ABSTRACT

DISCOVERING A CONTEXTUALIZED MODEL FOR TRAINING JAPANESE FOR CROSS-CULTURAL MINISTRY

Stephen Wesley Dupree

The face of mission is changing. Countries that have traditionally been countries receiving missionaries are now becoming sending countries in their own right. This is true of Japan, where their first missionaries were sent to minister to other Japanese in the United States and Brazil. There are now an estimated 300 Japanese missionaries ministering around the world.

This study seeks to discover the current Japanese models for mission training, to listen to the voices that offer critique and visions for change in the way Japanese missionaries are trained, and to evaluate the models in light of various other models of mission training around the world. Grounded theory is used to interpret the data and apply it to the theoretical frameworks of anthropological and educational theories. The research included observations during a field research trip to visit nine mission training centers in Asia, a survey sent to 300 Japanese missionaries, and interviews with thirty missionaries gave voice to the
Japanese to evaluate their pre-ministry cross-cultural training and note its strengths as well as their weaknesses.

Combining insights gathered from these multiple sources of information, this study developed a contextualized model of mission training that addresses the training needs of Japanese missionaries. These missionaries, who come from a mono-cultural Japanese society and are preparing to go into a cross-cultural setting, have specific areas in which they need to be trained. The training model developed recommends that these areas of need be addressed through a residential program that will provide a balance of formal, informal, and non-formal training methods, in order to best prepare Japanese to minister cross-culturally.

The data makes it clear that mission training for Japanese must go beyond the training they received in a Bible school or seminary. It entails preparing Japanese in cross-cultural studies that will help them to contextualize the gospel in their host country. When necessary, Japanese will also be equipped for double contextualization, contextualizing through Western mission philosophies and within their host culture. The ideal training is presented as a missionary candidate receiving training for contextualizing from a trainer who begins with the same Japanese worldview.
This dissertation, entitled

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# Table of Contents

List of Figures ................................................. vi

List of Tables ................................................ vii

Acknowledgements .......................................... ix

Chapter

1. Training Japanese for Cross-Cultural Ministry ................... 1

   Autobiographical Background ................................ 4

   Background of the Problem .................................... 7

   Statement of the Problem ...................................... 10

   Current Status of Japanese Missionary Training .............. 18

   Working Definitions .......................................... 21

      Contextualization ......................................... 21

      Cross-Cultural Evangelism and Mission ....................... 22

      Cross-Cultural Training ..................................... 23

      Functional Integration ....................................... 24

      Holistic Training ........................................... 25

      Incarnational Ministry ...................................... 26

      Missiological Education ................................... 27

      Worldview .................................................. 28

   Delimitations ................................................ 29

   Methodology .................................................. 30
Significance of the Study ......................................................35
Summary ..............................................................................38
Notes ..................................................................................39

2. The Japanese Context .....................................................40

Group Consciousness in Japan ..............................................41

Perspective on Japanese Mission ...........................................46

Comparison of Japanese and Korean Mission .......................49

Education in Japan ...............................................................53

Religious Education ..............................................................62

Business Education ..............................................................64

Missiological Look at the Current Ministry

Training System in Japan .......................................................67

Summary ..............................................................................77

Notes ..................................................................................79

3. Theoretical Framework ....................................................80

Grounded Theory .................................................................81

Anthropological Theory .......................................................83

Functional Integration .........................................................83

Form and Meaning ..............................................................88

Contextualization .................................................................92

Pedagogical Theory .............................................................105
4. Giving the Japanese Voice through Research

Field Research Trip

Survey Given to Japanese Missionaries

Analysis of Survey

Interviews

Japanese Missionary Interview Responses

Interviews with Buddhist Organizations

Japanese Businesses
6. Missiological Implications of the Study and Conclusion

Missiological Implications

Focus of Ministry

Beyond Theological Education

Recommendations for Further Investigation

Contribution to Missiological Knowledge

Different Contextualization

Double Contextualization

Pedagogical Contextualization

Conclusion

Appendices

A. Interview Schedule for Japanese Missionaries

B. Interview Schedule for Administrators and Professors at Mission Training Centers in Singapore, South Korea, and Japan

C. Follow-up Survey for Japanese Missionaries

D. Japan Foreign Missionary Foundation Data

E. Brief Discussion of Buddhist and Monastic Training in Japan

References Cited and Selected Bibliography
List of Figures

Figure 1. Functional Integration of a Culture ............................................. 25
Figure 2. Japanese Christianity Reflecting Western Christianity .......... 70
Figure 3. Non-contextualized Pattern of Christian Conversion .......... 72
Figure 4. Functional Integration of a Culture........................................... 83
Figure 5. A Continuum of Models of Contextual Theology ............. 100
Figure 6. Educational Forms................................................................. 109
Figure 7. Capsulated Integration within Japanese Society .............. 200
Figure 8. A Continuum of Models of Contextual Theology .......... 214
Figure 9. The Praxis Model ................................................................. 215
Figure 10. Different Contextualization ................................................. 259
Figure 11. Double Contextualization .................................................. 259
Figure 12. Pedagogical Contextualization ......................................... 263
List of Tables

Table 1. Changes in Japanese Educational Distinctives ............................. 54

Table 2. Areas of Change Needed for the Japanese Educational System .......................................................... 59

Table 3. Comparison of Mission Training Centers .................................................. 145

Table 4. Courses/Experiences with Fifteen Highest Mean Scores ............... 150

Table 5. Significance of Courses Helpful for Cultural Adjustment .......... 153

Table 6. Significance of Courses Helpful for Ministry Adjustment .......... 154

Table 7. Ideal Length of Study ........................................................................ 157

Table 8. Expectation of Target Country before Entering New Culture .................................................. 159

Table 9. Difficulty of Difference in Language Ability during First Year of Ministry .................................................. 159

Table 10. Language Fluency ............................................................................. 160

Table 11. Use of Interpreter ............................................................................. 160

Table 12. Affect of Mono-cultural Background to Cross-Cultural Adjustment .................................................. 161

Table 13. Acceptability of Living Conditions .................................................. 162

Table 14. Satisfaction of Ministry Compared with Expected Ministry .................................................. 163

Table 15. Health during First Year .................................................................. 163

Table 16. Perceived Relationship with Nationals ........................................... 164

Table 17. Missionary’s Perceived Respect from Nationals ........................... 165
Table 18. Level of Missionary’s Respect and Trust of National Fellow Workers .............................................166

Table 19. Relationship with Fellow Japanese Missionaries .........................166

Table 20. Relationship with Japanese Missionaries in Country of Service ......................................................................................167

Table 21. Relationship with Non-Japanese Missionaries .............................168

Table 22. Spiritual Vitality during First Year ............................................170

Table 23. Importance of Understanding Japanese Culture .......................170

Table 24. The Data Speaks ......................................................................192

Table 25. Pedagogical Response to the Japanese Voice .........................219

Table 26. Components for a Model of Training Japanese Training Japanese Cross-Cultural Ministers .................................225
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Chapter 1

Training Japanese for Cross-cultural Ministry

Theologians and missiologists have a critical function. A serious study of different cultural situations can make them more sensitive to the distinctives among faith, belief and theology. (Piryns 1987:551)

The training of the next generation of leaders for the church is an integral part of its overall mandate to make disciples among all nations, or peoples. (Smallman 2001:9)

Mari Endo is a first generation Christian from Northern Japan.¹ She first heard of Christ through playing with the children of foreign missionaries living in her neighborhood. They invited her to church and as an elementary student she professed her faith in Christ. It was not easy to grow up in a traditional Japanese family in which both Shinto and Buddhist rituals were practiced. During her university years Mari was involved in a Christian college fellowship and was exposed for the first time to Christian mission activities. She knew there was a great need to share the gospel with her own people, but at a national mission gathering Mari committed her life to the Lord to become a missionary. Her pastor recommended she contact the mission chairman of their denomination.

The chairman was very encouraging to Mari and told her she would need to attend the denominational Bible school for three years to receive
appropriate training. Mari enrolled after graduating from a university and enjoyed her time of study at the Bible school in the city. The studies included theological studies, Christian education courses, and a course on hermeneutics. On weekends and during the summer Mari was assigned to a church two hours away for practical ministry experience. She left the Bible school campus after lunch on Saturday and returned Monday morning. Her experience in various churches to which she was assigned confirmed her desire to be involved in ministry. She enjoyed teaching the children’s church and participating with the four to six young people of the church.

After Mari graduated from the Bible school, the denomination assigned her as an assistant pastor in northern rural Japan for practical experience. During the three years as an assistant pastor Mari had the opportunity to go with other pastors on two short mission trips. This again confirmed the kind of ministry to which she felt called. After three years the denomination assigned her to work with another single woman in a Southeast Asian country, with the objective of starting a church among the people of the local tribe.

For the first few months things seemed to go well for Mari and her Japanese co-worker. They faithfully kept their time of prayer each morning and throughout the day looked for opportunities to build relationships with
the people of the village. Mari, though, found the village society was very
different from her home, including the ways in which relationships are
established and maintained. She and her colleague did become friends with a
few of the local younger women, who would join them for prayer and
reading the Bible, but Mari did not feel they were making significant
interpersonal connections with the people.

The two missionaries started a small church with these young women
and began to lead the church, relying on their personal experience in Japan.
The years of training and practical experience, however, did not turn out to
be so practical for Mari. She did not find John Wesley's theology,
emphasized in her Bible school, making much of a difference in this tribe,
nor Christian education techniques helpful in bringing these young children
to Christ. There was little emotional support from the church in Japan, but
there was the expectation that when she returned to Japan after four years, a
church building would have been built. It was assumed that this church
would include in its name that of the Japanese denomination. The Japanese
missionaries met this expectation, but Mari still felt there was something
very wrong with starting a church in Southeast Asia that was patterned in
every way after her home church in Japan. Her messages, patterned after the
style of preaching and teaching she had received in the church in Japan, did
not seem to fit the culture of her host country. She did not realize that the church she had experienced in Japan was itself patterned after churches in the West. This Western influence had a direct affect on the methods she used to present the gospel and start a church. Mari did not know any other option than to follow her home church pattern. After three years Mari became disillusioned with the ministry she was involved in because she felt there was a disconnect between the local culture and the Christianity she was teaching. She became so discouraged that Mari returned to Japan and accepted an assignment as an assistant pastor in a Japanese church.

This story illustrates the lack of preparation of Japanese missionaries when they are sent out from their church to minister cross-culturally. It also illustrates a lack of contextualization within many Japanese churches. Without preparation and without a sense of contextualization it will make it more difficult for Japanese missionaries to contextualize in their countries of service. It will be important to keep in mind some of the struggles Mari had in her missionary experience as we look at the issue of training Japanese for cross-cultural ministry.

**Autobiographical Background**

My personal experience with mission began at birth, as I was born and raised in the home of Protestant missionaries to Japan. I observed the
ministry of my parents and other missionaries, both in churches and in various educational institutions. My varied experiences relating to these institutions have been the catalysts that led me into the field of education and into mission. I have also observed the Japanese church struggling to grow in a modern, materialistic society, while at the same time attempting to have relevance in the daily lives of the Japanese. The dichotomy of church and state professed in the West has unfortunately been perpetuated in Japanese society, which has traditionally had a more holistic view of spirituality and sees every part of one's life as intertwined, rather than compartmentalized.

It is my own observations of the Japanese that drive this research project. I feel there is greater potential for them to minister cross-culturally than they are currently achieving. When my family and I went to Japan as missionaries in 1990 and began to work with a denomination of 165 churches, we learned there were only four missionaries being sent out from this denomination, one of whom returned to Japan in 2002 and took a pastorate. In 2003 two couples and one single woman were sent out as missionaries. Of these new missionaries only the single woman received training in the form of mentoring by going to a Southeast Asian country to work with another missionary for six months. There may be more potential for Japanese to serve as missionaries around the world. These missionaries,
in order to be effective, must be better prepared to face the new cultures they will encounter.

I have also had contact with various Japanese who have ministered cross-culturally or are planning to minister cross-culturally in the near future. Most of these Japanese will receive only "on the job training," which will include learning the host language. Lack of pre-field preparation may be a detriment to the ministry of these missionaries. The opening story is a composite of the difficulties with which many Japanese must deal when there is little understanding of missiological concepts and of the challenges and complexities of cross-cultural living and ministry.

In some ways it may seem strange for an "outsider" to write on this topic. I believe I am qualified to pursue this line of study, however, given my background in Japan. Even though I am an outsider, I have been influenced by Asian ways of thinking and am able to understand and speak Japanese fluently. As one who takes the position of an outsider with an insider's experience and insight, I believe I have a better understanding of the issues at hand. I also have twenty-six years of in-country experience of knowing the Japanese people, culture, and language. I bring to this study over fifteen years of experience in education, including teaching for three years at the seminary level in Japan.
James Lett (1986:61) discusses the aspect of the emic view, that of the insider and the etic view, the view of the outsider. To have only one view or the other does not give the full picture, but to have a combination of both views gives a broader, more realistic view of the issues at hand. Darrell Whiteman sees contextualization dealing with the tension between the emic and etic perspectives, “the insider’s deep understanding with the outsider’s critique” (1997:2). My years of experience living and working in Japan will be an asset to the study of the Japanese context and provide the kind of tension that is necessary to develop a contextualized education model essential for training Japanese missionaries.

**Background of the Problem**

To better understand the statement of the problem, it is first important to get an overview of the background of the problem concerning mission training in Japan.

The world of mission is changing rapidly. Nations that once were receivers of traditional Western missionaries are now sending their own people into cross-cultural ministry (Pate 1989:14). In speaking of the need for non-Western missionaries Ferris states, “If the unevangelized and under-evangelized peoples and cities of the world are to be effectively ‘reached’ and strong churches established, Christians worldwide must send out and
sustain on the field a well-equipped, long-term, global, cross-cultural missionary force” (1995:xvii). Whiteman reiterates the need for training when he quotes Eugene Nida as saying, “There are more Christian missionaries today than at any period of history, yet they are more poorly prepared than ever before” (1996:135).

One of the difficulties within the Japanese church in understanding the value of pre-field training for missionaries to share the gospel in a culturally appropriate manner is that the Japanese church has not been contextualized itself. This has contributed to little perceived need to contextualize within the Japanese missionaries’ country of service.

As a long-term Lutheran missionary to Japan, Kenneth Dale has a perceptive understanding of the struggle of the Japanese church. He states that

most worship services, and other meetings as well, fall into a stereotype, a single pattern which originally was introduced by missionaries from the West. There is little that is creative, adapted to culture and local needs, little that is attractive to outsiders. (1996:13)

He goes on to say that, “Although there is much talk of contextualization, the fact remains that most churches still speak the language of Western theology and liturgy, thus failing to make a point of
contact with the average man on the street” (1996:60). A brief description of how the Japanese church arrived at this point will be given in the Chapter 2.

What effect does the lack of a contextualizing model within the Japanese church have on the ability of Japanese missionaries to contextualize in their country of service? What would a training program look like if the Japanese were trained through their own worldview to be prepared to understand and minister in other cultures?

To illustrate the difficulties in training Japanese for ministry, I will use my experience at Tokyo Biblical Seminary (TBS). This seminary is a well-respected evangelical seminary in Japan and is typical of most Japanese seminaries. In the past ten years there has been a decrease in the number of students attending TBS, where students from Japan, South Korea and Brazil are taught in Japanese. In 1996 there were 24 new students, which has been typical of the annual enrollment. The academic years 2003 and 2004 had only eighteen and fifteen students respectively entering the seminary.

All of the Japanese full-time professors and most of the Japanese part-time professors received their own training in the United States. As a result, the next generation of church leaders in Japan is receiving an education that is highly influenced by the Western worldview. Siew states, “Asian scholars must develop their theological agenda from the Asian church and its
contexts if they want to be true to their theological task” (1996:59). This research probes the issue of training nationals within their own context and through their own worldview.

When I began to teach at TBS, I knew it was important to teach contextually, in such a way that the material would be understood through the students’ own worldview. I struggled with methodology to accomplish the task. This dissertation looks at the issue of an ability to contextualize missiological education in general and training Japanese for cross-cultural ministry in particular for the purpose of challenging the Japanese church to become a missional church within its own culture and to enhance the ability of Japanese to cross cultural barriers with the gospel.²

Statement of the Problem

This dissertation is designed to discover the current Japanese models for mission training, to evaluate the models in light of various other models of mission training in use around the world, and to listen to the voices that offer critique and visions for change from people in the system in order to ascertain the training needs of Japanese preparing for cross-cultural ministry. The penultimate chapter brings together these discoveries, critiques, and alternative models into practical suggestions for changes in Japanese mission training practices. Chapter 5 will suggest changes and
additions to existing theories about missionary training. The goal of the
dissertation is to be able to offer constructive suggestions about changes in
mission training that would enhance the ability of Japanese missionaries to
cross cultural barriers with the gospel, without confusing the gospel with
their conception of the Japanese way of life, so that Japanese missionaries
might more effectively minister cross-culturally.

This dissertation assumes that God is in mission and wants Christians to
be involved in mission. Could it be that in the same way that Jesus trained
his disciples through an incarnational model, the Japanese also should be
trained incarnationally? To accomplish this project, it is vital to rely heavily
on input from Japanese at each step in the process through interaction
between my personal experience in Japan and that of Japanese missionaries
and training specialists. This dissertation also assumes that contextualization
will be a key in the training process. Thus contextualization is not only a
necessary component of the training, but it will also inform the training
process itself.

In the illustration at the beginning of this dissertation, Mari had not
been empowered to understand her own culture, much less had she been
given the tools to empower the nationals in her country of service to
contextualize the gospel to their culture. Although the goal of this
dissertation is develop a contextualized training for Japanese, one of the difficulties is the fact that the Japanese church itself has not modeled for Japanese missionaries how to contextualize the gospel to its own culture (Dale 1996:60). Herein lies one of the challenges of this dissertation: how to encourage a non-contextualized church in Japan to effectively train the missionaries it will send to other countries.

David Augsburger states, “One who knows but one culture knows no culture” (1986:18). In other words, going to another culture will help a person to understand his or her home culture. How could the Japanese church change if the leadership would become involved with and visit Christians in other countries as well as Japanese missionaries within the missionaries' country of service? This exposure might help the church leaders to see differences in how Christianity is understood and practiced in other cultures. The benefits of these leaders visiting Japanese missionaries in their country of service would be great, provided there is an appropriate orientation that will help the leaders focus specifically on what God is doing in the host country. First, the leaders would begin to understand the struggles the missionaries face in another culture and thus better represent the missionary to their own congregations. Second, through seeing the differences in Christianity, the leaders may begin to look at their own church
in a new light and find ways to contextualize the gospel in the Japanese church.

Churches that are growing in Japan are also the churches that have taken the initiative to be involved in foreign missions. When these churches began to look outside of their small Christian group and caught a vision for cross-cultural ministry, these churches began to empower the church members to evangelize. For the purposes of this dissertation the term "missionary" will be used to refer to Christian workers serving specifically in a cross-cultural setting. This is presented in contrast with Japanese Christian workers ministering among Japanese expatriates in another country.

To discover an appropriate training model within the Japanese culture, it is important to ask what the current models are for training Japanese. A traditional model of training may be found within the Japanese religious system. The model explored for this training is the holistic training given to a Zen Buddhist monk when he first prepares for ministry. The Zen Buddhist training teaches through formal, informal, and nonformal training methods and teaches the initiate to have respect for the culture of anyone he or she meets. One difference between this training model and training for cross-
cultural ministry is that Japanese Buddhism does not proselytize (Irinishi 2004).

A more contemporary model may be found in the business world, as Japanese companies send their employees to countries all over the world. In *Making Japan Work: The Origins, Education and Training of the Japanese Salaryman* (1993) J. E. Thomas presents an important study of the various issues that affect the training of Japanese involved in business. Yoshimura and Anderson also bring a fresh understanding of the inside of the business community through their book *Inside the Kaisha: Demystifying Japanese Business Behavior* (1997). As Japanese are going overseas for business, insight into how they are trained for living in a cross-cultural context could be very helpful. Are there training concepts from within the Japanese religious or business society that are important for the Japanese church to appropriate for redemptive purposes?

Although theological training itself is important, it is not the focus of this study. The present dissertation focuses specifically on a model of mission training that is contextualized for Japan. “Blind copying of Western models results in a dependency that kills initiative and creativity among indigenous efforts” (Siew 1996:59). It is time to go beyond the “blind copying of Western models” and discover within the Japanese culture a
model that can both help the church understand its own culture, as well as understand cultures in other areas of the world.

While theological training specifically is not the focus of this study, there are lessons from the Bible that give a foundation for this dissertation. There are various references to training. "The Old Testament emphasizes the importance and duty of religious teaching and training, but significantly, in the Mosaic economy, does not command the establishment of schools for formal religious instruction" (Burton 2000:1). An apprenticeship model may be seen in the life of Samuel when his mother dedicates and presents Samuel to God, leaving him with Eli the priest to train (I Samuel 1:21-28). Throughout the Bible men and women are prepared to do God's work through various means of training.

The model of training became institutionalized within the Jewish community, but Jesus went against these institutions when he, considered by some a rabbi, called his own disciples (Krallman 2003:46). His training methods are an example of what training might look like today.

Six considerations in the life of Jesus are helpful in considering alternative forms of theological education.

1. Jesus taught by example (Luke 11:1)
2. Jesus taught his disciples in living situations.
3. Jesus used sound educational principles in starting where the disciples were and teaching them from the known to the unknown.
4. Jesus taught according to the needs of the individual in a personalized way.
5. Jesus trained his disciples by assessing them.
6. Jesus believed in those he trained and, therefore, delegated important work to them. (Covell 1971:35)

Both Jesus and Paul used an apprenticeship model of discipleship. This model gave needed experience through on-the-job training. The Bible also gives examples of how training was not an end in itself, but an encouragement for those trained to train others. "The Apostle Paul considered himself to be a teacher (II Tim. 1:11; 2:7; Gal. 1:28) and certainly encouraged others to teach others (I Tim 4:11; 6:2; II Tim 2:2)" (Burton 2003:3).

Regardless of the society, a biblical approach to culture is found through serving. Acts 16:1-5 states,

He came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was a Jewess and a believer, but whose father was a Greek. The brothers at Lystra and Iconium spoke well of him. Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek. As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey. So the churches were strengthened in the faith and grew daily in numbers.

In this passage of Scripture we find five areas in which missionary service is evaluated, using Timothy as an example.

1. Timothy was recognized as a “disciple,” (Acts 16:1) reflecting a commitment to spiritual matters.
2. As the son of a Jewish mother he had enjoyed a lifetime of study of the Hebrew Scriptures (2 Timothy 3:15). He continually sought after the truth.

3. His reputation for integrity in his home church and hometown and even in a neighboring town (Acts 16:2) demonstrates personal character qualifications.

4. His readiness to undergo circumcision (Acts 16:3), though theologically unnecessary, for the sake of his future Jewish audiences, shows a commendable cross-cultural adaptability, or acculturation, and sensitivity to others' values.

5. His travels and shared activities as an apprentice to Paul (Acts 16:4,5) began the necessary experiential development toward his own ministry.

Krallman uses the term "with-ness" to describe the kind of training Jesus gave his disciples (2002:54). The time, day in and day out, spent together gave the disciples a chance to see modeled for them what ministry is and observe practically how to respond to a variety of situations.

