differences for the following concepts: Bible Study, Witnessing, SDAs Overseas, Other Cultures, Foreigner, Cross-Cultural Marriage, and Me (self). The two groups rated SDAs in North America very similarly. (See table 27 on page 134 and figures 57-72 in appendix D.) The preservice profile also showed a significant difference between the two groups for all concepts combined. (See figure 9 in appendix D.)

Student missionaries who had lived overseas prior to student missionary service showed a .4 unit difference between the means of their pre and postservice ratings of only one concept: SDAs

Overseas. For this concept, the postservice rating was more positive than the preservice rating. (See table 28.)

New SDAs compared with lifetime SDAs

The difference in the size of these two groups (eight and eighty-seven) precludes any definitive conclusions. However, the data will be presented because of the trends which appear.

A comparison of the attitude profiles of new SDAs and lifetime SDAs showed a statistically significant difference on the ratings of all concepts, except the preservice ratings of Other Cultures and Missionary. The combined preservice and postservice profiles for all concepts also showed a significant difference between these two groups. The pattern of rating was mixed, however. For most concepts, the recent converts gave higher ratings than the lifetime SDAs, but the reverse was true for some concepts. (See table 27 on page 134 and figures 73-98 in appendix D.)

The new SDAs showed at least .4 unit difference between the means of their pre and postservice ratings on the following concepts: National SDA Leaders, SDAs in North America, SDA Organization, and Mission Offerings. The postservice ratings were more positive for all concepts except Mission Offerings. The lifetime SDAs showed this same difference between means of their pre and postservice ratings for only one concept: National SDA Leaders. Their postservice rating was less positive on this concept. (See table 28.)

Summary of Attitudes toward Selected Religious,
Mission, Cultural, and Personal Concepts

The attitudes of student missionaries toward selected religious, mission, cultural, and personal concepts could be summarized as follows:

1. A significant negative relationship existed between the attitude profiles of the following groups:

- a. Appointees and returnees
- b. Returnees from language schools and returnees from other locations
- c. Appointees who had lived overseas previously and appointees who had never lived overseas
- d. Appointees who were recent SDA converts and those who were lifetime SDAs
- e. Returnees who were recent SDA converts and those who were lifetime SDAs.

2. No relationship existed between the attitude profiles of the following groups:

- a. Appointees to language schools and appointees to other locations
- b. Appointees and returnees whose parents are or have been employees of the SDA denomination and those whose parents have never been employees of the SDA denomination
- c. Appointees and returnees who have relatives who have been missionaries and those who have no relatives who have been missionaries

d. Returnees who had lived overseas prior to student missionary service and those who had not lived overseas before student missionary service.

3. The religious concepts (Bible Study and Trust in God) received the most positive ratings.

4. The cultural concepts (Other Cultures, Foreigner, and Cross-Cultural Marriage) and SDAs in North America received the lowest ratings.

5. The mission concepts were generally rated positively, although not so positively as the religious concepts.

6. All groups rated SDAs Overseas more positively than SDAs in North America.

7. Cross-Cultural Marriage received the lowest rating of any concept. Language-school workers rated this concept more positively than did other groups.

8. Ratings of the Me (self) concept showed no significant difference between appointees and returnees.

9. Language-school returnees rated cultural concepts more positively than did other returnees.

10. Student missionaries whose parents are or have been SDA denominational employees rated National SDA Leaders, SDAs in North America, and SDAs Overseas more positively than did other student missionaries.

11. Appointees who had lived overseas previously rated many concepts differently from appointees who had never lived

overseas. The pattern did not show a definite trend, however, because some concepts were higher and some were lower.

12. Recent SDA converts tended to rate most concepts more positively than did lifetime SDAs, although no definite conclusions can be drawn because of the small number of recent converts.

Summary

This chapter has presented data concerning the attitudes of student missionary appointees and returnees toward selected religious, mission, cultural, and personal concepts, as obtained from the semantic differential rating scales prepared for the study. The attitudes of student missionaries before and after overseas mission service and the attitudes of several different subgroups were compared.

CHAPTER VI

DATA CONCERNING THE OVERSEAS EXPERIENCE OF THE STUDENT MISSIONARIES

This chapter presents a description of the overseas mission experience of a group of Seventh-day Adventist college students who served as short-term volunteer overseas missionaries for their denomination during the 1975-76 school year. The data include factors which motivated them to apply for overseas service, as well as their evaluation of the overseas experience in terms of personal satisfaction, contribution to the field, personal maturation, and religious experience. Orientation procedures are also evaluated. The mission experience itself is described as to location, length of service, living arrangements, work responsibilities, outside-of-work activities, and witnessing opportunities. In addition, areas of personal adjustment, both while overseas and after returning to the homeland, and health problems are examined.

The data are summarized, unless otherwise indicated, from responses to Part II of the Student Missionary Questionnaire completed by 146 student missionary returnees.

Motivation for Mission Service

Student missionary appointees were asked to indicate how they first became interested in the student missionary program (Student Missionary Questionnaire, Part I, questions 75-85). A summary of their responses is given in table 30.

TABLE 30

FACTORS INFLUENCING INTEREST IN
STUDENT MISSIONARY SERVICE

Influential Factor	No. of SMs	Percentage of Respondents
Friend who has been a SM	82	54.7
Program given by SMs	55	36.7
Specific need overseas	53	35.3
Former SM	44	29.3
Full-time missionary friend or relative	22	14.7
Miscellaneous factors	19	12.7
Public appeal for SMs	18	12.0
Article about SMs	18	12.0
College SM sponsor	14	9.3
Poster/bulletin board displays	13	8.7
Teacher (academy or college)	2	1.3
Number of respondents	150	

Three of the four factors cited most frequently involved former student missionaries. It appears that returned SMs sell the idea of overseas service to their friends. Knowledge of a specific need overseas was an influential factor, also. Under the miscellaneous category, several appointees mentioned a lifetime desire to be a missionary as a motivating factor.

Appointees were also asked (Part I, questions 86-88), "Why do you want to be a student missionary? Please give the three most important reasons." A summary of the responses to this question is given in tables 31 and 32. Religious, service, personal, and career motives were cited as reasons for desiring to be a student missionary. Religious motives were cited with equal frequency by male and female appointees (78 percent each), but service and personal motives were cited more often by female appointees. Male appointees cited career motives more frequently than did female appointees. The four reasons most often mentioned by the entire group were: (1) spread the Gospel, (2) travel and see other cultures, (3) serve God and Church, and (4) grow and mature personally.

TABLE 31

MOTIVES CITED FOR STUDENT MISSIONARY SERVICE:
A COMPARISON BY SEX

Motive	No. Males	% Males	No. Females	% Females
Religious motives . . .	55	78.6	43	78.2
Service motives	21	30.0	24	43.6
Personal motives . . .	49	70.0	46	83.6
Career motives	41	58.6	24	43.6

Percentages do not total 100% because more than one motive was cited by most SMS.

TABLE 32

MOTIVES CITED FOR STUDENT MISSIONARY SERVICE

Motive	No. SMs	% Respondents
Religious motives		
Spread the Gospel	67	53.6
Serve God and Church	44	35.2
Follow God's leading	21	16.8
Service motives		
Help others	26	20.8
Fill a need	18	14.4
Personal motives		
Break from school--do something practical	17	13.6
Travel, adventure, see other cultures	45	36.0
Grow and mature spiritually	23	18.4
Grow and mature personally	36	28.8
Miscellaneous	3	2.4
Career motives		
Try mission work	29	23.2
Obtain experience for lifework	26	20.8
Help choose lifework	14	11.2
Number of respondents	125	

Percentages do not total 100% because more than one motive was cited by most SMs.

Location and Length of Service

The location and length of service was, to a large extent, determined by the calls placed from the field of service. This section presents the data regarding the location where the SMs served, the length of time they served, and the reasons stated if the period of service was shorter than the call stipulated. These data are summarized from responses to questions 1 and 69-72.

Location of service

Table 33 presents the data on the geographic distribution of the student missionaries by SDA world divisions and by countries. Over half of the SMS served in the Far Eastern Division, mainly in Japan, Korea, and Indonesia. These are the locations for the larger language schools which are staffed mainly by student missionaries.

Three general types of locations were identified: language schools, other schools, and miscellaneous other areas. Fifty-eight (39.7 percent) of the SMS served at language schools, 54 (37 percent) at other schools, and 34 (23.3 percent) at nonschool locations. Since the language schools are largely staffed by student missionaries, the experience might be different from that of SMS who served at other schools where there were only one or two student missionaries. Compared with the structured schedule of a school, SMS serving at other locations (offices, evangelistic or pastoral endeavors, medical clinics, etc.) might have a different type of experience from that of their counterparts working at schools. In the presentation of the data, these three groups are sometimes compared to ascertain the type of experience which each location afforded those SMS assigned there.

Student missionaries perceived the countries where they served as differing widely in development, all the way from underdeveloped to very modern, as noted in the data presented in table 34. Over three-fourths of the student missionaries were located in rural areas or in large cities. These figures are probably influenced by two factors: (1) the language schools are

TABLE 33

**GEOGRAPHIC DISTRIBUTION OF STUDENT MISSIONARIES
BY SDA WORLD DIVISIONS**

Division and Country	No. SMs per Country	Total per Division	% SMs
Afro-Mideast Division . . .		8	5.5
Iran	1		
Kenya	2		
Tanzania	5		
Euro-Africa Division . . .		2	1.4
Greece	2		
Far Eastern Division . . .		77	52.7
Guam	1		
Hong Kong	4		
Indonesia	12		
Japan	25		
Korea	20		
Marshall Islands	2		
Okinawa	1		
Palau	4		
Saipan	2		
Taiwan	1		
Thailand	5		
Inter-American Division . .		19	13.0
Bahamas	1		
Honduras	2		
Jamaica	2		
Mexico	6		
Nicaragua	3		
Puerto Rico	5		
Northern Europe-West African Division		10	6.8
England	2		
Ireland	5		
Nigeria	2		
Sierra Leone	1		
South American Division . .		8	5.5
Bolivia	3		
Brazil	4		
Ecuador	1		

TABLE 33--Continued

Division and Country	No. SMs per Country	Total per Division	% SMs
Southern Asia Division . .		10	6.8
Bangladesh	3		
Pakistan	4		
Sri Lanka	3		
Trans-Africa Division . . .		12	8.2
Botswana	1		
Burundi	1		
Rhodesia	4		
Rwanda	1		
Zaire	2		
Zambia	3		

generally located in large cities, and (2) Seventh-day Adventist boarding schools are usually located in rural areas. A large number of the student missionaries either taught at a language school or at a boarding school. (See table 35.)

TABLE 34

PERCEIVED DEVELOPMENT OF AREAS WHERE
STUDENT MISSIONARIES SERVED

State of Development	Country		Immediate Area Where Located	
	No. SMs	% SMs	No. SMs	% SMs
Underdeveloped	27	18.5	33	22.6
Developing	60	41.1	34	23.3
Somewhat modern	25	17.1	54	37.0
Very modern	33	22.6	25	17.1
No response	1	.7		

TABLE 35

**POPULATION OF AREA WHERE STUDENT
MISSIONARIES LIVED**

Location	Number of SMs	Percentage
Country/rural	51	34.9
Small town (under 25,000 pop.)	18	12.3
Small city (25,000 to 100,000 pop.)	14	9.6
Large city (over 100,000 pop.)	63	43.2

Length of service

Ten to twelve months was the most common term of service. (See table 36.) Many of the student missionaries (61.6 percent) stated that their term was "just right," while 36.3 percent felt it was "too short." Only 2.1 percent of the SMs felt their term of service was "too long."

TABLE 36

LENGTH OF OVERSEAS SERVICE

Number of Months Overseas	Number of SMs	Percentage
3 months or less	3	2.0
4 to 6 months	8	5.5
7 to 9 months	28	19.2
10 to 12 months	100	68.5
More than 12 months	7	4.8

One of the criteria for inclusion in this study was the length of service stipulated in the call to which the student missionary responded. No SM was included in the study whose call was for less than six months of service. However, it should be noted that eleven of the student missionaries actually served less than that amount of time. These SMs returned to North America much earlier than their calls originally indicated. Forty-two of the SMs stated that they did not serve the complete length of time stipulated in their original call. However, for most of them, the time difference was minimal. Some calls were listed for periods of nine months, but most were for ten to twelve months.

TABLE 37

STATED REASONS FOR SERVING LESS THAN ORIGINAL TERM

Reason Given	Number of SMs	% Respondents
Immigration problems*	11	26.2
Personal affairs	8	19.0
Replacement arrived	7	16.7
Financial needs	6	14.3
Educational needs	6	14.3
Health problems	5	11.9
Work problems	5	11.9
Travel	1	2.4
No reason given	1	2.4
Number of respondents	42	

*Some respondents indicated a delay in arrival in the field, thereby shortening the length of time served.

Percentages do not total 100% because several SMs gave more than one reason for early return.

As indicated on table 37, various reasons were given for serving less than the originally stipulated term of service. Immigration problems was the most common reason (slightly over one-fourth of those who responded to this question). Several SMs stated that their term of service was shorter than expected because they arrived in the field later than expected because of immigration problems. Another 19 percent of the SMs gave personal affairs as the reason for their early return, and 16 percent indicated that they left early because their replacement had already arrived so they were no longer needed. The SMs who did not serve their complete term of service gave a variety of reasons for not doing so. Immigration problems could be stated as the commonest problem, although many other problems were also cited.

Summary of location and length of service

The location of service and length of service of the student missionaries could be summarized as follows:

1. Over half of the SMs served in the Far East, while the remainder served in Africa, Latin America, Europe, and Asia.
2. Over three-fourths of the SMs were located in rural areas or in large cities.
3. Forty percent served at language schools, 37 percent at other schools, and 23 percent at nonschool locations.
4. Sixty-eight percent served for ten to twelve months.
5. Immigration problems were the most frequently cited reason for not serving the originally stipulated period of time.

Orientation of the Student Missionaries

An orientation manual has been prepared for Seventh-day Adventist student missionaries, and the General Conference recommends that a formal orientation course for appointees be taught at each college (see chapter I). It is also expected that some type of orientation be offered the student missionary immediately upon arrival in the field. The student missionaries participating in this study were asked to evaluate the helpfulness of these orientation procedures through their responses to questions 20-30 and 35-39.

Orientation prior to departure for the field

The student missionaries were asked to indicate the three most helpful sources of orientation prior to departure for the field, by ranking them first, second, and third. These rankings are summarized in table 38.

Former student missionaries were rated as the most important and helpful source of orientation. Seventy-one percent of the SMs rated the former SMs as one of the three most important sources of orientation, with 39.7 percent assigning them the number one spot. Almost half of the SMs rated the formal orientation class for SMs and correspondence with the field of service as one of the three most important sources of orientation. Books about missions or the country of service were fourth in importance as a source of orientation.

TABLE 38

**SOURCES OF ORIENTATION AS PERCEIVED BY SM APPOINTEES:
ORDER OF IMPORTANCE RANKING**

Source of Orientation	Order of Importance Ranking Given			
	1 % of SMs	2 % of SMs	3 % of SMs	0 % of SMs
Former student missionaries	39.7	22.6	8.9	28.8
Correspondence with field of service	14.4	17.1	15.8	52.7
Formal SM orientation class	13.7	14.4	18.5	53.4
Books about missions/country of service	3.4	8.2	18.5	69.9
Discussions with college SM sponsor	2.1	12.3	11.6	74.0
Nationals from country of service	6.2	11.6	3.4	78.8
Friends or relatives who have been full-time missionaries	6.9	4.8	9.6	78.8
Weekend retreat for SMs	1.4	3.4	4.8	90.4
Miscellaneous other sources	9.6	.7	2.7	87.0

The SMs were asked to give an overall evaluation of the predeparture orientation they received. A comparison of these evaluations, by location of service, is presented in table 39.

TABLE 39
EVALUATION OF PREDEPARTURE ORIENTATION

Evaluation	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Very inadequate	11	19.0	4	7.4	2	5.9
Inadequate	13	22.4	9	16.7	3	8.8
Mediocre	19	32.8	20	37.0	15	44.1
Adequate	14	24.1	18	33.3	13	38.2
Superior	1	1.7	2	3.7	1	2.9
No response			1	1.9		

Student missionaries at language schools rated their predeparture orientation the least favorably, and SMs at nonschool locations rated theirs the most favorably. It appears that the predeparture orientation procedures are more suited to preparing SMs for service in regular schools or nonschool locations than for service in language schools

Orientation upon arrival in the field

The SMs were asked to rate the orientation received upon arrival in the field on a five-point scale. They were asked to

evaluate specific areas of orientation. A summary of these evaluations is found in table 40.

Four areas were rated very highly: (1) health and safety precautions, (2) dress and personal appearance, (3) local currency and other financial matters, and (4) local transportation. Over 60 percent of the SMSs rated the orientation in these areas as adequate or superior.

The orientation in five areas was rated as inadequate or very inadequate by at least 30 percent of the SMSs: (1) definition of work responsibilities, (2) local religious practices, (3) immigration regulations, (4) where to obtain help with problems, and (5) local social customs. All three areas pertaining specifically to teachers were rated as inadequate: (1) local educational system, (2) outlines for classes to be taught, and (3) classroom disciplinary practices.

An examination of the ratings by location of service reveals some important differences. (See table 41.) Orientation at the language schools received the highest overall rating. However, two areas needed improvement: (1) local religious practices and (2) local educational system. Orientation at non-school locations also received rather high ratings. Here again, three areas were rated as inadequate by over 30 percent of the SMSs at these locations: (1) definition of work responsibilities, (2) immigration regulations, and (3) where to obtain help with problems. Definition of work responsibilities seemed to be particularly inadequate as over half of the SMSs rated their orientation in this area as inadequate.

TABLE 40
RATING GIVEN BY STUDENT MISSIONARIES TO ORIENTATION PROVIDED
UPON ARRIVAL IN THE FIELD

Area of Orientation	No Rating %	Very Inadequate %	Inadequate %	Mediocre %	Adequate %	Superior %
Social customs	1.4	12.3	17.8	20.6	43.8	4.1
Religious practices	1.4	11.0	23.3	23.3	35.6	5.5
Eating customs	1.4	8.9	10.3	23.3	45.9	10.3
Health & safety precautions . . .	1.4	5.5	5.5	17.1	48.0	22.6
Financial matters/currency . . .	1.4	11.6	5.5	13.0	48.6	19.9
Personal necessities, buying . . .	2.1	11.6	11.0	20.6	39.7	15.1
Dress & personal appearance . . .	1.4	4.1	7.5	17.1	54.1	15.8
Problems, assistance with	1.4	15.1	15.1	19.9	36.3	12.3
Transportation	1.4	8.2	9.6	18.5	44.5	17.8
Work responsibilities defined . . .	2.1	15.1	21.9	12.3	32.9	16.4
Immigration regulations	2.1	13.7	17.8	13.7	35.6	17.1
For teachers:						
Local educational system	15.1	15.8	15.8	23.3	25.3	4.8
Outlines for classes	17.2	21.9	12.3	13.0	19.2	16.4
Classroom discipline	17.8	20.6	13.7	16.4	27.4	4.1
Miscellaneous areas	88.4	7.5	1.4	.7	1.4	.7

TABLE 41

**RATING GIVEN BY STUDENT MISSIONARIES TO ORIENTATION PROVIDED
UPON ARRIVAL IN THE FIELD: A COMPARISON BY LOCATION**

Area of Orientation	Language Schools			Other Schools			Other Locations		
	Inade- quate	Medi- ocre	Ade- quate	Inade- quate	Medi- ocre	Ade- quate	Inade- quate	Medi- ocre	Ade- quate
Social customs	29.3	13.8	56.9	37.0	24.1	35.2	20.6	26.5	52.9
Religious practices . . .	44.9	27.6	27.6	31.5	20.4	44.4	20.6	20.6	58.8
Eating customs	15.5	34.5	50.0	24.1	11.1	61.1	17.6	23.5	58.8
Health & safety precautions	8.7	17.2	74.2	14.9	13.0	68.6	8.8	23.5	67.7
Financial matters/currency	13.8	15.5	70.7	18.6	9.3	68.5	20.6	14.7	64.7
Personal necessities, buying	22.4	27.6	50.0	22.3	16.7	57.4	23.5	14.7	58.8
Dress & personal appearance	7.0	6.9	86.2	11.2	25.9	59.3	20.6	20.6	58.9
Problems, assistance with	27.6	17.2	55.1	31.5	22.2	42.6	32.4	20.6	47.0
Transportation	10.4	19.0	70.7	27.8	20.4	48.1	14.7	14.7	70.6
Work responsibilities defined	24.2	10.3	65.5	42.6	16.7	37.0	50.1	8.8	41.2
Immigration	31.1	12.1	56.9	29.6	11.1	53.7	35.3	20.6	44.1
For teachers:									
Local educational system	37.9	25.9	36.3	38.9	22.2	31.5			
Outlines for classes . .	25.8	10.3	63.8	59.2	18.5	14.9			
Classroom discipline . .	29.3	15.5	55.1	51.9	22.2	18.5			

Orientation at regular schools received the lowest rating, with eight areas judged as adequate by less than half of the SMs. Improvement seems to be especially needed in the following areas: (1) definition of work responsibilities, (2) social customs, (3) local religious practices, (4) where to obtain help with problems, and (5) immigration regulations. The three areas pertaining specifically to teachers received very low ratings. It would seem that much improvement is needed in orientation procedures for SMs located at regular schools. Areas needing much improvement are classroom disciplinary practices and the provision of outlines for classes to be taught.

The overall evaluation of the orientation provided upon arrival in the field is summarized in table 42. SMs at nonschool locations rated their overall orientation the highest, with 20 percent giving it a superior rating. SMs at regular schools rated their orientation the lowest.

The local language

Many different languages were used by the SMs, depending on their location. Korean, Japanese, and Indonesian were mentioned most frequently, as would be expected because of the large numbers of SMs serving at the language schools located in Korea, Japan, and Indonesia.

Over 84 percent of the SMs said they had very little or no speaking knowledge of the local language upon arrival in the field. Table 43 summarizes the speaking knowledge of the local language upon arrival and when departing from the field. By the time the

SMs left the field, 58 percent could carry on a limited conversation. Approximately 7 percent of the SMs worked in areas where only English was needed.

TABLE 42
EVALUATION OF ORIENTATION PROVIDED UPON
ARRIVAL IN THE FIELD

Evaluation	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Very inadequate	3	5.2	3	5.6	2	5.9
Inadequate	13	22.4	13	24.1	8	23.5
Mediocre	9	15.5	11	20.4	4	11.8
Adequate	23	39.7	21	38.9	13	38.2
Superior	9	15.5	5	9.3	7	20.6
No response	1	1.7	1	1.9		

Over one-fifth of the SMs felt very handicapped because of a lack of knowledge of the local language, while one-half stated that they felt a little handicapped. One-fifth of the SMs stated that they did not feel handicapped through a lack of language knowledge, and the others were working in areas where only English was used.

Examination of the data by type of location shows that the SMs working at nonschool locations seemed to acquire the most fluency. One-fifth stated they could teach or preach in the local language at the time of departure. SMs at nonschool locations

TABLE 43

SPEAKING KNOWLEDGE OF LOCAL LANGUAGE

Speaking Ability	Arrival		Departure	
	No. SMs	% SMs	No. SMs	% SMs
None	90	61.6	5	3.4
Very little	34	23.3	34	23.3
Limited conversation	3	2.1	68	46.6
Regular conversation	7	4.8	18	12.3
Fluency (teach or preach)	2	1.4	11	7.5
None needed (English used)	10	6.9	10	6.9

TABLE 44

KNOWLEDGE OF LANGUAGE NEEDED TO CARRY ON
SM RESPONSIBILITIES

Knowledge Needed	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Fluency needed	0	0.0	8	14.8	9	26.5
Some knowledge helpful, but not essential	42	72.4	21	38.9	9	26.5
Mostly used English, other language not really needed	15	25.9	20	37.0	10	29.4
No response*	1	1.7	5	9.3	6	17.7

*Possibly indicates that English was major language used in area where SM was located.

also indicated the greatest need for knowledge of the local language, as shown on table 44. Over one-fourth of the SMs at non-school locations stated that fluency was needed to perform their duties. It should also be noted that SMs at nonschool locations were more likely to live with nationals than the other SMs. (See table 48, page 180.) Perhaps the environment and the need provided the incentive to learn.

Summary of orientation for student missionaries

The orientation procedures for SM appointees before departure and upon arrival in the field could be summarized as follows:

1. Former SMs, the SM orientation class, correspondence with the field of service, and books about missions or the country of service were rated as the most important and helpful sources of predeparture orientation.

2. SMs at language schools rated their predeparture orientation the least favorably, and SMs at nonschool locations rated theirs the most favorably.

3. Four areas of orientation upon arrival in the field were rated highly by the SMs: (1) health and safety precautions, (2) dress and personal appearance, (3) local currency and other financial matters, and (4) local transportation.

4. Five areas of orientation upon arrival in the field were rated as inadequate by the SMs: (1) definition of work responsibilities, (2) local religious practices, (3) immigration regulations, (4) where to obtain help with problems, and (5) local social customs.

5. The orientation of teachers was rated as particularly inadequate in the following areas: (1) local educational system, (2) outlines for classes, and (3) classroom disciplinary practices.

6. Orientation at the language schools received the highest rating, while orientation at other schools received the lowest rating on specific areas of orientation. Some areas where improvement is needed were suggested.

7. Overall evaluations of the orientation provided upon arrival in the field gave the nonschool locations the highest rating and the regular schools the lowest.

8. Over 84 percent of the student missionaries had very little speaking knowledge of the local language upon arrival in the field, but over half of them could carry on a conversation by the end of their term of service.

9. Student missionaries at nonschool locations acquired the greatest degree of fluency in the local language.

Living Overseas

This section will examine how the student missionaries felt about living overseas: their housing arrangements, roommates, meals, and health problems. These evaluations are taken from the responses to questions 11-18 and 117-128.

Housing arrangements

A comparison of the housing arrangements provided for SMs at the three main types of locations is found in tables 45 and 46. The greatest variance in arrangements was experienced by the SMs at nonschool locations. Over one-fifth rated their living arrange-

ments as primitive or somewhat primitive. They were the only ones who gave a primitive rating to their living arrangements. SMs at language schools usually lived in apartments or houses provided for them. Almost all of the SMs at language schools rated their living arrangements as somewhat modern or modern. Almost half of the SMs located at regular schools lived in apartments. SMs at nonschool locations were most likely to live with a national family (32.4 percent) or overseas family (26.5 percent). They were also most likely to be moved at least once during their term of service (41.2 percent). As might be expected, SMs at nonschool locations did not rate their living arrangements as highly as did the SMs at other locations. SMs at language schools gave their living arrangements the highest ratings. (See table 47).

TABLE 45
HOUSING ARRANGEMENTS

Housing Arrangement	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Apartment	17	29.3	26	48.1	12	35.3
House	43	74.1	6	11.1	6	17.6
Overseas family	1	1.7	11	20.4	9	26.5
National family	0	0.0	5	9.3	11	32.4
Dormitory	1	1.7	6	11.1	2	5.9
Hotel/other public	0	0.0	0	0.0	2	5.9
Other	1	1.7	5	9.3	6	17.6
Two different locations	5	8.6	15	27.8	14	41.2

Percentages do not total 100% because of changes in housing arrangements during the time overseas.

TABLE 46
TYPE OF LIVING ARRANGEMENTS

Type of Living Arrangement	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Primitive	0	0.0	0	0.0	3	8.8
Somewhat primitive . . .	2	3.5	15	27.8	5	14.7
Somewhat modern	25	43.1	24	44.4	17	50.0
Modern	31	53.5	15	27.8	8	23.5
No response					1	2.9

TABLE 47
EVALUATION OF LIVING ARRANGEMENTS

Evaluation	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Very dissatisfied	1	1.7	3	5.6	2	5.9
Not too satisfied	1	1.7	1	1.9	1	2.9
O. K.	5	8.6	10	18.5	9	26.5
Satisfied	20	34.5	24	44.4	11	32.4
Very satisfied	31	53.5	16	29.6	10	29.4
No response					1	2.9

TABLE 48

**TYPE OF PERSON WITH WHOM STUDENT MISSIONARIES
SHARED LIVING QUARTERS**

Rooming Arrangement	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Lived alone	6	10.3	22	40.7	11	32.4
Lived with another SM/SMs	54	93.1	26	48.1	15	44.1
Lived with a national from the country where located	6	10.3	7	13.0	11	32.4
Other arrangement	0	0.0	5	9.3	4	11.8
More than one type of arrangement	8	13.8	6	11.1	7	20.6

Percentages do not total 100% because a number of SMs mentioned more than one type of rooming arrangement.

Rooming arrangements

Thirty-nine student missionaries (26.7 percent) stated that they did not share their living quarters with anyone else. Student missionaries located at regular schools or other locations were the most likely to live alone, as indicated on table 48.

Ninety-five student missionaries (65.1 percent) lived with at least one other student missionary. SMs at language schools were most likely to have another SM for a roommate, but it should be noted that almost half of the student missionaries at the two

other types of locations also had roommates who were SMs.

Only twenty-four student missionaries (16.4 percent) said they lived with a national from the country where they were located. Student missionaries at the nonschool locations were the most likely to have a national roommate.

Nine student missionaries (6.2 percent) said they had roommates who did not fall into any of the above categories. These were all from regular schools and nonschool locations.

Twenty-one student missionaries (14.4 percent) gave two responses to this question, indicating that they had more than one type of rooming arrangement during the time they were overseas or had more than one type of roommate at a time.

Eating arrangements

SMs at language schools were most likely to cook their own meals, have a servant cook their meals, or eat at a restaurant or cafe. (See table 49.) SMs at other schools most often ate their meals with an overseas family, cooked their own meals, or ate at the school cafeteria. SMs at the nonschool locations had the greatest variance in eating arrangements. The three most common arrangements were cooking their own meals, eating with an overseas or national family, or eating in a cafeteria. At least one-third of the SMs indicated more than one place where they obtained their meals. A typical arrangement at a regular school might be to eat the main meal with a family and cook for self the rest of the time.

TABLE 49

ARRANGEMENTS FOR MEALS

Arrangement for Meals	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Cafeteria of institution	4	6.9	14	25.9	6	17.6
Restaurant or cafe	14	24.1	0	0.0	2	5.9
National family	3	5.2	5	9.3	10	29.4
Overseas family	2	3.4	26	48.1	12	35.3
Cooked own meals	32	55.2	25	46.3	13	38.2
Servant cooked meals	32	55.2	4	7.4	4	11.8
Other	0	0.0	0	0.0	1	2.9
More than one response	28	48.3	19	35.2	11	32.4

Percentages do not total 100% because many SMs mentioned more than one type of eating arrangement.

TABLE 50

EVALUATION OF NUTRITIONAL CONTENT OF MEALS

Evaluation of Meals	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Inadequate	2	3.5	4	7.4	3	8.8
Adequate, but lacked variety	11	19.0	13	24.1	9	26.5
Satisfactory	31	53.5	31	57.4	16	47.1
Superior	14	24.1	6	11.1	6	17.7

The student missionaries generally felt that their meals were nutritionally adequate, although 22.6 percent thought their meals lacked variety. Inadequate nutrition was claimed by only 6.2 percent of the student missionaries. Table 50 presents their evaluation of the nutritional content of the meals.

Health problems

As a group, the student missionaries were healthy. Their health problems were generally not too serious, as indicated on table 51. In a few cases, some SMs had to return home early because of serious illness (see table 37, page 165). One-fifth of the SMs did not report any health problems while overseas. Skin problems and gastrointestinal upsets led the list of health problems experienced by the SMs. It is interesting to note that over one-fourth of the SMs experienced a weight loss of at least ten pounds. More males (38 percent) than females (14.9 percent) reported a weight loss.

Summary of living overseas

The experiences of the SMs in living overseas could be summarized as follows:

1. SMs at language schools rated their housing arrangements the most favorably, while those at nonschool locations rated theirs the least favorably.
2. SMs at nonschool locations were most likely to live with a national or overseas family and to be moved at least once during their term of service.

TABLE 51

HEALTH PROBLEMS EXPERIENCED WHILE OVERSEAS

Problem Area	Number of SMS	Percentage
Skin problems (rashes, etc.)	49	33.6
Gastrointestinal upsets	49	33.6
Weight loss (more than 10 lbs.)	40	27.4
Emotional upsets (depression, etc.)	21	14.4
Parasites (amoeba, worms, etc.)	17	11.6
Weight gain (more than 10 lbs.)	16	11.0
Allergies	11	7.5
Respiratory difficulties	9	6.2
Malaria	6	4.1
Hepatitis	1	.7
Tuberculosis	1	.7
Miscellaneous other problems	13	8.9
No health problems identified	29	19.9

3. Two-thirds of the SMS lived with other SMS, one-fourth lived alone, and approximately one-sixth lived with a national from the country where they served. SMS at language schools were the most likely to live with other SMS, and those at nonschool locations the most likely to live with nationals.

4. SMS at language schools were most likely to cook their own meals, have a servant cook their meals, or eat at a restaurant or cafe.

5. SMS at regular schools were most likely to eat with an overseas family, at the school cafeteria, or cook their own meals.

6. SMS at nonschool locations were most likely to eat with a national or overseas family or cook their own meals.

7. Most SMs thought their meals were nutritionally adequate.

8. The SMs were generally a healthy group, although a few did have to return home early due to health problems. Skin problems and gastrointestinal upsets were the most common health problems experienced while overseas.

Working Overseas

This section describes the overseas working experience of the student missionaries. Included are the SMs' main work responsibilities; outside-of-work activities; work load and structure; nationality of supervisor; relationship with supervisor, nationals, and missionary families; and an evaluation of opportunities for personal witnessing to nonbelievers. These responses are taken from questions 50-60, 65-68, 83, 84, and 97.

Work responsibilities

Seventy-five percent of the SMs indicated that teaching was their main work responsibility. Pastoral or evangelistic work was listed by 11 percent of the SMs. As indicated on table 52, other areas of service were infrequent.

Table 53 summarizes the main work activities as listed by the SMs. Teaching English and religion accounted for a large portion of the actual work done. This would be expected because of the large number of SMs who worked at language schools. It is apparent, however, that other SMs taught English also. Only 40 percent of the SMs worked at language schools, but 58.9 percent

taught English. While few SMs listed business and secretarial or maintenance and construction as their main responsibility, about 10 percent of them had duties in these areas. One-fourth of the SMs were involved in evangelism and/or Bible studies, and 11 percent spent some of their time preaching. The summary of main work activities shows a group strongly oriented toward school activities, as might be expected because of the large number of SMs assigned either to a language school or another type of school.

TABLE 52
MAIN WORK RESPONSIBILITY OF STUDENT MISSIONARIES

Type of Work	Number of SMs	Percentage
Teaching	109	74.7
Pastoral/evangelistic	16	11.0
Medical	7	4.8
Technical (construction/ maintenance/agriculture)	7	4.8
Business/secretarial	5	3.4
Youth work (camps, etc.)	2	1.4

TABLE 53

MAIN WORK ACTIVITIES OF STUDENT MISSIONARIES

Work Activity	Number of SMS	Percentage
Teaching		
English	86	58.9
Religion	67	45.9
Science and/or Mathematics	14	9.6
Elementary school	13	8.9
Physical Education	13	8.9
Music	10	6.8
Social Studies	9	6.2
Applied Arts	6	4.1
Miscellaneous other subjects	9	6.2
Other school responsibilities		
Religious services	8	5.5
Work supervisor	7	4.8
Study hall supervisor	6	4.1
Transportation of students	5	3.4
Library	4	2.7
Residence hall supervisor	4	2.7
Agriculture/Industries	3	2.1
Food service	2	1.4
Miscellaneous other	20	13.7
Church work		
Evangelism/Bible studies	35	24.0
Preaching	17	11.6
Visitation	13	8.9
Youth/Children's programs	12	8.2
Sabbath School	12	8.2
Literature distribution	2	1.4
Miscellaneous other	12	8.2
Business/Secretarial duties	16	11.0
Maintenance/Construction	15	10.3
Medical	8	5.5
Miscellaneous	8	5.5

Percentages total more than 100% because most SMS listed several work activities.

Outside-of-work activities

The student missionaries listed a wide variety of outside-of-work activities which they considered as part of their contribution to the field. Table 54 summarizes these activities. Over half of the SMs listed social activities with their students as an important activity. Many of the SMs were involved in evangelistic activities with nonbelievers, as well as in church activities with members. Music was also an important extra contribution. It is interesting to note that many of these outside-of-work activities were considered by the SMs to be their most important contribution to the field. (See table 73 on page 215.)

Structure of work responsibilities

Workers at language schools felt their responsibilities were more structured than did SMs at other locations. (See table 55.) SMs located at regular schools or nonschool locations felt their responsibilities were quite unstructured. Almost two-thirds of the later group stated that their responsibilities were very unstructured or somewhat unstructured.

Work load

The work loads for SMs at regular schools were the most unpredictable, ranging from not enough to do to extremely pressured by the quantity of work. More of these SMs had too much to do than SMs at other locations, but more of them also said they could have done a little more. They were less likely to state that their work load was just right than SMs at other locations. Language school workers seemed quite satisfied with their work load, as almost

TABLE 54

**OUTSIDE-OF-WORK ACTIVITIES WHICH THE STUDENT MISSIONARIES
FELT WERE PART OF THEIR CONTRIBUTION TO THE FIELD**

Activity	Number of SMs	Percentage
Evangelistic activities with unbelievers		
Bible classes	32	21.9
Branch Sabbath Schools or Vacation Bible Schools	23	15.8
Visitation and/or personal witnessing	15	10.3
Evangelistic meetings	11	7.5
Preaching sermons	3	2.1
Literature distribution	2	1.4
Philanthropic activities	1	.7
Church activities with members		
Sabbath School	27	18.5
Youth programs	18	12.3
Pastoral duties/preaching	11	7.5
Miscellaneous other	17	11.6
Social activities with students	75	51.4
Music	27	18.5
Personal relationships with people . .	23	15.8
Recreation	21	14.4
Extracurricular school activities . . .	19	13.0
Construction/maintenance	12	8.2
Part-time teaching	8	5.5
Housework and child care	7	4.8
Medical assistance	5	3.4
Office work	5	3.4
Work with community organizations . . .	4	2.7
Agriculture	3	2.1
Miscellaneous other	4	2.7
Unclassifiable response	1	.7
None	2	1.4

Percentages total more than 100% because most SMs listed several activities.

TABLE 55

**STRUCTURE OF WORK RESPONSIBILITIES AS PERCEIVED
BY THE STUDENT MISSIONARIES**

Type of Structure	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Very unstructured	3	5.2	11	20.4	8	23.5
Somewhat unstructured . .	17	29.3	23	42.6	13	38.2
Half unstructured/half structured	17	29.3	11	20.4	6	17.7
Somewhat structured . . .	17	29.3	9	16.7	7	20.6
Very structured	4	6.9	0	0.0	0	0.0

TABLE 56

WORK LOAD AS PERCEIVED BY THE STUDENT MISSIONARIES

Evaluation of Work Load	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Not enough to do	1	1.7	3	5.6	4	11.8
Could have done a little more	6	10.3	12	22.2	5	14.7
Just about right	42	72.4	17	31.5	17	50.0
A little more than could be done well . .	8	13.8	19	35.2	7	20.6
Extremely pressured by quantity of work . . .	0	0.0	3	5.6	1	2.9
No evaluation given . . .	1	1.7				

three-fourths of them rated it as "just about right." SMs at nonschool locations were more likely to say they did not have enough to do than SMs at other locations. Table 56 summarizes the data regarding work loads.

Witnessing opportunities

Student missionaries at language schools were the most enthusiastic about their opportunities for witnessing to non-believers. Over 90 percent stated they had much opportunity to witness to nonbelievers. SMs at regular schools were most likely to say they had very little opportunity to witness to nonbelievers, as might be expected since often they were teaching SDA children and youth. SMs at regular schools were also the most likely to be a little dissatisfied with their opportunities for witnessing. SMs at language schools were the most satisfied with their opportunities for witnessing, with SMs at nonschool locations falling between the other two groups. Tables 57 and 58 summarize the student missionaries' evaluation of their witnessing opportunities.

Relationships with people

Almost half of the student missionaries indicated that they worked almost entirely with nationals, with another fourth indicating that they worked mostly with nationals, as shown on table 59. Student missionaries generally rated their contacts with missionary families and nationals as pleasant. The contacts with nationals were rated slightly more pleasant than those with missionary families, but the difference was not large. Table 60 summarizes these findings.

TABLE 57

**OPPORTUNITIES FOR PERSONAL WITNESSING TO NON-SDAs
AS PERCEIVED BY THE STUDENT MISSIONARIES**

Description	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Very little opportunity	1	1.7	11	20.4	3	8.8
Some opportunity	3	5.2	30	55.6	17	50.0
Much opportunity	53	91.4	13	24.1	14	41.2
No response	1	1.7				

TABLE 58

**PERSONAL EVALUATION OF OPPORTUNITIES FOR
WITNESSING TO NON-SDAs**

Evaluation	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Very dissatisfied	0	0.0	1	1.9	1	2.9
Dissatisfied	3	5.2	11	20.4	4	11.8
Neutral	1	1.7	13	24.1	5	14.7
Satisfied	22	37.9	19	35.2	15	44.1
Very satisfied	32	55.2	10	18.5	9	26.5

TABLE 59
TYPE OF PEOPLE WITH WHOM STUDENT MISSIONARIES WORKED

Type of People With Whom SMs Worked	Number of SMs	Percentage
Almost entirely overseas	5	3.4
Mostly overseas, some nationals	21	14.4
Equally overseas and nationals	12	8.2
Mostly nationals, some overseas	37	25.3
Almost entirely nationals	71	48.6

TABLE 60
**STUDENT MISSIONARIES' DESCRIPTION OF ASSOCIATION WITH
MISSIONARY FAMILIES AND NATIONALS**

Type of Relationship	Missionary Families		Nationals	
	No. SMs	% SMs	No. SMs	% SMs
Usually unpleasant	1	.7	1	.7
Frequently unpleasant	2	1.4	2	1.4
Sometimes unpleasant, sometimes pleasant	13	8.9	6	4.1
Frequently pleasant	23	15.8	21	14.4
Usually pleasant	104	71.2	116	79.5
No response*	3	2.1		

*No contact with missionary families, according to SM.

Almost 60 percent of the student missionaries had an American or Canadian supervisor. As shown on table 61, approximately 31 percent worked under a national supervisor. There seemed to be no relationship between the nationality of the supervisor and SMs' ratings of their relationship with their supervisor. Table 62 summarizes the student missionaries' evaluation of their relationship with their supervisor. While it is true that some had unpleasant experiences, the great majority rated their contacts with their supervisors as pleasant.

TABLE 61
NATIONALITY OF SUPERVISOR

Nationality	Number of SMs	Percentage
American or Canadian	88	59.1
Other overseas missionaries	9	6.0
National workers	45	30.8
Other	4	2.7

Summary of working overseas

The overseas working experience of the student missionaries could be summarized as follows:

1. Teaching was the main work responsibility for three-fourths of the SMs.
2. Almost 60 percent of the SMs taught English, either at a language school or at another school.

TABLE 62

**STUDENT MISSIONARIES' DESCRIPTION OF RELATIONSHIP
WITH SUPERVISOR**

Relationship	Number of SMs	Percentage
Usually unpleasant	8	5.5
Frequently unpleasant	3	2.1
Sometimes unpleasant, sometimes pleasant	5	3.4
Frequently pleasant	36	24.7
Usually pleasant	93	63.7
No response	1	.7

3. Social activities with their students were one of the most important outside-of-work activities listed by the SMs as part of their contribution to the field. Evangelistic activities with nonbelievers, church activities with members, and music were also listed as important extra activities.

4. SMs at language schools felt their responsibilities were more structured than did the SMs at other locations. Two-thirds of the SMs at regular schools or nonschool locations stated that their responsibilities were unstructured.

5. SMs at language schools were the most satisfied with their work load. SMs at regular schools were the most likely to experience the greatest variety in work assignments. More of them said they had too much to do than at other locations, but more of them also said they did not have enough to do, or could have done

a little more. SMs at nonschool locations were the most likely to say they did not have enough to do.

6. SMs at language schools were the most enthusiastic about their opportunities for witnessing to nonbelievers, while SMs at other schools were the most likely to be a little dissatisfied with their opportunities for witnessing to nonbelievers.

7. Close to half of the SMs worked almost entirely with nationals, while an additional one-fourth indicated that they worked mostly with nationals.

8. SMs rated their contacts with missionary families, with nationals, and with their supervisors as generally pleasant.

Areas of Personal Adjustment

Student missionary service often involves a number of areas of personal adjustment, both while in the field and upon return to North America. This section describes the adjustments the student missionaries identified through their responses to questions 31-34 and 99-102. The areas of adjustment are summarized in table 63. Percentages of the SMs who cited each problem area are given in this table. Table 64 summarizes the number of times each specific adjustment problem was mentioned.

Adjustments while in the field

The SMs identified daily living as the area which required the greatest number of adjustments on their part while overseas. Adjusting to the food and the general living arrangements were the most problematic for the SMs.

TABLE 63

**PERSONAL ADJUSTMENTS OF STUDENT MISSIONARIES WHILE IN
THE FIELD AND UPON RETURN TO NORTH AMERICA**

Area of Adjustment	In the Field		Return to North America	
	No. SMs	% SMs	No. SMs	% SMs
Culture/customs	51	34.7	104	71.2
Language	48	32.9	28	19.2
Interpersonal relationships .	33	22.6	33	22.6
Work or school	41	28.1	6	4.1
Personality/personal adj. . .	67	45.9	23	15.8
Climate	26	17.8	8	5.5
Spiritual life	3	2.1	27	18.5
Finances	1	.7	6	4.1
Daily living	77	52.7	28	19.2
Did not have any adjustments	4	2.7	21	14.4

Percentages do not total 100% as more than one area of adjustment was mentioned by most SMs.

Personal and personality problems were the second most frequently cited area of adjustment while overseas. General loneliness, isolation, and missing family and friends accounted for a large share of these problems. The "exhibit A" feeling that they were being watched constantly or were supposed to have all the answers created problems for a number of SMs. For some, personality adjustments were needed in order to function effectively as a student missionary.

TABLE 64

PERSONAL ADJUSTMENT PROBLEMS EXPERIENCED BY STUDENT MISSIONARIES WHILE IN THE FIELD AND UPON RETURN TO NORTH AMERICA: NUMBER OF TIMES EACH PROBLEM WAS MENTIONED BY THE STUDENT MISSIONARIES

Adjustments While in the Field	No. Times Cited		% of Prob. Cited	Adjustments Upon Return to North America	No. Times Cited		% of Prob. Cited
	Total for Each Prob.	Total for Area			Total for Each Prob.	Total for Area	
Culture/customs		34	14.6	Culture/customs		111	39.6
Culture/customs general	23			Culture shock general	16		
Understanding the people	17			Characteristics of people	19		
Attitude toward women	3			Change from overseas	2		
Pace of living	3			Pace of living	15		
Miscellaneous	6			Affluency	20		
				Transportation	15		
				Dress & appearance	3		
				Miscellaneous	9		
Language		30	13.6	Language		30	10.7
Interpersonal relationships		33	8.9	Interpersonal relationships		33	11.8
Roommate & other M's	15			Form	12		
Missionaries	4			Home-parents	10		
Administration	4			Boy-girl	4		
Nationals	3			Marital	3		
Miscellaneous	4			Miscellaneous	4		
National/missionary	2						
Work		43	11.7	School and job		0	2.0
Teaching	19						
Students' characteristics	5						
Lack of supplies	2						
Definition of responsibilities	8						
Lack of work	3						
Miscellaneous	6						
Personality & personal adjustment		77	20.9	Personality & personal adjustment		26	9.3
Miss family & friends	16			Not special anymore	8		
Loneliness & isolation	21			Missed overseas & traveling	11		
Personality adjustment	10			Miscellaneous	7		
Lack of privacy	6						
What to do with leisure time	2						
Miscellaneous	4						
"Exhibit A" feeling	18						
Climate		26	7.0	Climate		0	2.0
Spiritual life		3	.8	Spiritual life		30	10.7
				Personal lack or indiffer- ence	4		
				Apathy in U. Am.	20		
				Miscellaneous	6		
Finances		1	.3	Finances		6	2.1
Daily living		82	22.2	Daily living		30	10.0
Food	30			Food	10		
General living arrange- ments	20			Time changes	8		
Sanitary facilities	7			Health	4		
Cleanliness or lack of	5			Miscellaneous	6		
Health	2						
Mail	3						
Government regulations	3						
Miscellaneous	8						

The culture and customs of a foreign land was the third most frequently cited area of adjustment. However, this area was not mentioned as frequently as might have been expected from persons confronting a new culture. Slightly over one-third of the SMs identified problems in adjusting to the new culture, whereas over half of the SMs cited problems in daily living, and slightly less than half mentioned personal or personality problems. Orientation before departure may have ameliorated the problems in this area, since culture-shock seems to be a topic covered thoroughly by the orientation procedures. On the other hand, there may be no way to immunize a prospective student missionary against loneliness and a feeling of isolation. The new missionary must, likewise, grow accustomed to being different from those surrounding him or her. Perhaps there are some adjustment problems which can only be alleviated through the passage of time.

The language barrier was identified as a problem area by 32.9 percent of the SMs. Since 84.9 percent of the SMs stated that they had little or no speaking knowledge of the local language when they arrived in the field, communication would naturally be a problem. (See table 43 on page 175.)

Work-related problems were identified by 28.1 percent of the student missionaries. Adjustments to teaching headed the list of work-related problems. Others included the definition of responsibilities, characteristics of their students, and various miscellaneous problems. This is an area which might be amenable to orientation help. Apparently the adjustment from student to

teacher created problems for a number of SMs. Orientation courses could provide some insights into this area.

Interpersonal relationships were identified as a problem area by 22.6 percent of the SMs. Getting along with a roommate was the most frequently mentioned adjustment problem. The SMs also mentioned problems with missionaries, nationals, and administrative officers. These relationships were not problem areas for most of the SMs, however.

Adjusting to the climate was mentioned as a problem area by 17.8 percent of the SMs. Very few SMs mentioned problems in the financial or spiritual areas. Four SMs specifically stated that they did not have any adjustment problems while overseas.

The adjustment problems cited by males and females were essentially the same, except that the female SMs mentioned problems related to culture more often than did the male SMs. (See table 89 in appendix D.)

A comparison of the adjustment problems cited by SMs located at language schools, other schools, and nonschool locations revealed the following differences (table 65):

1. SMs at language schools mentioned very few work-related problems, while one-fifth of the problems cited by SMs at other schools were related to their work.

2. SMs at nonschool locations cited fewer problems with daily living arrangements, but considerably more in the area of personal or personality problems than did the SMs at the other two types of locations.

TABLE 65

**PERSONAL ADJUSTMENT PROBLEMS EXPERIENCED BY STUDENT MISSIONARIES
 WHILE IN THE FIELD: A COMPARISON BY LOCATION**

Area of Adjustment	Language Schools		Other Schools		Other Locations	
	No. Times Cited	% of Prob. Cited	No. Times Cited	% of Prob. Cited	No. Times Cited	% of Prob. Cited
Culture/customs	20	14.4	19	16.1	15	17.4
Language	21	15.1	17	14.4	11	12.8
Interpersonal relationships	12	8.6	14	11.9	8	9.3
Work	6	4.3	23	19.5	9	10.5
Personality and personal adjustment	30	21.6	23	19.5	24	27.9
Climate	11	7.9	11	9.3	4	4.7
Spiritual life	2	1.4	0	0.0	1	1.2
Finances	0	0.0	1	.8	0	0.0
Daily living	37	26.6	27	22.9	14	16.3

3. Cultural problems, the language barrier, and the climate were cited with nearly equal frequency by SMs at all three locations.

A comparison of the adjustment problems cited by the younger and the older SMs did not reveal any definite trends. (See table 90 in appendix D.) The younger SMs mentioned cultural adjustments slightly more than did the older ones, and personal or personality problems were cited less often by the oldest age group (at least twenty-three years of age). These differences were not great, however.

Adjustments when returning to North America

Surprisingly, problems in adjusting to the North American culture and customs was the area most often cited by returning SMs (71.2 percent). Specifically mentioned were the affluency of the country, the characteristics of the people, the pace of living, transportation, and general culture shock. (See table 63, page 193.)

Interpersonal relationships created problems for 22.6 percent of the returning SMs. Integrating into the family unit again and getting along with their peers were mentioned the most frequently as areas of adjustment.

Adjusting to speaking English again and the differences in daily living were each mentioned as areas of adjustment by 19.2 percent of the returning SMs. Spiritual problems were mentioned by 18.5 percent of the returnees. Their major area of concern was the apathy toward spiritual affairs prevailing among Americans. Personal and personality problems were mentioned by only 15.8 per-

cent of the returnees, compared with the 45.9 percent who mentioned this as an area of adjustment while overseas.

The climate, school or job, and finances were mentioned by only a few returning SMs. Apparently these areas were not major problems for returning SMs. Fourteen percent of the returning SMs specifically stated that they did not have any adjustment problems. Overall, it appears that it is easier to come home than to adjust to the field, although the return is not without adjustment problems.

Summary of adjustment problems

The adjustment problems experienced by the student missionaries while in the field and upon returning to North America could be summarized as follows:

1. The adjustment problems most often faced by SMs while working in the field included the following areas: arrangements for daily living, personal or personality problems, the local culture and customs, the language barrier, and work-related problems.

2. The adjustment problems most often faced by SMs when returning to North America included the following areas: American culture and customs, interpersonal relationships, the language, arrangements for daily living, and spiritual problems. Fourteen SMs specifically stated that they had no adjustment problems when returning to North America.

3. SMs at language schools cited few work-related problems, while SMs at other schools cited the most problems in this area.

4. SMs at nonschool locations cited the most problems of a personal or personality nature, but fewer problems in the area of daily living.

5. Females mentioned slightly more cultural adjustment problems than did males. Otherwise adjustment problems were essentially the same for male and female SMs.

6. The age of the student missionary did not seem to influence the type of adjustment problems mentioned.

Social Relationships

This section presents the data regarding the social relationships of the student missionaries. Included are the frequency of their association with other youth, friendships with national young people, and the dating practices of the SMs while overseas. These data are summarized from responses to questions 85-96.

Association with other youth

Table 66 presents a comparison of the frequency of association with other overseas young people and national youth which the SMs experienced. Eighty-six percent of the SMs had daily contacts with national youth and sixty-one percent had daily contacts with other overseas youth. Only one SM had infrequent contacts with any other young person. One-fourth of the SMs who were alone wrote comments about the extreme loneliness they felt and suggested that SMs be sent out by twos.

Most of the student missionaries developed continuing friendships with nationals of the country where they served. At the time

TABLE 66

FREQUENCY OF ASSOCIATION WITH OTHER YOUTH

Frequency of Association	Overseas Youth		National Youth	
	No. SMs	% SMs	No. SMs	% SMs
Very frequently (daily) . . .	90	61.6	126	86.3
Rather frequently (weekly) .	11	7.5	16	11.0
Occasionally (monthly) . . .	13	8.9	2	1.4
Infrequently (almost never) .	32	21.9	2	1.4

the questionnaire was completed, 91.8 percent of the SMs stated they were corresponding with a national friend or friends.

Dating relationships while overseas

When asked if they dated while overseas, 52.1 percent of the SMs responded that they did not date while overseas, and 40.4 percent said they did. The other 7.5 percent of the group were married.

Table 67 presents a summary of the frequency of dating relationships the SMs had with other student missionaries, other overseas persons, and nationals from the country of service. The SMs dated national young people more frequently than they dated other overseas young people or SMs. As might be expected because of the close association with other young people, there was more dating by the SMs located at the language schools than by those at other locations. (See table 91 in appendix D.) Female student missionaries dated slightly more than did male SMs. (See table 92 in appendix D.)

TABLE 67

DATING RELATIONSHIPS WHILE OVERSEAS

Type of Person Dated	Frequency of Dating			
	None % SMs	Infrequent % SMs	Occasional % SMs	Frequent % SMs
Other SMs	78.1	15.5	3.4	3.4
Other overseas persons	90.4	6.9	.7	2.1
Nationals	68.5	13.0	6.2	12.3

Table 68 presents a summary of the outcome of the dating relationships of the student missionaries at the language schools, other schools, and nonschool locations. The dating activity did not develop into a serious love relationship for any of the SMs located at the nonschool locations. Serious love relationships did develop for six of the SMs at each of the other locations. At the time the questionnaire was completed, four returned SMs were married to a person they had met while overseas.

When asked to describe the individual with whom they had developed a serious love relationship while overseas, twenty-seven of the student missionaries indicated that their friend was a national from the country where they served, ten stated that their friend was another SM, and four said their friend was another overseas young person (not a student missionary).

TABLE 68

OUTCOME OF DATING RELATIONSHIPS

Outcome of Relationship	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Relationship terminated	10	17.3	9	16.7	9	26.5
Relationship continuing, but not engaged	11	19.0	7	13.0	2	5.9
Engaged	3	5.2	5	9.3	0	0.0
Married	3	5.2	1	1.9	0	0.0
No response because did not date	31	53.5	32	59.3	23	67.6

Thirty-two of the student missionaries said the person with whom they had developed a meaningful love relationship was a Seventh-day Adventist, three said their friend was not a Seventh-day Adventist, and seven stated that their friend was studying the Adventist faith.

Relationship with previous boy friend
or girl friend

More than half of the student missionaries did not have a steady boy friend or girl friend before going overseas, as indicated by the data on table 69. Of those who did have a steady friend, half were still going together and half were not going together when the SMs completed the questionnaire after returning to North

America. Where the relationship had been terminated, half broke up while overseas and the other half either before going or after returning from overseas.

TABLE 69

RELATIONSHIP OF SM RETURNEES WITH BOY FRIEND
OR GIRL FRIEND THEY HAD BEFORE GOING
OVERSEAS

Relationship with Boy Friend or Girl Friend	Number of SMs Number of SMs	Percentage Percentage
Did not have special friend before going overseas	86	58.9
Not going together anymore	26	17.8
Still going together	15	10.3
Planning to be married soon	5	3.4
Married now	6	4.1
No response	8	5.5

Summary of social relationships

The social relationships of the student missionaries could be summarized as follows:

1. The majority of the SMs had almost daily contact with other young people.
2. Fifty-two percent of the SMs did not date while overseas, and 40 percent stated that they did date while overseas. The group included 7.5 percent married student missionaries.

3. The SMs dated national young people more frequently than they dated other overseas youth or SMs.
4. SMs at the language schools dated more than did those at other locations.
5. Female student missionaries dated slightly more than did male SMs.
6. When they returned from overseas, twelve (8.2 percent) of the SMs were either engaged or married to a person they had met while overseas.
7. When the SMs developed a meaningful love relationship while overseas, their friend was twice as likely to be a national from the country where they served as another overseas young person. In one-fourth of the cases, the special friend was not a member of the Seventh-day Adventist church.
8. More than half of the SMs did not have a steady boy friend or girl friend before leaving for overseas. Of those who did, half were still going together when the student missionary returned from overseas.

Evaluation of the Overseas Mission Experience

This section presents the evaluation given by the returned student missionaries of their overseas mission experience. The following areas are evaluated: personal religious experience, personal growth toward maturity, contribution to the field, personal satisfaction gained, and future plans for overseas mission service. These evaluations are taken from the responses to questions 61-64, 98, and 103-116.

Growth toward personal maturity

Table 70 presents a summary of the extent of growth toward personal maturity experienced by the student missionaries during their term of overseas mission service. According to the SMs, their personal values changed the most as a result of the mission experience. Seventy-one percent of the SMs indicated a moderate or major change in this area, with 43 percent stating that the change was a major one. Seventy-four percent of the SMs indicated a moderate or major change in their acceptance of other people. Over half of the student missionaries stated they had experienced a moderate or major change in all of the areas evaluated, except enjoyment of solitude. Acceptance of self was one of the areas where least change was felt by the SMs as a group. This agrees with their evaluation of the "Me" (self) concept from the semantic differential rating scales. (See chapter V. No significant difference in self-concept was found when ratings of the "Me" concept by appointees and those by returnees were compared.)

Half of the student missionaries wrote comments about their personal growth. The following are typical of their comments: "learned more about myself," "helped me accept myself," "learned to relate to people," "priorities have been rearranged," "even though I matured during the year, I don't feel any drastic changes in my personality," "the experience helps to round off the rough edges of an individual's personality," "love for humanity has deepened," "more open minded," "big change in purpose for existence," "not so 'cocky' about my ability to transcend mental and social pressures-- apart from spiritual help."

TABLE 70
EXTENT OF GROWTH TOWARD PERSONAL MATURITY DURING THE OVERSEAS
MISSION EXPERIENCE AS PERCEIVED BY THE
STUDENT MISSIONARIES

Area of Growth	No Rating	None % SMs	Perceived Extent of Growth		
			Minor % SMs	Moderate % SMs	Major % SMs
Personal adaptability	2.1	10.3	21.9	43.8	21.9
Acceptance of reality	2.1	11.6	21.2	43.2	21.9
Acceptance of self	2.1	13.0	30.1	33.6	21.2
Acceptance of others	2.1	4.8	18.5	43.8	30.8
Capacity for warm, human relationships . .	2.1	10.3	28.8	32.2	26.7
Purpose for existence	2.1	18.5	20.6	29.5	29.5
Values	2.1	11.6	15.1	27.4	43.8
Concern for others	2.1	6.9	23.3	35.6	32.2
Ability to make decisions	2.1	9.6	23.9	37.0	27.4
Enjoyment of solitude	2.1	28.8	25.3	24.0	19.9

Personal religious experience

Table 71 summarizes the statements which the student missionaries made about their personal religious experience while serving overseas. Several differences are noted when comparing the responses from the three main locations. SMs from nonschool locations were most likely to perceive a greater dependence on God and to have seen many evidences of His personal guidance in their own experience. SMs serving at language schools were more likely to see their daily devotional life as strengthened and to have a greater desire to pray and study the Word than their counterparts at other locations.

While the percentage of SMs indicating that their priorities had been reordered was not large, they were more likely to be located at the nonschool locations than another area. The SMs serving at regular schools were more likely to state that their overseas experience had no effect or only minimal effect on their personal religious experience than were their counterparts at other locations. Generally, the majority of the SMs felt their personal religious experience was strengthened as a result of their student missionary experience.

Contribution to the field

When asked to indicate what they considered to be their most important contribution to the field, the student missionaries gave highest priority to their personal relationships with students, followed by their teaching duties, Bible classes, and the specific projects in which they were involved. The student missionaries

TABLE 71

EFFECT OF STUDENT MISSIONARY EXPERIENCE ON PERSONAL RELIGION
AS PERCEIVED BY THE STUDENT MISSIONARIES

Effect on Religious Experience	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Closer to God and Jesus, more real now	20	34.5	13	24.1	7	20.6
Greater desire to witness, more aware of world needs	12	20.7	7	13.0	4	11.8
Deepened commitment, desire to be like God	5	8.6	6	11.1	4	11.8
Greater dependence on God, see His guidance	19	32.8	21	38.9	16	47.1
Daily devotions strengthened, greater desire to study and pray	20	34.5	12	22.2	7	20.6
Priorities reordered, more mature	4	6.9	2	3.7	5	14.7
Positive, not specific	3	5.2	4	7.4	3	8.8
Positive, miscellaneous	0	0.0	0	0.0	1	2.9
No effect or only minimal effect	2	3.4	7	13.0	0	0.0
Negative effect	2	3.4	1	1.9	1	2.9
No response			1	1.9	1	2.9

Percentages do not total 100% as 41.7 percent of the SMs gave more than one response.

said that the activities which gave them the greatest personal satisfaction were their personal relationships with their students, Bible classes, teaching duties, specific projects, and musical activities. Table 73 presents a summary of the activities which the student missionaries considered as their most important contribution to the field and those which afforded them the greatest personal satisfaction.

Over 83 percent of the SMs felt their work was a definite contribution to the field, while 15.8 percent expressed varying degrees of doubt about the value of what they had done. Only two student missionaries felt their work did not contribute positively to the mission endeavor. Twenty-one SMs expressed some doubt about some of their activities, but felt that they did make a needed contribution in some areas. Table 72 summarizes how the student missionaries evaluated their overall contribution to the field.

TABLE 72

STUDENT MISSIONARIES' EVALUATION OF THEIR OVERALL
CONTRIBUTION TO THE FIELD

Evaluation of Contribution	Number of SMs	Percentage
No real contribution to field	1	.7
Mostly "busywork"	1	.7
Some of what I did was really needed, some was not	21	14.4
Most of what I did was really needed .	51	34.9
Filled urgent need, contributed to fullest capacity	71	48.6
No response	1	.7

TABLE 73

**A PERCENTAGE COMPARISON OF THE ACTIVITIES WHICH
THE STUDENT MISSIONARIES CONSIDERED AS THEIR MOST IMPORTANT
CONTRIBUTION TO THE FIELD AND THOSE WHICH BROUGHT
THEM THE GREATEST PERSONAL SATISFACTION**

Activity	Most Important Contribution % SMs	Greatest Personal Satisfaction % SMs
Evangelistic activities with unbelievers		
Bible classes	28.8	28.1
Visitation	6.2	6.2
Evangelistic meetings	5.5	5.5
Preaching	2.7	3.4
Branch Sabbath Schools	2.1	3.4
Literature distribution7	
Philanthropic activities7	
Personal example to unbelievers . .	.7	
Seeing converts		1.4
Church activities with members		
Sabbath School	4.8	1.4
Youth programs	4.1	2.7
Pastoral duties	1.4	2.1
Other	3.4	1.4
Personal relationships with students		
Teaching	32.2	32.9
Teaching	31.5	17.8
Specific projects (i.e., writing a syllabus, building a church, organizing a library, etc.)	17.8	17.8
Music	8.9	11.6
Personal relationships with people outside of work	7.5	8.9
Extracurricular school activities (i.e., sports, social, class sponsor, etc.)		
(i.e., sports, social, class sponsor, etc.)	5.5	4.1
Miscellaneous other	2.7	
Uncertain or no response	2.7	

Percentages do not total 100% as most SMs gave two responses for each category.

Future plans for overseas mission service

Forty-two percent of the SMs stated that they were definitely considering overseas mission service for a lifework, while another 41 percent indicated that they might be interested. Only 4 percent were definitely not interested in mission service for a lifework, while 12 percent were undecided. SMs serving at regular schools were the most positive about their future plans for mission service, as shown on table 74.

TABLE 74

STUDENT MISSIONARIES' EVALUATION OF OVERSEAS MISSIONARY
SERVICE FOR PERSONAL LIFEWORk

Future Work in Mission Service	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Definitely not	1	1.7	3	5.6	2	5.9
Undecided	6	10.3	7	13.0	5	14.7
Possibly	27	46.6	16	29.6	17	50.0
Definitely yes	24	41.4	28	51.9	10	29.4

General evaluation of student missionary service

Thirty-six percent of the student missionaries wrote comments on their questionnaires about how they felt about their term of overseas service. Typical comments were: "feel SM program best program SDA church has," "thoroughly enjoyed year--no regrets," "loved every minute of it," "greatest year of my life," "would recommend it to any of my friends."

TABLE 75

**STATED WILLINGNESS OF STUDENT MISSIONARIES TO RECOMMEND
STUDENT MISSIONARY SERVICE TO FRIENDS**

Recommendation of SM Service	Language Schools		Other Schools		Other Locations	
	No. SMs	% Grp.	No. SMs	% Grp.	No. SMs	% Grp.
Definitely not	1	1.7	0	0.0	0	0.0
Undecided	0	0.0	2	3.7	1	2.9
Possibly	5	8.6	11	20.4	3	8.8
Definitely yes	52	89.7	40	74.1	30	88.2
No response			1	1.9		

Would the returned student missionaries recommend SM service to their friends? "Definitely yes" was the answer given by 83.6 percent of the SMs. Another 13 percent said "possibly." Only 2.7 percent of the SMs were undecided or would definitely not recommend SM service to their friends. (See table 75.) The student missionaries who served at regular schools were not quite so positive as those who served at other locations.

The student missionaries in this study said that former SMs were very influential in influencing them to consider student missionary service. It appears that the cycle will continue--former SMs encouraging their friends to be student missionaries.

Summary

This chapter has presented a description of the overseas mission experience of a group of Seventh-day Adventist college

students who served as student missionaries for their church during the 1975-76 school year. The description included factors which motivated the students to apply for mission service, orientation procedures, areas of personal adjustment resulting from the overseas experience, health problems, location and length of service, living arrangements, work responsibilities, outside-of-work activities, witnessing opportunities, and the student missionaries' evaluation of their overseas experience.

CHAPTER VII

SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents an overview of the study, including a brief statement of the problem and the research methods used, a summary of the findings, conclusions, recommendations, and suggestions for further research.

Problem and Procedures

During the last ten years the Seventh-day Adventist church has experienced a rapid growth of interest in short-term volunteer missionary service overseas. Spearheading this growth has been the increasing number of college students serving as volunteer short-term missionaries.

The purpose of this study was to describe the personality, attitudes, and overseas experience of those Seventh-day Adventist college students who served as short-term volunteer missionaries (student missionaries) during the 1975-76 school year.

The subjects were Seventh-day Adventist student missionaries who accepted an official call through the General Conference of Seventh-day Adventists and left for the field of service between April 1 and December 31, 1975, to serve overseas for at least six months.

The following instruments were used to gather data for the study: (1) the Sixteen Personality Factor Questionnaire, Form A, 1967-68 Edition; (2) a series of semantic differential rating scales for selected religious, mission, cultural, and personal concepts as developed by the researcher; and (3) a two-part questionnaire designed by the researcher.

The data from the personality questionnaire and the semantic differential rating scales were analyzed using Cattell's Coefficient of Pattern Similarity (r_p) to compare the preservice and postservice profiles of the student missionaries and the profiles of different subgroups within the population. Hypotheses were developed to compare the different groups. The data from the questionnaire were analyzed using percentage comparisons and means where appropriate.

Summary of Findings

The summary of findings will be presented in three sections: (1) the student missionaries, (2) the attitudes of the student missionaries, and (3) the overseas experience of the student missionaries.

The student missionaries

The typical Seventh-day Adventist student missionary, as described in this study, was twenty years old and single, Caucasian, and a citizen of the United States. He or she had probably attended the Adventist church for at least ten years, had been a baptized member for at least five years, and was an active participant in church and school activities, often in a leadership

role. He or she had probably not lived overseas before. He or she had, or had had in the past, a steady boy friend or girl friend, but did not have a serious commitment.

More than half of the student missionaries received their elementary and secondary education in SDA schools, and most were college sophomores or juniors the year before going overseas. As a group, they were above average students--more than half had GPAs above 3.0. Theology, education, and math/science were the areas most often chosen by the group for college majors or minors both before and after overseas service. Education, medicine or dentistry, and the ministry were most often chosen by appointees for their lifework. Education, the ministry, paramedical science, and medicine or dentistry were the areas most often selected by returnees. There was an increased interest in the ministry and missionary service after returning from overseas.

Most of the student missionaries came from intact families where at least one parent had been an Adventist for no less than twenty years. Three-fifths of the SMs said that one or both of their grandparents were SDAs also. One-third of the SMs had relatives who had been full-time overseas missionaries. The fathers of the student missionaries had a wide range of educational background--31 percent had attended graduate school, while 17 percent had only a grade-school education. The mothers had a higher educational level than would be expected of the parents of college students when compared with national norms.

The personality characteristics (profile of scores on the 16PF) of the student missionary group were very similar to those of

the college students on whom the testing instrument was normed. Personality profiles before and after overseas service showed no significant differences. The most distinguishing characteristic of the group was their high rating on self-control.

Attitudes of the student missionaries

The student missionary appointees and returnees rated selected religious, mission, cultural, and personal concepts on the semantic differential rating scales. A significant difference existed between the attitude profiles of the following groups: (1) appointees and returnees; (2) returnees from language schools and returnees from other locations; (3) appointees who had lived overseas previously and appointees who had never lived overseas; and (4) appointees and returnees who were recent SDA converts and those who were lifetime SDAs. No relationship existed between the attitude profiles of the remaining groups.

The cultural concepts received the lowest ratings, while the religious concepts received the highest ratings. The mission concepts were rated positively, although not so positively as the religious concepts. All groups rated SDAs Overseas more positively than they did SDAs in North America. Cross-Cultural Marriage received the lowest rating of any concept, but it was rated higher by language-school workers than by any other group.

SMs from the language schools rated all the cultural concepts more positively than did the other groups. New SDAs tended to rate most concepts higher than did lifetime SDAs. Appointees who had lived overseas previously rated a number of concepts dif-

ferently from those who had never lived overseas, but there was no definite pattern.

Overseas experience of the student missionaries

Former student missionaries played an influential role in encouraging the SMs to serve overseas. The second most influential factor mentioned was awareness of a specific need overseas. The reasons most often mentioned for wanting to be a student missionary were: to spread the gospel, to travel and see other cultures, to serve God and Church, and to grow and mature personally.

Over half of the SMs in this group served in the Far East, and the rest in Africa, Latin America, Europe, and Asia. Forty percent served at language schools, 37 percent at other schools, and 23 percent at other locations. Most of the SMs served for ten to twelve months. Immigration problems and personal affairs were cited most often as reasons for a shorter term of service than originally agreed upon.

Former student missionaries, the SM orientation class, correspondence with the field of service, and books about missions or the country of service were rated as the most important and helpful sources of predeparture orientation. SMs who served at language schools rated their predeparture orientation the least favorably.

Four areas of orientation upon arrival in the field were rated highly: (1) health and safety precautions, (2) dress and personal appearance, (3) local currency and other financial matters, and (4) local transportation. Five areas were rated as

inadequate: (1) definition of work responsibilities, (2) local religious practices, (3) immigration regulations, (4) where to obtain help with problems, and (5) local social customs. The orientation of teachers was particularly inadequate. Orientation at the language schools received the most favorable rating, while orientation at other schools received the lowest rating. Eighty-four percent of the SMs had little knowledge of the local language when arriving in the field. A higher percentage of the SMs at nonschool locations than at other locations acquired fluency in the language before the end of their term of service.

Student missionaries at language schools rated their housing arrangements the most favorably, while those at nonschool locations rated theirs the least favorably. Two-thirds of the SMs lived with other SMs and one-fourth lived alone. Most student missionaries thought their meals were nutritionally adequate.

Teaching was the main work responsibility for three-fourths of the student missionaries. Almost 60 percent taught English, either at a language school or at another school. Social activities with their students were one of the most important outside-of-work activities listed by the SMs as part of their contribution to the field. Evangelistic activities with nonbelievers, church activities with members, and music were also listed as important extra activities. Student missionaries at language schools felt their responsibilities were more structured than did those at other locations. Student missionaries at language schools were the most satisfied with their work load and were the most enthusiastic about their opportunities for witness to nonbelievers.

Nearly half of the student missionaries said they worked almost entirely with nationals, with an additional fourth indicating that they worked mostly with nationals. The student missionaries rated their contacts with missionary families, nationals, and their supervisors as generally pleasant.

The adjustment problems most often faced by student missionaries while working in the field were: (1) arrangements for daily living, (2) personal or personality problems, (3) the local culture and customs, (4) the language barrier, and (5) work-related problems. The adjustment problems most often faced when returning to North America were: (1) American culture and customs, (2) interpersonal relationships, (3) the language, (4) arrangements for daily living, and (5) spiritual problems. There were fewer adjustment problems when returning to North America than while working in the field. SMs at language schools cited fewer work-related problems, while SMs at other schools cited the most problems in this area. The age of the student missionary did not seem to influence the type of adjustment problems mentioned. Adjustment problems were generally the same for males and females, except that females mentioned a higher percentage of cultural adjustments than did males.

The majority of the student missionaries said they had almost daily contact with other young people. Over half of the SMs did not date while overseas. Those who did dated national young people more frequently than other overseas youth or fellow SMs. Student missionaries at the language schools dated more than did

those at other locations, and females dated slightly more than did males. When they returned home from overseas, twelve (8.2 percent) of the SMs were either engaged or married to a person they had met while overseas. This person was twice as likely to be a national from the country where the SM served as another overseas person. In one-fourth of the cases, the individual was not a member of the Seventh-day Adventist church. More than half of the SMs did not have a steady boy friend or girl friend before leaving for overseas. Of those who did, half were still going together when the student missionary returned from overseas.

Seventy-four percent of the student missionaries indicated they had experienced a moderate or major change in their acceptance of other people, and 71 percent a moderate or major change in their values while overseas. At least 50 percent of the SMs stated they had experienced a moderate or major change in all of the areas evaluated, except enjoyment of solitude. Acceptance of self was one of the areas where the least change was felt by the group. The majority of the SMs felt their personal religious experience was strengthened as a result of their student missionary service.

The student missionaries felt their most important contribution to the field was their personal relationship with their students, followed by teaching duties, Bible classes, and the specific projects in which they were involved. With the addition of music, these same activities gave them the greatest personal satisfaction. Eighty-four percent of the SMs felt their work was a definite contribution to the field, while 15.8 percent expressed some degree of doubt about the value of what they had done. Only

two SMs felt their work did not contribute positively to the mission endeavor.

Forty-two percent of the SMs indicated that they were definitely considering overseas mission service for a lifework, and another 41 percent said they might be interested. Eighty-four percent would definitely recommend student missionary service to their friends, and another 13 percent said they would possibly recommend it to their friends. Most of the SMs gave a very positive overall evaluation of their overseas experience.

Conclusions

Since much of the study was of a descriptive nature, no conclusions were called for. However, there were parts of the data from which some conclusions could be advanced. These are listed below:

1. The personality characteristics of the student missionary group represented a normal distribution of traits somewhat as might be expected from college students. Their one distinguishing characteristic was self-control.
2. The basic personality structure of the student missionaries appeared to remain stable during the overseas experience.
3. The self-concept of the student missionaries appeared to remain relatively stable during the time spent overseas.
4. The student missionaries had favorable attitudes toward missions. Their attitudes became somewhat more realistic while they were overseas, but they were not "turned off" by what

they saw, either of the Church and its work overseas or of church members in other countries.

5. These young people saw Seventh-day Adventists overseas in a better light than they did SDAs in their own country. The attitude of the SMs toward SDAs in their own country suggests either a discrepancy between the lives of believers in America and in other countries, a critical attitude toward members in North America, or an unrealistic view of believers overseas.

6. Close association with young people of other countries helped create more positive attitudes toward other cultures.

7. One of the strengths of the student missionary is his or her ability to relate on a personal level with nationals in the country where he or she serves. The student missionary has the time, ability, and desire to help people on a one-to-one basis.

8. Student missionary service seems to have strengthened religious commitment and encouraged growth toward personal maturity for these young people.

9. Student missionary service seems to have encouraged many of these young people to make a commitment to lifetime missionary work.

Recommendations

Certain specific recommendations are presented as an outgrowth of the study. They are divided into three areas: (1) promotion of the student missionary program, (2) orientation of student missionaries, and (3) administration and supervision of the student missionary program.

Promotion of the student missionary program

In order to place the opportunities available through student missionary service before as many college students as possible, it is recommended that:

1. Former student missionaries carry the primary responsibility for public awareness of the opportunities available through student missionary service, and college faculty sponsors provide solid behind-the-scenes guidance for organization and continuity of the program on each campus

2. All available communications media be used to keep the campus community aware of the activities of the student missionaries in the field

3. Student missionary applicants be carefully screened because successful student missionaries are the program's best advertisement

4. Procedures be developed on each college campus for dissemination of information to the student body about specific needs overseas because college students respond to definite needs of which they are aware

5. Study be given to discovering ways of using the motivational factors mentioned by the student missionaries in the study for promotion of the student missionary program.

Orientation of student missionaries

In order to increase the effectiveness of orientation procedures for new student missionaries, it is recommended that:

1. Greater emphasis be placed in the orientation course on personal and personality problems encountered by student missionaries
2. Study be given to ways of providing orientation which would be more specifically directed toward the type of work to which the student missionary has been assigned
3. An orientation manual be prepared for student missionaries who will be teachers, to include material on principles of teaching, organization of the classroom including disciplinary procedures, organization of SDA schools, and information on where to obtain further information about the educational system in the country in which the student missionary will be teaching in order to ease the transition from student to teacher role
4. A guide be prepared for supervisors of student missionaries to include sections on organization of the student missionary program, field orientation of the student missionary, and facilitation of cooperation between the field and the student missionary
5. Japanese, Korean, and Indonesian language tapes be made available, through the modern language departments of the colleges, so that student missionaries preparing to serve in these countries may have some opportunity to become familiar with the language
6. Former student missionaries be used more frequently in the orientation program for new student missionaries
7. Greater effort be directed toward encouraging the field supervisor to correspond with and offer suggestions to the prospective student missionary

8. Study be given to ways of providing some type of guidance for returning student missionaries to facilitate their reentry into the mainstream of college life and readjustment to North American culture.

Supervision and administration of the student missionary program

In order to increase the effectiveness of the student missionary in the field, it is recommended that:

1. The field be encouraged to provide more accurate and detailed descriptions of the responsibilities the student missionary will be expected to carry, thus facilitating the marching of student missionaries with appropriate calls and increasing the effectiveness of the student missionary in the field

2. Two student missionaries be assigned to each location, whenever possible, so that they might provide companionship and encouragement to each other

3. The schools where the student missionaries teach provide practical orientation for the new teacher, realistic work loads, and an experienced faculty guide and mentor for the student missionary to ease the transition from student to teacher

4. A particular individual be assigned to each student missionary as a guide and helper; this individual be one who relates well to young people and is capable of inspiring the student missionary to productive service

5. An effort be made to approve student missionary applicants as early in the school year as possible so that immigration problems will not delay arrival in the field

6. Study be given to ways of communicating with administrators and alerting them to the possibilities for assistance which the student missionary program offers

7. Study be given to the areas in which student missionaries felt they made a significant contribution to the field, thus broadening the opportunities for student missionary service

8. Study be given to follow-up methods for interests generated by student missionaries so that continuity be provided, particularly at the language schools

9. Study be given to the possibility of providing more opportunities for college seniors to be volunteer missionaries following their graduation, either as student missionaries or Adventist Volunteer Service Corps workers

10. Study be given to the possibility of coordinating student missionary service with the student missionary's college study program, particularly for ministerial and education students.

Suggestions for Further Research

There are a number of related problems that emerge from this study which indicate a need for further research. Some have a direct relationship to the student missionary program and others are of general interest. The following research is suggested:

1. An evaluative study of the student missionary program and the contribution of student missionaries from the point of view of the field where they served.

2. A study comparing the present attitudes of Seventh-day Adventist college students toward missions with those discovered

by Stirling (1969) ten years ago. This might provide some insight into the impact of the student missionary program on SDA college students.

3. A follow-up study on former student missionaries to identify their present career pattern.

4. A long-range personality testing program of student missionaries which would provide cumulative data to assist in the screening of student missionary applicants.

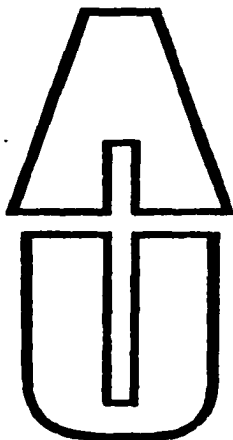
5. A demographic study of Seventh-day Adventist college students to provide background information on the student population.

6. A study of the personality characteristics of Seventh-day Adventist college students.

A P P E N D I C E S

APPENDIX A

LETTERS



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

February 28, 1975

Dr. N. O. Matthews
Canadian Union College
College Heights, Alberta
Canada TOC OZO

Dear Dr. Matthews:

During the last few years the student missionary program has become an active part of SDA campus life. And justly so, because it provides an opportunity for youth to make a real contribution to the mission outreach of the Adventist church even before their education is completed. Because many young people today are eager to adventure for God, student missionary outreach is expanding each year.

We feel that a program with this type of individual and group impact deserves careful attention and study. With the cooperation of the General Conference M.V. Department, we are seeking to obtain information concerning student missionaries which may be useful in future planning for the student missionary program. The study would involve obtaining biographical information and personality and attitude profiles from each student missionary, both before and after the period of his overseas experience. No student identity would be involved as the data would be classified by code. It will probably take about an hour and a half for each student missionary to complete the measuring instruments.

We are hoping to gather this information from all the student missionaries leaving between May 1 and October 1, from SDA colleges in North America, for overseas service this year. May we plan to include Canadian Union College student missionaries in this study?

We would very much appreciate the cooperation of your student missionaries and their faculty sponsor in this project, and wish to thank you in advance for your help.

Sincerely,

Donna J. Habenicht
Donna J. Habenicht
Mrs.) Donna J. Habenicht

Enclosures (2)



General Conference of

Seventh-day AdventistsCHURCH WORLD HEADQUARTERS: 6840 EASTERN AVENUE, NW, WASHINGTON, D.C. 20012
TELEPHONE: (202) 723-0800 • CABLE: ADVENTIST, WASHINGTON • TELEX: 89-680

Youth Department

19 February 1975

Presidents
Colleges and Universities
North American Division

Dear Friends:

Mrs. Donna Habenicht, our Student Missionary Coordinator at Andrews University is working on a Student Missionary Profile and Attitudes Study. The General Conference Youth Department is encouraging her and supporting the project in every way possible for we feel this project will provide much valuable information.

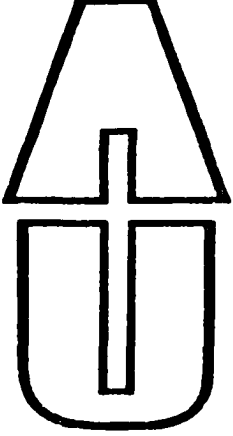
Through the years we have been pleased to see the positive influence of our returned student missionaries. We have felt that the program has provided an effective mission impact on our campuses and we again wish to thank you men for the strong support which you have given. We are continually looking for ways to improve the program and this is where we feel that Mrs. Habenicht's project will fit in well.

Any assistance which you can give Mrs. Habenicht as she moves into this new project will be much appreciated.

Sincerely yours,

C. D. Martin
Associate Youth Director

CDM:dm

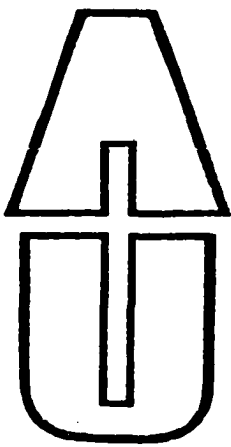


Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

The Department of Education at Andrews University is especially interested in guiding students in research which may be of value to the Seventh-day Adventist church. As chairman of Donna Habenicht's doctoral committee, I will very much appreciate your cooperation in allowing the 1975 student missionaries from Canadian Union College to participate in this study.

A handwritten signature in cursive script that reads "Ruth Murdoch".

Ruth Murdoch
Professor of Education



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

February 28, 1975

Dean Paul Riley
Student Missionary Sponsor
Atlantic Union College
South Lancaster, Massachusetts 01561

Dear Dean Riley:

During the last few years the student missionary program has become an active part of SDA campus life. And justly so, because it provides an opportunity for youth to make a real contribution to the mission outreach of the Adventist church even before their education is completed. Because many young people today are eager to adventure for God, student missionary outreach is expanding each year. As a fellow student missionary sponsor, I am sure you feel the same as I do: It is exciting to be part of such an active program!

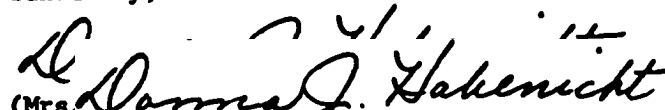
You have probably often noticed, as I have, how much SM's seem to mature and change their attitudes while overseas. As a result of these observations, I am proposing a study of our student missionaries for my doctoral research project. The study would involve obtaining biographical information and personality and attitude profiles from each student missionary, both before and after his overseas experience, to ascertain what changes, if any, take place during his time overseas. No student identity would be involved as the data would be classified by code. It will probably take about an hour and a half for each student missionary to complete measuring devices.

This information will need to be obtained from all the student missionaries leaving from SDA colleges in North America this year, between May 1 and October 1. In order to have meaningful data, it is vital that all SM's participate. Could you encourage the SM's on your campus to help?

Since it will not be possible for me to visit all the campuses, your active support will be needed for the successful completion of this project. Would you be willing to be the responsible person on your campus to help with the collection of data?

To get started, would you complete the enclosed questionnaire and return it to me within the next few days? Thank you in advance for all your help!

Sincerely,


(Mrs.) Donna J. Habenicht
Stud(Mrs.) Donna J. Habenicht

Enclosures (2)

SUGGESTIONS FOR STUDENT MISSIONARY PROFILE AND ATTITUDES STUDY

Do you think the SM's on your campus would be willing to participate in this study?

Have you finalized on all your SM's for this year? If not, when do you think you will have all your SM's selected?

Do you think the Director of Counseling and Testing at your college would be willing to help administer the personality profile since it is a standardized test and should be given under standardized conditions?

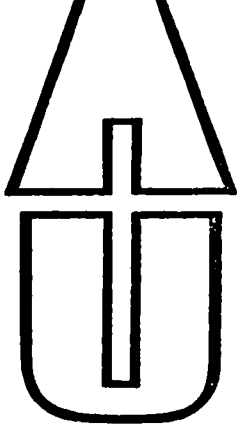
Ideally, we should do the initial phase of the study before the SM's have had formal orientation for their overseas service. What type of orientation do you conduct for your SM's? (weekend retreat, formal course during spring quarter, etc.) When does your orientation start?

Do you think it would be helpful for me to visit your campus to help with the testing? If so, would it be possible to meet all the SM's at one time for this purpose? Considering your particular selection and orientation procedures, when would be the best time for me to visit your campus?

Approximately how many SM's do you think you will be sending out this year?

What other suggestions do you have for this project?

THANK YOU!



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

March 19, 1975

Dear Friend of Student Missionaries:

Words cannot express our deep appreciation to you for your willingness to coordinate the Student Missionary Study on your campus! Your gift of time to help with this study indicates your commitment to and support of the student missionary program.

For a century the Adventist church has been actively concerned about missions and missionaries. Student missionaries are relative newcomers to the missions scene. This study could have far-reaching implications for the regular missions program, as well as the student missions program. It is for that reason we have elected this study, in the belief that research should concern itself with the active issues of the church.

With this letter you will receive the materials for the study. If at any time there should be a question, please feel free to write or phone me collect (home: (616) 471-3940; office: (616) 471-7771, ext. 224). I am anxious to be of help in any way possible.

It was a pleasure to talk with you on the phone recently and to feel the enthusiasm you have for student missions. I know the study is in good hands.

Gratefully yours,

(Mrs.) Donna J. Habenicht
Student Missionary Coordinator

DJHy

Enclosures

 THIS STUDY IS LIMITED TO STUDENT MISSIONARIES ACCEPTING OFFICIAL CALLS LISTED WITH
 THE GENERAL CONFERENCE M. V. DEPARTMENT, AND LEAVING BETWEEN MAY 1 and OCTOBER 1
 OF THIS YEAR. M. V. TASKFORCE WORKERS ARE NOT INCLUDED IN THIS STUDY.

PROCEDURE FOR COLLECTING DATA

When to Administer the Instruments

1. Procedure for SM's who have not yet had an orientation class

If the SM's at your school will be participating in an orientation class during Spring Quarter, it is suggested that the measuring instrument be administered during the first class period of the orientation class. This would take approximately ninety minutes. If that amount of time is not available then, the following alternatives are suggested:

- a. Give the questionnaire and the semantic differential test at the beginning of the first class period.
- b. Give the 16 PF at the start of the second class period or arrange for two or three times when the SM's can come in smaller groups to take the 16 PF outside of class time. This should be done during the first two weeks of Spring Quarter.

It is very important that the semantic differential test be given at the start of orientation at those schools having an orientation class during Spring Quarter. Data will be analyzed separately for those SM's taking the SD test before orientation and those taking it during or after orientation. Each SM will be asked to indicate how much orientation he has had prior to taking the SD test.

2. Procedure for SM's who have completed or are in process of completing an orientation class

If your orientation class has already been completed or your SM's are now taking an orientation class, please adhere to the following suggestions, insofar as possible:

- a. Arrange for the tests to be administered at one of the remaining class periods of the orientation class (before deadline date). Individuals absent at that time could take the tests individually, as indicated under 2c.
- b. Arrange for two or three times when SM's can come in small groups for the testing. All three tests should be given at one time, if at all possible. If not, administer the SD test and the questionnaire at one sitting and the 16 PF on another occasion.
- c. The SM's could come to the office of the responsible individual and the battery could be administered to each SM individually (all three tests at one sitting) or in two sittings (the SD test and the questionnaire one time, the 16 PF another). When individually administered, be sure that directions are standard for all persons taking the tests.

3. Procedure for new appointees, absentees, or late registrants

If new SM's should be appointed after administering the measuring instruments to the large group, these individuals should be tested individually no later than two weeks after being appointed. If the new SM's will be joining the orientation class, the SD test should be administered before joining the class or at the first class period attended by the new SM. The questionnaire and the 16 PF should be administered within the two-week period indicated above. The same instructions apply to SM's absent when the large group was tested.

 ALL TESTING FOR SM'S ALREADY IN THE PROGRAM SHOULD BE COMPLETED BY APRIL 15.

How to Administer the Instruments

1. In general, the written instructions for all three instruments are self-explanatory. No instructions should be necessary other than reinforcement of important sections.
2. Please administer the tests in the following order:
 - a. The semantic differential test
 - b. The questionnaire
 - c. The 16 PF test

If administering the tests in two sittings, give the SD test and then the questionnaire at the first sitting. Give the 16 PF at the second sitting.

3. At no time should subjects talk with each other or compare answers.
4. Semantic Differential Test
 - a. The purpose of this test is to measure the meanings of selected concepts.
 - b. The SD should be completed fairly rapidly. The average college student should be able to complete the test in about 15 minutes.
 - c. What is desired is the subjects' first impression. Subjects should not meditate about their answers or discuss them with others.
 - *d. The subject should be guided by how he feels the situation really is, not how he feels it should be. Please emphasize this.
 - e. Please do not explain any words on the test.

5. Questionnaire, Part I

- a. The questionnaire seeks biographical data primarily and should be easy to complete.
- b. Because of computerization procedures, it appears much longer than it actually is. Answers should be written in the boxes, except for the starred numbers. These answers should be written on the lines provided.
- c. Subjects should answer questions about a deceased parent considering what the parent did when alive. Do not omit questions for a deceased parent.
- d. Question 21 & 27: For an example, RN would be classified 3), but an RN with a BS would be classified 4). Any technical or trade training which does not require the completion of college would be classified under 3).
- e. Question 47: Two sets of lines are provided in case subject lived overseas at two different periods of his life.

f. Most SM's should be able to complete the questionnaire in about 15 minutes.

6. The 16 PF Test

- a. The 16 PF is a standardized test widely used today.
- b. Answers will be recorded on answer sheets which carry a code number instead of the subject's name. Nothing should be written in the test booklet.
- c. Most college students complete this test in 45 to 50 minutes. We have found it is best not to allow more than 60 minutes for a subject to complete the test. A longer time period seems to invalidate the results as the subject tends to go back and forth through the booklet comparing answers, etc.
- d. The 16 PF can be self-administered. The subject reads the directions and proceeds with the test.
- e. If you indicated that your school has the 16 PF booklets, you have been provided with answer sheet only. We are using Form A, 1967-68 edition.

Identification of Data

- 1. Because of the pre and post nature of the study, it is necessary to be very careful about identifying the data. Identification will be done in the following way:
 - a. Each envelope contains an introductory letter and instruments for one subject with an identifying code. All materials inside the envelope carry the same code, except for the first two digits.
 - b. When administering the instruments please be sure each subject uses only materials with his code number. No names will appear on any individual instrument.
 - c. The coding system is:
 - Column 1 -- The particular test
 - 2 -- Timing of the instrument (pre or post)
 - 3 -- } The college
 - 4 -- } The college
 - 5 -- } The individual subject
 - 6 -- }
 - d. Enclosed is a tentative list of SM's from your school, as provided by the General Conference M. V. Department. You will undoubtedly have many additions and deletions to this list. It is only provided as a starting point.
 - e. Enclosed is a list of code numbers for your college. We are depending on you to assign these code numbers to individual subjects.
 - f. Please write the subject's name beside the code number you have assigned him. One copy of this list should be returned to the researcher. The other copy is for your records.
 - g. Married couples should have two code numbers and both participate in the study.
 - h. The list of coded names will be used to match pre and post tests for each subject. IT IS VERY IMPORTANT THAT THIS LIST BE ACCURATE.
 - i. You have been sent more material than you will probably need. As far as possible, please assign the code numbers in numeric order (using the last

two digits of the code number). Should you have a last minute boom in the SM program, we will be happy to send more packets!

Returning the Data Collected

1. Please return each subject's instruments to the envelope with his code number. All copies of the 16 PF which were provided for you should be returned, also.
2. Return all the envelopes to: Donna J. Habenicht
Student Missionary Coordinator
Andrews University
Berrien Springs, MI 49104

You may wish to send them by mail (first class) or by United Parcel. Delegates from most of the colleges will be attending the M. V. Seminar, April 17-20, at Southwestern Union College. You may wish to send the completed instruments with the faculty sponsor of your delegation. If so, please have them delivered to Elder Wayne Shepperd, the campus pastor at Andrews, who will be attending the Seminar. You may know of others coming to AU who could bring the material to us.

3. If you anticipate additional SM's joining the program who will be leaving for the field before October 1, 1975, please keep enough materials for them. These could be returned to me after testing is completed.
4. During the early part of Winter Quarter (1976) you will receive the materials for the post testing, along with instructions for administration. If you have SM's serving only during the 1975 summer, please let me know right away.

We would like to maintain contact with all SM's who start with the study. If any of your SM's should return from the field earlier than anticipated, please let me know so we can send you materials for the post testing.

THANK YOU VERY MUCH FOR YOUR HELP!

Dear Student Missionary Friend:

You will soon be starting one of the most exciting adventures of your life-- student missionary service! Many college students would like to be SM's, but for you this will soon be a reality. You will know the joy of serving side-by-side with our overseas brethren. You will also know their frustrations and sorrows. You will have a once-in-a-lifetime experience.

The student missionary program was started by college students and has grown until it is an active part of SDA campus life in the 70's. The Adventist church has always been vitally interested in missions and missionaries. Our church is a church for all the world. Today the student missionary program is one of the strong facets of Adventist outreach to the world.

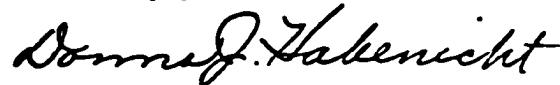
You have been selected to participate in a formal study of the student missionary program. You are a pioneer because this is the first time anyone has attempted to discover what it is really like to be a student missionary. The results of this study will be important for the total mission outreach of the Adventist church, as well as for the student missionary program. You will be making a unique contribution through your part in this study.

Your student missionary sponsor (or someone appointed by him) is coordinating the study on your campus. Your help is needed before you leave for your overseas assignment and after you return from overseas. IT IS VERY IMPORTANT THAT YOU CONTACT YOUR STUDENT MISSIONARY SPONSOR AS SOON AS YOU RETURN FROM OVERSEAS so you can participate in the final part of the study. The information you give now for the first part of the study cannot be used unless you complete the second part when returning from the field.

You will notice that your packet of materials has a code number. This will be used to coordinate the "before" and "after" parts of the study. Your name will not appear in the data and in no way will you be personally identified.

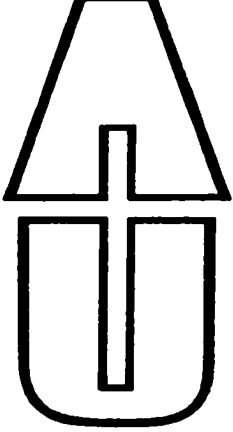
We deeply appreciate your willingness to be a part of this study. God bless you as you leave for overseas. We will be praying for you.

Gratefully yours,



(Mrs.) Donna J. Habenicht
Student Missionary Coordinator

DJHy



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

August 8, 1975

Dear Student Missionary Friend:

Will you take a few minutes from your very busy getting-ready-to-go schedule to fill out this questionnaire and return it to me?

Due to a mix-up somewhere--we don't know where--you did not receive these materials before school was out. All of the student missionaries leaving from North America this year are participating in this study, and we are anxious to include each of you from Oakwood. The General Conference is very interested in the results of this study.

You will be participating now and when you return from overseas. Each SM is important because no two will have the same experience. It will only take a few minutes now, but will make you a part of the study group so you can tell us about your experiences when you return from overseas. In order to be included you must return these materials now.

Please fill out the questionnaire, put it in the enclosed stamped envelope, and drop it in the mail today. Thank you so much!

God bless you in your adventure for Him. I will be praying for each of you.

Sincerely,

(Mrs.) Donna J. Habenicht
Student Missionary Coordinator

DJHy

Enclosures

January 23, 1976

How is the student missionary? I would love to take a quick trip to see each SM! But since that's not possible, I will have to be satisfied with just hearing about your experiences. If you have a few minutes, drop me a line -- I might even answer! By the way, remember to get some good action pictures of yourself while overseas. You will really use them when you get back.

Before you left for overseas you participated in a research study we are conducting on the student missionary program. The most important part of the study takes place after you come back from overseas. Therefore, it is essential for us to be in constant contact so you can participate shortly after your return.

You are making a very important, unique contribution as a participant in this study. This is the first time anyone has attempted to discover what it is really like to be a student missionary. The General Conference is very interested in the results of our study. Your experience -- good or bad -- will be a help in planning for future student missionaries. It will be different from anyone else's, so YOUR CONTRIBUTION IS INDISPENSABLE!

Will you please fill out the enclosed sheet and return it to me right away? VERY IMPORTANT! (Use the envelope provided. I'm sorry I can't send you a stamp, but I'm afraid a US one wouldn't be much help.) Be sure to let me know if you change plans later on. You can contact me at Andrews University, Berrien Springs, MI, 49104, or by phone at (616) 471-3940.

The following people are coordinating the study on the college campuses. When you return, be sure to contact the person responsible at the college you are attending so you can receive the questionnaire. (It doesn't matter if you change colleges, there will be materials for you at any college. Just contact the person responsible.)

AU	Donna Habenicht	KC	C. Nawalkowski	SMC	Desmond Cummings
AUC	Paul Riley	LLU	Ed Pflaumner	SWC	Ernest McLean
CaUC	Doug Falle		or Tracy Teele	UC	Laurence Downing
CUC	Jack Blanco	OC	Rothacker Smith	WVC	George Caviness
		PUC	Elenor Spoor		

We have been missionaries, our son was a student missionary a couple years ago, and for several years I worked with the SM program at AU. So you can see I have more than a passing interest in student missionaries. My heart is with you and we pray for you each night in our family worship. We like to claim this Bible promise for SM's. Perhaps you would like to claim it, too. "Behold, I am with you, and will keep you wherever you go, and will bring you back to this land . . ." (Gen. 28:15).

Yours for service,


(Mrs.) Donna J. Habenicht

P.S. Be sure to contact me and your college when you get back!

STUDENT MISSIONARY RESEARCH STUDY

Name _____ Code No. _____

Overseas Address _____

Home Address _____

Home Phone _____ When do you plan to return? _____

Where can you be contacted when you return? _____

How long will you probably be there? _____

What college do you plan to attend? _____ When? _____

Please return to: Donna J. Habenicht
Andrews University
Berrien Springs, Michigan USA 49104

THANK YOU!

Dear Student Missionary Friend:

Welcome back! I have enjoyed hearing from you while you were overseas and am especially happy you have returned without mishap from your adventure for God.

You are participating in a formal study of the student missionary program. In that sense, you are a pioneer because this is the first time anyone has attempted to discover what it is really like to be a student missionary. The results of this study will be important for the total mission outreach of the Adventist church, as well as for the student missionary program. You are making a unique contribution through your part in this study.

With this letter you will find the study materials. Please complete them in the following order:

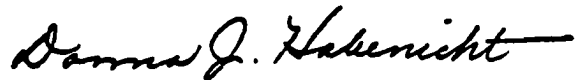
- (1) Word Evaluation Test**
- (2) 16 PF Test**
- (3) Questionnaire Part II**
- (4) Questionnaire Part III**

Please be assured that you or your location will not be identified in the research data. The material is coded by number only. After you have completed the materials, please return them to the envelope and seal the envelope. We want to assure utmost confidentiality for your comments.

We deeply appreciate your honest and thoughtful answers and comments. They will be very meaningful and helpful to future student missionaries.

God bless you as you prepare for further service.

Yours for service,



(Mrs.) Donna J. Habenicht

A brief summary of the results of this study will be available during the summer of 1977. If you would like to receive a copy of these results, please give an address where you could probably be contacted at that time.

Name _____

Address
during _____
summer _____
of 1977 _____

Please give this sheet to the examiner. Put it inside the envelope with your materials.

APPENDIX B
RESEARCH INSTRUMENTS

- What is your current cumulative GPA? 15.
- 1) 3.5 to 4.0
 - 2) 3.0 to 3.4
 - 3) 2.5 to 2.9
 - 4) 2.0 to 2.4
 - 5) Below 2.0

How many years have you spent in each of the following types of schools? Please write the number of years you attended each type of school in the box corresponding to that type.

- | | | | |
|--------------------------------|--------|-----|--------------------------|
| Elementary School (Grades 1-8) | Public | 16. | <input type="checkbox"/> |
| | Church | 17. | <input type="checkbox"/> |
| High School (Grades 9-12) | Public | 18. | <input type="checkbox"/> |
| | Church | 19. | <input type="checkbox"/> |

- What is your parents' marital status? 20.
- 1) Married and living together
 - 2) Divorced or separated
 - 3) One parent deceased
 - 4) Both parents deceased

- What is your father's highest level of education? 21.
- 1) Grade school
 - 2) High school
 - 3) Technical or trade school
 - 4) College
 - 5) Graduate school (MA, PhD, MD, etc.)

- What is your father's occupation? *22.

-
- Has your father ever been employed by the Seventh-day Adventist denomination? If your answer is "No", after answering this question proceed to #26. 23.
- 1) Yes, presently employed
 - 2) Yes, but not at present
 - 3) No

- How long has your father been employed by the SDA denomination? 24.
- 1) Less than 5 years
 - 2) For 5 years or more, but not most of his working life
 - 3) For most of his working life

- What kind of work has he done for the SDA denomination? *25.

-
- How long has your father been an Adventist? 26.
- 1) My father is not an Adventist
 - 2) For 5 years or less
 - 3) For 6 to 10 years
 - 4) For 11 to 20 years
 - 5) For more than 20 years

What is your mother's highest level of education? 27.

- 1) Grade school
- 2) High school
- 3) Technical or trade school
- 4) College
- 5) Graduate school (MA, PhD, MD, etc.)

What is your mother's occupation? *28.

Has your mother ever been employed by the Seventh-day Adventist denomination? If your answer is "No", after answering this question proceed to #32. 29.

- 1) Yes, presently employed
- 2) Yes, but not at present
- 3) No

How long has your mother been employed by the SDA denomination? 30.

- 1) Less than 5 years
- 2) For 5 years or more, but not most of her working life
- 3) For most of her working life

What kind of work has she done for the SDA denomination? *31.

How long has your mother been an Adventist? 32.

- 1) My mother is not an Adventist
- 2) For 5 years or less
- 3) For 6 to 10 years
- 4) For 11 to 20 years
- 5) For more than 20 years

What Adventist heritage do you have? (on either side of family)
Put a "1" in as many boxes as are applicable to you.

My grandparents are Adventists	33.	<input type="checkbox"/>
My great-grandparents were Adventists.	34.	<input type="checkbox"/>
My great-great-grandparents were Adventists.	35.	<input type="checkbox"/>
My great-great-great-grandparents were Adventists.	36.	<input type="checkbox"/>

How long have you attended the Adventist church? 37.

- 1) Less than 2 years
- 2) 2 to 4 years
- 3) 5 years or more, but not all my life
- 4) Reared an Adventist

How long have you been a baptized member of the Adventist church? 38.

- 1) Less than 2 years
- 2) 2 to 4 years
- 3) 5 to 9 years
- 4) 10 years or more

How many brothers and sisters do you have? 39.

1) One	4) Four or more
2) Two	5) None
3) Three	

According to age, what is your position in the family?

40.

- 1) Oldest
- 2) Youngest
- 3) Between oldest and youngest
- 4) Only child

Have you ever lived outside of the United States or Canada? If so, please indicate by number all the area/areas where you have lived. Use as many of the boxes as needed to list the areas where you have lived. If you have never lived overseas, put a "0" in box 41, then proceed to question #48.

41.
42.
43.
44.
45.

- 1) Africa
- 2) Europe
- 3) Australia & South Pacific
- 4) Asia (India, Nepal, Burma, etc.)
- 5) Russia & satellite areas
- 6) Middle East
- 7) Orient
- 8) Pacific Islands
- 9) Latin America
- 10) Other _____

How long did you live overseas?

46.

- 1) Less than 1 year
- 2) 1 to 5 years
- 3) 6 to 10 years
- 4) 11 to 15 years
- 5) More than 15 years

How old were you when you lived overseas?

*47.

Age when moved overseas _____
Age when returned to US or Canada _____

Have any of your relatives ever been full time overseas missionaries?

48.

- 1) Yes
- 2) No

If your answer to question 48 was "yes", please indicate the relationship of each one to you by putting a "1" in all the boxes applicable to you.

- Parents 49.
- Brother or sister 50.
- Grandparents. 51.
- Aunt or Uncle 52.
- Great-grandparents. 53.
- Other (specify) _____ 54.

In which of the following activities have you had experience? Please put a "1" in the box beside each of the activities in which you have participated.

Leave the other boxes blank.

- Summer camp staff worker 55.
- ACT Team member. 56.
- MV Taskforce worker. 57.
- Vacation Bible School staff worker 58.
- Conducted Bible studies. 59.
- Door-to-door visitation witnessing 60.
- Evangelistic effort team member. 61.
- Musical witnessing team member 62.
- Gymnastic witnessing team member 63.
- Personal one-to-one witnessing to your friends or acquaintances. . . . 64.
- Church officer in your home church or at academy or college church . . 65.
- Leader in campus religious activities at academy or college. 66.
- Leader in secular campus activities at academy or college. 67.
- Sabbath School class teacher 68.
- Preached sermons 69.
- Given talks at church or school activities 70.
- Colporteur 71.

How much have you usually dated during college? 72.

- 1) Almost never date (probably only two or three times a year)
- 2) Occasionally date (probably once or twice a month)
- 3) Quite frequently date (probably at least once a week)

Do you have a steady boy friend or girl friend now? 73.

- 1) Yes, I have a steady boy friend or girl friend now.
- 2) I do not have a steady boy friend or girl friend now, but have had in the past.
- 3) I have never had a steady boy friend or girl friend.

Are you presently engaged to be married? 74.

- 1) I am not engaged now.
- 2) Yes, I am engaged now and plan to be married before leaving for SM service.
- 3) Yes, I am engaged now and plan to be married after returning from SM service.

How did you first become interested in the student missionary program? Please put a "1" in the box beside the ways in which you first became interested. Do not mark more than 3 boxes. Leave the others blank.

- I have a personal friend who has been a student missionary 75.
- I read an article about student missionaries 76.
- I attended a program given by student missionaries 77.
- I have a friend or relative who is a regular full time missionary. 78.
- The student missionary sponsor talked with me about SM service 79.
- A former student missionary talked with me about SM service 80.
- I heard about a specific need that interested me 81.
- A college or academy teacher talked with me about SM service 82.
- I noticed on-campus posters or bulletin board displays about SM service. 83.
- I responded to a public appeal by someone connected with the SM program. 84.
- Other (please specify) _____ 85.

Why do you want to be a student missionary? Please give the three most important reasons.

(1) *86.

(2) *87.

(3) *88.

THANK YOU VERY MUCH FOR YOUR HELP!

**STUDENT MISSIONARY QUESTIONNAIRE
PART II**

The purpose of this questionnaire is to describe your experience as a student missionary. All aspects of this study are confidential. In no way will you or your location be identified in the final data. Your thoughtful and honest answers will be helpful to future SM's.

In this questionnaire the word "national" is used to describe a person native to the country where you served, or a country with a cultural background very different from your own. The word "overseas" is used to describe someone with a cultural background somewhat similar to your own (usually a missionary from North America, Europe, or Australia; a Peace Corps worker, or member of the U.S. Military, etc.)

Please write the number corresponding to your answer in the box beside the question number. Do not write anything in the boxes beside the starred numbers; instead write your answers on the lines provided. Some questions may have more than one answer. If this should be the case, several boxes will be provided. Use as many boxes as needed to record your answers. If there is only one box, please select only one number.

- - - - -

Date _____

How long did you serve as a SM?

1.

- 1) 3 months or less
- 2) 4 to 6 months
- 3) 7 to 9 months
- 4) 10 to 12 months
- 5) More than 12 months

How would you describe the development of the country where you served? (Take into account such areas as technology, economics, education, social, etc.)

2.

- 1) Underdeveloped
- 2) Developing
- 3) Somewhat modern
- 4) Very modern

How would you describe the development of the immediate area where you were located?

3.

- 1) Underdeveloped
- 2) Developing
- 3) Somewhat modern
- 4) Very modern

Where did you live during most of your term?

4.

- 1) Country/rural location
- 2) Small town (under 25,000 population)
- 3) Small city (25,000 to 100,000 population)
- 4) Large city (over 100,000 population)

**STUDENT MISSIONARY QUESTIONNAIRE
PART II**

The purpose of this questionnaire is to describe your experience as a student missionary. All aspects of this study are confidential. In no way will you or your location be identified in the final data. Your thoughtful and honest answers will be helpful to future SM's.

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Please write the number corresponding to your answer in the box beside the question number. Do not write anything in the boxes beside the starred numbers; instead write your answers on the lines provided. Some questions may have more than one answer. If this should be the case, several boxes will be provided. Use as many boxes as needed to record your answers. If there is only one box, please select only one number.

- - - - -

Date _____

How long did you serve as a SM? 1.

- 1) 3 months or less
- 2) 4 to 6 months
- 3) 7 to 9 months
- 4) 10 to 12 months
- 5) More than 12 months

How would you describe the development of the country where you served? (Take into account such areas as technology, economics, education, social, etc.) 2.

- 1) Underdeveloped
- 2) Developing
- 3) Somewhat modern
- 4) Very modern

How would you describe the development of the immediate area where you were located? 3.

- 1) Underdeveloped
- 2) Developing
- 3) Somewhat modern
- 4) Very modern

Where did you live during most of your term? 4.

- 1) Country/rural location
- 2) Small town (under 25,000 population)
- 3) Small city (25,000 to 100,000 population)
- 4) Large city (over 100,000 population)

What were the official and local language/languages where you served? (If only English, after answering this question proceed to question #11.)

*5.
*6.

What knowledge of the local language was needed for you to carry on your responsibilities as a SM?

7.

- 1) Fluency (teach classes, preach, etc.)
- 2) Some knowledge helpful for daily personal contacts, but not essential for carrying out work assigned.
- 3) Most contacts were in English, other language not really needed for successful service.

Could you speak this language when you arrived in the field?

8.

- 1) Not at all.
- 2) Very little -- only a few words.
- 3) Could carry on a limited conversation.
- 4) Could carry on a regular conversation.
- 5) Could teach or preach in this language.

How much of the language could you speak when you left the field?

9.

- 1) None.
- 2) Very little -- only a few words.
- 3) Could carry on a limited conversation.
- 4) Could carry on a regular conversation.
- 5) Could teach or preach in this language.

Did you feel handicapped in your service because of a lack of knowledge of the local language?

10.

- 1) Felt very handicapped.
- 2) Felt a little handicapped.
- 3) Did not feel handicapped.

What housing arrangements did you have while serving as a SM?

11.
12.

- 1) Apartment
- 2) Hotel or other public rooming place
- 3) Dormitory room
- 4) Lived with an overseas family
- 5) Lived with a national family
- 6) House
- 7) Other _____

Did you share your living quarters with anyone else (other than spouse)?

13.
14.

- 1) No
- 2) With another SM
- 3) With a national of the country where I worked
- 4) Other _____

Where did you eat your meals most of the time?

15.
16.

- 1) Cafeteria of institution
- 2) Restaurant or cafe
- 3) Home of national family
- 4) Home of overseas family
- 5) Cooked my own meals or shared cooking with roommate
- 6) Cooked by servant
- 7) Other _____

Was the food nutritionally adequate?

17.

- 1) Inadequate in quantity and/or quality
- 2) Adequate but lacked variety
- 3) Satisfactory
- 4) Superior

How would you describe your living arrangements?

18.

- 1) Primitive (lacking most modern conveniences, such as in-door toilets, electricity, etc.)
- 2) Somewhat primitive (a few conveniences, but mostly primitive)
- 3) Somewhat modern (many conveniences, but some lacking)
- 4) Modern (most conveniences available as in North America)

How do you feel about your living arrangements while a SM?

19.

- 1) Very dissatisfied
- 2) Not too satisfied
- 3) O.K.
- 4) Satisfied
- 5) Very satisfied

Before you left for overseas service, which were the most important and helpful sources of orientation information? Rank the three best sources in order by placing the numbers 1, 2, or 3 in the box beside the source. Leave the other spaces blank. Mark only 3 boxes.

- Formal SM Orientation class 20.
- Discussions with the SM sponsor 21.
- Former SM's 22.
- Nationals from the area where you planned to serve 23.
- Friends or relatives who had been regular missionaries 24.
- Correspondence with the field where you planned to serve 25.
- Books about missions or the country where you were going 26.
- Weekend retreat for SM's 27.
- Other _____ 28.

Please rate the preparation and orientation you received before leaving for the field.

29.

- 1) Very inadequate 4) Adequate
- 2) Inadequate 5) Superior
- 3) Mediocre

How do you feel about the orientation you received upon arrival in the field?

30.

- 1) Very inadequate. It was mostly up to me to find answers. Difficult to find anyone who wanted to help.
- 2) Inadequate. Received some help in a few areas, but needed much more.
- 3) Mediocre. Help wasn't too bad or too good.
- 4) Adequate. A real effort was made to help me get started, but there were a few areas where I needed more help to start.
- 5) Superior. I received very helpful orientation which enabled me to get off to a good start.

What were the most difficult areas of adjustment for you while overseas?

- 1) _____ *31.
- 2) _____ *32.
- 3) _____ *33.
- 4) _____ *34.

How much briefing or help in understanding local customs or practices and work responsibilities did you receive upon arrival in the field? For each area write in the appropriate box the number which best describes the quality of this help. Use the scale below (e.g., if you received none, #1 would be most appropriate). If you were not a teacher, you may omit numbers 46-48.

1 2 3 4 5
 Very Inadequate Inadequate Mediocre Adequate Superior

- Local social customs (dating, men/women relationships, etc.) 35.
- Local religious practices (SDA and non-SDA) 36.
- Local eating customs 37.
- Local health and safety precautions and/or hazards 38.
- Local currency and other financial matters 39.
- Where to purchase personal necessities, food, how much to pay, etc. 40.
- Dress and personal appearance 41.
- Where to obtain help with problems 42.
- Local transportation 43.
- Work responsibilities clearly defined 44.
- Immigration regulations 45.
- Local educational system 46.
- Outlines for classes to be taught 47.
- Classroom disciplinary practices 48.
- Other _____ 49.

- What type of people did you work with? 50.
- 1) Almost entirely with overseas people.
 - 2) Mostly with overseas persons, but some with national people.
 - 3) Equally with overseas and nationals
 - 4) Mostly with nationals, but some with overseas.
 - 5) Almost entirely with nationals.

- What was the nationality of your immediate supervisor (the person you were responsible to)? 51.
- 1) American or Canadian
 - 2) European
 - 3) Other overseas missionary
 - 4) National of the country where you served
 - 5) National of a country culturally similar to the country where you served
 - 6) Other _____

- What was your main job while overseas? 52.
- 1) Teaching
 - 2) Nursing
 - 3) Other medical work
 - 4) Pastoral work/evangelism
 - 5) Construction/maintenance
 - 6) Youth work (MV camps, etc.)
 - 7) Farming
 - 8) Business/secretarial

- What were your main work responsibilities? Please list in order of time involvement (e.g., for teacher -- taught 5 English classes, supervised study hall, etc.).
- 1) _____ *53.
 - 2) _____ *54.
 - 3) _____ *55.
 - 4) _____ *56.

- What were some of your outside-of-work activities which you consider part of your contribution as a SM? Please list in order of time involvement (e.g., conducted Branch Sabbath Schools, went places with students, etc.).
- 1) _____ *57.
 - 2) _____ *58.
 - 3) _____ *59.
 - 4) _____ *60.

Which of the previously mentioned responsibilities or activities would you consider as your most important contribution as a SM?

- 1) _____
- 2) _____

*61.
*62.

From which of the previously mentioned responsibilities or activities did you derive the greatest personal satisfaction?

- 1) _____
- 2) _____

*63.
*64.

How do you feel about your work load while overseas?

- 1) Not enough to do most of the time. I had to find other things to do.
- 2) I could have done a little more than I did.
- 3) Just about right. I was kept busy, but not pressured by too much work.
- 4) My work load was a little heavier than I could do well, but not excessively so.
- 5) Much too heavy. I felt extremely pressured. This affected the quality of my work.

65.

How would you describe the structure of your work responsibilities?

- 1) Very unstructured. I received very little direction. Most of the time it was up to me to take the initiative in finding things that needed to be done.
- 2) Somewhat unstructured. I received some direction, but much of the time it was up to me to take some initiative.
- 3) About half structured for me, about half areas of my own initiative.
- 4) Somewhat structured. I was told what to do most of the time, although there were a few areas where I decided what to do.
- 5) Completely structured. I was told what to do almost all of the time. There was very little room for personal initiative.

66.

How would you describe the general tone of your experiences in associating with nationals of the country where you served?

- 1) Usually unpleasant.
- 2) Frequently unpleasant, but not always.
- 3) Sometimes unpleasant, sometimes pleasant.
- 4) Frequently pleasant, but not always.
- 5) Usually pleasant.

67.

How would you describe your involvement in direct personal witnessing to non-SDA's while you were a SM?

- 1) Very little opportunity. I associated almost entirely with SDA's.
- 2) Some opportunity, although I associated much of the time with SDA's.
- 3) Much opportunity for witnessing. I associated most of the time with non-SDA's.

68.

How do you feel about the length of your term of service?

- 1) Too long
- 2) Too short
- 3) Just right

69.

When did you return from the field? Please give date you arrived in North America.

*70.

Did you serve your full term of service (or longer), as originally indicated in your call?

- 1) Yes
- 2) No

71.

If your answer was "no", please state the reason why you returned early.

*72.

What do you plan as your lifework?

*73.

*74.

As you resume your college studies, what will be your major or majors?

*75.

*76.

What will be your minor or minors?

*77.

*78.

*79.

Have you changed your plan for your lifework or your majors or minors since you left college to serve overseas?

- 1) No
- 2) Yes

80.

If your answer was "yes", please explain why you changed. Was this change in any way related to your SM service? How?

*81.

*82.

How would you describe the general tone of your experiences in associating with SDA missionary families in the country where you worked?

- 1) Usually unpleasant.
- 2) Frequently unpleasant, but not always.
- 3) Sometimes unpleasant, sometimes pleasant.
- 4) Frequently pleasant, but not always.
- 5) Usually pleasant.

83.

How do you feel about your opportunities to witness for Christ while you were a SM?

- 1) Very dissatisfied. Disappointed. Opportunities limited and/or response poor.
- 2) Dissatisfied. Minor opportunities and/or results uncertain.
- 3) Neutral. No definite feelings either way.
- 4) Satisfied. Pleased with opportunities and/or results.
- 5) Very satisfied. Many opportunities. Felt definite response, saw people accept Christ.

84.

How much association did you have with other overseas young people (including other SM's)?

- 1) Very frequent (every day)
- 2) Rather frequent (every week or so)
- 3) Occasional (every month or so)
- 4) Very little (almost never)

85.

How much association did you have with national young people?

- 1) Very frequent (every day)
- 2) Rather frequent (every week or so)
- 3) Occasional (every month or so)
- 4) Very little (almost never)

86.

Did you develop any lasting friendships with nationals you met while overseas, with whom you continue to correspond?

87.

- 1) Yes
- 2) No

Did you date while overseas?

88.

- 1) Yes
- 2) No
- 3) No -- married when I went overseas

(If your answer to the above question was "no", proceed to question #95 on the next page.)

What type of dating relationships did you have while overseas? Place the number which describes your dating pattern in the corresponding box.

	Infrequently (a few times)	Occasionally (once or twice a month)	Frequently (weekly)	
Dated other SM's	1	2	3	89. <input type="checkbox"/>
Dated other overseas persons (not SM's)	1	2	3	90. <input type="checkbox"/>
Dated national persons	1	2	3	91. <input type="checkbox"/>

Did your dating experience while overseas develop into a meaningful love relationship?

92.

- 1) No
- 2) Yes, I had a steady friend while overseas, but the relationship has been terminated now.
- 3) Yes, I now have a steady friend whom I met while overseas. We are not engaged.
- 4) Yes, I am now engaged to someone I met while overseas.
- 5) Yes, I am now married to someone I met while overseas.

(If your answer to the above question was "no", proceed to question #95 on the next page.)

If your answer to the above question was "yes", which of the following is the best description of your friend (or spouse)?

93.

- 1) National of the country where you worked or another similar country
- 2) Another SM
- 3) Another overseas young person (not a SM)

If your answer to question #92 was "yes", what is the church affiliation of your friend (or spouse)?

94.

- 1) A Seventh-day Adventist
- 2) Not a Seventh-day Adventist
- 3) Not a Seventh-day Adventist yet. Studying SDA faith.

Are you still going with the boy friend or girl friend you had when you completed the questionnaire before going overseas? 95.

- 1) I did not have a steady boy friend or girl friend then.
- 2) No, we are not going together any more.
- 3) Yes, we are still going together.
- 4) Yes, we are planning to be married in the near future.
- 5) We are married now.

If your answer to the preceding question was "no" (#2), when did your friendship terminate? 96.

- 1) Before I left for overseas.
- 2) While I was overseas.
- 3) After I returned from overseas.

How would you describe the general tone of your experiences in associating with your immediate supervisor (the person you were responsible to)? 97.

- 1) Usually unpleasant.
- 2) Frequently unpleasant, but not always.
- 3) Sometimes unpleasant, sometimes pleasant.
- 4) Frequently pleasant, but not always.
- 5) Usually pleasant.

How would you describe your contribution to the Lord's work while a SM? 98.

- 1) Did not do anything that was a real contribution. Not sure why field even called a SM for this job.
- 2) Most of what I did was not really needed. Felt like I was mostly "being kept busy."
- 3) Some of what I did was really needed, some was not.
- 4) Most of what I did was really needed.
- 5) Filled an urgent need and/or other workers would have been greatly overburdened without a SM. I was encouraged to contribute to my fullest capacity.

What areas of adjustment did you have when returning to North America?

- 1) _____ *99.
- 2) _____ *100.
- 3) _____ *101.
- 4) _____ *102.

Do you feel that your SM experience has had an effect on your personal devotions and commitment to Christ? Please comment. *103.
*104.

Would you recommend student missionary service to your friends? *105.

- 1) Definitely not
- 2) Don't know
- 3) Possibly
- 4) Definitely yes

Are you seriously considering overseas missionary service for a lifework? *106.

- 1) Definitely not
- 2) Don't know
- 3) Possibly
- 4) Definitely yes

To what extent, if any, do you feel your experience as a SM has helped you to mature in the following areas? Please describe each area using the scale below.

1	2	3	4	
No Change	Minor Change	Moderate Change	Major Change	
Personal adaptability -- capable of change				107. <input type="checkbox"/>
Acceptance of reality -- recognition of what can or cannot be changed				108. <input type="checkbox"/>
Acceptance of self				109. <input type="checkbox"/>
Acceptance of others				110. <input type="checkbox"/>
Capacity for warm, human relationships				111. <input type="checkbox"/>
Your purpose for existence				112. <input type="checkbox"/>
What you value most				113. <input type="checkbox"/>
Concern for others				114. <input type="checkbox"/>
Ability to make decisions				115. <input type="checkbox"/>
Enjoyment of solitude				116. <input type="checkbox"/>

If you wish, please feel free to comment about any of the above areas.

Did you experience any health problems while overseas? Please mark with a "1" any area which applies to you. Leave the other boxes blank.

Skin rashes or other skin problems	117. <input type="checkbox"/>
Gastrointestinal upsets	118. <input type="checkbox"/>
Allergies	119. <input type="checkbox"/>
Respiratory difficulties	120. <input type="checkbox"/>
Emotional upsets (depression, etc.)	121. <input type="checkbox"/>
Malaria	122. <input type="checkbox"/>
Parasites (amoeba, worms, etc.)	123. <input type="checkbox"/>
Hepatitis	124. <input type="checkbox"/>
Tuberculosis	125. <input type="checkbox"/>
Weight loss (more than 10 lbs.)	126. <input type="checkbox"/>
Weight gain (more than 10 lbs.)	127. <input type="checkbox"/>
Other _____	128. <input type="checkbox"/>

How do you feel about your student missionary experience? Please feel free to comment about any aspect of your SM service. Your comments could be the most significant part of your contribution to this study and ultimately to the SM program.

The purpose of this study is to measure the meanings of certain things to various people by having them judge them against a series of descriptive scales. In taking this test, please make your judgments on the basis of what these things mean to you. Please mark what they really mean to you, not what you think they should mean. On each page of this booklet you will find a different concept to be judged and beneath it a set of scales. You are to rate the concept on each of these scales in order.

Here is how you are to use these scales:

If you feel that the concept at the top of the page is very closely related to one end of the scale, you should place your check-mark as follows:

fair x : _____ : _____ : _____ : _____ : _____ : _____ unfair

or

fair _____ : _____ : _____ : _____ : _____ : _____ : x unfair

If you feel that the concept is quite closely related to one or the other end of the scale (but not extremely), you should place your check-mark as follows:

strong _____ : x : _____ : _____ : _____ : _____ : _____ weak

or

strong _____ : _____ : _____ : _____ : _____ : x : _____ weak

If the concept seems only slightly related to one side as opposed to the other side (but is not really neutral), then you should check as follows:

active _____ : _____ : x : _____ : _____ : _____ : _____ passive

or

active _____ : _____ : _____ : _____ : x : _____ : _____ passive

The direction toward which you check, of course, depends upon which of the two ends of the scale seem most characteristic of the thing you're judging.

If you consider the concept to be neutral on the scale, both sides of the scale equally associated with the concept, or if the scale is completely irrelevant, unrelated to the concept, then you should place your check-mark in the middle space:

safe _____:_____:_____:x:_____:_____:_____ dangerous

IMPORTANT: (1) Place your check-marks in the middle of spaces, not on the boundaries:

this not this
 _____:_____:x:_____:x:_____

(2) Be sure you check every scale for every concept - do not omit any.

(3) Never put more than one check-mark on a single scale.

Sometimes you may feel as though you've had the same item before on the test. This will not be the case, so do not look back and forth through the items. Do not try to remember how you checked similar items earlier in the test. Make each item a separate and independent judgment. Work at fairly high speed through this test. Do not worry or puzzle over individual items. It is your first impressions, the immediate "feelings" about the items, that we want. On the other hand, please do not be careless, because we want your true impressions.

Thank you so much for your help and your honesty in answering each item exactly how YOU feel.

Trust in God

Stable _____:_____:_____:_____:_____:_____:_____ **Changeable**
Harmful _____:_____:_____:_____:_____:_____:_____ **Beneficial**
Meaningful _____:_____:_____:_____:_____:_____:_____ **Meaningless**
Important _____:_____:_____:_____:_____:_____:_____ **Unimportant**
Aimless _____:_____:_____:_____:_____:_____:_____ **Motivated**
Leading _____:_____:_____:_____:_____:_____:_____ **Following**
Modern _____:_____:_____:_____:_____:_____:_____ **Old-fashioned**
Altruistic _____:_____:_____:_____:_____:_____:_____ **Egotistic**
Weak _____:_____:_____:_____:_____:_____:_____ **Strong**
Successful _____:_____:_____:_____:_____:_____:_____ **Unsuccessful**
Insensitive _____:_____:_____:_____:_____:_____:_____ **Sensitive**
Beautiful _____:_____:_____:_____:_____:_____:_____ **Ugly**
Closed _____:_____:_____:_____:_____:_____:_____ **Open**
Negative _____:_____:_____:_____:_____:_____:_____ **Positive**
Happy _____:_____:_____:_____:_____:_____:_____ **Sad**

Marriage to a Person of
Another Culture or Race

Stable _____ : _____ : _____ : _____ : _____ : _____ : _____ **Changeable**
Harmful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Beneficial**
Meaningful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Meaningless**
Important _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unimportant**
Aimless _____ : _____ : _____ : _____ : _____ : _____ : _____ **Motivated**
Leading _____ : _____ : _____ : _____ : _____ : _____ : _____ **Following**
Modern _____ : _____ : _____ : _____ : _____ : _____ : _____ **Old-fashioned**
Altruistic _____ : _____ : _____ : _____ : _____ : _____ : _____ **Egotistic**
Weak _____ : _____ : _____ : _____ : _____ : _____ : _____ **Strong**
Successful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unsuccessful**
Insensitive _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sensitive**
Beautiful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Ugly**
Closed _____ : _____ : _____ : _____ : _____ : _____ : _____ **Open**
Negative _____ : _____ : _____ : _____ : _____ : _____ : _____ **Positive**
Happy _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sad**

Adventists Overseas

Stable _____ : _____ : _____ : _____ : _____ : _____ : _____ **Changeable**
Harmful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Beneficial**
Meaningful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Meaningless**
Important _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unimportant**
Aimless _____ : _____ : _____ : _____ : _____ : _____ : _____ **Motivated**
Leading _____ : _____ : _____ : _____ : _____ : _____ : _____ **Following**
Modern _____ : _____ : _____ : _____ : _____ : _____ : _____ **Old-fashioned**
Altruistic _____ : _____ : _____ : _____ : _____ : _____ : _____ **Egotistic**
Weak _____ : _____ : _____ : _____ : _____ : _____ : _____ **Strong**
Successful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unsuccessful**
Insensitive _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sensitive**
Beautiful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Ugly**
Closed _____ : _____ : _____ : _____ : _____ : _____ : _____ **Open**
Negative _____ : _____ : _____ : _____ : _____ : _____ : _____ **Positive**
Happy _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sad**

Foreigner (Or Nationals from
Other Countries)

Stable _____ : _____ : _____ : _____ : _____ : _____ : _____ **Changeable**
Harmful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Beneficial**
Meaningful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Meaningless**
Important _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unimportant**
Aimless _____ : _____ : _____ : _____ : _____ : _____ : _____ **Motivated**
Leading _____ : _____ : _____ : _____ : _____ : _____ : _____ **Following**
Modern _____ : _____ : _____ : _____ : _____ : _____ : _____ **Old-fashioned**
Altruistic _____ : _____ : _____ : _____ : _____ : _____ : _____ **Egotistic**
Weak _____ : _____ : _____ : _____ : _____ : _____ : _____ **Strong**
Successful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unsuccessful**
Insensitive _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sensitive**
Beautiful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Ugly**
Closed _____ : _____ : _____ : _____ : _____ : _____ : _____ **Open**
Negative _____ : _____ : _____ : _____ : _____ : _____ : _____ **Positive**
Happy _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sad**

**Organization of the
Adventist Denomination**

Stable _____ : _____ : _____ : _____ : _____ : _____ : _____ **Changeable**
Harmful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Beneficial**
Meaningful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Meaningless**
Important _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unimportant**
Aimless _____ : _____ : _____ : _____ : _____ : _____ : _____ **Motivated**
Leading _____ : _____ : _____ : _____ : _____ : _____ : _____ **Following**
Modern _____ : _____ : _____ : _____ : _____ : _____ : _____ **Old-fashioned**
Altruistic _____ : _____ : _____ : _____ : _____ : _____ : _____ **Egotistic**
Weak _____ : _____ : _____ : _____ : _____ : _____ : _____ **Strong**
Successful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unsuccessful**
Insensitive _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sensitive**
Beautiful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Ugly**
Closed _____ : _____ : _____ : _____ : _____ : _____ : _____ **Open**
Negative _____ : _____ : _____ : _____ : _____ : _____ : _____ **Positive**
Happy _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sad**

Mission Offerings

Stable _____ : _____ : _____ : _____ : _____ : _____ : _____ **Changeable**
Harmful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Beneficial**
Meaningful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Meaningless**
Important _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unimportant**
Aimless _____ : _____ : _____ : _____ : _____ : _____ : _____ **Motivated**
Leading _____ : _____ : _____ : _____ : _____ : _____ : _____ **Following**
Modern _____ : _____ : _____ : _____ : _____ : _____ : _____ **Old-fashioned**
Altruistic _____ : _____ : _____ : _____ : _____ : _____ : _____ **Egotistic**
Weak _____ : _____ : _____ : _____ : _____ : _____ : _____ **Strong**
Successful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unsuccessful**
Insensitive _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sensitive**
Beautiful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Ugly**
Closed _____ : _____ : _____ : _____ : _____ : _____ : _____ **Open**
Negative _____ : _____ : _____ : _____ : _____ : _____ : _____ **Positive**
Happy _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sad**

**National Adventist Church Leaders
in Their Own Countries**

Stable _____ : _____ : _____ : _____ : _____ : _____ : _____ **Changeable**
Harmful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Beneficial**
Meaningful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Meaningless**
Important _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unimportant**
Aimless _____ : _____ : _____ : _____ : _____ : _____ : _____ **Motivated**
Leading _____ : _____ : _____ : _____ : _____ : _____ : _____ **Following**
Modern _____ : _____ : _____ : _____ : _____ : _____ : _____ **Old-fashioned**
Altruistic _____ : _____ : _____ : _____ : _____ : _____ : _____ **Egotistic**
Weak _____ : _____ : _____ : _____ : _____ : _____ : _____ **Strong**
Successful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unsuccessful**
Insensitive _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sensitive**
Beautiful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Ugly**
Closed _____ : _____ : _____ : _____ : _____ : _____ : _____ **Open**
Negative _____ : _____ : _____ : _____ : _____ : _____ : _____ **Positive**
Happy _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sad**

Me

Stable _____ : _____ : _____ : _____ : _____ : _____ : _____ **Changeable**
Harmful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Beneficial**
Meaningful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Meaningless**
Important _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unimportant**
Aimless _____ : _____ : _____ : _____ : _____ : _____ : _____ **Motivated**
Leading _____ : _____ : _____ : _____ : _____ : _____ : _____ **Following**
Modern _____ : _____ : _____ : _____ : _____ : _____ : _____ **Old-fashioned**
Altruistic _____ : _____ : _____ : _____ : _____ : _____ : _____ **Egotistic**
Weak _____ : _____ : _____ : _____ : _____ : _____ : _____ **Strong**
Successful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unsuccessful**
Insensitive _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sensitive**
Beautiful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Ugly**
Closed _____ : _____ : _____ : _____ : _____ : _____ : _____ **Open**
Negative _____ : _____ : _____ : _____ : _____ : _____ : _____ **Positive**
Happy _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sad**

Teaching

Stable _____ : _____ : _____ : _____ : _____ : _____ : _____ **Changeable**
Harmful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Beneficial**
Meaningful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Meaningless**
Important _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unimportant**
Aimless _____ : _____ : _____ : _____ : _____ : _____ : _____ **Motivated**
Leading _____ : _____ : _____ : _____ : _____ : _____ : _____ **Following**
Modern _____ : _____ : _____ : _____ : _____ : _____ : _____ **Old-fashioned**
Altruistic _____ : _____ : _____ : _____ : _____ : _____ : _____ **Egotistic**
Weak _____ : _____ : _____ : _____ : _____ : _____ : _____ **Strong**
Successful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unsuccessful**
Insensitive _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sensitive**
Beautiful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Ugly**
Closed _____ : _____ : _____ : _____ : _____ : _____ : _____ **Open**
Negative _____ : _____ : _____ : _____ : _____ : _____ : _____ **Positive**
Happy _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sad**

Personal Study of the Bible

Stable _____ : _____ : _____ : _____ : _____ : _____ : _____ **Changeable**
Harmful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Beneficial**
Meaningful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Meaningless**
Important _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unimportant**
Aimless _____ : _____ : _____ : _____ : _____ : _____ : _____ **Motivated**
Leading _____ : _____ : _____ : _____ : _____ : _____ : _____ **Following**
Modern _____ : _____ : _____ : _____ : _____ : _____ : _____ **Old-fashioned**
Altruistic _____ : _____ : _____ : _____ : _____ : _____ : _____ **Egotistic**
Weak _____ : _____ : _____ : _____ : _____ : _____ : _____ **Strong**
Successful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unsuccessful**
Insensitive _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sensitive**
Beautiful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Ugly**
Closed _____ : _____ : _____ : _____ : _____ : _____ : _____ **Open**
Negative _____ : _____ : _____ : _____ : _____ : _____ : _____ **Positive**
Happy _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sad**

Personal Witnessing for Christ

- Stable** _____ : _____ : _____ : _____ : _____ : _____ : _____ **Changeable**
Harmful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Beneficial**
Meaningful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Meaningless**
Important _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unimportant**
Aimless _____ : _____ : _____ : _____ : _____ : _____ : _____ **Motivated**
Leading _____ : _____ : _____ : _____ : _____ : _____ : _____ **Following**
Modern _____ : _____ : _____ : _____ : _____ : _____ : _____ **Old-fashioned**
Altruistic _____ : _____ : _____ : _____ : _____ : _____ : _____ **Egotistic**
Weak _____ : _____ : _____ : _____ : _____ : _____ : _____ **Strong**
Successful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unsuccessful**
Insensitive _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sensitive**
Beautiful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Ugly**
Closed _____ : _____ : _____ : _____ : _____ : _____ : _____ **Open**
Negative _____ : _____ : _____ : _____ : _____ : _____ : _____ **Positive**
Happy _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sad**

Missionary

Stable _____ : _____ : _____ : _____ : _____ : _____ : _____ **Changeable**
Harmful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Beneficial**
Meaningful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Meaningless**
Important _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unimportant**
Aimless _____ : _____ : _____ : _____ : _____ : _____ : _____ **Motivated**
Leading _____ : _____ : _____ : _____ : _____ : _____ : _____ **Following**
Modern _____ : _____ : _____ : _____ : _____ : _____ : _____ **Old-fashioned**
Altruistic _____ : _____ : _____ : _____ : _____ : _____ : _____ **Egotistic**
Weak _____ : _____ : _____ : _____ : _____ : _____ : _____ **Strong**
Successful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unsuccessful**
Insensitive _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sensitive**
Beautiful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Ugly**
Closed _____ : _____ : _____ : _____ : _____ : _____ : _____ **Open**
Negative _____ : _____ : _____ : _____ : _____ : _____ : _____ **Positive**
Happy _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sad**

Adventists in North America

Stable _____ : _____ : _____ : _____ : _____ : _____ : _____ **Changeable**
Harmful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Beneficial**
Meaningful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Meaningless**
Important _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unimportant**
Aimless _____ : _____ : _____ : _____ : _____ : _____ : _____ **Motivated**
Leading _____ : _____ : _____ : _____ : _____ : _____ : _____ **Following**
Modern _____ : _____ : _____ : _____ : _____ : _____ : _____ **Old-fashioned**
Altruistic _____ : _____ : _____ : _____ : _____ : _____ : _____ **Egotistic**
Weak _____ : _____ : _____ : _____ : _____ : _____ : _____ **Strong**
Successful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unsuccessful**
Insensitive _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sensitive**
Beautiful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Ugly**
Closed _____ : _____ : _____ : _____ : _____ : _____ : _____ **Open**
Negative _____ : _____ : _____ : _____ : _____ : _____ : _____ **Positive**
Happy _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sad**

Cultures Different From My Own

Stable _____ : _____ : _____ : _____ : _____ : _____ : _____ **Changeable**
Harmful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Beneficial**
Meaningful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Meaningless**
Important _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unimportant**
Aimless _____ : _____ : _____ : _____ : _____ : _____ : _____ **Motivated**
Leading _____ : _____ : _____ : _____ : _____ : _____ : _____ **Following**
Modern _____ : _____ : _____ : _____ : _____ : _____ : _____ **Old-fashioned**
Altruistic _____ : _____ : _____ : _____ : _____ : _____ : _____ **Egotistic**
Weak _____ : _____ : _____ : _____ : _____ : _____ : _____ **Strong**
Successful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Unsuccessful**
Insensitive _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sensitive**
Beautiful _____ : _____ : _____ : _____ : _____ : _____ : _____ **Ugly**
Closed _____ : _____ : _____ : _____ : _____ : _____ : _____ **Open**
Negative _____ : _____ : _____ : _____ : _____ : _____ : _____ **Positive**
Happy _____ : _____ : _____ : _____ : _____ : _____ : _____ **Sad**

APPENDIX C

PILOT STUDY

Instructions:

1. Please cross out any areas in which you feel your thinking or attitudes were not affected by your overseas experience.
 2. Please write in any additional areas not already mentioned in which you feel your thinking or attitudes were affected by your overseas experience.
 3. Please mark with a + those five areas in which you feel your thinking or attitudes were most affected by your overseas experience.
 4. Please mark with a - those five areas in which you feel your thinking or attitudes were least affected by your overseas experience.
-

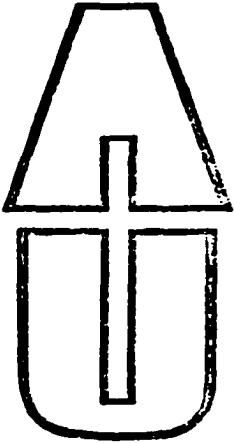
Missionary	Christ's Second Coming
Teacher	Entertainment
Mission offerings	The Gospel Commission
Prayer	Honesty
Adventists in North America	Clothing needs
Adventists overseas	Housing needs
Cultures different from my own	Transportation needs
Personal study of the Bible	Food
Me	Importance of health principles
Personal witnessing for Christ	
Trust in God	
Helping others	
Money	
Education	
Foreigner (or Nationals from other countries)	
Organization of the Adventist denomination	
National Adventist church leaders in their own countries	
Marriage to a person of another culture or race	

**RANKING OF ATTITUDE CHANGE
PILOT STUDY**

Weighted Rank	Concept
40	Me
35	Cultures different from my own
33	Mission offerings
32	Missionary
	Helping others
	The gospel commission
	Personal witnessing for Christ
	Teacher
31	National Adventist church leaders in their own countries
30	Foreigner (or nationals from other countries)
29	Adventists overseas
	Prayer
28	Personal study of the Bible
27	Organization of the Adventist denomination
	Marriage to a person of another culture or race
26	Adventists in North America
25	Clothing needs
	Food
	Education
	Money
24	Housing needs
21	Christ's Second Coming
20	Importance of health principles
18	Entertainment
15	Honesty
14	Transportation needs

Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

March 11, 1975



Dear Friend:

Would you be willing to give fifteen to twenty minutes to help the student missionary program?