A model of training Japanese for cross-cultural ministry will take into consideration the religious educational training components that are important to the Japanese context, including the aspect of service. Training in a Zen monastery includes an aspect of service along with an emphasis on meditation (Nishimura 1973:23). Whereas training for ministry is spiritual training, this dissertation considers the kinds of spiritual training necessary
for Japanese preparing for a vocation in religious practice, whether it be ministry within the Japanese culture, or cross-cultural ministry.

It enhances this dissertation to understand whether indigenous models are being used in training that is taking place in other Asian countries. We can learn from what other Asian countries are doing in the area of training for ministry. To better understand what is necessary for Japanese today, we need to know the current status of Japanese involved in cross-cultural ministry, to which we now turn.

**Current Status of Japanese Mission Training**

In A.D. 2000 an evangelism congress was held in Okinawa. In preparation for this congress the Japan Evangelical Association (JEA) appointed the JEA Missions Commission to conduct a survey of the status of missionaries from Japan. There were 264 responses to this survey (Seino 2000, See Appendix E). The report of the survey gives demographic information of the Japanese missionaries and is helpful to this dissertation, as it gives a snapshot of where Japanese missionaries were ministering in 2000. The report gives information that becomes a point of reference where this dissertation begins. Through a follow-up survey, more relevant questions pertaining to the individual missionary’s mission training have been asked.
The Japanese missionaries who received training within Japan went to one of two available mission training centers. Ken Roundhill, a missionary from New Zealand, started the Mission Training Center (MTC) in 1976, the older of the two training centers. This center was turned over to a Japanese pastor in 1986, who chose to keep the center independent from any denomination. In the early 1980s the director started teaching a more charismatic theology than some of the denominations espoused, so the evangelical denominations stopped sending their missionaries to MTC for training.

MTC was the only in-country training center until 1998. At that time two Japanese pastors from the Antioch Church, one a former missionary, started the World Mission Training Center (WMTC), an evangelical mission training center, to meet the needs of the missionaries whose denominations would not send their candidates to MTC. Whereas MTC is a six-month residential program, the WMTC is a 28-day program, meeting one day a week for seven months (Okuyama 2002; Iizuka 2002). Are these training centers perpetuating the Western worldview and pedagogy of training taught by missionaries who trained the current directors and trainers? More will be discussed about these centers in Chapter 4.
Japanese missionaries who received mission training outside of Japan generally have gone to centers in Singapore or South Korea, where the training included formal classroom training as well as informal training in the form of practical experience (Atsumi 2002). If Japanese are serving with a Western initiated mission board, they may go to the mission board's headquarters in the West to train. Seino's survey gives important data concerning Japanese missionaries, their training, and the kinds of ministries in which they are involved.

Another important part of this current study entails asking Japanese missionaries to evaluate their own missionary training, or lack thereof, in relation to their present cross-cultural ministry through a survey to follow-up Seino's survey (Appendix A). This gives voice to the helpfulness of various courses received in the missionary's training. "The design of [cross-cultural] training is based on the belief that the individual involved in cross-cultural interaction is central to the success of that interaction" (Gochenour 1993:1). The Japanese missionaries' point of view shows the value of training available for Japanese missionary candidates as well as providing an emic view of the training process.

For missiological reasons, the Japanese should not be interested in creating a worldwide church that looks and sounds just like the church in
Japan. Rather, they might learn how the message was contextualized for
each recipient group in the Bible and the importance of following this model
today. Buddhism adapted to the context as it moved from India through
China, Korea, and to Japan; as well as from China to Southeast Asia. In each
context Buddhism found its niche within the society. Christianity needs to
have the same resiliency, without giving way to syncretism.

Working Definitions

There are a few terms that are important to understand for this study.
These terms have been used in the discipline of missiology and form a basis
of understanding for analyzing the training of Japanese missionaries.

Contextualization

This term refers to the application of a text, process, or understanding to
a receptor culture in such a way that it is understood through that culture’s
worldview. The purpose of contextualization is not to change the message,
but to present it in a culturally appropriate manner. In mission this term
takes on the challenge of seeing “how the Gospel and culture relate to one
another across geographic space and down through time” (Whiteman
1997:2). The process of contextualization is a process of engagement. It is
not an application from the outside, but a dialogue and change that takes
place from within the culture. “Contextualization attempts to see a culture
not as a static system, but rather a system that is always in the process of change because of stimuli from within and from without” (Neely 1995:8). How does the church relate experiences that are 2000 years old with the issues and concerns of today? What is universal in the Bible, rather than tied to the time and space in which the Bible was written? How do these relate to cultures in various parts of the world? These are a few of the questions that must be answered in contextualization.

Cross-cultural Evangelism and Mission

Evangelism and mission may take place in any setting, but when it is taken to a culture different than the witness’ own culture, the dynamic of the evangelism changes. The difference lies in the approach that is taken by the cross-cultural witness. The host culture has its own worldview, which will affect the way in which its people understand the message of the witness. “The message must be tailored or contextualized in such a way as to remain faithful to the biblical text while understandable and relevant to the receptor's context” (Guthrie 2000:244). The emphasis is keeping the meaning of the message, while allowing for a cultural adjustment of the form in which the message is presented.
Cross-Cultural Training

Cross-Cultural Training refers to the training received in preparation for going to a people group other than one's own. The purpose of this training is to help the cross-cultural witness have the tools necessary to be effective in sharing the gospel with the receptor culture. These tools will include an understanding of culture, language, and incarnational ministry. Without this training the Japanese will be aware of neither their host culture nor their own culture. Augsburger's (1986:18) statement quoted earlier (see p. 12) concerning cross-cultural exposure is pertinent to understanding the need for cross-cultural training. If this were applied to the Japanese context, then it would mean that Japanese need to have experiences in other cultures to fully appreciate their own culture. In 1998 I had the privilege of going with nine students from Tokyo Biblical Seminary (TBS) to South Korea. Part of the trip was to visit the Independence Museum where the Korean history, both good and bad, is portrayed. That evening one of the students confessed he did not want to go to the museum because it showed all of the atrocities the Japanese had done during their occupation of Korea. Yet, this seminary student said he knew going to South Korea, seeing another culture firsthand, and understanding the history of the relationship between Japan and Korea
would make him a better pastor in Japan. This was what Gochenour encourages when he states,

If some of the goals of education in modern times are to open up possibilities for discovery and expand learning and the chance for mutual acceptance and recognition in a wider world, it may be important to offer students a perspective on their own immediate center of the world by enabling them to participate sensitively as cross-cultural sojourners to the center of someone else's world. (1993:14)

**Functional Integration**

Functional integration is the process through which an idea or concept is introduced into one area of a culture (see p. 72) and as it is introduced, it eventually influences all other areas of that culture. The tendency is that if an ideology is introduced, it will affect the social relationships, and technology and economic systems of the society as well. New technology and economic ideas will affect the ideology and social relationships within the culture. New forms of social relationships will in turn affect the ideology, technology, and economic systems of the society (See Figure 1). Whereas this is the general principle, other factors may also counteract this tendency.

Many areas of Japanese society have become functionally integrated, such as government, economic, and educational systems. Yet there is one "ideology" that has not become integrated, that of Christianity.
Holistic Training

Training should take on a holistic quality. This kind of training seeks to train the whole person: spiritual, intellectual, emotional, physical, and relational. It takes seriously the commandment Jesus gave in Mark 12:30, “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength” (NIV). It is not enough to train only the intellect in preparation for ministering in another culture; it is vital to train in spiritual disciplines, relational skills, and physical health.

“Training centres are not interested in offering purely academic programmes. They wish to prepare their students mentally, emotionally, spiritually and practically” (Harley 1995:79). This dissertation looks at various kinds of training, both religious and secular, within the Japanese
context to see what is wholly Japanese. Training within the Japanese system becomes a point of contact in developing a holistic model for training Japanese missionaries.

**Incarnational Ministry**

Incarnational ministry is ministry that places the cross-cultural witness at the social and economic level of the local people for the purpose of identifying with them. This identification places the cross-cultural witness in a position where, as he or she lives with the people, opportunities arise to share the gospel with the people. Jesus demonstrated incarnational ministry as God coming to this world. Jesus was born and lived as a Jewish man, knowing the struggles and joys of a particular people, place, and language. Missionaries follow Jesus’ example by ministering in such a way as to know the culture at the deepest level of need and desire. We also have the example of the Apostle Paul as he writes, “I have become all things to all men so that by all possible means I might save some” (I Corinthians 9:22). Paul's life and ministry demonstrate the meaning of this and show the importance of incarnational ministry.

An old Chinese poem states, “Go to the people; Live among them; Learn from them; Love them; Start with what they know; Build on what they have.” For instance, in Japan, the foreign missionary couple who chooses to
live within a Japanese neighborhood and to send their children to Japanese schools demonstrates incarnational ministry. The other choice, which is not incarnational, is to live on a missionary compound, with very little or no contact with the nationals, send the children off to a missionary school, and think this is true ministry among the nationals.

Kosuke Koyama demonstrated the importance of incarnational ministry as he served as a missionary in Thailand. Frustrations with his own ministry and observation of the Thai farmers provided the catalyst to reevaluate his methods to contextualize the gospel for Thailand. His books, *Water Buffalo Theology* (1974), and *Three Mile an Hour God* (1979) made important contributions to the issue of Japanese involvement in contextualization outside of Japan.

**Missiological Education**

The discipline of missiology is a multi-disciplinary study of mission. It involves history, theology, religious studies, evangelism and church growth, cultural anthropology, sociology, linguistics, and leadership training. Neely defines missiology as “the conscious, intentional ongoing reflection on the doing of mission” (2000:633). Elliston goes on to say, missiological education addresses the equipping for communication of the gospel across the barriers that exist between the Kingdom of God and the kingdoms of this world,
where issues of society, culture, language, worldview, and diverse roles and status come into play. (1996b:233, 234)

This understanding of missiology will lead to a need for those involved in mission to be trained. As the Japanese come into contact with missiology, what history, theology, religious studies, etc. are they to study? For the Japanese, studying Western church history or German systematic theology does not help them to understand their own culture. To see where within the history and religions of their own culture God has been and continues to be at work will empower the Japanese. Through this understanding the Japanese may then find appropriate ways to train leadership and to evangelize, not only Japanese, but also people in cultures different from their own.

Worldview

This term, in its simplest definition, is the way in which people view the world. This encompasses every part of a person’s life. The external manifestation of worldview is a person’s behavior, which reflects his or her underlying value and belief system. Paul Hiebert defines worldview as, “the basic assumptions about reality which lie behind the beliefs and behavior of a culture” (1985:45). It is the collective assumptions that prescribe the spiritual, emotional, intellectual, and physical manifestations of daily life.

Worldview is at the core of every culture. Worldview is generally
understood as the unseen, and frequently unconscious, foundation upon which a person's values and beliefs are supported. Worldview includes “Aspects of culture encompassing various areas of experiences (e.g., kinship, social structure, economics, political organization, religion, language, education, art and so on) [which] are more or less integrated in terms of complex cultural patterns” (Nishioka 1997:88).

**Delimitations**

This dissertation is written with the Japanese national church in mind. It is written to discover and evaluate the current state of missionary training for Japanese. A desirable effect is to see the Japanese church become more involved in the task of sharing the gospel around the world.

Mitsuo Fukuda, a Japanese pastor who trained at Fuller Theological Seminary, is one Japanese taking on the task of contextualization within the Japanese church. His dissertation, “Developing a Contextualized Church as a Bridge to Christianity in Japan” (1992) gives insight into the specific needs of the Japanese culture and how these may be met through a contextualized church. He founded the Rethinking Authentic Christianity Network and edits a magazine in Japanese entitled *The Journal of Contextualization*. Fukuda also edited *宣教學リディーンス: 日本文花とキリスト教 (Readings in Missiology: Japanese Culture and Christianity)* (2002), also in Japanese, in
which thirty-four Japanese contributed articles. There are also interviews
with various non-Japanese missiologists and articles translated into
Japanese. Fukuda’s work demonstrates the interest on the part of a few
Japanese to work toward contextualizing Christianity in Japan. The work
Fukuda is doing in the area of contextualization within Japan gives
important insight into the best ways for Japanese to train their own to
minister cross-culturally. Whereas this study could look at the broad issue of
contextualized theological training, it is limited to the specific area of
training that is necessary for cross-cultural ministry.

Methodology

The research phase for this dissertation began with a literature survey to
better understand the Japanese educational process and cross-cultural
training. In this library research I looked at ways in which Japanese are
trained to work in a cross-cultural context including investigating religious
training as well as training within the Japanese business world. The models
investigated are those that take into consideration all of the needs of the
trainee, including intellectual, emotional, and physical needs. These models
are helpful to addressing the holistic needs of training Japanese for cross-
cultural ministry.
Following the literature survey my field research trip in March and April 2003 took me to Singapore, South Korea, and Japan, where I visited nine mission training centers. The purpose of this trip was to observe how Asians are training fellow Asians in preparing for the task of cross-cultural ministry. I visited four mission training centers in Singapore, three training centers in South Korea and two training centers in Japan. A detailed description of the observations made on this trip will be presented in Chapter 4.

To compare these centers in the three countries I interviewed the administrators and professors/trainers from all nine schools using the same interview schedule (Appendix B). The questions are written to learn about the history of the training center, training methods and curriculum, teaching materials, educational outcomes, and the administrator/professor’s philosophy of cross-cultural training. In order to get a complete picture of the mission training program it is important to get the administrator/professor perspective as well as the perspective of the missionaries who have trained at each training center. I also received copies of the curriculum and sample teaching plans of the trainers for each training center.

Following this trip, I analyzed the survey Seino sent, with responses from 264 Japanese missionaries serving in thirty-eight countries in 2000.
Seino's study lays helpful groundwork for this study, but many of his questions are demographic in nature, with little reflection requested from the missionary. I took this a step further by sending out a survey asking Japanese missionaries to evaluate the cross-cultural training they received and their perceived adjustment to their country of service (see Appendix C).

Choi's (2000) dissertation concerning preparing Koreans for cross-cultural effectiveness offers a set of questions after which mine were modeled. I adapted the interview schedules by adding and deleting questions to make the schedules specific to this research. These particular sets of questions were not pre-tested. This English survey, as well as each of the interview schedules, was translated into Japanese and checked by a bilingual Japanese reader to verify that the intended meaning was communicated.

Using a list from the Christian Yearbook 2002 I sent out four hundred surveys around the world. Various Japanese responded that they did not think of themselves as missionaries, but just as Japanese living overseas, so their responses were not included in the final data for analysis. Seventy surveys were returned, of which fifty fit the criteria of Japanese in cross-cultural ministry. The responses on the surveys were then collated and the raw data placed in to a statistics program to be analyzed. The surveys were
one way of giving voice to the Japanese concerning what Japanese need in mission training.

The field research also included interviews with Japanese missionaries. All of the interviews were conducted in Japanese, recorded, translated and transcribed at a later date. While in Japan I interviewed Japanese missionaries who have retired from mission, either because of age, or other reasons, and furloughing missionaries. The questions asked were similar to those given to the administrator/professors at the mission training centers, but gave the perspective of the practitioner, rather than the academic. These questions included preliminary orientation questions about the missionary, followed by questions concerning cross-cultural adjustment and ministry, mission training and the missionary’s philosophy, and understanding of culture.

In the fall of 2003, through attending two mission conferences and other contacts, I interviewed thirty Japanese missionaries. As I interviewed the field missionaries, I restricted my interviews to Japanese missionaries who are ministering cross-culturally and included missionaries who have studied in Japan, South Korea and in Singapore to compare their evaluations of their training programs. This lead to an understanding of the training needed for Japanese to serve cross-culturally as missionaries.
To give breadth to this study, I investigated how Japanese in other areas of Japanese society prepare for overseas assignments. Two Buddhist organizations were visited to learn how they prepare priests to minister overseas. These include the Japan Buddhist Federation and the Jodo Shu Research Institute of Buddhism. To learn how businesses prepare their employees for overseas assignments ten major Japanese companies were contacted to learn if they have any training for these assignments.

Once the literature survey and field research phases were completed, the data collected, including surveys and interview notes, were analyzed and evaluated. The quantitative data was evaluated by statistical analysis. The survey sent to the missionaries using a Likert-type scale was analyzed looking for comparisons and trends in the responses of the missionaries (Miller 2002:330). With the help of a statistician, the data was plugged into SPSS statistical software to find where the comparisons and trends lie within the data.

The interviews have been analyzed utilizing a coding system used in grounded theory to draw out similarities brought out in the interviews. By using colors to highlight themes that showed up throughout the data, it was easier to see the trends that were pertinent to the research at hand. This led to a comparison of the averages and variances of the answers through the
thematic analysis. If there were reoccurring themes, I wondered what factors, such as where the missionary received mission training, might be connected to these themes.

The surveys were analyzed by descriptive statistics using thematic analysis, which gives an overview of the answers with average scores and variances stated. The next level of analysis looked for trends and compares the three groups of people. In this case the three groups compared were Japanese missionaries trained outside of Japan, missionaries trained within Japan, and missionaries who received no formal mission training before their cross-cultural ministry. Once these were compared and described, the next level of analysis looked at differences in the scores between the three groups and determined the significance of these differences. As the surveys were analyzed, the final step was to see, using grounded theory drawn out of the data, what kind of pre-field training Japanese missionaries need. Does this data show that the current training addresses the needs of Japanese? The analysis discussed in Chapter 4 will help determine the training needs of the Japanese.

The qualitative data brings the dissertation to life as I probed into the individual experiences of the missionaries. This evaluation looked for trends in the answers that are significant to the issue of training. The interview
schedule was used as a guide for the interviews, but did not restrict the interview. As other areas of interest became evident, I asked questions to cover those areas of interest that also have bearing on this dissertation.

**Significance of the Study**

This dissertation adds to the missiological theory of theological education for mission by addressing the issue of contextualizing training using Japanese indigenous training models as a basis for a mission training model for Japanese. Contextualization, as defined by Whiteman (1997), gives a good overview of the challenge of mission in a cross-cultural setting.

Contextualization attempts to communicate the Gospel in word and deed and to establish the church in ways that make sense to people within their local cultural context, presenting Christianity in such a way that it meets people’s deepest needs and penetrates their worldview, thus allowing them to follow Christ and remain within their own culture. (1997:2)

When training Japanese, it is important for the Japanese to understand how they communicate the gospel within the Japanese culture as well as what their status is within their society. This will likely be a revelation to many students, as most of them will not have consciously thought about how they communicate the gospel or about how status influences them. Also, as the Japanese language lends itself to being subtle and ambiguous, the students may not realize what they are subconsciously communicating.
Understanding basic communication skills and techniques will then help the Japanese as they minister to another ethnic group.

The Japanese have a historical reputation for improving what has been imported into their islands. Near the beginning of the Meiji Era (1868) Japanese emissaries were sent around the world to find the best in other countries. This mission resulted in the adoption of a British parliamentary structure, Prussian military structure, French educational structure, and American economic structure. However, the adoption of Christianity did not diffuse as well. Evangelism within Japan has been very difficult. Less than one percent of the Japanese population profess to be Christian (Christian Yearbook 2001:88). Of this percentage, only 265 Japanese are missionaries. As the report in Appendix D shows, 122 of these missionaries are working with expatriate Japanese (Seino 2000:13). A fundamental change seems necessary in the Japanese understanding of mission: a contextualized model of training may accompany this shift.

There has been great interest in the Japanese educational system, as can be seen by the extended bibliography in Okano’s (1999) book Education in Contemporary Japan. This educational system has been used both in Japanese secular (public) and religious training institutions, such as seminaries. The research will show what may be learned from business
models of training for cross-cultural assignments and Japanese religious models of training. These may provide a model for training that will be helpful in preparing for cross-cultural ministry, leading to a contextualization of the process. Alvarez expresses the desired result as “a good training program [that] effectively prepares a person to fulfill his or her calling as a cross-cultural servant of Christ” (2000:100).

To prepare Japanese missionaries to fulfill their calling, the trainers will give them the tools needed to minister cross-culturally. Therefore the significance of this study is to discover a contextualized training model that may redeem training attributes from the Japanese secular society and used in training Japanese for cross-cultural ministry.

Summary

The face of mission is changing. Countries that have traditionally been countries receiving missionaries are now becoming sending countries in their own right. This has been seen in Japan, starting with missionaries ministering to Japanese expatriates in the United States and Brazil. Whereas in 2000 there were 265 Japanese missionaries reported ministering around the world, there are now an estimated 300 Japanese missionaries. Forty-six percent of missionaries in Seino's report were working with expatriate Japanese (2000). How are Japanese being prepared to minister outside of
Japan? This dissertation investigates the training of Japanese missionaries in order to discover what is currently available and give constructive suggestions about changes in mission training that would help Japanese to minister. In the following chapter, the background of the Japanese context will be presented, which will provide a foundation upon which this study will discover the current training of Japanese missionaries and make suggestions for a contextualized model of training.

Notes

1. This story is a combination of the experience of various Japanese who have served in cross-cultural contexts. The name used does not represent any one Japanese missionary.

2. The issue of contextual theological education also needs to be addressed, but is not in the scope of this project.

3. See Appendix E for a discussion of Buddhist and monastic training in Japan.
Chapter 2

The Japanese Context

As a group-oriented people par excellence, the Japanese still stand in stark contrast to Westerners, however. They see themselves not in the first place as individuals, but as members of groups to which they have allegiances and responsibilities. 

(March 1996:11)

Learning is inherently a matter of experience, and this experience involves the whole person. (Rohlen 1998:373)

The Japanese are a proud people, raised in a largely monocultural society. The boundaries of the Japanese society are kept by the society at large through the group consciousness that permeates the culture. Nishioka states, “Group-consciousness is one of the major worldview themes in the Japanese society” (1993:167).

In order to understand the background of the Japanese context as related to this dissertation, it is important to be aware of this issue of group consciousness. This chapter will look at the issues necessary for understanding the Japanese context by seeing first the importance of the group within the Japanese culture and then reviewing literature of the current state of training as seen in both secular and religious contexts within Japan.
Group Consciousness in Japan

It is difficult to read any text concerning Japan without coming across the issue of group consciousness. Reischauer writes, "The Japanese are more group oriented than most Westerners and have developed great skills in cooperative group living" (1999:138). What is it about the Japanese that promotes this kind of worldview? The Japanese were an agricultural society until the late 19th century, with only 15 percent of the land usable for agriculture. The society revolved around various levels of groups ranging from the family, extended family, hamlet, village, to the prefecture and nation (Reischauer 1999:5; Nishioka 1998:109).

With the introduction of Western technology and ideology there has been great progress within Japan, yet, at the same time, there is an underlying worldview that has continued within the Japanese culture, despite the phenomenal economic growth that has taken place in Japan. Japanese are one of the most homogeneous cultures, which accounts for their ability to preserve their culture under the surface. Nishioka states, "The Japanese surface culture such as lifestyle, social structures, politics and so on are hardly recognized as what they used to be. However, the Japanese have preserved their most traditional values" (1993:127). One of these traditional
values is the value given to interpersonal relationships and group consciousness.

In *The Japanese Today: Change and Continuity* (1999) Reischauer devotes a complete chapter to the phenomenon of group consciousness within the Japanese culture. In this chapter he explains the effect group consciousness has had on every aspect of society, including interpersonal relationships. "The group emphasis has affected the whole style of interpersonal relations in Japan. A group player is obviously appreciated more than a solo star, and team spirit more than individual ambition" (1999:136). It is this sense of belonging to a group that promotes the shame culture of Japan. It is not uncommon for a president to resign from a company when the company is not doing well, because he has brought shame to the company by his lack of leadership. Students who are not accepted into a prestigious university bring shame to the group, which in this case is the family. In the case of students, they may “resign” from society by becoming shut-ins, refusing to speak to their parents. They may also join a gang. In some cases students make the ultimate resignation by taking their own lives.