As part of the development of a research study on student missionaries, we need your help to pilot test attitudes toward certain concepts. This would not involve any data about you personally and is not something which requires any concentrated thought (you are probably tired of concentrating on exams!) It is a simple paper-and-pencil evaluation.

Could you stop by the Campus Ministry Office before the weekend to help us with this project? It will not be necessary for you to talk with me personally. Just tell the secretary you have come to help with the student missionary project and she will give you instructions. You may come at any time during these hours:

Wednesday	Noon until 7:00 p.m.
Thursday	8:00 a.m. until 7:00 p.m.
Friday	8:00 a.m. until 3:00 p.m.

We need your help very much! May we count on you? Thank you!

Sincerely,

Donna J. Habenicht
Student Missionary Coordinator

DH/jj

ANDREWS UNIVERSITY
BERRIEN SPRINGS, MICHIGAN 49104

Telephone: (616) 471-7771

February 18, 1976

Dear Student Missionary Friend:

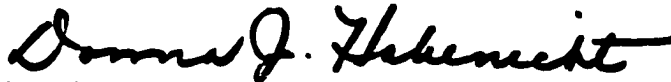
Could you squeeze thirty minutes out of your busy schedule some time during the next week to help with a student missionary project? We are conducting a research study on the student missionary program which is to be my doctoral dissertation. The General Conference is very interested in the results of the study. It will probably affect future planning in the SM program. The SMs from all the colleges in North America participated in the study before they left for overseas last year. They will answer another questionnaire when they come back this year.

This is where you come in. The questionnaire to be filled out when the students return must be tried out, or pilot tested, to determine its suitability. You are the only people who can do this because it must be done by returned student missionaries. Your help is essential in order to complete this study.

I will be at the Campus Ministry Office from 5:00-8:00 p.m. on Sunday, Monday and Tuesday evenings, February 22, 23, and 24. Could you come by at one of those times? If not, please stop by the Counseling Center any time between 8:00 a.m. and 5:00 p.m., Monday, Tuesday, or Wednesday. If you cannot help at any of these times, call me and we will arrange another time (471-3470).

We are counting on you! Thank you so much for your help.

Gratefully yours,



(Mrs.) Donna J. Habenicht
Director of Freshman Education

b

APPENDIX D
SUPPORTING DATA

TABLE 76

1975-76 STUDENT MISSIONARY CALLS BY SEX

Sex Specified by Call	No. Calls	% of Calls
Male	115	40.8
Female	67	23.8
Either male or female	91	32.2
Married Couple	9	3.2

TABLE 77

EMPLOYMENT BY THE SDA DENOMINATION OF THE PARENTS
OF STUDENT MISSIONARIES

Employment by SDA Denomination	Father		Mother	
	No. SMs	% SMs	No. SMs	% SMs
Current SDA employment	32	25.6	25	20.0
Past SDA employment, but not current	14	11.2	23	18.4
No SDA employment	79	63.2	75	60.0
Employed less than 5 years	10	8.0	26	20.8
Employed more than 5 years, but not most of working life	12	9.6	13	10.4
Employed most of working life	22	17.6	9	7.2

TABLE 76
SEMANTIC DIFFERENTIAL ATTITUDE PROFILES: MEAN RATINGS OF SELECTED RELIGIOUS, MISSION, CULTURAL, AND PERSONAL CONCEPTS
BY STUDENT MISSIONARY APPOINTEES AND RETURNERS

	Pre	Post	Changeable	Stable	Harmful	Beneficial	Meaningful	Important	Atleast	Following	Old-fashioned	Egotistic	Altruistic	Weak	Strong	Unsuccessful	Sensitive	Ugly	Closed	Open	Negative	Positive	Sad	Happy
Religious: Bible Study	Pre	5.1	6.8	6.7	6.8	6.1	5.3	5.3	5.3	5.0	5.7	6.0	5.8	6.0	6.3	6.0	5.8	6.2	6.0	6.0	6.4	6.4	6.5	6.2
	Post	4.8	6.8	6.7	6.8	5.9	5.3	5.1	5.2	5.4	5.8	5.6	5.6	5.9	5.4	5.8	5.8	5.6	6.2	5.9	5.9	6.4	6.4	6.2
Trust in God	Pre	6.0	6.8	6.8	6.8	6.2	4.6	5.2	3.3	6.0	6.1	6.1	5.8	6.4	6.2	6.1	5.8	6.4	6.2	6.2	6.7	6.7	6.6	6.6
	Post	6.0	6.7	6.7	6.8	6.1	4.9	5.1	5.3	6.1	6.1	6.1	5.9	6.3	6.0	6.0	6.0	5.9	6.3	6.0	6.5	6.5	6.5	6.5
Mission: SDA Organization	Pre	5.4	5.9	5.9	6.4	5.7	5.8	5.0	4.8	5.5	5.4	4.9	5.2	4.9	5.2	4.9	4.9	5.2	4.9	4.9	5.3	5.3	5.3	5.3
	Post	5.3	6.0	6.0	6.5	5.8	5.8	5.1	4.8	5.5	5.4	4.9	4.8	5.4	5.4	5.4	5.4	4.9	5.2	4.6	4.6	5.3	5.3	5.2
Mat'l. SDA Leaders	Pre	5.4	6.2	6.0	6.5	6.1	5.9	4.9	4.8	5.6	5.8	5.8	5.4	5.4	5.2	5.2	5.5	5.4	5.2	5.2	5.7	5.7	5.8	5.8
	Post	4.7	5.8	5.9	6.5	5.7	5.3	4.4	4.6	5.1	5.4	5.2	5.3	5.4	5.4	5.4	5.4	5.2	5.3	4.6	4.6	5.3	5.3	5.3
Offerings	Pre	4.7	6.5	6.4	6.6	5.7	4.9	4.8	5.0	5.1	5.1	5.9	5.0	5.4	5.1	5.1	5.0	5.4	5.1	5.1	5.9	5.9	5.9	5.3
	Post	4.6	6.5	6.2	6.7	5.6	5.0	4.7	5.1	5.1	5.8	4.9	5.4	5.1	5.8	5.4	5.1	5.8	5.4	5.1	5.8	5.8	5.4	5.4
Missionary	Pre	5.4	6.4	6.5	6.6	6.5	6.0	5.0	5.4	6.1	5.9	5.8	5.8	5.8	6.1	5.9	5.8	5.8	5.9	5.9	6.2	6.2	6.3	6.3
	Post	4.7	6.2	6.3	6.4	6.2	6.0	5.1	5.1	5.7	5.8	5.7	5.8	5.7	5.6	5.8	5.7	5.6	5.6	6.0	6.2	6.2	6.0	6.0
Witnessing	Pre	5.2	6.4	6.6	6.7	6.1	5.2	5.2	5.2	5.4	5.8	5.8	5.8	5.8	6.1	6.0	5.8	6.1	6.0	5.7	6.2	6.2	6.4	6.4
	Post	4.7	6.5	6.6	6.8	6.2	5.6	5.2	5.4	5.4	5.8	5.8	5.8	5.8	6.0	5.7	5.8	5.8	6.0	5.7	6.2	6.2	6.4	6.3
Teaching	Pre	4.7	6.4	6.5	6.7	6.2	6.0	5.4	5.1	5.7	6.0	5.4	5.1	5.7	6.0	5.7	6.0	5.4	5.4	5.4	6.0	6.0	5.7	5.7
	Post	4.4	6.4	6.5	6.6	6.1	6.1	6.1	5.5	5.2	5.5	5.7	5.2	5.5	5.7	5.5	5.7	5.5	5.5	5.6	6.0	6.0	5.6	5.6
SDAs Overseas	Pre	5.2	6.1	6.1	6.4	6.0	5.4	4.6	4.9	5.6	5.6	5.6	5.3	5.3	5.3	5.6	5.3	5.3	5.3	5.3	5.8	5.8	5.9	5.9
	Post	4.5	5.9	5.9	6.3	5.8	5.5	4.7	4.8	5.3	5.4	5.4	5.3	5.5	5.1	5.5	5.4	5.3	5.1	5.1	5.5	5.5	5.7	5.7
SDAs N. Am.	Pre	3.9	5.1	5.5	6.2	5.0	4.6	5.2	3.8	4.3	4.3	5.1	4.3	4.9	4.6	4.8	4.3	4.9	4.6	4.6	4.8	4.8	5.1	5.1
	Post	3.7	5.2	5.3	6.1	4.7	4.9	5.5	3.8	4.5	5.1	4.4	4.4	4.9	4.6	4.9	4.6	4.4	4.9	4.6	4.9	5.1	5.1	5.1
Cultural: Other Cultures	Pre	4.9	5.7	6.0	6.3	5.3	4.3	4.2	4.4	5.0	5.1	5.3	5.7	4.8	5.3	5.1	5.3	5.7	4.8	4.8	5.3	5.3	5.3	5.3
	Post	4.6	5.7	6.2	6.3	5.3	4.0	3.6	4.3	4.9	5.2	5.4	5.8	4.6	5.1	5.2	5.4	5.8	4.6	4.6	5.1	5.1	5.3	5.3
Foreigner	Pre	5.0	5.8	5.8	6.0	5.4	4.2	4.5	4.7	4.9	5.3	5.5	5.5	5.2	5.7	5.3	5.5	5.5	5.2	5.2	5.7	5.7	5.7	5.7
	Post	4.5	5.6	5.8	6.1	5.3	4.1	4.1	4.6	4.8	5.2	5.5	5.6	5.0	5.3	5.2	5.5	5.5	5.6	5.0	5.3	5.3	5.4	5.4
Cross-Cultural Marriage	Pre	3.7	3.2	4.7	4.5	4.2	6.1	5.5	4.0	3.9	3.6	5.1	4.3	4.3	4.5	3.6	5.1	4.3	4.3	4.3	3.7	4.2	4.2	4.2
	Post	3.5	3.6	5.0	4.5	4.5	4.1	5.3	4.2	4.1	3.8	5.2	4.7	4.3	4.2	4.3	4.2	4.7	4.3	4.3	4.2	4.3	4.3	4.3
Personals: Me (self)	Pre	5.1	5.8	5.9	5.7	6.1	5.0	5.1	4.8	5.6	5.7	6.0	5.0	5.0	5.8	6.1	6.0	5.0	5.8	5.8	6.1	6.1	6.3	6.3
	Post	5.0	5.7	5.8	5.6	6.1	5.2	4.8	4.8	4.8	5.3	5.8	6.0	4.9	5.9	5.8	5.8	6.0	4.9	5.9	5.9	5.8	6.2	6.2

TABLE 79
SEMANTIC DIFFERENTIAL ATTITUDE PROFILE: MEAN RATINGS OF SELECTED RELIGIOUS, MISSION, CULTURAL, AND PERSONAL CONCEPTS
BY STUDENT MISSIONARY APPOINTEES AND RETURNERS WHO SERVED AT LANGUAGE SCHOOLS

	Pre	Post	Changeable	Stable	Harmful	Beneficial	Meaningful	Unimportant	Amless	Motivated	Following	Old-Fashioned	Eclectic	Weak	Strong	Unsuccessful	Ineffective	Ugly	Closed	Negative	Happy
Religious: Bible Study	5.1	6.9	5.1	6.9	6.8	6.8	6.8	6.8	6.2	5.2	5.2	5.3	4.9	6.0	6.0	6.2	5.9	6.5	5.9	6.5	6.5
	4.8	6.8	4.8	6.8	6.6	6.6	6.6	6.9	6.1	5.2	5.2	5.1	5.3	5.4	5.8	5.8	5.3	6.0	5.5	6.3	6.2
Trust in God	5.7	6.9	5.7	6.9	6.9	6.9	6.9	6.9	6.1	3.9	3.9	5.3	5.2	6.0	6.0	6.3	5.8	6.5	6.3	6.7	6.7
	5.5	6.8	5.5	6.8	6.8	6.8	6.8	6.9	6.1	4.6	4.6	5.1	5.4	6.0	6.0	6.0	5.7	6.2	5.8	6.5	6.6
Mission: SDA Organization	5.3	5.9	5.3	5.9	6.1	6.1	6.1	6.4	5.7	5.9	5.9	5.0	4.8	5.3	5.3	5.5	5.0	5.3	4.5	5.4	5.5
	5.2	6.1	5.2	6.1	6.1	6.1	6.4	6.7	5.6	5.8	5.8	5.0	4.8	5.3	5.6	5.6	4.8	4.7	4.2	5.1	5.2
Met'l. SDA Leaders	5.1	6.1	5.1	6.1	6.1	6.1	6.4	6.7	5.9	6.1	6.1	5.3	4.9	5.4	5.1	5.3	5.3	5.1	4.5	5.4	5.7
	5.1	6.0	5.1	6.0	5.9	5.9	6.7	6.7	5.7	5.6	5.6	4.6	4.8	5.1	5.3	5.3	5.1	5.1	4.5	5.4	5.7
Offerings	4.7	6.5	4.7	6.5	6.6	6.6	6.7	6.6	5.8	5.0	5.0	4.8	5.0	5.4	6.1	6.1	5.0	5.3	5.1	5.9	5.3
	4.5	6.5	4.5	6.5	6.2	6.2	6.6	6.6	5.5	4.9	4.9	4.6	5.1	5.0	5.8	5.8	4.9	5.4	5.1	5.7	5.5
Missionary	5.4	6.3	5.4	6.3	6.7	6.7	6.6	6.5	6.5	6.1	6.1	4.9	5.6	6.1	6.1	6.1	5.9	5.9	5.9	6.3	6.3
	4.7	6.2	4.7	6.2	6.2	6.2	6.6	6.2	6.2	6.1	6.1	5.3	5.3	5.6	6.1	6.1	5.7	5.7	5.7	6.1	6.3
Witnessing	5.3	6.6	5.3	6.6	6.7	6.7	6.7	7.0	6.2	5.6	5.6	5.4	5.3	5.6	5.9	5.9	6.0	6.2	6.2	6.5	6.4
	4.3	6.5	4.3	6.5	6.7	6.7	6.7	6.7	6.2	5.5	5.5	5.5	5.4	5.0	5.7	5.7	5.7	5.9	5.8	6.1	6.4
Teaching	4.6	6.5	4.6	6.5	6.6	6.6	6.7	6.7	6.3	6.2	6.2	5.3	5.2	5.8	6.1	6.1	5.5	5.3	5.3	6.2	5.8
	4.7	6.5	4.7	6.5	6.7	6.7	6.7	6.7	6.1	6.1	6.1	5.8	5.2	5.8	6.0	6.0	5.7	5.5	5.9	6.2	6.0
SDAs Overseas	5.2	6.2	5.2	6.2	6.3	6.3	6.4	6.1	6.1	5.5	5.5	4.9	5.0	5.6	5.6	5.6	5.5	5.5	5.3	5.8	6.1
	4.5	6.0	4.5	6.0	5.9	5.9	6.3	5.9	5.9	5.7	5.7	5.1	4.9	5.2	5.6	5.6	5.1	5.3	5.0	5.5	5.7
SDAs N. Am.	4.0	5.0	4.0	5.0	5.4	5.4	6.3	4.8	4.8	4.3	4.3	5.0	3.6	4.4	4.4	5.1	4.7	4.8	4.3	4.7	5.2
	3.7	5.3	3.7	5.3	5.4	5.4	6.1	4.8	4.8	5.0	5.0	5.3	3.8	4.4	4.4	5.2	4.5	4.9	4.4	4.7	5.2
Cultural: Other Cultures	5.3	6.0	5.3	6.0	6.3	6.3	6.4	5.4	5.4	4.6	4.6	4.3	4.4	5.2	5.2	5.3	5.6	5.8	5.1	5.6	5.8
	5.1	6.2	5.1	6.2	6.3	6.3	6.4	5.7	4.0	4.0	4.4	4.4	4.8	5.0	5.5	5.5	5.8	6.2	5.0	5.6	5.7
Foreigner	5.1	5.9	5.1	5.9	6.0	6.0	6.1	5.4	5.4	4.0	4.0	4.6	4.7	5.1	5.1	5.3	5.7	5.5	5.1	5.6	5.9
	5.0	5.8	5.0	5.8	5.9	5.9	6.2	5.4	5.4	3.7	3.7	4.7	4.7	4.9	4.9	5.6	5.7	5.9	5.2	5.7	5.6
Cross-Cultural Marriage	3.9	3.6	3.9	3.6	4.9	4.9	4.6	4.3	4.3	4.0	4.0	5.7	4.3	4.2	4.5	4.1	5.5	4.4	4.8	4.1	4.5
	3.6	4.2	3.6	4.2	5.5	5.5	4.8	4.7	4.7	3.7	3.7	5.6	4.5	4.5	4.5	4.5	5.4	5.1	4.8	4.7	4.8
Personal: Me (self)	4.5	5.7	4.5	5.7	5.9	5.9	5.5	6.1	6.1	4.7	4.7	5.1	5.0	5.4	5.6	6.1	6.1	4.9	5.7	6.0	6.3
	4.7	5.7	4.7	5.7	5.9	5.9	5.4	6.2	6.2	4.8	4.8	5.0	4.7	5.2	5.7	5.7	6.0	5.0	5.8	5.7	6.3

TABLE 60
 SEMANTIC DIFFERENTIAL ATTITUDE PROFILE: MEAN RATINGS OF SELECTED RELIGIOUS, MISSION, CULTURAL, AND PERSONAL CONCEPTS
 BY STUDENT MISSIONARY APPOINTEES AND RETURNERS WHO SERVED AT REGULAR SCHOOLS AND OTHER NON-SCHOOL LOCATIONS

	Pre	Post	Changeable	Stable	Harmful	Beneficial	Meaningful	Unimportant	Amless	Motivated	Following	Old-fashioned	Egotistic	Weak	Strong	Unsuccessful	Sensitive	Ugly	Beautiful	Closed	Open	Negative	Positive	Sad	Happy
Religious: Bible Study	Pre	5.1	6.8	6.7	6.9	6.0	5.3	5.3	5.1	5.5	6.0	5.7	6.2	6.0	6.4	6.6	6.4								
	Post	4.8	6.7	6.7	6.7	5.9	5.3	5.1	5.2	5.4	5.8	5.7	6.2	6.2	6.2	6.5	6.2								
Trust in God	Pre	6.2	6.8	6.8	6.8	6.3	4.9	5.1	5.3	6.0	5.9	6.3	6.2	6.0	6.5	6.3	6.0								
	Post	6.3	6.7	6.6	6.8	6.1	5.1	5.1	5.2	6.2	6.2	6.0	6.4	6.1	6.4	6.4	6.1								
Missions: SDA Organization	Pre	5.5	5.8	5.9	6.4	5.7	5.0	4.8	5.6	5.6	5.4	4.9	5.2	5.1	5.5	5.2	4.9								
	Post	5.4	6.0	6.0	6.5	5.9	5.8	5.1	4.8	5.6	5.7	4.9	5.2	4.8	5.4	5.2	4.8	4.9							
Mat'l. SDA Leaders	Pre	5.5	6.2	6.0	6.5	6.2	5.8	4.7	4.8	5.7	5.8	4.7	4.8	5.3	5.4	5.3	5.3								
	Post	4.5	5.7	6.0	6.4	5.7	5.1	4.4	4.4	5.1	5.3	4.4	4.4	5.1	5.4	4.7	5.2	5.4							
Offerings	Pre	4.8	6.5	6.3	6.6	5.6	4.9	4.8	4.9	5.0	5.9	4.9	4.9	5.1	5.9	5.3	4.9								
	Post	4.7	6.4	6.2	6.7	5.7	5.1	4.8	5.1	5.1	5.8	4.9	5.4	5.0	5.9	5.3	5.0	4.9							
Missionary	Pre	5.4	6.3	6.4	6.6	6.5	5.9	5.1	5.4	6.1	5.8	5.7	5.7	5.9	6.2	6.3	5.7								
	Post	4.7	6.2	6.3	6.3	6.1	6.0	4.9	5.0	5.7	5.7	5.7	5.6	5.6	5.9	5.9	5.7								
Witnessing	Pre	5.1	6.3	6.5	6.6	6.0	5.1	5.2	5.1	5.3	5.7	5.8	5.5	5.9	6.2	6.4	5.8								
	Post	4.9	6.5	6.5	6.7	6.1	5.6	5.0	5.4	5.6	5.9	5.9	5.9	6.0	5.9	6.2	6.2	5.8							
Teaching	Pre	4.8	6.4	6.4	6.7	6.1	5.9	5.4	5.1	5.7	5.9	5.4	5.1	5.7	5.9	5.7	5.4								
	Post	4.2	6.3	6.4	6.5	6.0	5.3	5.2	4.6	4.8	5.6	5.4	5.2	5.4	5.6	5.4	5.6								
SDAs Overseas	Pre	5.2	6.1	6.0	6.4	5.9	5.3	4.6	4.8	5.6	5.7	4.6	4.8	5.6	5.2	5.8	5.5								
	Post	4.4	5.9	6.0	6.3	5.7	5.4	4.5	4.7	5.3	5.3	5.4	4.7	5.3	5.1	5.5	5.3								
SDAs N. Am.	Pre	3.8	5.1	5.5	6.1	5.1	4.8	5.3	3.8	4.6	5.0	4.4	4.4	4.6	4.9	5.1	4.4								
	Post	3.8	5.2	5.3	6.0	4.7	4.8	5.6	3.8	4.5	5.1	4.3	4.9	4.9	4.8	5.0	5.0								
Cultural: Other Cultures	Pre	4.8	5.5	5.8	6.3	5.2	4.3	4.1	4.4	4.9	4.9	5.1	5.6	4.7	5.1	5.2	5.1								
	Post	4.4	5.4	6.1	6.1	5.1	4.0	3.2	4.0	4.9	5.0	5.2	5.6	4.6	4.8	5.1	4.8								
Foreigner	Pre	4.9	5.8	5.7	5.9	5.3	4.3	4.4	4.7	4.8	5.3	5.4	5.5	5.2	5.7	5.6	5.4								
	Post	4.3	5.5	5.7	6.1	5.3	4.3	3.8	4.5	4.7	5.0	5.5	5.5	4.9	5.1	5.3	5.1								
Cross-Cultural Marriage	Pre	3.6	3.0	4.6	4.4	4.2	4.1	5.4	3.9	3.7	3.4	4.9	4.3	4.3	4.0	4.1	4.9								
	Post	3.4	3.3	4.8	4.3	4.3	4.3	5.1	4.1	3.9	3.4	5.0	4.5	4.3	4.0	4.1	5.0								
Personal: Me (self)	Pre	5.5	5.9	6.0	5.8	6.2	5.2	5.1	4.7	5.6	5.8	6.0	5.1	5.8	6.1	6.3	6.0								
	Post	5.2	5.7	5.8	5.7	6.1	5.4	4.7	4.8	5.3	5.8	5.9	4.9	5.9	5.9	6.1	5.9								

TABLE 81
 SEMIANTIC DIFFERENTIAL ATTITUDE PROFILE: MEAN RATINGS OF SELECTED RELIGIOUS, MISSION, CULTURAL, AND PERSONAL CONCEPTS
 BY STUDENT MISSIONARY APPOINTEES AND RETURNERS WHOSE PARENTS ARE OR HAVE BEEN EMPLOYEES OF THE SDA DENOMINATION

	Changeable	Stable	Harmful	Beneficial	Meaningful	Unimportant	Aimless	Motivated	Following	Old-fashioned	Modern	Ecclesiastic	Weak	Strong	Unsuccessful	Sensitive	Ugly	Beautiful	Closed	Open	Negative	Positive	Sad	Happy
Religious: Bible Study	Pre	5.4	6.8	6.7	6.8	6.7	6.1	5.1	5.1	5.2	4.9	5.6	5.9	5.7	5.6	6.2	6.1	6.2	6.0	6.0	6.5	6.3	6.3	6.1
	Post	4.9	6.7	6.6	6.7	6.8	6.7	5.9	5.4	5.0	5.0	5.0	5.3	5.7	5.7	5.9	5.7	6.1	5.9	5.9	6.3	6.5	6.1	6.1
Trust in God	Pre	6.0	6.8	6.7	6.8	6.8	6.2	4.8	4.8	5.2	5.2	5.2	6.0	6.2	6.2	5.8	6.4	6.4	6.3	6.3	6.6	6.5	6.5	6.5
	Post	6.0	6.8	6.7	6.8	6.3	6.3	5.1	5.2	5.2	5.3	6.1	6.1	6.1	6.1	6.4	6.4	6.4	6.2	6.2	6.5	6.5	6.5	6.5
Mission: SDA Organization	Pre	5.6	5.9	6.0	6.5	5.8	6.0	5.8	5.1	4.7	5.1	4.7	5.6	5.7	5.6	5.2	5.1	5.2	5.1	4.7	5.6	5.4	5.3	5.3
	Post	5.3	5.9	6.0	6.5	6.0	6.5	6.0	6.0	5.3	4.9	5.3	4.9	5.4	5.6	5.6	4.9	5.2	5.2	4.7	5.5	5.5	5.3	5.3
Mat'l. SDA Leaders	Pre	5.5	6.3	6.1	6.4	6.2	6.2	6.0	5.2	5.0	5.2	5.0	6.0	6.0	6.0	5.5	5.3	5.3	5.5	5.2	5.8	5.8	5.8	5.8
	Post	4.7	6.0	6.2	6.7	5.9	6.7	5.9	5.5	4.6	4.7	4.7	5.4	5.5	5.3	5.3	5.3	5.3	4.9	4.9	5.5	5.5	5.6	5.6
Offerings	Pre	4.8	6.6	6.4	6.6	6.6	5.7	5.2	5.2	5.3	5.3	5.3	5.3	5.2	6.0	5.2	5.5	5.5	5.2	5.5	6.0	6.0	6.4	6.4
	Post	4.7	6.6	6.1	6.7	5.7	5.7	5.2	4.9	5.2	5.3	5.2	5.2	6.0	6.0	5.1	5.2	5.2	5.3	5.3	6.1	6.1	5.3	5.3
Missionary	Pre	5.6	6.6	6.6	6.6	6.6	6.5	6.1	6.1	5.2	5.5	5.5	6.2	5.9	5.8	5.8	5.7	5.7	6.1	6.1	6.3	6.4	6.4	6.4
	Post	4.6	6.2	6.2	6.3	6.2	6.2	6.0	5.2	5.2	5.2	5.2	5.6	5.8	5.8	5.7	5.5	5.5	5.6	5.6	6.0	6.0	5.9	5.9
Witnessing	Pre	5.3	6.4	6.5	6.8	6.1	6.1	5.4	5.4	5.5	5.3	5.3	5.4	5.7	5.4	5.6	6.0	6.0	6.0	6.0	6.4	6.4	6.4	6.4
	Post	4.7	6.5	6.5	6.8	6.2	6.2	6.2	5.5	5.3	5.4	5.5	5.4	5.5	5.8	5.9	6.0	6.0	5.8	5.8	6.2	6.2	6.3	6.3
Teaching	Pre	4.8	6.5	6.5	6.7	6.3	6.3	6.3	6.3	5.5	5.3	5.3	5.7	6.0	5.5	5.5	5.3	5.3	5.4	5.4	6.0	6.0	5.7	5.7
	Post	4.6	6.4	6.5	6.7	6.2	6.2	6.2	5.4	5.2	5.2	5.2	5.6	5.8	5.8	5.6	5.4	5.4	5.4	5.4	6.1	6.1	5.8	5.8
SDAs Overseas	Pre	5.6	6.3	6.2	6.5	6.2	6.2	5.9	5.6	5.0	5.1	4.9	5.9	5.7	5.5	5.5	5.5	5.5	5.6	5.6	6.0	6.0	6.0	6.0
	Post	4.4	6.0	5.9	6.2	5.9	6.2	5.9	5.8	4.7	4.7	4.9	5.4	5.5	5.3	5.3	5.3	5.3	5.2	5.2	5.6	5.6	5.8	5.8
SDAs N. Am.	Pre	4.1	5.2	5.7	6.2	5.3	5.3	4.8	5.0	5.0	5.0	5.0	5.6	5.1	5.1	4.7	4.8	4.8	4.6	4.6	5.0	5.1	5.1	5.1
	Post	3.9	5.4	5.4	6.1	5.0	6.1	5.0	5.2	5.2	5.5	4.1	4.7	4.7	5.3	4.5	4.5	4.8	4.8	4.8	5.2	5.2	5.3	5.3
Cultural: Other Cultures	Pre	5.0	5.8	6.0	6.4	5.2	5.2	4.5	4.2	4.5	4.2	4.5	4.9	5.0	5.0	5.2	5.6	5.6	4.8	4.8	5.2	5.4	5.4	5.4
	Post	4.7	5.6	6.1	6.2	5.5	6.0	5.4	4.5	4.0	3.4	4.5	4.9	5.2	5.2	5.7	5.7	5.7	4.6	4.6	5.1	5.3	5.3	5.3
Foreigner	Pre	5.1	5.8	5.8	6.0	5.4	5.4	4.4	4.6	4.6	4.6	4.8	4.9	5.3	5.6	5.6	5.6	5.6	5.3	5.3	5.7	5.8	5.8	5.8
	Post	4.7	5.7	5.7	6.2	5.4	6.1	5.4	4.1	3.9	3.9	4.7	4.8	5.2	5.5	5.5	5.5	5.5	4.9	4.9	5.4	5.6	5.6	5.6
Cross-Cultural Marriage	Pre	3.5	3.3	4.7	4.2	4.1	4.1	4.1	4.1	5.2	4.2	4.2	4.8	3.6	3.6	5.2	4.5	4.5	4.6	4.6	4.0	4.0	4.4	4.4
	Post	3.7	3.5	5.1	4.4	4.3	4.2	4.2	4.2	5.2	4.1	4.1	4.1	3.9	3.9	5.1	4.7	4.7	4.5	4.5	4.6	4.6	4.6	4.6
Personal: Me (self)	Pre	5.0	5.8	5.7	5.5	6.2	4.9	5.2	4.9	5.2	4.8	4.8	5.4	5.8	5.8	6.0	4.9	4.9	5.8	5.8	6.0	6.2	6.2	6.2
	Post	5.0	5.6	5.8	5.6	6.1	5.2	4.9	5.2	5.2	4.9	4.9	5.1	5.7	5.7	6.0	4.9	4.9	5.9	5.9	6.0	6.2	6.2	6.2

TABLE 82

SEMANTIC DIFFERENTIAL ATTITUDE PROFILE: MEAN RATINGS OF SELECTED RELIGIOUS, MISSION, CULTURAL, AND PERSONAL CONCEPTS BY STUDENT MISSIONARY APPOINTEES AND RETURNEES WHOSE PARENTS HAVE NEVER BEEN EMPLOYEES OF THE SDA DENOMINATION

			Changeable Stable	Harmful Beneficial	Meaningless Meaningful	Unimportant Important	Aimless Motivated	Following Leading	Old-Fashioned Modern	Egotistic Altruistic	Weak Strong	Unsuccessful Successful	Insensitive Sensitive	Ugly Beautiful	Closed Open	Negative Positive	Sad Happy	
Religious:	Bible Study	Pre	4.8	6.9	6.8	6.9	6.1	5.4	5.4	5.1	5.8	6.2	6.0	6.4	5.9	6.6	6.6	
		Post	4.8	6.8	6.7	6.9	6.0	5.2	5.2	5.4	5.5	5.9	5.5	6.2	6.0	6.4	6.4	6.2
	Trust in God	Pre	6.1	6.8	6.8	6.9	6.3	4.3	5.1	5.3	6.1	6.1	5.9	6.4	6.2	6.7	6.6	
		Post	6.0	6.7	6.7	6.9	5.9	4.7	5.0	5.3	6.2	6.1	5.7	6.2	5.8	6.3	6.4	
Mission:	SDA Organization	Pre	5.3	5.9	5.8	6.3	5.6	5.8	4.9	4.9	5.5	5.5	4.9	5.3	4.7	5.3	5.3	
		Post	5.3	6.1	6.0	6.6	5.7	5.5	4.9	4.7	5.5	5.3	4.8	4.8	4.4	5.1	5.1	
	Nat'l. SDA Leaders	Pre	5.3	6.0	6.0	6.5	6.0	5.7	4.6	4.6	5.2	5.6	5.5	5.5	5.0	5.6	5.7	
		Post	4.7	5.6	5.7	6.3	5.5	5.1	4.3	4.4	4.8	5.2	5.2	5.2	5.3	4.4	5.1	5.5
	Offerings	Pre	4.7	6.5	6.3	6.6	5.7	4.7	4.6	4.6	5.0	5.8	4.8	5.3	5.0	5.8	5.2	
		Post	4.5	6.4	6.3	6.6	5.5	4.9	4.6	4.9	4.9	5.6	4.8	5.6	4.8	5.6	5.6	5.4
	Missionary	Pre	5.2	6.2	6.5	6.6	6.5	5.8	4.9	5.4	6.0	5.9	5.7	5.8	5.7	6.1	6.3	
		Post	4.8	6.2	6.3	6.5	6.1	6.1	4.9	5.1	5.7	5.9	5.8	5.6	5.7	5.9	6.1	
	Witnessing	Pre	5.0	6.5	6.6	6.6	6.1	5.1	5.0	5.1	5.4	5.9	6.0	6.2	6.0	6.3	6.3	
		Post	4.6	6.5	6.6	6.9	6.1	5.7	5.1	5.3	5.3	5.8	5.7	6.0	5.7	6.2	6.3	
	Teaching	Pre	4.7	6.3	6.5	6.7	6.1	5.8	5.3	5.0	5.7	5.9	5.4	5.4	5.4	6.0	5.7	
		Post	4.1	6.3	6.4	6.5	5.9	5.9	5.6	5.2	5.5	5.6	5.4	5.5	5.5	5.9	5.5	
	SDAs Overseas	Pre	4.9	6.0	6.0	6.3	5.7	5.2	4.2	4.7	5.3	5.6	5.5	5.5	4.9	5.7	5.8	
		Post	4.6	5.8	6.0	6.4	5.6	5.4	4.6	4.6	4.7	5.2	5.4	5.4	5.8	5.0	5.3	5.7
	SDAs N. Am.	Pre	3.7	5.0	5.3	6.1	4.6	4.4	5.3	3.5	4.5	5.0	4.4	4.8	4.5	4.6	5.1	
		Post	3.5	5.0	5.2	6.0	4.4	4.6	5.5	3.5	4.4	4.9	4.2	4.8	4.4	4.6	4.9	
Cultural:	Other Cultures	Pre	4.9	5.6	6.1	6.3	5.4	4.1	4.2	4.3	5.0	5.1	5.4	5.8	4.8	5.4	5.5	
		Post	4.5	5.7	6.3	6.3	5.2	4.0	4.8	4.0	5.0	5.1	5.2	5.9	4.6	5.1	5.4	
	Foreigner	Pre	4.9	5.8	5.8	5.9	5.3	4.1	4.4	4.7	4.9	5.3	5.4	5.4	5.1	5.6	5.6	
		Post	4.4	5.5	5.8	6.1	5.2	4.1	4.3	4.4	4.7	5.3	5.5	5.8	5.0	5.2	5.2	
	Cross-Cultural Marriage	Pre	3.8	3.1	4.8	4.7	4.3	4.0	5.8	3.8	3.8	3.7	5.1	4.1	4.4	3.4	4.0	
		Post	3.7	3.7	4.8	4.6	4.4	4.0	5.4	4.4	4.0	3.7	5.2	4.7	4.5	4.0	4.1	
Personal:	Me (self)	Pre	5.2	5.9	6.1	5.8	6.1	5.1	5.1	4.9	5.7	5.7	6.2	5.1	5.7	6.1	6.4	
		Post	5.1	5.8	5.9	5.6	6.2	5.2	5.2	4.7	4.7	5.4	5.8	5.9	5.0	5.8	5.8	6.1

TABLE 83

SEMANTIC DIFFERENTIAL ATTITUDE PROFILE: MEAN RATINGS OF SELECTED RELIGIOUS, MISSION, CULTURAL, AND PERSONAL CONCEPTS BY STUDENT MISSIONARY APPOINTEES AND RETURNEES WHO HAVE RELATIVES WHO ARE OR HAVE BEEN OVERSEAS MISSIONARIES

	Pre	Post	Changeable	Stable	Harmful	Beneficial	Meaningless	Important	Unimportant	Ambivalent	Motivated	Following	Old-Fashioned	Egotistic	Weak	Strong	Unsuccessful	Sensitive	Ugly	Closed	Open	Negative	Positive	Sad	Happy
Religious: Bible Study	5.1	6.9	5.1	6.9	6.8	6.8	6.9	6.0	5.3	5.4	5.1	5.8	6.2	5.5	6.3	6.2	6.2	5.5	6.3	6.2	6.2	6.9	6.6	6.6	
	4.8	6.7	4.8	6.7	6.5	6.5	6.7	5.6	4.8	4.9	4.8	5.3	5.4	5.1	5.8	5.8	6.2	5.5	6.3	5.9	5.9	6.3	6.0	6.0	
Trust in God	6.2	6.8	6.1	6.8	6.8	6.8	6.8	6.3	3.6	4.9	5.2	6.0	5.8	5.6	6.2	6.3	6.0	5.6	6.2	6.3	6.0	6.4	6.4	6.4	
	6.1	6.7	6.1	6.7	6.6	6.6	6.8	6.1	4.6	5.1	5.1	5.9	6.0	5.7	6.1	6.0	6.0	5.7	6.1	6.0	6.0	6.4	6.4	6.4	
Mission: SDA Organization	5.5	6.0	5.5	6.0	5.8	5.8	6.4	5.7	6.2	5.0	4.9	5.7	5.8	4.8	5.3	4.7	5.5	4.8	5.3	4.7	4.5	5.4	5.4	5.4	
	5.5	5.9	5.5	5.9	5.9	5.9	6.5	6.0	5.8	5.2	4.6	5.4	5.5	4.8	4.9	4.5	5.5	4.8	4.9	4.5	4.5	5.4	5.4	5.1	
Mat'l. SDA Leaders	5.5	6.1	5.5	6.1	5.9	5.9	6.4	6.1	6.1	4.4	4.4	5.2	5.5	5.6	5.3	5.0	5.3	5.6	5.3	5.0	4.5	5.6	5.6	5.6	
	4.7	5.6	4.7	5.6	6.0	6.0	6.3	5.6	4.9	4.4	4.3	5.1	5.3	5.2	5.2	4.7	5.3	5.2	5.2	4.7	4.7	5.2	5.2	5.2	
Offerings	4.6	6.5	4.6	6.5	6.4	6.4	6.6	5.4	5.0	4.8	4.8	4.9	4.8	4.8	5.3	4.9	5.8	4.8	5.3	4.9	4.7	5.8	5.8	5.3	
	4.5	6.4	4.5	6.4	6.6	6.6	6.6	5.5	5.1	4.6	4.6	4.8	4.8	4.8	5.5	4.8	5.5	4.5	5.4	4.7	4.7	5.4	5.4	4.9	
Missionary	5.5	6.2	5.5	6.2	6.4	6.4	6.6	6.6	6.0	4.7	5.1	6.0	6.0	5.3	5.8	5.6	6.0	5.3	5.8	5.6	5.6	6.1	6.2	6.2	
	4.7	6.1	4.7	6.1	6.0	6.0	6.0	6.0	6.0	4.7	4.8	6.0	4.7	4.8	5.4	5.7	6.0	5.2	5.6	5.5	5.5	6.0	6.0	6.0	
Witnessing	5.3	6.3	5.3	6.3	6.4	6.4	6.5	6.0	5.1	5.2	5.1	5.3	5.6	5.7	6.0	6.0	5.6	5.7	6.0	6.0	6.0	6.4	6.4	6.4	
	4.4	6.3	4.4	6.3	6.3	6.3	6.6	6.0	5.4	4.9	5.3	5.3	5.7	5.8	5.7	5.7	5.7	5.8	5.7	5.5	5.5	6.0	6.1	6.1	
Teaching	4.8	6.3	4.8	6.3	6.6	6.6	6.7	5.9	5.7	5.4	5.1	5.7	5.4	5.1	5.7	5.7	5.7	5.5	5.3	5.4	5.4	5.9	5.8	5.8	
	4.7	6.4	4.7	6.4	6.5	6.5	6.7	6.0	6.1	5.7	5.3	5.6	5.7	5.3	5.6	5.6	5.6	5.3	5.4	5.7	5.7	6.1	6.1	6.1	
SDAs Overseas	5.2	6.2	5.2	6.2	6.0	6.0	6.2	5.8	5.3	4.4	4.4	5.2	5.4	4.4	5.2	5.4	5.4	5.1	5.5	5.1	5.1	5.6	5.8	5.8	
	4.5	5.8	4.5	5.8	6.2	6.2	6.5	5.9	5.2	4.7	5.0	5.2	4.7	5.0	5.2	5.2	5.5	5.3	5.5	5.1	5.1	5.7	6.0	6.0	
SDAs N. Am.	4.3	5.0	4.3	5.0	5.3	5.3	6.1	4.9	4.8	3.5	3.6	4.9	5.6	4.5	5.1	4.9	5.6	4.5	5.1	4.9	4.6	4.9	5.3	5.3	
	3.9	5.1	3.9	5.1	5.3	5.3	6.0	4.8	5.0	6.0	3.5	4.5	5.3	4.3	5.1	4.6	5.3	4.3	5.1	4.6	4.6	4.9	5.2	5.2	
Cultural: Other Cultures	4.9	5.6	4.9	5.6	6.2	6.2	6.2	5.3	4.2	4.6	4.3	5.0	5.0	5.5	6.0	4.8	5.0	5.5	6.0	4.8	4.8	5.2	5.6	5.6	
	4.6	5.5	4.6	5.5	6.1	6.1	6.0	5.3	3.3	2.9	3.9	4.7	4.7	5.4	5.5	4.3	4.7	5.4	5.5	4.3	4.3	5.0	5.5	5.5	
Foreigner	5.1	5.8	5.1	5.8	5.6	5.6	5.9	5.1	4.2	4.5	4.6	4.7	5.3	5.5	5.4	4.9	5.3	5.5	5.4	4.9	4.9	5.4	5.7	5.7	
	4.7	5.7	4.7	5.7	5.7	5.7	6.2	5.3	4.1	4.0	4.5	4.5	5.3	5.4	4.5	4.5	5.3	5.4	5.4	4.8	4.8	5.4	5.4	5.4	
Cross-Cultural Marriage	3.4	2.9	3.4	2.9	4.4	4.4	4.6	3.9	3.8	5.6	4.0	3.3	3.7	5.0	3.8	4.3	3.7	5.0	3.8	4.3	4.3	3.0	3.8	3.8	
	3.9	3.7	3.9	3.7	5.0	5.0	4.2	4.1	4.2	5.3	4.2	4.1	4.3	5.3	4.4	4.7	4.3	5.3	4.4	4.7	4.7	4.7	4.3	4.3	
Personal: Me (self)	5.3	5.9	5.3	5.9	5.8	5.8	5.6	6.0	5.2	4.9	4.6	5.7	5.9	6.1	5.3	5.8	6.2	6.1	5.3	5.8	5.8	6.2	6.4	6.4	
	5.0	5.5	5.0	5.5	5.5	5.5	5.5	6.0	5.2	4.7	5.0	5.0	5.7	5.9	5.0	5.7	5.9	6.1	5.3	5.8	5.8	6.2	6.4	6.4	

TABLE 84
SEMANTIC DIFFERENTIAL ATTITUDE PROFILE: MEAN RATINGS OF SELECTED RELIGIOUS, MISSION, CULTURAL, AND PERSONAL CONCEPTS
BY STUDENT MISSIONARY APPOINTEES AND RETURNEES WHO HAVE NO RELATIVES WHO ARE OR HAVE BEEN OVERSEAS MISSIONARIES

		Changeable	Stable	Harmful	Beneficial	Meaningless	Important	Unvalued	Following	Old-Fashioned	Aesthetic	Weak	Successful	Ineffective	Ugly	Loaded	Negative	Happy
Religious:	Bible Study	Pre 5.1	6.8	6.7	6.8	6.1	5.3	5.2	5.0	5.7	6.0	5.9	6.3	5.9	6.3	5.9	6.5	6.4
		Post 4.8	6.8	6.7	6.8	6.1	5.4	5.2	5.4	5.8	5.8	6.2	6.0	6.4	6.2	6.0	6.4	6.2
Trust in God	Pre	5.9	6.8	6.8	6.8	6.2	4.9	5.2	5.3	6.0	6.3	5.9	6.5	6.2	6.7	6.2	6.7	6.5
	Post	6.0	6.8	6.7	6.8	6.1	5.1	5.1	5.3	6.2	6.1	6.0	6.4	6.0	6.6	6.0	6.6	6.5
Mission:	SDA Organization	Pre 5.4	5.8	6.0	6.4	5.7	5.6	5.0	4.7	5.5	5.5	5.0	5.2	5.0	5.4	5.0	5.4	5.3
		Post 5.3	6.1	6.0	6.6	5.8	5.7	5.0	4.9	5.5	5.4	4.9	5.1	4.6	5.1	4.6	5.3	5.2
Mat'l. SDA Leaders	Pre	5.3	6.2	6.1	6.5	6.1	5.8	5.1	5.0	5.7	6.0	5.5	5.4	5.3	5.7	5.3	5.7	5.8
	Post	4.7	5.9	5.9	6.6	5.7	5.4	4.4	4.7	5.1	5.4	5.2	5.3	4.6	5.3	4.6	5.3	5.7
Offerings	Pre	4.8	6.6	6.4	6.6	5.8	4.9	4.8	5.1	5.2	6.0	5.0	5.4	5.2	5.9	5.2	5.9	5.3
	Post	4.7	6.5	6.1	6.7	5.7	5.0	4.8	5.3	5.2	5.9	5.1	5.4	5.2	6.0	5.2	6.0	5.3
Missionary	Pre	5.4	6.5	6.6	6.6	6.4	6.0	5.2	5.6	6.1	5.9	5.9	5.8	6.0	6.3	6.0	6.3	6.4
	Post	4.7	6.2	6.3	6.6	6.2	6.0	5.2	5.2	5.8	5.9	5.6	5.7	5.9	6.0	5.7	5.9	6.0
Witnessing	Pre	5.1	6.5	6.6	6.7	6.1	5.3	5.2	5.2	5.4	5.8	5.9	6.1	6.0	6.3	6.0	6.3	6.4
	Post	4.8	6.6	6.7	6.9	6.2	5.7	5.3	5.4	5.4	5.8	5.9	6.1	5.8	6.3	5.8	6.3	6.4
Teaching	Pre	4.7	6.5	6.5	6.7	6.3	6.1	5.4	5.2	5.7	6.0	5.4	5.4	5.4	6.1	5.4	6.1	5.7
	Post	4.3	6.3	6.5	6.6	6.1	6.0	5.5	5.2	5.2	5.5	5.7	5.5	5.6	5.5	5.6	6.0	5.7
SDAs Overseas	Pre	5.2	6.1	6.2	6.5	6.0	5.4	4.7	5.1	5.7	5.7	5.6	5.5	5.3	5.9	5.3	5.9	6.0
	Post	4.5	5.9	5.9	6.3	5.7	5.6	4.7	4.7	5.3	5.4	5.3	5.6	5.1	5.4	5.1	5.4	5.6
SDAs N. Am.	Pre	3.7	5.1	5.5	6.2	5.0	3.8	4.4	3.9	4.5	5.0	4.4	4.8	4.5	4.8	4.5	4.8	5.0
	Post	3.7	5.3	5.4	6.1	4.7	4.8	5.4	3.9	4.5	5.0	4.4	4.8	4.7	4.9	4.7	4.9	5.0
Cultural:	Other Cultures	Pre	4.9	5.7	6.0	6.4	4.2	4.4	4.0	4.4	5.0	5.1	5.2	5.6	4.8	4.8	5.3	5.4
	Post	4.7	5.7	6.2	6.4	5.3	4.3	3.9	4.4	4.4	5.0	5.3	5.4	5.9	4.7	4.7	5.1	5.3
Foreigner	Pre	5.0	5.8	5.9	6.0	5.4	4.2	4.4	4.8	5.0	5.3	5.5	5.3	5.2	5.8	5.2	5.8	5.7
	Post	4.5	5.6	5.8	6.1	5.3	4.1	4.1	4.6	4.9	5.2	5.6	5.6	5.2	5.6	5.0	5.3	5.4
Cross-Cultural Marriage	Pre	3.8	3.3	4.9	4.4	4.3	4.2	5.4	4.0	4.1	3.6	3.2	4.5	4.5	4.3	4.5	3.9	4.3
	Post	3.3	3.6	5.0	4.6	4.6	4.1	5.3	4.2	4.1	3.6	5.1	4.8	4.4	4.1	4.8	4.1	4.4
Personals: Me (self)	Pre	5.0	5.8	6.0	5.7	6.2	5.0	5.2	4.9	5.5	5.7	6.0	4.9	5.8	6.0	5.8	6.0	6.3
	Post	5.1	5.7	6.0	5.6	6.2	5.2	4.8	4.7	5.4	5.8	6.0	5.0	5.9	5.8	5.9	5.8	6.3

TABLE 85
SEMANTIC DIFFERENTIAL ATTITUDE PROFILE: MEAN RATINGS OF SELECTED RELIGIOUS, MISSION, CULTURAL, AND PERSONAL CONCEPTS
BY STUDENT MISSIONARY APPOINTEES AND RETURNERS WHO HAD PREVIOUSLY LIVED OVERSEAS

	Pre	Post	Changeable	Harmful	Beneficial	Meaningful	Unimportant	Attracted	Following	Old-fashioned	Egotistic	Weak	Unsuccessful	Insensitive	Ugly	Closed	Negative	Sad
Religious: Bible Study	4.9	6.9	4.9	6.9	6.9	6.6	7.0	6.2	5.9	5.6	5.5	6.2	6.7	5.9	6.5	5.9	6.8	6.9
	5.9	6.9	5.9	6.9	6.6	6.7	7.0	6.7	5.9	5.1	6.0	5.8	6.3	6.1	6.1	5.8	6.6	6.5
Trust in God	6.6	7.0	6.6	7.0	6.9	7.0	6.6	6.6	4.2	5.0	5.3	6.3	6.0	5.6	6.3	6.2	6.7	6.4
	6.4	6.6	6.4	6.6	6.7	6.8	6.6	6.6	4.4	4.7	5.7	6.2	6.2	5.5	6.1	6.1	6.5	6.6
Mission: SDA Organization	4.9	6.1	4.9	6.1	5.9	6.6	6.1	6.1	6.4	5.2	4.9	5.8	6.1	5.2	5.4	4.9	5.6	5.3
	5.8	6.2	5.8	6.2	6.1	6.8	6.0	6.0	5.9	5.3	5.1	5.6	5.5	4.8	5.0	4.6	5.3	5.4
Mat'l. SDA Leaders	6.0	6.1	6.0	6.1	6.1	6.3	6.0	6.0	5.8	4.9	4.3	5.4	5.4	5.6	5.3	5.2	5.5	5.9
	4.7	5.6	4.7	5.6	5.7	6.5	5.9	5.9	5.9	4.7	4.7	5.4	5.4	4.6	4.7	4.4	5.0	5.3
Offerings	5.3	6.7	5.3	6.7	6.8	6.9	6.9	5.9	4.8	4.8	4.9	5.4	6.1	4.5	5.0	5.2	5.7	5.0
	4.9	6.1	4.9	6.1	6.1	6.5	5.9	5.9	5.2	4.4	5.3	5.1	5.9	5.1	5.6	4.9	5.8	5.7
Missionary	5.1	6.6	5.1	6.6	6.4	6.7	6.5	6.5	5.9	5.2	5.7	6.1	6.1	5.4	5.8	5.9	5.3	5.9
	4.8	5.9	4.8	5.9	6.3	6.5	6.5	5.8	6.0	5.0	5.2	5.9	5.9	5.7	5.5	5.5	5.7	6.0
Witnessing	5.4	6.5	5.4	6.5	6.7	6.8	6.0	6.0	4.9	5.4	5.1	5.4	5.8	6.0	6.3	6.1	6.5	6.7
	5.7	6.6	5.7	6.6	6.8	6.9	6.5	6.5	5.8	5.7	5.7	5.9	5.9	5.5	6.0	5.9	6.6	6.5
Teaching	5.0	6.3	5.0	6.3	6.5	6.5	5.9	5.9	5.8	5.4	5.1	5.5	6.0	5.3	5.1	5.3	5.9	5.6
	4.3	6.4	4.3	6.4	6.5	6.7	6.5	6.5	5.8	5.4	5.3	5.5	5.9	5.5	5.6	5.7	6.1	5.4
SDAs Overseas	4.9	5.5	4.9	5.5	5.8	6.4	6.4	5.4	5.2	4.3	4.3	5.3	5.4	5.3	5.2	4.6	5.3	5.5
	5.5	6.3	5.5	6.3	6.3	6.5	6.1	6.1	6.0	4.4	5.3	5.6	5.5	5.5	6.0	5.1	5.4	6.0
SDAs W. Am.	3.7	4.7	3.7	4.7	5.1	6.0	6.0	4.7	4.7	5.7	3.5	4.5	5.4	4.5	5.1	4.7	4.9	5.1
	3.5	5.2	3.5	5.2	5.5	6.1	6.1	4.6	4.5	5.2	3.7	4.4	4.9	4.3	4.9	4.7	4.9	5.2
Cultural: Other Cultures	4.8	4.6	4.8	4.6	5.9	6.3	6.3	5.6	4.1	4.6	3.9	4.6	4.9	5.2	5.6	4.7	4.5	5.0
	4.6	5.3	4.6	5.3	6.0	6.3	6.3	4.9	4.1	3.9	3.7	5.5	5.3	4.3	5.3	4.4	4.7	5.1
Foreigner	4.6	5.4	4.6	5.4	5.2	5.6	5.1	5.1	4.5	4.5	4.4	5.3	5.3	5.3	5.1	4.7	4.8	5.3
	4.3	5.3	4.3	5.3	5.5	5.7	5.7	5.2	4.8	4.7	4.5	5.3	5.5	5.7	5.5	5.1	5.3	5.3
Cross-Cultural Marriage	3.6	3.1	3.6	3.1	4.7	4.5	4.1	4.1	4.1	5.4	3.7	3.9	3.7	5.3	4.3	4.4	3.7	3.7
	3.1	3.1	3.1	3.1	4.5	4.2	4.1	4.1	4.5	5.2	4.5	3.7	3.1	4.9	4.3	3.5	3.2	3.7
Personals: Me (self)	6.0	6.0	6.0	6.0	5.9	6.4	5.9	6.4	5.9	5.4	5.4	6.2	5.7	6.2	5.5	6.0	6.6	6.7
	5.3	6.0	5.3	6.0	5.9	6.5	6.5	6.5	5.7	4.8	4.9	5.7	5.8	6.1	5.0	5.9	5.9	6.5

TABLE 86
 SEMANTIC DIFFERENTIAL ATTITUDE PROFILES: MEAN RATINGS OF SELECTED RELIGIOUS, MISSION, CULTURAL, AND PERSONAL CONCEPTS
 BY STUDENT MISSIONARY APPLICANTS AND RETURNERS WHO HAD NEVER LIVED OVERSEAS

		Changeable	Stable	Harmful	Beneficial	Meaningless	Important	Attractive	Unattractive	Following	Old-fashioned	Modern	Egotistic	Weak	Strong	Unsuccessful	Ineffective	Ugly	Beautiful	Closed	Open	Negative	Positive	Happy
Religious:	Bible Study	Pre 5.2	6.9	6.7	6.8	6.1	5.2	5.2	5.0	5.6	6.0	5.8	6.3	6.0	6.5	6.4								
		Post 4.6	6.8	6.8	6.8	5.1	5.2	5.2	5.4	5.4	5.8	5.4	6.3	6.0	6.4	6.2								
	Trust in God	Pre 5.9	6.8	6.8	6.8	6.2	4.5	5.2	5.3	6.0	6.2	5.8	6.4	6.2	6.7	6.6								
Mission:	SDA Organization	Pre 5.6	5.9	6.0	6.4	5.7	5.7	5.1	4.7	5.3	5.6	4.8	5.2	4.8	5.4	5.4								
		Post 5.3	6.0	6.0	6.6	5.7	5.8	5.1	4.7	5.8	5.5	4.8	4.9	4.5	5.2	5.1								
	Mat'l. SDA Leaders	Pre 5.2	6.2	6.0	6.5	6.0	5.9	4.9	4.9	5.6	5.9	5.5	5.3	5.1	5.7	5.7								
Offerings:		Post 4.8	5.9	6.0	6.6	5.7	5.2	4.4	4.5	5.1	5.5	5.3	5.4	4.6	5.3	5.3								
		Pre 4.7	6.6	6.3	6.7	5.6	5.0	4.9	5.1	5.2	6.0	5.1	5.3	5.1	6.0	5.4								
		Post 4.5	6.5	6.1	6.7	5.5	5.1	4.8	5.0	5.0	5.7	4.8	5.4	5.1	5.8	5.2								
Missionary		Pre 5.5	6.4	6.6	6.6	6.5	6.1	4.9	5.4	6.2	5.9	5.8	5.8	5.9	6.4	6.4								
		Post 4.7	6.3	6.3	6.4	6.3	6.0	5.1	5.1	5.6	5.8	5.6	5.7	5.7	5.9	6.0								
	Witnessing	Pre 5.2	6.5	6.6	6.7	6.1	5.2	5.2	5.3	5.3	5.7	5.8	6.0	6.0	6.4	6.4								
Teaching		Post 4.5	6.5	6.5	6.8	6.1	5.5	5.2	5.4	5.3	5.8	5.8	6.1	5.7	6.2	6.3								
		Pre 4.6	6.5	6.5	6.7	6.1	6.1	5.4	5.2	5.7	6.0	5.4	5.4	5.2	6.0	5.6								
		Post 4.4	6.4	6.5	6.6	6.0	6.1	5.6	5.1	5.5	5.6	5.5	5.6	5.5	6.0	5.7								
SDAs Overseas		Pre 5.4	6.3	6.2	6.5	6.1	5.5	4.7	5.0	5.7	5.5	5.5	5.5	5.3	5.9	6.0								
		Post 4.3	5.8	5.9	6.3	5.6	5.3	4.8	4.7	5.2	5.3	5.1	5.4	5.0	5.4	5.6								
	SDAs W. Am.	Pre 4.0	5.2	5.5	6.3	5.1	4.5	5.1	3.8	4.6	5.0	4.6	4.8	4.9	5.1	5.1								
Cultures:	Other Cultures	Pre 5.1	5.8	6.0	6.4	5.3	4.3	4.1	4.4	5.0	5.1	5.3	5.7	4.7	5.4	5.5								
		Post 4.7	5.8	6.3	6.3	5.4	3.9	3.6	4.4	4.8	5.2	5.5	6.0	4.6	5.1	5.3								
	Foreigner	Pre 5.1	5.9	5.9	6.1	5.4	4.2	4.5	4.8	4.8	5.3	5.5	5.6	5.2	5.8	5.8								
Cross-Cultural Marriage		Post 4.7	5.7	5.8	6.2	5.3	4.0	4.0	4.6	4.7	5.2	5.4	5.6	4.9	5.3	5.4								
		Pre 3.8	3.3	4.8	4.6	4.2	4.1	5.5	4.2	3.9	3.7	5.1	4.3	4.5	3.8	4.4								
		Post 3.6	3.8	5.2	4.6	4.6	4.1	5.4	4.2	4.2	4.2	5.2	4.8	4.6	4.5	4.5								
Personals	Me (self)	Pre 4.9	5.8	5.9	5.7	6.1	4.9	5.1	4.8	5.5	5.7	6.0	4.9	5.7	5.9	6.3								
		Post 5.0	5.6	5.9	5.6	6.1	5.1	4.8	4.7	5.2	5.8	5.0	5.0	5.8	5.7	6.1								

TABLE 87
 SEMANTIC DIFFERENTIAL ATTITUDE PROFILE: MEAN RATINGS OF SELECTED RELIGIOUS, MISSION, CULTURAL, AND PERSONAL CONCEPTS
 BY STUDENT MISSIONARY APPOINTEES AND RETURNEES WHO HAVE BEEN SEVENTH-DAY ADVENTISTS FOR LESS THAN FIVE YEARS

	Pre	Post	Changeable	Stable	Harmful	Beneficial	Meaningless	Important	Unimportant	Amless	Motivated	Following	Old-Fashioned	Eccentric	Altruistic	Weak	Strong	Unsuccessful	Ineffective	Ugly	Beautiful	Closed	Open	Negative	Positive	Sad	Happy
Religious: Bible Study	6.6	7.0	6.6	7.0	7.0	7.0	7.0	7.0	7.0	6.3	5.9	5.9	5.9	5.6	5.6	6.1	6.5	6.5	6.5	6.3	6.3	6.0	6.0	6.4	6.4	6.6	6.3
Trust in God	6.1	7.0	6.1	7.0	7.0	7.0	7.0	7.0	7.0	6.4	3.8	3.8	5.3	6.1	6.0	6.0	6.6	6.6	6.5	6.4	6.4	6.1	6.1	7.0	6.8	6.8	6.4
Mission: SDA Organization	5.0	5.6	5.0	5.1	5.9	6.0	6.0	6.9	6.9	5.3	5.3	5.3	4.9	4.3	5.3	4.4	4.9	4.9	4.5	4.8	4.7	3.9	4.7	4.5	5.1	5.0	5.1
Mat'l. SDA Leaders	5.4	6.3	5.4	6.1	6.8	6.1	6.8	6.9	6.9	5.9	6.9	6.9	4.9	5.1	5.6	5.6	5.6	6.3	5.4	4.8	4.7	4.5	4.8	5.6	5.9	5.9	5.9
Offerings	5.4	6.6	5.1	6.1	7.0	6.1	6.6	6.1	7.0	6.1	6.4	6.4	4.6	6.4	6.0	6.0	6.3	5.8	5.4	4.8	5.7	4.4	4.4	6.1	5.1	5.1	5.1
Missionary	5.1	6.7	5.1	5.7	6.6	4.7	5.0	6.6	6.6	5.5	5.6	5.6	4.6	5.6	5.1	5.1	5.3	5.8	5.4	4.9	4.9	5.6	4.8	6.0	5.0	5.0	5.0
Witnessing	5.5	6.5	5.1	6.4	6.6	6.5	6.6	6.6	6.6	6.5	5.9	5.9	5.1	6.3	6.3	6.3	6.0	6.0	6.4	5.9	6.1	6.1	6.1	5.9	6.3	6.4	6.0
Teaching	6.3	7.0	6.3	7.0	7.0	6.1	7.0	7.0	7.0	6.4	5.4	5.4	6.0	6.3	6.3	5.9	6.0	6.0	6.8	6.5	6.3	6.3	6.3	6.1	6.6	6.6	6.4
SDAs Overseas	5.3	6.6	5.0	6.8	6.9	6.0	6.9	6.9	6.9	6.0	6.3	6.3	5.3	5.1	5.6	5.6	6.0	6.0	5.6	5.8	5.8	3.9	5.8	6.1	5.4	5.4	5.4
SDAs W. Am.	4.9	6.1	4.9	6.1	6.4	6.0	6.4	6.4	6.4	5.9	5.8	6.0	5.1	4.6	6.3	6.0	6.3	6.0	6.4	6.3	6.3	5.8	5.6	6.1	6.0	6.0	6.0
Cultural: Other Cultures	4.8	5.4	4.8	5.6	6.1	4.9	4.1	6.1	6.1	5.9	4.1	4.1	5.1	4.3	4.6	4.6	4.6	4.4	4.4	4.6	4.6	3.9	4.9	4.4	4.6	4.6	4.6
Foreigner	4.0	5.6	4.0	5.6	6.0	5.0	5.0	6.0	6.0	5.0	5.6	4.6	6.1	3.9	4.7	4.6	4.6	4.8	5.1	5.0	5.0	5.3	4.9	5.0	5.6	5.6	5.6
Marriage	4.9	5.7	4.9	6.4	6.6	6.4	6.6	6.4	6.6	6.4	4.6	4.6	3.4	5.6	5.6	4.5	4.8	4.8	5.1	5.9	6.1	3.9	3.9	5.3	5.0	5.4	5.4
Cross-Cultural Marriage	5.1	5.5	5.1	5.3	6.3	4.8	3.6	6.3	6.3	4.8	3.6	3.6	4.6	5.3	5.3	4.5	4.8	4.8	5.0	5.6	5.7	4.0	5.3	5.3	5.3	5.4	5.4
Personal: Me (self)	4.4	6.3	4.4	5.4	6.6	5.6	3.7	6.6	6.6	5.6	3.7	3.4	3.4	3.0	3.0	5.6	4.9	4.9	5.6	5.7	5.7	4.0	4.0	5.1	5.1	5.4	5.4
	3.5	3.8	3.5	4.4	5.3	4.9	4.5	5.3	5.3	4.9	4.5	4.5	6.3	4.6	4.6	4.9	3.6	3.6	4.9	4.8	4.8	5.9	5.9	4.6	4.6	4.9	4.9
	4.6	4.1	4.6	5.4	5.1	5.0	4.1	6.0	6.0	5.0	4.1	6.0	5.0	5.0	5.0	4.6	4.3	5.3	5.3	4.9	5.3	5.3	5.3	5.0	5.0	5.0	5.0
	5.0	6.0	5.0	6.1	5.6	6.1	5.6	6.1	5.6	6.1	5.6	5.6	5.0	5.4	5.4	6.0	5.9	6.0	6.1	5.3	5.3	6.0	6.0	6.0	6.0	6.1	6.1

TABLE 88
 SEMANTIC DIFFERENTIAL ATTITUDE PROFILE: MEAN RATINGS OF SELECTED RELIGIOUS, MISSION, CULTURAL, AND PERSONAL CONCEPTS
 BY STUDENT MISSIONARY APPOINTEES AND RETURNEES WHO HAVE BEEN LIFETIME SEVENTH-DAY ADVENTISTS

		Pre	Post	Changeable	Stable	Harmful	Beneficial	Meaningful	Unimportant	Important	Unmotivated	Following	Old-fashioned	Egotistic	Weak	Successful	Insensitive	Ugly	Closed	Open	Negative	Positive	Sad
Religious:	Bible Study	4.9	6.9	6.7	6.8	6.1	5.4	5.3	5.0	5.3	5.0	5.9	6.3	5.9	6.3	6.1	5.6	6.3	5.9	6.6	6.3	6.5	
		4.8	6.8	6.7	6.8	5.9	5.3	5.1	5.1	5.1	5.1	5.5	5.8	6.1	6.0	5.8	5.5	6.1	6.0	6.7	6.5	6.2	
	Trust in God	6.1	6.8	6.8	6.8	6.3	4.6	5.1	5.4	6.1	6.1	6.1	6.2	6.1	6.3	6.2	5.8	6.3	6.3	6.3	6.7	6.5	6.3
Missions:	SDA Organization	5.4	5.8	6.0	6.4	5.8	5.8	5.0	4.9	5.6	5.6	5.6	4.9	5.2	4.9	5.6	4.9	5.2	4.9	5.4	5.4	5.2	5.1
		5.2	5.9	5.9	6.5	5.7	5.7	4.9	4.7	5.5	5.4	5.4	4.8	4.9	4.4	5.4	4.8	4.9	4.4	4.4	5.2	5.1	5.1
	Mat'l. SDA Leaders	5.3	6.1	5.9	6.4	6.1	5.9	4.9	4.8	5.5	5.9	5.5	5.4	5.1	5.2	5.3	5.1	5.4	5.3	5.4	5.7	5.7	5.7
	4.7	5.7	5.9	6.5	5.6	5.2	4.4	4.4	4.4	5.1	5.2	4.4	4.4	5.1	5.3	5.1	5.2	4.6	4.6	5.2	5.2	5.5	
	Offerings	4.8	6.5	6.3	6.5	5.6	4.9	4.7	4.9	5.1	5.9	4.9	5.1	5.9	5.1	5.9	4.9	5.3	5.1	5.8	5.8	5.2	5.4
		4.5	6.4	6.2	6.6	5.6	5.0	4.7	5.0	5.0	5.0	5.0	5.4	5.0	5.0	5.8	4.8	5.4	4.9	5.7	5.7	5.4	5.4
	Missionary	5.3	6.3	6.5	6.6	6.5	6.0	5.0	5.3	6.1	6.1	5.9	5.6	5.7	5.8	6.1	5.9	5.7	5.8	5.8	6.2	6.3	6.3
		4.6	6.1	6.2	6.4	6.1	6.0	4.9	5.0	5.7	5.7	5.7	5.6	5.5	5.5	5.7	5.6	5.5	5.5	5.5	5.9	6.0	6.0
	Witnessing	5.0	6.4	6.5	6.6	6.1	5.3	5.1	5.2	5.4	5.4	5.9	5.8	6.1	5.9	5.9	5.8	5.9	5.7	5.9	6.4	6.4	6.4
		4.6	6.4	6.5	6.8	6.1	5.6	5.0	5.3	5.3	5.3	5.7	5.8	5.3	5.7	5.7	5.8	5.9	5.7	5.7	6.2	6.3	6.3
	Teaching	4.6	6.4	6.5	6.7	6.2	6.0	5.3	5.2	5.7	6.0	6.0	5.4	5.4	5.4	5.6	5.4	5.4	5.5	5.5	6.2	6.3	6.3
		4.2	6.3	6.4	6.5	6.0	6.0	5.5	5.1	5.4	5.6	6.0	5.4	5.1	5.4	5.6	5.4	5.4	5.5	5.5	5.9	5.9	5.5
	SDAs Overseas	5.1	6.1	6.1	6.3	5.9	5.4	4.6	4.9	5.6	5.7	5.4	4.6	4.9	5.1	5.7	5.4	5.3	5.2	5.2	5.8	5.8	5.9
		4.4	5.9	5.9	6.4	5.7	5.5	4.6	4.7	5.3	5.4	5.3	5.4	5.3	5.3	5.4	5.3	5.6	5.1	5.1	5.5	5.7	5.7
	SDAs N. Am.	3.9	5.1	5.4	6.1	5.0	4.7	5.2	3.8	4.6	5.1	4.6	4.9	4.6	4.9	5.1	4.6	4.9	4.6	4.6	4.8	5.1	5.1
		3.7	5.1	5.3	6.0	4.6	4.8	5.5	3.8	4.5	5.1	4.3	4.9	4.6	4.9	5.1	4.3	4.9	4.6	4.6	4.8	5.0	5.0
	Other Cultures	4.8	5.6	6.0	6.4	5.2	4.3	4.2	4.4	5.0	5.1	5.3	5.8	4.8	5.0	5.1	5.3	5.8	4.8	4.8	5.3	5.4	5.4
		4.5	5.6	6.1	6.2	5.1	3.8	3.6	4.1	4.9	5.0	5.3	5.6	4.5	4.9	5.0	5.3	5.6	4.5	4.5	4.9	5.2	5.2
	Foreigner	4.9	5.8	5.8	5.9	5.4	4.3	4.5	4.7	5.0	5.3	5.5	5.4	5.2	5.4	5.3	5.5	5.4	5.2	5.2	5.6	5.6	5.6
		4.4	5.4	5.7	6.0	5.3	4.2	4.1	4.5	4.7	5.2	5.5	5.6	5.0	5.2	5.2	5.5	5.6	5.0	5.0	5.2	5.2	5.3
	Cross-Cultural Marriage	3.8	3.2	4.7	4.5	4.2	4.0	5.4	4.0	3.8	3.7	5.2	4.3	4.3	4.3	3.7	5.2	4.3	4.3	4.3	3.6	4.1	4.1
		3.4	3.4	4.9	4.5	4.3	4.2	5.1	4.2	4.0	3.6	5.1	4.5	4.3	4.0	3.6	5.1	4.5	4.3	4.3	4.0	4.1	4.1
	Personals: Me (self)	5.1	5.8	5.9	5.7	6.1	5.1	5.2	4.8	5.6	5.7	5.9	5.0	5.0	5.0	5.7	5.9	5.0	5.0	5.8	6.1	6.4	6.4
		5.0	5.6	5.7	5.5	6.1	5.2	4.6	4.6	5.2	5.2	5.2	4.6	4.6	4.6	5.2	5.9	5.0	5.8	5.8	5.7	5.7	6.0

TABLE 89
PERSONAL ADJUSTMENT PROBLEMS EXPERIENCED BY STUDENT MISSIONARIES
WHILE IN THE FIELD: A COMPARISON BY SEX

Area of Adjustment	Males		Females	
	No. Times Cited	% of Prob. Cited	No. Times Cited	% of Prob. Cited
Culture/customs	18	10.6	36	18.1
Language	26	15.3	24	12.1
Interpersonal relationships	13	7.6	20	10.1
Work	20	11.8	23	11.6
Personality and personal adjustment	34	20.0	43	21.6
Climate	12	7.1	14	7.0
Spiritual life	2	1.2	0	0.0
Finances	1	.6	0	0.0
Daily living	42	24.7		20.1

TABLE 90

**PERSONAL ADJUSTMENT PROBLEMS EXPERIENCED BY STUDENT MISSIONARIES
WHILE IN THE FIELD: A PERCENTAGE COMPARISON BY AGE**

Area of Adjustment	18-19 Years % Prob. Cited	20 Years % Prob. Cited	21-22 Years % Prob. Cited	23+ Years % Prob. Cited
Culture/customs	45.1	21.6	25.1	7.8
Language	32.7	36.7	22.4	8.2
Interpersonal relationships . . .	30.3	36.4	24.2	9.1
Work	27.1	31.3	31.3	10.4
Personality and personal adjustment	28.1	39.7	28.1	2.7
Climate	30.4	43.5	17.4	8.7
Daily living	30.9	40.7	21.0	7.4
Percent of SMs in age bracket . .	30.1	33.6	26.0	7.5

TABLE 91

**DATING RELATIONSHIPS WHILE OVERSEAS:
A PERCENTAGE COMPARISON BY LOCATION**

Type of Person Dated	None			Infrequent			Occasional			Frequent		
	Lang.Sch. %	Oth.Sch. %	Non-Sch. %	Lang.Sch. %	Oth.Sch. %	Non-Sch. %	Lang.Sch. %	Oth.Sch. %	Non-Sch. %	Lang.Sch. %	Oth.Sch. %	Non-Sch. %
Other SMs . . .	67.2	87.0	82.4	22.4	7.4	14.7	5.2	1.9	2.9	5.2	3.7	0.0
Other Overseas persons . . .	87.9	90.7	94.1	8.6	7.4	2.9	1.7	0.0	0.0	1.7	1.9	2.9
Nationals . . .	60.3	74.1	73.5	8.6	13.0	20.6	10.3	1.9	5.9	20.7	11.1	0.0

TABLE 92
DATING RELATIONSHIPS WHILE OVERSEAS:
A PERCENTAGE COMPARISON BY SEX

Type of Person Dated	None		Infrequent		Occasional		Frequent	
	Male %	Females %	Male %	Females %	Male %	Females %	Male %	Females %
Other SMs	81.0	74.6	11.4	19.4	5.1	1.5	2.5	4.5
Other overseas persons .	92.4	88.1	6.3	7.5	0.0	1.5	1.3	3.0
Nationals	72.2	64.2	12.7	13.4	6.3	6.0	8.9	16.4

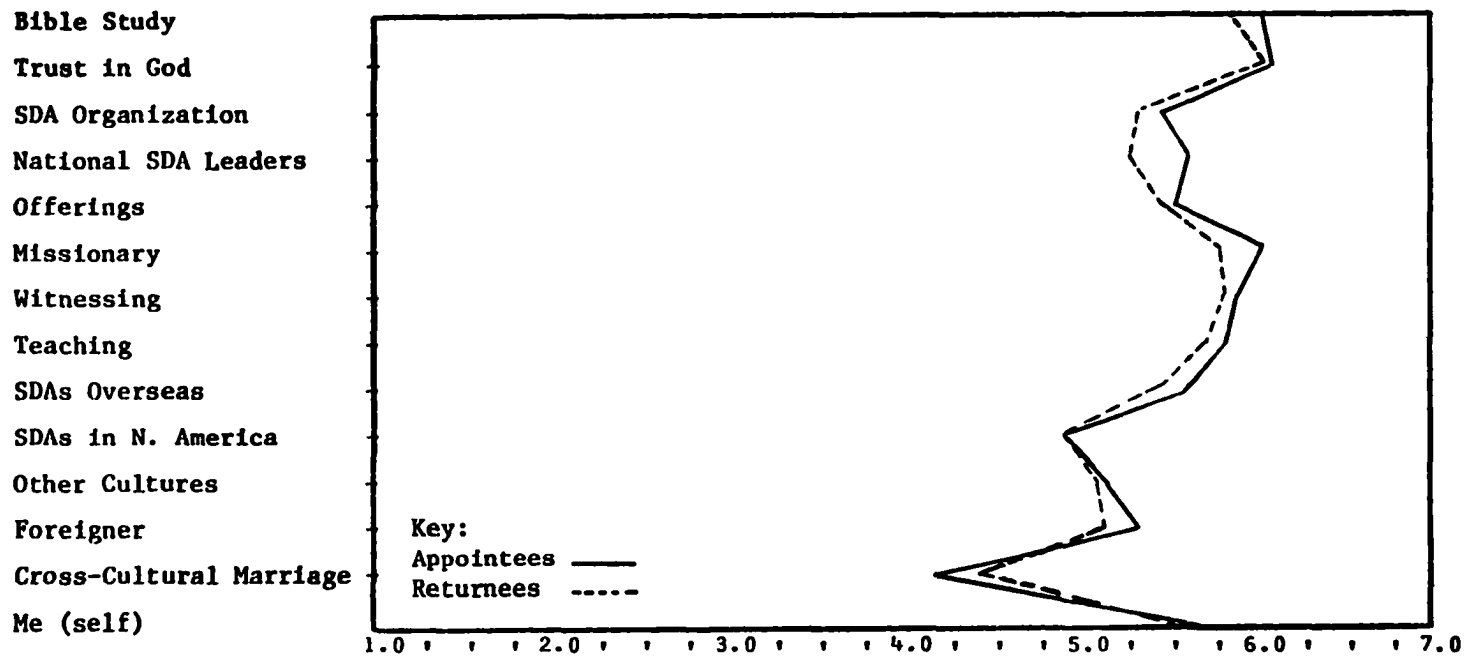


Fig. 2. A comparison of the semantic differential attitude ratings of selected religious, mission, cultural, and personal concepts of student missionary appointees and returnees. $r_p = -.293, p \leq .05$.

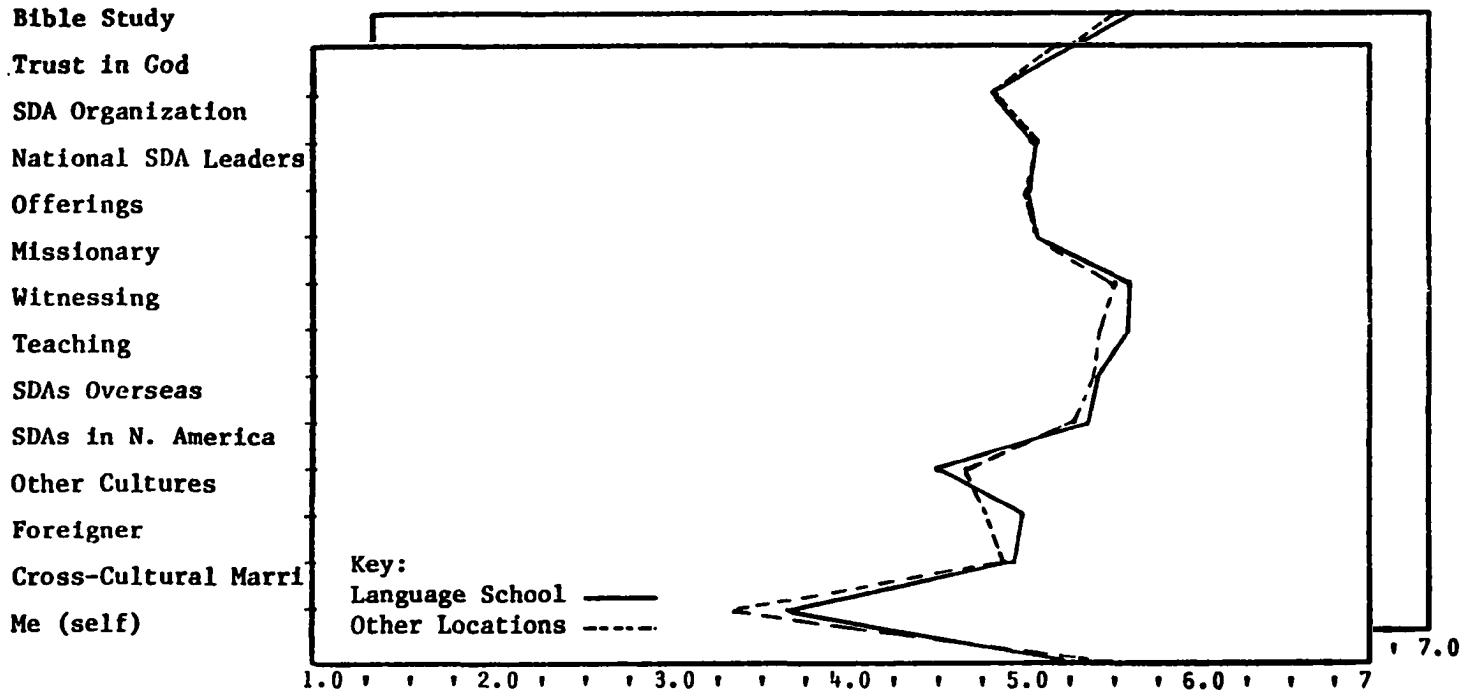


Fig. 3. A comparison of the semantic differential attitude ratings of selected religious, mission, cultural, and personal concepts of student missionary appointees assigned to language schools and those assigned to other locations. $r_p = -.013, p > .10$.

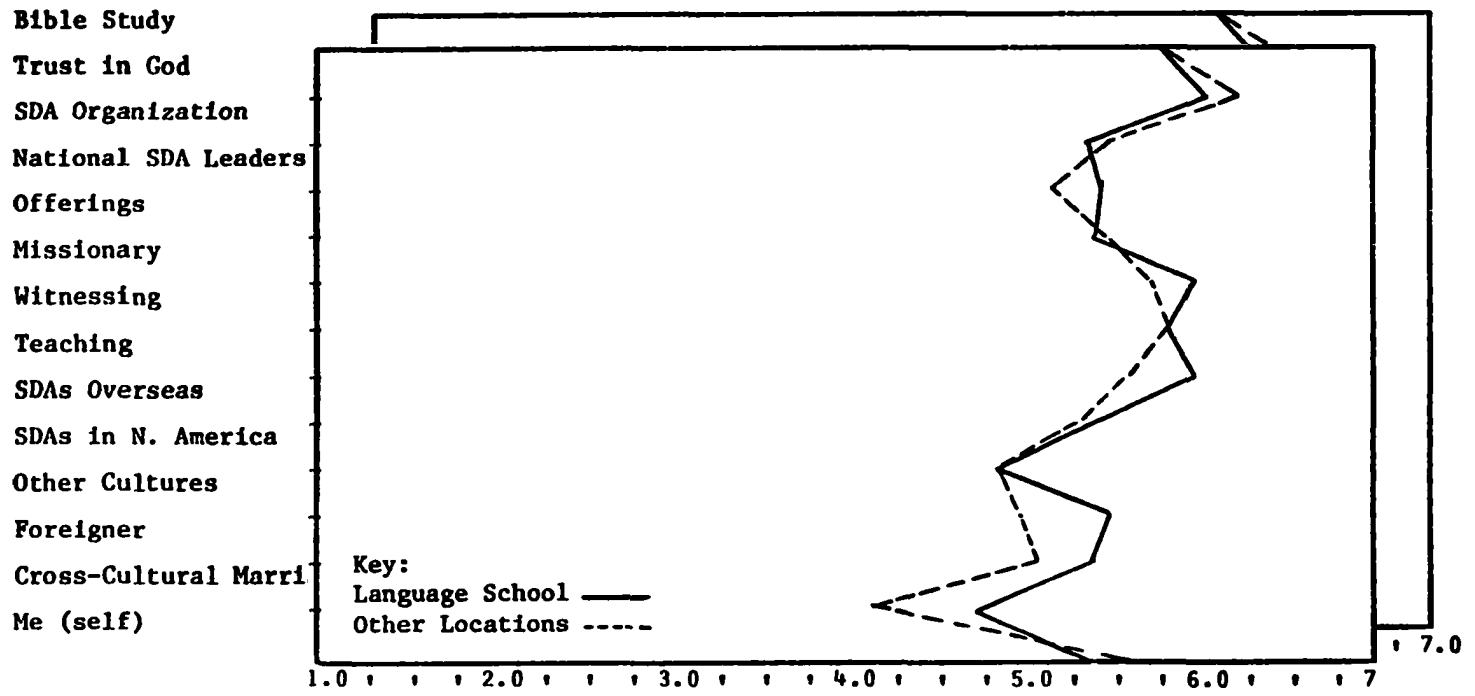


Fig. 4. A comparison of the semantic differential attitude ratings of selected religious, mission, cultural, and personal concepts of student missionary returnees who worked at language schools and those who worked at other locations. $r_p = -.374, p \leq .01$

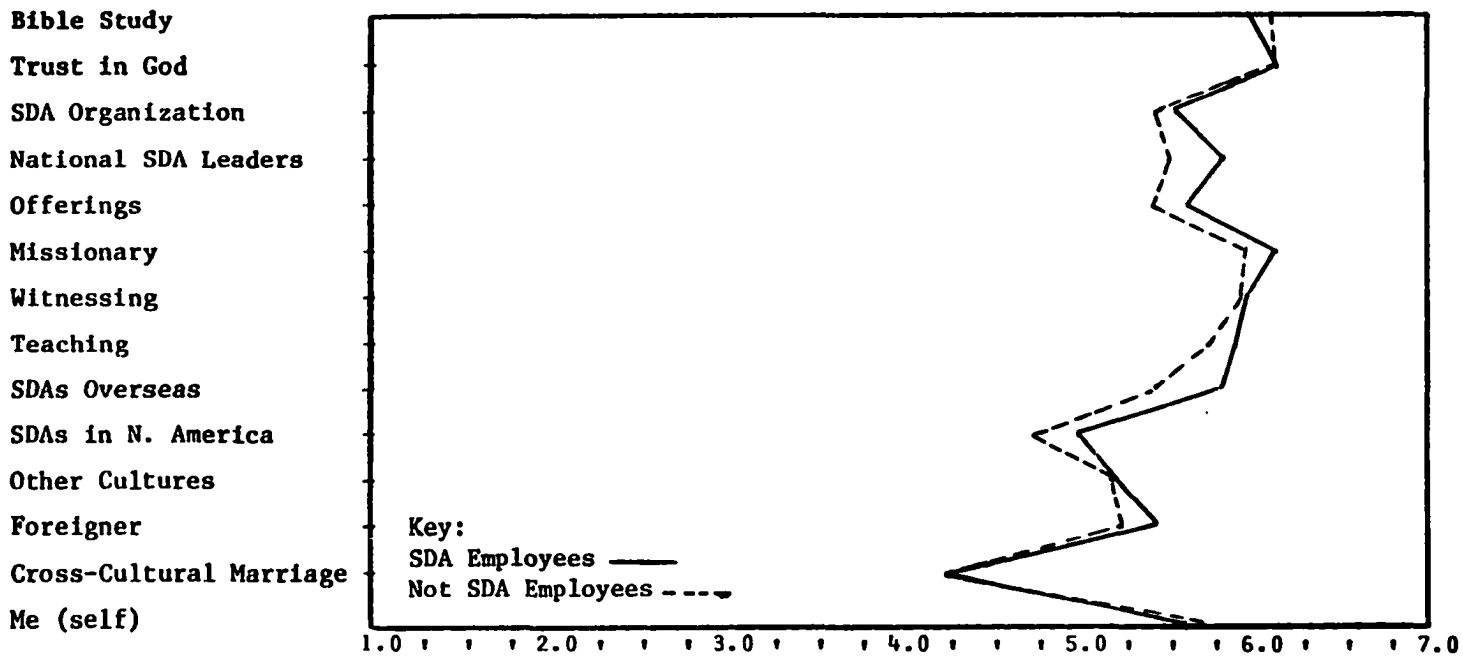


Fig. 5. A comparison of the semantic differential attitude ratings of selected religious, mission, cultural, and personal concepts of student missionary appointees whose parents are or have been employees of the Seventh-day Adventist denomination and those whose parents have never been employees of the Seventh-day Adventist denomination. $r_p = -.161, p > .10$.

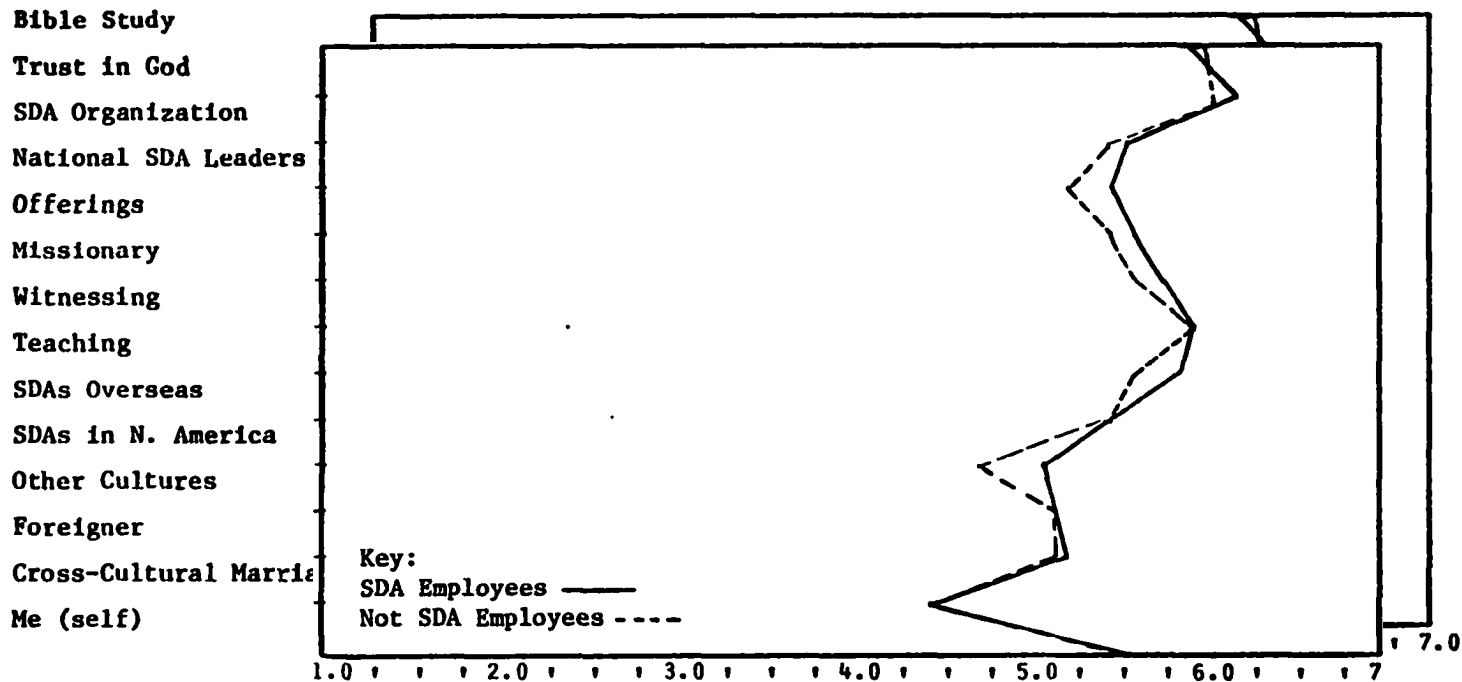


Fig. 6. A comparison of the semantic differential attitude ratings of selected religious, mission, cultural, and personal concepts of student missionary returnees whose parents are or have been employees of the Seventh-day Adventist denomination and those whose parents have never been employees of the Seventh-day Adventist denomination. $r_p = +.115, p > .10$.

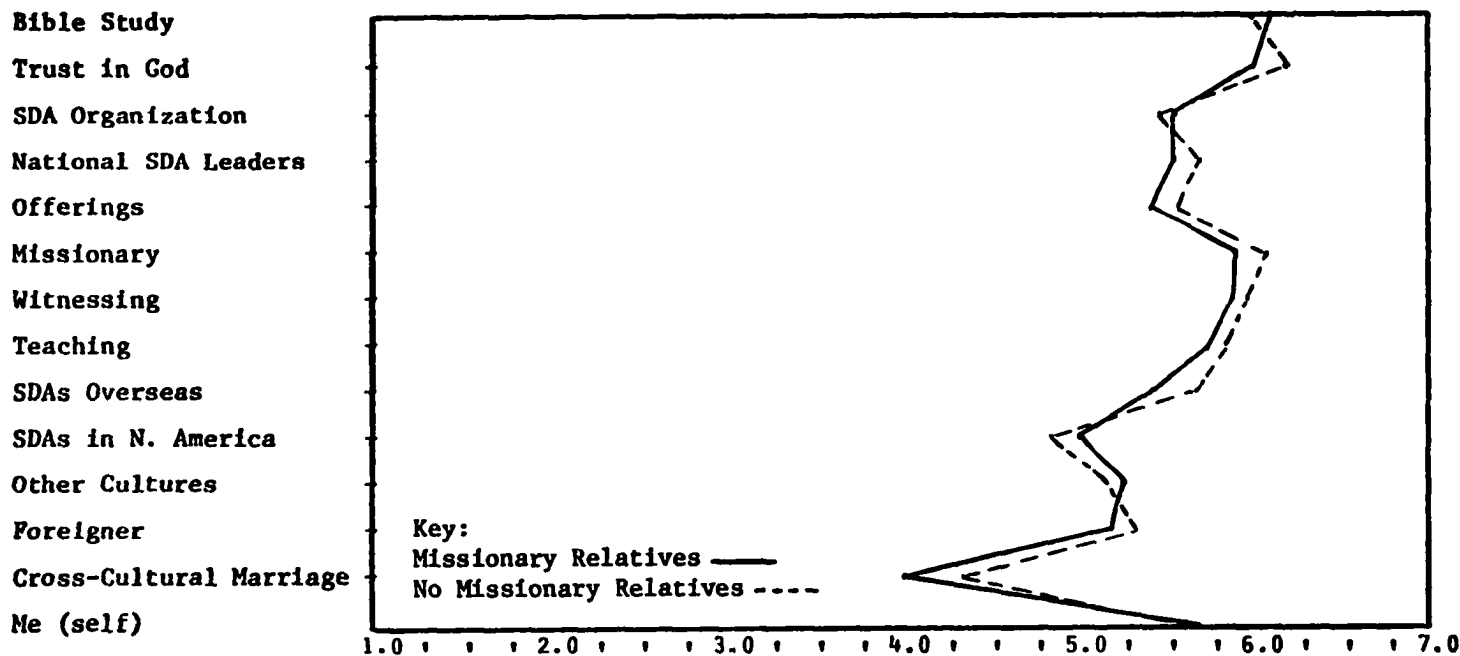


Fig. 7. A comparison of the semantic differential attitude ratings of selected religious, mission, cultural, and personal concepts of student missionary appointees who have relatives who have been missionaries and those who have no relatives who have been missionaries. $r_p = -.110$, $p > .10$.

Bible Study
Trust in God
SDA Organization
National SDA Leaders
Offerings
Missionary
Witnessing
Teaching
SDAs Overseas
SDAs in N. America
Other Cultures
Foreigner
Cross-Cultural Marriage
Me (self)

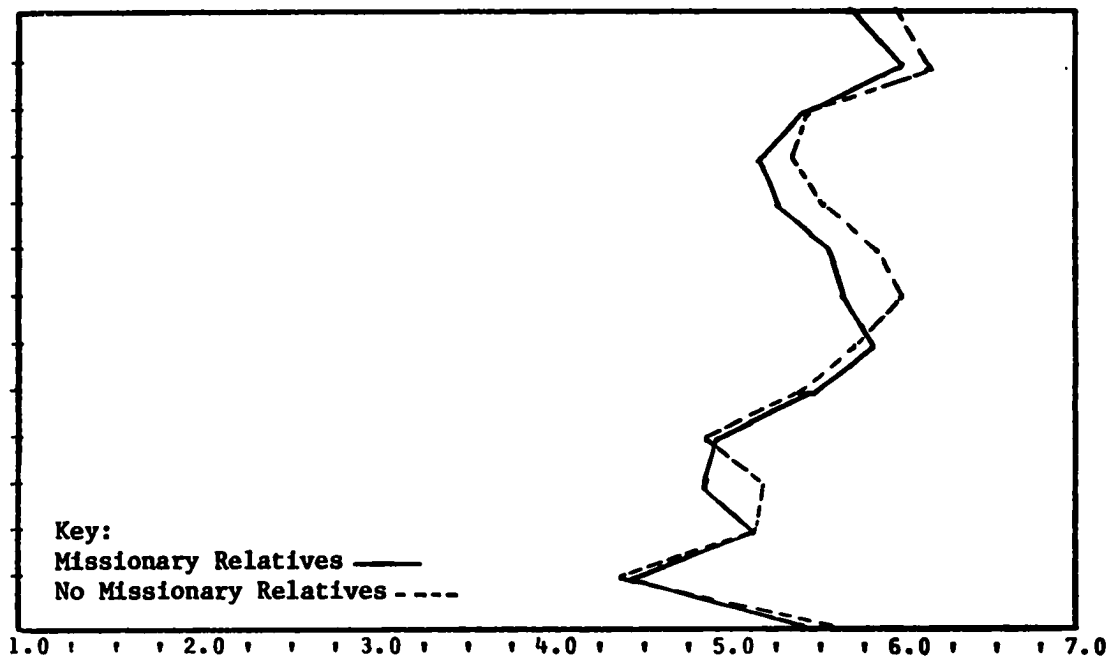


Fig. 8. A comparison of the semantic differential attitude ratings of selected religious, mission, cultural, and personal concepts of student missionary returnees who have relatives who have been missionaries and those who have no relatives who have been missionaries. $r_p = -.160$, $p > .10$.

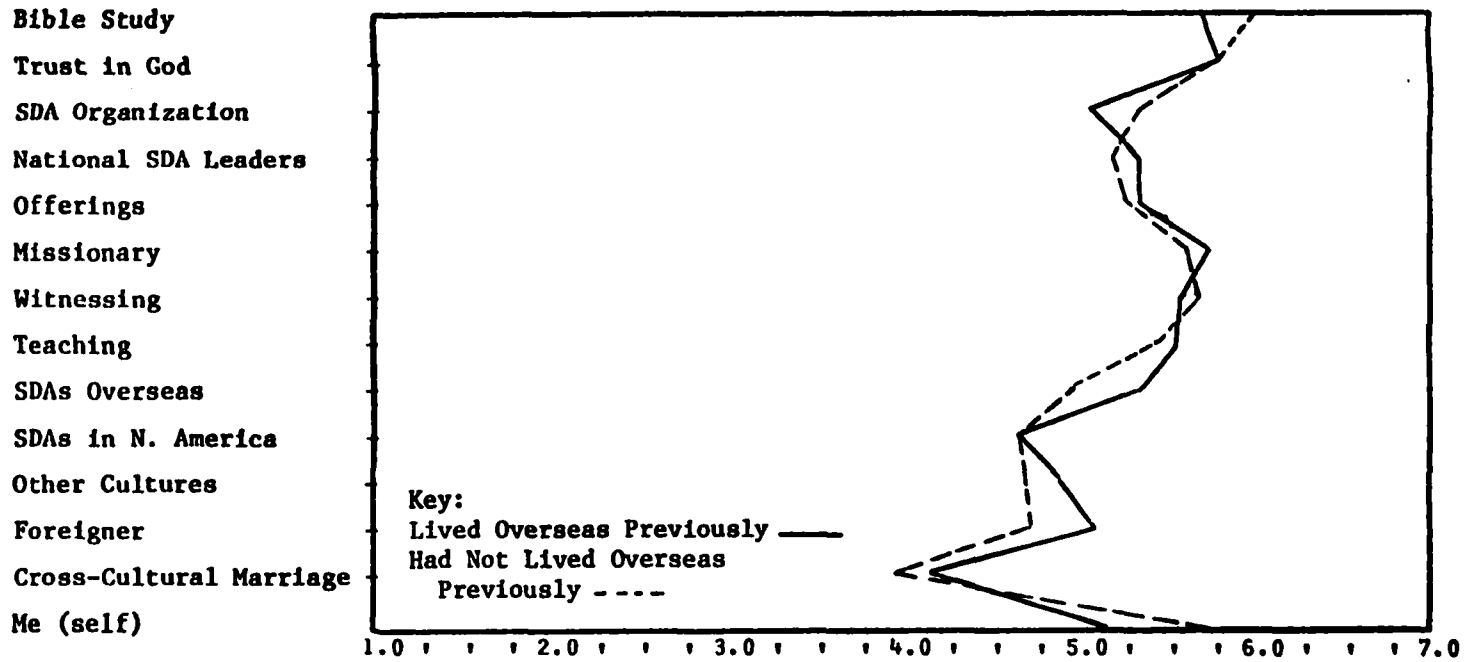


Fig. 9. A comparison of the semantic differential attitude ratings of selected religious, mission, cultural, and personal concepts of student missionary appointees who had lived overseas previously and those who had never lived overseas. $r_p = -.493, p \leq .01$.

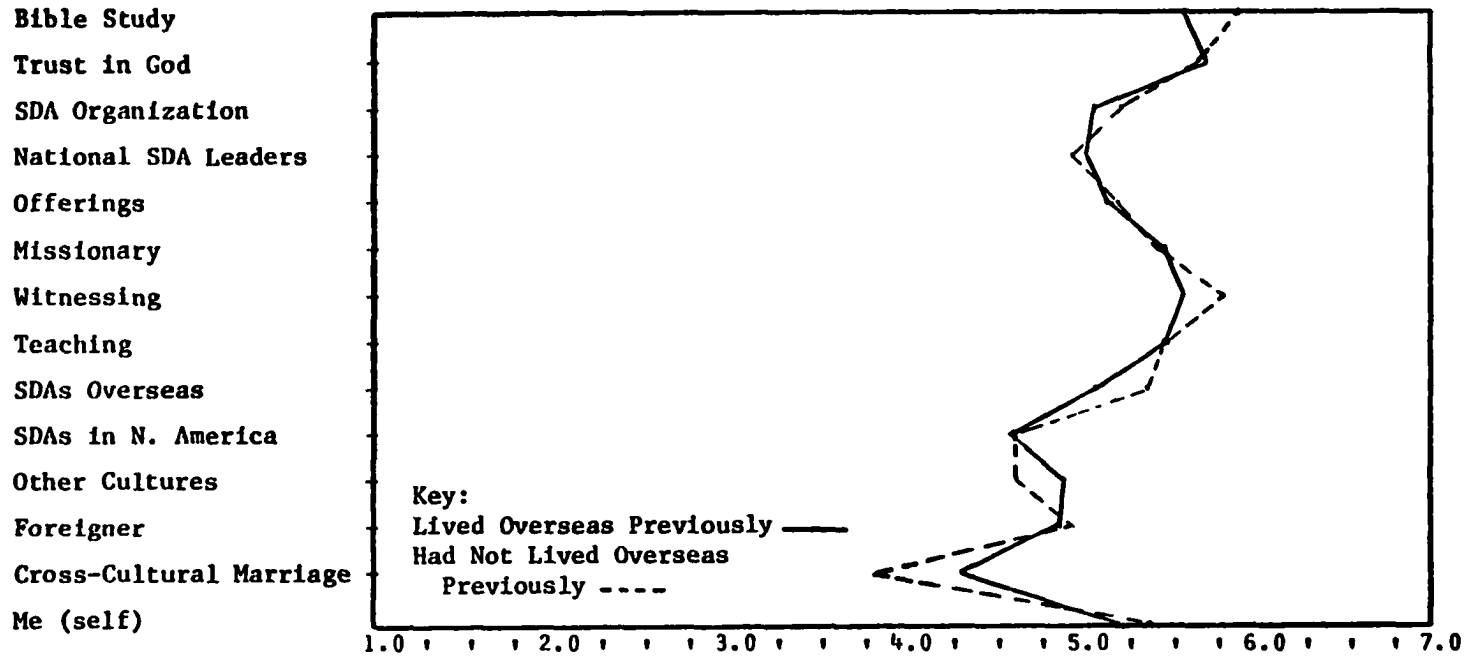


Fig. 10. A comparison of the semantic differential attitude ratings of selected religious, mission, cultural, and personal concepts of student missionary returnees who had lived overseas previously and those who had never lived overseas. $r_p = -.222, p > .10$.

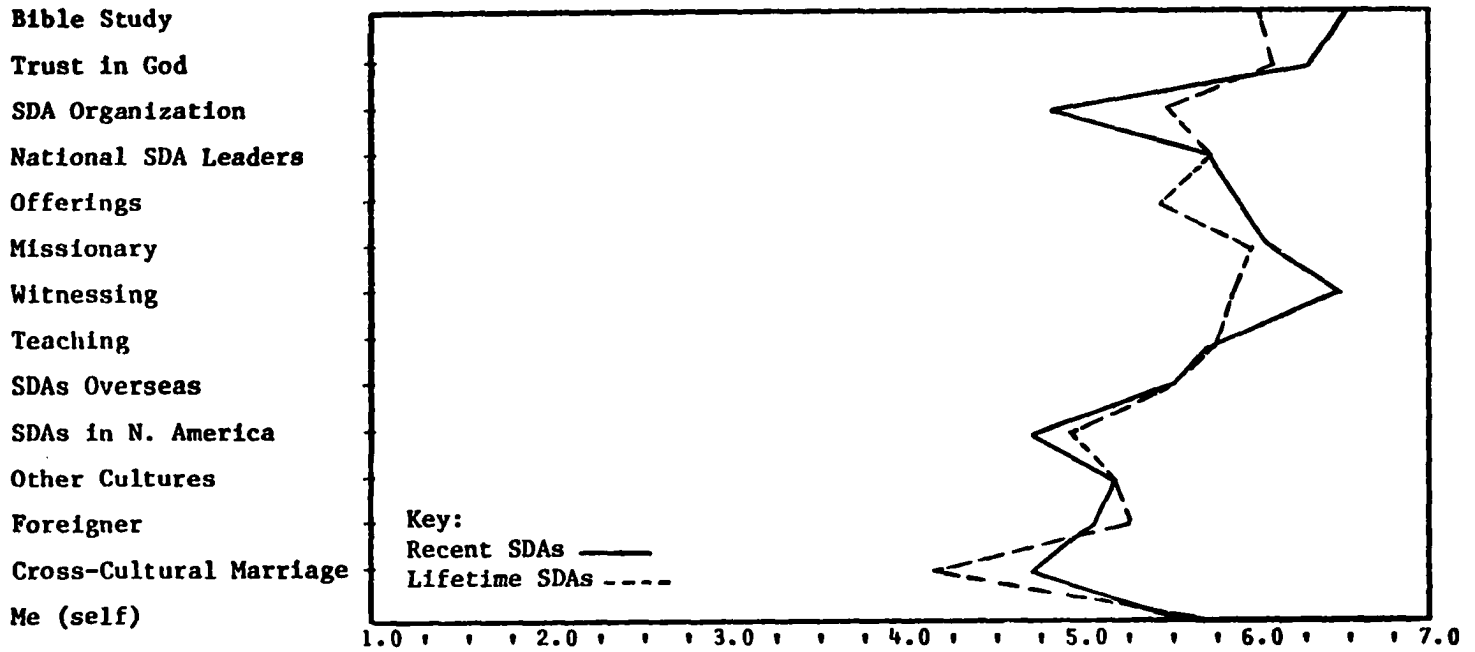


Fig. 11. A comparison of the semantic differential attitude ratings of selected religious, mission, cultural, and personal concepts of student missionary appointees who were recent SDAs and those who were lifetime SDAs. $r_p = -.589$, $p \ll .01$.

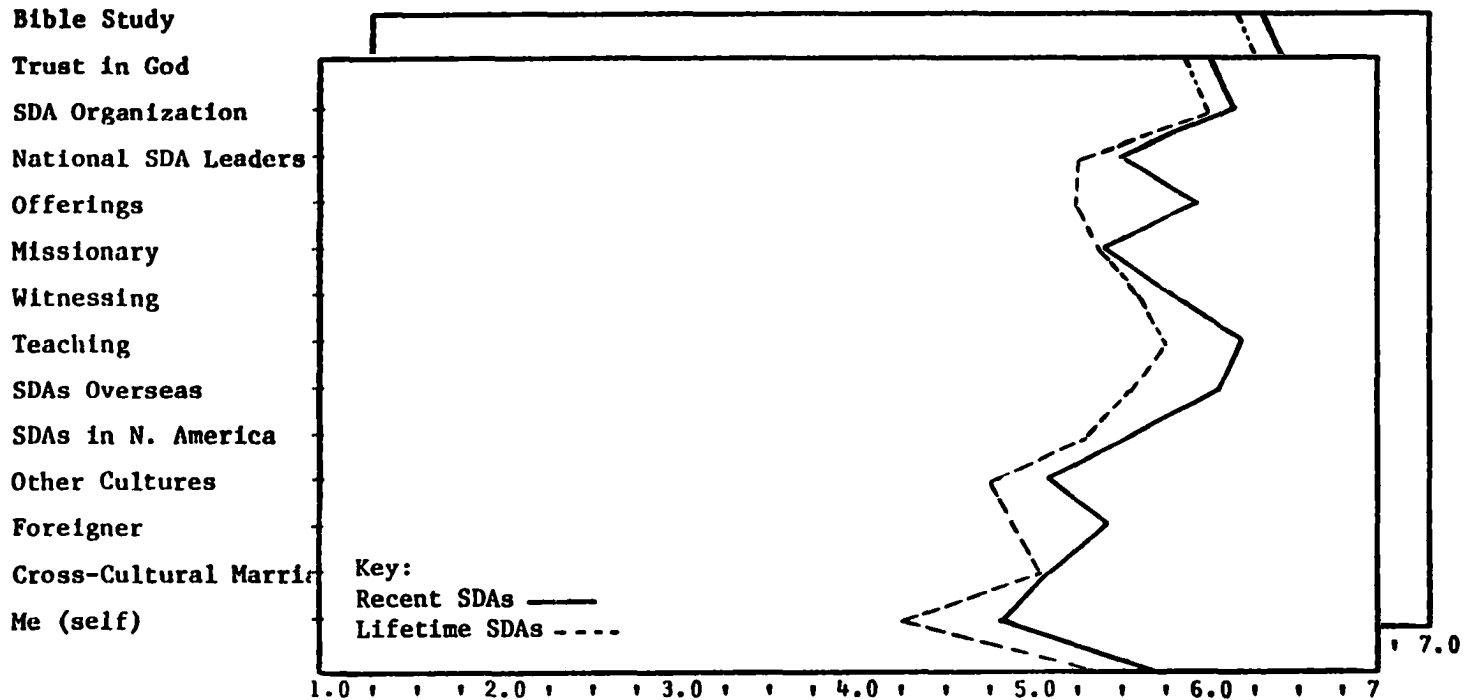


Fig. 12. A comparison of the semantic differential attitude ratings of selected religious, mission, cultural, and personal concepts of student missionary returnees who were recent SDAs and those who were lifetime SDAs. $r_p = -.623, p \leq .01$.

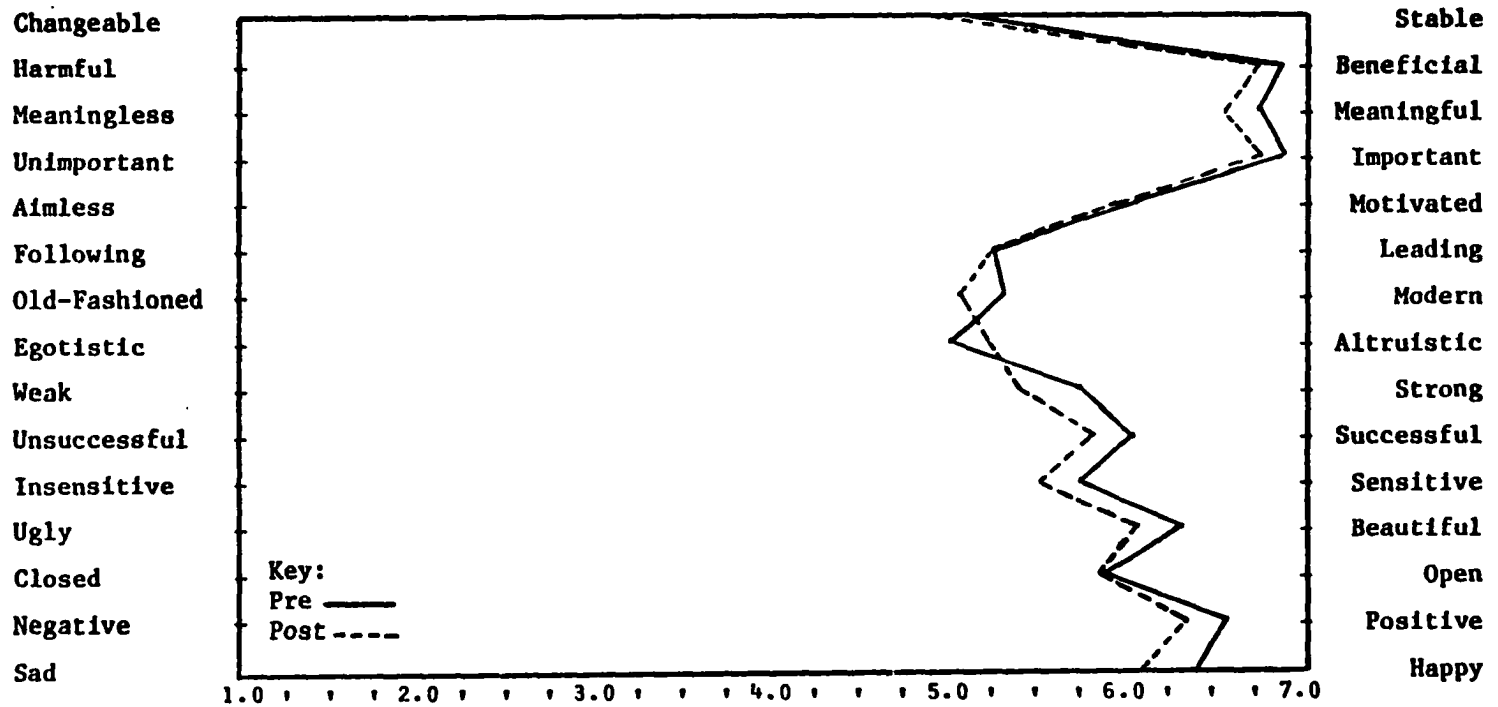


Fig. 13. A comparison of the semantic differential attitude rating of the concept "Personal Study of the Bible" of student missionary appointees and returnees. $r_p = -.127, p > .10$.

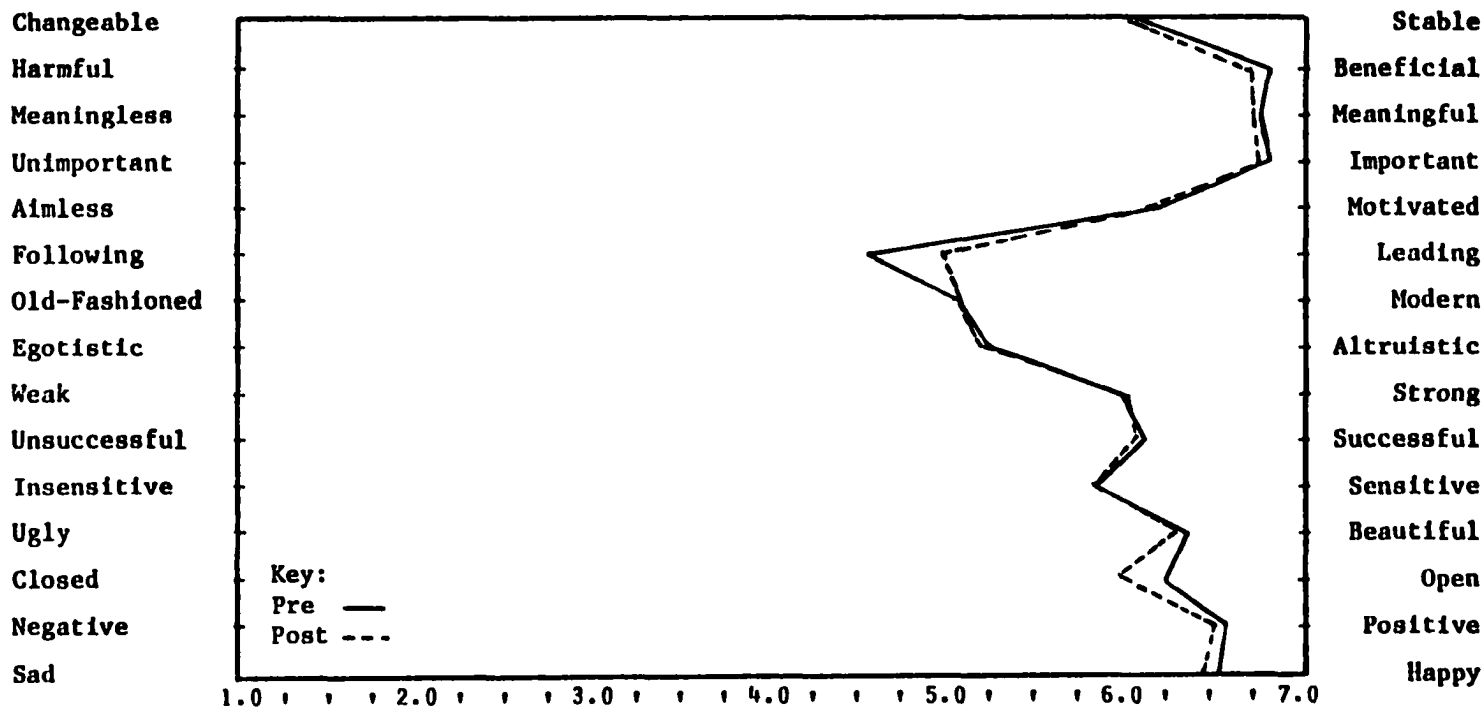


Fig. 14. A comparison of the semantic differential attitude rating of the concept "Trust in God" of student missionary appointees and returnees. $r_p = +.230, p > .10$.

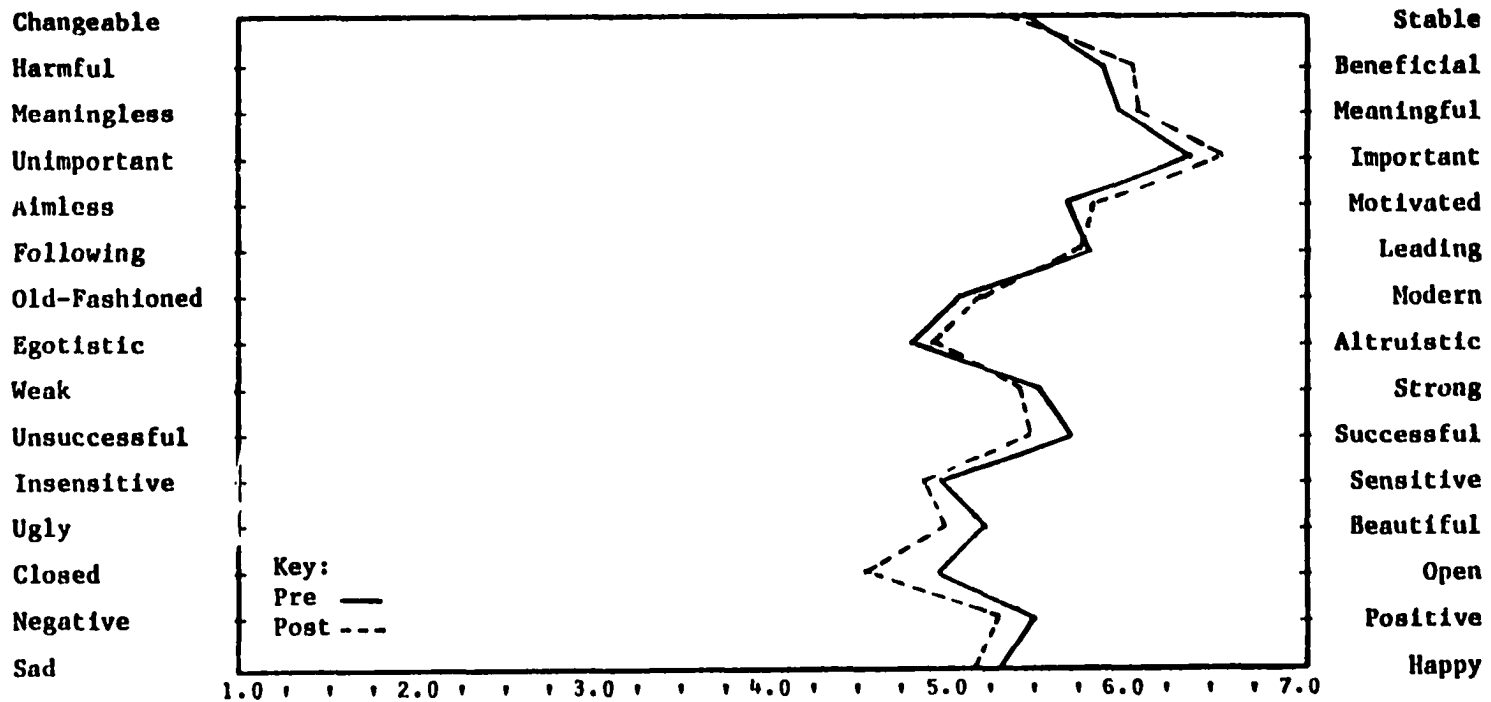


Fig. 15. A comparison of the semantic differential attitude rating of the concept "Organization of the Adventist Denomination" of student missionary appointees and returnees. $r_p = +.170$, $p > .10$.

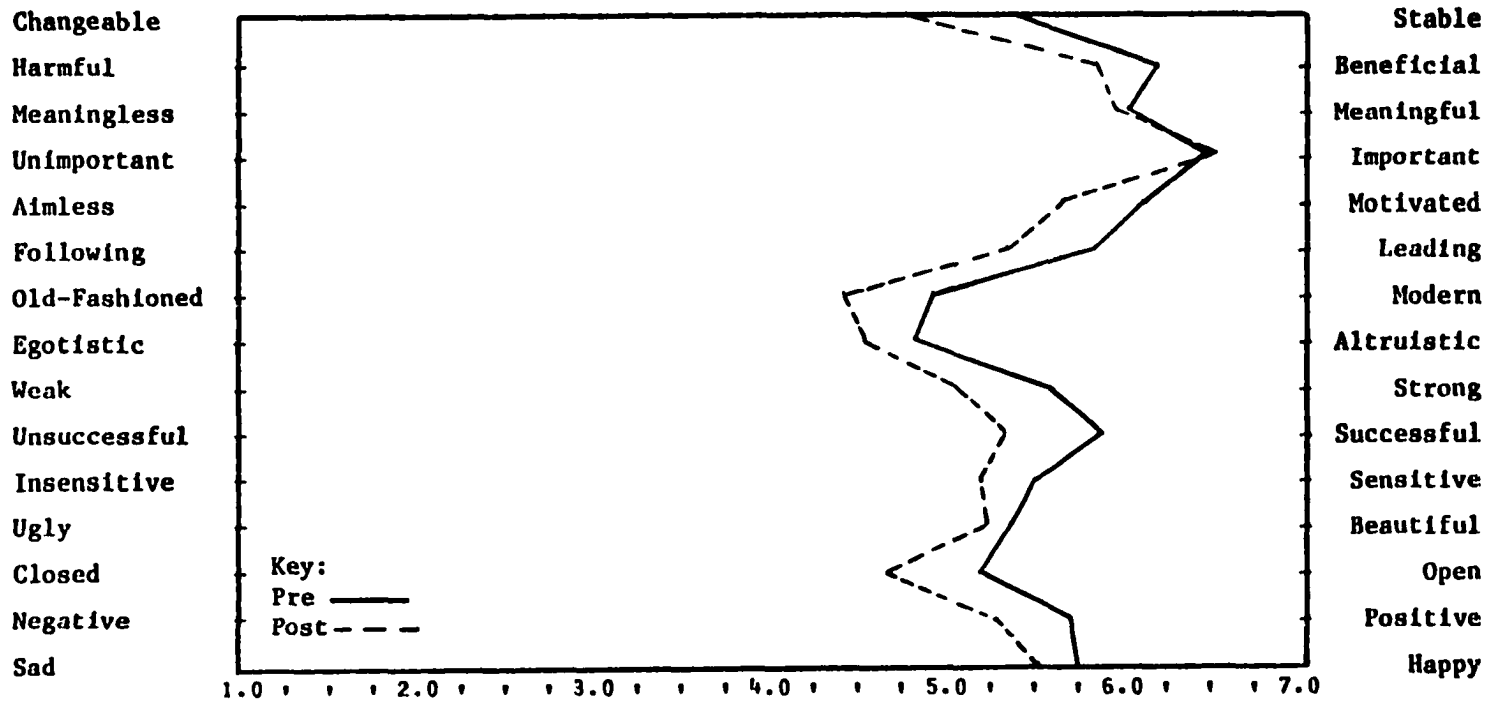


Fig. 16. A comparison of the semantic differential attitude rating of the concept "National Adventist Church Leaders in Their Own Countries" of student missionary appointees and returnees. $r_p = -.656, p \leq .01$.

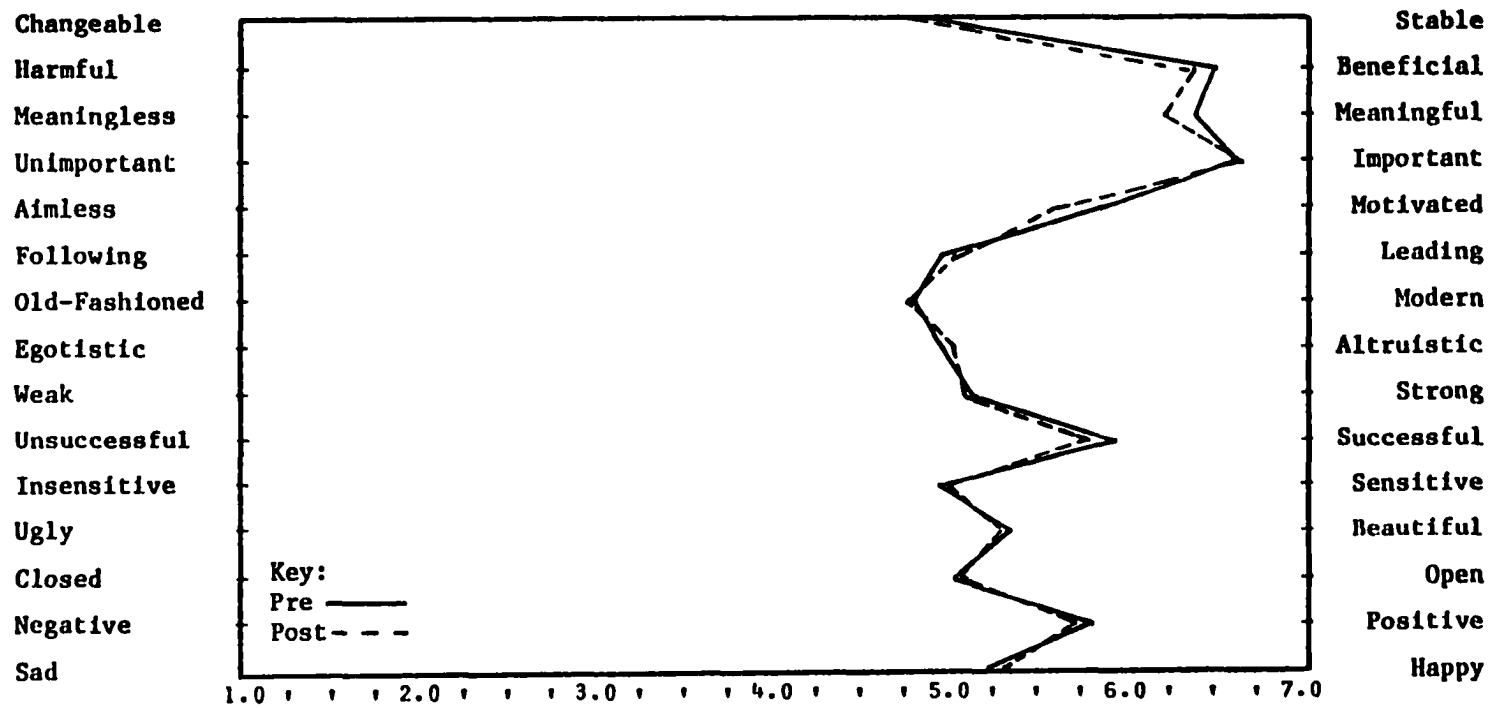


Fig. 17. A comparison of the semantic differential attitude rating of the concept "Mission Offerings" of student missionary appointees and returnees. $r_p = +.599$, $p \leq .01$.

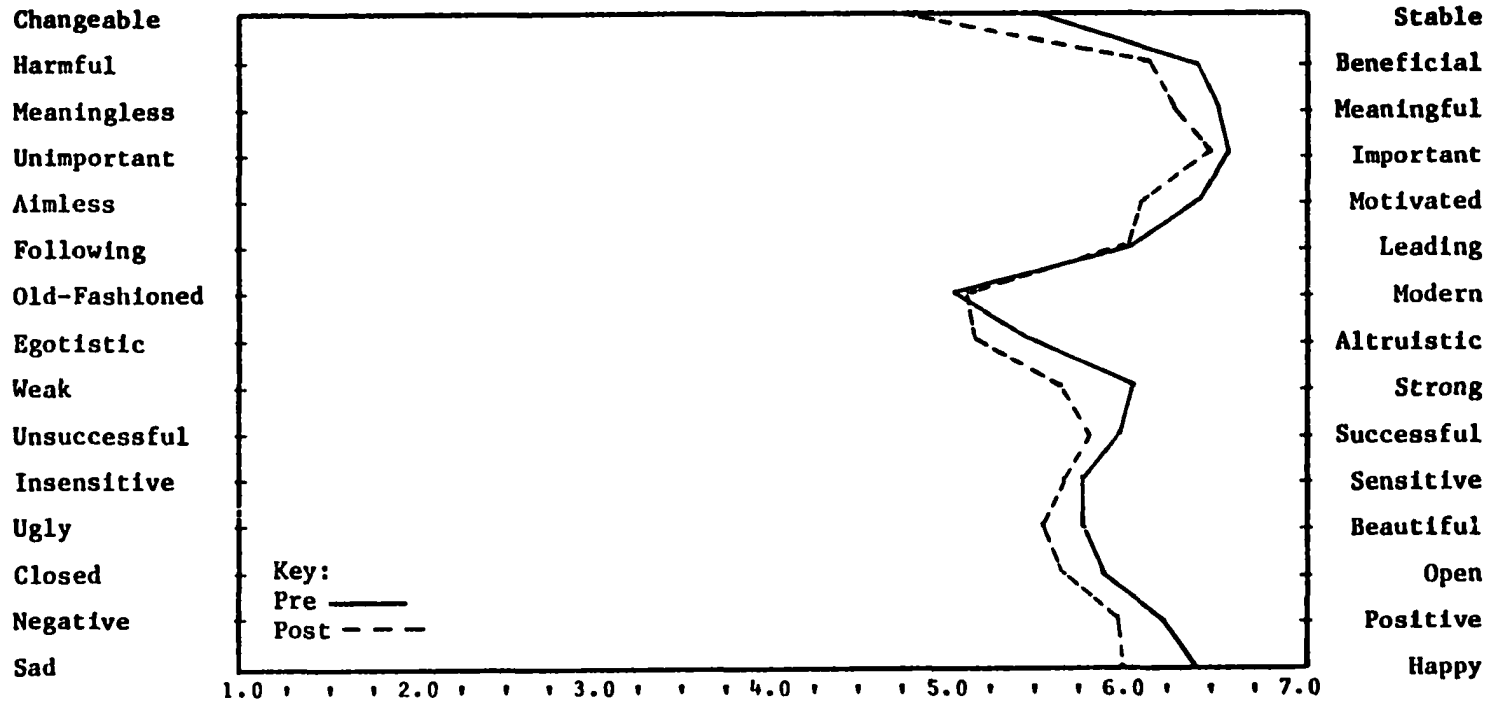


Fig. 18. A comparison of the semantic differential attitude rating of the concept "Missionary" of student missionary appointees and returnees. $r_p = -.539, p \leq .01$.

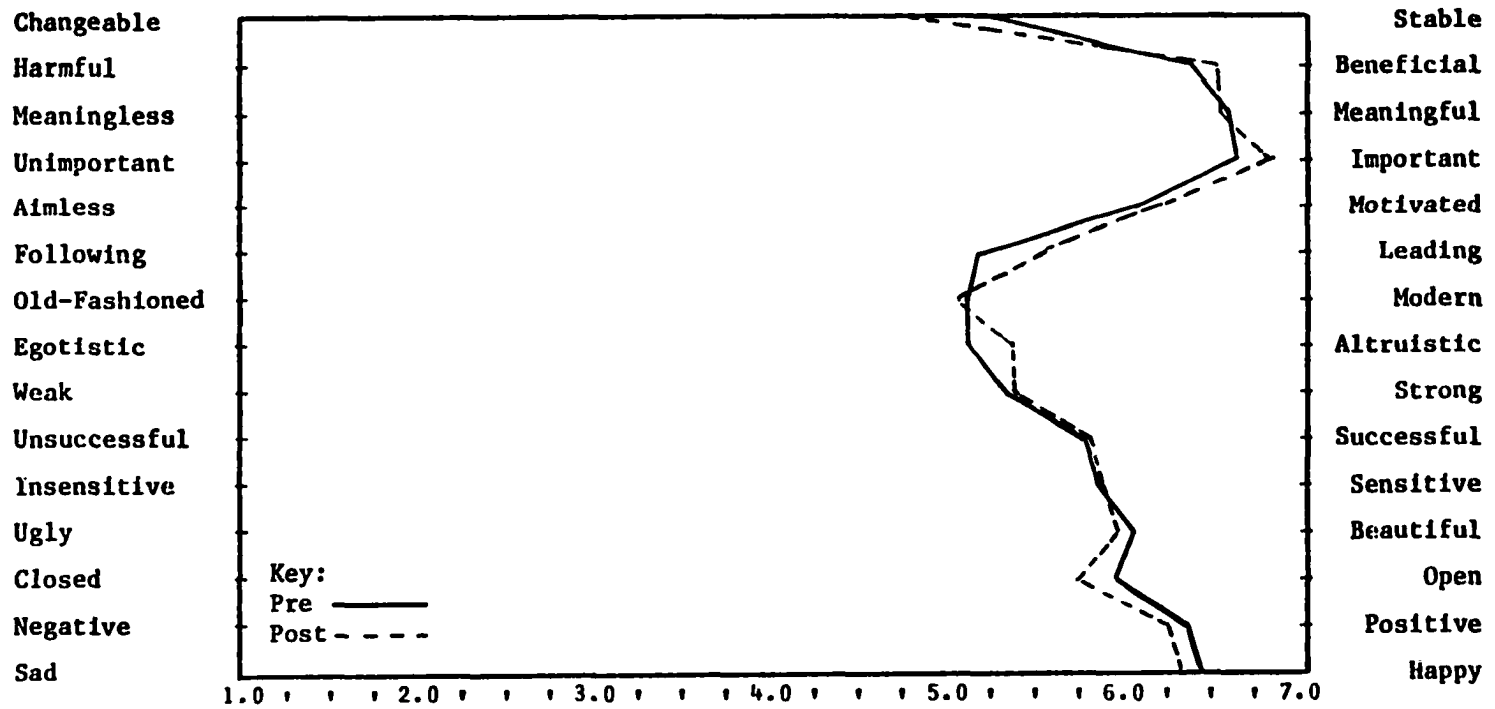


Fig. 19. A comparison of the semantic differential attitude rating of the concept "Personal Witnessing for Christ" of student missionary appointees and returnees. $r_p = -.096, p > .10$.