Nakane goes on to explain the use of one’s house as the basis for this group emphasis when she states, “The manner in which this group
consciousness works is also revealed in the way the Japanese use the expression *uchi* (my house) to mean the place of work, organization, office or school to which he belongs; and *otaku* (your house) to mean a second person’s place of work and so on” (1970:3).

What is this phenomenon of group consciousness? In a society that has an average of 536 people per square mile it is difficult to find personal space (Johnston 2001:370). In this society it is important to be a part of a group to survive.

The principal way to survive and enjoy life in Japan is to become a part of a permanent group where one can feel secure and accepted. But there is a price to be paid for permanent membership in a group in the form of exclusive commitment and submission to superiors and the overriding group philosophy. (March 1996:186)

Although the Japanese are very gracious and hospitable in the home, they take on a different aura when in public. They will greet people they know, but the Japanese often seem to be in their own world, whether they are shopping, riding the trains, or driving on the street. Eye contact is rare, for when eye contact is made there is a sense of obligation that must follow cultural protocol. An example of this is on the train. When an elderly person gets on the train, it is not automatic for younger people to give up their seats, although it is encouraged on signs posted in the train. If the elderly person
makes eye contact with a younger person, then they feel a sense of obligation and will stand and offer their seat to the elderly person.

The Japanese are both a part of the larger societal group of Japanese, as well as a part of various small groups. In school these groups may take the shape of various school or sports clubs. In the workplace the group is usually the office within which a person works. These groups provide a place of identity for the Japanese. “Groups of every other sort abound in Japanese society and usually play a larger role and offer more of a sense of individual self-identification than do corresponding groups in the United States” (Reischauer 1999:134).

From a young age the Japanese are taught to be aware of the group as opposed to stressing the individual qualities of a person. Whereas the basic level of group consciousness within the Japanese society is built around the family, early in their lives the Japanese are placed within other groups and are taught that the expected commitment to these groups is the same as the commitment expected within the family. “The characteristics of Japanese enterprise as a social group are, first that the group is itself family-like and, second, that it pervades even the private lives of its employees, for each family joins extensively in the enterprise” (Nakane 1970:19).
The Japanese saying, “a nail that sticks out gets hit on the head,” gives insight into the importance of conforming to the group in the Japanese society. Our own children experienced this pressure when they were in a Japanese kindergarten. We bought backpacks and school supplies according to the list sent to us, but we were not aware that the first week of school vendors would be selling all of the needed supplies after school. Whereas all the Japanese children had exactly the same brand of crayons, markers, notebooks, backpacks, etc., our children went to school with supplies purchased at other stores. We soon learned that conforming to the system helped to prevent our children from receiving criticism from their classmates.

This peer-pressure happens at all levels of society. If a person wishes to be accepted into a group, he or she must learn to conform to the expectations of that group. If not, he or she will be ostracized from the group. “In a group-oriented society, one who rises even a little above his fellows becomes the object of intense jealousy” (Sakaiya 1993:138). This peer pressure takes place both in education and in the workplace. Sakaiya also states that “to be a ‘good employee’ under Japanese-style management one must give up one’s own thoughts and one’s sense of belonging to family and regional society and be loyal only to the workplace community; one must
belong only to the workplace” (Sakaiya 1993:42). The group of the *salaryman*, or businessman, in Japan revolves around the people within the department of his company.

Even with this expectation within the workplace, Japanese still keep close ties with their school classmates. One forty-eight year old woman I know still gets together with two of her junior high school classmates on a regular basis and feels this is the main group with which she relates. Although she is married and is a member of the PTA group, she values more the relationships she has with her junior high school classmates. Lebra speaks of this value when she states, “The individual seems to feel really alive only when in a group” (1976:27).

As can be seen throughout this section, group consciousness pervades the Japanese society as one distinctive of the Japanese worldview. This background would then explain what happened in the following illustration.

**Perspective on Japanese Missions**

In 1996 an evangelical Japanese leader shared with a group of missionaries his vision for his denomination. One of the missionaries made the comment that most of the denomination’s churches are on the Pacific Ocean side of the Japanese archipelago and wondered if there was any discussion about that denomination sending pastors to the Japan Sea side of
the islands to start churches. This leader’s response was that it would not be possible to start churches on the Japan Sea side of Japan because there were no contacts of believers at that time in the area. He was then asked what would be the best method of reaching Japanese living in the cities and country along the Japan Sea. The pastor responded that churches on the Pacific Ocean should start daughter churches in the next city or village, which would then start other churches, until eventually the Japan Sea area would be reached. This stepping stone approach would be based on a network of relationships that moves across the island.

The above illustration demonstrates the value of relationships and the group consciousness so prevalent within the Japanese culture. This model is similar to the conquering of land that was part of the feudal era in Japanese history. This Japanese church denomination could not foresee starting a church on the other side of the island, unless there was a pastor who was returning to his hometown, or a Japanese Christian sent to the area for his job. If a pastor was assigned to the area, but was not already part of a group within that area, then the assumption was he would be an outsider and would find it difficult to gain entry into any established group. Only when there is already a contact would it be possible to consider starting a work in the area.
This way of thinking is not peculiar to Japan. Harley states “It is only during the past 20 years that a significant number of Christians from Asia have recognized their responsibility to cross cultural and linguistic boundaries to take the gospel to those who have never heard about Jesus Christ and to plant churches among them” (1995:18). Many Japanese missionaries are first generation Christians, as well as the first missionary to be sent from their home church and although they “may be supported financially and prayerfully, they often lack adequate pastoral care from their home church” (Loong 1991:44; Seino 2000:5). Missionaries in the West often are exposed to missionaries at their churches from the time they are young, but the “mission awareness [of Asian missionaries] comes from hearing talks and reading books about current world mission issues rather than from parents and Sunday schools” (Loong 1991:44). Even without background of Christian exposure Japanese can be effective missionaries using the skills and talents God has given them if they are prepared for cross-cultural ministry.

This lack of background means those who do commit themselves as missionaries have had to make a life-changing decision to turn away from their own traditional background, changing their personal worldview. One reason for this is that Japanese live in a very monocultural society. It is
expected that everyone will conform to the group in which they are a member, whether it is at school, work, or the neighborhood women's group. The result of making this life-changing decision is missionaries who are deeply committed to missionary service. Many of these missionaries are sent out from churches with an average attendance of 41 people (Neda 2002:817). Japanese missionaries face the challenge of going cross-culturally without the kind of family or home church support that Western missionaries receive. As a result, the Western missionaries cannot empathize with the struggles of isolation and loneliness that Japanese missionaries feel when they are sent as the only missionary or missionary couple to their country of service or in their particular area of the country of service.

Comparison of Japanese and Korean Mission

Related to the Japanese context is that of the South Koreans. There are many similarities between the Japanese and Korean people. These two people groups divided only by the Japan Sea are both very proud and loyal to their home countries. The Japanese and Koreans are also both very monocultural. Confucianism and Buddhism, as well as animistic religions influence both cultures. Much of what has been said already about the Japanese may also apply to the South Koreans, as far as being involved in world mission.
One of the major differences, however, between Japan and South Korea is the percentage of Christians in the respective populations. Japan’s Christian population is less than one percent at 0.9 percent of the total Japanese population (Christian Yearbook 2001:88), while South Korea’s Christian population is between 31.7 percent (Johnstone 2001:386) and 43 percent (Barrett 2001:682). The Japanese annexed Korea for nearly 35 years, from 1910 to 1945 (Underwood 1994:69), during which time the Japanese tried to eradicate everything associated with being Korean from the country. During the Korean rebellion of 1919, the main Korean leaders were Christians. These Christians continued to work toward Korean independence. When the Japanese pulled out of Korea at the end of World War II in 1945 there was a religious vacuum.

The Korean Christians from the beginning seem to have been very zealous and politically involved, which is clearly a part of the Korean nature. From the introduction of Protestant Christianity in Korea in 1884, the Korean Christians were taught the importance of all believers sharing their faith within their spheres of influence. “Christianity has been associated with modernism and nationalism, with education, and (at least in the early days) with the improvement of the lot of women, and is still one of the prime opportunities for women’s activities outside the home” (Underwood
Christianity was able to spread all over South Korea through a crisis. As a natural progression of the tremendous church growth in the 1970s and 1980s the South Koreans became significantly involved in mission, currently sending over 10,000 missionaries around the world (Moon 2003).

Paul Choi, a Korean, studied the effectiveness of training Koreans for cross-cultural ministry related to attrition of missionaries serving cross-culturally. In his dissertation Choi states that in January 2000 there were 8,208 South Korean missionaries sent out by the Protestant church (Choi 2000:1). This is in stark contrast to the 265 Japanese missionaries also reported in June 2000 (Seino 2000:1). Comparing the percentage of Christians in each country against the population, South Korean missionaries make up 5.4 percent of the South Korean Christian population, while the Japanese are sending out only 2.3 percent of their Christian population into cross-cultural ministry. Why would there be such a large discrepancy in the number of missionaries sent from two countries in the same region of the world? The main reason is the fact that 31.7 – 43 percent of the South Korean population is Christian compared to less than one percent of the Japanese population, and combined with a higher percent of Korean
Christians being missionaries, it seems obvious that there would be more missionaries from South Korea.

To get a better picture of the difference, it is important to look at the actual number of Christians, not just the percentage of the population who are Christian. With a South Korean population of 46,840,000 (Barrett 2001: 682), assuming 38% or 17,800,000 Korean Christians, a Korean missionary force of 10,000 missionaries means one in 796 Korean Christians is a missionary. In stark contrast, the Japanese population is 126,714,000 (Barrett 2001:412). With nearly 300 missionaries in 2003, this comes to one in 4,223 Japanese Christians serving as a missionary. The differences in the number of Japanese and Korean missionaries may be tied into the way in which Christianity has had rapid growth in Korea. Sending out missionaries is often a response to a church desiring to share with others the grace of God they have come to understand. We see an example of this in Acts 13:2. Whereas the difference in the number of Korean and Japanese may be due to the kind of training they have received, this cannot be a direct link. In Choi’s dissertation (2000) he points out how although there are numerous mission training centers in Korea, having training itself does not necessarily produce effective missionaries. At the same time, appropriate training may be key to preparing Japanese for cross-cultural ministry. To better understand the
training process in Japan, it will also be helpful to have a brief overview of
the Japanese educational system.

**Education in Japan**

The educational system in Japan has changed over the years (see Table
1). During the feudal period of 1159-1859, formal education was restricted
to the samurai class and those interested in the priesthood. Other than these
two groups of people, “The education that children received was to equip
them with the knowledge and skills that they would require in performing
the tasks of their respective classes when they reached adulthood” (Okano
1999:14). Those who did not receive formal education, learned informally
from family members or in an apprentice type of system out of necessity.

Training for the priesthood was very intense.

In Soto Zen, they become monks and live at a monastery for a
minimum of one year. Training is very intense, combining
meditation and work maintaining the temple and its grounds.
Rinzai Zen has maintained the strictest training of all the sects. A
young man lives in a monastery as a monk for as many years as it
takes before the roshi [Zen master] feels he has attained some
degree of spiritual awakening. (Farber 1997:54)

The training during this time was holistic, in that it included every
aspect of a person’s daily life. There was not the dichotomy between
education and home-life. Most children received their education at home,
<table>
<thead>
<tr>
<th>Dates</th>
<th>Period</th>
<th>Education Trends</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>1603 - 1868</td>
<td>Tokugawa</td>
<td>• Apprenticeship</td>
<td>• Purpose of education: to learn skills needed to perform the tasks of each</td>
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<tr>
<td></td>
<td>Period</td>
<td></td>
<td>person's respective class.</td>
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<td></td>
<td></td>
<td>• Formal schooling only for religious professionals,</td>
<td>• Royalty and the samurai.</td>
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<td>1868 - 1912</td>
<td>Meiji</td>
<td>Education Law (Gakusei, 1872)</td>
<td>• Eliminate feudalistic barriers and open education to all people.</td>
</tr>
<tr>
<td></td>
<td>Restoration</td>
<td></td>
<td>• Individual success as goal of education</td>
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<td></td>
<td></td>
<td></td>
<td>• Emphasize the three R's and other practical studies.</td>
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<td></td>
<td></td>
<td></td>
<td>• Leave cost of education to individuals.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Imperial Rescript on Education (1890) replaces</td>
<td>• Confucianism espoused as the basis for moral status.</td>
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<tr>
<td></td>
<td></td>
<td>Education Law of 1872</td>
<td>Emphasis on moral education.</td>
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<td></td>
<td></td>
<td></td>
<td>• Emperor confirmed as the absolute moral status.</td>
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<td></td>
<td></td>
<td></td>
<td>• Emphasis on loyalty to the state.</td>
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<tr>
<td>1912 - 1926</td>
<td>Taisho</td>
<td>&quot;New Education&quot; Movement</td>
<td>• Re-introduced Western educational theories.</td>
</tr>
<tr>
<td></td>
<td>Period</td>
<td>Establishment of Teachers' Unions</td>
<td>• Emphasized individual characters, initiative, and creative capacities.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Seeks to consolidate imperial ideology and national security</td>
</tr>
<tr>
<td>1926 - 1989</td>
<td>Showa</td>
<td>1947 Fundamental Education Law</td>
<td>• Schools become more militaristic.</td>
</tr>
<tr>
<td></td>
<td>Period</td>
<td></td>
<td>• Schooling restructured, reflecting an American system grade levels.</td>
</tr>
<tr>
<td>1989- Present</td>
<td>Heisei</td>
<td></td>
<td>• Co-education espoused.</td>
</tr>
<tr>
<td></td>
<td>Period</td>
<td></td>
<td>• Course of Study issued by Ministry of Education</td>
</tr>
</tbody>
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either from their parents or from others living in the home. This lack of a
dichotomy has become an important value of the Japanese educational
system and has continued to be perpetuated through the 20th century.

Education in Japan changed with the beginning of the Meiji Restoration
in 1872. The government officially abolished the class system and provided
education for all. “The Japanese adopted the Western concept of universal
education open at least in theory to everyone on an equal basis and used this
system to sort people out for their respective roles in society” (Reischauer
1999:153). The former samurai class was not allowed to take part in the new
government and found themselves displaced in the new social system. This
class of Japanese lost their status, privilege, and livelihood. Education was
one option that many took to raise their status again within the Japanese
society. Christian missionaries started many of the first schools in the
restructuring of the Japanese school system (Thomas 1959:45). Japan once
again showed how they could adapt by taking what they had learned from
the missionaries and making a distinctively Japanese educational system.

One was the initial introduction of modern schooling by the
imperial state in the late 19th century, with the transplantation of a
few Western models at first, and then later the creation of the kind
of "Japanese" schooling that the state believed to be most
effective for the needs of the emerging state. (Okano 1999:47)
The initial Education Law of 1872 provided for education for all and emphasized the basics of education. The Western influence also stressed the individual in the education process. The individual aspect of the Western influence did not adapt well to the Japanese society and in 1890 the Imperial Rescript on Education was created and replaced the 1872 law. Although the basics of education were still important under the Imperial Rescript, there was a greater emphasis placed on moral education and nationalism. "There is a strong value placed on agreement and harmony, on the unity of purpose, which is at the very core of Japanese morality and which is accordingly the central agenda of Japanese education" (White 1987:18).

The adaptation that did take place came directly out of the Japanese culture, which emphasizes that there are particular ways of accomplishing tasks. One aspect of this adaptation was an emphasis put on rote memory. Whereas the apprenticeship model of education used an oral tradition to pass information along from generation to generation, this developed into a system of rote memorization. Throughout the school system students learn there are particular ways of doing things, which perpetuates the conformist culture. “Japanese schools are famous for their emphasis on rote memorization, and subjects such as mathematics and science are usually taught as an abstract set of rules to follow” (Yoshimura 1997:41).
Yoshimura goes on to explain this is well demonstrated in martial arts training. Whereas the Western approach to martial arts is to break the movements down into steps, Japanese learn to imitate the movement of their sensei, or master. This builds the student’s skill and character as he or she learns to trust the sensei.

Another reason for this high emphasis on rote memory is the realization that in order to do well in life, it is important to be accepted into prestigious universities. The process of acceptance includes difficult entrance exams. "Rote learning and repeated drilling are the predominant feather of Japanese education, particularly at secondary-school level, where examination culture permeates deep into the classroom" (Sakamoto 1997:112).

The Imperial Rescript on Education continued in effect until the end of World War II when in conjunction with rewriting the Japanese constitution the 1947 Fundamental Law of Education took effect. Again, the basics of education were given top priority and although loyalty to the country was encouraged, it did not have any nationalistic tone or fervor. Although there have been minor changes to the Japanese educational system, the law of 1947 is still in effect. With this law the Ministry of Education continues to have strict control over the curriculum taught in public schools.
Our personal experience with Japanese education was to send our children to Japanese pre-school and elementary schools. This provided us with some insight into the priority the Japanese give to education. This includes the emphasis on the school being involved in the daily life in the home. Often surveys were sent home to obtain information that, as Americans, we felt was too personal to share with the school, asking questions that we felt were none of their business. Yet for the Japanese this was all a part of training the whole person.

There is also a desire for change within the Japanese system. Although good education is necessary for securing employment, the youth of Japan are not interested in the traditional nature of education that has been based on rote memory. “Many Japanese youth today with their essentially individualistic natures, have a need to be creative and think critically. Thus they are frustrated with the Japanese system that discourages these skills in favor of rote memorization of facts” (Matsumoto 2002:157). At the same time, the Japanese learn from models the correct and expected behavior. “Unfortunately, there are no rules that determine how a Japanese will apply a contextual frame to a specific situation” (Yoshimura 1997:41). Does this point to a missing step between the education and its practical application?
Matsumoto, in an effort to debunk stereotypes about Japan states, “Although there is no doubt in my mind that Japan’s educational system has met the needs of society to produce citizens of the recent past, today’s and tomorrow’s needs require creative change within the educational sector” (2002:186). What are the changes that need to be addressed? Matsumoto lists four areas he believes the Japanese educational system should consider changes.

Table 2
Areas of Change Needed for the Japanese Educational System
(Matsumoto 2002:186)

- English training must shift from an emphasis on reading and writing to conversation.
- The Japanese educational system needs to examine how well it is training its students in international and intercultural adaptability.
- The Japanese educational system needs to reexamine its emphasis on rote memory and the learning of facts.
- Japanese teacher training institutions need to develop in their students some skills and values important to living in the twenty-first century.

The changes listed above seem to be a way of contextualizing education to contemporary Japan. Whereas the Japanese education has typically relied on rote-memorization, the Japanese academic community is seeing the need
to help their students do more than only repeat what they have learned. "The single-minded focus on entrance examinations, which by their very nature are tests of memory, has essentially brought about a culture of 'memory robots' who excel at memorizing information, but who have difficulty in thinking creatively about the world around them" (Matsumoto 2002:188).

Hugh Cortazzi goes on to say that

Certainly high Japanese standards of basic education have been important factors in Japan's postwar economic success, but Japan is no longer essentially a manufacturing economy. Its future is going to depend on value-added products and entrepreneurial flair. This requires individuality and imagination. These are qualities that the old system often suppressed. (2002:Japan Times Online)

Japan is in the middle of educational reform. It will be interesting to see where this leads. Critics of the educational system agree that "A major element missing from much of modern education in Japan has been the encouragement to question received wisdom" (Cortazzi 2002:Japan Times Online). The Confucius value of respecting authority is one reason for not questioning authority. At the same time, "a number of observers point out that Japanese education is geared to producing students who are good at answering multiple-choice questions but lack creativity and originality in thinking" (Sakamoto 1997:131). Whatever happens, the post-war goal of becoming an economic leader has been accomplished. The new trends may lead to other skills that will be needed in today's world.
Matsumoto sees both English and cultural competence training as essential to equipping the Japanese to continue to make a contribution in the twenty-first century (2002:186). He also states that

Years and years of [rote memory] reinforcement can essentially stifle creativity, which is a major problem facing Japan today. This is a serious limitation, because as a result many Japanese students cannot get outside their "cultural box" to think about the world in new ways. (2002:189)

Mission training keeps in mind not only the traditional and indigenous forms within the Japanese education system, but also looks forward and anticipates changes that are taking place and have been discussed by Japanese involved in the system. What does this mean? Instead of a training model that is based on rote memorization, mission training will provide opportunity for creative thinking and for putting into practice what is learned. In contrast to a rote memory educational system that relies on conformity among the students, missionary candidates will learn that it is permissible to be creative and that a cross-cultural setting will be quite different than what he or she has experienced at home. The key is not to contextualize training to what it was, but to be on the leading edge. This kind of training will empower Japanese missionaries to be able to “think outside the box.”
Ann Kruger identifies three types of cultural learning. These include imitative learning, instructed learning, and collaborative learning (1996:371). It is through this first type of learning, the imitative learning, that the Japanese educational system has been based. Within their very nature of learning is this desire to do what the Sensei had done, or to remember what he/she has said. This is the basis of what rote memory is – to remember the words of the teacher.

**Religious Education**

Another aspect of education in Japan is the religious training. Generally, if a Japanese receives any religious training at all, the training takes place in the home, unless a person chooses to become a religious professional. Intense training is reserved for those who plan to make a career of practicing religion by becoming a priest or monk. This takes the training a step further than the public school system and adds a spiritual dimension to the training process. This is one area that may demonstrate a model of training that would be helpful to mission training in Japan. To better understand religious training in Japan, a brief summary of the history of Buddhism and monastic training in Japan may be found in Appendix E.

The religious educational systems, including Zen Buddhism, perpetuate the master/apprentice, or mentoring model. In this model the goal of the
mentor is to reproduce him/herself within the student, so he or she may go and do the same with another person. This reproduction through mentoring is similar to how Jesus modeled training while teaching the twelve disciples. Jesus spoke to many crowds, but the deepest times of ministry training were in the intimate times of teaching the twelve (Matthew 13:1-52).

One may have great dreams of being a mass evangelist, but in the Japanese context this will not work. It is through relationships that people will come to trust Christians and respond to the power of the gospel. “Interpersonal relationships are experienced through belonging to a certain group. An interpersonal relationship in the Japanese society presupposes a group to which someone belongs” (Nishioka 1993:182). Effective evangelism keeps in mind the value of the group and the need for Japanese to feel a part of a group. The best way for one to minister among the Japanese is to mentor a few, who will then go out and reproduce themselves within their own ministry. Whether it be in a centralized mission training center setting, or another kind of format in other parts of the country, it is important to find those who may be mentored. Smallman states that “Missionaries cannot expect to find leaders, they must found them. They will not discover mature leaders, they must develop them. We must prepare
successors to the levels of competence at which we expect them to enter ministries" (2001:130).

It is important to know the indigenous system of leadership choice and development. The missionary may then build on this system and take it a step further and develop leaders following the biblical context. The Barnabas principle seen in Acts 14 is one example of a biblical method of training. Barnabas, known for being an encourager, would “build up people for ministry and then step aside to free them to exercise their ministry gifts in the liberty and power of the Spirit” (Smallman 2001:56). This form of training used mentoring as a basis for training.