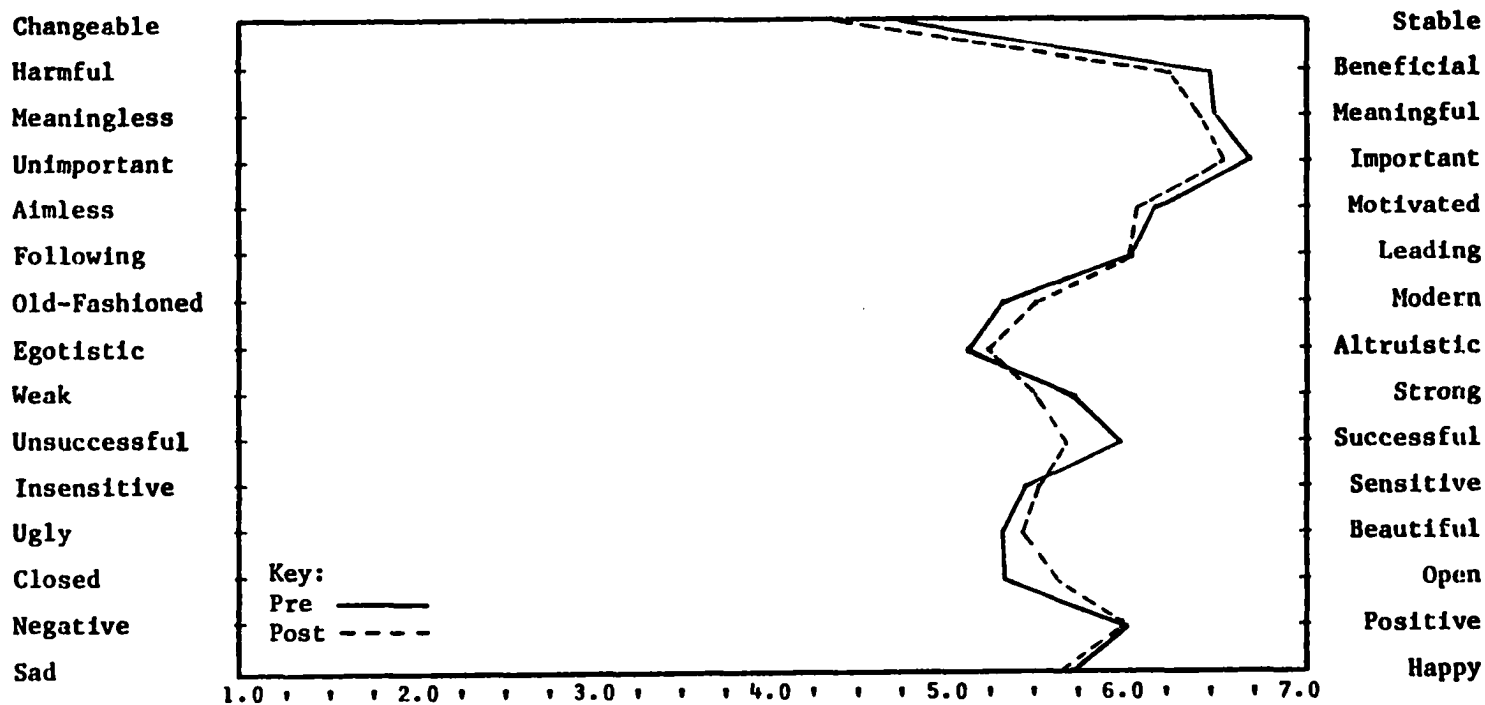


Fig. 20. A comparison of the semantic differential attitude rating of the concept "Teaching" of student missionary appointees and returnees. $r_p = +.149, p > .10$.

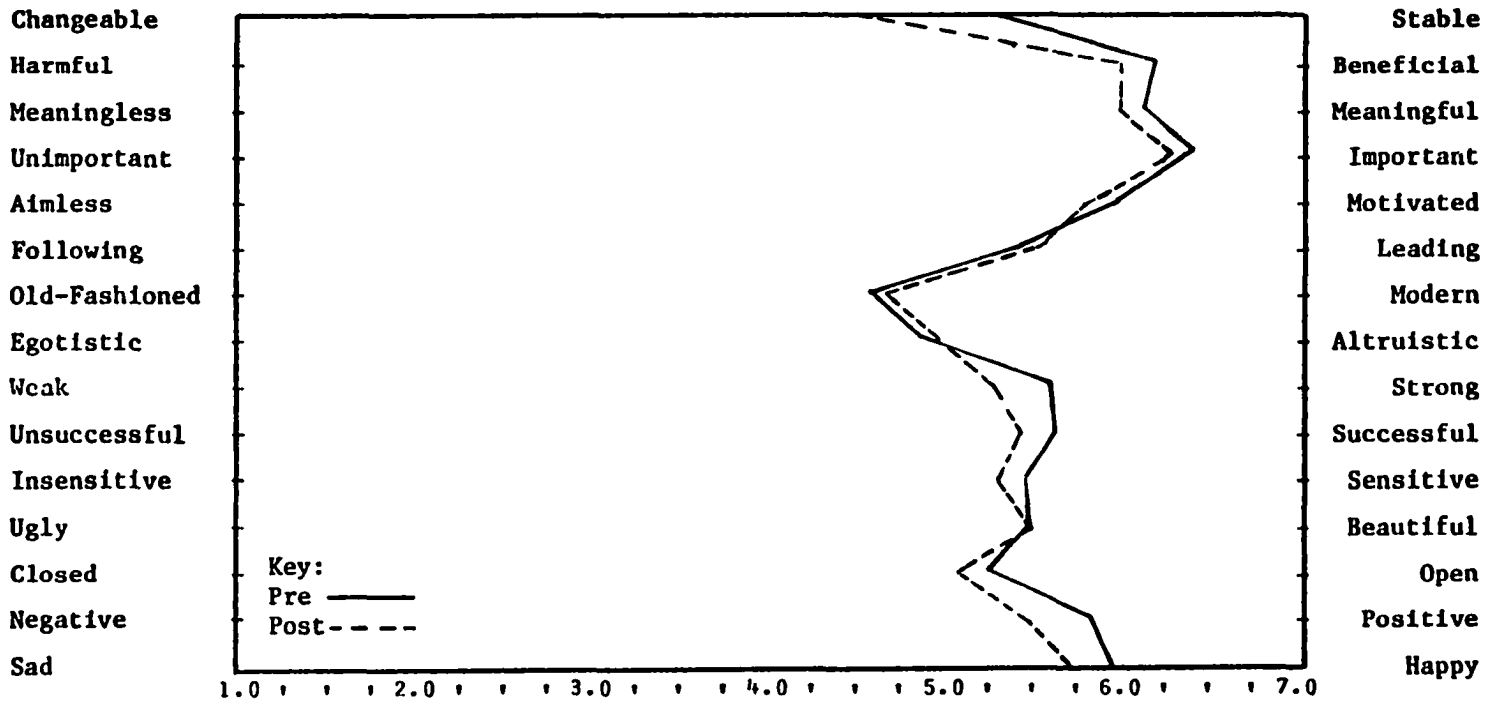


Fig. 21. A comparison of the semantic differential attitude rating of the concept "Adventists Overseas" of student missionary appointees and returnees. $r_p = -.333, p \leq .05$.

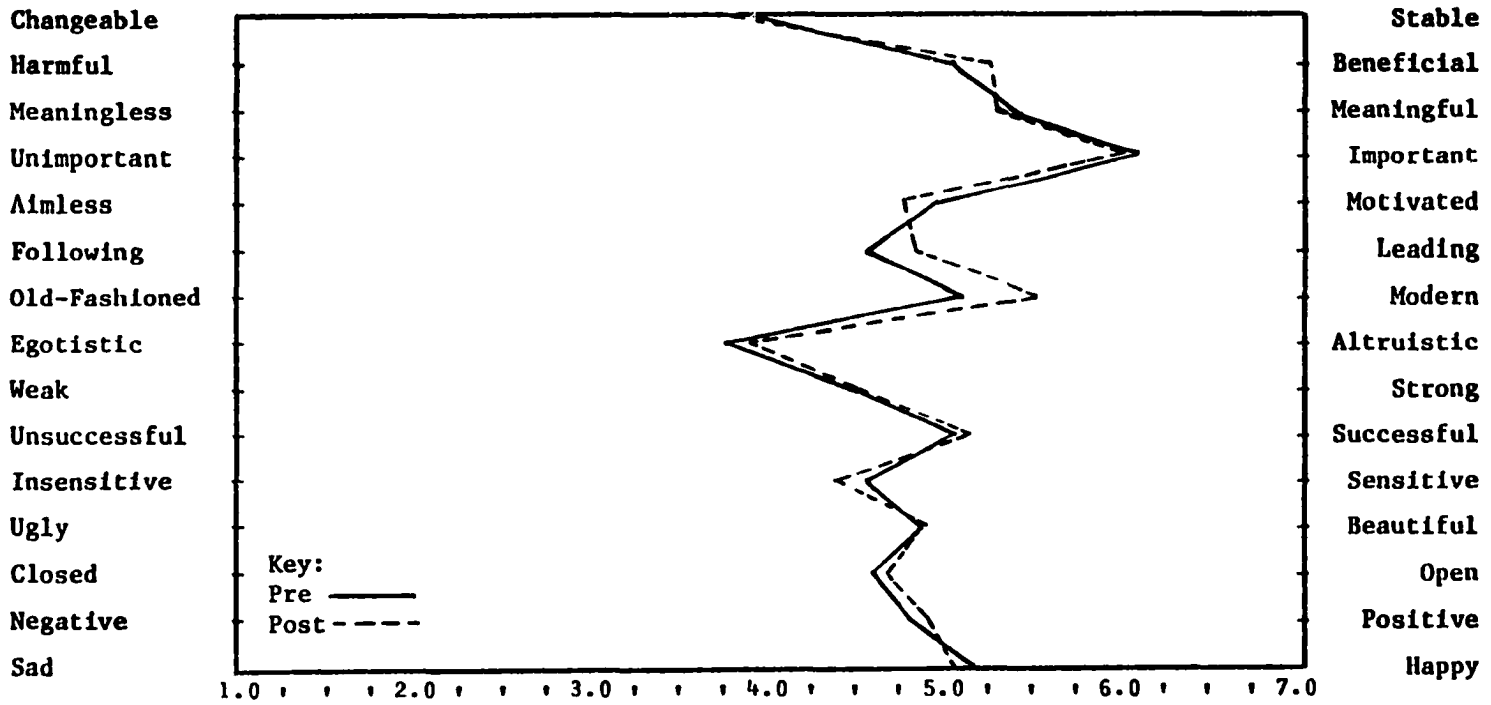


Fig. 22. A comparison of the semantic differential attitude rating of the concept "Adventists in North America" of student missionary appointees and returnees. $r_p = +.138, p > .10$.

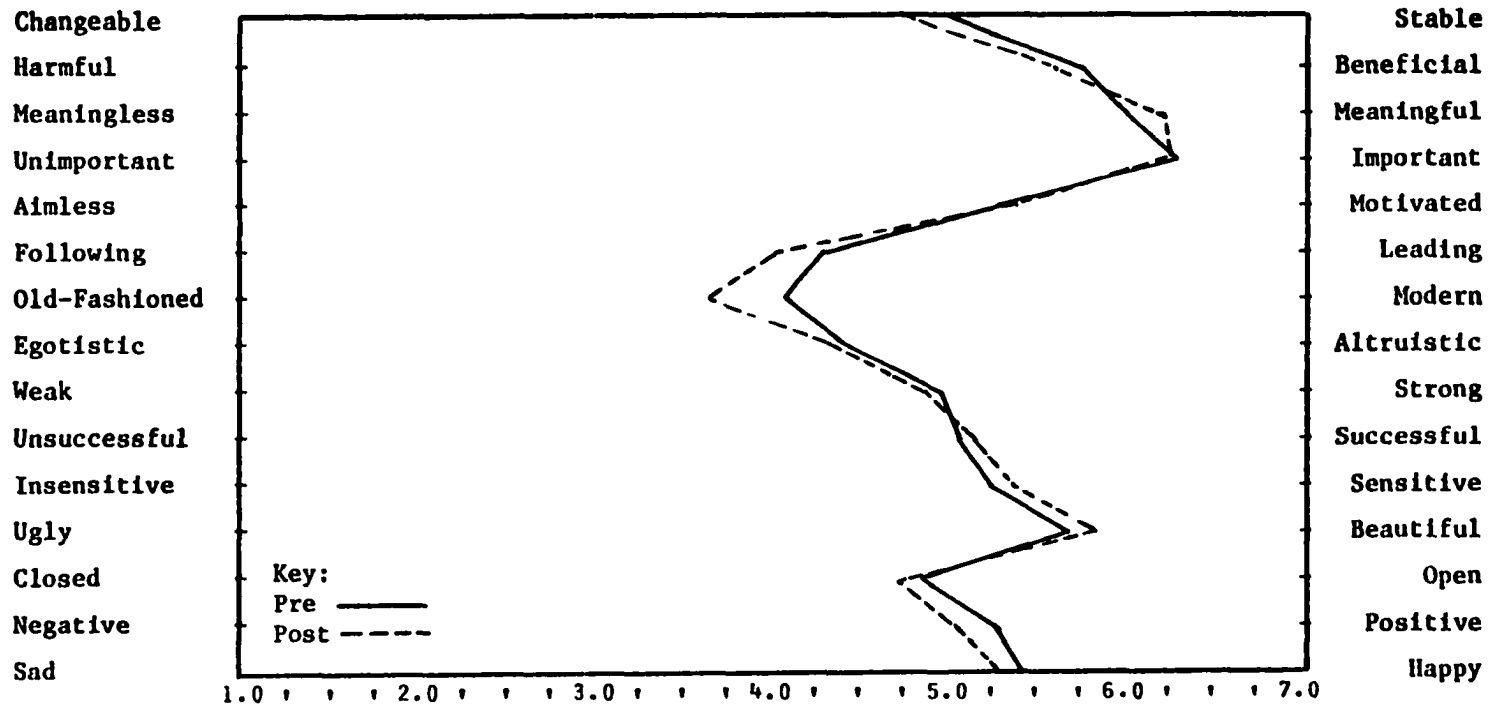


Fig. 23. A comparison of the semantic differential attitude rating of the concept "Cultures Different From My Own" of student missionary appointees and returnees. $r_p = -.104, p > .10$.

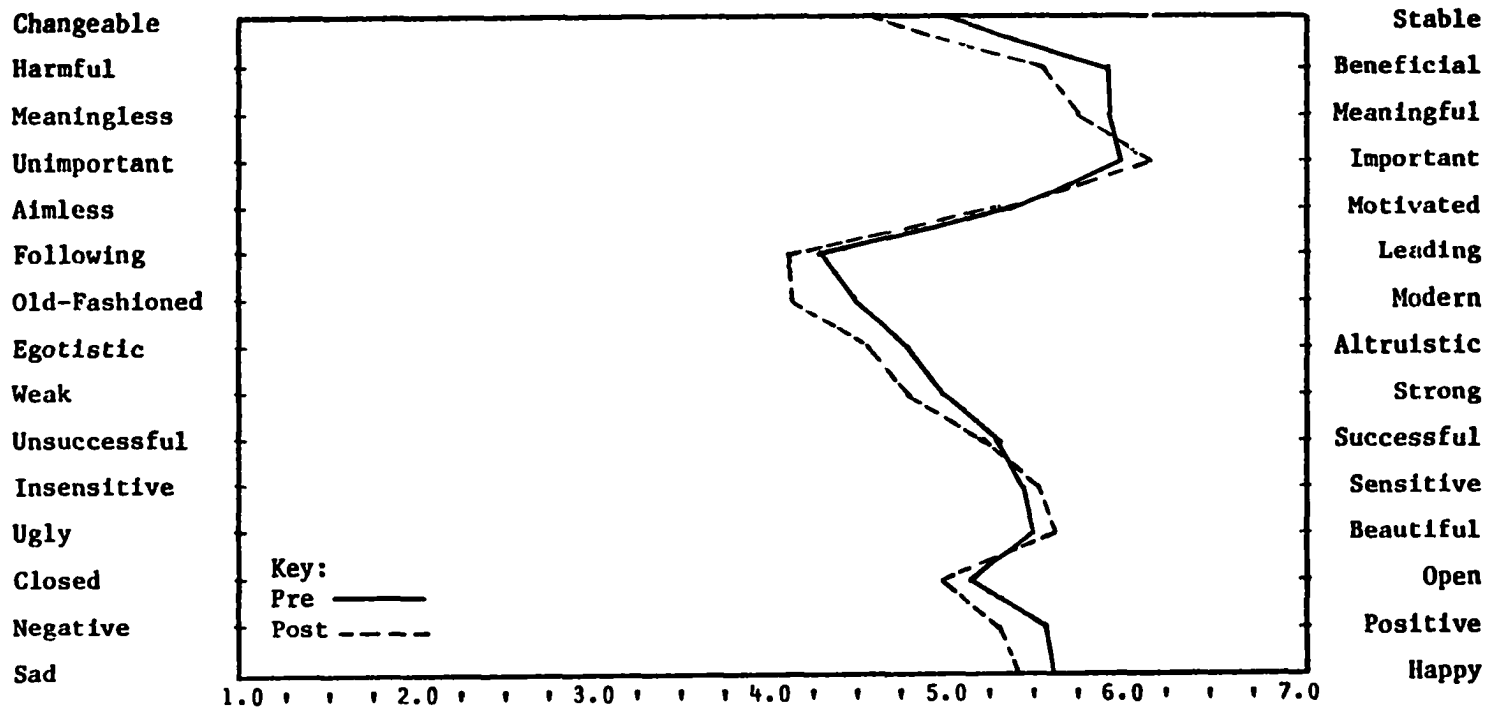


Fig. 24. A comparison of the semantic differential attitude rating of the concept "Foreigner (or Nationals From Other Countries)" of student missionary appointees and returnees. $r_p = -.208$, $p > .10$.

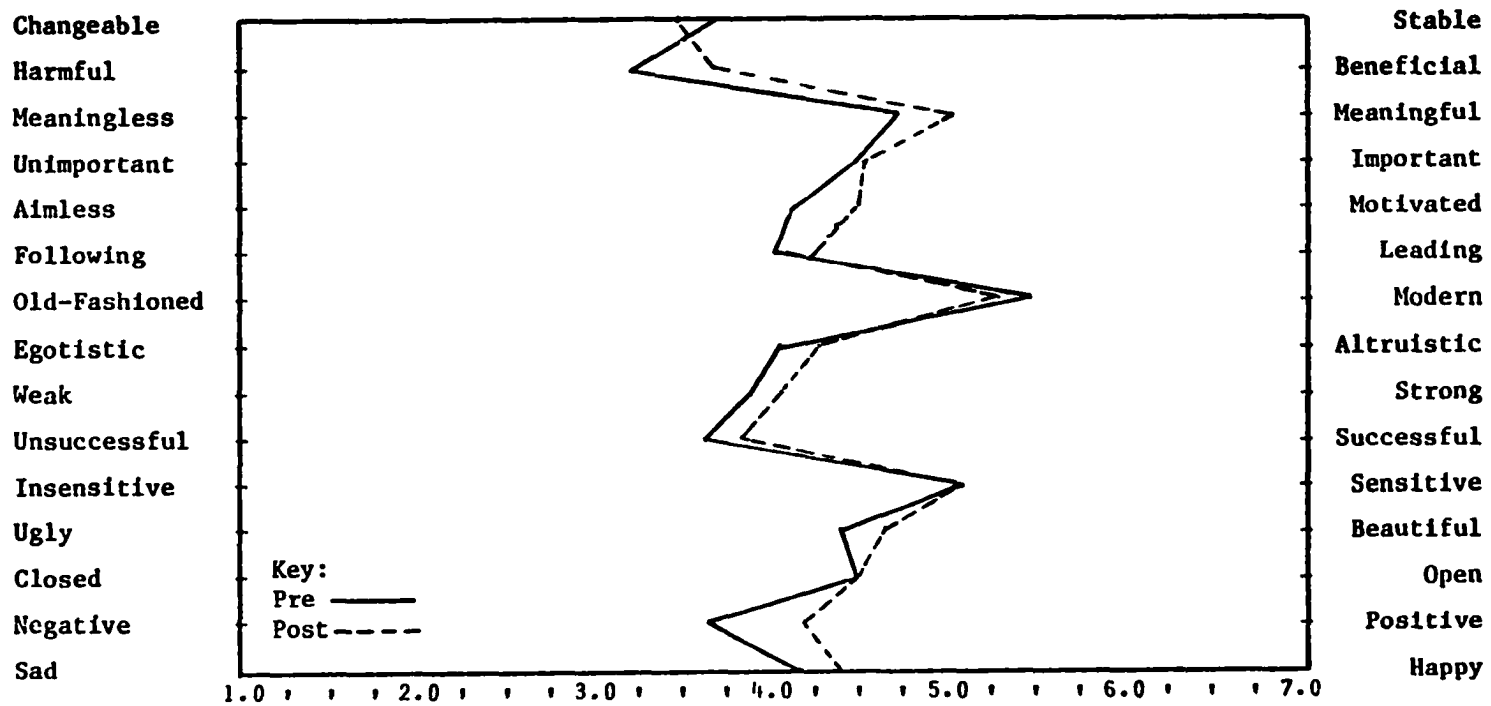


Fig. 25. A comparison of the semantic differential attitude rating of the concept "Marriage to a Person of Another Culture or Race" of student missionary appointees and returnees. $r_p = -.157$, $p > .10$.

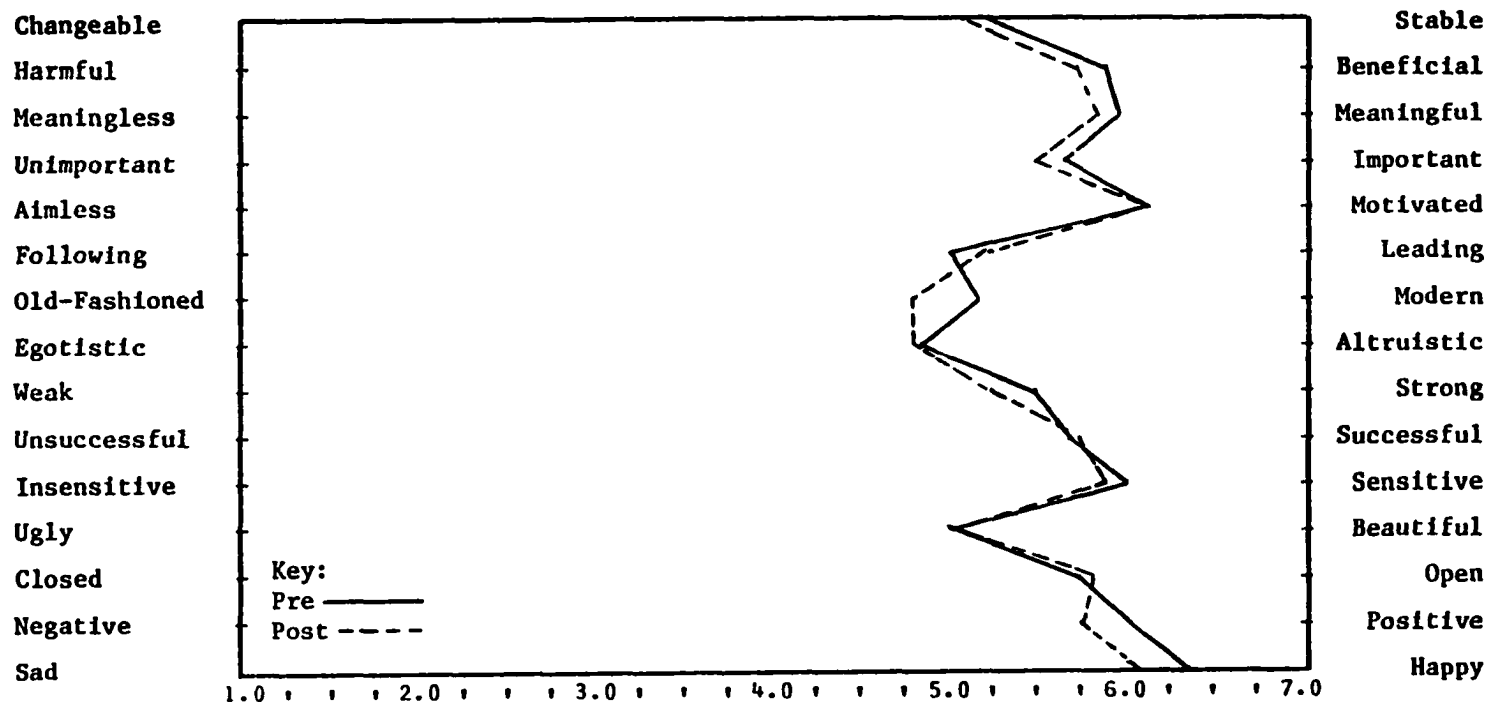


Fig. 26. A comparison of the semantic differential attitude rating of the concept "Me" of student missionary appointees and returnees. $r_p = -.086, p > .10$.

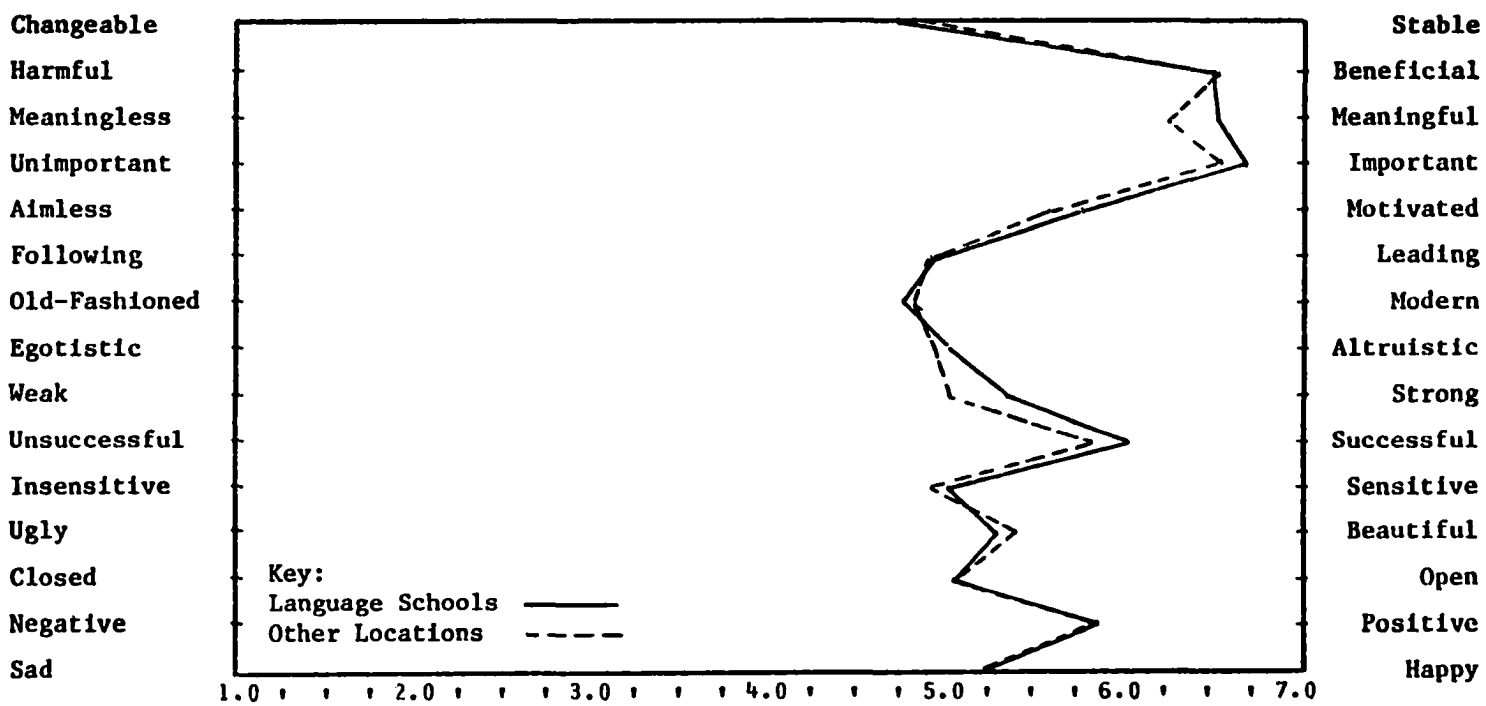


Fig. 27. A comparison of the semantic differential attitude rating of the concept "Mission Offerings" of student missionary appointees who were assigned to language schools and those who were assigned to other locations. $r_p = +.332, p \leq .05$.

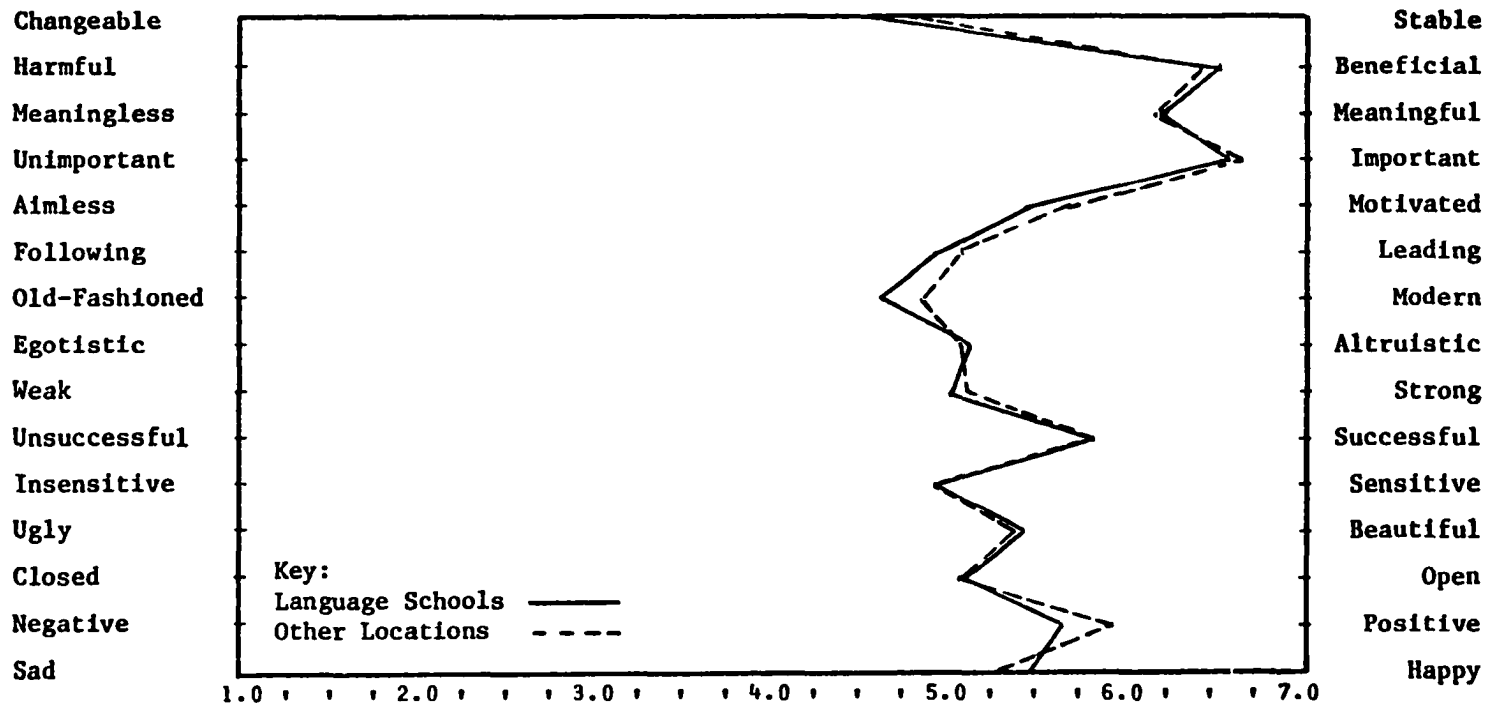


Fig. 28. A comparison of the semantic differential attitude rating of the concept "Mission Offerings" of student missionary returnees who had worked at language schools and those who had worked at other locations. $r_p = +.490, p \leq .01$.

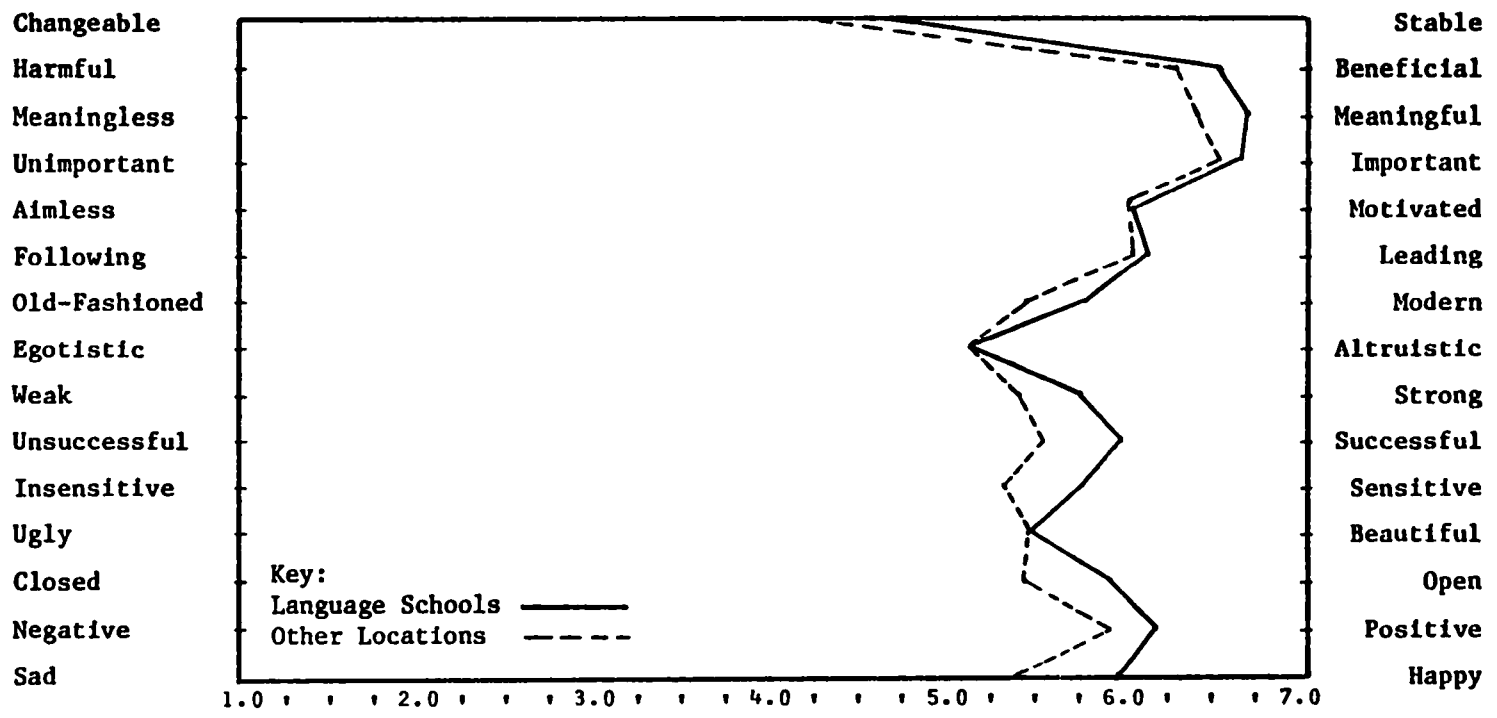


Fig. 29. A comparison of the semantic differential attitude rating of the concept "Teaching" of student missionary returnees who had worked at language schools and those who had worked at other locations. $r_p = -.315, p \leq .05$.

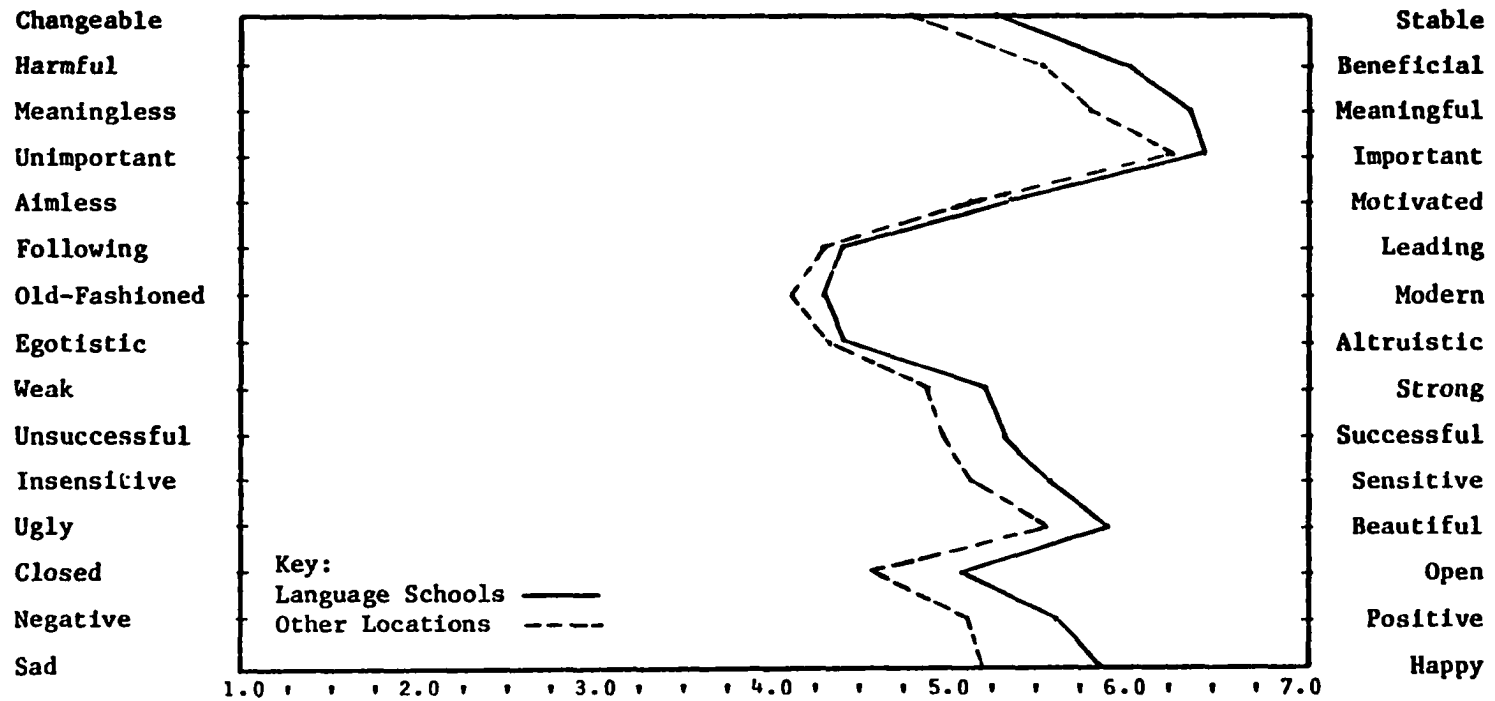


Fig. 30. A comparison of the semantic differential attitude rating of the concept "Cultures Different From My Own" of student missionary appointees who were assigned to language schools and those who were assigned to other locations. $r_p = -.396, p \leq .01$.

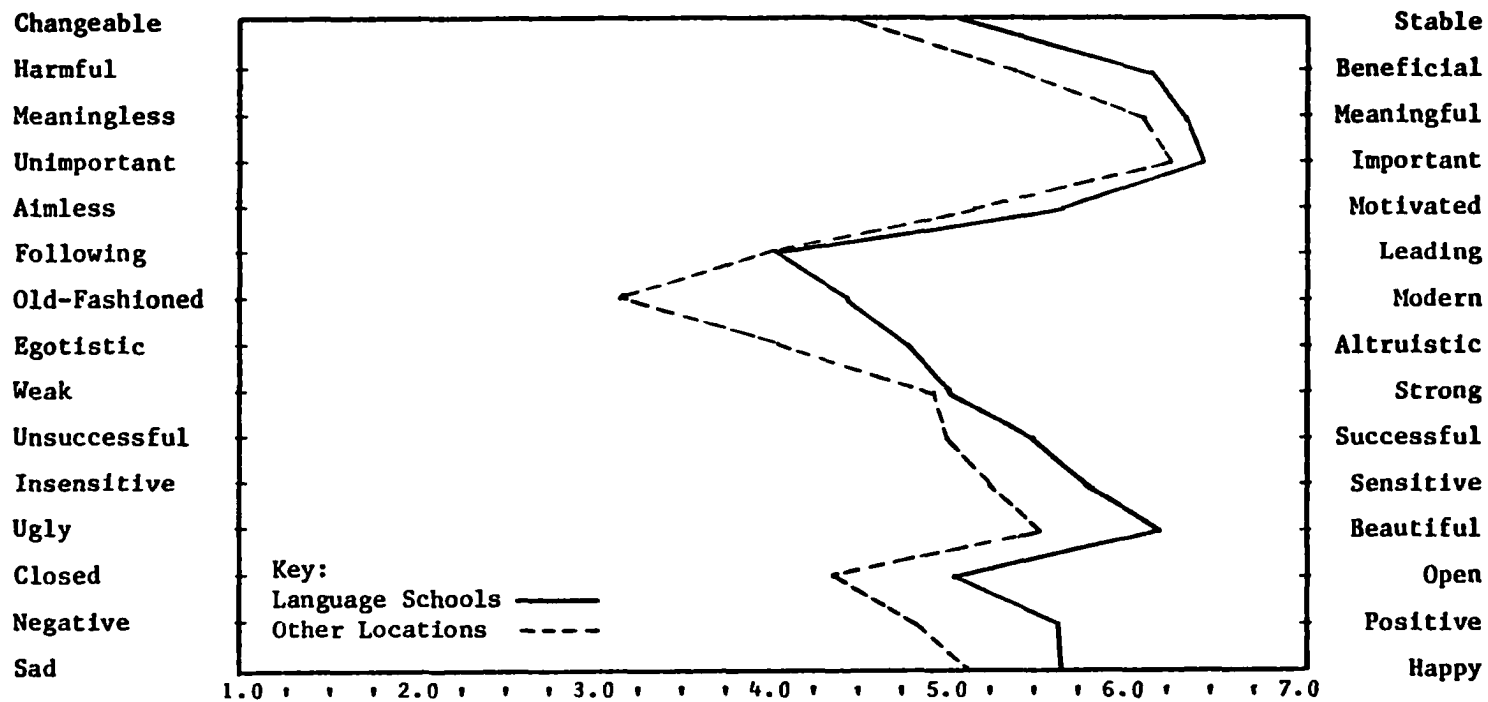


Fig. 31. A comparison of the semantic differential attitude rating of the concept "Cultures Different From My Own" of student missionary returnees who had worked at language schools and those who had worked at other locations. $r_p = -.693$, $p \leq .01$.

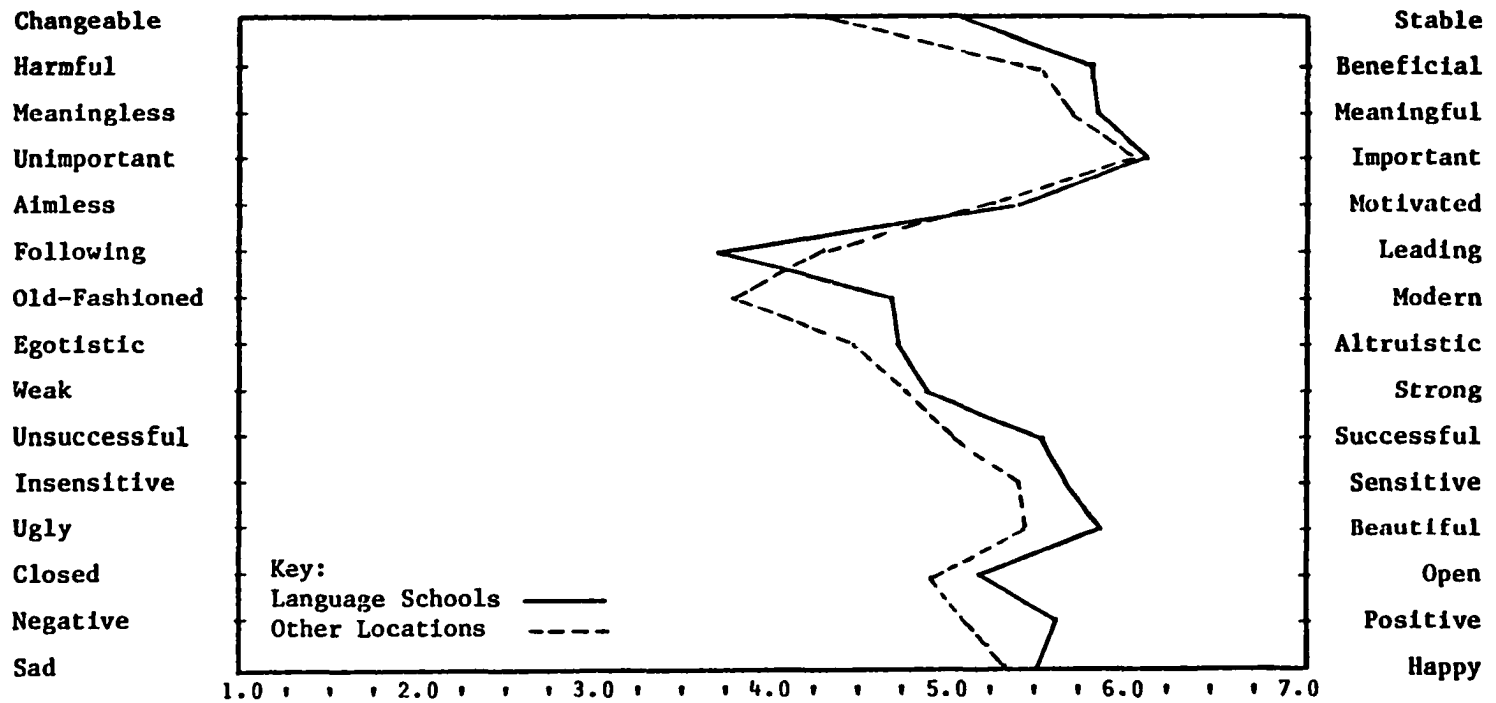


Fig. 32. A comparison of the semantic differential attitude rating of the concept "Foreigner (or Nationals from Other Countries)" of student missionary returnees who had worked at language schools and those who had worked at other locations. $r_p = -.485, p \leq .01$.

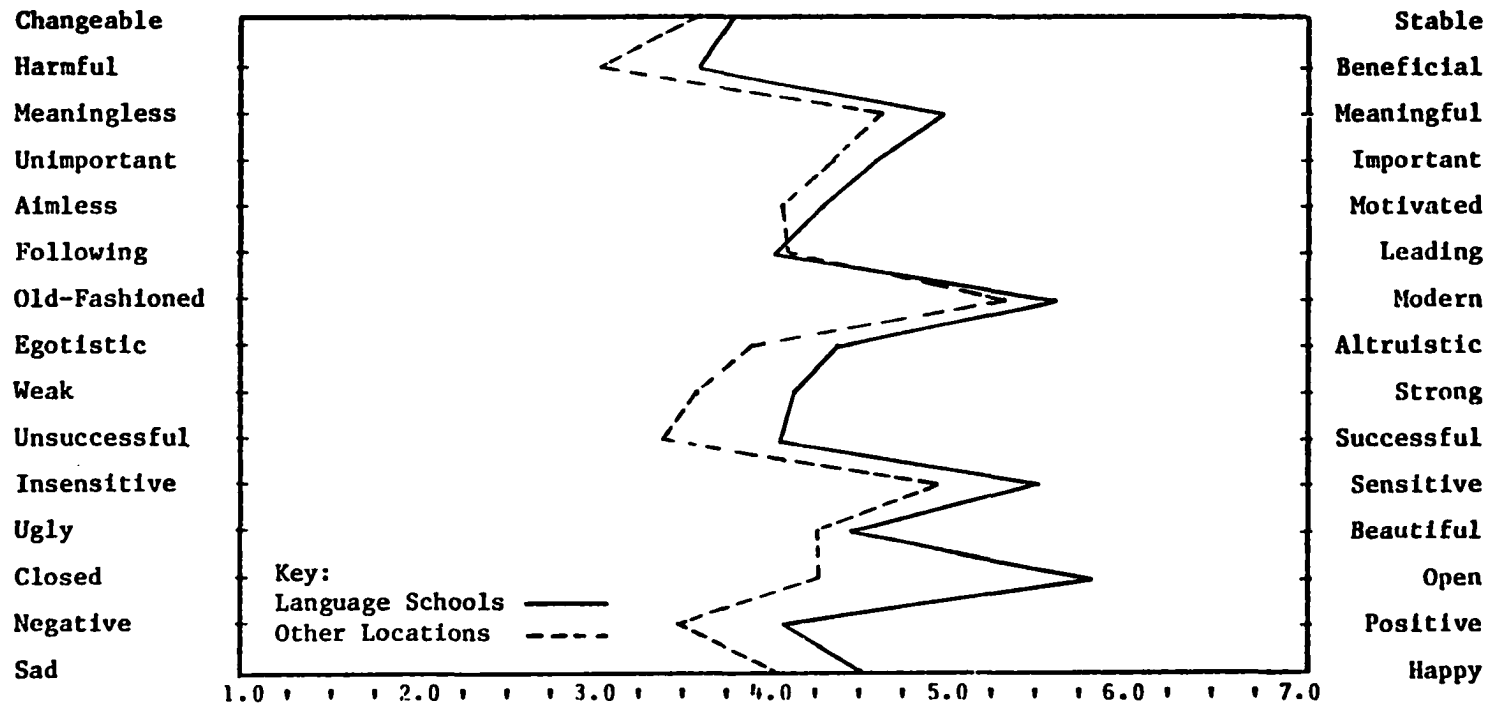


Fig. 33. A comparison of the semantic differential attitude rating of the concept "Marriage to a Person of Another Culture or Race" of student missionary appointees who were assigned to language schools and those who were assigned to other locations. $r_p = -.365, p \leq .01$.

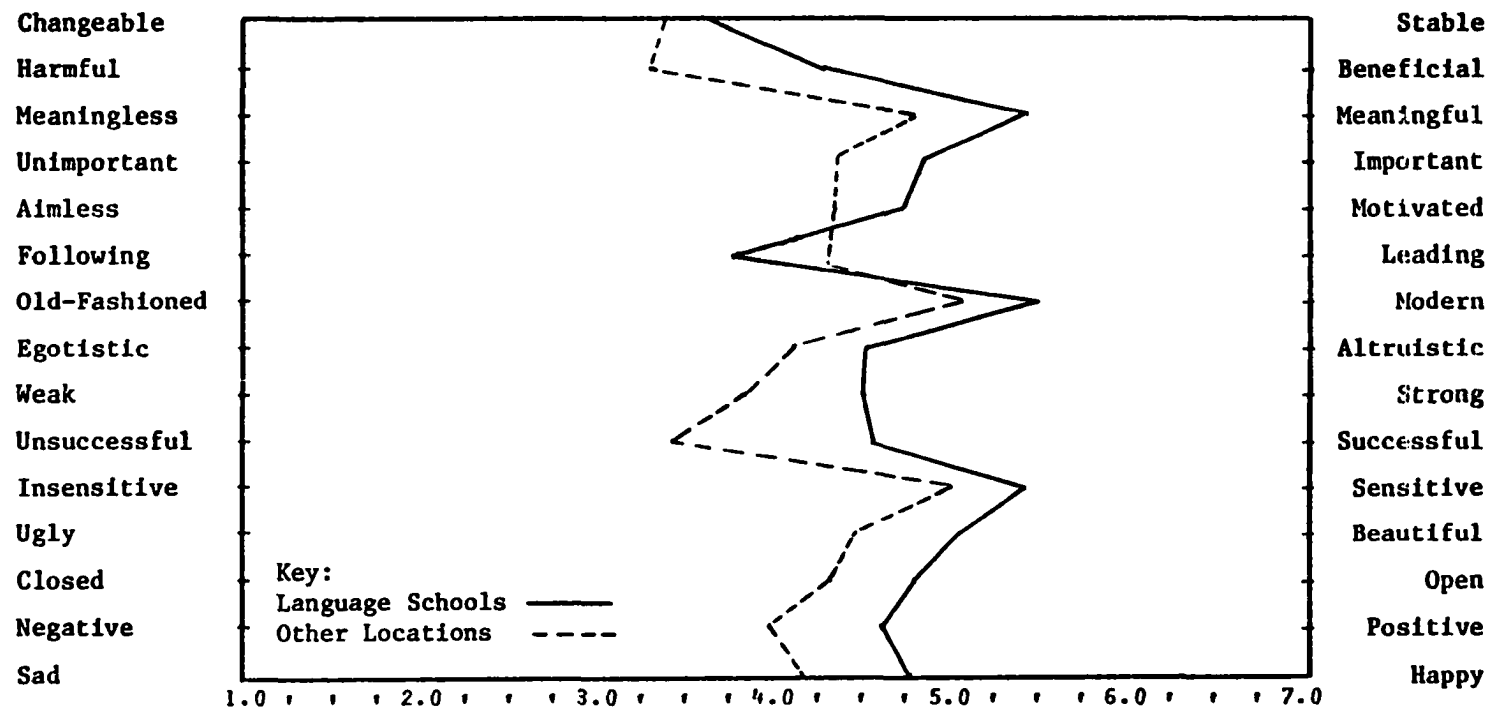


Fig. 34. A comparison of the semantic differential attitude rating of the concept "Marriage to a Person of Another Culture or Race" of student missionary returnees who had worked at language schools and those who had worked at other locations. $r_p = -.634, p \leq .01$.

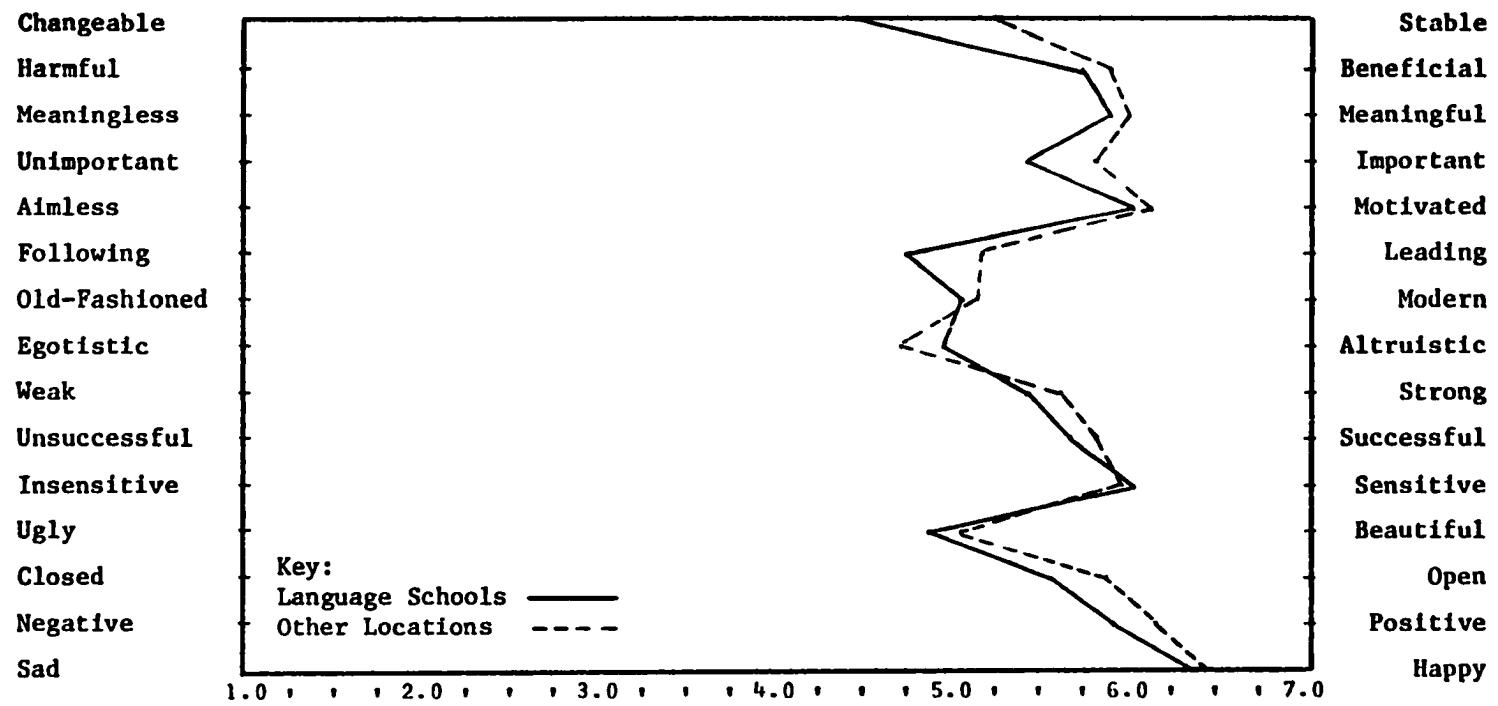


Fig. 35. A comparison of the semantic differential attitude rating of the concept "Me" of student missionary appointees who were assigned to language schools and those who were assigned to other locations. $r_p = -.300, p \leq .05$.

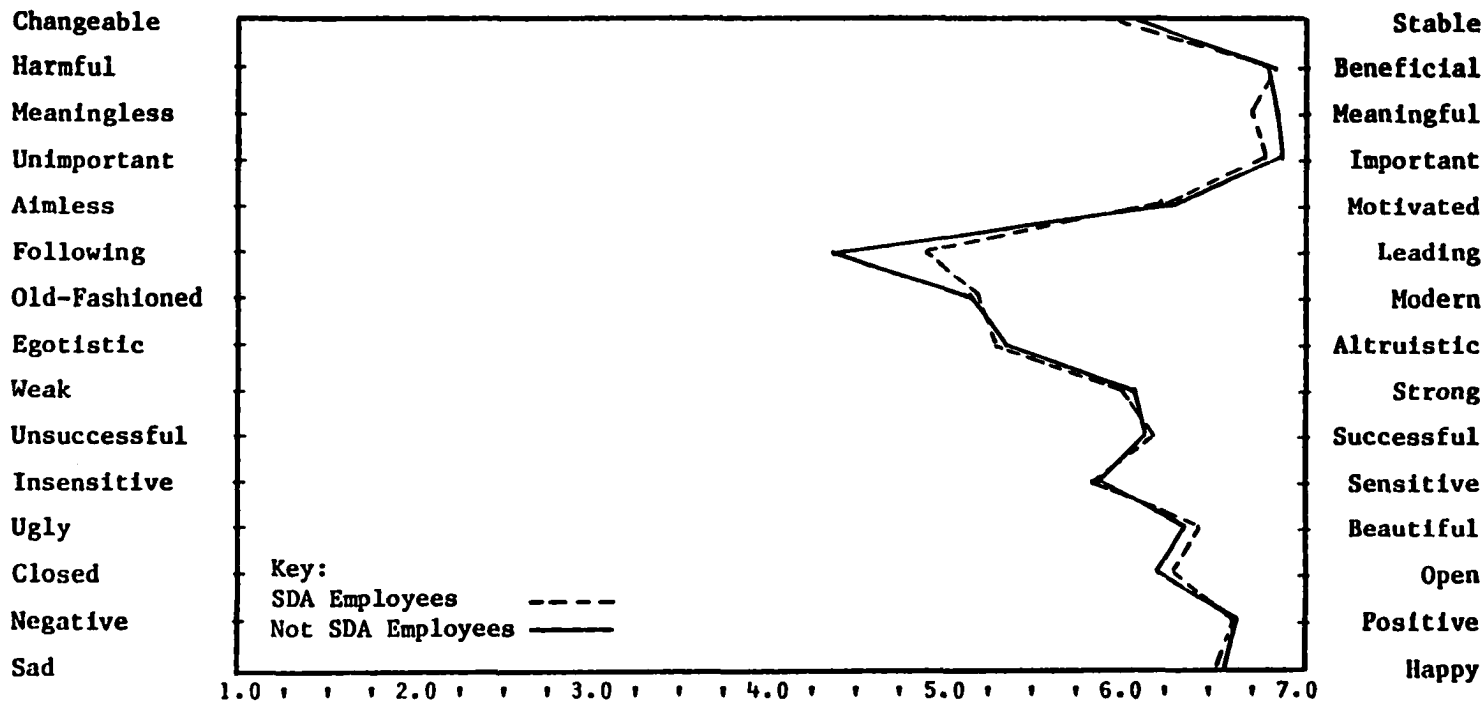


Fig. 36. A comparison of the semantic differential attitude rating of the concept "Trust in God" of student missionary appointees whose parents are or have been employees of the Seventh-day Adventist denomination and those whose parents have never been employees of the Seventh-day Adventist denomination. $r_p = +.540, p \leq .01$.

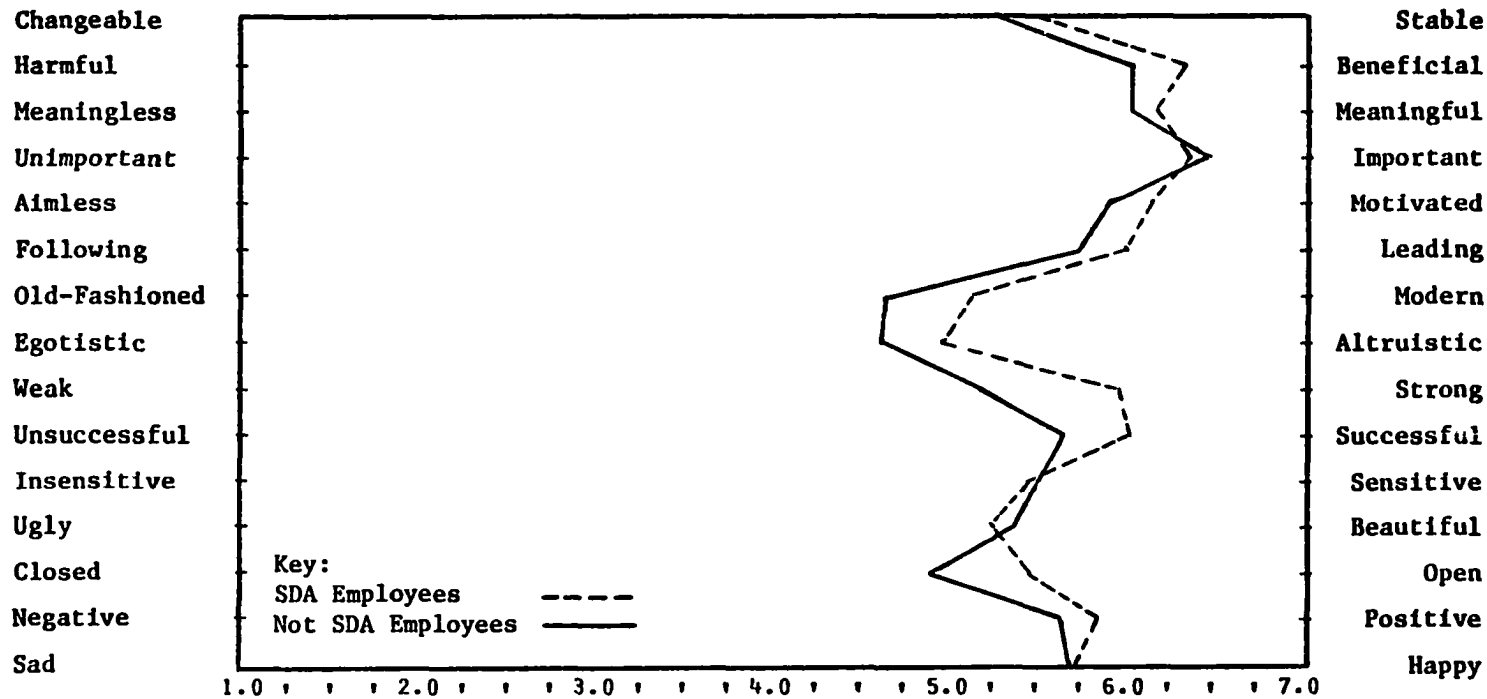


Fig. 37. A comparison of the semantic differential attitude rating of the concept "National Adventist Church Leaders in Their Own Countries" of student missionary appointees whose parents are or have been employees of the Seventh-day Adventist denomination and those whose parents have never been employees of the Seventh-day Adventist denomination. $r_p = -.373$, $p \leq .01$.

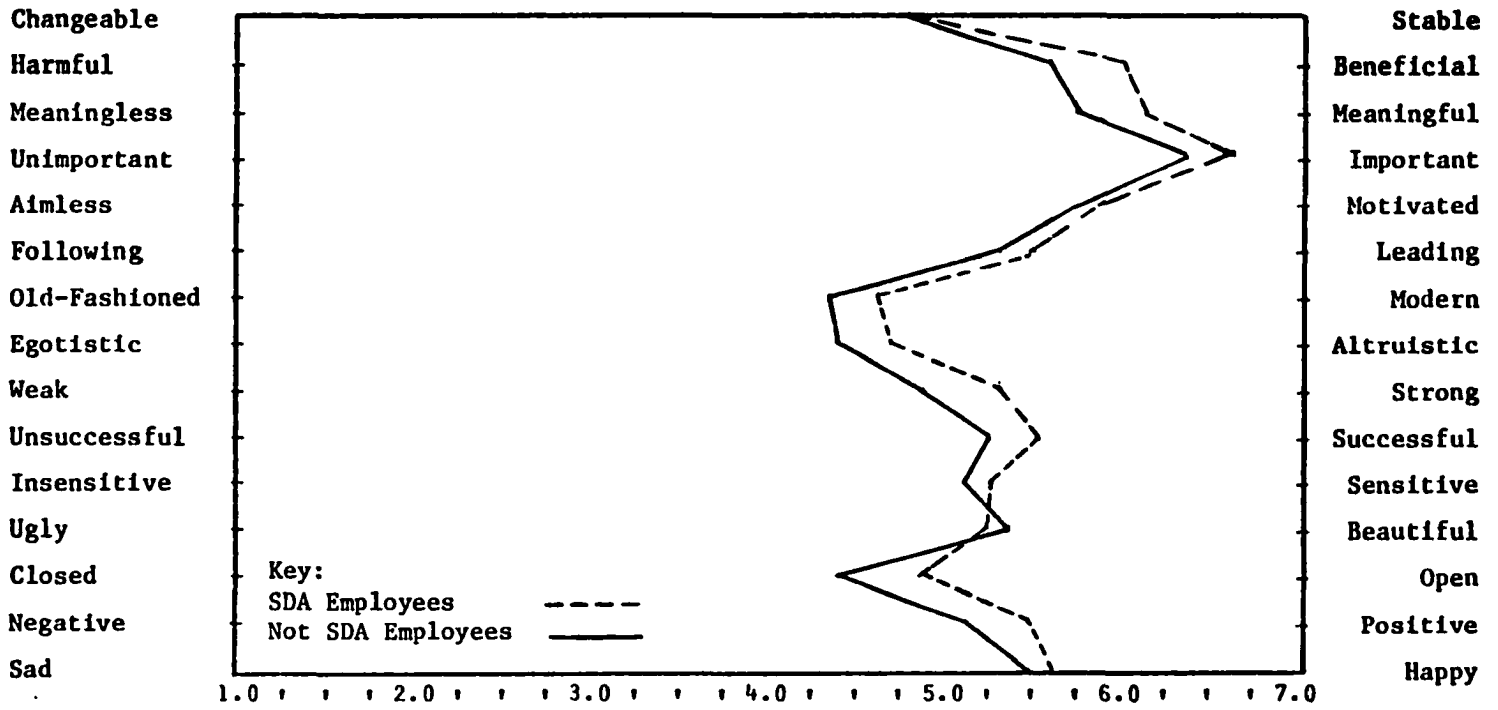


Fig. 38. A comparison of the semantic differential attitude rating of the concept "National Adventist Church Leaders in Their Own Countries" of student missionary returnees whose parents are or have been employees of the Seventh-day Adventist denomination and those whose parents have never been employees of the Seventh-day Adventist denomination. $r_p = -.274, p \leq .05$.

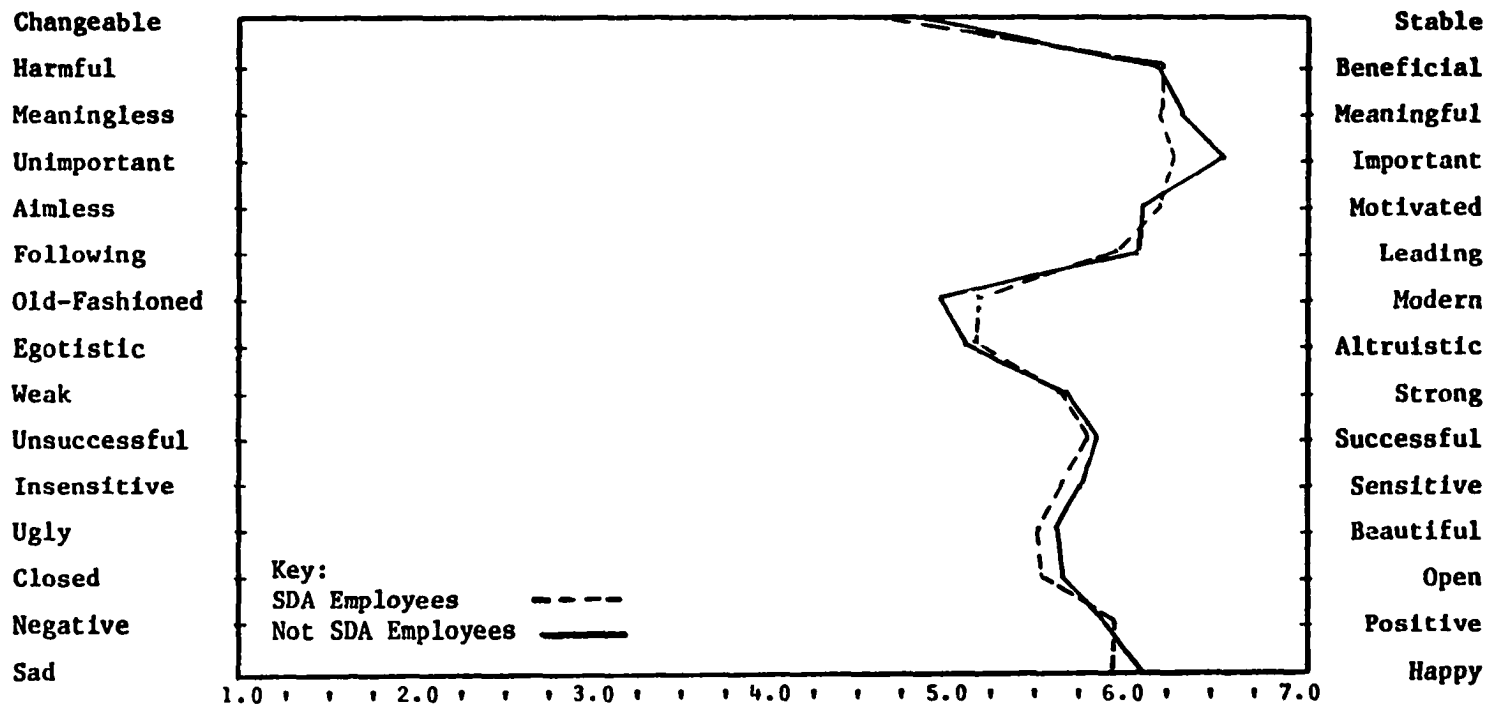


Fig. 39. A comparison of the semantic differential attitude rating of the concept "Missionary" of student missionary returnees whose parents are or have been employees of the Seventh-day Adventist denomination and those whose parents have never been employees of the Seventh-day Adventist denomination. $r_p = +.434$, $p \leq .01$.

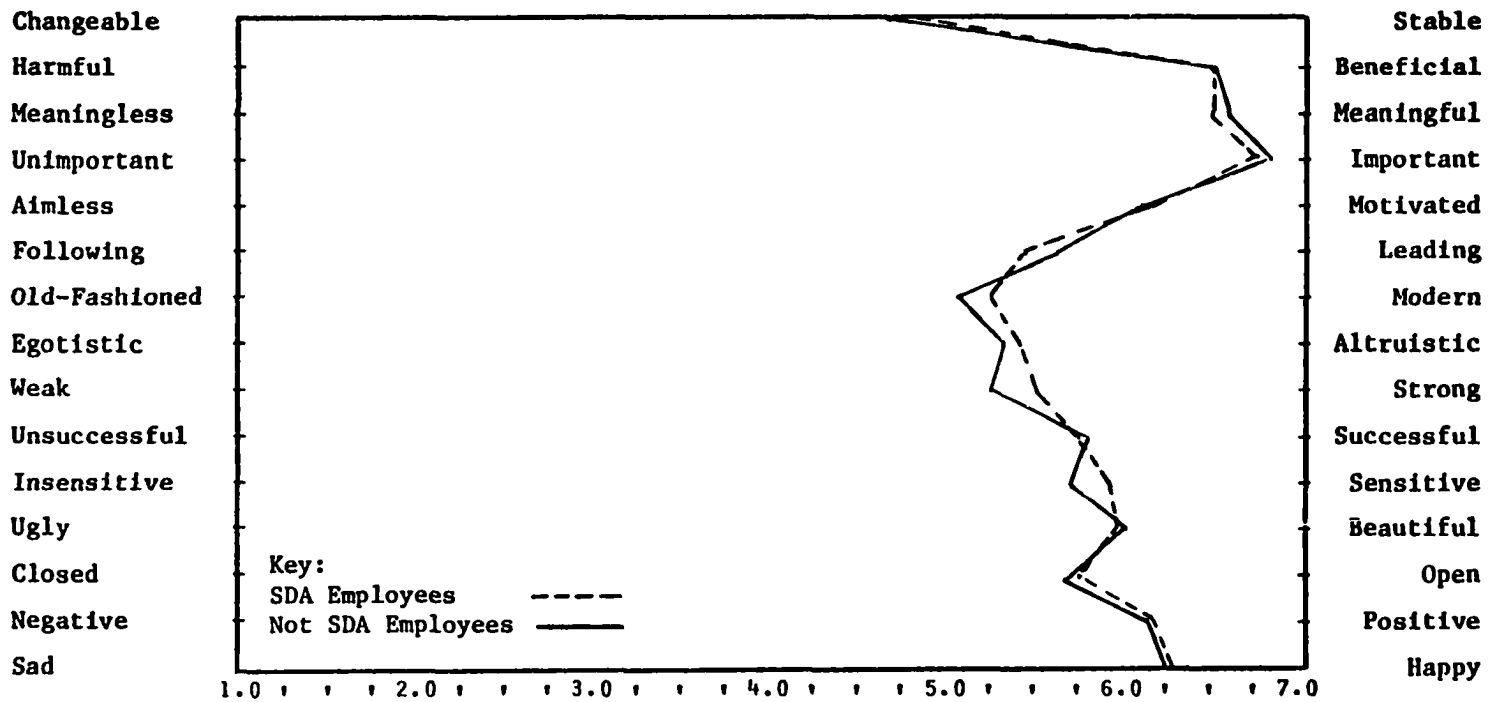


Fig. 40. A comparison of the semantic differential attitude rating of the concept "Personal Witnessing for Christ" of student missionary returnees whose parents are or have been employees of the Seventh-day Adventist denomination and those whose parents have never been employees of the Seventh-day Adventist denomination. $r_p = +.563, p \leq .01$.

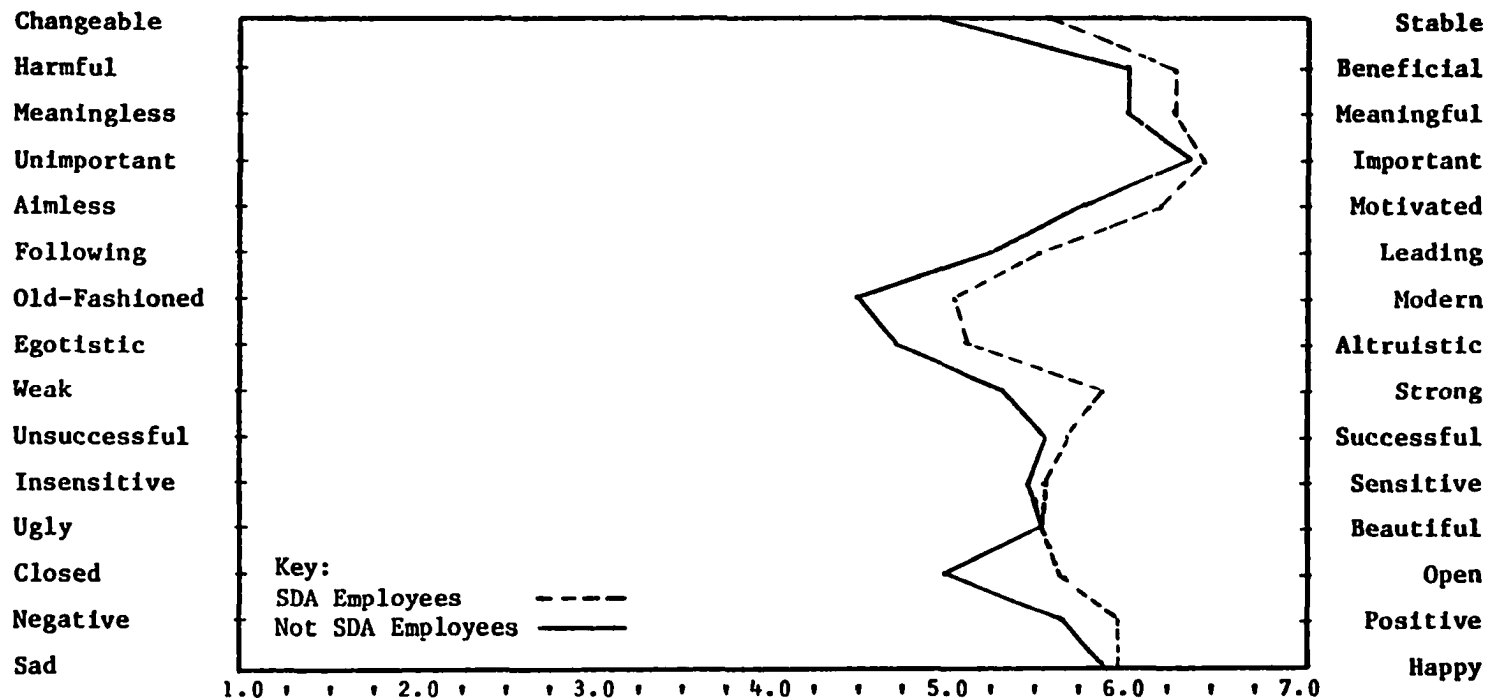


Fig. 41. A comparison of the semantic differential attitude rating of the concept "Adventists Overseas" of student missionary appointees whose parents are or have been employees of the Seventh-day Adventist denomination and those whose parents have never been employees of the Seventh-day Adventist denomination. $r_p = -.522, p \leq .01$.

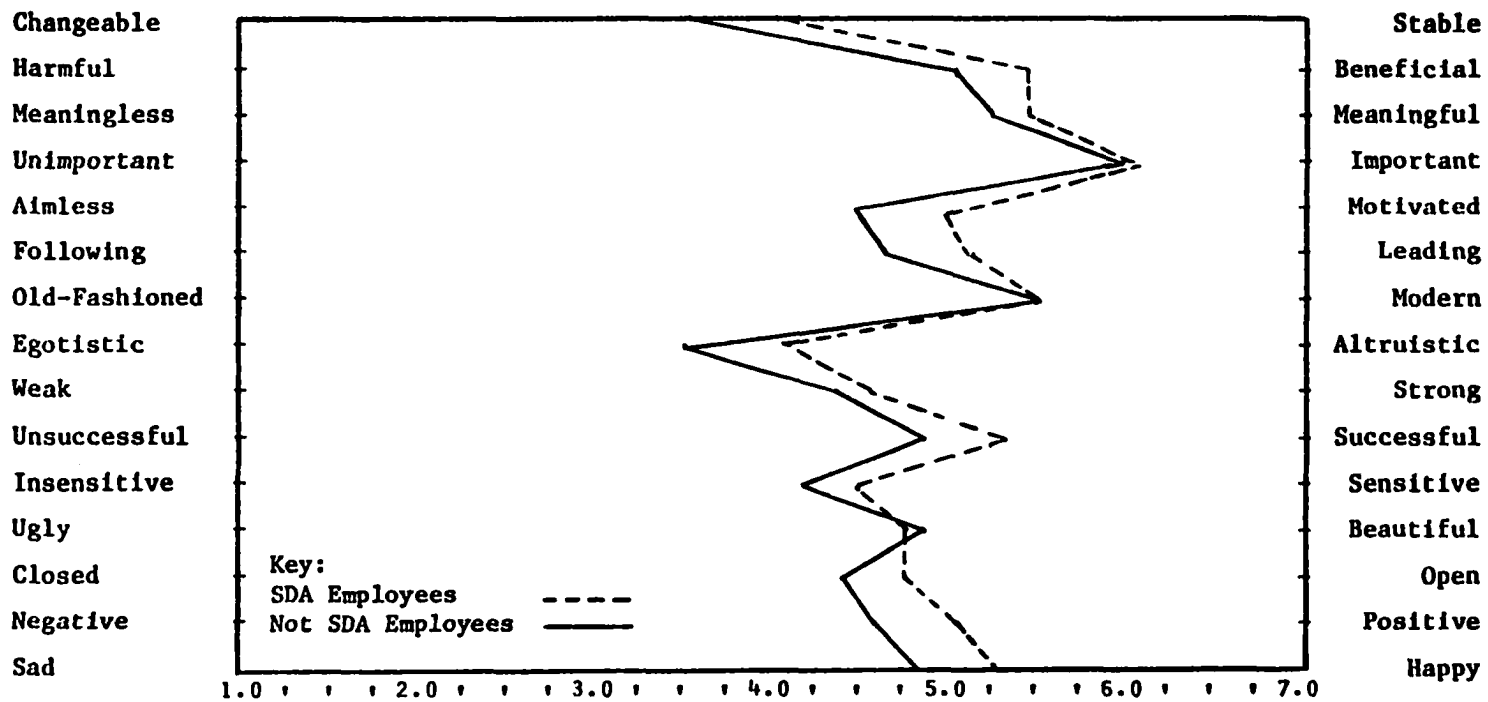


Fig. 42. A comparison of the semantic differential attitude rating of the concept "Adventists in North America" of student missionary returnees whose parents are or have been employees of the Seventh-day Adventist denomination and those whose parents have never been employees of the Seventh-day Adventist denomination. $r_p = -.330, p \leq .05$.

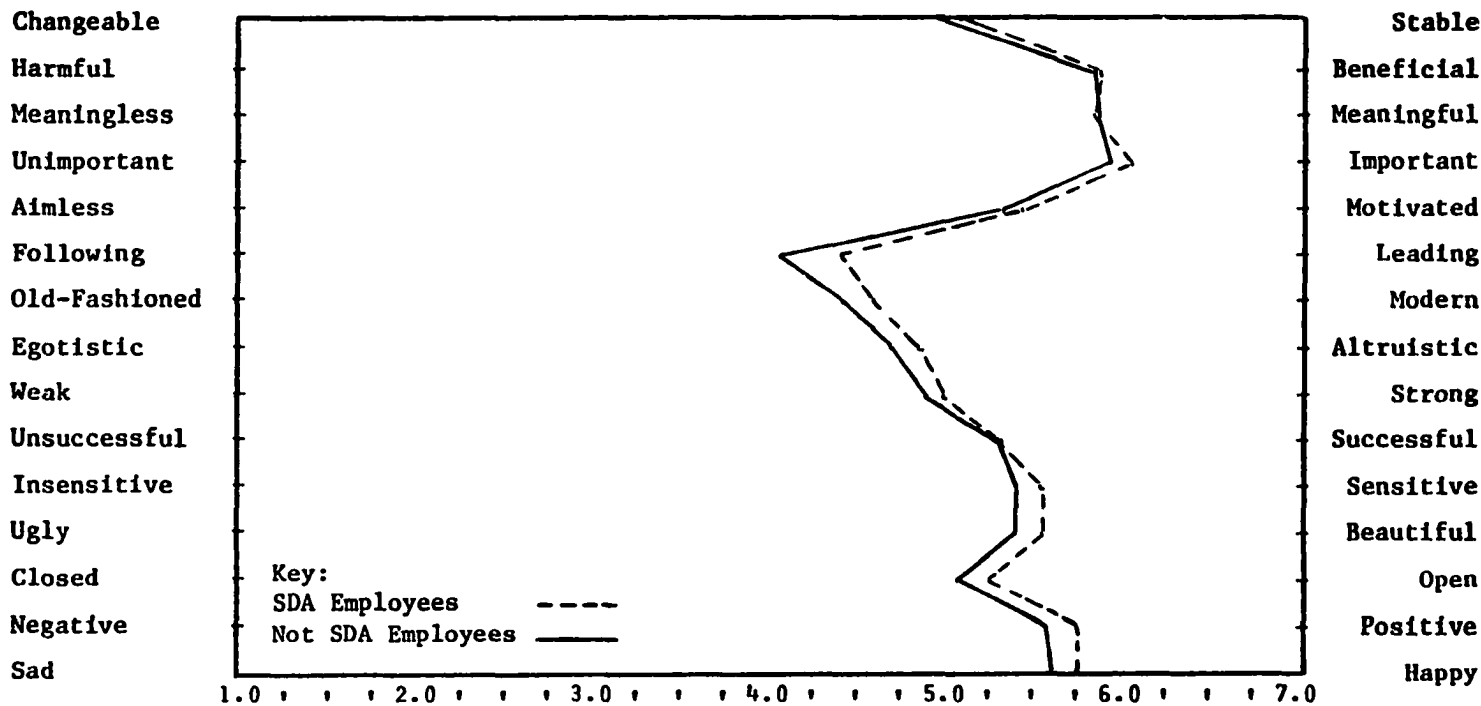


Fig. 43. A comparison of the semantic differential attitude rating of the concept "Foreigner (or Nationals from Other Countries)" of student missionary appointees whose parents are or have been employees of the Seventh-day Adventist denomination and those whose parents have never been employees of the Seventh-day Adventist denomination. $r_p = +.469, p \leq .01$.

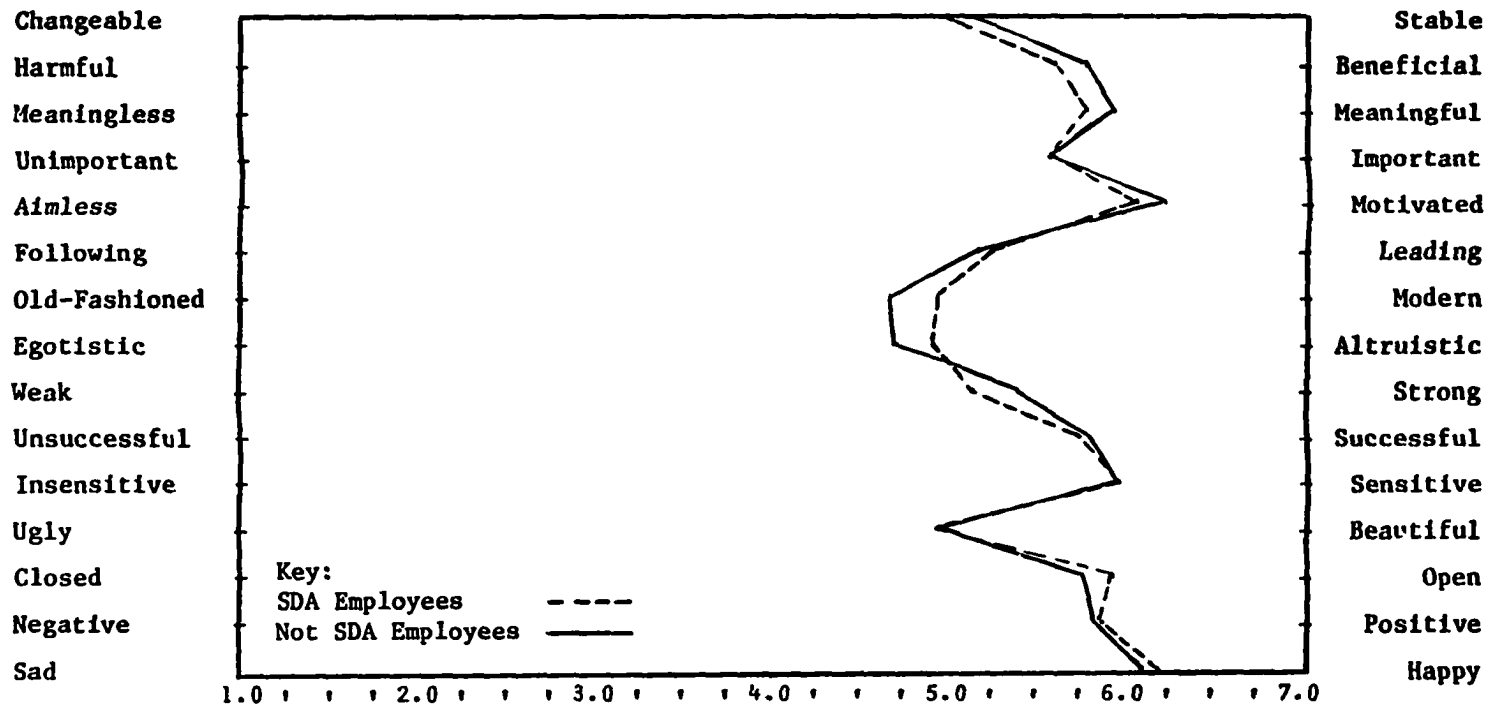


Fig. 44. A comparison of the semantic differential attitude rating of the concept "Me" of student missionary returnees whose parents are or have been employees of the Seventh-day Adventist denomination and those whose parents have never been employees of the Seventh-day Adventist denomination. $r_p = +.350$, $p \leq .05$.

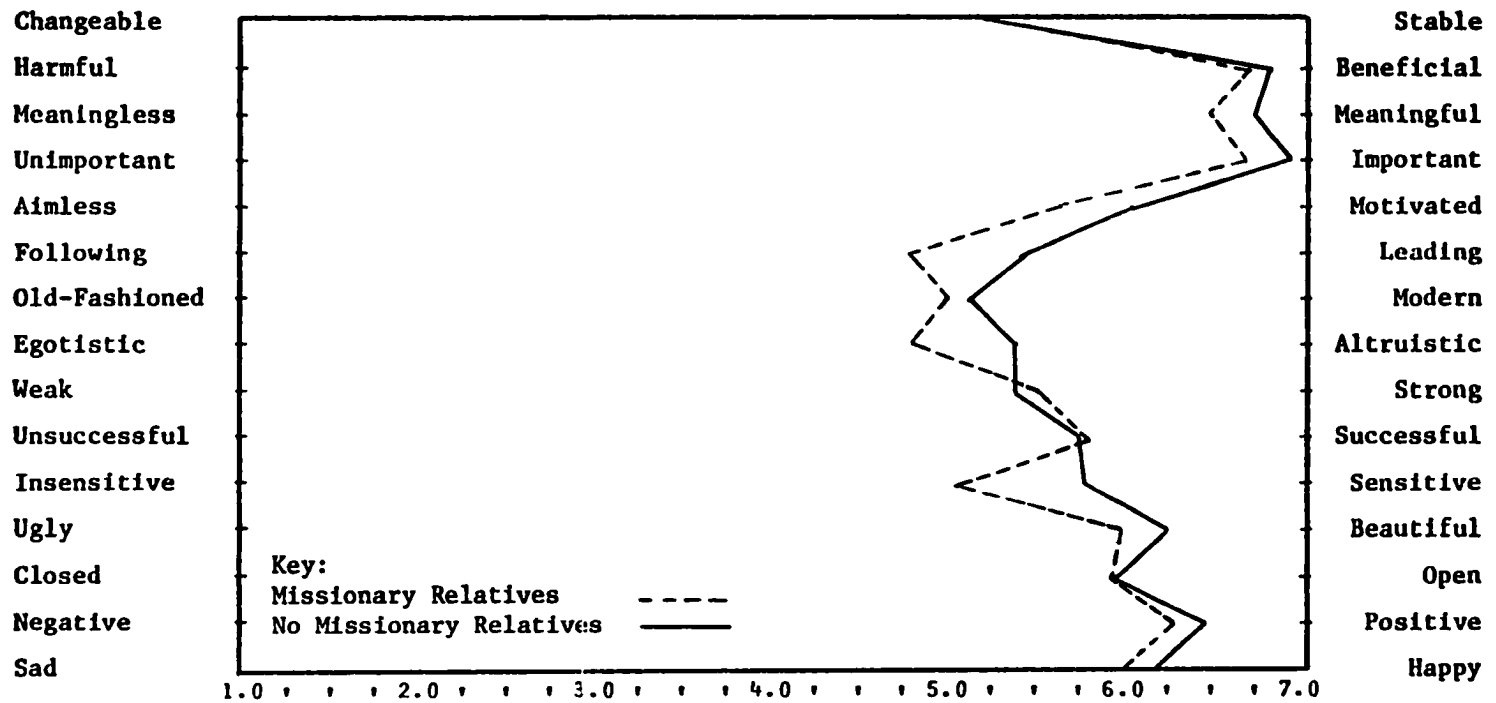


Fig. 45. A comparison of the semantic differential attitude rating of the concept "Personal Study of the Bible" of student missionary returnees who have relatives who have been missionaries and those who have no relatives who have been missionaries. $r_p = -.328, p \leq .05$.

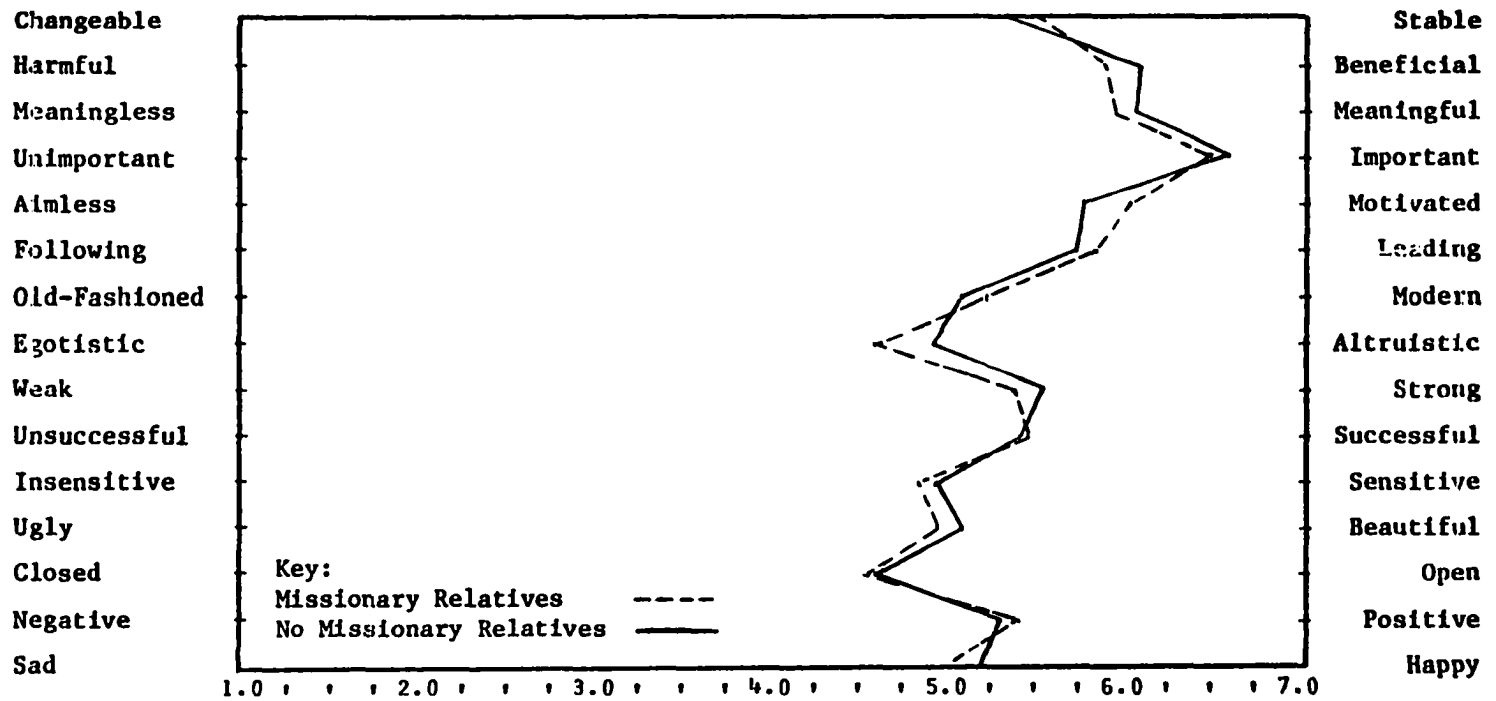


Fig. 46. A comparison of the semantic differential attitude rating of the concept "Organization of the Adventist Denomination" of student missionary returnees who have relatives who have been missionaries and those who have no relatives who have been missionaries. $r_p = +.408, p \leq .05$.

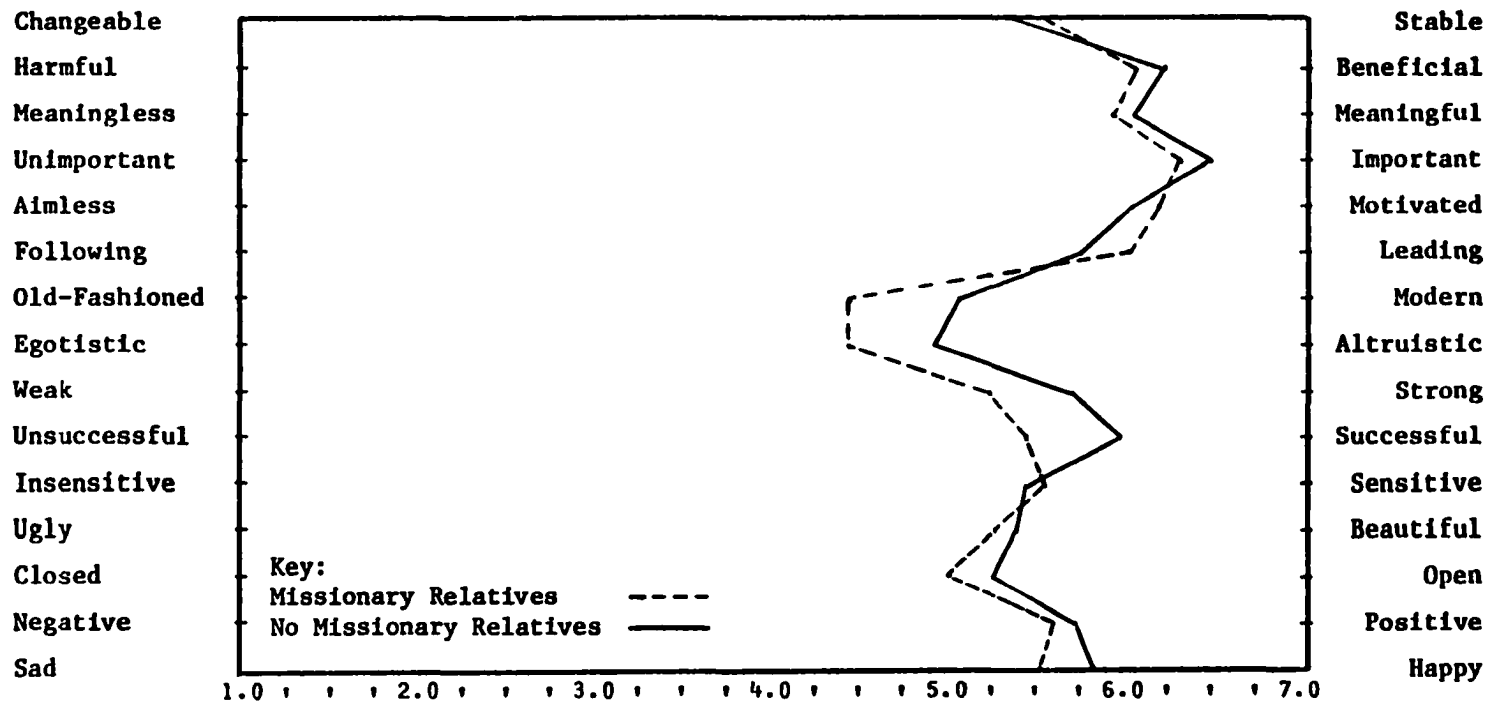


Fig. 47. A comparison of the semantic differential attitude rating of the concept "National Adventist Church Leaders in Their Own Countries" of student missionary appointees who have relatives who have been missionaries and those who have no relatives who have been missionaries. $r_p = -.285$, $p \leq .05$.

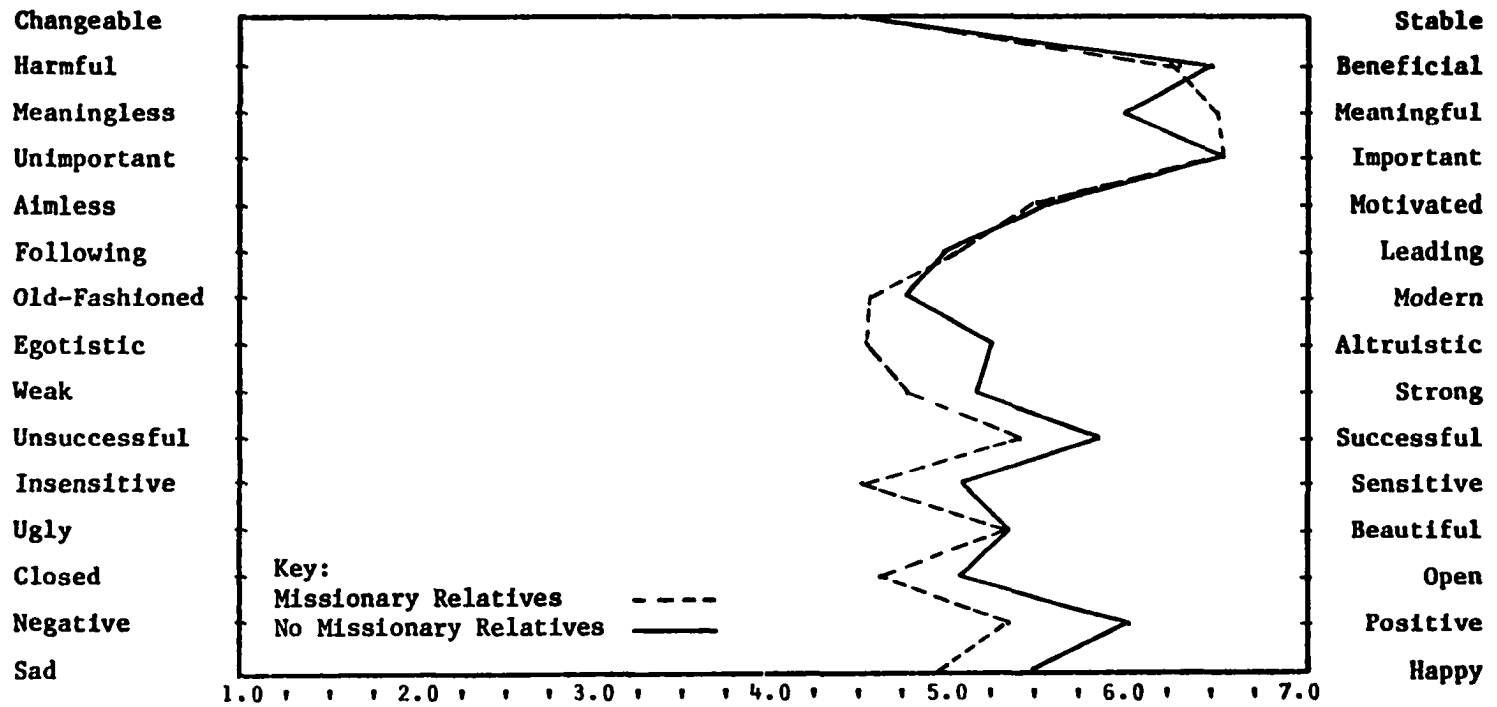


Fig. 48. A comparison of the semantic differential attitude rating of the concept "Mission Offerings" of student missionary returnees who have relatives who have been missionaries and those who have no relatives who have been missionaries. $r_p = -.431, p \leq .01$.

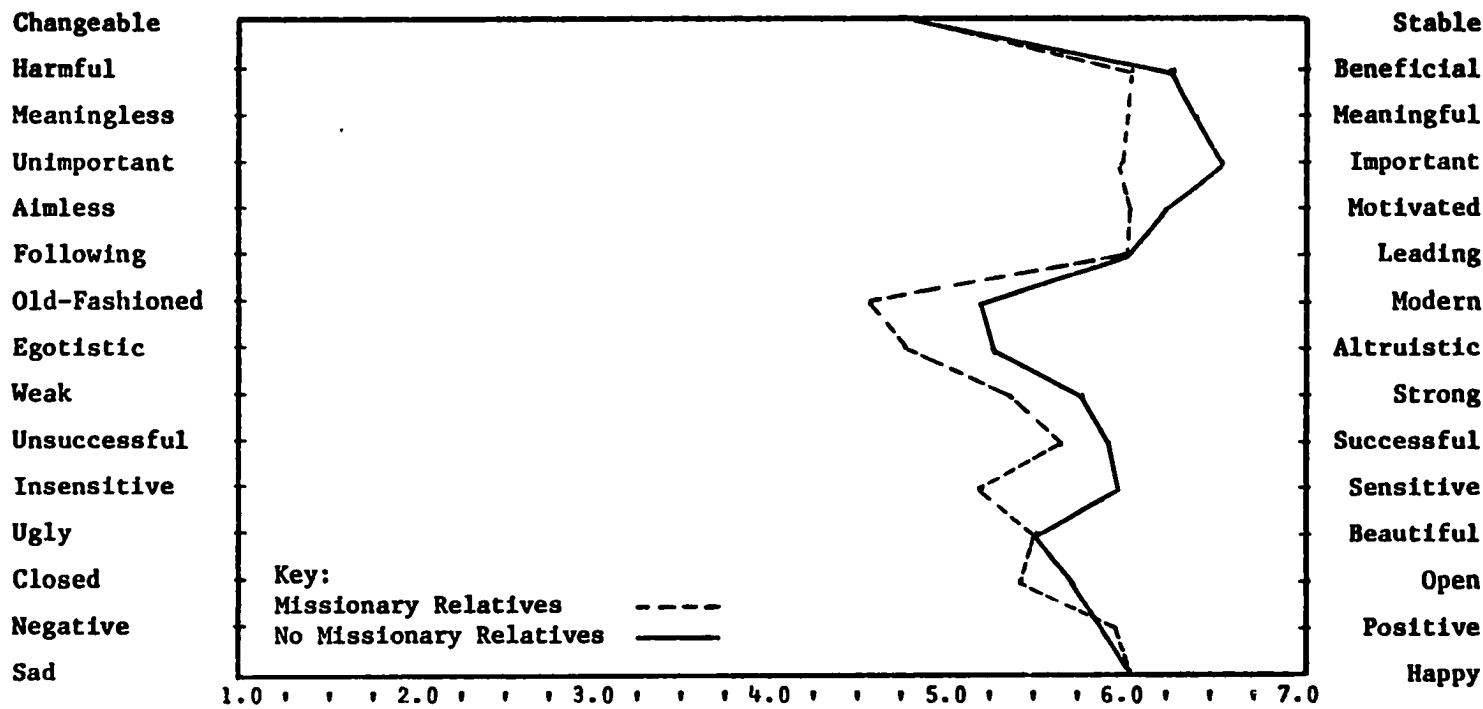


Fig. 49. A comparison of the semantic differential attitude rating of the concept "Missionary" of student missionary returnees who have relatives who have been missionaries and those who have no relatives who have been missionaries. $r_p = -.390, p \leq .01$.

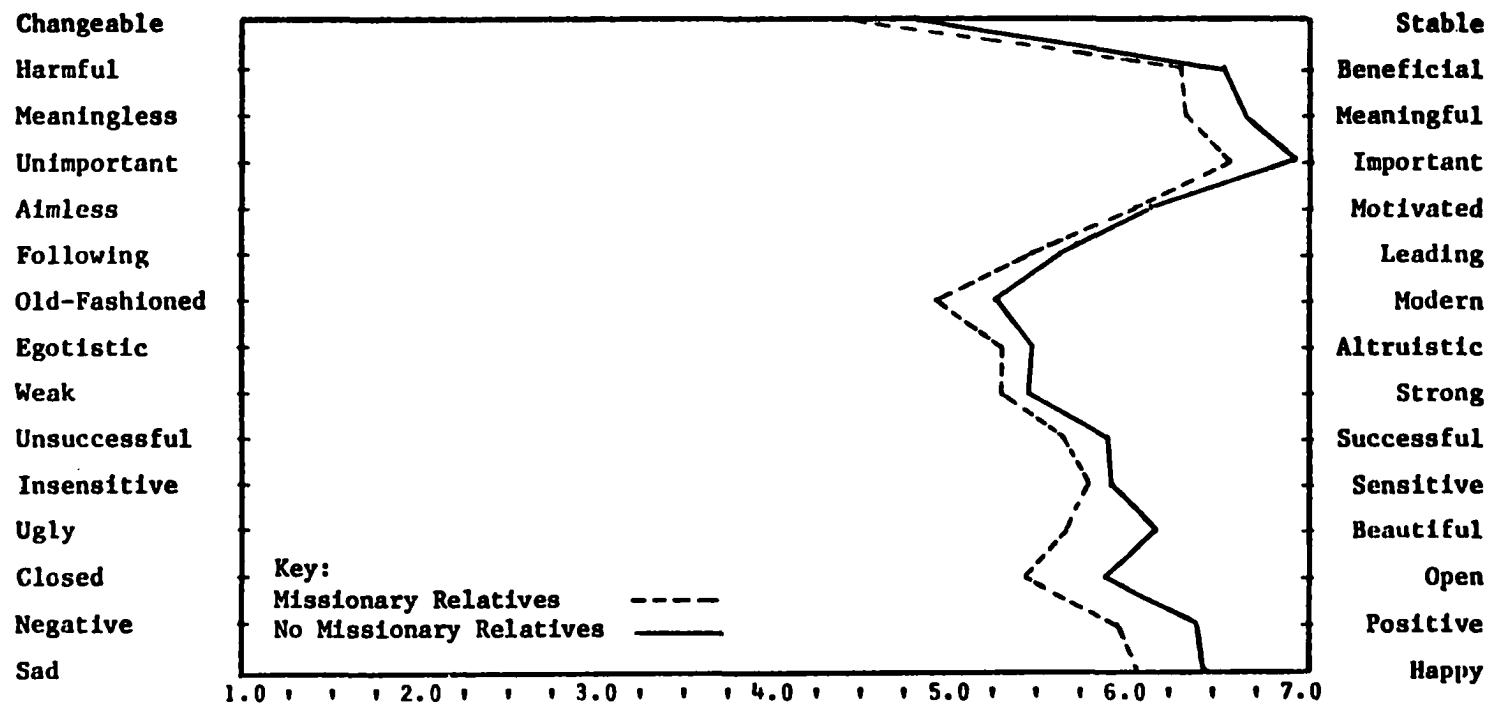


Fig. 50. A comparison of the semantic differential attitude rating of the concept "Personal Witnessing for Christ" of student missionary returnees who have relatives who have been missionaries and those who have no relatives who have been missionaries. $r_p = -.414, p \leq .01$.

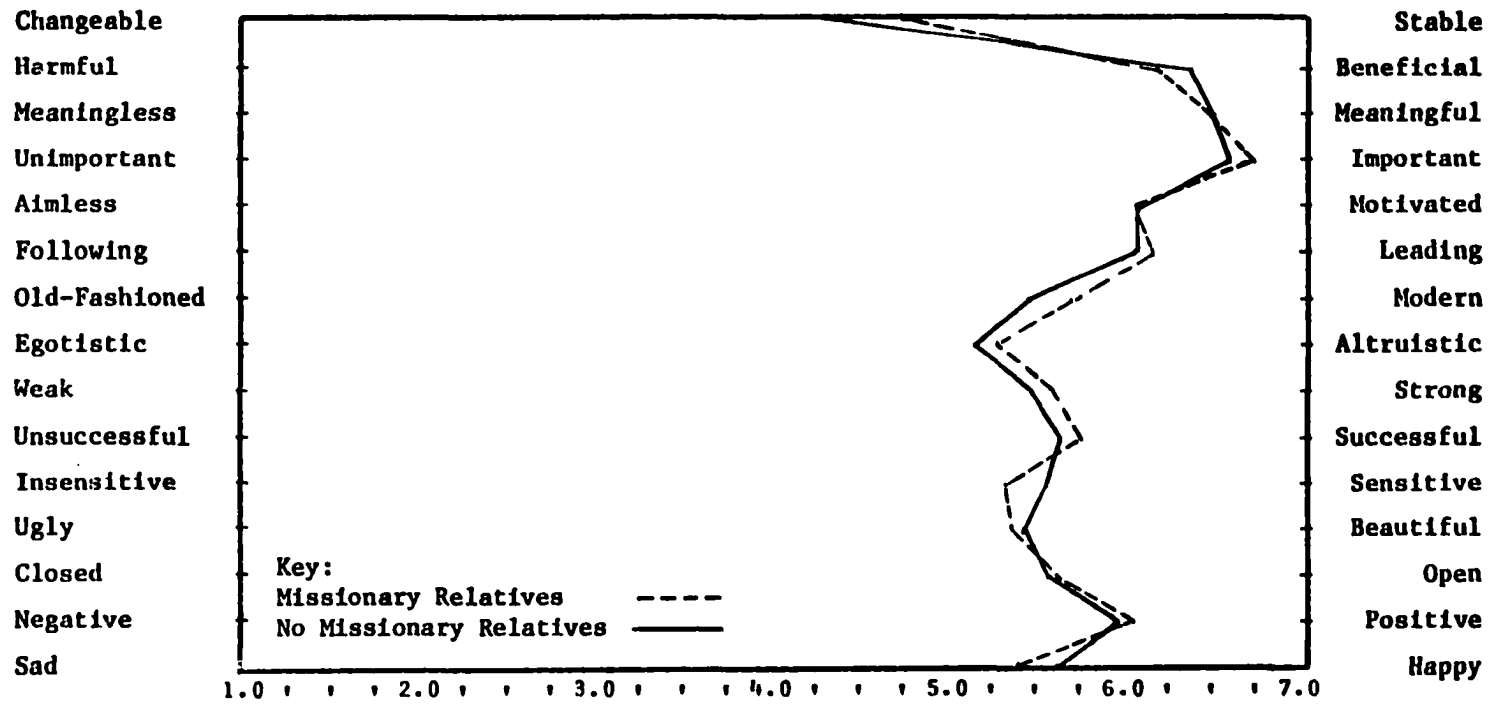


Fig. 51. A comparison of the semantic differential attitude rating of the concept "Teaching" of student missionary returnees who have relatives who have been missionaries and those who have no relatives who have been missionaries. $r_p = +.390, p \leq .05$.

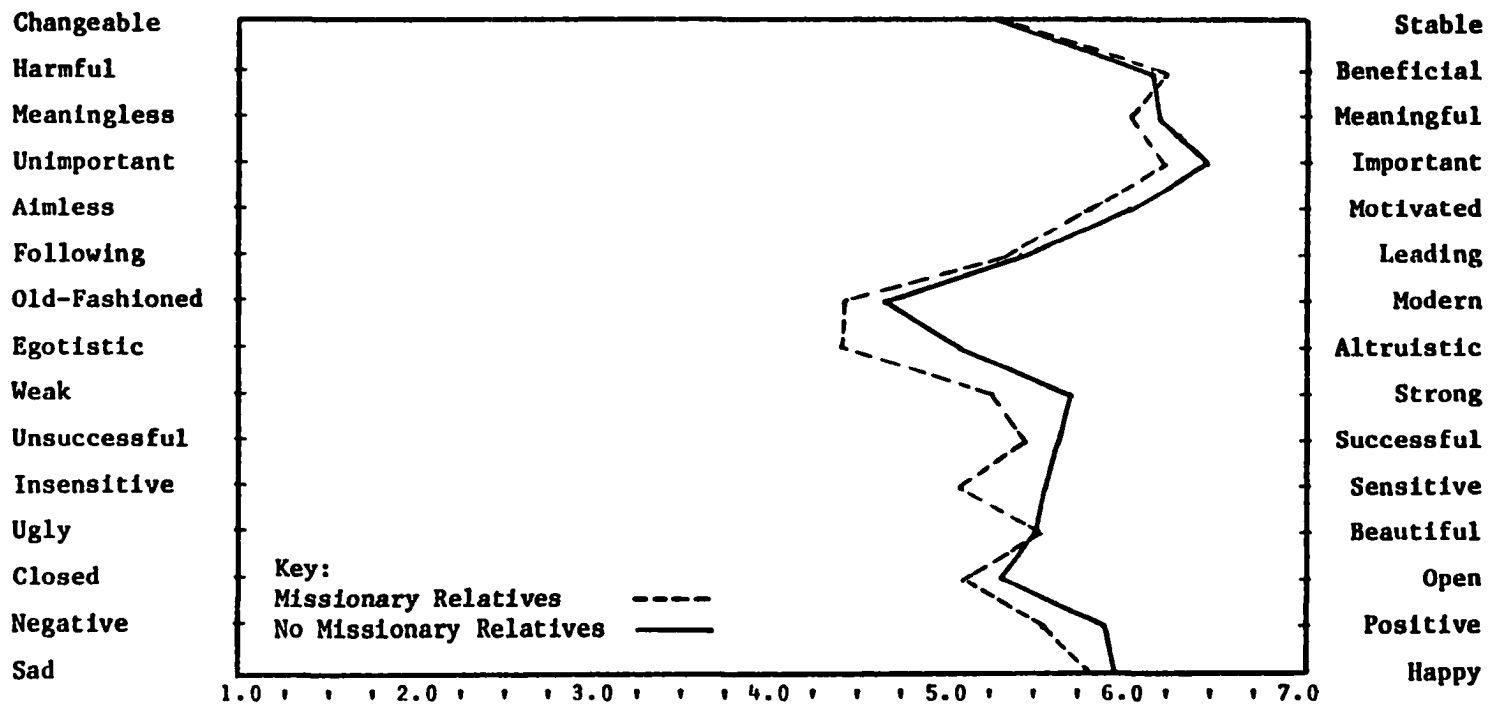


Fig. 52. A comparison of the semantic differential attitude rating of the concept "Adventists Overseas" of student missionary appointees who have relatives who have been missionaries and those who have no relatives who have been missionaries. $r_p = -.359, p \leq .05$.

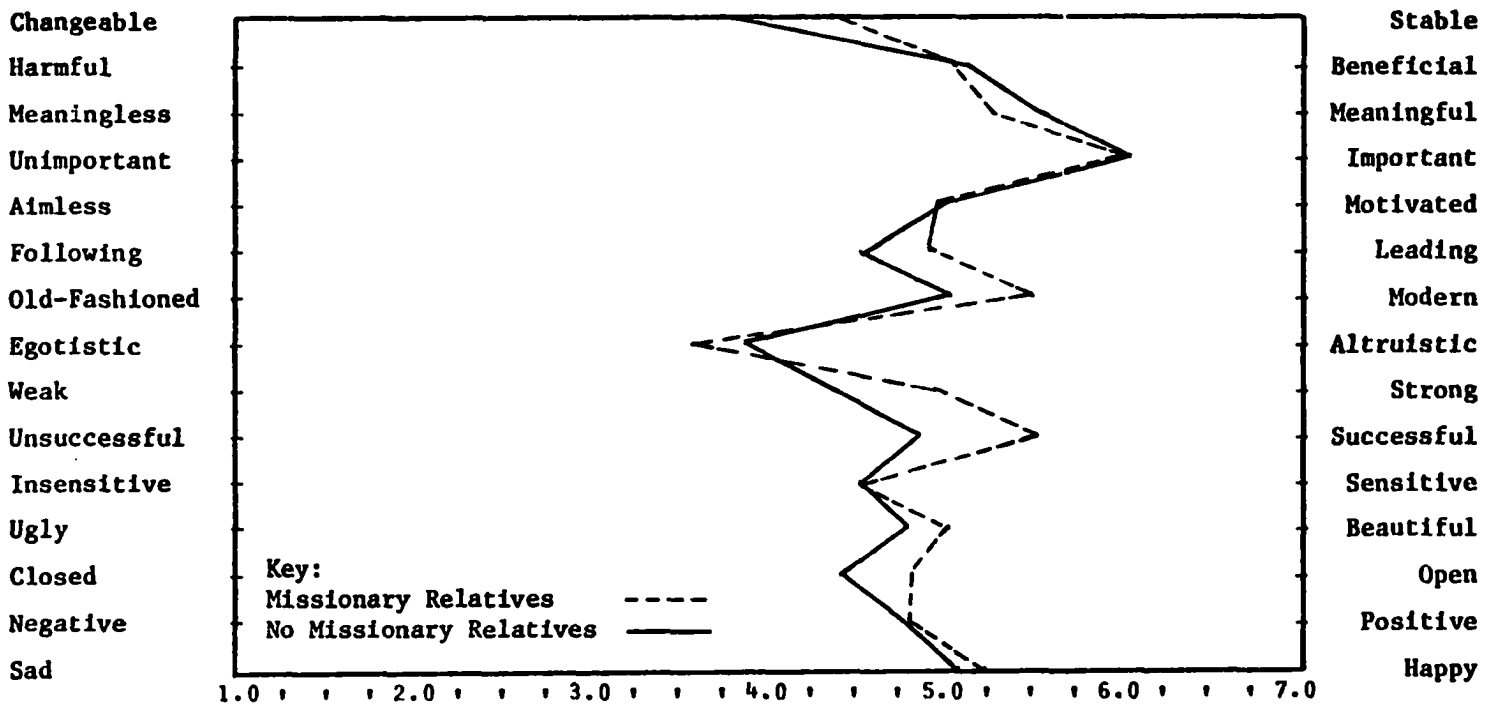


Fig. 53. A comparison of the semantic differential attitude rating of the concept "Adventists in North America" of student missionary appointees who have relatives who have been missionaries and those who have no relatives who have been missionaries. $r_p = -.273, p \leq .05$.

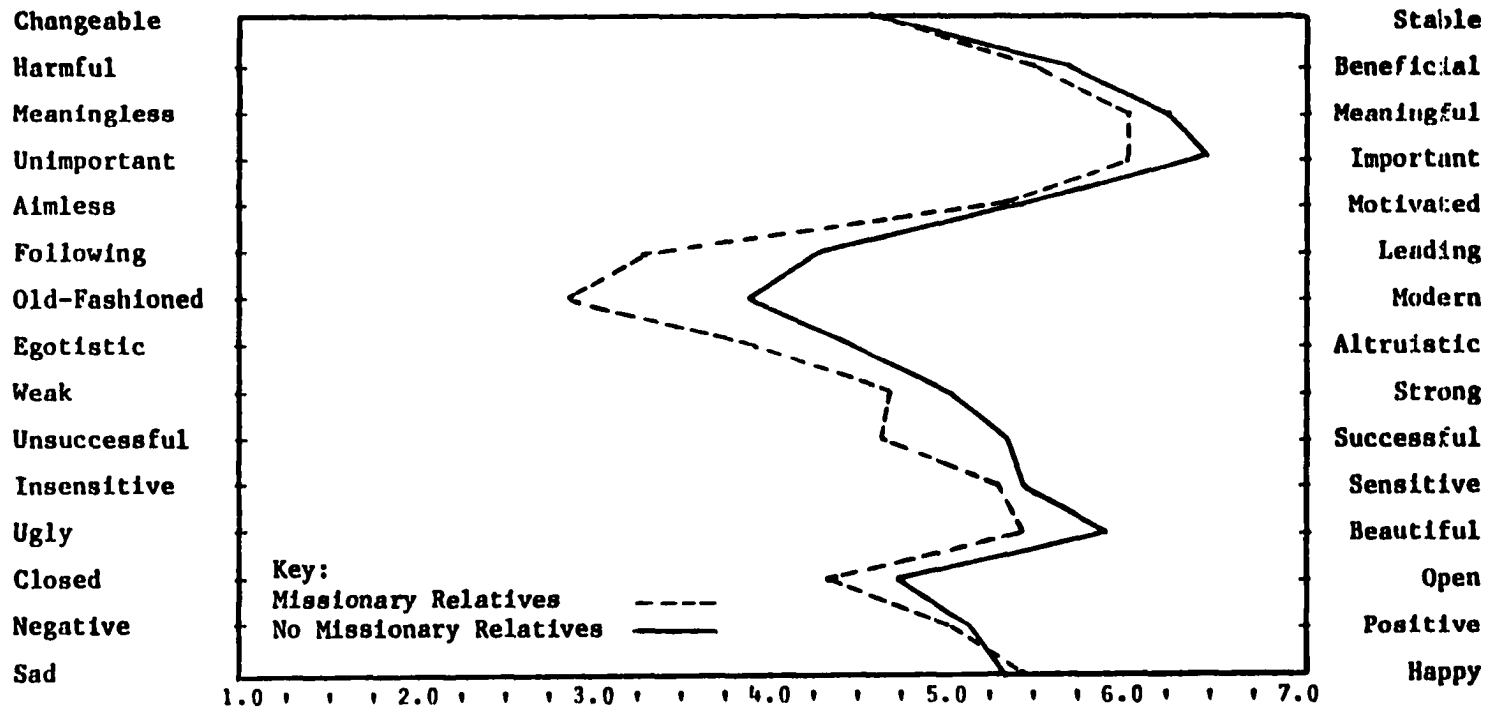


Fig. 54. A comparison of the semantic differential attitude rating of the concept "Cultures Different From My Own" of student missionary returnees who have relatives who have been missionaries and those who have no relatives who have been missionaries. $r_p = -.467, p \leq .01$.

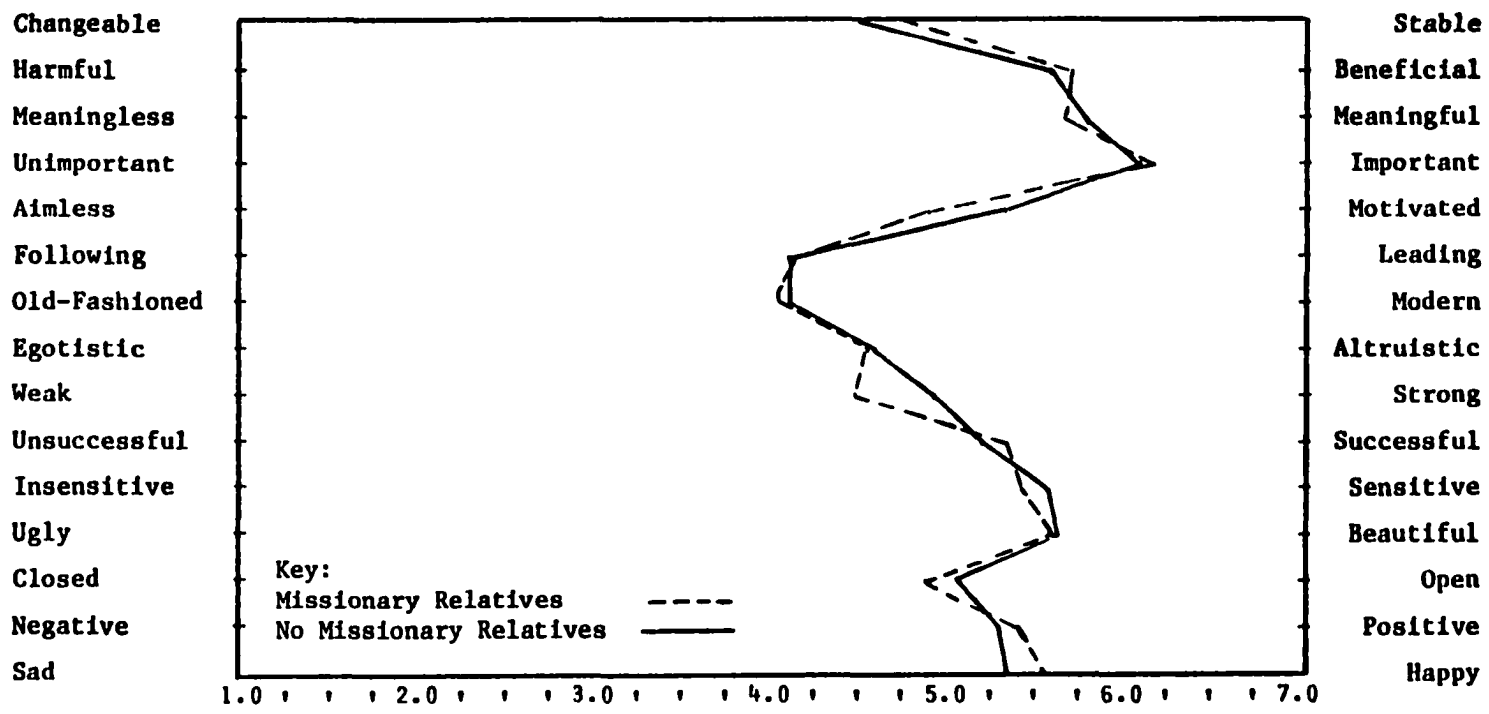


Fig. 55. A comparison of the semantic differential attitude rating of the concept "Foreigner (or Nationals from Other Countries)" of student missionary returnees who have relatives who have been missionaries and those who have no relatives who have been missionaries. $r_p = +.429$, $p \leq .01$.

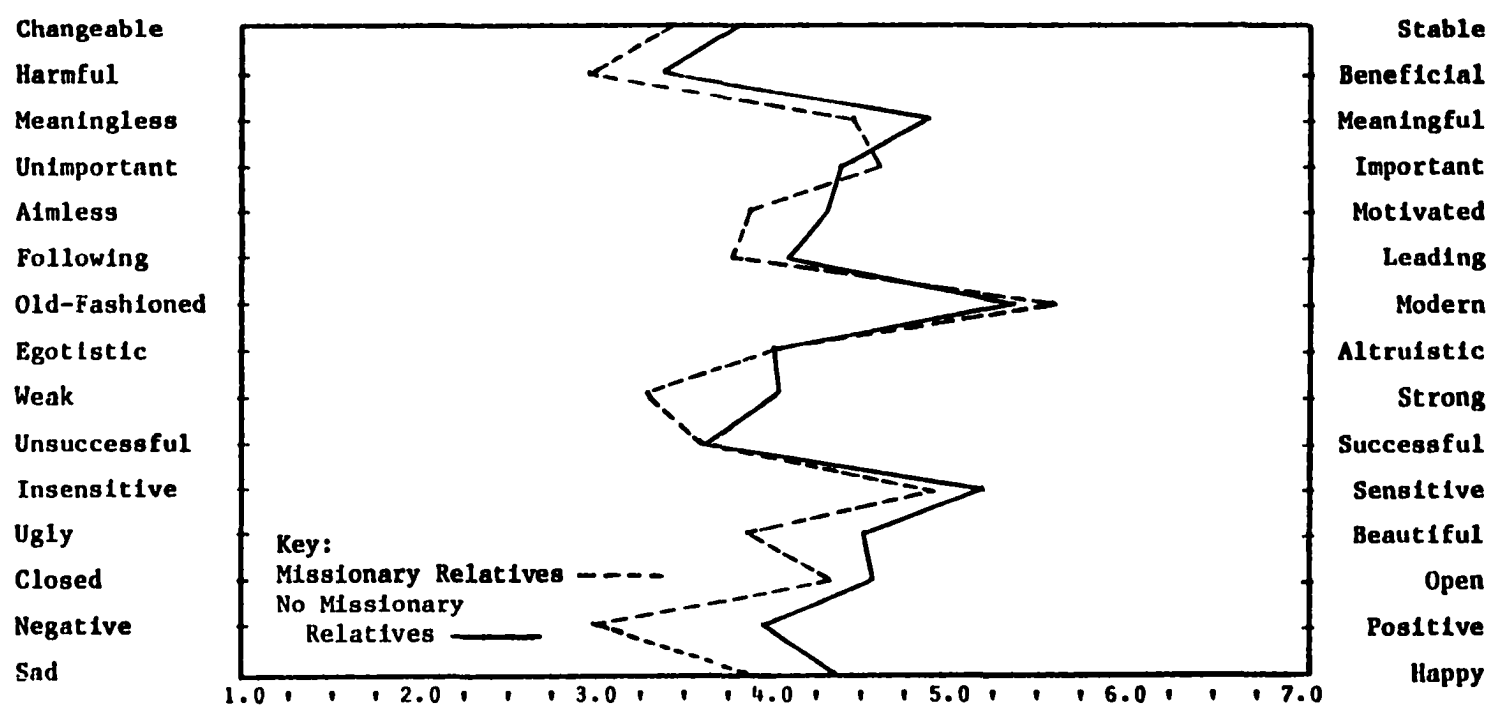


Fig. 56. A comparison of the semantic differential attitude rating of the concept "Marriage to a Person of Another Culture or Race" of student missionary appointees who have relatives who have been missionaries and those who have no relatives who have been missionaries. $r_p = -.449$, $p \leq .01$.

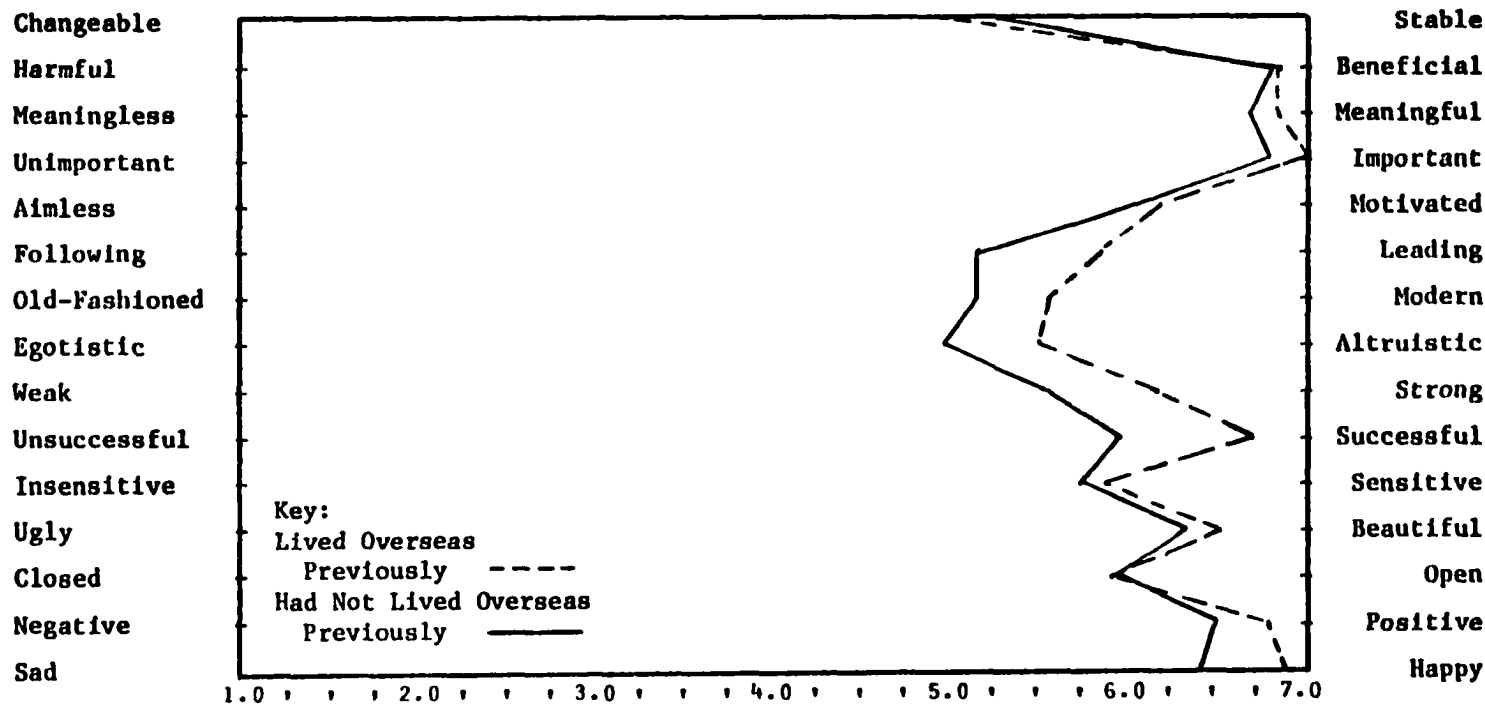


Fig. 57. A comparison of the semantic differential attitude rating of the concept "Personal Study of the Bible" of student missionary appointees who had lived overseas previously and those who had never lived overseas. $r_p = -.465, p \leq .01$.

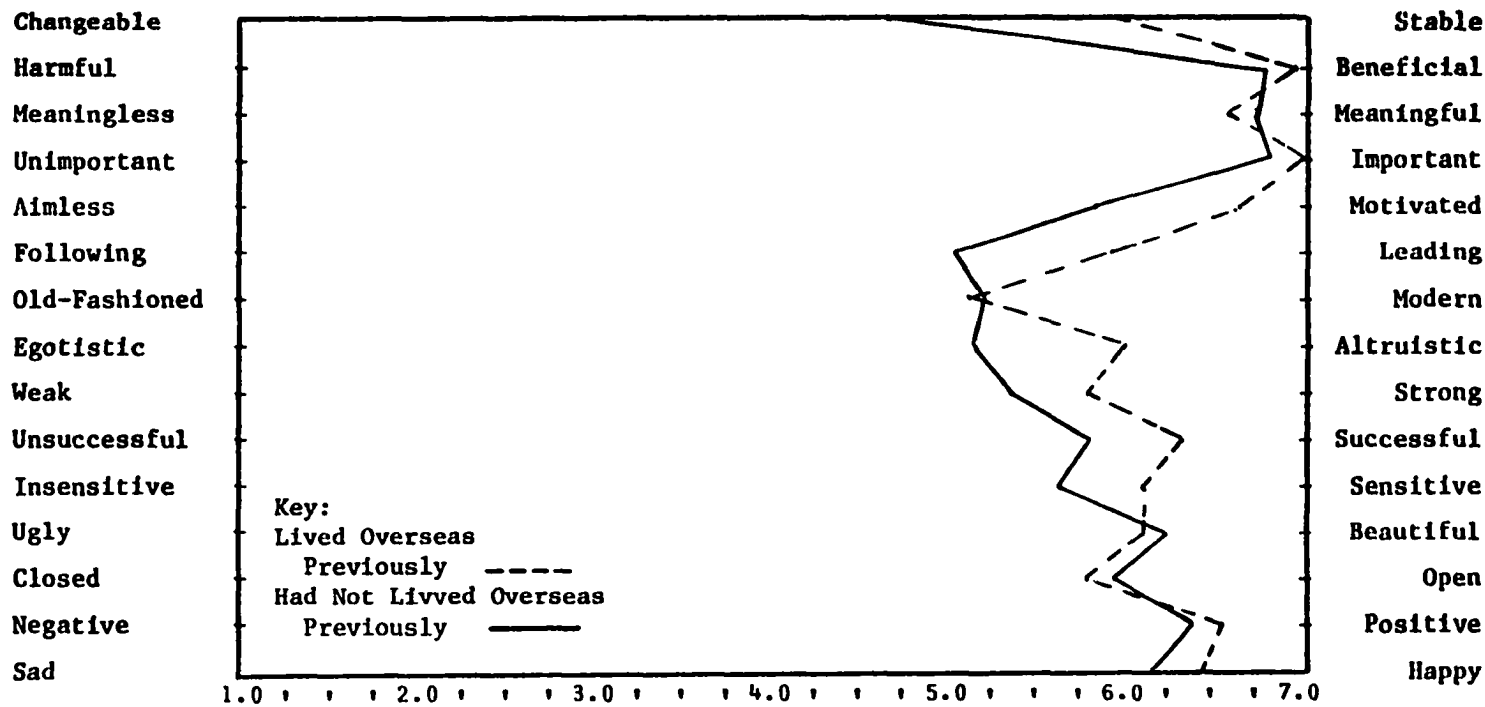


Fig. 58. A comparison of the semantic differential attitude rating of the concept "Personal Study of the Bible" of student missionary returnees who had lived overseas previously and those who had never lived overseas. $r_p = -.590, p \leq .01$.

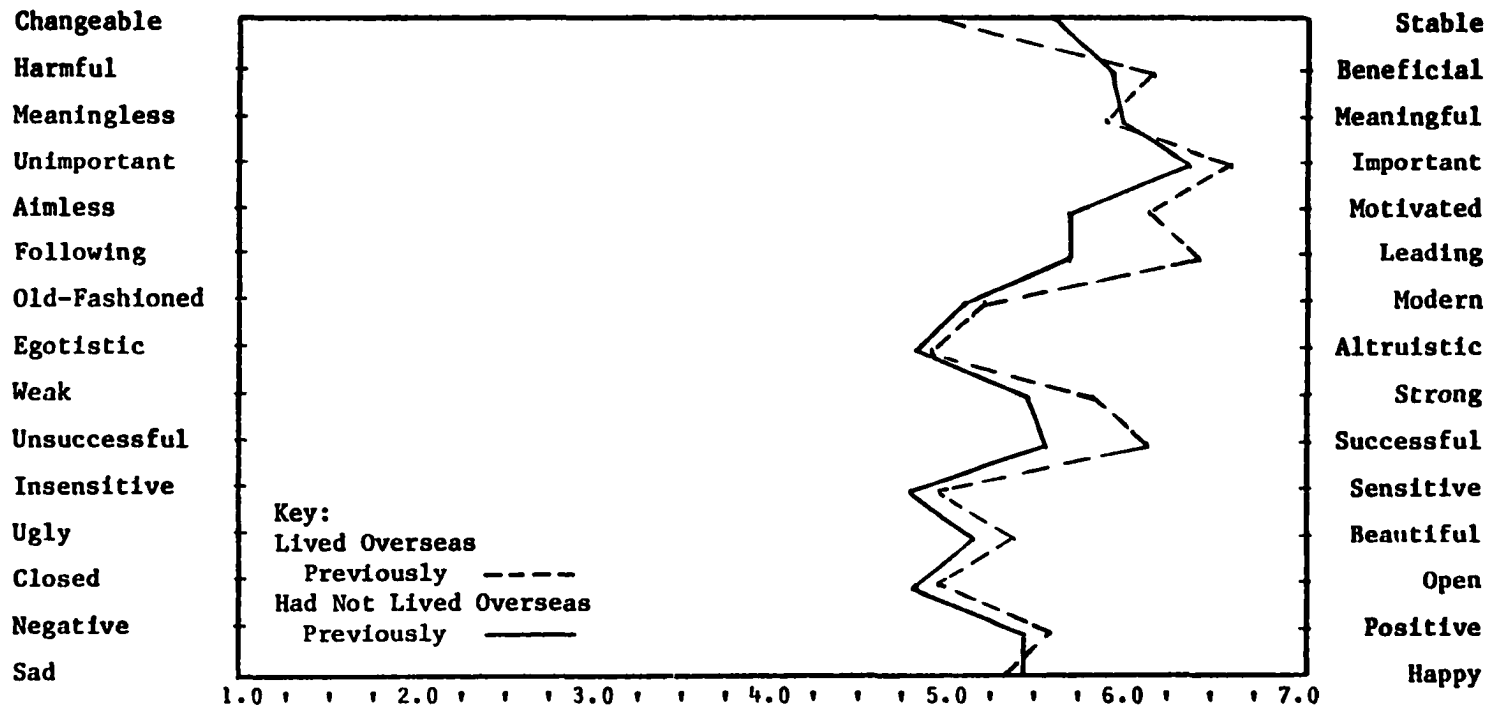


Fig. 59. A comparison of the semantic differential attitude rating of the concept "Organization of the Adventist Denomination" of student missionary appointees who had lived overseas previously and those who had never lived overseas. $r_p = -.298, p \leq .05$.