Business Education

A non-formal example of education in Japan is the training that takes place within the business setting. Companies often train their own employees. “Typically, most organisations are reluctant to hand over all control of training, and for that matter qualifications, to outside organisations, but some do engage the services of various forms of other, notably educational, institutions” (Thomas 1993:80). One of my English students was a university student who after graduation began to work for the Mitsukoshi Department Store. Her first assignment, before working in the office of the department store, was to work as a gas attendant at one of their
full-service gas stations for six weeks to learn the basics of working with finances, customer service and doing menial work. Although it was a difficult time for her, she also thought it made her a better employee for the company. Thomas states, “many organisations, both public and private, have realised that a well-trained and educated workforce is likely to be both happy and effective” (1993:71).

Traditionally Japanese were quite loyal to their companies and would stay with the same company during their work career. “Japanese economy's isolation in the global market enabled it to grow, and employees of local organizations were taken care of if they served their firms until retirement” (Kamiya 2001). This has changed in the last ten years. It is now not uncommon for Japanese to change companies two or three times throughout their career. Schafer states,

The phenomenon reflects the bitterness of a generation of Japanese workers – perhaps the last – who joined their firms expecting that loyalty and dedication would guarantee them a job for life.

That was before the world's second-largest economy fell stagnant a decade ago, pushing unemployment to a record 5 percent and forcing middle managers in their 40s and 50 to look over their shoulders when they're not handing out pink slips themselves. (2003:Japan Times Online)

One of the reasons for this change is the employees’ desire to be challenged to improve their skills, which they have found only happens
when being trained for a new job. If Japanese stay in the same company for life, there may not be the opportunities to develop a broad base of skills (Kamiya 2003).

The value of group consciousness also is seen within the business community. "Of greater concern is the Japanese trait of miscommunicating to preserve harmony" (Crump 1989:49). Whereas Western businessmen see the Japanese practice of saving face as lacking integrity, the Japanese see it as preserving the harmony within the group or for one's group. This value is not easy to replicate when a Japanese is sent to an overseas assignment. The training received in Japan is one of mentoring, with the employee working alongside another until the skills are learned. On the other hand, when the Japanese employee is sent overseas, they are often expected to be told what to do and then to do the task (Crump 1989:51). This does not have the mentoring aspect or consider group dynamics in the training, but puts the burden on the employee to be individualistic. While it may be liberating for some Japanese employees, the difficulty arises when they are reassigned back to the office in Japan and have become used to being independent.

Training in the business setting can take place either in an orientation style format, or on the job, with a senior employee serving as a mentor. The training emphasizes learning the philosophy and ways of the company.
To better understand the Japanese context, we will now look at the training for professional Christian ministry in Japan.

**Missiological Look at the Current Ministry Training System in Japan**

An understanding of the educational system in Japan also includes a look at the current process of training for Christian ministry in Japan. Most of ministry of the early Western missionaries to Japan in the early 1860s revolved around education. As stated earlier in this dissertation, the educational structure in Japan changed with the Meiji Restoration.

Whereas the education during the feudal period of Japan (1159-1859) was based on more of an apprentice system, the educational system became more formalized, in much the same kind of progression as we see in European history (Sansom 1993:270ff.) The Western system of education has been perpetuated through the years from its introduction in the late 19th century. The Western form of education has become so engrained into the Japanese culture that it is now difficult to distinguish the contribution the Japanese bring to their own educational system. This system of education and the process of learning have become an acquired skill.

As such, in the Japanese church we have observed that after World War II the missionaries went to Japan and taught the young men who were assisting them the proper way to “do church.” These men then became
leaders in the national church and perpetuated what they had learned. “For
the Japanese there is no distinction between form and meaning. To respect
the Christian message is to respect the messenger. Further, to respect the
messenger is to respect their tradition” (Nishioka 1993:225). As a result
these men, who are now in their late 60s and early 70s have insisted on
keeping the standard the same as what they learned from the missionaries,
with little consideration for changes in the Japanese culture and society.
They learned well and do not find it easy to revisit their own culture (Hall
1959:47).

As we have seen what has happened with the Japanese church, may we
state that the Japanese assume then that for Christianity to be correct it must
emulate Western Christianity? From an etic view this may seem correct, but
the Japanese through their emic view may not agree with this. Nishioka
states, “The Japanese commit themselves into relationship rather than
absolute truth” (1993:75).

What is in the Christian gospel that is essential for the Japanese today?
The Japanese society has been infused with Confucianism from the time it
entered Japan with Buddhism in the seventh century. The hierarchical
system within Confucianism has been emulated in many areas of Japanese
society. The gospel brings to the Japanese two systems of relationships that
are not prevalent within their own society. The first is a personal relationship with God. This is in stark contrast to the Japanese worldview of appeasing the gods. The other relationship is that of equality among people. Although officially a class-less society, there still are the remnants of classes from the feudal period of Japan. The Japanese society is very paternalistic, which is based on the Confucius hierarchical system. What Christianity brings to the Japanese is a way of relating to others that is liberating rather than stifling. Other areas of concern within the Japanese culture include the debate of whether filial piety in Japanese religions is considered ancestor worship or ancestor veneration. Although not the focus of this dissertation, these are some of the issues Japanese missionaries will need to consider as they prepare to minister cross-culturally.

Western Christianity filters into the Japanese context through the interactions of cultural elements indigenous to Japan (see Figure 2). Many of the concepts in Christianity, including architecture, training pastors, and the development of evangelism techniques tend to be treated and evaluated by the impact and influence of the West. Whereas Japanese Christianity would by definition reflect the Japanese context, in reality it continues to reflect Western Christianity.
Figure 2. Japanese Christianity Reflecting Western Christianity

Numerous Bible schools were built all over Japan with Western missionaries establishing a majority of them. The Western missionaries often did not learn the worldview of the Japanese, but proceeded to teach the Japanese from their own Western worldview and perspective. As a result, most Japanese who go into full-time Christian ministry go through training that is both formal in methodology and stresses a systematic theology that is not contextualized to Japan.

Much of the theological education in Japan is taught by either foreign missionaries or Japanese nationals, who have gone to the West for their own university, seminary, and doctoral studies. This in effect has continued to provide a theological education that is very Western in flavor as each of the professors perpetuates the kind of training they received. As a consequence,
Japanese students, trained in Western theological education, go to their assigned churches sharing the gospel from the Western worldview.

This worldview gives rise to one of the challenges within Christianity, what Hiebert calls “split-level Christianity” (1999:15). The Japanese, who had not separated the spiritual and secular areas of their lives, model, through the Western theological worldview, the separating of these areas of each person’s life. Many Japanese continue to view Christianity as a foreign religion and I suggest this may be directly related to the training of the pastors and missionaries from the Western worldview. Unless this is addressed, the Japanese will perpetuate a split-level Christianity within their own culture and will most likely carry this kind of Christianity to their country of ministry. The same phenomenon is true of Japanese training for cross-cultural ministry. As the issue of theological education is too broad to address, this study will focus on mission training.

Charles Kraft, in demonstrating patterns of conversion, has a model that will help to visualize the lack of contextualization in Japan (see Figure 3). One pattern relies on the cross-cultural witness being the go-between for the potential convert. The witness receives God’s word and passes it on to the potential convert. The witness then receives the response from the convert and relays this back to God. This is the model the pastors are taught,
with the missionary taking the place of the witness. The dependency upon Western theology also is perpetuated within the Bible schools and seminaries across Japan. “This dependence is a kind of legacy left to the Japanese church by foreign missionary endeavors, a legacy of concern for orthodoxy, as if Christianity were more a set of dogmas, without orthopraxis” (Piryns 1987:539).

This has left the Japanese with a solidly orthodox church that is weak in orthopraxis. “By and large, the church is not greatly concerned about social problems but tends to look inward. Its concerns are for theological purity, Bible study, local church administration, etc. To the people outside the church, these matters are of no interest and appear merely as ingrown self-interest” (Dale 1998:285).
Until relatively recently there has been little understanding of the need for contextualization in Japan, which results in little adaptation of the seminary educational system for the Japanese context. Fukuda demonstrates through his book *Readings in Missiology: Japanese Culture and Christianity* the emerging interest in contextualization in Japan (2002:18). In this book thirty Japanese pastors address the issue of contextualization from their own areas of specialty. This is an important step to bringing out the issues of contextualization within the Japanese church.

The seminary training in Japan does not look anything like the training of religious specialists in the Japanese context. Smallman, a twelve-year missionary veteran involved in training missionaries, notes this Western influence in that “Asian seminaries are making great strides toward this goal of strong national faculties, though most still have their doctorates from Western seminaries and universities” (2001:92). Although nearly all professors in the Japanese seminaries today are Japanese, many of them have received their training outside of Japan. This does not help the Japanese church see the need to contextualize, because Japanese pastors and church leaders seek to follow the model they have learned in their own studies.
Will contextualization itself solve the problem of Western influence on training in Japan? More particularly, how will this effect the issue of training Japanese for cross-cultural ministry? The problem seems to be based on a system whereby those who were trained by the missionaries perpetuate the problem as leaders in authority. This power base is in the process of change, as many of the leaders who were young men after World War II are retiring from ministry. I believe this is the time to introduce a contextualized model that is appealing to the contemporary leaders, many of whom have had cross-cultural experience. Hiebert states that, “understanding other cultures deeply shatters the belief that one’s own culture is right and others wrong, and opens the door for people to move beyond monoculturalism to the development of metacultural grids that enable them, in some measure, to understand different cultures” (1999:27). Training will need to incorporate the cross-cultural dynamic if it is going to prepare Japanese missionaries to fulfill their call to ministry (Mayers 1985:309).

It also is difficult for Western missionaries to contextualize. Usually these missionaries in their first term are just trying to survive.

Occurring at the same time as cultural adaptation and competing for the sojourners’ attention and energy (neither of which are unlimited) adjusting to job, community and country inevitably affect the pace – and the outcome – of the expatriates’ struggle to make sense out of the culture around them. (Storti 1990:2)
Aside from the expectation to work within the policies of the missionary's sending organization, one must also deal with all of the physical, emotional and mental stresses that it takes to go to another culture. As a result, contextualization is not always the highest priority for a missionary. Yet time should be taken to address this issue, which will prove to produce a more fruitful ministry for the missionary.

The current system of seminary training in Japan continues to follow the traditional practice of the teacher presenting material and the student memorizing what is being taught, much in the same way students were taught in the early 1900s and after World War II. What effect does this have on an attempt to contextualize the gospel to the Japanese culture? As insiders, the Japanese are in the best position to address the issues of the national church and to theologize contextually. I asked a pastor in a Wesleyan-based denomination why there were not any pastors who were theologizing. His response to me was that they had Wesley's theology, so there was no need for the Japanese to theologize. I accepted his answer out of respect for this pastor, but wanted to reply, "Yes, Wesley's theology is contextualized ... for 18th century England, but not for 21st century Japan."

By training through the Western worldview, which accentuates a non-contextual theology, missionaries have perpetuated the lack of
empowerment needed for nationals to theologize. Pius Wakatama from Zimbabwe states,

Africa needs a theology which deals with theological questions like this one which are peculiar to Africa. Foreign missionaries cannot produce such a theology. Africa’s own sons need to be trained so that they in turn will be used by the Holy Spirit to teach a pure doctrine within the context of their culture and worldview. Only thus can the church have a truly African theology. (1976:57)

It is important to be aware of the local culture and worldview when attempting to train for ministry in another culture. The methods of learning within the culture may be different from what Western missionaries are accustomed to, yet for training to take root, it is imperative to be aware of these methods and adapt the training to the culture and worldview of the students.

The founders of training programs for national ministry leaders will want to examine the methodologies employed within a culture group for the preparation of its societal and political leaders. Ministry training should follow that model as closely as is practical to enhance the indigenous character of training for the ministry. (Smallman 2001:123)

In speaking about the church in Asia, Nicholls feels that as missionaries did not empower the national churches to develop their own forms and theology, the missionaries demonstrated they did not trust the Holy Spirit to "illuminate the truth revealed and communicated in Scripture to the mind and lives of Asian believers" (1970:73). The Western missionaries may be
apprehensive about how the national church may contextualize without the gospel becoming syncretistic, but all the missionaries can do is turn it over to the Holy Spirit to guide the church.

The mission training in Japan reflects what has happened in the theological institutions. As stated in Chapter 1, there are currently two mission training centers in Japan, the Mission Training Center (MTC) and the World Mission Training Center (WMTC). Although both of these training centers are now under Japanese leadership, the teaching is heavily influenced by a Western worldview. This worldview seems to encourage an unhealthy dichotomy in the training system. “Many Christians have a split faith! Because they distinguish between character, ethics, doctrine, and life, they lack a comprehensive unity in their lives – at least as far as education is concerned” (Schirrmacher 2000a:1).

Summary

When considering the Japanese context, it is important to be aware of the group consciousness that is prevalent within Japanese society. The group consciousness affects the Japanese at every age level and in every walk of life. From the time Japanese are in pre-school to the time they retire they find themselves in various groups and are expected to work well together.
The education system in Japan builds on the group consciousness by encouraging children to conform to what is expected of them in the school and in society. This also may be seen in the religious education of children, who learn there are certain expectations within the family to perpetuate the ancestor veneration and keep the family altar maintained.

The church in Japan continues to be quite small, with less than one percent of the total Japanese population professing to be Christian. This may be due to the way in which the Japanese church continues to perpetuate the forms of Christianity learned from the Western missionaries and have not revisited their culture to discover how to contextualize the gospel for Japan. Few Japanese pastors are aware of the need to contextualize, which makes it difficult in a society that expects all to conform to the methods that are considered acceptable.

Will training from a Western worldview have an effect on the ability of Japanese to contextualize in their country of service? This question will be answered through the research done in this dissertation. Following this background of the Japanese context, the next chapter presents the theoretical framework through which the data will be analyzed and understood.
Notes


2. This pastor is highly respected within various denominations in Japan and is world-renowned. For his privacy I feel it is best for his name to be withheld.


5. For a more in-depth discussion of the introduction of Christianity to Japan, see Yamamori 1974, Conn 1979, Drummond 1994, and Fujita 1995.

6. A new Western missionary to Japan who recently observed this phenomena mentioned how this seemed to him the Christian form of ancestor worship. In this case the younger pastors are keeping "alive" the forms taught to their "forefathers" in the Japanese church.
Chapter 3

Theoretical Framework

*Theorizing is the act of constructing from data an explanatory scheme that systematically integrates various concepts through statements of relationship.* (Strauss 1998:25)

The theoretical framework will be influenced by an anthropological and pedagogical basis for training. Grounded theory will also be used to interpret the data from the research. It is the intent of this research to discover methods of training that are appropriate to the Japanese context. To do so, there must be a process through which the research will learn from current training methods within Japanese society, receive input from Japanese missionaries, and evaluate how best to train Japanese to minister in a cross-cultural setting. The research by nature is a process whereby the insight gained through the literature review and interview process molds the theory that is developed. This molding will take place as coding is done on the interviews to draw out the main issues that become relevant from the Japanese missionaries’ point of view. The use of grounded theory will answer the various questions concerning specific training needs for Japanese preparing for cross-cultural ministry.
Missiological theory will include a study of functional integration (how change is diffused into a society), form and meaning, and contextualization. Pedagogical theory will include a discussion of the pedagogy of training and internationalization of missionary training. While it is important to be aware of general pedagogy, this study is looking specifically at the area of training for cross-cultural ministry.

**Grounded Theory**

Grounded theory as a research methodology was developed by Barney Glaser and Anselm Strauss and first presented in *Discovery of Grounded Theory* in 1967. This methodology, using both qualitative and quantitative research, is defined as “theory that was derived from data, systematically gathered and analyzed through the research process” (Strauss 1998:12). In its simplest form, this method builds theory from the ground up through the research process. “Although we do not create data, we create theory out of data. If we do it correctly, then we are not speaking for our participants but rather are enabling them to speak in voices that are clearly understood and representative” (Strauss 1998:56). This becomes very evident in the research for this dissertation. Instead of the author speaking for the Japanese missionaries and determining for them what is needed, through the various means of research, such as literature review, surveys and interviews, the
missionaries represent what their needs are in preparing for cross-cultural ministry.

In using this method of research there was a constant interaction between the researcher and the process of research. This method worked through the “procedures of making comparisons, asking questions and sampling based on evolving theoretical concepts” (Strauss 1998:46). This research began with various sets of questions used in interviews and surveys; however, as the research continued, it became evident that some of the questions needed to be elaborated, while others were irrelevant to the problem at hand. The interplay of the researcher and the research task provided the flexibility needed to tune into the issues that pertain to the research problem. The questions started from a general stance, then became more specific.

As data was collected and analyzed, comparisons were made which enhanced the process of describing, conceptual ordering and theorizing the data (Strauss 1998:25). Through the interplay of asking questions and making comparisons the theory was developed. An example of this interplay in this research process is that early on I realized that certain questions in the interview schedule were not as relevant to the final project as was first projected, so they were not emphasized in later interviews. The process
helped to hone in on the issues that are the most important. The presentation of this data and descriptive analysis will be developed in Chapter 4.

**Anthropological Theory**

Cultural anthropology brings an important contribution to the field of missiology. How do we look at the way in which humans behave and think in our own culture, or other cultures? What kinds of effects will this behavior and thinking have in the process of training Japanese missionaries? The following theory will help.

**Functional Integration**

Functional integration is the anthropological theory in which there is interaction between every aspect of a culture (see Figure 4). It is rare to

![Figure 4](image-url)
introduce a change in one area of the culture, such as an ideology, without affecting the other areas of the culture.

To illustrate functional integration, the Yir Yoront were a tribe of Australian Aborigines who used a stone ax for a variety of purposes. The stone ax was obtained through trade with other tribes. As a tool important to the whole society, the men of the tribe owned the axes, although it was usually the women and children who used them. Owning the ax gave the men the authority and respect they needed within the society. When missionaries arrived, they gave out steel axes to the tribe’s people who helped them, who were usually women and younger men. This resulted in the eventual demise of the tribe; as the men lost their authority, the trade with other tribes was affected and long-term traditions were set aside (Sharp 1952:69). The steel ax, as insignificant as it may have seemed to the missionaries, led to a dramatic end of this tribe.

Christianity has not become functionally integrated into every aspect of the Japanese society, which may account for the reason why the Japanese church has not seen significant growth. When Japanese missionaries go to their country of service, they need to be aware of how functional integration works in order to appropriately approach the host culture with the gospel. An understanding of functional integration will help the missionary approach
the culture with care and from a learning posture. The way in which the gospel is proclaimed or shared will be different in each culture. This understanding will help Japanese missionaries be aware of how Christianity will manifest itself within a particular culture. The diversity of Christian expressions can enable the Christian church around the world to learn from the other cultural forms of Christianity. Regarding the variety within the Christian church, Padilla states, “Now that the Church has become a world community, the time has come for it to manifest the universality of the Gospel in terms of a theology that is not bound by a particular culture but shows the many-sided wisdom of God” (1979:305).

When Christianity becomes functionally integrated into a culture, it will affect every aspect of the culture. With less than one percent of the Japanese people Christian, it is clear that Christianity has not become integrated into the Japanese society, yet there are aspects of Western capitalism that show up in various places in the Japanese society, such as a secularized celebration of Christmas.

How can anthropology help contribute to missionary training and preparation? Grunlan and Mayers present four ways in which this may happen:

(1) Anthropology gives the missionary understanding of other cultures;
(2) Anthropology aids the missionary in entering another culture; 
(3) Anthropology facilitates the communication of the gospel in another culture; and 
(4) Anthropology aids in planting the church in another culture (1988:21).

An understanding of functional integration provides the tools needed to help Japanese missionaries understand how to learn about other cultures. Through this process they will also come to understand their own culture. “This is the beauty of anthropology: In the process of learning about the society and culture of others, we have no option but to learn about ourselves” (Davies 2000:7). As the Japanese acquire tools to evaluate their own culture, they will, in turn, learn to use these tools to evaluate other cultures.

Within my own research I observed how one pastor has taken seriously the concerns of Japanese for the care of the bones and ashes of loved ones who have died. This pastor felt that the Christian church has not demonstrated well the integration of Christianity within Japanese society, so he constructed a small chapel at the back of the church property, in which a memorial wall has been inserted. When a person dies and is cremated the pastor has a special ceremony and places the person's ashes and bones within the memorial wall. At certain intervals after the death of the loved one the pastor performs other memorial rites with the family in the small chapel.
Even though this is very reminiscent of the way in which Buddhist funerals are conducted, the pastor has found the families very open to hearing the message of the gospel through the funeral services. The pastor was able to take an ideology, the gospel, and show how it is functionally integrated with technology through the use of the memorial wall, and with social relationships. In discussing this with the pastor, I learned it was his experience as a missionary that helped him to understand there could be ways of integrating the gospel into the Japanese culture.

Specifically functional integration looks at the data of this dissertation through the lens of anthropology to enhance the understanding of what has happened, or has not happened in the diffusion of Christianity in Japan. Has the Japanese church contextualized the gospel message? Does the church see a need to contextualize either in the Japanese context, or in the context of cross-cultural ministry? Although not the specific target of this dissertation, this research sheds light on these questions. The answers to these questions will affect methods used in training Japanese missionaries. Before looking at the issue of contextualization, it would be helpful to highlight the concept of form and meaning.
Form and Meaning

Although not a theory of anthropology, the form and meaning complex is an anthropological concept that can bring insight into the issues in this dissertation. To best develop a model for training Japanese for cross-cultural ministry, it is necessary to see the educational forms that are already present within the Japanese society and the meanings behind the forms. For this study it is also important to discern the way in which Japanese education has taken on a Western form, but has still retained its own worldview. Kraft states, “If the same meaning is to be retained when communicating to another group, the communicator needs to change the forms employed from those appropriate to the first group to those specifically appropriate to the new receiving group” (1994:88).

Approaching the culture contextually is one area in which the foreign missionaries to Japan have not been effective. The early mission work was in the area of education, yet the education process was superficially adapted to the Japanese context rather than deeply contextualized. The forms may seem Western, but is only a façade for the underlying Japanese worldview. At the same time, the Japanese do not seem to understand how much Western educational systems have influenced their own system. Okano in discussing the education system in Japan states,
One development of modern schooling in Japan was the initial introduction of modern schooling by the imperial state in the late 19th century, with the transplantation of a few Western models at first, and then later the creation of the kind of “Japanese” schooling that the state believed to be most effective for the needs of the emerging state. (Okano 1999:47)

Storti differentiates between cultural adaptation and contextualization (1990:2). One way in which the Japanese educational system has adapted is the way in which group consciousness is intertwined into the system.

“Across virtually the entire sequence of organized learning from school to company, one encounters an ideal of group living (shudan seikatsu)” (Rohlen 1998:370). Cultural adaptation takes a concept and adapts it to the host culture. This concept may look contextualized, but is really just syncretistic, having the foreign forms with indigenous meaning.

Contextualization on the other hand will take the indigenous forms and infuse them with Christian meanings.

Until recently Japanese pastors who wanted to pursue graduate studies could only find study programs in the West. This created a problem when they returned, as they were heavily influenced by the Western worldview and had a choice to either attempt to contextualize, or teach what they had learned in graduate school in the same manner as they had learned it. “We all teach what we have learned. We model our teachers and copy their
methods. If we have learned incorrectly, we will teach incorrectly” (Stamoolis 2001:491).

More often than not foreign missionaries chose to continue the Western approach and missed connecting deeply with the Japanese context. Hall sheds some light on why the Western form has not brought a complete change in the educational system. “The fact, however, that once people have learned to learn in a given way it is extremely hard for them to learn in any other way. That is because, in the process of learning they have acquired a long set of tacit conditions and assumptions in which learning is imbedded” (1959:47). The result is a Western-appearing educational system that is bound to the Japanese worldview. The Japanese have readily taken the Western form, which has included a religious influence, insofar as it was missionaries who started the schools and molded the model.