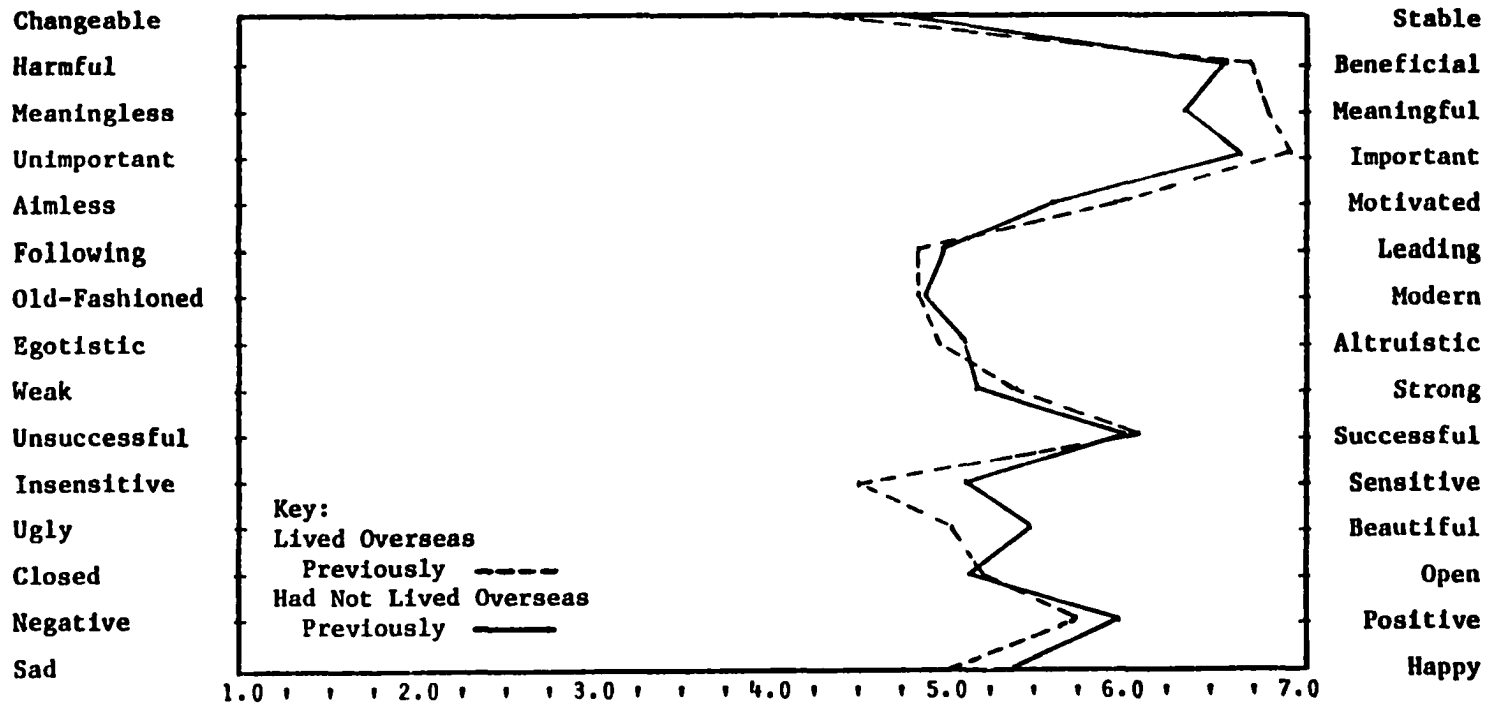


Fig. 60. A comparison of the semantic differential attitude rating of the concept "Mission Offerings" of student missionary appointees who had lived overseas previously and those who had never lived overseas. $r_p = -.313$, $p \leq .05$.

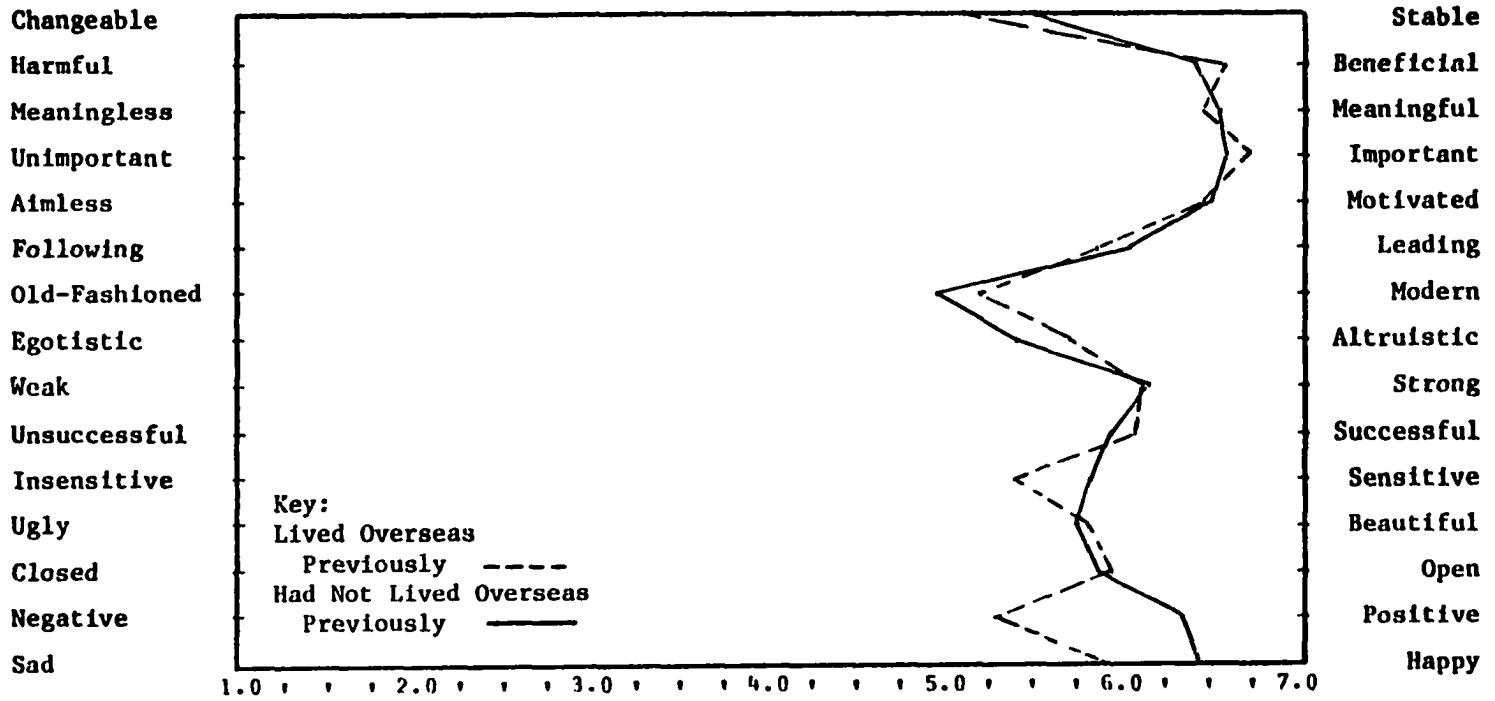


Fig. 61. A comparison of the semantic differential attitude rating of the concept "Missionary" of student missionary appointees who had lived overseas previously and those who had never lived overseas. $r_p = -.445$, $p \leq .01$.

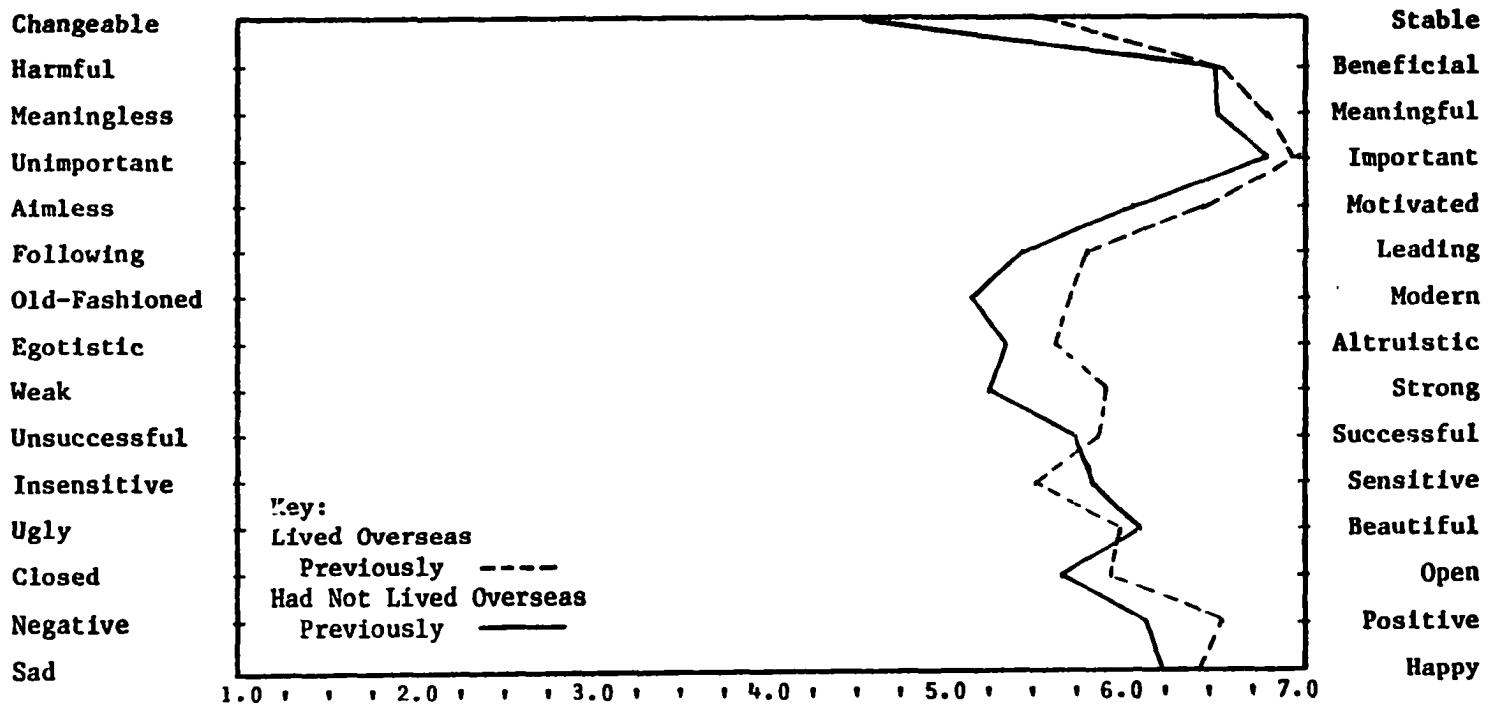


Fig. 62. A comparison of the semantic differential attitude rating of the concept "Personal Witnessing for Christ" of student missionary returnees who had lived overseas previously and those who had never lived overseas. $r_p = -.413, p \leq .01$.

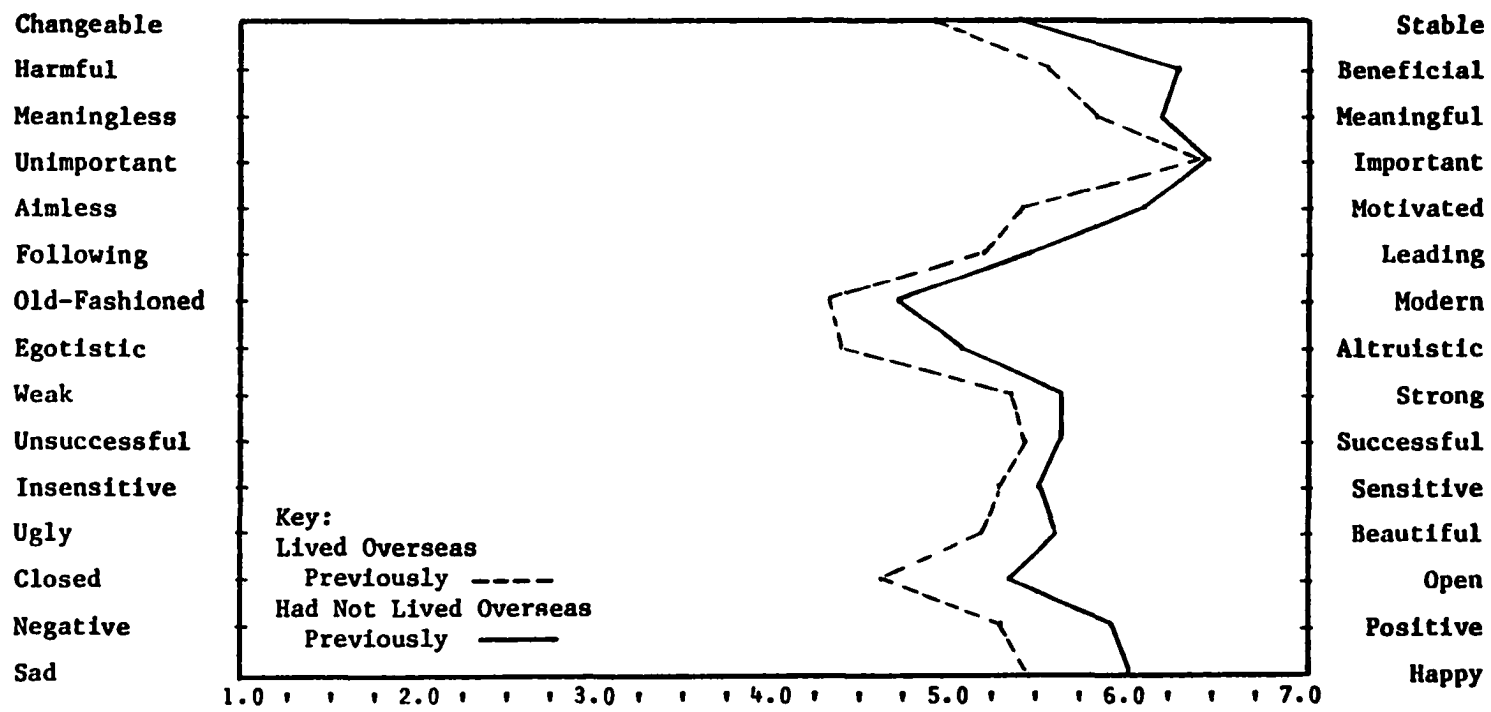


Fig. 63. A comparison of the semantic differential attitude rating of the concept "Adventists Overseas" of student missionary appointees who had lived overseas previously and those who had never lived overseas. $r_p = -.659, p \leq .01$.

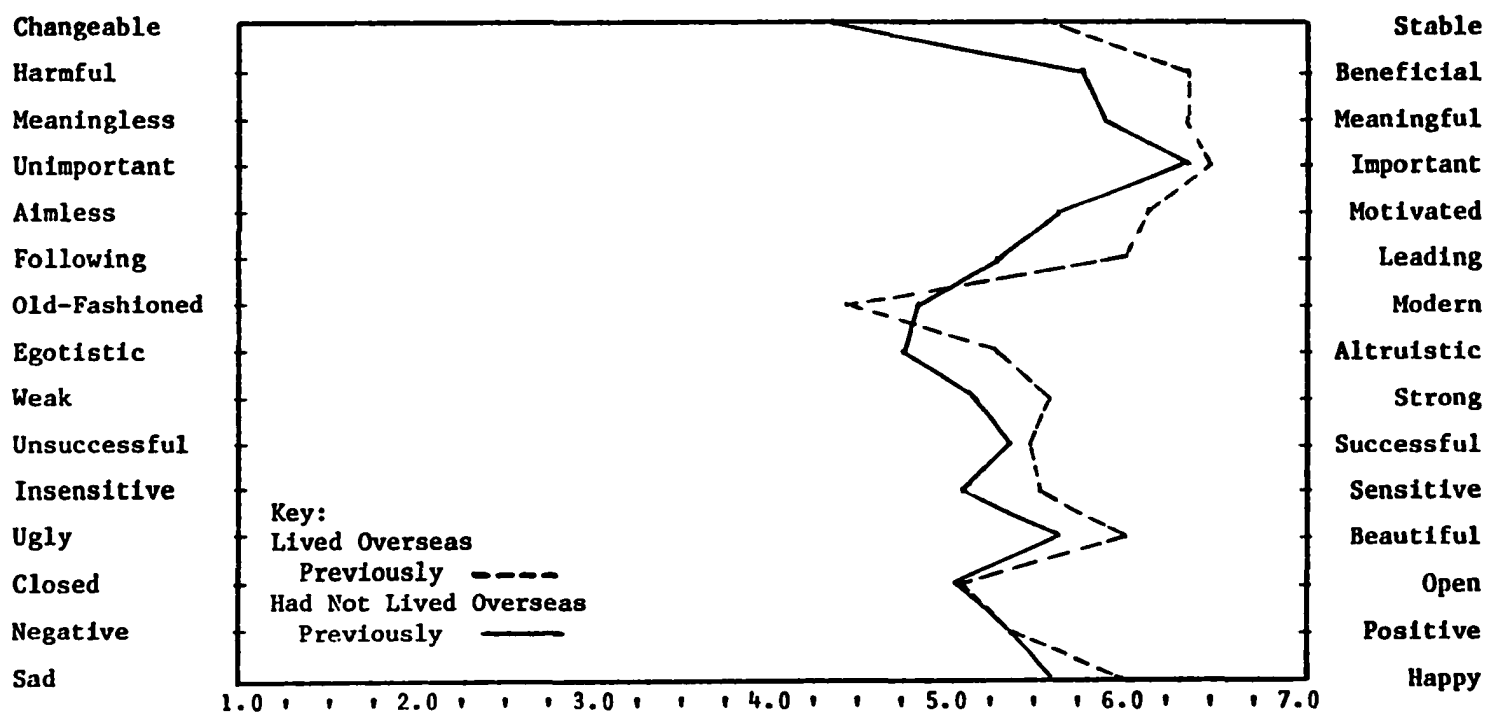


Fig. 64. A comparison of the semantic differential attitude rating of the concept "Adventists Overseas" of student missionary returnees who had lived overseas previously and those who had never lived overseas. $r_p = -.527, p \leq .01$.

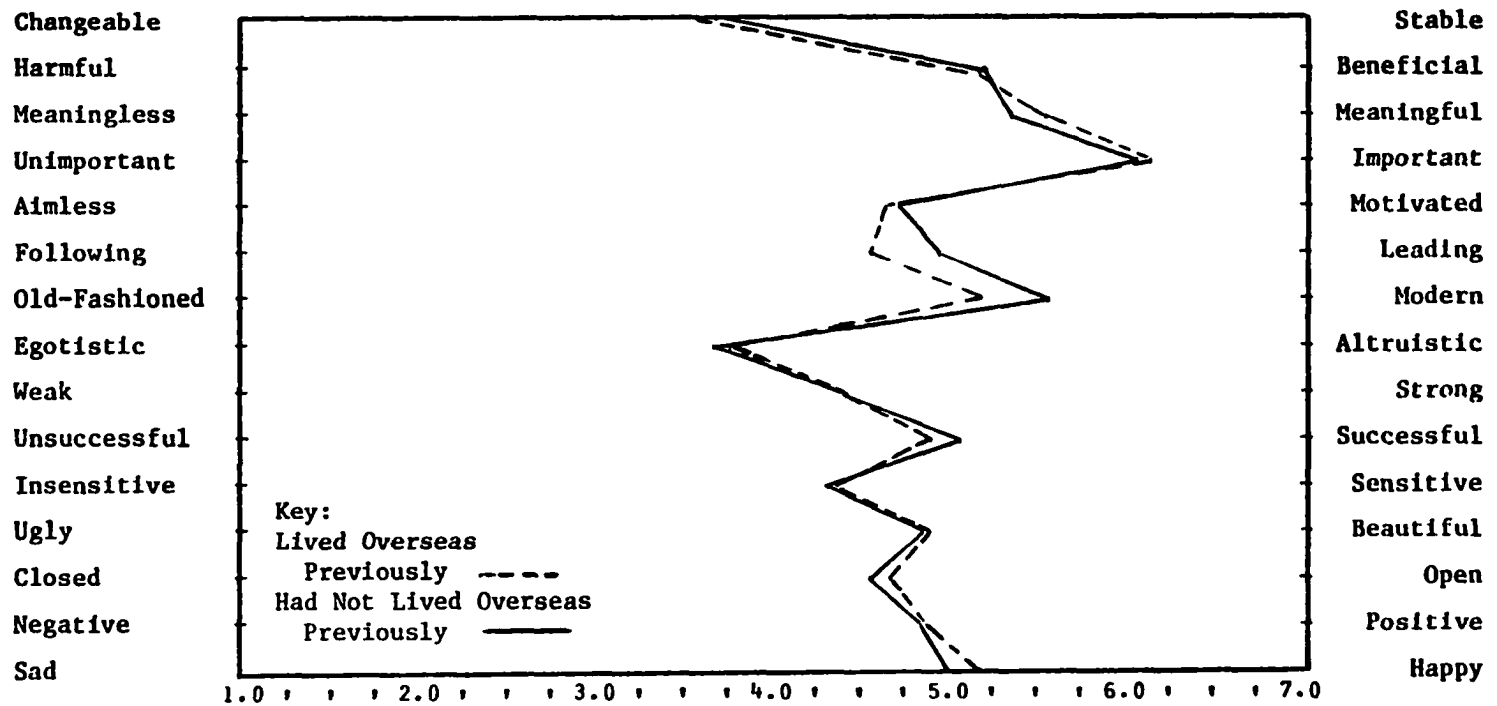


Fig. 65. A comparison of the semantic differential attitude rating of the concept "Adventists in North America" of student missionary returnees who had lived overseas previously and those who had never lived overseas. $r_p = +.445$, $p \leq .05$.

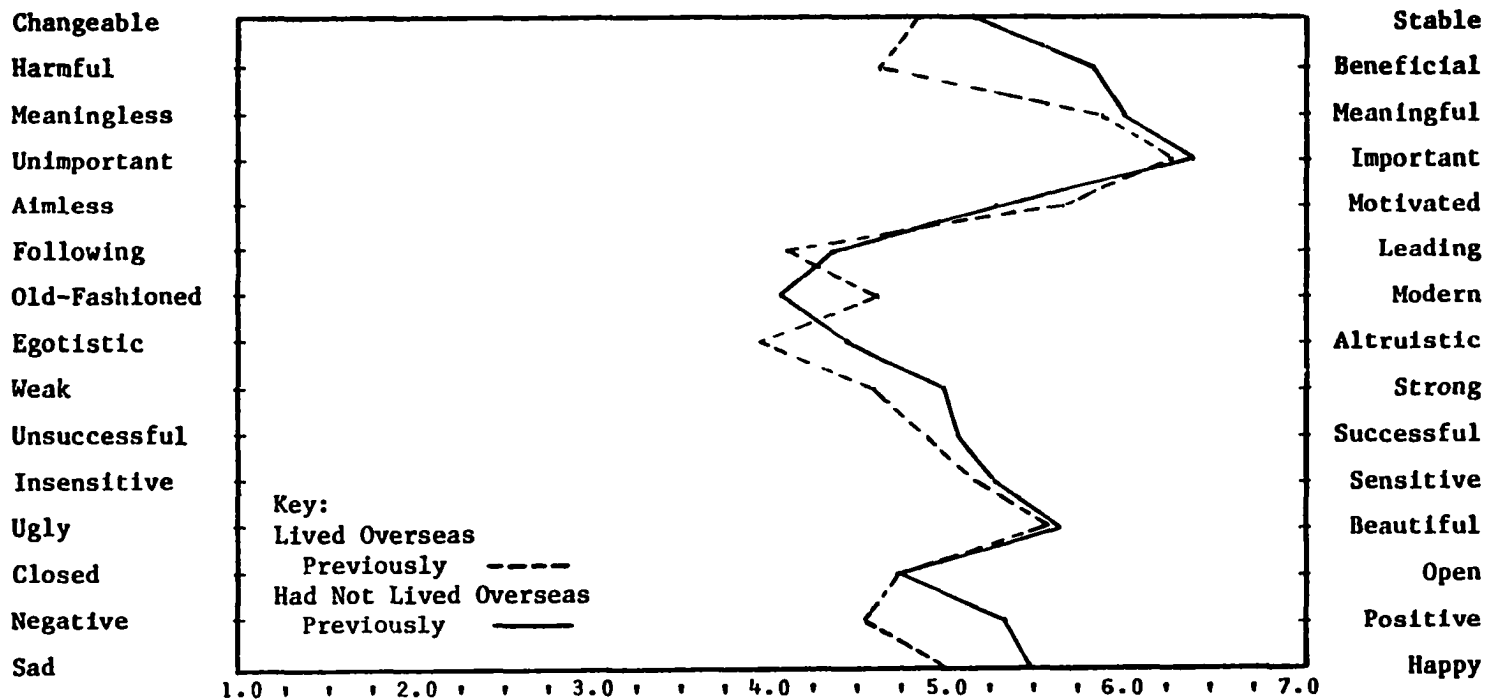


Fig. 66. A comparison of the semantic differential attitude rating of the concept "Cultures Different From My Own" of student missionary appointees who had lived overseas previously and those who had never lived overseas. $r_p = -.565, p \leq .01$.

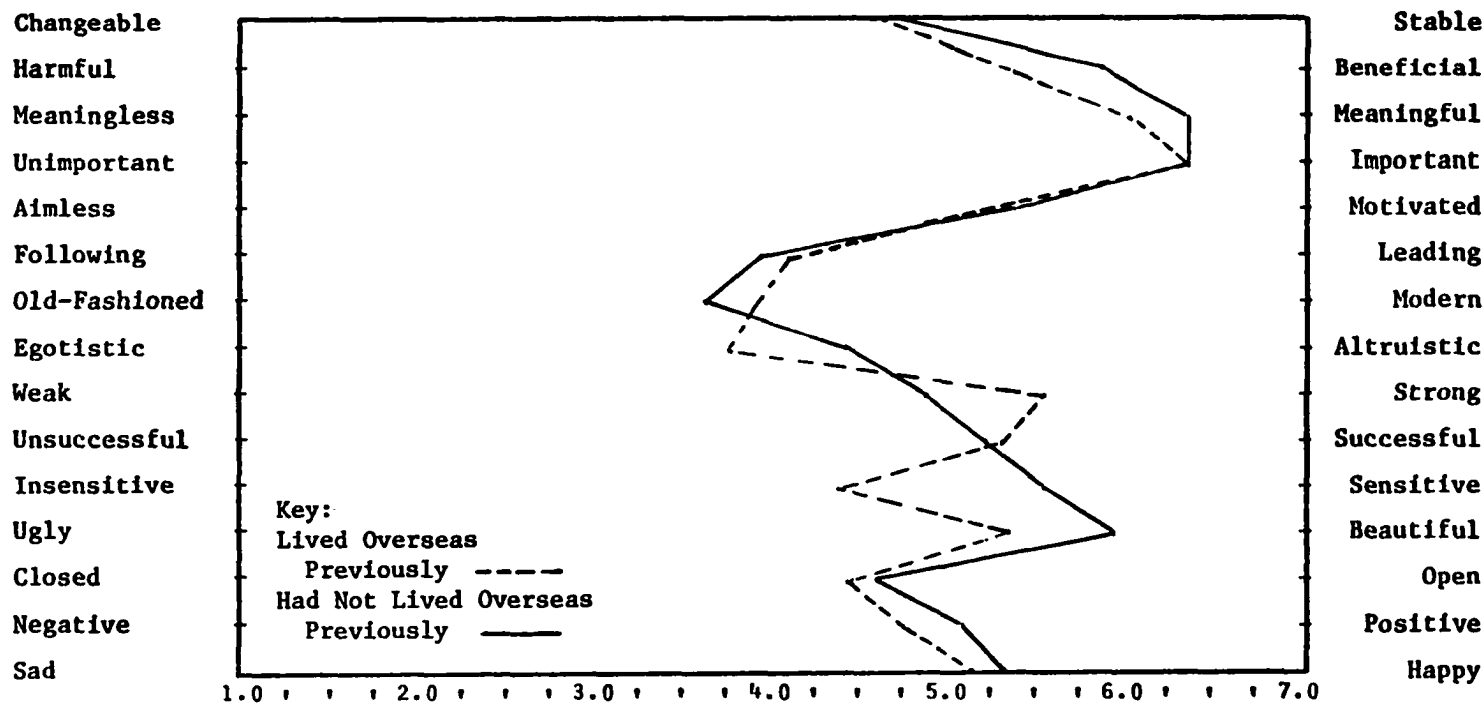


Fig. 67. A comparison of the semantic differential attitude rating of the concept "Cultures Different From My Own" of student missionary returnees who had lived overseas previously and those who had never lived overseas. $r_p = -.565$, $p \leq .01$.

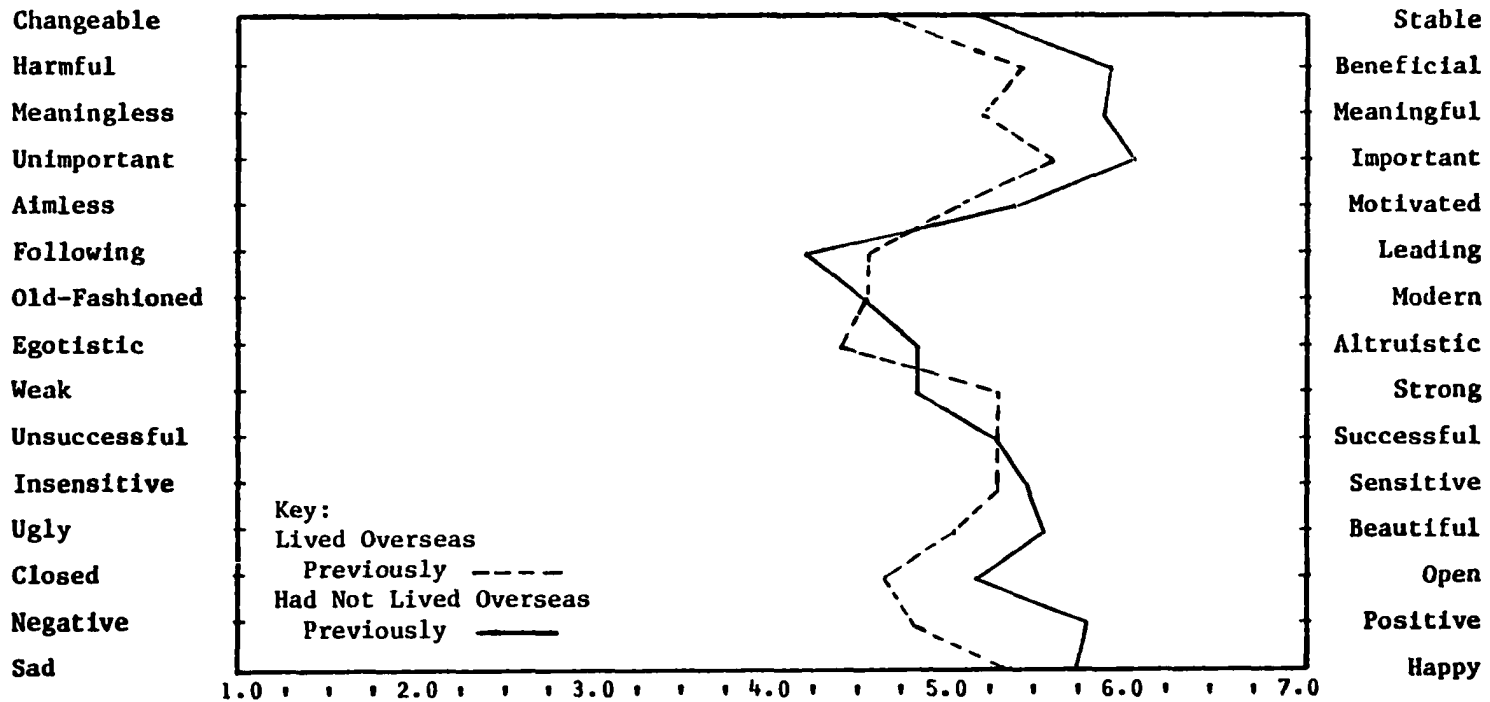


Fig. 68. A comparison of the semantic differential attitude rating of the concept "Foreigner (or Nationals from Other Countries)" of student missionary appointees who had lived overseas previously and those who had never lived overseas. $r_p = -.601$, $p \leq .01$.

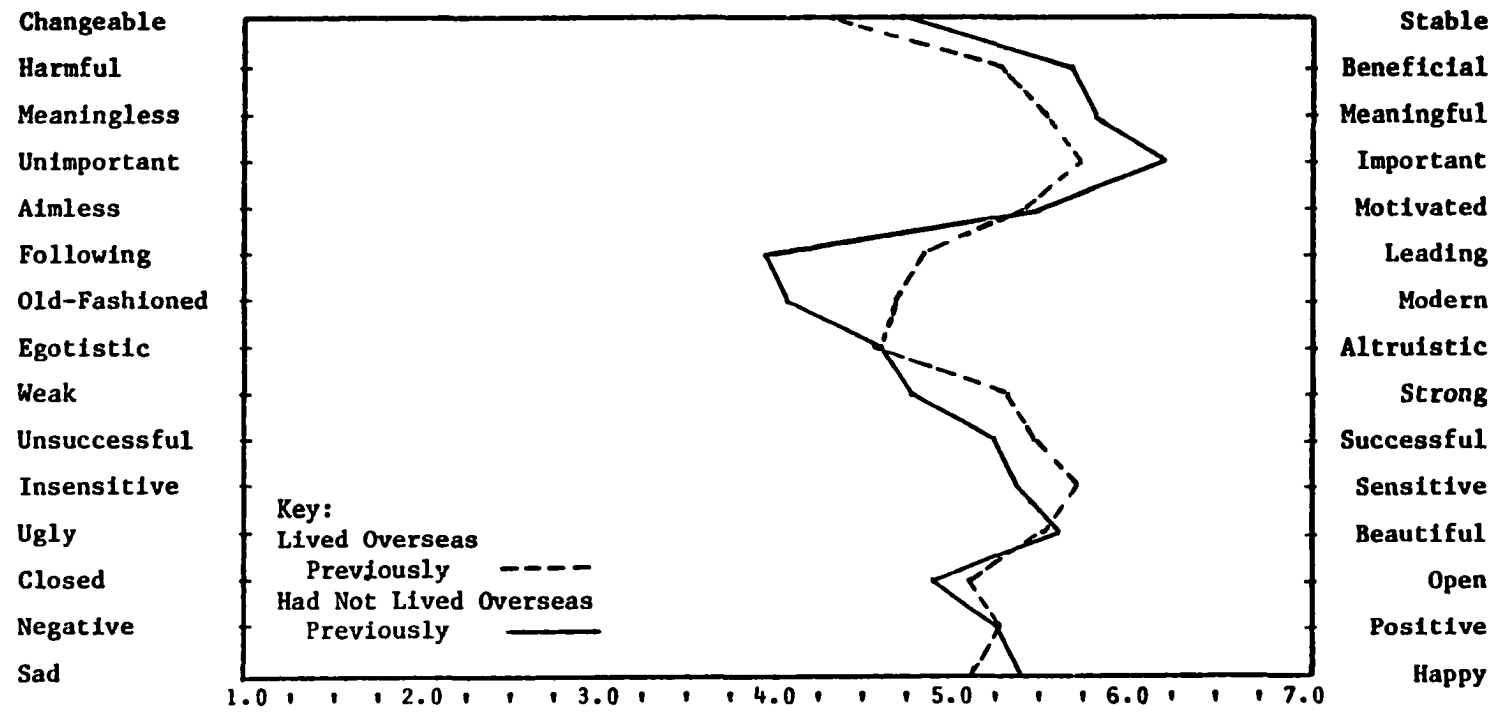


Fig. 69. A comparison of the semantic differential attitude rating of the concept "Foreigner (or Nationals from Other Countries)" of student missionary returnees who had lived overseas previously and those who had never lived overseas. $r_p = -.343, p \leq .05$.

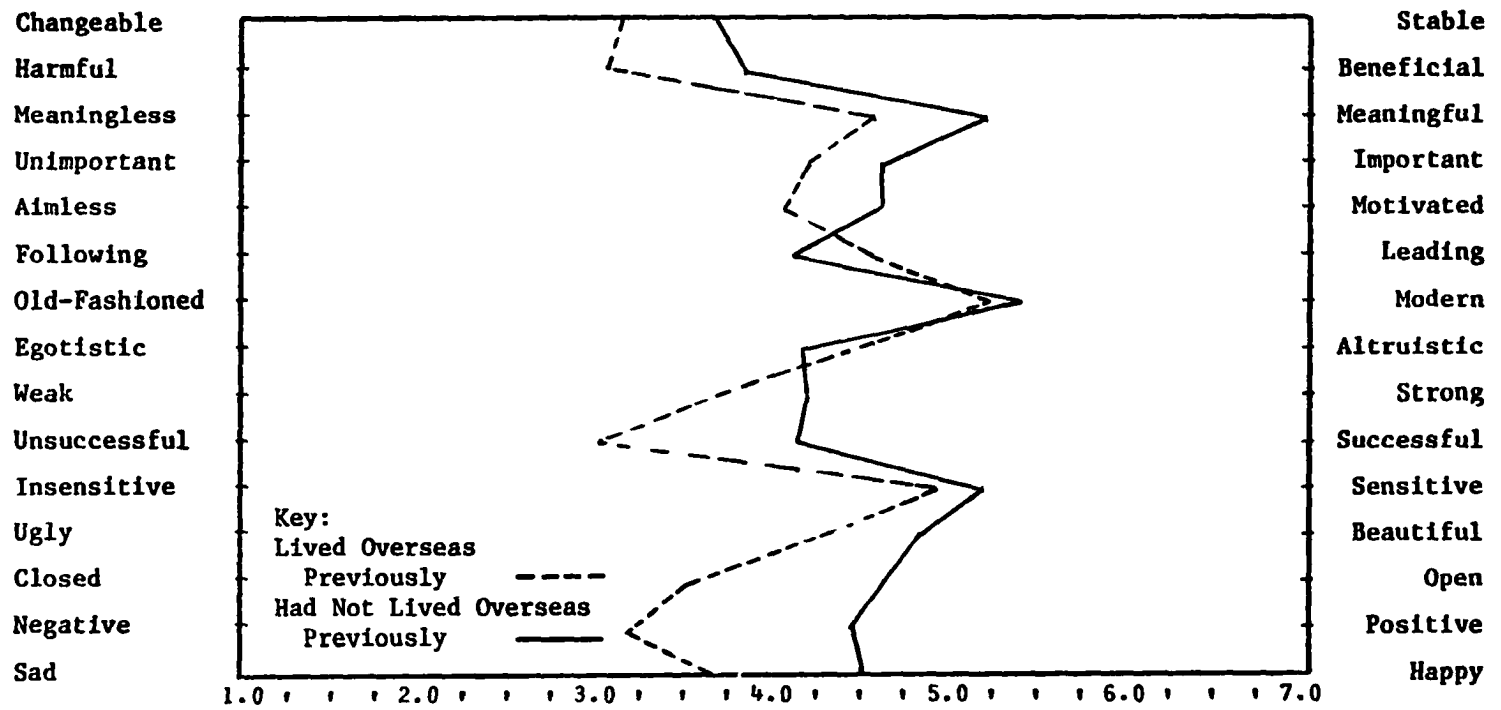


Fig. 70. A comparison of the semantic differential attitude rating of the concept "Marriage to a Person of Another Culture or Race" of student missionary returnees who had lived overseas previously and those who had never lived overseas. $r_p = -.629, p \leq .01$.

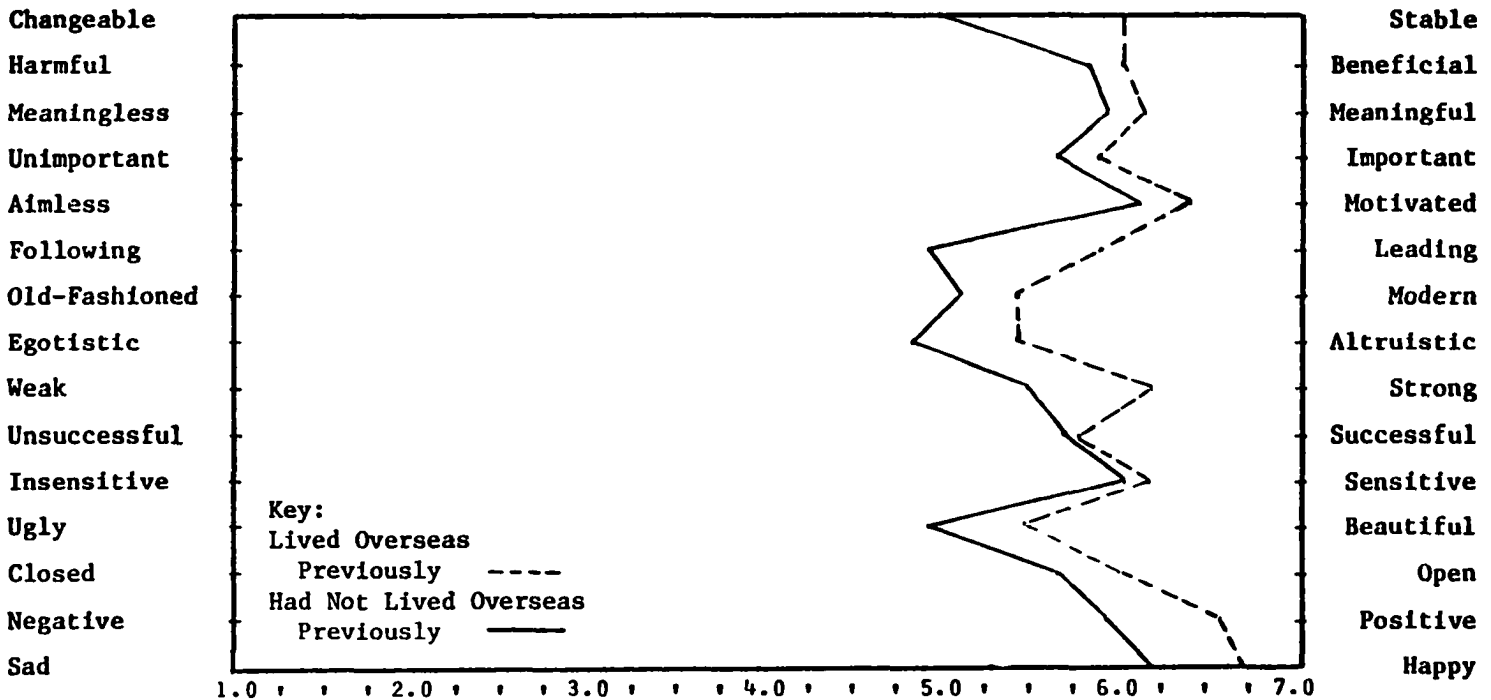


Fig. 71. A comparison of the semantic differential attitude rating of the concept "Me" of student missionary appointees who had lived overseas previously and those who had never lived overseas. $r_p = -.690$, $p \leq .01$.

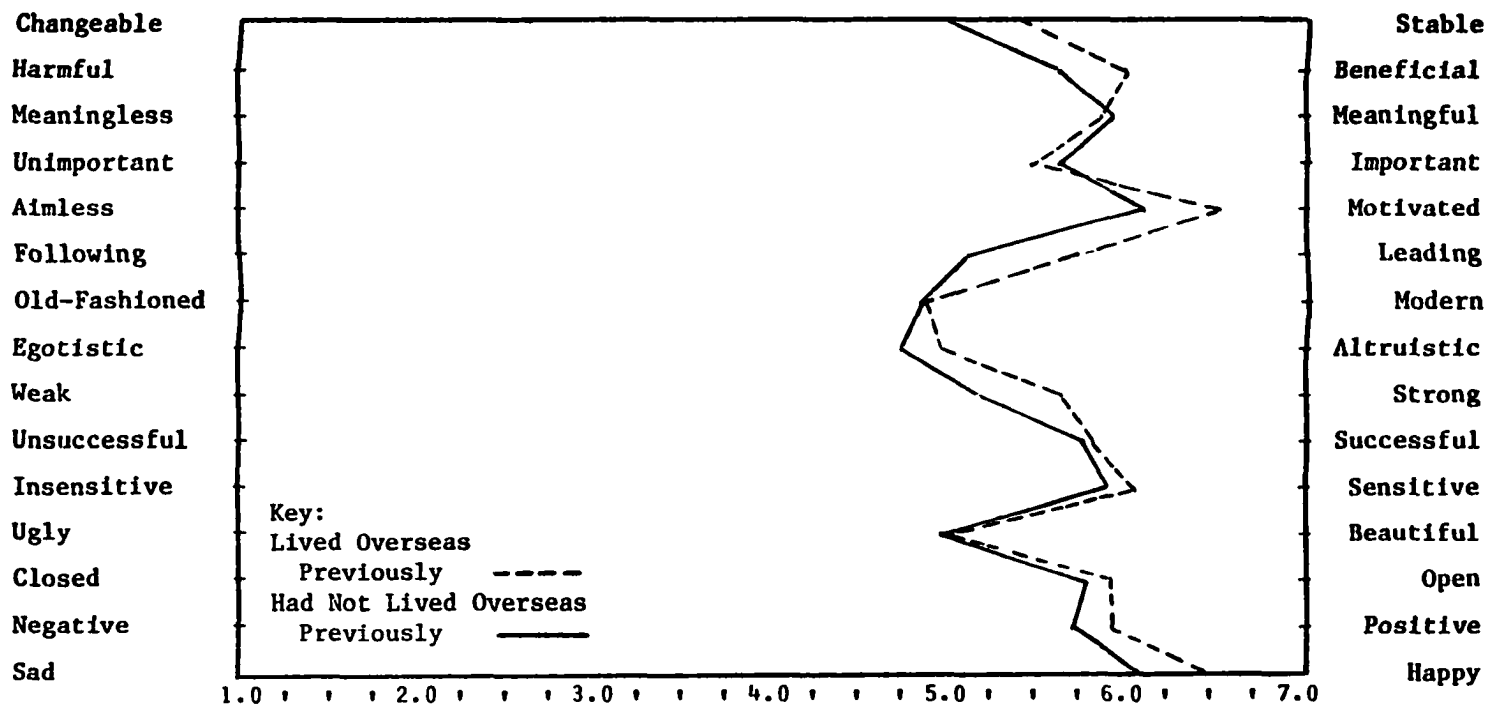


Fig. 72. A comparison of the semantic differential attitude rating of the concept "Me" of student missionary returnees who had lived overseas previously and those who had never lived overseas. $r_p = -.275, p \leq .05$.

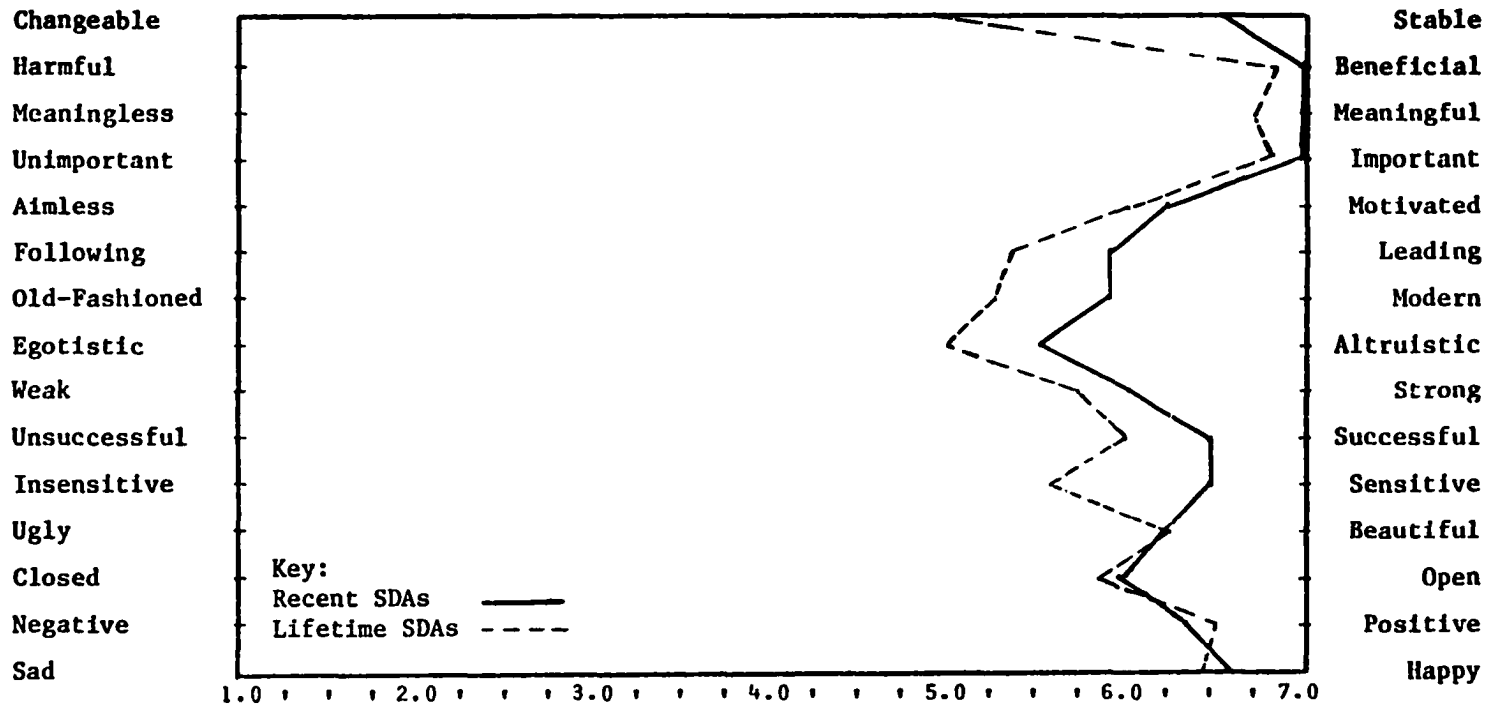


Fig. 73. A comparison of the semantic differential attitude rating of the concept "Personal Study of the Bible" of student missionary appointees who were recent SDAs and those who were lifetime SDAs. $r_p = -.607, p \leq .01$.

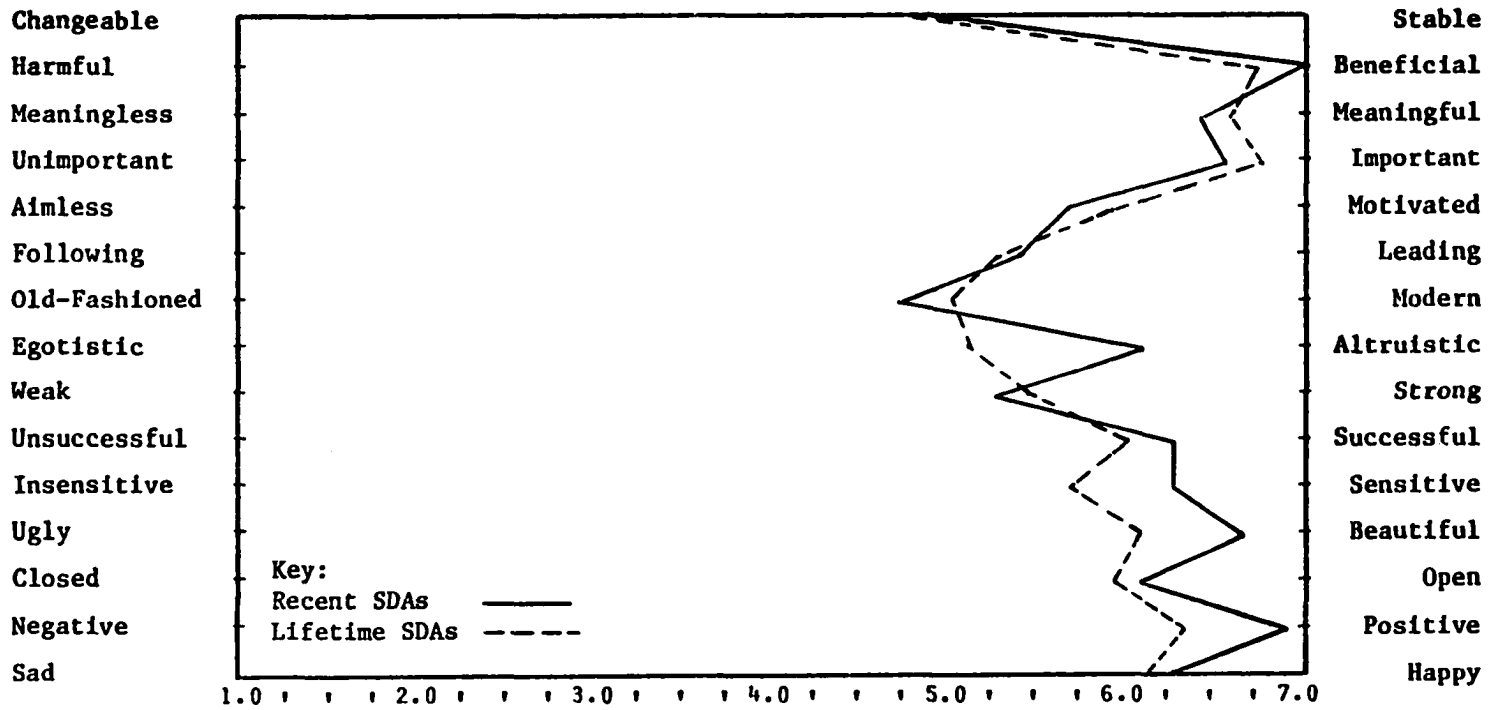


Fig. 74. A comparison of the semantic differential attitude rating of the concept "Personal Study of the Bible" of student missionary returnees who were recent SDAs and those who were lifetime SDAs. $r_p = -.501$, $p \leq .01$.

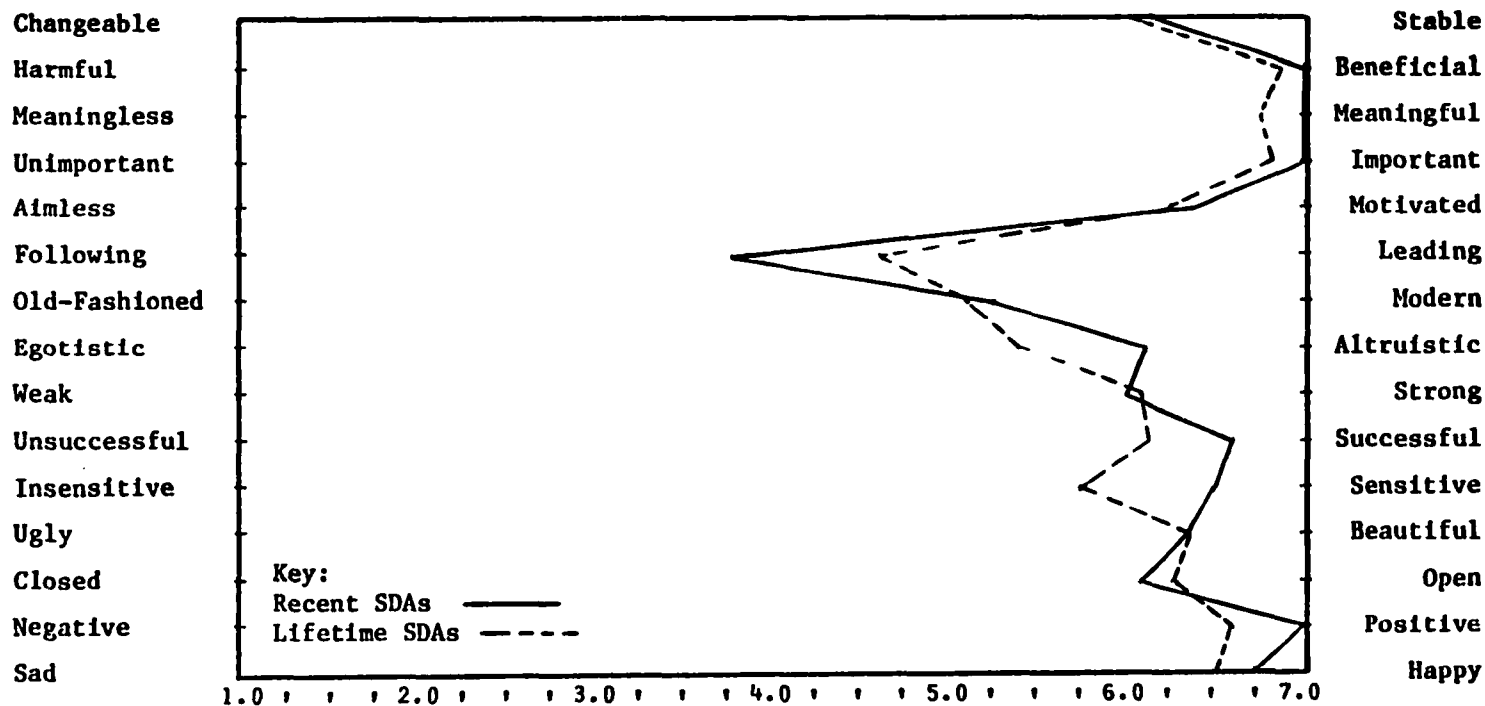


Fig. 75. A comparison of the semantic differential attitude rating of the concept "Trust in God" of student missionary appointees who were recent SDAs and those who were lifetime SDAs. $r_p = -.453, p \leq .01$.

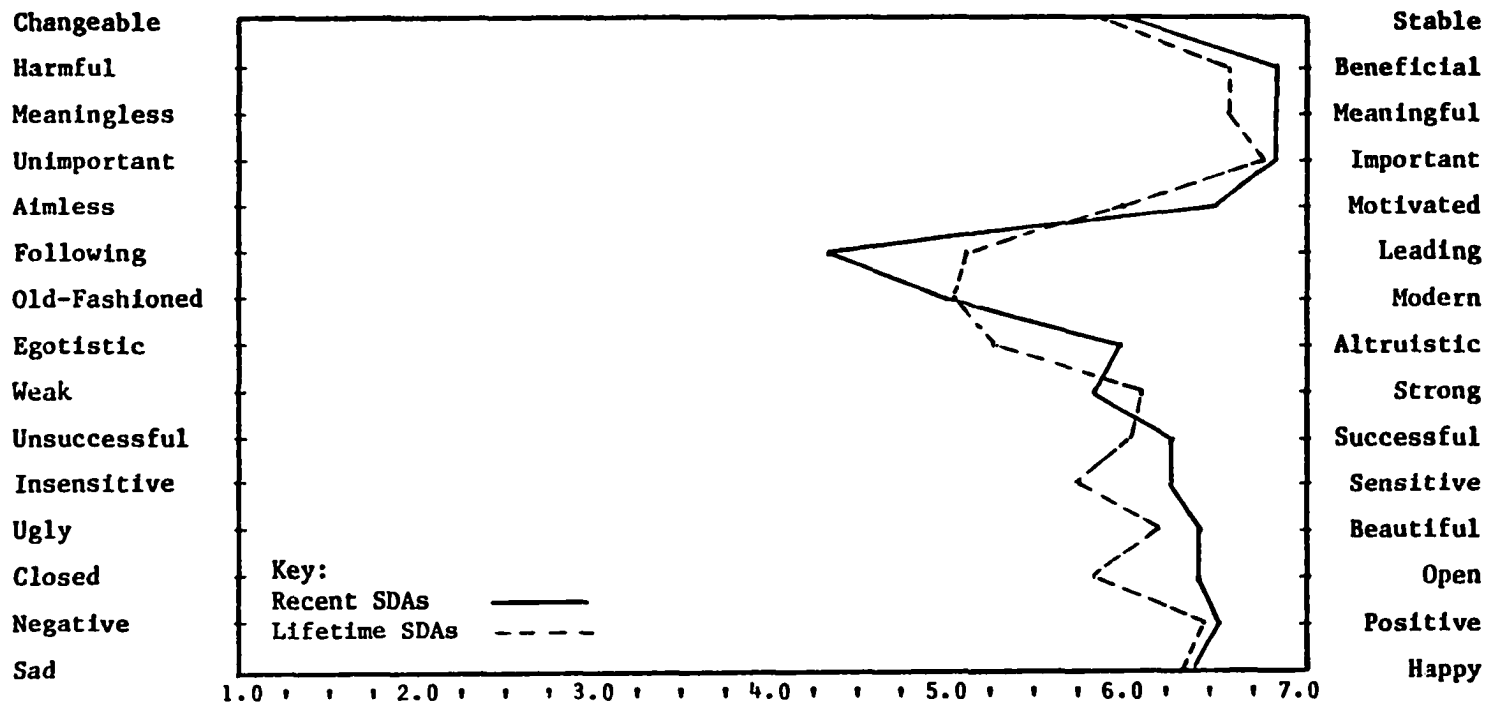


Fig. 76. A comparison of the semantic differential attitude rating of the concept "Trust in God" of student missionary returnees who were recent SDAs and those who were lifetime SDAs. $r_p = -.331, p \leq .05$.

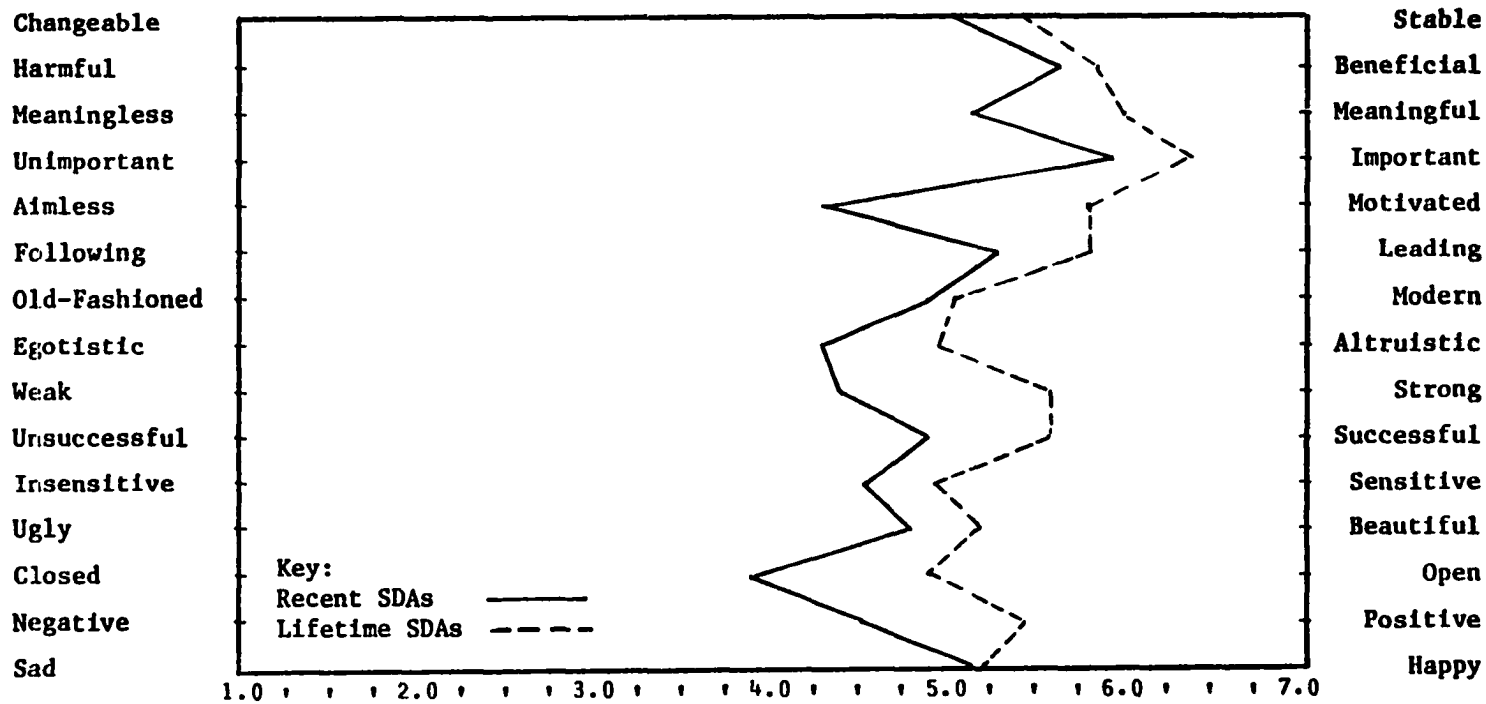


Fig. 77. A comparison of the semantic differential attitude rating of the concept "Organization of the Adventist Denomination" of student missionary appointees who were recent SDAs and those who were lifetime SDAs. $r_p = -.774$, $p \leq .01$.

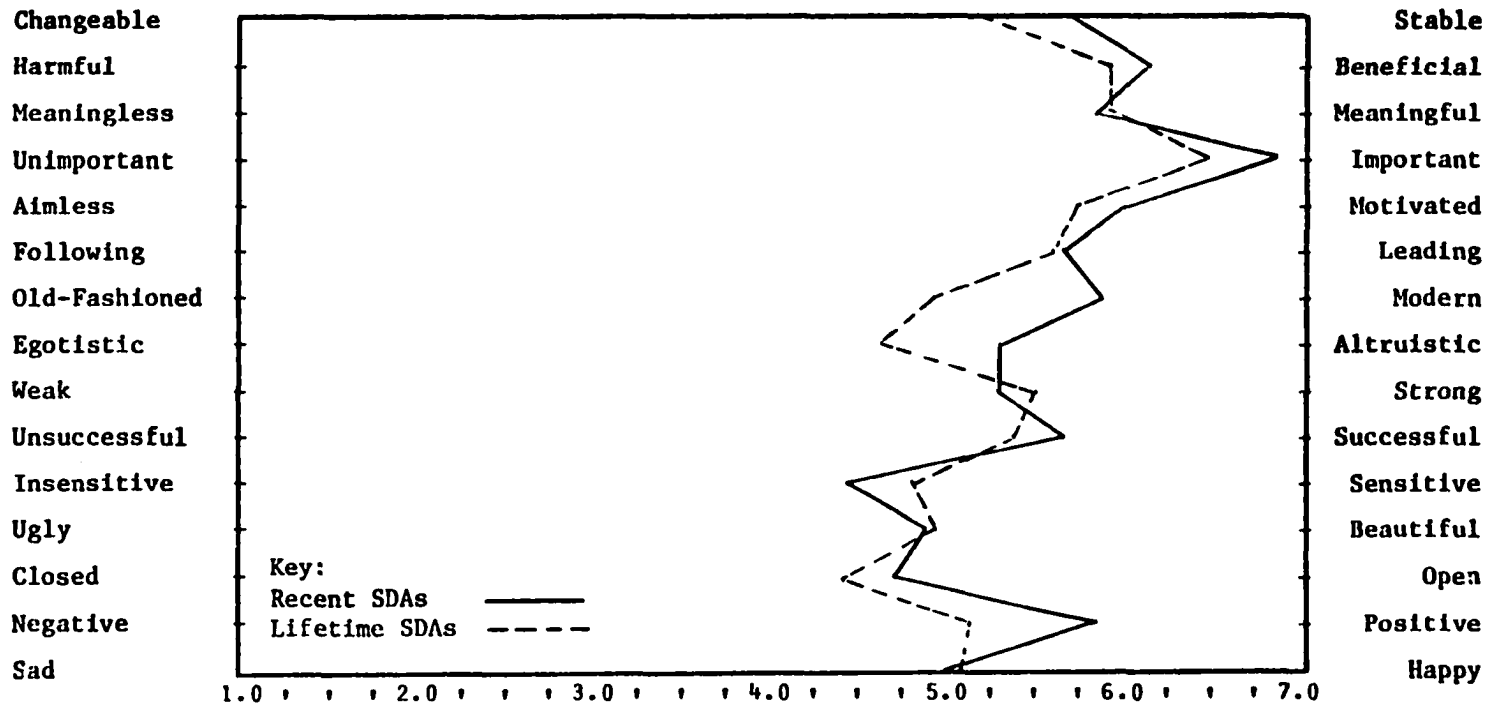


Fig. 78. A comparison of the semantic differential attitude rating of the concept "Organization of the Adventist Denomination" of student missionary returnees who were recent SDAs and those who were lifetime SDAs. $r_p = -.394$, $p \leq .01$.