The goal of the mission training center is to provide an atmosphere where “A trainer is more than just a teacher doing classroom presentation of information; he or she changes lives for Christ through shared activities that provoke growth” (Smallman 2001:22). This form of mentoring was found in this dissertation’s research in nearly every residential training center visited. Further discussion will be in Chapter 4. This model of mentoring is not necessarily just a Western model, but may be seen in Scripture. II Timothy
3:16-17 states, "Everything in the Scriptures is God's Word. All of it is useful for teaching and helping people and for correcting them and showing them how to live. The Scriptures train God's servants to do all kinds of good deeds" (CEV).

Schirrmacher points out that the characteristics of Jesus' teaching method are still relevant today: (1) Jesus limited his group of students to a small number. (2) The goal of the intensive fellowship with Jesus and the dependence on him was crucial preparation for their mission. (3) Jesus' training program was not haphazard, but followed a clear plan. (4) Teaching and counseling forms a single unit (2000a:2).¹ This model is compatible with a contemporary master-apprentice guild, as Jesus used the master-apprentice model with the disciples. The characteristics of this model are important when considering how "an indigenous philosophy of theological education must undergird any Asian model of training" (Siew 1996:61). Jesus' ministry was in a particular time and place. His teaching was to men, women, and children, but the inner circle of disciples were men. Today we may follow Jesus' example without restricting the training for men only. Women have had and will continue to have a vital role in the history of Christian mission (Luke 8:1-3).
Jesus contextualized God’s message to the culture of his audience.

“Instruction that focuses primarily on the development of being, with doing and knowing facilitating, is a discipleship kind of training. This is the approach Jesus used with His disciples – teaching, preaching, explaining, correcting, doing, and sending” (Adiwardana 1997:214). This provides a model of training that leads to contextualization. For the training process to be contextualized it must keep in mind both form and meaning.

Contextualization

Contextualization provides some important insight for this study. Missionaries do not enter cultural vacuums when ministering cross-culturally. They enter into living, changing cultures with specific contexts (Hiebert 1987:104; Padilla 1979:294). This is what Mari, the Japanese missionary in the opening story, sensed something was not right, but did not have the tools to apply what she felt by intuition. Because of the importance of understanding the local culture, it is also important to present the gospel in such a way that it is understood by the receptor culture. Contextualization can contribute here.

Contextualization attempts to communicate the Gospel in word and deed and to establish the church in ways that make sense to people within their local cultural context, presenting Christianity in such a way that it meets people’s deepest needs and penetrates their worldview, thus allowing them to follow Christ and remain within their own culture. (Whiteman 1997:2)
Training also takes place in a culture. Missionaries minister in a culture, either their own, or another. To discount an understanding of culture as a necessary part of the training process would be to take a leg out from under a chair and expect the chair to be stable. Elliston states, “The wise missiological educator who seeks to inform the educational and curricular issues at hand will treat these research issues from within the context being served” (1996a:139). Unfortunately the training process is kept from being contextualized as professors, who are not fully aware of how Christianity may be contextualized in their own culture, unknowingly perpetuate a foreign theology. As mentioned earlier, “Asian seminaries are making giant strides toward this goal with strong national faculties, though most still have their doctorates from Western seminaries and universities” (Smallman 2001:92).

Education is highly valued in Japan and, until recently, if a Japanese pastor were interested in getting a graduate degree he or she would have to go to Europe or the United States to study. With the advent of the Asian Graduate School of Theology (AGST) in 1984 there are various programs available in Japan through a consortium of schools (Ro 1990:53). The reasons for beginning AGST are very insightful.
1. To supply faculty for theological schools and pastors for local churches.
2. To curtail the "brain drain" to the West.
3. To provide more economic training for Asians in Asia.
4. To encourage cultural adaptation for theological education.

(Ro 2000).

These programs enable the Japanese to obtain their graduate training in Japan, without leaving their own ministries, home country, or heart language, while at the same time prepare to train future national leaders. In the discussion of contextualization it is important to keep in mind the purpose of considering the context of a culture. Understanding the culture is a step in bridging the gospel with the receptor culture. "The missiological imperative is not just for any contextualization, but for the contextualization of the Gospel. It is not just for any relevance, but for theological relevance" (TEF 1972:30).

Through this project I have learned in greater depth the current system for training Japanese for cross-cultural ministry. Through the observations and interviews I’ve come to understand the strengths and weaknesses of various mission training programs in Asia. This understanding has been invaluable in developing the kind of training that is specifically needed for Japanese to best be prepared for cross-cultural ministry.

Contextualization is necessary if people in the receptor culture are going to worship in their heart language and culture, without the trappings
of another culture or worldview. "When members of various linguistic and ethnic groups come to know God and seek to praise him in worship, they can do so in a celebration church where they can maintain their own cultural and linguistic forms yet minister to the body of Christ as fully equal and valid" (Mayers 1974:283).

The Theological Education Fund (1972) in the well-received *Ministry in Context* study proposed asking questions in four areas of contextualization.

1. Missiological contextualization. Is the school, centre or undertaking seeking to develop a style of training which focuses upon the urgent issues of renewal and reform in the churches, and upon the vital issues of human development and justice in a particular situation?

2. Structural contextualization. Is the school, centre or undertaking seeking to develop a form and structure appropriate to the specific needs of its culture in its peculiar social, economic, and political situation?

3. Theological contextualization. Is the school, centre or undertaking seeking to do theology in a way appropriate and authentic to its situation?

4. Pedagogical contextualization. Is the school, centre or undertaking seeking to develop a type of theological training, which in its approach attempts to understand the educational process as a liberating and creative effort? (1972:31)

These questions are important as a basis for both theological education and for mission training. They provide an understanding of what
contextualization entails. This is the task of both the teacher and the student. The teacher should not control the learning of the student, but he or she should be a facilitator empowering the student to learn and go beyond the level of the teacher. “The theological instructor has the further goal of stimulating the maturing theological students in his host country to express their own theological thinking” (Smallman 2001:24). True contextualization can only be achieved from an emic view of the culture, with insight from the etic view.

Hiebert (1987) brings to this discussion the issue of critical contextualization. Before anything can be done in a culture, it is vital to consider that culture as it is. Hiebert presents three steps necessary for critical contextualization to take place.

First, the missionary must look at the forms that are already in the culture. These need to be studied phenomenologically, to understand the culture as it is, not as the missionary thinks it should be.

Second, once the various rites and traditions of the culture are understood for what they mean to the people in that culture, then the missionary, with the guidance of a metacultural framework, will work with the people to see how the Bible relates to the rites and traditions, the missionary and the people (Hiebert 1994:75). The metacultural framework is
the way in which we "frame" or look at the culture, realizing we are affected by our understanding of our own culture when we encounter another. The framework will "enable us to stand above both our own and other cultures and compare and translate between them" (Hiebert 1985:95). This metacultural framework takes place when a person learns to look at the world through two cultures, using both the etic and emic perspectives. This framework is helpful in comparing and contrasting the two cultures (Hiebert 1994:69).

The third and final step is for the people to apply their new understanding of the Bible to the customs they have practiced to discover which ones are in line with the Bible. An example of this is the process taken for this dissertation. Looking at mission training through critical contextualization, I observed the mission training culture taking place within the Japanese Christian society. I look at forms that are already within the Japanese society, to understand what is already happening within mission training, not particularly how I think it should change. Then I take these observations and develop a training system that involves both the etic, or outsider's, and the emic, or insiders' views of missionary training. The emic view of training comes from Japanese missionaries who see the value of better preparation for cross-cultural ministry.
By definition, for the gospel to be contextualized the forms of the gospel should not necessarily look the same in every culture. Rather, it needs to be presented in such a way that it is appropriate for a particular culture. It is not necessary to throw out everything in the culture. There are areas within the culture that must still be kept as a point of cultural identity.

An example of this is the dissertation Dewey Huston wrote concerning the Kikuyu people in Kenya. The people had an oral tradition that included stories that set the moral standard for the people. Missionaries emphasized the importance of schools. If the Kikuyu youth wanted to go to the missionary's school, they would have to give up their own African heritage, which caused a gap in the moral development of the youth in the village. Huston (1996) critically looked at the oral tradition and through critical contextualization sought to retrieve the oral tradition of the Kikuyu. In the case of the Japanese, they do not need to replace their religious education model with a Western model of education to be academically correct. The master-apprentice model may be redeemed as a model for training Japanese to minister cross-culturally.

An important aspect of contextualization is the fact that culture is not stagnant, but is always changing. An understanding of critical contextualization may empower the Japanese to minister more effectively by
helping the Japanese to get back in touch with their own identity. Nagai writes of her experience as a child participating in calligraphy contests to demonstrate her ability to write beautiful calligraphy. When she became a Christian she felt she had to forsake her love of calligraphy because her perception was that it would cause her to have contact with the Shinto shrine. This was particularly strong when her teacher put "holy water" from the shrine in her inkwell, stating it would help her to write more beautifully. As an adult she has come to realize she did not need to give up calligraphy to be a Christian. This understanding has helped her in her own ministry to other cultures (Nagai 1999:393).

Understanding the Japanese culture through critical contextualization will then give the Japanese missionaries the tools to enable converts in other cultures to critically contextualize the gospel in their own culture. In some ways it may be easier for non-Western missionaries to contextualize, if they have experienced contextualization in their home culture. In reference to this, Taylor states, “Missions-minded churches in the non-Western world have the privilege of starting from a different vantage point. From the very beginning they are pro-active in the screening-selection, in the study program and in the sending-supervising-shepherding dimensions of the mission enterprise” (1994:1).
As the Japanese find ways in which to contextualize the gospel, they will gain a fresh understanding of their own culture. This will only take place with appropriate training and preparation. Contextualization does not come naturally in cross-cultural ministry. Often missionaries will perpetuate their own cultural bent, rather than set their cultural bias aside in order to truly contextualize.

Another component that is essential to the discussion of contextualization is the kind of contextualization that will take place. Bevans, in *Models of Contextual Theology* (2003), presents six models of contextualization (see Figure 5). “Each model presents a different way of theologizing which takes a particular context seriously, and so each

![Figure 5. A Continuum of Models of Contextual Theology (Bevans 2003:32)](image-url)
represents a distinct theological starting point and distinct theological presuppositions” (Bevans 2003:31).

What would the Japanese church look like if it were patterned after each of these models? Since the main task of this dissertation is to look at the issue of mission training in Japan, it is helpful to look at this model while keeping the Japanese church in mind. It is from these churches that Japanese missionaries will be raised up and sent to cross-cultural ministry.

On one end of the continuum is the anthropological model. In this model culture is given priority. “This model, more than any other, focuses on the validity of the human as the place of divine revelation and as a source (locus) for theology that is equal to scripture and tradition” (2003:55). In this model, the theologian’s role “is that of reflector and thematizer, the one who is able to provide the biblical and traditional background that will enable the people to develop their own theology” (2003:58). This model will allow the Japanese to keep their value as people and as a culture, while at the same time encourage the Japanese to theologize within their own culture and religious background.

The next model of contextualization is the transcendental model. The premise of this model is that every Christian may be a theologian through one’s own experience.
With its emphasis on theology as activity and process, rather than theology as a particular content, it rightly insists that theology is not about finding out right answers that exist in some transcultural realm, but about a careful but passionate search for authenticity of expression of one’s religious and cultural identity. (Bevans 2003:108)

Some Japanese may be drawn to this model, as it tends to manifest more in the abstract, which would be reminiscent of the Japanese religions. On the other hand, it tends to stress the importance of the individual, rather than the group.

The third model, which is a little to the left of center on the continuum, with tendencies toward culture and social change, is the praxis model. This model seeks to bring a balance to contextualization. Instead of the extreme of social change and culture or the other extreme of the gospel and tradition, the praxis model brings validity to all areas of social change, culture, gospel, and tradition (2003:72). God’s revelation is an important aspect of this model, admitting God’s place within history as well as in everyday life. This model portrays a holistic tone that may be attractive to the Japanese, yet with this model’s emphasis on social action, which can manifest itself in forms of liberation theology, the Japanese church may not be ready to move out of their established position as a minority.

Just right of center on the continuum of contextualization models is the synthetic model. This model is a good example of the “both/and” way of
What is important for the synthetic model is to emphasize both uniqueness and complementarity, since one's identity emerges in a dialogue that includes both” (2003:83). This model allows for every culture to be unique and yet allows each culture to learn from other cultures. The Japanese have observed the uniqueness of other cultures and have learned to contextualize what they can glean from those cultures. The Japanese perspective of both/and would fit well with this model.

The next model is the translation model, which has as its premise that the gospel is supracultural and that expressions of it do not change (Bevans 2003:40). In a continuum of culture and social change on one end and the gospel and tradition on the other, the translation model is at the extreme end of the continuum where gospel and tradition are emphasized. This model thrives on tradition, to the point where change is very difficult. This is the model I believe the Japanese currently follow. The emphasis of the gospel has been on the message of the gospel and tradition, with tradition being the ways in which early missionaries taught young Japanese Christians.

The final model is the counterculture model. In this model the gospel is given priority over the culture, realizing that some cultures may not agree with the gospel and need to be challenged. The challenge is the purpose of bringing the culture back in line with God’s will for humanity.
Contextual theology is best done, they say, by an analysis of the context and by respect for it, but by allowing the gospel to take the lead in the process so that the context is shaped and formed by the reality of the gospel and not vice-versa. (Bevans 2003:119)

The Japanese may be drawn to this model as it emphasizes Scripture and tradition, keeping the ties to the past. There is an emphasis on the Christian story, which Japanese learn within their own churches, then the story is used as a lens through which the culture is interpreted and critiqued. On the other hand, this model may be misunderstood as being against culture, rather than interested in the “strong engagement of context and fidelity to gospel” (Bevans 2003:126). This model may be very relevant within the Western context, but may not be the best for an Asian context.

Which of Bevans’ models will best fit the Japanese for missionary training? Whereas contextualization may seem to be a Western concept, it should be more universal than just the West. The Japanese have brought adaptation of other culture’s strengths to an art form within their own culture, yet the one area where they have not done this is with Christianity.

Bevans' model presents a continuum of contextualization models that are in tension. This tension is between culture and social change on the one end and the gospel message and tradition on the other. This is very relevant to the Japanese church, as they also are experiencing this tension. The
Japanese church has emphasized the gospel message and tradition, but in many ways has not been aware of the contemporary culture or the subtle changes within the Japanese society. An understanding of this tension and an ability to have a balance may be crucial to the growth of the Japanese church. Further discussion of an appropriate model for the Japanese church will take place in Chapter 5 after an analysis of the data.

**Pedagogical Theory**

The term *pedagogy* refers to the art or practice of teaching. It is often used to describe the basic style of teaching in which the teacher presents the material and the students learn the material from the teacher. *Andragogy*, on the other hand, is when the student takes more responsibility for his or her own learning. Thomas states that, “Andragogy evolved as a vehicle for the development of a theoretical framework for adult learning, because it became clear that the assumptions and methods of pedagogy – the teaching of children – were inappropriate, even demeaning for adult learners” (1993:82). This study investigates the use of a holistic training model that helps the student see the integration of his or her studies, which will include andragogy.

Missionary training must enrich the student in seeing the interrelatedness of all of life. When training has been holistic, the missionary’s whole approach to the ministry will be truly holistic.
The missionary will become part of the community and culture in such a way that what he or she says will not only display a sensitivity for the context but will also be accepted by the hearers as part of that context. (Gnanakan 1996:117)

The traditional Western dichotomy of theory and praxis is no longer acceptable as a model of training. Siew states, “Perhaps the greatest drawback of the church-school dichotomy is that theological education takes on the individualistic mentality of Western culture, rather than the community model of Scripture” (1996:61). It is vital in the training process to bring theory and praxis together into a form of teaching that will help the missionary candidate practically prepare for his or her ministry. “To the informed educator, curriculum is the meeting point between purpose and content. Purpose must always have priority. The quality, relevance, and contextual worth of purpose is the key to good educational planning” (Ward 1996:13). This was very evident in the mission training centers I observed on my field research trip. Training was not just a theoretical exercise, but was experienced practically as the students also were involved in ministry within a local church or in a cross-cultural setting. This gave relevance to what they were learning in class and also prepared them in a way that would not be possible exclusively through lectures.

Again, Elliston presents this case when he states, “Educators are concerned with the value bases and delivery systems that will facilitate the
holistic learning that is expected from a biblical perspective” (1996a:133). It is easy for educators to fall into the trap of dispensing knowledge, without considering the need to visit and revisit the ever-changing culture in which he or she is teaching. Koyama states, “In the classroom, theory rather than story dominates. God’s people must learn about bread and the word of God realistically and experientially” (1979:4).

When educators cross cultures to teach they may fall into the trap of teaching the same content in the same manner as they learned in their home culture. This aggravates the lack of contextualization. In contrast to this pattern, Mayers suggests that, “The support person becomes a facilitator of learning. This is effectively carried out through the master-apprentice relationship where the master is preparing his own apprentices for dealing with their own apprentices, and also become master to the master” (Mayers 1987:283). The missionary is not looking to create his or her own kingdom, but to contribute to the Kingdom of God. Holistic training will not dichotomize the spiritual from the physical.

In any training it is vital to consider the two cultures that will be affected by the training. These include the culture of the student and the culture to which he or she will go to serve (Harley 1997:1). There is also a third culture the missionaries find themselves in contact with. This is the
missionary culture. When a Japanese missionary goes to Papua New Guinea to minister, he or she will most likely be working with Western missionaries, with English the language of communication. In the interviews with Japanese missionaries, whereas they were prepared to adjust to their host culture, they did not realize they would be in such close contact with Western culture, yet another culture with which to adjust.

An understanding of the Japanese educational process will help shape the process of teaching in the Japanese context. “In any training program, curricula and teaching styles should be tailored to develop in candidates the abilities and character traits they need in order to adapt and survive on the mission field and to minister in a relevant way to the people” (Adiwardana 1997:207). It is important to consider the worldview of the student when designing a curriculum, but also the various learning styles that may manifest within any given culture (Ferris 1994:5).

Education may be divided into three categories: formal education, informal education, and non-formal education (Ferris 1995:53)(see Figure 6). Formal education refers to a structured schooling system, one in which there is a set schedule of classes to dispense knowledge. It is through formal education that seminaries teach about the Bible and theology. Informal education is the learning process that is spontaneous. This is the “normal”
style of learning process whereby babies learn to relate to others, speak, and move around. It is a process of experimentation that broadens a person’s understanding of the world around him or her. The third category of learning, which falls in between the first two categories, is nonformal education. There is an intentional planning that takes place, but there is a practical aspect of this form of education, without the emphasis on degrees (Ferris 1995:54).

![Diagram of Educational Forms]

Figure 6. Educational Forms (Ferris 1995:55)

An example of this is the day of prayer planned for Singapore Bible College students in one of the classes. The professor prepared a schedule for the day of prayer that took place at a park on the other side of the city. At the end of the day of prayer the students met at the professor’s home to share
what they learned through their experience of praying alone or with their partner throughout the day. Students may learn about animals through books and pictures, but will not understand what they are learning until the teacher takes the class to the zoo to see and touch the animals. Even this will only give partial understanding, until there is a time of interaction with the animals. In the same way, the professor at SBC could teach about prayer, including different styles and forms, but by experiencing a day with these styles and forms planned throughout the day, the students understood prayer at a deeper level.

"Cognitive outcomes are produced through formal methods in a school context. Skill outcomes are produced through non-formal methods in a workplace context. Affective outcomes are produced through informal methods in a community context" (Lewis 1998:1). Each of these types of training has its place, depending on the target group of trainees (Taylor 1991:6; Ferris 1995). The use of formal, informal, and non-formal training methods in a mission training settings provides a well-rounded preparation for cross-cultural ministry.

Starting in 1989, with the Manila Consultation on Two-Thirds World Mission Training, there has been a movement to internationalize the training process (Taylor 1991:x). The spotlight of missionary training shifted from
the West to the two-thirds world with many training centers that had only been in existence for five years at that point. This is contextualization applied to the educational process, which starts with training missionaries to contextualize within their home culture. When the missionaries understand the process of contextualizing within their own culture, then they may more readily apply contextualization to their culture of service. It is the understanding of an awareness of the relationship between gospel and culture that will give missionaries the tools necessary to contextualize. As missionaries are ministering in their culture of service, they then replicate what they have learned about contextualization by training the people within the host culture to contextualize the gospel within their own culture.

For missionaries to be prepared to minister in cultures other than their home culture, they must have tools with which to evaluate the host culture. It is through the World Evangelical Alliance that networks of training centers and individuals have been initiated and dedicated to training people for cross-cultural mission (Taylor 1990).

The purpose of this group is to network with like-minded mission trainers and provide resources for them to further the Kingdom of God through training. To this end the International Missionary Training Fellowship began producing a tri-annual journal entitled Training for Cross-
Cultural Ministries in 1990. The journal was discontinued in 2001 when the WEA Missions Commission began to produce a more involved journal entitled Connections.

These journals bring together a variety of people who are interested in the contextualization of education around the world. This kind of forum is helpful for field practitioners to share what is or is not working in the field. It has become more apparent that the national seminaries are in need of a change from the Western worldview-based curriculum. “The ideal seminary will gather a cadre of experienced pastors [men and women] with instructional skills and academic credentials in ministry-related disciplines who will work together with teams of student apprentices in evangelism and church planting activity and study” (Smallman 2001:90).

Summary of Theoretical Framework

As the data is analyzed using grounded theory, the various theories that form the anthropological and pedagogical basis for training begin to be drawn out of the data. In this dissertation the theory of functional integration provides an awareness of how every area of a society is affected when new ideas and concepts are introduced. At the same time, it is important not to take functional integration too far, lest it creates a system that is impossible to change. The awareness functional integration brings also demonstrates the
importance of knowing the form and meaning within the culture or every area of society itself, in order to contextualize appropriately new ideas or concepts to the culture. In the case of mission training, it would not be appropriate to impose on the Japanese a new model for training missionaries. Instead, keeping in mind the form and meaning of Japanese education and training methods, grounded theory will be used to discover characteristics of training Japanese that are already functionally integrated into the culture. This contextualized model may then be redeemed as a contextualized model for training Japanese for cross-cultural ministry.

In considering a training model, it is also important to be aware of the pedagogical methods used in the training process. Training may be divided into three categories that together provide the depth of training that will best prepare the trainee for cross-cultural ministry. These categories include formal, non-formal and informal training. Formal training, simply stated, takes place in the classroom setting with a planned agenda on the part of the trainer. Informal training, on the other hand, is not planned, but takes place as people live in community with one another. The final category of non-formal may seem to be unplanned, yet there are definite skills or ideas the trainer wants to teach through the exercise. Training for cross-cultural ministry is more than just the theoretical head-knowledge. By training using
the three methods of training listed above, the missionary candidate will have the tools and the experiences needed to be an effective missionary in his or her country of service.

This chapter presented the theoretical framework through which the research data will be analyzed and understood. In the following chapter I will go through the details of the different areas of research conducted for this dissertation.

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Notes

Chapter 4

Giving the Japanese Voice through Research

Teaching missions cannot be done from an ivory tower. (E. Tan 2003)

We seek to equip and train people who are called of God, to go into cross-cultural missions and give them the best possible training we can provide, so that at the end of the day they can be effective, long-term missionaries. (Choong 2003)

This chapter presents the data collected for this dissertation. Aside from the library research, there were three areas of research. The first was the field research trip that took place in March and April 2003. I traveled to Asia, visiting nine mission training centers, of which four were in Singapore; three in South Korea and the final two in Japan. At each of the mission training centers I observed classes, informally interacted with the students, and interviewed an administrator and one or two trainers.

In the second area of research I sent a survey to Japanese missionaries asking questions concerning their own pre-field training (see Appendix A). The third area of research consisted of interviews with thirty Japanese missionaries. Most of these missionaries are currently in cross-cultural ministry, although a few have returned to Japan after having served in cross-cultural ministry and are either working in their mission office or pastoring a
church in Japan. Following is a presentation of the data gathered through these three areas of research.

Field Research Trip

In March 2003 I went to Asia to observe how Asians are training Asians. I chose to go to Singapore, South Korea, and Japan to get a broad understanding of this training process. Although the culture in Japan is distinct from other Asian cultures, the lessons learned in this trip still was valuable to developing a training program for Japanese.

Singapore and South Korea have numerous opportunities for mission training. Of these I visited four centers in Singapore and three in South Korea. A confidentiality letter and contract was offered the training centers, but did not seem to be an issue for the centers (Appendix D). The information for each training center comes from interviews with directors and trainers at the centers as well as brochures or other publications distributed by each center.¹ At this point no attempts will be made to evaluate the mission training programs and how they contextualize their program. General critique will follow the observations of the mission training centers. These interviews follow the interview schedule found in Appendix B.
Singapore Bible College (Singapore)

SBC has the largest program of all of the training centers visited and observed on this trip. According to the brochures outlining its program, “The mission of Singapore Bible College is to glorify God by training faithful servants of Jesus Christ for the edification of the Church and the urgent evangelization of the unreached, in a worshipful and caring community of learning – formal, non-formal and informal.” SBC was started in 1952 to answer the need for trained Christian workers for the Chinese church in Singapore. Founded by Chinese pastors, the language used in the classroom in the beginning was Chinese. In 1958 the School of Theology – English, the name given to this department, was added to the program. Both “schools,” the Chinese and English, reflected the name of the school, with an emphasis on biblical training. The main difference between the two schools is the language used in teaching the classes.

In the School of Theology – English there are two degrees that are mission oriented. The degrees offered are the Diploma in Intercultural Ministry, a one-year program, and a Master of Arts in Missions, which takes two years to complete. Although mission was a priority in the training from the school’s beginning, the MA in Missions degree is a fairly new program. Currently this program consists of three full-time professors and twenty
students. Two of the professors are of Chinese ethnicity and the third is of Indian descent. As a part of the program the students are encouraged to take short-term mission trips during the school holidays. These trips may take anywhere from ten days to two weeks, experiencing other cultures in various Southeast Asian countries. The purpose of these trips is to expose the students to other cultures and although they may have some ministry opportunities, the goal is for them to have a learning posture as they participate in the mission trip.

The program at SBC is residential, with a majority of the students living on the campus. As such, the training includes an emphasis on spiritual formation, discipleship through mentoring, and community life. Chapel for an hour is a part of the formal daily schedule. Classes begin at 8:00 a.m. and continue until 1:00. After classes the students and faculty eat lunch together, then spend the afternoon studying, doing research, or fulfilling their communal responsibilities. SBC desires their “students to be molded to be servant leaders who can work together with others” (SBC brochure 2003).

The medium of instruction in the School of Theology – English is English, even though the students come from various countries around Asia. In the classes I observed there were students from Brunei, China, India, Indonesia, South Korea, the Philippines, and Singapore, among others. The
classroom methods observed included lecture, discussion, extensive interaction between the professor and students, small group discussions, student presentations, and preparation for a day of prayer that would take place the following week at a local park. According to the 50th anniversary book that was produced in 2002, the School of Theology - English has produced 668 graduates since 1958, coming from 28 different countries.

Interviews were conducted with two mission professors and a third professor who teaches in the School of Theology – English. They were Dr. Eric Tan, Dr. Florence Tan, and Dr. Gary Choong. The questions for these interviews, seen in Appendix B, were designed to get a broad overview of the program at each school. Aside from the above demographic information, the following was also learned from these interviews.

The program at SBC involves around 75 percent formal instruction and the remaining 25 percent is non-formal and informal instruction. Instead of requiring all of the students to buy textbooks, the mission professors have developed readers that combine various resources together in one document for the students to read. There is also an expectation that the students will use the library and Internet resources to enhance their classroom education. There is no particular linguistic training, as many of the students return to their home country for ministry. Aside from the teaching methodology
observed, the professors also mentioned the use of audiovisual materials and field trips as other methods that are used within the training program.

One of the main strengths from their perspective is the emphasis on a biblical foundation. The faculty are very dedicated to holistically training the students, teaching them in class and also mentoring them outside of class. The MA in missions program, which will graduate its first class in May 2004, is said to have the cream of the crop, with students having very high grades in high school and college. Another strength is the diversity of cultures within the school. With students coming from a variety of cultural backgrounds, the students experience learning about other cultures as well as having to deal with cultural values and beliefs. As the students interact with each other they learn to see things in a new way, realizing how they look at things may not be the only way, or even necessarily the best way. Even with this diversity, SBC is careful to be true to biblical teaching to avoid the problem of syncretism.

An area of growth is the need to fine-tune the program, which is still quite new. The lack of alumni to connect with for feedback is also perceived as a weakness in the program. Although a strong biblical foundation was considered a strength, it also becomes an area of challenge or growth when considering trying to prepare cross-cultural workers. The two-year program
provides the equivalent of one and a half years of theology classes and half a year of missiology classes. The constraints of time do not allow for more missiology classes. SBC is committed to “developing vision, biblical knowledge and practical skills, as well as ‘hands-on’ cross cultural experiences” (SBC Brochure 2003). This takes place through short-term trips during the school breaks.

Discipleship Training Centre (Singapore)

In the 1960s there was a concern among the leaders of various student ministries that there was not an evangelical graduate training school in Asia. Ting (2003) mentioned that although there were other schools, any schools that were at the graduate level were considered too liberal and any schools that emphasized spirituality were not at the graduate level.

David Adeney, serving as the Associate General Secretary of the International Fellowship of Evangelical Students, agreed to go to Singapore and DTC in 1968 as a response to the need for an evangelical training program for Asian leadership. He felt there was a need to have a training school that would emphasize not only scholarship, but also spiritual formation and community. He wanted to train people using the same teaching methods as Jesus, by modeling (Chew 1994:1; Ting 2003).
DTC’s program is conducted in one main building, with the living quarters on the second floor and the library, training room, offices, and dining room on the first floor. There is another smaller building where the residential faculty live. This training program is a standard two-year theological training program and does not present itself necessarily as a mission training program. Yet the trainers have all had ministry experience, if not cross-cultural experience. The program intentionally is limited to twenty, including trainers and students, with an emphasis on living in community. The trainers work alongside the students outside the classroom gardening, washing dishes, etc.

Ting (2003) mentions the importance of this community living and learning inter-personal skills. Each student has a roommate from a country other than his/her home country. The lessons learned through being in community with students from a variety of countries greatly enhance this program. Students have opportunity to share about their own culture and learn about the cultures of their classmates. It doesn’t take long for the students to realize they must take a humble attitude of learning from each other to be successful. Living in community has given the students an opportunity to see and work on their interpersonal weaknesses in a safe environment.
The goal of DTC is to equip people for effective ministry in Asia. Ting (2003) mentioned in the interview a few times how DTC attempts to "asianize," or contextualize the curriculum to reflect the needs of Asian students who make up the majority of students. The medium of instruction at DTC is English, with no particular linguistic training. The students I spoke with at DTC are from North China, Central Asia, North India, West India, South Korea and Indonesia. Although this is not strictly a mission training program, it does intentionally address the issues of the gospel and culture as it trains students from a wide variety of backgrounds. This takes place as the students live among people from other cultures, learning from each other on both the academic and practical levels. There are also courses in mission providing the students with opportunities to articulate the content in relation to their own cultural perspective. The students also conduct individual research to work through how the gospel relates to their home culture.

The teaching at DTC is done from what is presented as a "biblical worldview – not just content, but a biblical perspective, grounded in Scripture" (Ting 2003). As the students graduate, DTC would like them to have a sound biblical worldview, a biblical method/process of ministry, godly wisdom, spiritual thirst and hunger, and a servant spirit and heart.
The stated strength of this program is the cross-cultural community and the availability of the faculty to the students. Areas of growth or challenge include the size of the school. As a small institution DTC is continually re-evaluating how to best meet the needs of the students with limited resources (Ting 2003). It also needs to continue to re-evaluate the contextualizing of the curriculum. In the past thirty-four years there have been nearly 250 graduates from the two-year program.

Asian Cross-Cultural Training Institute (Singapore)

Started in 1985, ACTI began as a pre-field training center for Asian missionaries. It was originally run by OMF, but later OMF invited other mission agencies to join in creating an eleven-member board of trustees. This is not a degree program, but trainees are expected to have had theological training. The purpose of this training institute is to provide the practical training needed to prepare missionaries to minister cross-culturally. The program at ACTI is a residence program, with twelve trainees being the maximum accepted during either of the two 19-week training programs each year. The training is 60 percent formal training, with the remainder divided between informal and non-formal training. The formal training is taught in English by both the resident trainers and visiting trainers. These courses include core courses of biblical theology of mission,
mission history and cultural anthropology, as well as a number of practical courses. During the time I observed there were classes in leadership and writing prayer letters. Non-formal training includes preparing a research paper and a presentation that focuses on the trainee’s ministry area. Aside from living in community, there are also intentional times scheduled for informal interaction. This includes family night once a week, when one of the trainees shares about his/her home culture. A weekly fellowship with the students at DTC also provides for informal learning.

The staff includes three full-time trainers, with over twenty part-time trainers, most of whom have cross-cultural experience. The ideal, according to Kim (2003), would be to have five full-time trainers – a Western couple, an Asian couple, and an unmarried trainer. ACTI housing for full-time trainers is on the same floor as the trainees’ dorm-style rooms. ACTI uses the third and fourth floor of a church building. On the ground floor is a kindergarten program, which provides the noon meal for the ACTI program. The part-time trainers usually stay for lunch and have an informal discussion about the content of the class with the trainees.

The strengths of the ACTI program include living in community with trainers and trainees from various cultural backgrounds and the wealth of knowledge and experience the various trainers bring to the program. There is
a tension in the program between having an appropriate number of classes and having intentional time set-aside for reflection of what has been learned. The small size of the program, and the fact that it is only in session two nineteen-week terms a year, also brings the challenge of keeping up to date with technology.

During the middle of the training is a one week school break when the students go on a mission trip as a group. In 2003 they went to a small village in Indonesia. The purpose of this trip is not necessarily ministry-based, but seeks to expose the students to a cross-cultural setting. The full-time trainers accompany the students on this trip and through the debriefing sessions, seek to draw together what has been learned in the classroom with what is being experienced on the trip. During the debriefing time the issues of contextualization are discussed as the students consider the experiences they had during the trip.

Bethany School of Mission (Singapore)

BSM began in 1988 as the training division of Asia Pacific Mission. The aim of BSM is to “produce Missionary Practitioners (for cross cultural and non-traditional missionary settings) and Trainers of Missionary Practitioners (to multiply the process across the 10/40 window), and Tentmakers (for multiplying disciples)” (BSM Brochure). The main target
for trainees is those who intend to work in cross-cultural ministry within the 10/40 window. Throughout the time I was observing Isaiah emphasized most of the students came from the 10/40 window and would return to their home area to minister. Because of this many of the students did not think of themselves as missionaries, as their cross-cultural setting was the training center, not their country of ministry.

There are six courses of study at BSM, including the Certificate in Intercultural Studies, Diploma in Intercultural Studies, Bachelor of Arts in Intercultural Studies, Master of Arts in Intercultural Education, Master of Arts in Intercultural Studies, and Doctor of Intercultural Studies. BSM is in the process of adding a Ph.D. in Intercultural Studies to this list of courses. The difference between the MA Intercultural Education and MA in Intercultural Studies is the focus of the program. The MA Intercultural Education is training future trainers, who will return to their home country to start a training center. The MA in Intercultural Studies trains the students for missions leadership positions, including “intercultural church planters, tent-makers, missions executives, strategy coordinators, non-resident missionaries, missions pastor in the local church, lecturer in a missions school, visiting missiologists, etc.” (BSM 2003).
The program at BSM is a residential program, able to accommodate around twenty-five students. The instruction is in English, with various opportunities to learn from the trainers and from each other. Currently there are between 15 – 20 countries represented, with the majority of them being in the 10/40 window. The training goal at BSM is “to be Christ-like in character, reach the unreached, and start schools to train other nationals” (Isaiah 2003). The training is intentionally divided into thirds between formal, informal, and non-formal training. The informal training includes weekend church assignments, fieldwork and other outside-of-class activities. The non-formal training includes a three-month structured field experience in a cross-cultural setting. During this short-term missions trip the students are encouraged to learn as much of the language as possible, submit to the authority of the host mission, participate in cross-cultural evangelism, be involved in ministry to the poor, and learn how to adapt and adjust to the local people (Isaiah 2003).

One strength of the BSM training program, as presented by Isaiah, includes the multi-cultural faculty. These include the five full-time core trainers and the twenty visiting trainers from Singapore and abroad. BSM has also developed a program that will help graduates start contextual schools within their own countries. The challenges at BSM are the lack of
personnel to fulfill all that the training center would like to accomplish.

Although being a faith-based school is not necessarily a weakness, Isaiah (2003) notes that it is at times a financial challenge until they experience God’s provision.

Missionary Training Institute (South Korea)

In South Korea there are a number of training centers, many run by the various denominations. I visited two denominational training programs and one non-denominational training program.

The first training center I visited during this research trip was the Missionary Training Institute. Dr. Young J. Son, representing the Orthodox Presbyterian Church, runs this program. Although there are no Orthodox Presbyterian Churches in South Korea, MTI works closely with the Koshin and Hapdong groups in the Presbyterian Church of Korea. Aside from Dr. Son, who teaches full-time, the other trainers are called English Language Facilitators (ELF) and are short-term missionaries from Western countries. During the training period of four weeks in the summer and winter sessions, or three months in the spring and fall sessions, the trainees stay at MTI during the week and return home for the weekends. While the trainees are at MTI they are expected to speak English with the trainers and, as much as possible, with the other trainees. Although they may facilitate as many as
forty trainees, recently they have had fewer than 20 in each session. The graduates from MTI serve in over sixty countries around the world.

According to the MTI handbook, “MTI has as its purpose the training and formation of men and women for service in the world as effective missionaries of the Lord Jesus Christ” (2003). The resident program facilitates training in formal settings as well as informal settings with the English Language Facilitators. Recently these facilitators have been retirees from New Zealand, United States and Canada, who go to South Korea during the training sessions. The weekday schedule begins with morning devotions at 6:30 a.m. and continues until 9:15 p.m., when the prayer groups are over. MTI has a heavy concentration on English through its teaching and provides practical courses for ministry preparation.

According to the printed schedule the morning sessions are “used for major lectures on mission subjects, such as Theology of Missions, History of Missions, Cross-cultural Communications, Cultural Anthropology, Christian Encounter with World Religions, etc.” (MTI Handbook 1995). The afternoon sessions use various means to train the trainees in practical, conversational English. The final session for the day is an elective session where the English Language Facilitators teach a practical skill. Skills taught each term are different, depending on the individual abilities of the
facilitators. Classes listed as possibilities include various languages, international etiquette, first aid, playing a musical instrument, typing, etc. The goal of the program overall is for “MTI to be an international community where the students can become comfortable with foreigners and learn to speak English freely” (MTI Handbook 1995).

Located in the top two floors of the Koshin Presbyterian Denomination Building, MTI is surrounded by many high-rise apartments and is within walking distance of two different subway lines. The space provides classrooms, a library, language laboratory, office, dining room, lounge, and student, faculty and staff housing. The trainees are encouraged to participate in evangelism in the surrounding neighborhoods. As a residential program, MTI seeks to help the Korean trainees be comfortable with people of other countries and backgrounds, such as the English Language Facilitators. The program relies heavily on these facilitators to teach English lessons, as well as other lessons, whether formally or informally, to the trainees.

This program has been in existence for over thirty years. The literature presents a very promising program, but in observation the program is different now than it was in the past. The main mission trainer was available for an interview, but has had poor health for the last couple of years. As a result, his teaching load has diminished and he is not able to cover all of the
mission courses. The students for the term I was observing were not to receive the various mission courses listed above. Instead the classes concentrated on teaching English, with the short-term trainers adding what they could to include cross-cultural ministry experience in their teaching.

Global Mission Training Center (South Korea)

GMTC was started in 1985 through an agreement of several Korean church leaders who were interested in mission and knew the importance of pre-field training. From the beginning David Tae Woong Lee has been the director of the center. Lee has worked closely with the World Evangelical Fellowship Missions Commission and the International Missionary Training Fellowship as well as cooperating with a number of denominations and mission organizations in South Korea.

As a six-month residential program, with an alternative four-month short-term course, GMTC provides apartments for the families involved in the training. The main building houses the dining area, child care facilities, offices and classrooms. Two neighboring buildings house the apartments for the trainers and trainee families. Trainees are expected to already have seminary training and to be preparing to serve in cross-cultural ministry. GMTC can accommodate thirty trainees in any session. There is a priority in providing for both spouses of married couples to attend the sessions. For
families with younger children there is a day-care facility in the building. A day-care facility in the building reflects the priority of making sure that both spouses are able to attend the training sessions. Also, older children go to the local schools, with an after school program in the GMTC building to help children with their homework while the parents are in class.

Lee (2003) spoke of the importance of caring for the whole person. The training program gives a broad training in missiology, but also intentionally has opportunities for the trainers and trainees to share their lives with one another. During this time it is common for the trainers to see areas of concern in trainees, which then becomes a focus of the trainee’s mentoring sessions with the trainer. The goal of GMTC is to train the whole person, not just to pass along knowledge. Lydia Ryoo (2003) shared that there are times when trainees learn of their own weaknesses and then in a safe environment are able to work on these areas before going to another culture.

The GMTC program is taught in Korean by ten trainers. Lee states, “There are many benefits in nationals training fellow nationals. Changing world-view and touching the deep places of the heart are good examples of this” (GMTC n.d.). According to the literature provided class sessions include courses in three basic areas. First, under the heading of the Basis of Mission, there are courses of comparative religions, mission theology,
anthropology, mission history, church growth and cross-cultural communications. These courses are taught through lecture, with the trainees careful to take comprehensive notes. Overseas Mission includes exegesis and preaching in different cultures, cross-cultural discipleship, cross-cultural evangelism, church planting and a study of the trainee’s particular target country. The final area of Missionary Life includes classes in mission philosophy, practical training, spiritual warfare, case studies, spirituality and linguistics. The training methods include formal training through lectures, discussions, case studies, and small group work. Living in community also provides many other opportunities for training that are helpful when ministering in a cross-cultural setting.

When asked if a certain level of English is a requirement in the program, the response was that there are too many other essential courses that need to be taught, so each missionary is responsible to find other ways to learn English. I learned some of the graduates of GMTC have studied English at MTI, discussed above, before going to GMTC or plan to go to MTI after they complete their training at GMTC.

KEHC Evangelical Missionary Training Center (South Korea)

The Korean Evangelical Holiness Church (KEHC) has been sending missionaries overseas for twenty-five years. There has always been a pre-
field training at the KEHC headquarters building, but it has not been much more than a short orientation until the past five to seven years. Now there is a structure built for training called informally the Mission Home, which has an office, classroom and a kitchen/dining room; and a separate building for housing. These two buildings are on the grounds of one of the many prayer mountain sites outside of Seoul.

This program is structured for missionaries serving with the KEHC with instruction in Korean, although there is an English conversation class one morning a week. Accommodations at the training center are available for twenty trainees for its seven-month program, which is offered once a year. KEHC has approved all of the seminary graduates for missionary service before they enter this training center. The day starts with early morning prayer at 6:00, then goes through the day of classes. Four mornings a week the students go through the KEHC Policy Manual, which includes learning the history of the KEHC mission program. In the afternoon a representative from Evangelism Explosion teaches sessions in evangelism using the EE methodology. It would be good to investigate how contextualized this methodology is. I could not observe whether it was contextualized or not as the instruction was in Korean.
Aside from these two on-going class lectures, experienced missionaries teach a variety of courses in mission and practical ministries throughout the program. Biblical studies include Old Testament survey and exegesis of Mark. Evangelism studies include evangelism strategy and church planting. A number of mission courses are taught, which include cultural anthropology, cultural adjustment, and a wide assortment of specific ministry courses. These courses include mission to the handicapped, children's ministries, rural mission, prison ministries, working with an non-governmental organization (NGO) and power encounter. There are two leadership courses taught in this program. They are leadership training and administration.

Spiritual training is an integral part of the training with daily devotions and corporate worship, visiting churches as a group for the missionaries own spiritual growth as well as observing what the churches are doing in evangelism and mission, and discipleship training. Practical courses included in this program are acupuncture and beautician training. Most of the courses listed above are only covered in one-day sessions with visiting trainers. A few courses, such as the spiritual formation courses, cover two or three days. The prevailing method of training is through lectures, with some discussion with the trainees. There are opportunities for the trainees to
research the target country in which they will serve after the training is completed for the day.

The age of the trainees in this session I observed range from twenty-five to forty-four years old. Many of the trainees have children who are sent to the local schools or daycare during the day. As participants in a residential program, each of the trainees has responsibilities within the training center community. This was presented as one of the ways in which the trainees are prepared for missionary service outside the classroom.

Missions Training Center (Japan)

MTC is the oldest mission training program in Japan. Started by Kenneth Roundhill from New Zealand in 1976, training was done in Kyoto until Roundhill turned over MTC to Rev. Minoru Okuyama in 1986. The training center was moved to Nasu, a three-hour drive north of Tokyo. In the past sixteen years there have been 107 graduates from the MTC program.

MTC is a residential program with a maximum of ten trainees in any session. The program runs for seven months, April through June and September through December. The training is in Japanese, with the exception of the one day a week that is completely in English. The training program is geared towards training Japanese, although there are non-Japanese who have gone through the training. The classes are taught in
Japanese, which makes knowing Japanese a prerequisite to attending MTC. Non-Japanese students who can speak Japanese may attend, but they usually attend for two years to best understand the material taught. During the time Okuyama has directed the program twenty non-Japanese have trained at MTC.

There are three full-time trainers and a number of visiting trainers who teach their area of specialty. There are three blocks of classroom training each day, Tuesday through Friday. Each day one block is set aside for English conversation class for Japanese students or Japanese conversation class for non-Japanese trainees. To help with English language acquisition, each Tuesday is English day with a no-Japanese policy. Any student speaking Japanese that day must contribute ¥10 (9 cents) to a jar that has been designated for fines.

Okuyama (2003) said it was his own experience as a missionary in Indonesia that helped him realize the importance of knowing English. In most countries it is necessary to have a working knowledge of English to study the local language, as the local language is taught using English as the medium of instruction. He also stated that Japanese who do not have a working knowledge of conversational English would find themselves
isolated from the rest of the missionary community. For reasons of fellowship and ministry cooperation, it is vital for Japanese to learn English.

The goal of the MTC program is three-fold: that each trainee who graduates will have an understanding of missiology, will have tools for cultural adjustment, and will have the ability to hold a meaningful conversation in English.