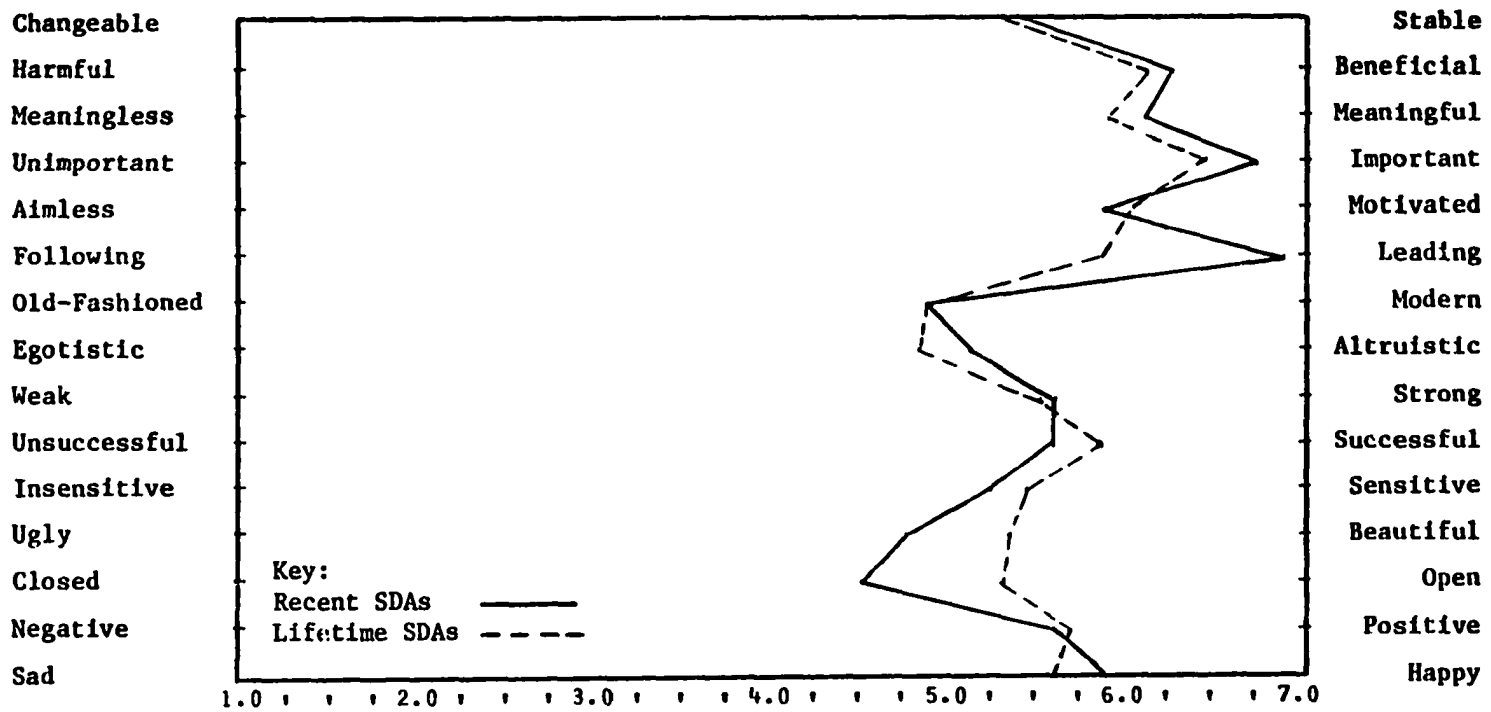


Fig. 79. A comparison of the semantic differential attitude rating of the concept "National Adventist Church Leaders in Their Own Countries" of student missionary appointees who were recent SDAs and those who were lifetime SDAs. $r_p = -.442, p \leq .01$.

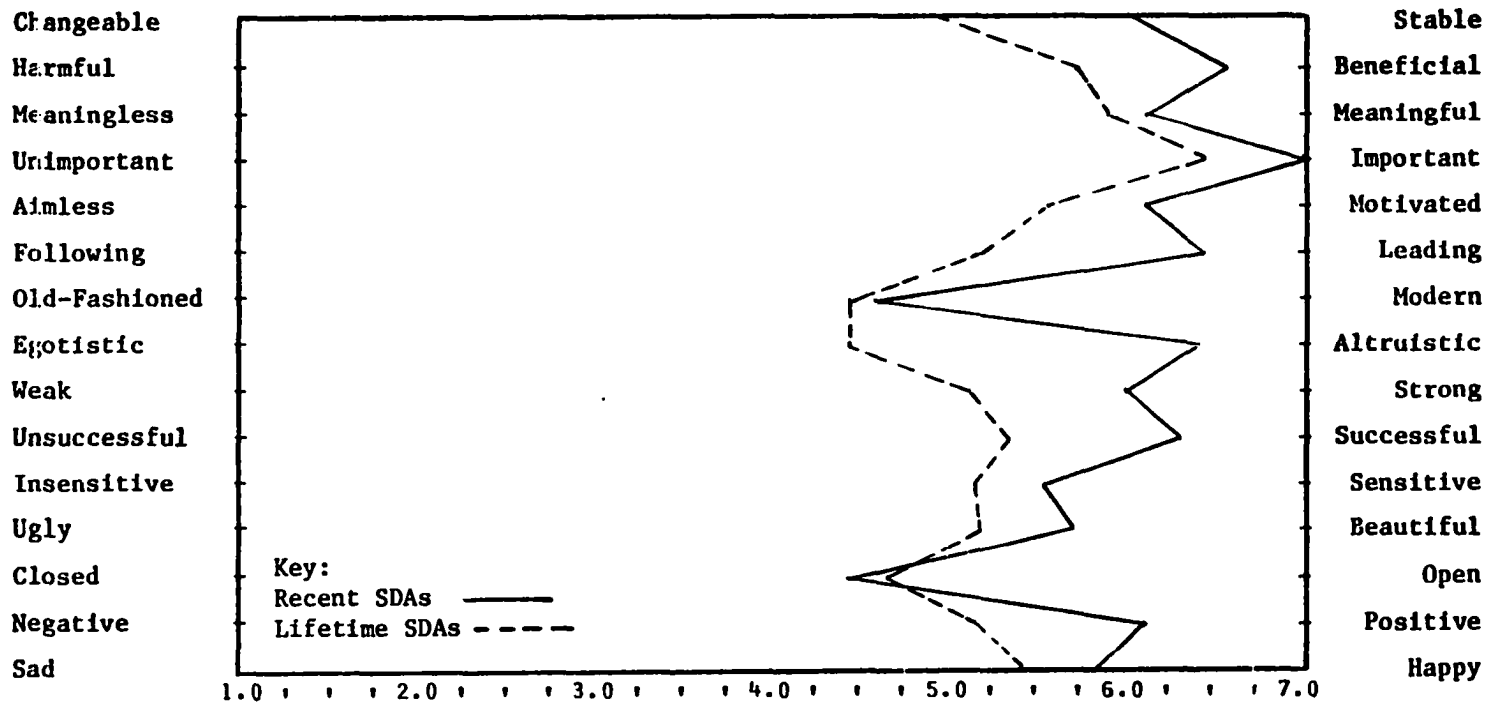


Fig. 80. A comparison of the semantic differential attitude rating of the concept "National Adventist Church Leaders in Their Own Countries" of student missionary returnees who were recent SDAs and those who were lifetime SDAs. $r_p = -.802$, $p \leq .01$.

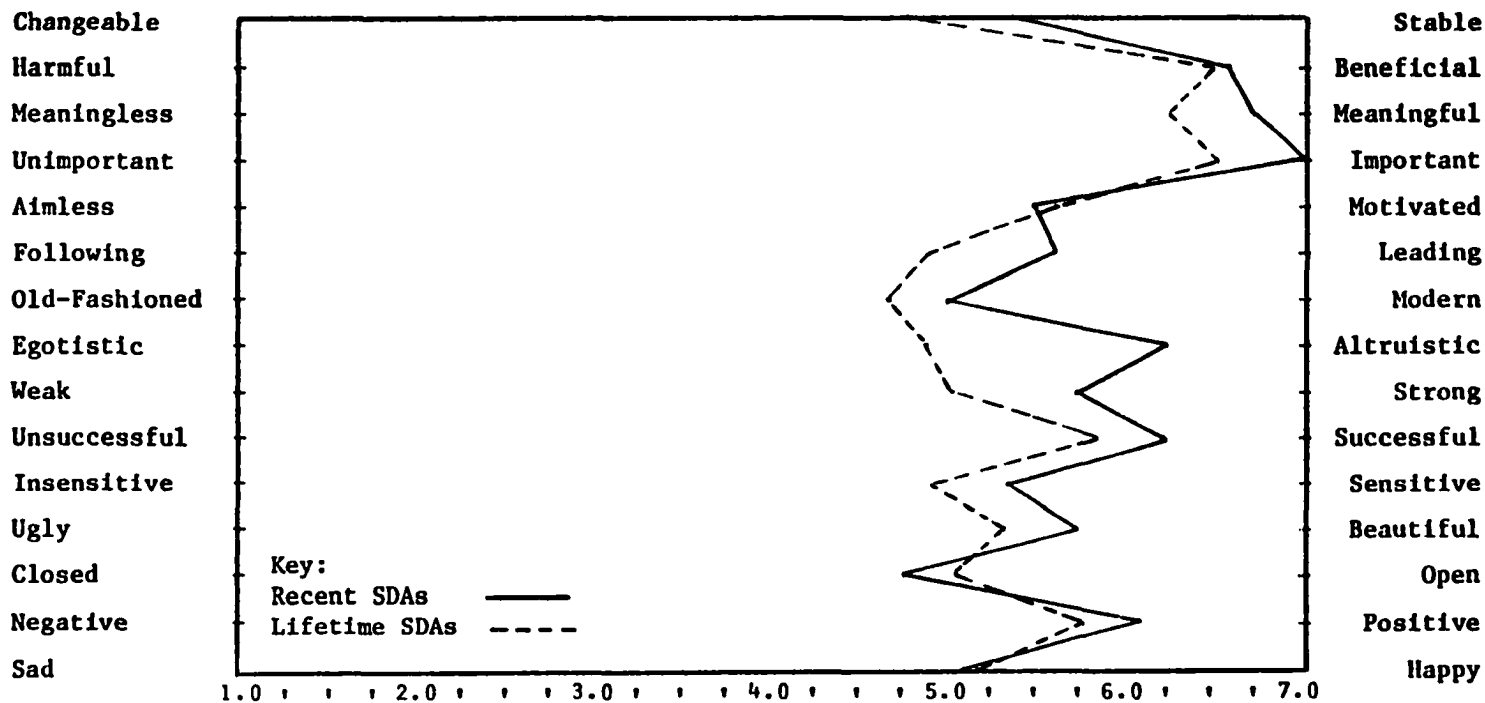


Fig. 81. A comparison of the semantic differential attitude rating of the concept "Mission Offerings" of student missionary appointees who were recent SDAs and those who were lifetime SDAs. $r_p = -.605, p \leq .01$.

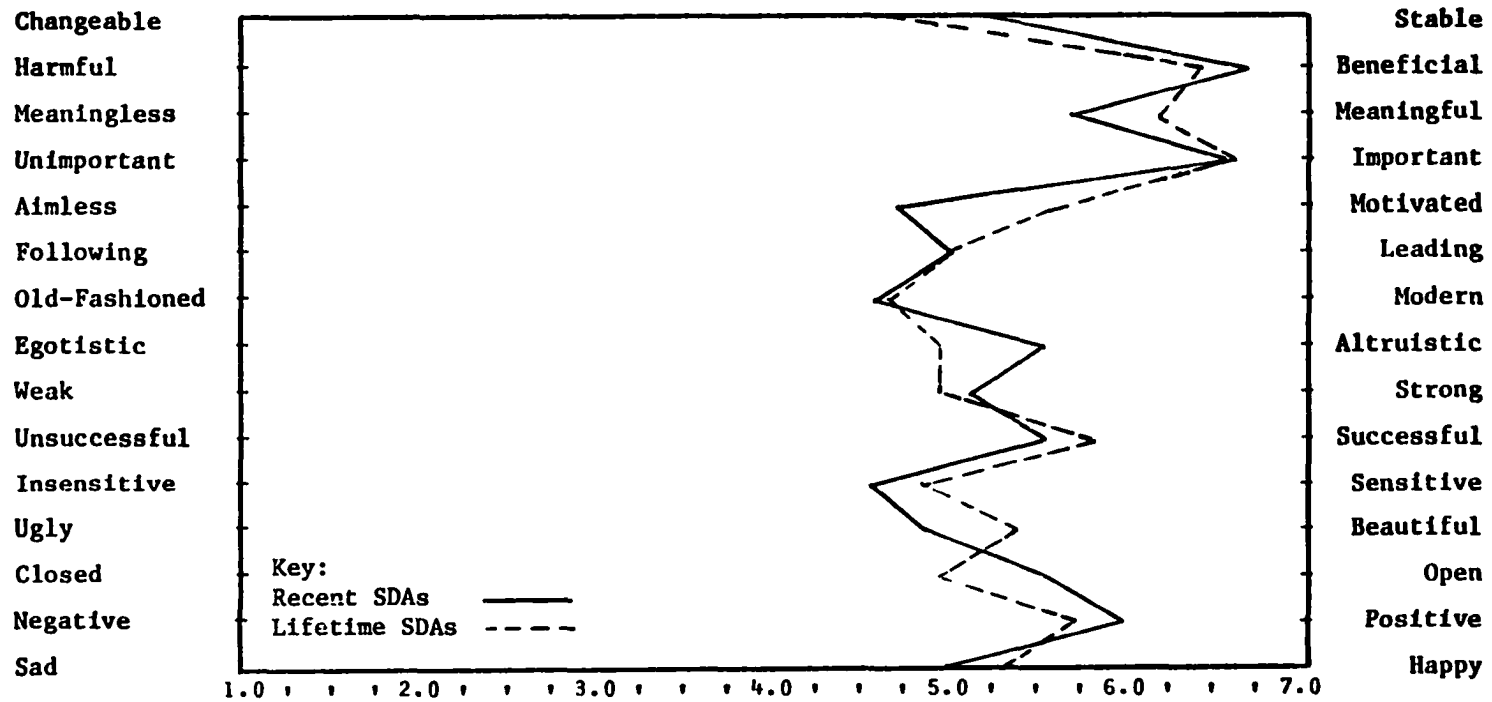


Fig. 82. A comparison of the semantic differential attitude rating of the concept "Mission Offerings" of student missionary returnees who were recent SDAs and those who were lifetime SDAs.
 $r_p = -.486, p \leq .01.$

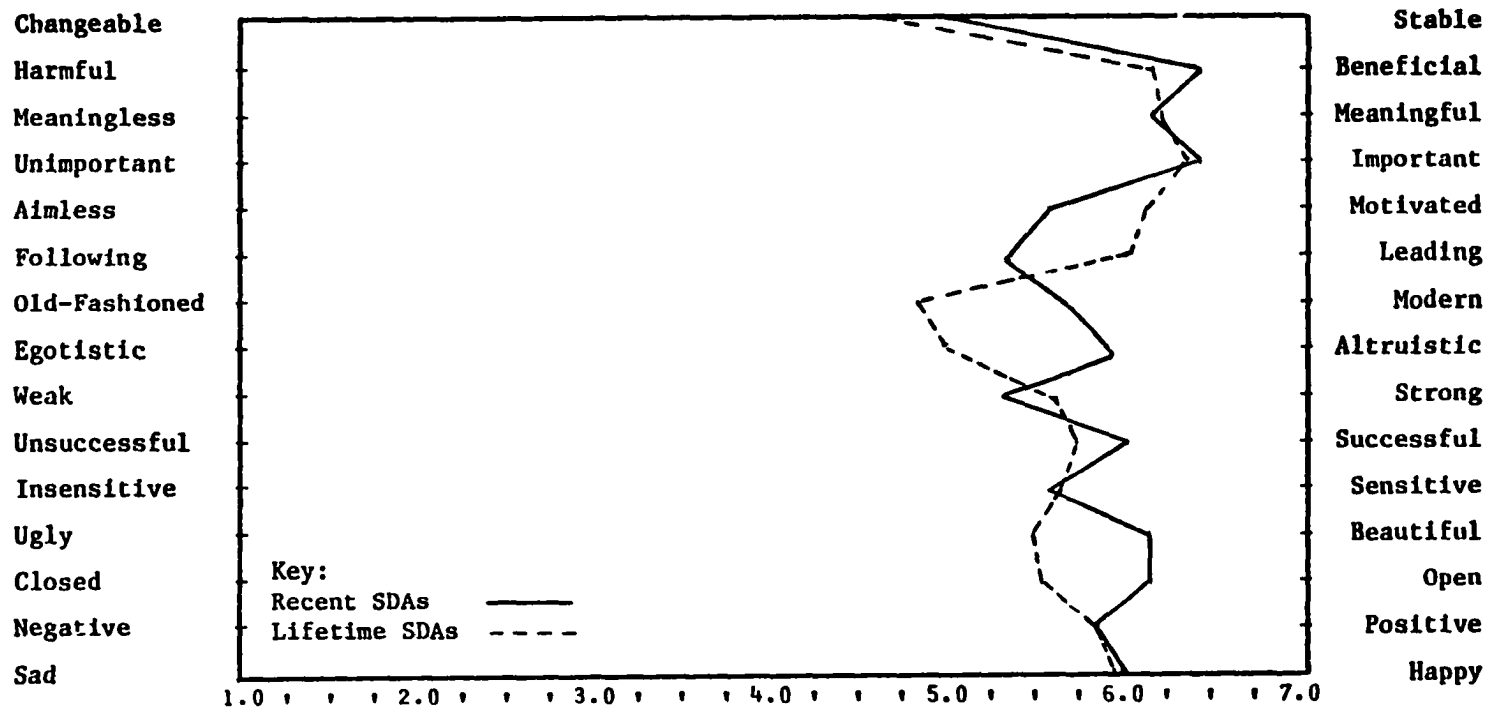


Fig. 83. A comparison of the semantic differential attitude rating of the concept "Missionary" of student missionary returnees who were recent SDAs and those who were lifetime SDAs. $r_p = -.518$, $p < .01$.

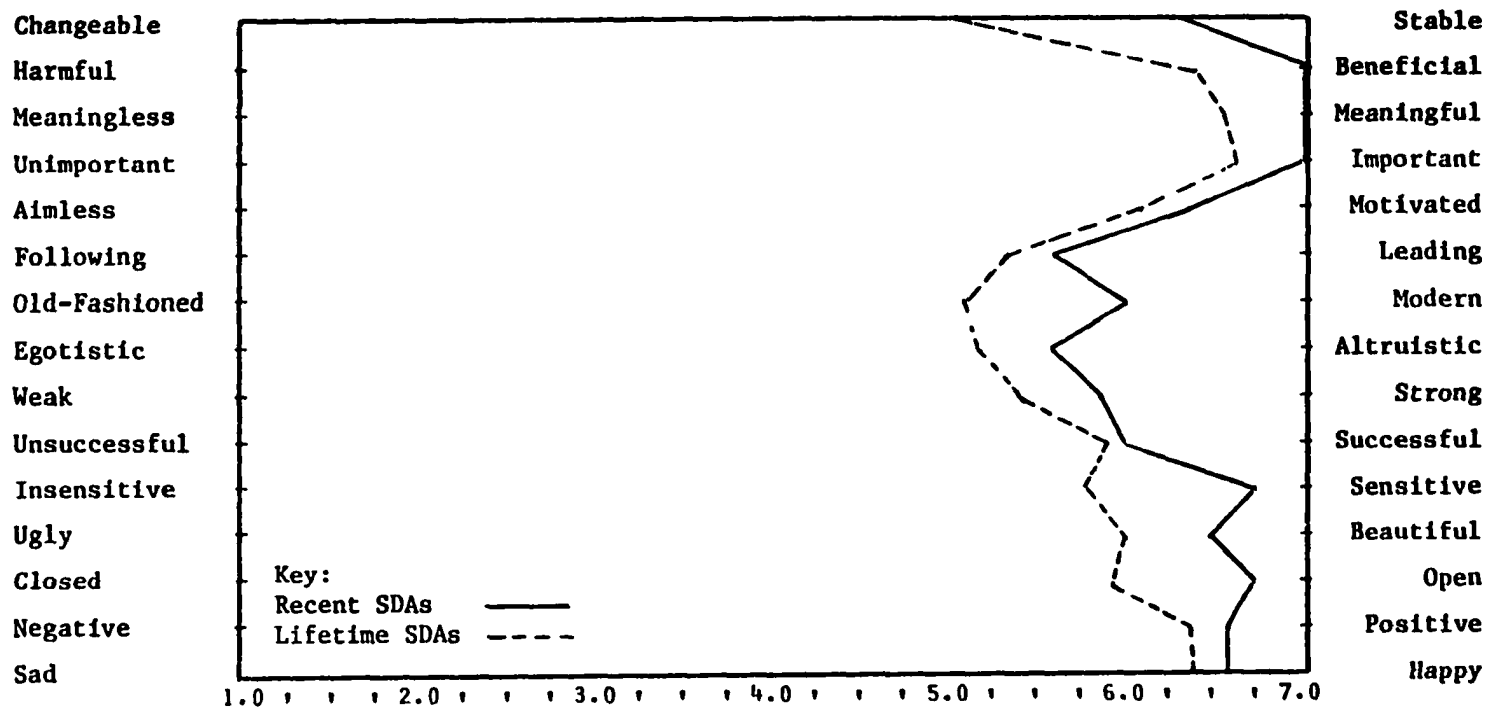


Fig. 84. A comparison of the semantic differential attitude rating of the concept "Personal Witnessing for Christ" of student missionary appointees who were recent SDAs and those who were lifetime SDAs. $r_p = -.755, p \leq .01$.

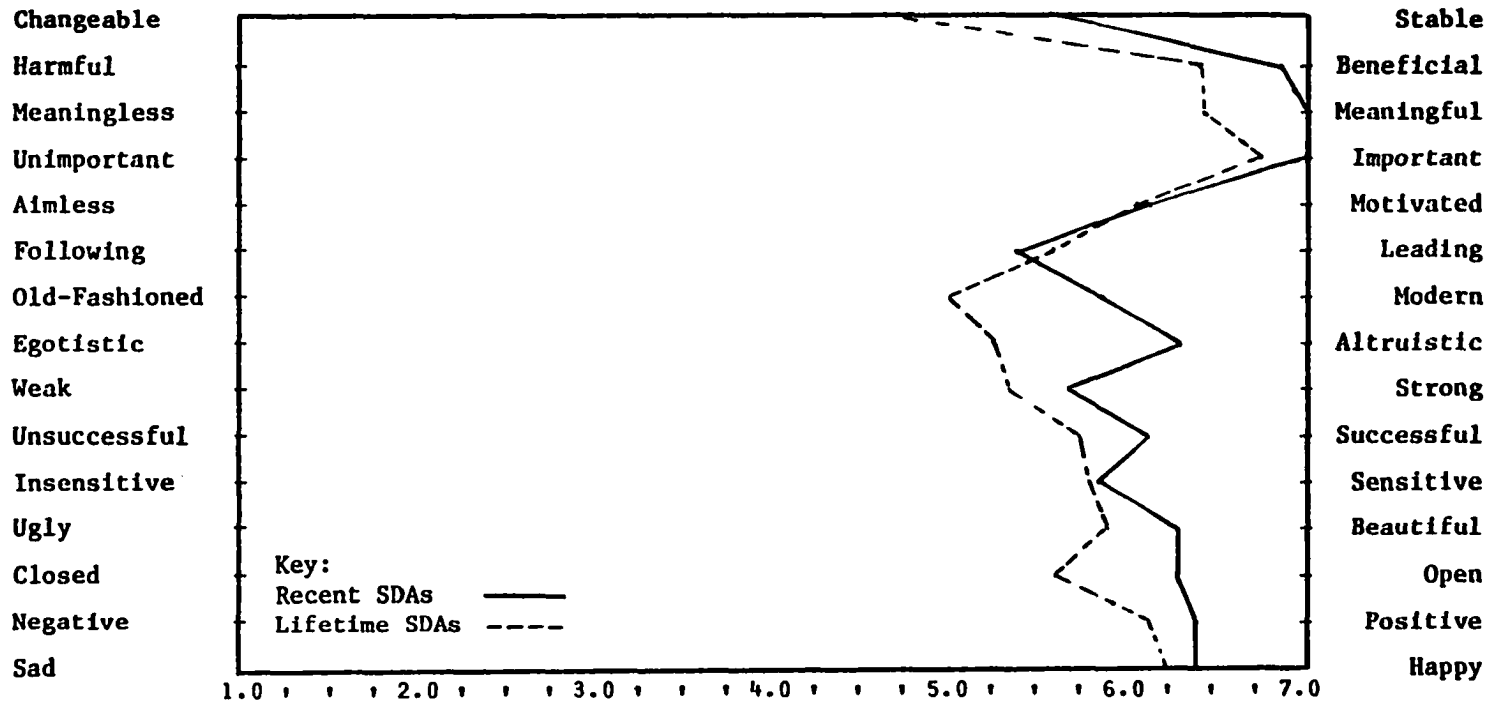


Fig. 85. A comparison of the semantic differential attitude rating of the concept "Personal Witnessing for Christ" of student missionary returnees who were recent SDAs and those who were lifetime SDAs. $r_p = -.627, p \leq .01$.

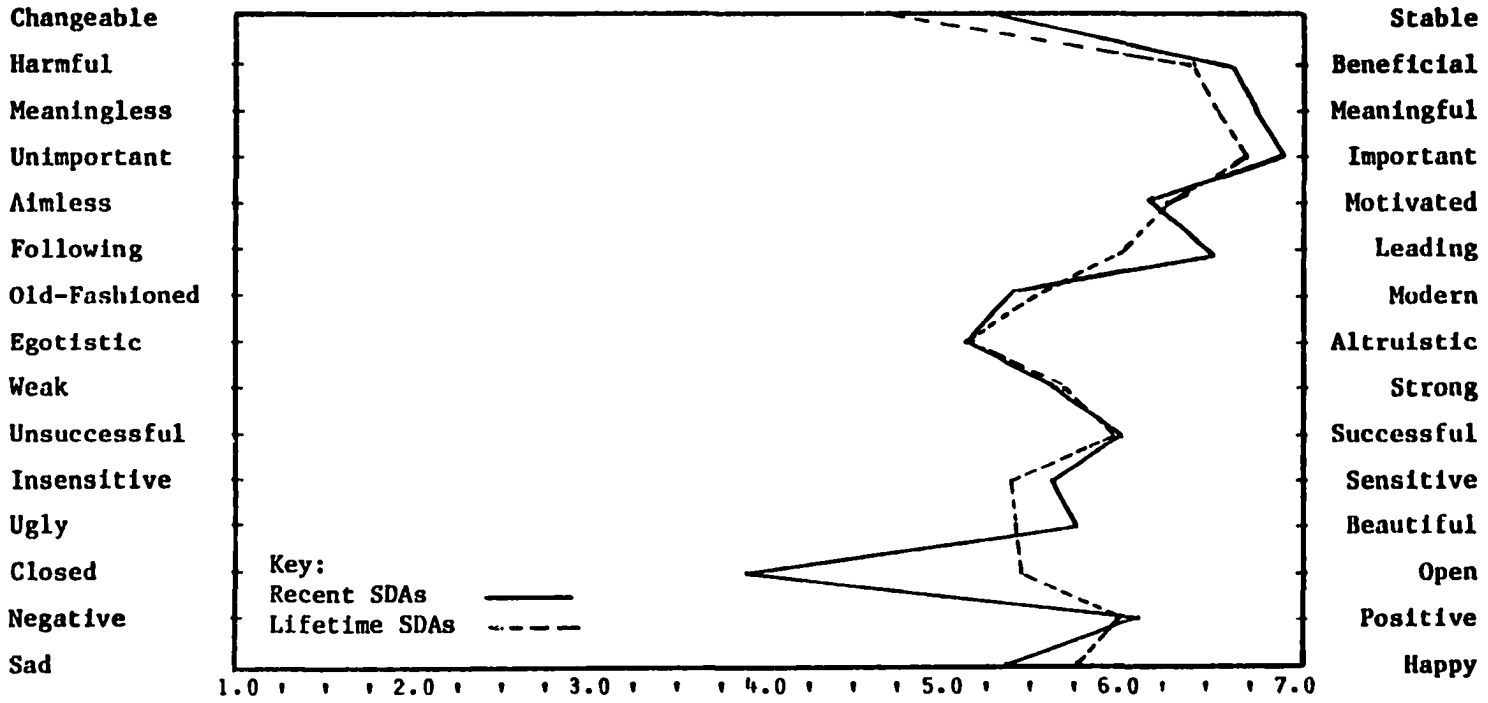


Fig. 86. A comparison of the semantic differential attitude rating of the concept "Teaching" of student missionary appointees who were recent SDAs and those who were lifetime SDAs. $r_p = -.484$, $p \leq .01$.

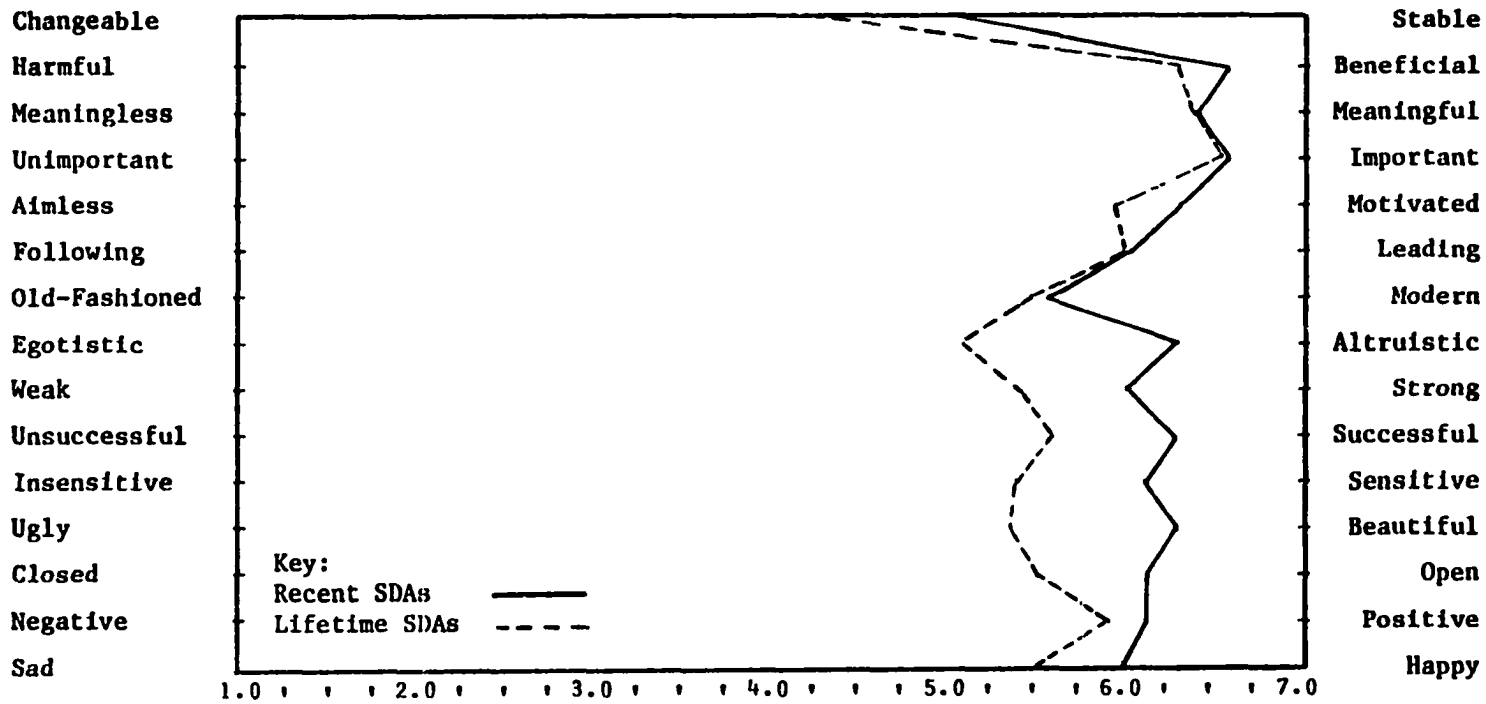


Fig. 87. A comparison of the semantic differential attitude rating of the concept "Teaching" of student missionary returnees who were recent SDAs and those who were lifetime SDAs. $r_p = -.659$, $p \leq .01$.

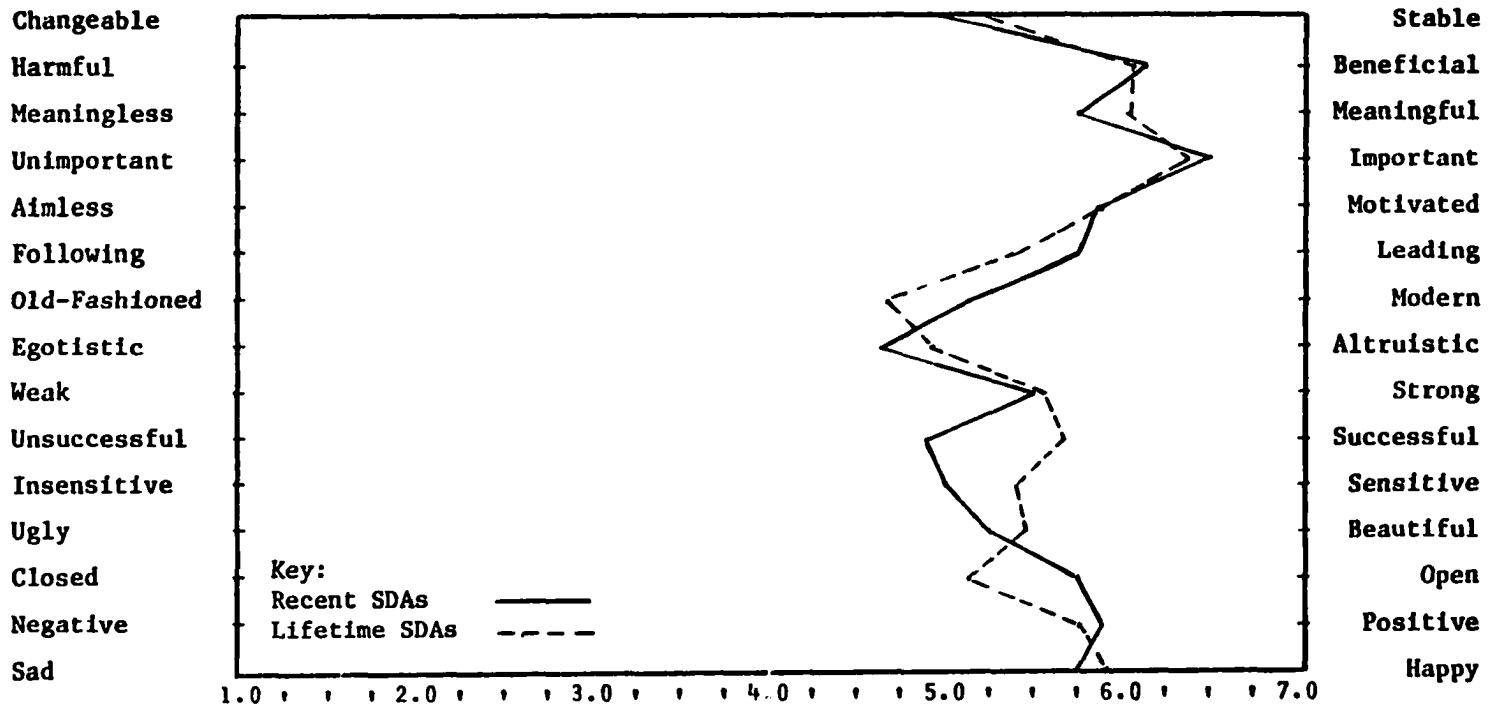


Fig. 88. A comparison of the semantic differential attitude rating of the concept "Adventists Overseas" of student missionary appointees who were recent SDAs and those who were lifetime SDAs. $r_p = -.408, p \leq .01$.

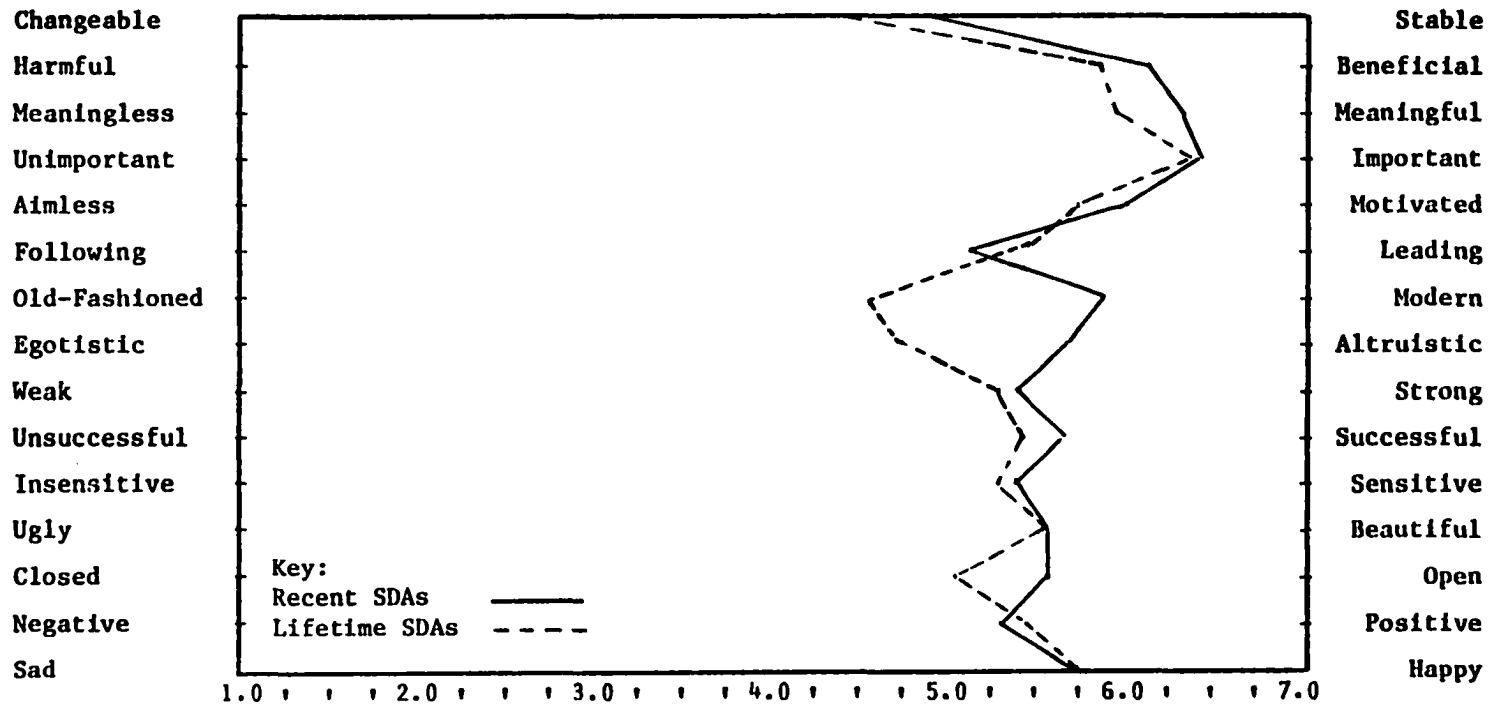


Fig. 89. A comparison of the semantic differential attitude rating of the concept "Adventists Overseas" of student missionary returnees who were recent SDAs and those who were lifetime SDAs.
 $r_p = -.474, p \leq .01.$

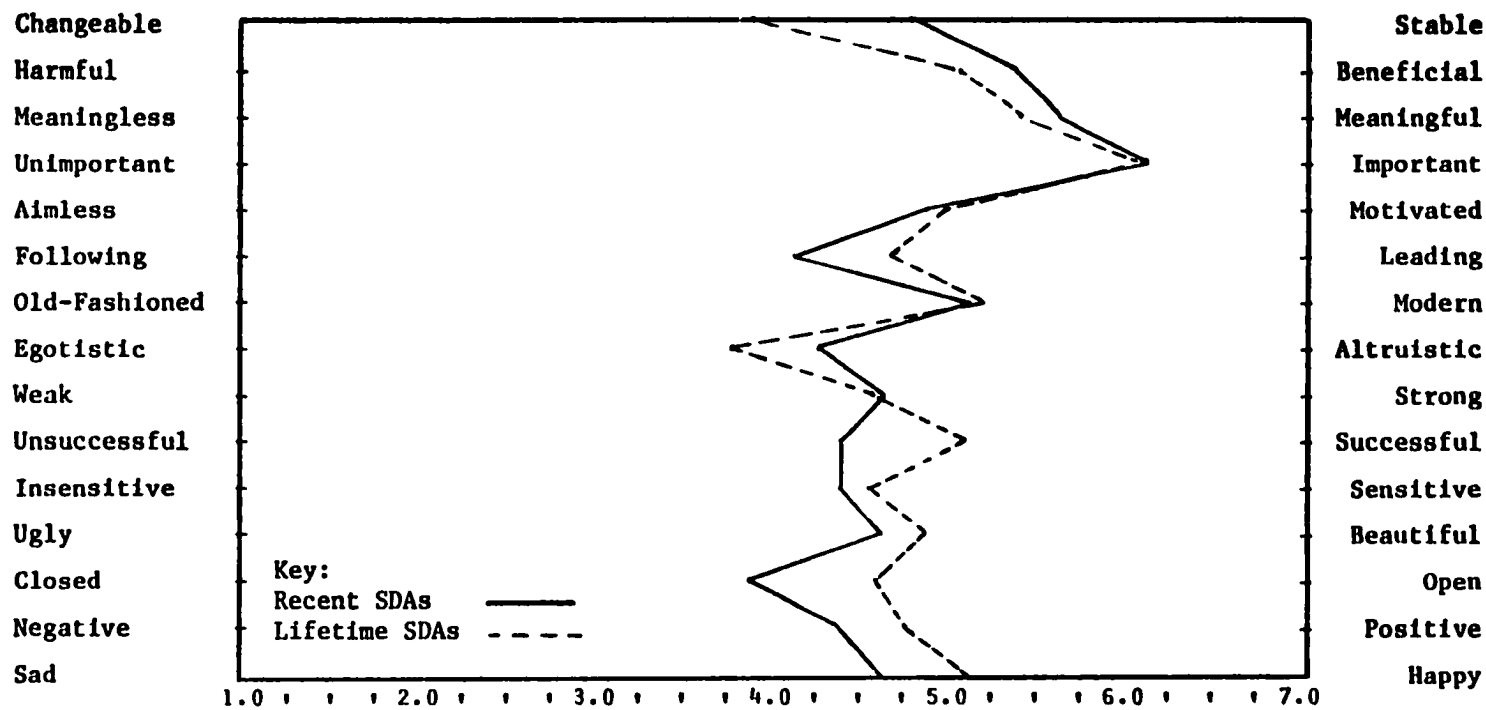


Fig. 90. A comparison of the semantic differential attitude rating of the concept "Adventists in North America" of student missionary appointees who were recent SDAs and those who were lifetime SDAs. $r_p = -.365$, $p \leq .01$.

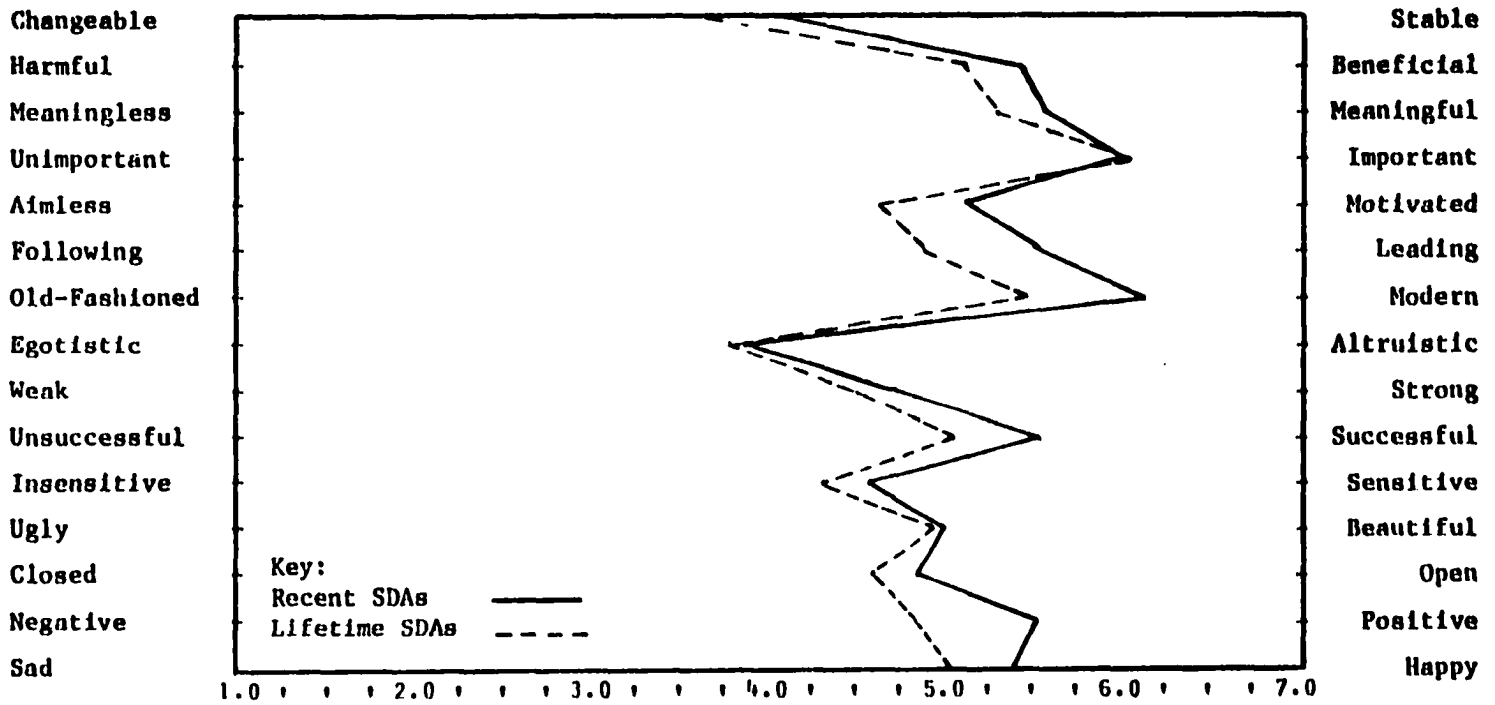


Fig. 91. A comparison of the semantic differential attitude rating of the concept "Adventists in North America" of student missionary returnees who were recent SDAs and those who were lifetime SDAs. $r_p = -.393$, $p \leq .01$.

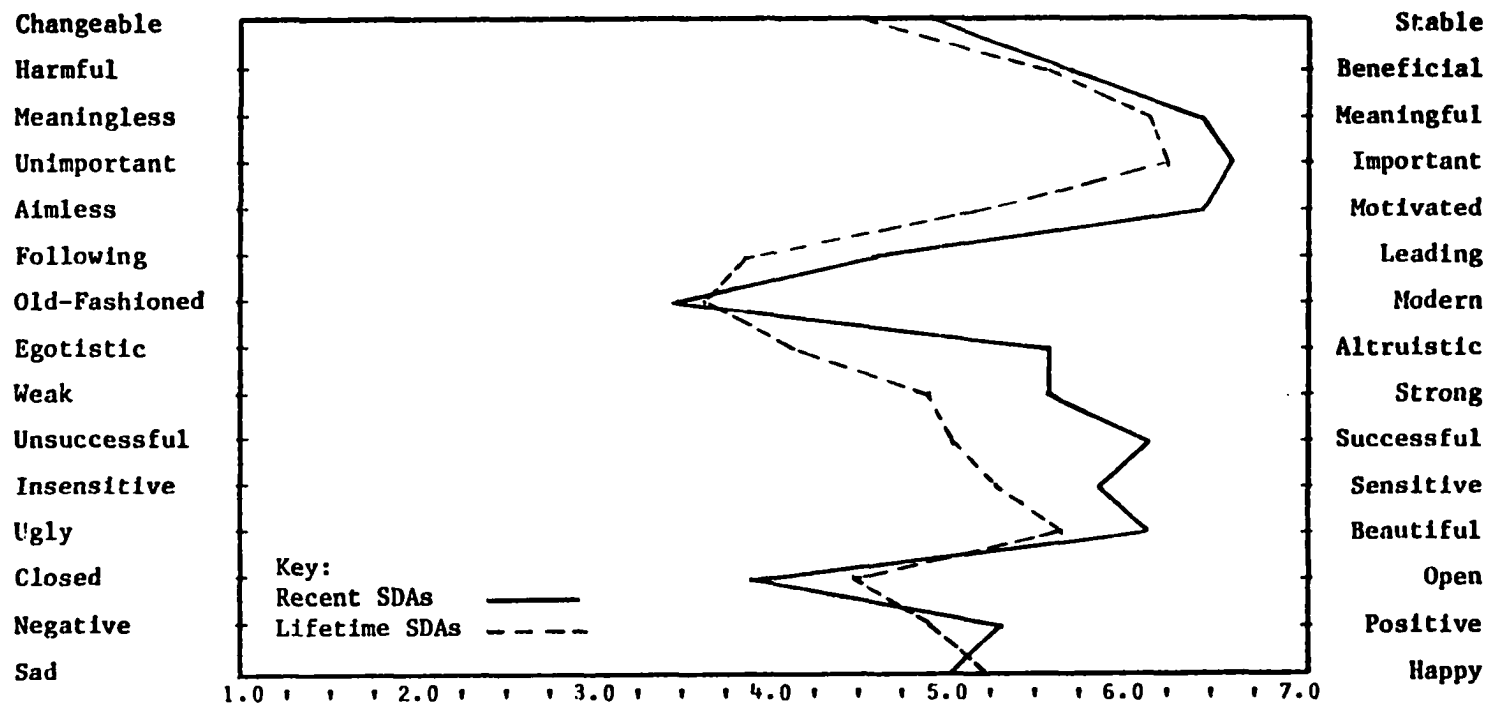


Fig. 92. A comparison of the semantic differential attitude rating of the concept "Cultures Different From My Own" of student missionary returnees who were recent SDAs and those who were lifetime SDAs. $r_p = -.716, p \leq .01$.

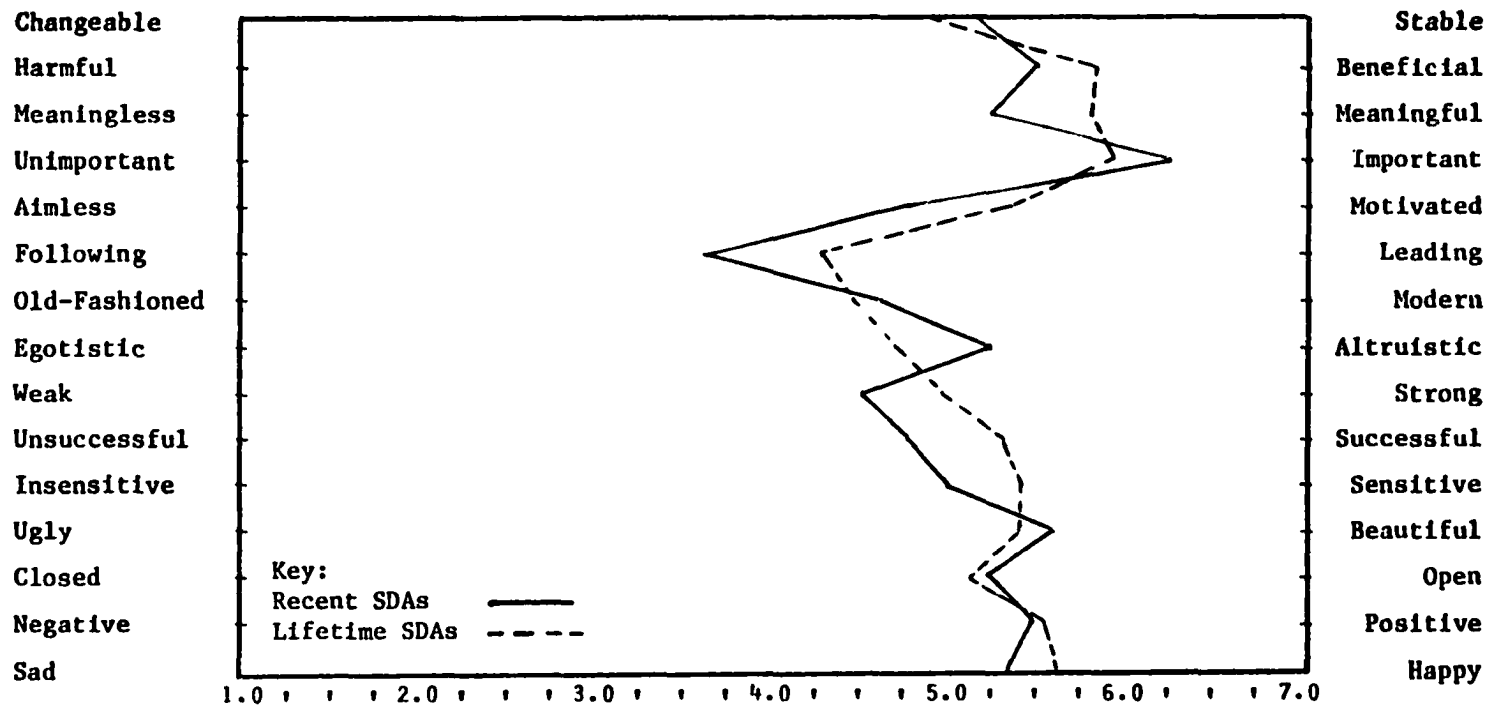


Fig. 93. A comparison of the semantic differential attitude rating of the concept "Foreigner (or Nationals from Other Countries)" of student missionary appointees who were recent SDAs and those who were lifetime SDAs. $r_p = -.462, p \leq .01$.

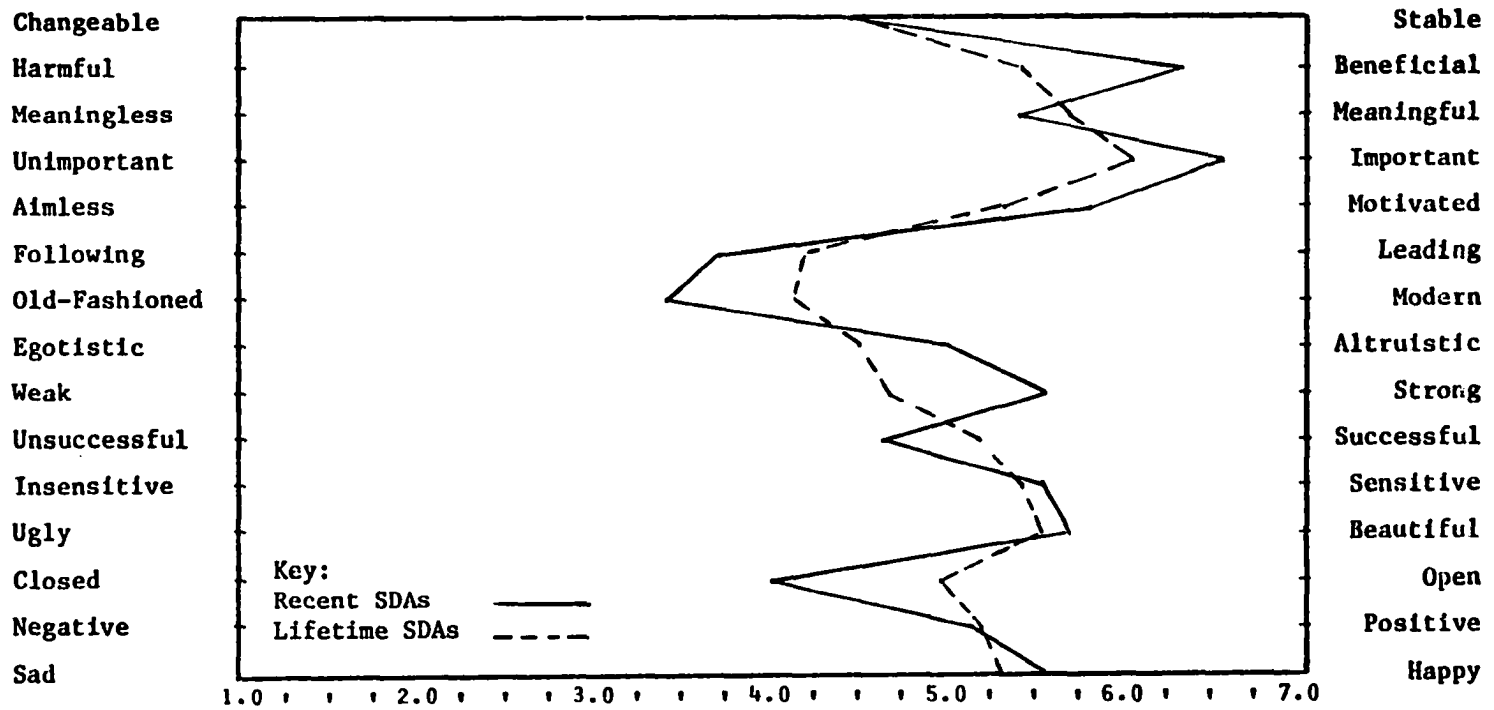


Fig. 94. A comparison of the semantic differential attitude rating of the concept "Foreigner (or Nationals from Other Countries)" of student missionary returnees who were recent SDAs and those who were lifetime SDAs. $r_p = -.574$, $p \leq .01$.

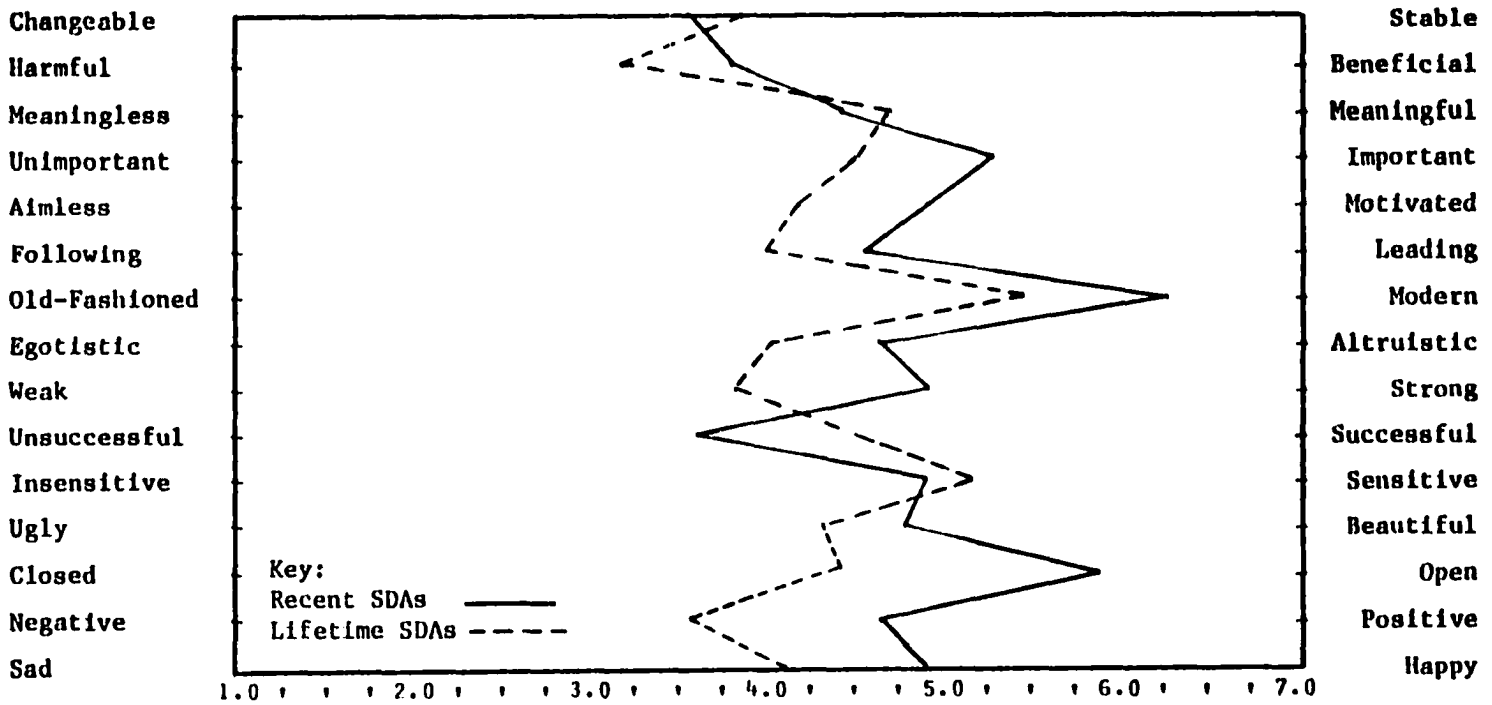


Fig. 95. A comparison of the semantic differential attitude rating of the concept "Marriage to a Person of Another Culture or Race" of student missionary appointees who were recent SDAs and those who were lifetime SDAs. $r_p = -.705$, $p \leq .01$.

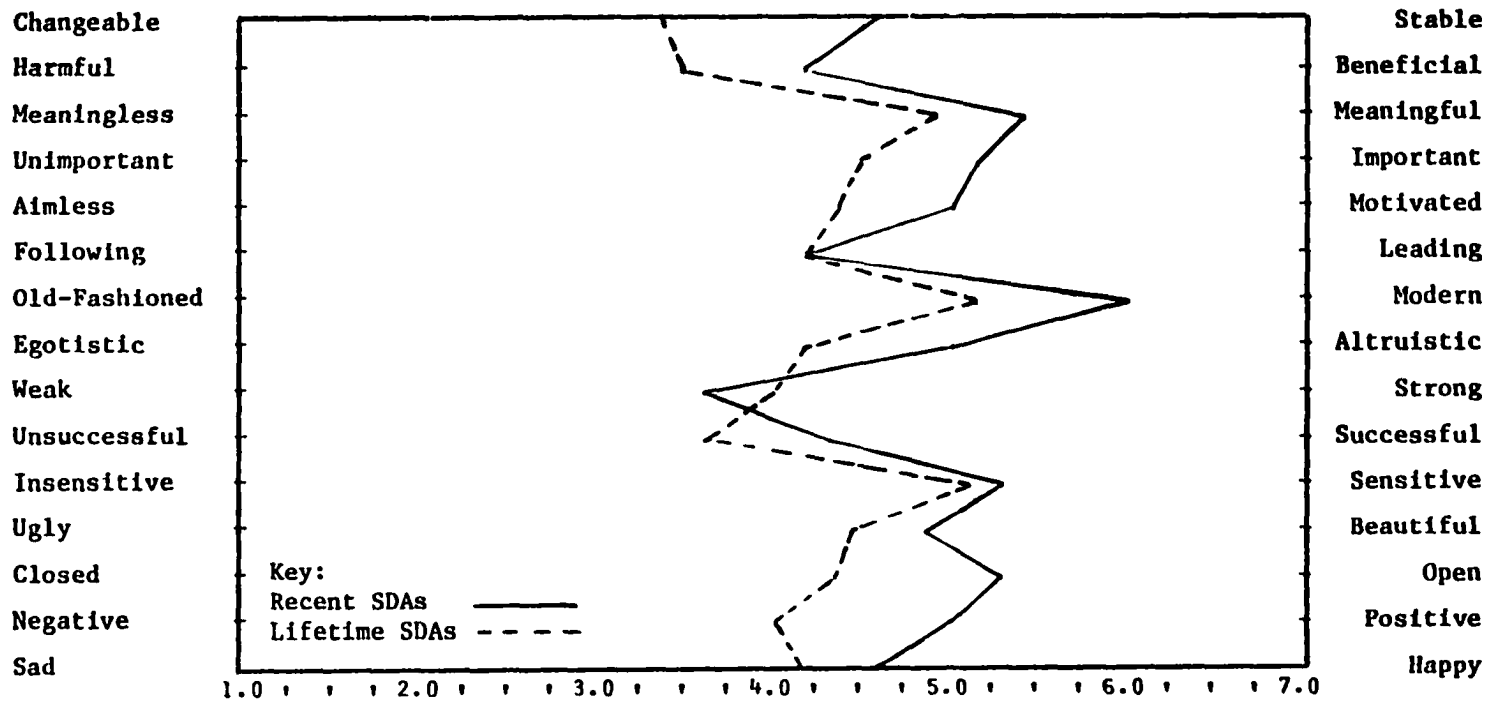


Fig. 96. A comparison of the semantic differential attitude rating of the concept "Marriage to a Person of Another Culture or Race" of student missionary returnees who were recent SDAs and those who were lifetime SDAs. $r_p = -.643$, $p \leq .01$.

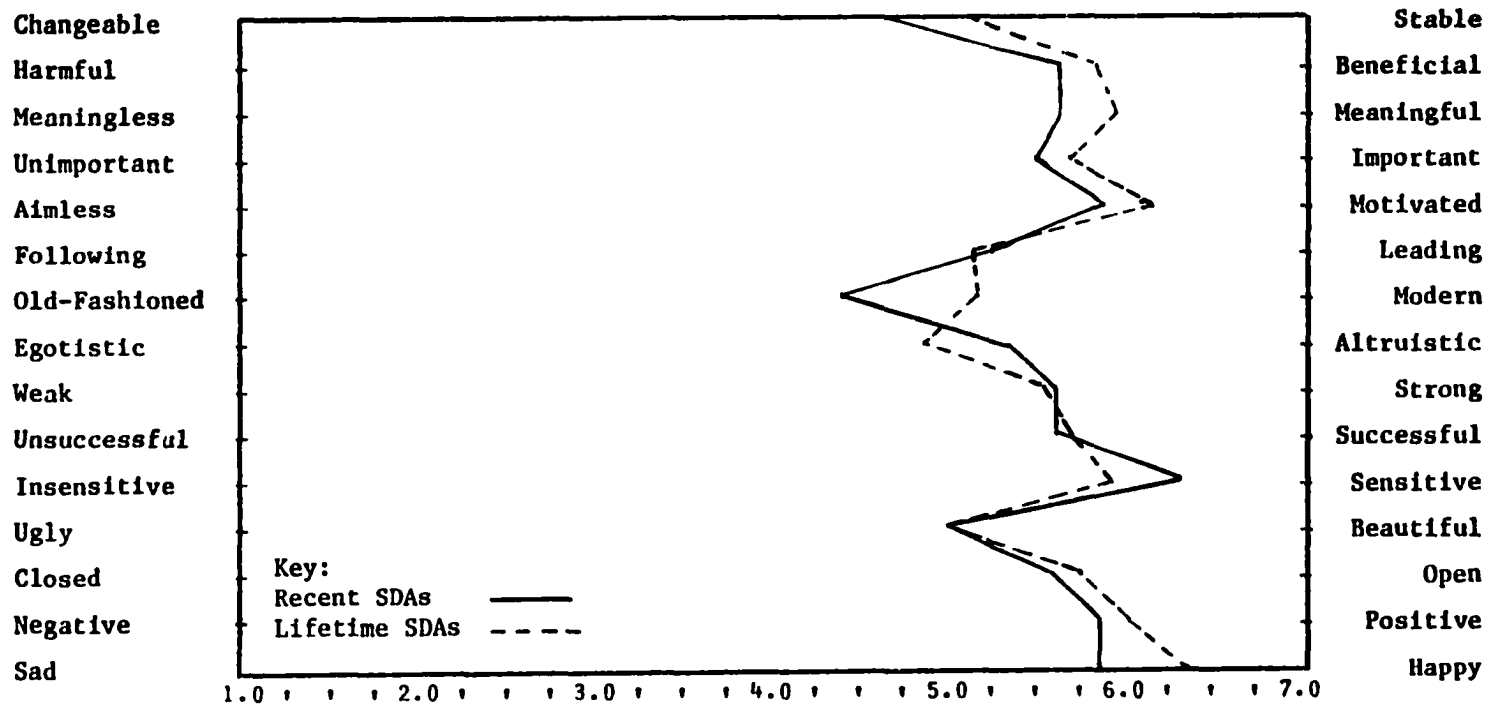


Fig. 97. A comparison of the semantic differential attitude rating of the concept "Me" of student missionary appointees who were recent SDAs and those who were lifetime SDAs. $r_p = -.428$, $p \leq .01$.

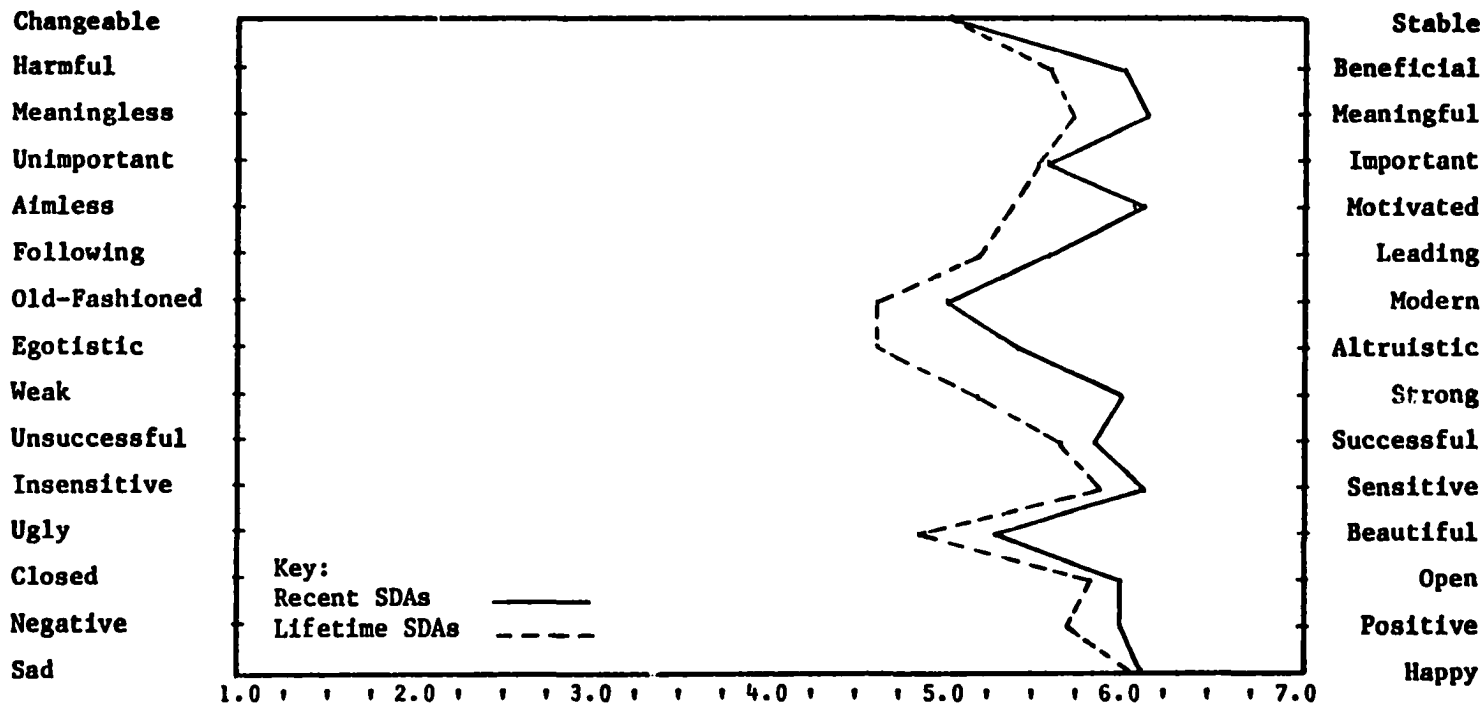


Fig. 98. A comparison of the semantic differential attitude rating of the concept "Me" of student missionary returnees who were recent SDAs and those who were lifetime SDAs. $r_p = -.451$, $p \leq .01$.

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Elementary teacher, 1956-57
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- Lilliputian Early Learning Center, Miami, Florida
Kindergarten teacher, 1970
- Andrews University, Berrien Springs, Michigan
Secretary and Assistant Student Missionary Coordinator, Campus Ministry Center, 1971-74
Student Missionary Coordinator, 1974-75
Director of Freshman Education/Activities, 1975-76
Assistant Professor of Education, June, 1977-

Professional Memberships

- American Personnel and Guidance Association, 1974-
- American Psychological Association (student), 1975-
- Phi Delta Kappa, 1975-
- Secretary, Andrews University Chapter, 1976-

- Publications** Religious education materials for children published in Auxiliar and by Puerto Rico, Dominican, and Southern California Conferences of SDA and Antillian Union of SDA, 1958-66.
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 "The Counselor: Qualifications and Attitudes," The Ministry, July 1975.
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