The first goal of missiology instruction includes a broad spectrum of lectures including biblical foundation of mission, cross-cultural communication, mission history, world mission survey and world religions, to name a few. The trainees are also encouraged to learn basic Greek and Hebrew to help in their own Bible study and teaching. Throughout the program there are various avenues through which to learn what Okuyama calls "adaptology," learning how to adapt to cross-cultural settings. These include both classroom instruction and non-formal instruction by visiting various churches in the area to observe and learn how different denominations approach worship and evangelism. There are informal discussions about cultural adjustment and testimonies from current and former missionaries. Okuyama sees the Japanese as very ethnocentric, with very little understanding of other cultures. Japanese think Japanese culture is omnipresent, so there is no need to understand culture.
As a residential program, the lessons learned include the formal classroom instruction, as well as the informal learning through living in community with others. The majority of trainees at MTC are Japanese, although periodically there are other nationalities represented. When there are non-Japanese trainees, it brings an added dimension to the training process as the Japanese trainees’ experience what it is like to live day-to-day with someone from another culture.

World Missions Training Center (Japan)

This training center in Tokyo is the newest of the training centers visited. It was started as an evangelical mission-training center in 1999. Until that time MTC was the only training center in Japan strictly for pre-field training for cross-cultural ministry, other than what various denominations taught through their own orientations. Japanese missionaries from within the Antioch Church started WMTC. The Antioch church is the largest denominational mission sending agency in Japan. Only two other agencies send out more Japanese missionaries, OMF Japan and Wycliffe Japan.

In the past five years of existence twenty missionaries have graduated from WMTC and are currently serving in cross-cultural ministry. The program is a seven-month non-residential training program, with training
each Monday during the seven months for six hours. This program is considered both a pre-field training course as well as a refresher course for Japanese missionaries furloughing in Japan. As it is non-residential and held only one day a week, the program is said to be 100 percent formal in training, although in observation, there were breaks and meals during which the students and trainers had good discussions about what was covered in the classroom. These interactions could fall under informal training. There are a total of fifteen trainers in the WMTC program, with seven of these trainers having cross-cultural ministry experience.

The training at WMTC is taught in Japanese, with the exception of a native English speaker who teaches an English class each week. The desire of this class is to help the trainees to be able to speak English well enough to hold a conversation, preach an English message, and give a testimony in English, although the directors do realize that just one day a week will not necessarily facilitate this. When asked the importance of Japanese learning English in preparation for cross-cultural ministry, Atsumi (2003) responded that in most countries English is the language through which the target language is taught. Atsumi also stated that English is important for cooperating and fellowshipping with missionaries from other countries.
Without a working knowledge of English the Japanese missionary will find him/herself isolated from the missionary community.

The only requirement for entering the WMTC program is a “missionary testimony,” although there is an assumption that trainees have had either Bible school or seminary training before entering WMTC. Atsumi sees one of the strengths of the program as the trainees getting a basic understanding of mission and missiology. Most seminaries in Japan do not teach missiology courses, so this program fills this gap in preparing Japanese for cross-cultural ministry. According to Atsumi (2003), Japanese are weak in understanding culture, whether it be their own or another culture. The courses at WMTC are geared to present the practical side of missions that Japanese need to learn. The challenge of this non-resident program is that issues of interpersonal relationships may be taught, but are not experienced, as they would be in a residential program.

Summary of Training Center Observations

The purpose of this trip was to observe how Asians are training Asians. Would the training show a distinctive Asian form, or would it be heavily influenced by Western educational forms? As many of the directors and trainers at these training centers were themselves trained in the West, the training reflected a Western approach with a twist. Each of the residential
programs intentionally used non-classroom time for instruction through non-formal and informal instruction. The resident trainers were heavily involved in mentoring the trainees in everyday living.

How is this different from the West? In residential programs in the West the students are responsible to the teacher during class time, but outside of the classroom the students have the freedom of spending their time according to their personal priorities. In the Asian training centers there was little “individual time,” replaced instead by various group activities outside of the formal instruction time. The trainees at each of the centers become quite close to their classmates and continue to keep contact with their classmates and trainers after completing the program. This reflects the group consciousness that is very Asian in nature.

One lesson that surprised me through this field research trip was to see how important English was in the training process. It made sense for the training centers in Singapore to use English as the mode of instruction as it is one of the official languages for Singapore, but I was surprised with the emphasis given in both South Korea and Japan. I had not realized language schools in many countries often use English as the medium for teaching the local language.
I also observed that within the classroom there was very little discussion. This is characteristic of Confucian teaching, where the students take in information from the teacher, without question. During the informal times the students asked questions, but generally during class the students did not interrupt the teacher. The students were very observant of the trainers, both in and out of class, and spoke of emulating the trainer in their own ministries. This approach to education is very Asian in nature, so may be considered contextual in form. This does not necessarily mean the content has been contextualized in every instance.

How well do these training centers train their students/trainees? To answer this question would take a long term study of specific missionaries training at specific mission training centers to see how they adjust, what kind of relationships the missionaries are able to have with the people in their country of service, and what kind of results they have in their ministry. This is not the specific focus of this study, but will be left for a future study.

In summary, the following chart gives a brief comparison of the mission training centers visited during the field research trip. After the name of each center is the country where the center is located and the year the center was founded. It is interesting to see the number of schools initiated in the 1980s, which is a time when there was an increase in Asian missionaries
going overseas. The majority of the training centers visited were residential programs. As a result they had the opportunity to include all three methods of training in their programs. The language used reflected the country in which the center was located. All of the Singaporean training centers used English as the medium of instruction, even though the students in each center came from a wide variety of cultural and ethnic backgrounds.

Table 3

Comparison of Mission Training Centers

<table>
<thead>
<tr>
<th>Training Center</th>
<th>Country</th>
<th>Year of Founding</th>
<th>Residential</th>
<th>Formal Training</th>
<th>Informal Training</th>
<th>Non-formal Training</th>
<th>Language of Instruction</th>
<th>Study Length</th>
<th>Average Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>SBC</td>
<td>Singapore</td>
<td>1958</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>English</td>
<td>2 years</td>
<td>20</td>
</tr>
<tr>
<td>DTC</td>
<td>Singapore</td>
<td>1968</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>English</td>
<td>2 years</td>
<td>12</td>
</tr>
<tr>
<td>ACTI</td>
<td>Singapore</td>
<td>1985</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>English</td>
<td>19 wks.</td>
<td>8</td>
</tr>
<tr>
<td>BSM</td>
<td>Singapore</td>
<td>1988</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>English</td>
<td>2 years</td>
<td>25</td>
</tr>
<tr>
<td>MTI</td>
<td>South Korea</td>
<td>1987</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>Korean</td>
<td>3 mos.</td>
<td>20</td>
</tr>
<tr>
<td>GMTC</td>
<td>South Korea</td>
<td>1985</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>Korean</td>
<td>6 mos.</td>
<td>30</td>
</tr>
<tr>
<td>KEHC</td>
<td>South Korea</td>
<td>1996</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>Korean</td>
<td>7 mos.</td>
<td>20</td>
</tr>
<tr>
<td>MTC</td>
<td>Japan</td>
<td>1976</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>Japanese</td>
<td>7 mos.</td>
<td>10</td>
</tr>
<tr>
<td>WMTC</td>
<td>Japan</td>
<td>1999</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>•</td>
<td>Japanese</td>
<td>7 mos./1 day a week</td>
<td>10</td>
</tr>
</tbody>
</table>

* = Offered  ○ = In the literature, but not in place for observed term
The academic programs, which award certificates or diplomas, all last for two years. In contrast, the programs that concentrated only on pre-ministry training last between five to seven months. Only two of the programs train more than twenty at in any one session. The small numbers of students may demonstrate that the Asian missionary force is still small, but more than likely it is because Asians learn well in a group-centered environment. In this case, the students at the training center become the group for all of the missionary candidates.

Survey Given to Japanese Missionaries

In June 2003 four hundred surveys were sent to Japanese living overseas. The list for this mailing was taken from the Christian Newspaper’s 2002 Yearbook, published in Japan. The list was under the heading of “assigned overseas,” but did not give details about the assignment. Of these four hundred, eighty surveys were returned as having bad addresses. Responses from others who received the survey included those who stated that as a Japanese student studying overseas, or a Japanese pastoring a Japanese Christian Fellowship overseas, they did not feel they qualified as Japanese missionaries. According to Seino’s report, in 2000 there were 265 Japanese missionaries ministering in cross-cultural mission. Of these 46
percent, or 123 Japanese, are involved in ministry to Japanese living overseas.

It may seem like seventy surveys out of four hundred sent out for this research is a poor return. A more realistic picture is to see this as seventy responses from the 138 missionaries (46 percent of 300) in cross-cultural ministry, coming to about 51 percent response from Japanese missionaries serving in cross-cultural ministry. Out of seventy responses received, fifty surveys could be used to gather data (See Appendix C for survey questions).

The data from the two quantitative sections of the survey, questions B1-B31 and C1-19, were gathered into an Excel spreadsheet and sent to a statistician who put the raw data into a program to produce descriptive reports. The data was divided into three groups: Japanese missionaries who received training outside of Japan, Japanese missionaries who received training within Japan, and Japanese missionaries who did not receive any particular training in preparation for ministering in a cross-cultural setting. These were then cross-tabulated to compare and contrast between the three groups. The rest of the survey includes a short demographic section, (section A) and a few questions at the end of section B to clarify some of the choices made in the quantitative sections. Notes from the survey open responses
were translated into English and compared with each other to see any similarities or contrasts in the answers given.

The assumption could be made that as the Japanese come from a monocultural society the responses on the survey will have little variance. This was not proven to be the case in this study. Although the Japanese are from a monocultural society, there are other variables that also effect the experience missionaries have while ministering cross-culturally. These include background, education, and personality. Another assumption that could be made is that because Asians are concerned about "saving face," or not presenting the negative side of things, it will be difficult to get honest, realistic answers in the surveys. I found that both in the surveys and interviews with Japanese missionaries most of the respondents were frank and candid with their comments. It seems the longer they ministered in a cross-cultural setting, and especially if they have had extended opportunities to work with Western missionaries, the more open the missionaries were in sharing their feelings and experience. This openness was greatly appreciated.

Analysis of Survey

The analysis of the survey will be done in descriptive form. As this survey represents only around eighteen percent of the total number of
Japanese missionaries, it is only a sampling. When appropriate, inferential observations will also be made using the data produced from this survey.

Section A in the survey gave the demographic information about the individual missionary. It was also in this section that information concerning where the missionary received pre-field missionary training, if any, was received.

The questions in section B discussed cross-cultural missionary training. The respondents were instructed to check if they had taken any of the thirty-one courses and/or tests during their preparation to minister in a cross-cultural context. If they had taken the course, they were asked to rate how that particular course was helpful for cultural adjustment and also rate how helpful the course had been for ministry. There were a variety of combinations of courses that missionaries took in their preparation. The results were divided into missionaries trained overseas, trained in Japan, and missionaries with no formal missionary training. Although the missionaries in the third group had not received formal training for missionary service, some of them had taken courses listed on the survey during their seminary training. This brings out the point that nearly all of the Japanese missionaries are graduates of either seminaries or Bible schools. The exceptions are the
missionaries who are working with organizations like Food for the Hungry, whose ministry is similar to that of a non-governmental organization (NGO).

The courses the Japanese missionaries thought were helpful for cultural adjustment, choosing either a four or five on the Likert scale of five, were cultural anthropology, cross-cultural communication, linguistics, interpersonal relationships, culture shock, biblical theology of mission, Japanese cultural values and worldview, contextualization, area studies, community development, and cross-cultural counseling (See Table 4). Tests and experiences that were helpful in cultural adjustment included a cross-cultural adaptability test, an overseas mission trip, communal living,

Table 4
Courses/Experiences with Fifteen Highest Mean Scores

<table>
<thead>
<tr>
<th>Courses/Experiences helpful for Cultural Adjustment</th>
<th>Score</th>
<th>Courses/Experiences helpful for Ministry</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Area Study</td>
<td>4.50</td>
<td>Power Encounter</td>
<td>5.00</td>
</tr>
<tr>
<td>Communal Living</td>
<td>4.40</td>
<td>Overseas Field Trip</td>
<td>4.44</td>
</tr>
<tr>
<td>Overseas Field Trip</td>
<td>4.36</td>
<td>Interpersonal Relationships</td>
<td>4.43</td>
</tr>
<tr>
<td>Cross-cultural Communication</td>
<td>4.34</td>
<td>Cross-cultural Communication</td>
<td>4.37</td>
</tr>
<tr>
<td>Culture Shock</td>
<td>4.34</td>
<td>Prayer Meeting</td>
<td>4.35</td>
</tr>
<tr>
<td>Cultural Anthropology</td>
<td>4.22</td>
<td>Personal Counseling</td>
<td>4.31</td>
</tr>
<tr>
<td>Cross-cultural Adaptability Test</td>
<td>4.20</td>
<td>Cultural Anthropology</td>
<td>4.18</td>
</tr>
<tr>
<td>Linguistics</td>
<td>4.07</td>
<td>Area Study</td>
<td>4.17</td>
</tr>
<tr>
<td>Interpersonal Relationships</td>
<td>4.04</td>
<td>Spiritual Formation</td>
<td>4.13</td>
</tr>
<tr>
<td>Power Encounter</td>
<td>4.00</td>
<td>Culture Shock</td>
<td>4.10</td>
</tr>
<tr>
<td>Spiritual Formation</td>
<td>4.00</td>
<td>Cross-cultural Discipleship</td>
<td>4.08</td>
</tr>
<tr>
<td>World Religions</td>
<td>4.00</td>
<td>Contextualization</td>
<td>4.07</td>
</tr>
<tr>
<td>Community Development</td>
<td>4.00</td>
<td>Discipleship/Leadership Training</td>
<td>4.06</td>
</tr>
<tr>
<td>Mission Theology</td>
<td>4.00</td>
<td>Biblical Theology of Mission</td>
<td>4.04</td>
</tr>
<tr>
<td>M K Education</td>
<td>4.00</td>
<td>Community Living</td>
<td>4.03</td>
</tr>
</tbody>
</table>
personal counseling, discipleship and leadership training, regular prayer meetings, and missionary children's (often referred to as missionary kid's or MK) education.

Courses helpful in ministry, with an average of between four or five out of five, included biblical theology of mission, mission theology, Japanese cultural values and worldview, history of mission, evangelism and church growth, leadership, cross-cultural discipleship, world religions, spiritual warfare, and community development. Experiences that were helpful in ministry included personal counseling, discipleship and leadership training, overseas field trips, prayer meetings and training in MK education. As I look at the ranking of these courses, it is interesting to note that the courses having to do with relationships and working with people scored the highest, especially in the area of helpfulness in ministry. Although the courses in evangelism, biblical theology of mission, and mission theology have a score of 4.0, the mean of the responses from the Japanese missionaries show them as being not as helpful as the courses dealing with relationships. The reason for this may be that regardless of the ministry missionaries are involved in, there will always be a need to interact with people. An understanding of the cross-cultural concepts in anthropology and cross-cultural communications, as well as the relational concepts learned in interpersonal relationships and
cross-cultural discipleship are vital to building strong relationships with the missionary's hosts.

When asked particularly what courses are necessary for Japanese to take in preparation for cross-cultural ministry the respondents reiterated the above courses, adding English as a necessary course for ministry. This was not even in the list of courses listed, but came out in the surveys as an important element in cross-cultural ministry preparation. The importance of English in ministry will be explained in the following section.

An analysis of the courses given was made using the Mann-Whitney U Test. This test was to see if there would be any statistical significance between the Japanese missionaries who trained overseas and in Japan. The tables below present the mean score of each of these groups when considering the helpfulness of each course received toward cultural adjustment (see Table 5) and ministry adjustment (see Table 6). It is necessary to have an index with which to compare the two groups. This index in statistical analysis is designated as the "z score." This z score is then rated with a probability score (p factor) to determine the confidence that may be put in the z score. The end result is a set of data that determines the differences from two groups drawn from the same sample.
Table 5

Significance of Courses Helpful for Cultural Adjustment

<table>
<thead>
<tr>
<th>Question Number</th>
<th>Overseas Training Mean Score</th>
<th>Training within Japan Mean Score</th>
<th>z score</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4.41</td>
<td>3.67</td>
<td>-0.353</td>
<td>p &gt; 0.724</td>
</tr>
<tr>
<td>2</td>
<td>4.35</td>
<td>4.25</td>
<td>-0.390</td>
<td>p &gt; 0.696</td>
</tr>
<tr>
<td>3</td>
<td>4.10</td>
<td>4.17</td>
<td>-0.165</td>
<td>p &gt; 0.869</td>
</tr>
<tr>
<td>4</td>
<td>4.00</td>
<td>4.20</td>
<td>-0.572</td>
<td>p &gt; 0.568</td>
</tr>
<tr>
<td>5</td>
<td>4.22</td>
<td>4.57</td>
<td>-0.482</td>
<td>p &gt; 0.630</td>
</tr>
<tr>
<td>6</td>
<td>4.19</td>
<td>3.80</td>
<td>-0.682</td>
<td>p &gt; 0.495</td>
</tr>
<tr>
<td>7</td>
<td>3.31</td>
<td>4.00</td>
<td>-1.556</td>
<td>p &gt; 0.120</td>
</tr>
<tr>
<td>8</td>
<td>3.91</td>
<td>4.14</td>
<td>-1.828</td>
<td>p &gt; 0.049</td>
</tr>
<tr>
<td>9</td>
<td>4.00</td>
<td>3.75</td>
<td>-0.398</td>
<td>p &gt; 0.691</td>
</tr>
<tr>
<td>10</td>
<td>3.21</td>
<td>3.43</td>
<td>-0.777</td>
<td>p &gt; 0.437</td>
</tr>
<tr>
<td>11</td>
<td>3.50</td>
<td>3.29</td>
<td>-0.919</td>
<td>p &gt; 0.358</td>
</tr>
<tr>
<td>12</td>
<td>3.50</td>
<td>2.75</td>
<td>-0.402</td>
<td>p &gt; 0.688</td>
</tr>
<tr>
<td>13</td>
<td>3.60</td>
<td>3.00</td>
<td>-0.728</td>
<td>p &gt; 0.467</td>
</tr>
<tr>
<td>14</td>
<td>3.77</td>
<td>5.00</td>
<td>-0.067</td>
<td>p &gt; 0.947</td>
</tr>
<tr>
<td>15</td>
<td>3.95</td>
<td>3.14</td>
<td>-0.091</td>
<td>p &gt; 0.928</td>
</tr>
<tr>
<td>16</td>
<td>3.53</td>
<td>4.00</td>
<td>-0.032</td>
<td>p &gt; 0.975</td>
</tr>
<tr>
<td>17</td>
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<td>3.00</td>
<td>-0.526</td>
<td>p &gt; 0.599</td>
</tr>
<tr>
<td>18</td>
<td>4.25</td>
<td>4.14</td>
<td>-1.135</td>
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</tr>
<tr>
<td>19</td>
<td>3.17</td>
<td>2.67</td>
<td>-0.728</td>
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</tr>
<tr>
<td>20</td>
<td>4.17</td>
<td>3.33</td>
<td>-0.647</td>
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<tr>
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</tr>
<tr>
<td>24</td>
<td>3.54</td>
<td>4.25</td>
<td>-0.294</td>
<td>p &gt; 0.768</td>
</tr>
<tr>
<td>25</td>
<td>3.58</td>
<td>3.00</td>
<td>-1.054</td>
<td>p &gt; 0.292</td>
</tr>
<tr>
<td>26</td>
<td>4.33</td>
<td>4.40</td>
<td>-0.170</td>
<td>p &gt; 0.865</td>
</tr>
<tr>
<td>27</td>
<td>4.39</td>
<td>4.33</td>
<td>-0.732</td>
<td>p &gt; 0.464</td>
</tr>
<tr>
<td>28</td>
<td>3.27</td>
<td>2.33</td>
<td>-0.415</td>
<td>p &gt; 0.678</td>
</tr>
<tr>
<td>29</td>
<td>3.55</td>
<td>3.50</td>
<td>-0.406</td>
<td>p &gt; 0.685</td>
</tr>
<tr>
<td>30</td>
<td>3.94</td>
<td>3.50</td>
<td>-0.387</td>
<td>p &gt; 0.699</td>
</tr>
<tr>
<td>31</td>
<td>3.90</td>
<td>4.20</td>
<td>-1.304</td>
<td>p &gt; 0.192</td>
</tr>
</tbody>
</table>

The data shows that there was no statistical significance between these two groups in the way the courses helped their cultural adjustment except in
one area, that of mission theology. Although it shows significance, the fact that there is only one out of the thirty-one questions devalues the significance of the one question. In other words, there really is no

Table 6

Significance of Courses Helpful for Ministry Adjustment

<table>
<thead>
<tr>
<th>Question Number</th>
<th>Overseas Training Mean Score</th>
<th>Training within Japan Mean Score</th>
<th>z score</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4.19</td>
<td>4.17</td>
<td>z = -.618</td>
<td>p &gt; .536</td>
</tr>
<tr>
<td>2</td>
<td>4.67</td>
<td>3.63</td>
<td>z = -.830</td>
<td>p &gt; .407</td>
</tr>
<tr>
<td>3</td>
<td>4.10</td>
<td>3.83</td>
<td>z = -.392</td>
<td>p &gt; .695</td>
</tr>
<tr>
<td>4</td>
<td>4.44</td>
<td>4.40</td>
<td>z = -.231</td>
<td>p &gt; .817</td>
</tr>
<tr>
<td>5</td>
<td>4.14</td>
<td>3.85</td>
<td>z = -.015</td>
<td>p &gt; .988</td>
</tr>
<tr>
<td>6</td>
<td>3.78</td>
<td>3.40</td>
<td>z = -.125</td>
<td>p &gt; .260</td>
</tr>
<tr>
<td>7</td>
<td>4.00</td>
<td>4.29</td>
<td>z = -1.424</td>
<td>p &gt; .155</td>
</tr>
<tr>
<td>8</td>
<td>4.00</td>
<td>3.86</td>
<td>z = -1.828</td>
<td>p &gt; .068</td>
</tr>
<tr>
<td>9</td>
<td>4.10</td>
<td>3.75</td>
<td>z = -.329</td>
<td>p &gt; .742</td>
</tr>
<tr>
<td>10</td>
<td>3.32</td>
<td>3.43</td>
<td>z = -.736</td>
<td>p &gt; .461</td>
</tr>
<tr>
<td>11</td>
<td>4.00</td>
<td>4.29</td>
<td>z = -1.393</td>
<td>p &gt; .164</td>
</tr>
<tr>
<td>12</td>
<td>3.93</td>
<td>3.40</td>
<td>z = -.016</td>
<td>p &gt; .987</td>
</tr>
<tr>
<td>13</td>
<td>4.30</td>
<td>3.00</td>
<td>z = -.856</td>
<td>p &gt; .392</td>
</tr>
<tr>
<td>14</td>
<td>3.92</td>
<td>5.00</td>
<td>z = -.167</td>
<td>p &gt; .867</td>
</tr>
<tr>
<td>15</td>
<td>4.06</td>
<td>3.71</td>
<td>z = -.698</td>
<td>p &gt; .485</td>
</tr>
<tr>
<td>16</td>
<td>4.14</td>
<td>4.25</td>
<td>z = .000</td>
<td>p &gt; 1.00</td>
</tr>
<tr>
<td>17</td>
<td>4.50</td>
<td>2.67</td>
<td>z = -.465</td>
<td>p &gt; .642</td>
</tr>
<tr>
<td>18</td>
<td>4.06</td>
<td>4.29</td>
<td>z = -1.486</td>
<td>p &gt; .137</td>
</tr>
<tr>
<td>19</td>
<td>3.33</td>
<td>2.67</td>
<td>z = -.687</td>
<td>p &gt; .492</td>
</tr>
<tr>
<td>20</td>
<td>4.33</td>
<td>3.00</td>
<td>z = -.526</td>
<td>p &gt; .599</td>
</tr>
<tr>
<td>21</td>
<td>3.58</td>
<td>2.67</td>
<td>z = -.695</td>
<td>p &gt; .487</td>
</tr>
<tr>
<td>22</td>
<td>3.92</td>
<td>3.33</td>
<td>z = -.699</td>
<td>p &gt; .485</td>
</tr>
<tr>
<td>23</td>
<td>4.43</td>
<td>2.33</td>
<td>z = .175</td>
<td>p &gt; .861</td>
</tr>
<tr>
<td>24</td>
<td>3.85</td>
<td>3.50</td>
<td>z = .148</td>
<td>p &gt; .883</td>
</tr>
<tr>
<td>25</td>
<td>3.42</td>
<td>2.50</td>
<td>z = -1.142</td>
<td>p &gt; .254</td>
</tr>
<tr>
<td>26</td>
<td>4.37</td>
<td>4.60</td>
<td>z = -.123</td>
<td>p &gt; .902</td>
</tr>
<tr>
<td>27</td>
<td>4.00</td>
<td>4.33</td>
<td>z = -.060</td>
<td>p &gt; .952</td>
</tr>
<tr>
<td>28</td>
<td>4.50</td>
<td>4.00</td>
<td>z = -.561</td>
<td>p &gt; .575</td>
</tr>
<tr>
<td>29</td>
<td>4.17</td>
<td>4.00</td>
<td>z = .133</td>
<td>p &gt; .894</td>
</tr>
<tr>
<td>30</td>
<td>4.44</td>
<td>4.17</td>
<td>z = -.155</td>
<td>p &gt; .877</td>
</tr>
<tr>
<td>31</td>
<td>3.80</td>
<td>3.60</td>
<td>z = -1.083</td>
<td>p &gt; .279</td>
</tr>
</tbody>
</table>
significance in how the courses helped the cross-cultural adjustment of Japanese missionaries.

Table 6 looks at the same questions to see if there is any statistical significance in the way the thirty-one classes helped in ministry adjustment for the two groups of Japanese missionaries. Again, the data indicates it made no difference where the training was received in relation to how the courses helped the missionaries adjust to their ministry.

Following the list of courses the respondents are asked to list some of the strengths and weaknesses of their own mission training. The answers to this question bring insight as to some of the particular training needs of Japanese. The missionaries who had been trained in a residential program wrote of the importance of the communal living experience. Those who were trained outside of Japan brought out the significance of the communal living in a training center that had a large number of countries represented among the trainees. This gave opportunities for the trainees to experience a variety of cultures in the safe environment of the training center. Some lessons learned in the communal experience included a better understanding of one’s own culture and the differences between cultures.

A few of the respondents mentioned they came to realize how selfish they were while they were a part of the residential program. The
missionaries learned from the other missionary candidates in the program and were mentored by the trainers who also lived on the same property as the training center.

Other strengths mentioned included the opportunities to hear from experienced missionaries about their own cross-cultural ministry experiences, a solid foundation of a biblical theology of mission, linguistics training and, for the missionaries trained in Japan, being taught in Japanese.

The weaknesses of the missionary training programs included a perceived need to receive training in Japan. Five out of fourteen of the missionaries who received training overseas, considered training overseas or training taught from a Western perspective as a weakness to their training. The respondents also felt that more training was needed in the area of team building. Ministry in a cross-cultural setting often is done within a team framework, but without an understanding of other cultures, including Western culture, the Japanese missionaries have yet another hurdle to cross in ministry.

Ten of the respondents said a short term trip to either the targeted host country or another country before receiving mission training would enhance the training. Another suggestion was to learn from Japanese who have gone before them. For smaller denominations sending out missionaries, one of the
main methods of training seems to be to send the missionary candidate to either the target country or another country in the same part of the world for an internship/apprenticeship. This three to six month on-the-job training is thought to prepare the missionary candidate sufficiently to minister in a cross-cultural setting. This may be so, but it is also restricted to whatever experience the particular mentor has, which may or may not give adequate training.

Concerning the length of the training, the missionaries who had not received any training had a majority choose not to answer this question. This may have been because they did not receive any training themselves, so did not have any frame of reference for the question. The missionaries who did answer this question thought it should be a minimum of six months. The majority of respondents in both the group of missionaries trained overseas

Table 7
Ideal Length of Study

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>No Answer</th>
<th>&lt; 1 month</th>
<th>1-3 months</th>
<th>3-6 months</th>
<th>6-9 months</th>
<th>&gt; 9 months</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>8</td>
<td>0</td>
<td>2</td>
<td>7</td>
<td>4</td>
<td>12</td>
<td>33</td>
</tr>
<tr>
<td>Japan</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>None</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td><strong>N =</strong></td>
<td><strong>14</strong></td>
<td><strong>0</strong></td>
<td><strong>2</strong></td>
<td><strong>9</strong></td>
<td><strong>17</strong></td>
<td><strong>50</strong></td>
<td></td>
</tr>
</tbody>
</table>
and the group trained in Japan who answered the question agreed the training should be over 9 months.

Section C in the survey covered issues surrounding cross-cultural adjustment. Whereas only the Japanese missionaries who had taken each course answered the questions in section B, all of the Japanese missionaries answered the questions in section C. This data provides the opportunity to differentiate between the missionaries who were trained outside of Japan, trained within Japan, or received no formal pre-field missions training at all. There were twenty questions in this section, with question number five and twenty allowing for free answers. The other questions allowed for a choice of degrees to which the respondent had experienced the question at hand. The presentation of this data will work through the questions comparing statistically significant results. At times the statistics may seem to be showing something that is counterintuitive, but it is important to remember that there were 33 respondents with overseas training, ten with training within Japan, and seven with no preparatory training.

The first question concerned the Japanese missionary’s expectation of how difficult it would be in their assigned country before entering actually arriving in the new culture (Table 8). The question asked what their perception of the country was before they went. Three out of seven of the
missionaries who received no formal training expected it to be difficult, with another three expecting it to be very difficult. In contrast, those with pre-field missions training, either within Japan or outside of Japan, did not hold as difficult expectations, with eight out of thirty-three and six out of ten respectively answering that their expectations were between moderate and good. Whether this is a result of a lack of training, or the support received from the sending agency cannot be determined by this research.

Language acquisition is an important aspect of cross-cultural ministry. There was no statistically significant difference in the perceived difficulty
language ability caused during the first year of cross-cultural ministry (Table 9). Those who trained overseas were more likely to become more fluent in the local language through their missionary service (Table 10). Eleven of the missionaries who trained overseas responded that their ability to speak the

Table 10

Language Fluency

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>Very Fluent</th>
<th>Fluent</th>
<th>Moderately fluent</th>
<th>Poor language skills</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>2</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>32</td>
</tr>
<tr>
<td>Japan</td>
<td>0</td>
<td>1</td>
<td>5</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>None</td>
<td>0</td>
<td>1</td>
<td>4</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>N =</td>
<td>2</td>
<td>11</td>
<td>19</td>
<td>16</td>
<td>48</td>
</tr>
</tbody>
</table>

languages. Another variable is the amount of time spent in the host country. This was not included in the raw data that was placed into the analysis, but would have helped to better understand the differences.

Related to language acquisition is the use of interpreters in each missionary’s ministry (Table 11). It is interesting that even with the difference in the perceived language proficiency, four of the missionaries

Table 11

Use of an Interpreter

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>Never</th>
<th>Rarely</th>
<th>Sometimes</th>
<th>Often</th>
<th>Always</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>10</td>
<td>6</td>
<td>6</td>
<td>1</td>
<td>3</td>
<td>26</td>
</tr>
<tr>
<td>Japan</td>
<td>2</td>
<td>0</td>
<td>4</td>
<td>2</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>None</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>N =</td>
<td>16</td>
<td>6</td>
<td>10</td>
<td>6</td>
<td>4</td>
<td>42</td>
</tr>
</tbody>
</table>
with no formal training said they never used an interpreter. This shows the
tendency that Japanese missionaries choose to speak the local language even
if they don’t perceive their ability to be fluent.

An important question in this survey is how Japanese missionaries
perceive the affect their monocultural background has on adjusting to
another culture (Table 12). Fourteen missionaries trained overseas, four
missionaries trained in Japan and three without any training responded that
the monocultural background has affected their adjustment negatively. Six
missionaries trained overseas thought it had no effect on their adjustment.

Table 12

Affect of Mono-cultural Background to Cross-Cultural Adjustment

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>Very Negative</th>
<th>Somewhat negative</th>
<th>No Effect</th>
<th>Somewhat Positive</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>3</td>
<td>11</td>
<td>11</td>
<td>6</td>
<td>31</td>
</tr>
<tr>
<td>Japan</td>
<td>0</td>
<td>4</td>
<td>2</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>None</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>N =</td>
<td>4</td>
<td>17</td>
<td>13</td>
<td>10</td>
<td>44</td>
</tr>
</tbody>
</table>

Three of the missionaries with no training chose not to answer the question
at all. This may be a result of these missionaries not receiving training in the
concepts of culture and its differences.

Concerning the issues of the missionary’s living conditions, the
responses were similar across the groups (Table 13). The majority of the
missionaries (36 out of 48, or 75%) responded that their living conditions were either good or very good. The satisfaction of the physical needs being met is important to the attitude the missionaries will carry over into their ministry.

Table 13
Acceptability of Living Conditions

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>Very Bad</th>
<th>Bad</th>
<th>Moderate</th>
<th>Good</th>
<th>Very good</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>1</td>
<td>2</td>
<td>7</td>
<td>16</td>
<td>6</td>
<td>32</td>
</tr>
<tr>
<td>Japan</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>5</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>None</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>5</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>N =</td>
<td>1</td>
<td>2</td>
<td>9</td>
<td>26</td>
<td>10</td>
<td>48</td>
</tr>
</tbody>
</table>

There was also a high (25 out of 42, or 60 percent) satisfaction level of the missionaries when they compared the difference between their current ministry and what they expected of their ministry before they arrived in their host country (Table 14). Twenty missionaries trained overseas, seven missionaries trained in Japan, and six of the seven missionaries without training responded that their current ministry either meets expectation or they are satisfied with their current ministry assignment.

Here is a case where we only have surveys from missionaries who have gone from Japan to an overseas ministry assignment, but have no record of missionaries who had no training and returned to Japan because of frustration, lack of cultural adjustment, etc. The missionaries who returned
Table 14

Satisfaction of Ministry Compared with Expected Ministry

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>Somewhat disappointed</th>
<th>Met expectation</th>
<th>Satisfied</th>
<th>Very satisfied</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>3</td>
<td>8</td>
<td>12</td>
<td>5</td>
<td>28</td>
</tr>
<tr>
<td>Japan</td>
<td>1</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>None</td>
<td>0</td>
<td>3</td>
<td>3</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>N =</td>
<td>4</td>
<td>15</td>
<td>18</td>
<td>7</td>
<td>42</td>
</tr>
</tbody>
</table>

the surveys, but have not had any mission training all have been in ministry for at least ten years, so have had the opportunity to learn on the job.

Lessons they learned through years of experience could have been learned before going to their country of service and saved time and emotional stress.

Health during the first year was a great concern for both missionaries who trained within Japan and missionaries with no formal training (Table 15). Five missionaries trained within Japan had poor or very poor health during their first year. Missionaries with no formal training responded with

Table 15

Health during First Year

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>Very Poor</th>
<th>Poor</th>
<th>Moderate</th>
<th>Good</th>
<th>Very good</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>12</td>
<td>4</td>
<td>32</td>
</tr>
<tr>
<td>Japan</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>None</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>N =</td>
<td>3</td>
<td>10</td>
<td>13</td>
<td>15</td>
<td>6</td>
<td>47</td>
</tr>
</tbody>
</table>
three having poor or very poor health. In contrast the missionaries with training outside of Japan only had five missionaries who responded they had poor health during their first year of service.

The significance of this is not obvious because the variables of the host country of each missionary, the living conditions, and the kind of medical care available will have an effect on each missionary, over which training has little control.

Relationships in cross-cultural ministry are very important. The perception of one’s relationships will have an effect on the way in which ministry is approached. Questions asked about the relationships with nationals included a general question concerning their perception of their relationship with nationals.

Table 16

Perceived Relationship with Nationals

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>Very Poor</th>
<th>Satisfactory</th>
<th>Good</th>
<th>Very Good</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>0</td>
<td>10</td>
<td>15</td>
<td>6</td>
<td>31</td>
</tr>
<tr>
<td>Japan</td>
<td>1</td>
<td>3</td>
<td>5</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>None</td>
<td>0</td>
<td>3</td>
<td>3</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>N =</td>
<td>1</td>
<td>16</td>
<td>23</td>
<td>7</td>
<td>47</td>
</tr>
</tbody>
</table>

An overwhelming majority of all three groups responded that their relationships with nationals were either very good, good or satisfactory
(Table 16). The responses were thirty-one missionaries trained overseas, nine missionaries trained in Japan and six missionaries with no formal mission training. As this question asks for the missionary’s perceived relationship with the nationals, they most likely chose to put the best light on their relationship.

Delving a little deeper into this issue the question was asked if the Japanese missionary feels respect from the nationals (Table 17). The perception of respect from the nationals is very high with twenty-four missionaries trained overseas, nine missionaries trained in Japan, and five missionaries with no training perceiving either a fair amount or considerable amount of respect from the nationals. This reflects the same attitude seen within the Japanese culture, where a missionary and pastor are both expect and are given respect within the church. The other side of this question looks at what level of respect does the Japanese missionary have for the nationals

Table 17

Missionary’s Perceived Respect from Nationals

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>A great deal</th>
<th>A considerable amount</th>
<th>A fair amount</th>
<th>A little</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>2</td>
<td>16</td>
<td>8</td>
<td>1</td>
<td>27</td>
</tr>
<tr>
<td>Japan</td>
<td>0</td>
<td>5</td>
<td>4</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>None</td>
<td>0</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>N =</td>
<td>2</td>
<td>23</td>
<td>15</td>
<td>4</td>
<td>46</td>
</tr>
</tbody>
</table>
Table 18

Level of Missionary's Respect and Trust of National Fellow Workers

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>A great deal</th>
<th>A considerable amount</th>
<th>A fair amount</th>
<th>A little</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>3</td>
<td>21</td>
<td>4</td>
<td>1</td>
<td>29</td>
</tr>
<tr>
<td>Japan</td>
<td>1</td>
<td>6</td>
<td>2</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>None</td>
<td>0</td>
<td>3</td>
<td>4</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>N =</td>
<td>4</td>
<td>30</td>
<td>10</td>
<td>2</td>
<td>46</td>
</tr>
</tbody>
</table>

(Table 18). Twenty-four missionaries trained overseas and seven trained in Japan responded that they respect the nationals either a considerable amount or a great deal. Missionaries with no training responded with only three saying they respect and trust the national fellow worker a considerable amount. None of this last group felt they could respect or trust the national fellow workers a great deal. This lack of trust and confidence in the national fellow workers will have an impact on how the ministry will develop.

Relationships with other missionaries include the relationships with Japanese missionaries and with missionaries from other countries. Two

Table 19

Relationship with Fellow Japanese Missionaries

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>Poor</th>
<th>Satisfactory</th>
<th>Good</th>
<th>Very Good</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>1</td>
<td>5</td>
<td>10</td>
<td>5</td>
<td>21</td>
</tr>
<tr>
<td>Japan</td>
<td>0</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>None</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>N =</td>
<td>1</td>
<td>7</td>
<td>18</td>
<td>7</td>
<td>31</td>
</tr>
</tbody>
</table>
questions were asked concerning relationships with Japanese missionaries. The first asked how their relationship has been with fellow Japanese missionaries (Table 19). The second question asked specifically what the relationship is with other Japanese missionaries within their country of service (Table 20).

In the first question there was no response from twelve missionaries trained overseas, followed by four missionaries trained in Japan, and three non-trained missionaries. Comments were made on these surveys that there were no other Japanese missionaries in their country. Unfortunately this showed a weakness in the question, as it was not necessarily meant to ask about Japanese missionaries within their host country. This was a separate question. For all three groups of missionaries who did answer this question the largest percentage responded that their relationship was either good or very good.

Table 20

Relationship with Japanese Missionaries in Country of Service

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>Satisfactory</th>
<th>Somewhat positive</th>
<th>Very positive</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>4</td>
<td>11</td>
<td>2</td>
<td>17</td>
</tr>
<tr>
<td>Japan</td>
<td>4</td>
<td>4</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>None</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>N =</td>
<td>10</td>
<td>17</td>
<td>4</td>
<td>31</td>
</tr>
</tbody>
</table>
In response to the question about the relationship with Japanese missionaries in their country of service, sixteen of overseas trained missionaries, one missionary trained in Japan and two non-trained missionaries chose not to respond. Again comments were written in that they did not have Japanese missionaries to relate to in their host country. The rest of the responses stated their relationship with other Japanese missionaries was good or very good. Personal experience has shown that Japanese who have overseas experience have a broader perspective of the body of Christ and seem to work together better than Japanese who have not had this experience.

When asked about their relationship with fellow non-Japanese missionaries, twenty-four missionaries trained overseas, seven missionaries trained in Japan, and four missionaries without formal mission training perceived their relationship as good or very good (Table 21). My personal

Table 21

Relationship with Non-Japanese Missionaries

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>Very poor</th>
<th>Poor</th>
<th>Satisfactory</th>
<th>Good</th>
<th>Very good</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>0</td>
<td>1</td>
<td>5</td>
<td>17</td>
<td>7</td>
<td>30</td>
</tr>
<tr>
<td>Japan</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>4</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>None</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>N =</td>
<td>1</td>
<td>1</td>
<td>8</td>
<td>24</td>
<td>11</td>
<td>45</td>
</tr>
</tbody>
</table>
experience and observations are that Japanese work very well in multi-
cultural teams of missionaries. This may have to do with the way in which
Japanese education stresses teamwork and group-work. The group emphasis
within the culture of Japan lends itself to raising people who work well with
others, as may be seen within any business or school in Japan.

Spiritual vitality is an area that is difficult to measure, yet individuals
often have a better idea of their own spirituality than other people
surrounding them. When the missionaries were asked to evaluate the vitality
of their spirituality during the first year of ministry three missionaries trained
in Japan and no missionaries without formal training responded with
“satisfactory,” which was the middle choice. Sixteen missionaries trained
overseas, along with six missionaries trained in Japan and four missionaries
with no formal training responded that their spirituality during their first year
was good or very good. While only sixteen missionaries trained overseas
and one missionary trained in Japan responded that their spirituality was
poor, the missionaries with no formal training had three respond that their
spirituality as poor.

Going to another country to minister in a cross-cultural setting may be
stressful and can easily take its toll on a person if they are not prepared. The
spiritual dimension must also be included in the training (Table 22).
Japanese missionaries who had received training, whether it be outside or within Japan, seem to have been better prepared for the many changes and differences they would experience in the cross-cultural setting. In each of the training programs I visited, one of the important aspects of the program was spiritual formation. This spiritual formation provides the added dimension necessary to work through the difficulties encountered in cross-cultural ministry.

The last question to be presented from the survey asks the Japanese missionary how important they think it is to understand Japanese culture in order to understand other cultures (Table 23). Fifteen missionaries trained in

Table 22

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>Poor</th>
<th>Satisfactory</th>
<th>Good</th>
<th>Very good</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>8</td>
<td>8</td>
<td>14</td>
<td>2</td>
<td>32</td>
</tr>
<tr>
<td>Japan</td>
<td>1</td>
<td>3</td>
<td>5</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>None</td>
<td>3</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>N =</td>
<td>12</td>
<td>11</td>
<td>23</td>
<td>3</td>
<td>49</td>
</tr>
</tbody>
</table>

Table 23

<table>
<thead>
<tr>
<th>Place of Training</th>
<th>&quot;A great deal&quot;</th>
<th>&quot;A Considerable Amount&quot;</th>
<th>&quot;A Fair Amount&quot;</th>
<th>N =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overseas</td>
<td>15</td>
<td>7</td>
<td>10</td>
<td>32</td>
</tr>
<tr>
<td>Japan</td>
<td>6</td>
<td>2</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>None</td>
<td>4</td>
<td>2</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>N =</td>
<td>25</td>
<td>11</td>
<td>12</td>
<td>48</td>
</tr>
</tbody>
</table>
other countries, six missionaries trained in Japan and four missionaries with no formal training all agreed that understanding Japanese culture is of the greatest importance. The other missionaries in all three groups agreed that the importance was either fair or considerable. In this survey it would have been good to allow the missionaries to give further comments to their responses. In the case of this question, the response expressing the importance of understanding Japanese culture leads to the question of how this might be taught. In the interview process I discussed this with many of the missionaries, who agreed that understanding Japanese culture is important, but is not something that may easily be taught before starting cross-cultural ministry.

Many of these missionaries, whether they were trained within Japan or received no formal mission training, had a short-term mission trip before they went to their country of ministry. This gave them an opportunity to experience a culture other than their own, which gave them experiences with which to contrast Japanese culture.

Although contextualization did not directly come through very strongly in the surveys, there were a number of ways in which the Japanese missionaries alluded to contextualization. Of the courses rated as helpful for cross-cultural and ministry adjustment, many courses may be related to the
concept of contextualization. This is true especially of the cross-cultural courses of communication, relationships, and cultural anthropology. As discussed later in the dissertation (p. 191), the lack of direct references to contextualization is related to the fact that the term in Japanese for contextualization is used as a literary term, so is not used in the same way as is understood in the field of missiology.

The survey provided data that was important, not only for comparing where training took place, but also to bring out the important issues in the training process itself. Through this data it is clear to see the way in which each aspect of the cultural and ministry adjustment within the host country related to each other. The integration of these aspects are brought together to make a whole. At the same time, the issue of form and meaning also is very evident as the missionaries found themselves dealing with a different language, different customs, different social customs, etc. These proved to be a challenge for some of the missionaries, especially within the first year. After that time they seemed to adjust well. For the missionaries who did not have any specific mission training, they "survived" to the point where through trial and error they came to understand many of the concepts and tools the trained missionaries took with them to their country of service.
Interviews

Starting in August 2003 I interviewed thirty Japanese missionaries. Twenty-five of these missionaries are currently serving in cross-cultural settings. The other five have returned to Japan and are serving in either support ministries or are pastoring churches. The original plan was for me to go to various Southeast Asian countries to interview Japanese missionaries in their country of ministry. Before returning to Japan in July 2003, I learned there was planned a youth mission conference in Tokyo in August, so I arranged to attend to network with Japanese missionaries.

Japanese missionaries often have short furloughs in Japan for three to six months, so it is difficult to touch base with them while in Japan, yet many missionaries returned to Japan for the Send Me! Youth Missions Conference in August (see p. 263). I interviewed eight missionaries at this conference and arranged to interview missionaries met at the conference at a later date.

I was also invited to the 35th anniversary celebration for Wycliffe Japan in September. During that two-day celebration I interviewed fifteen Japanese missionaries from various mission organizations. If I had gone to Southeast Asia to interview missionaries, I would have only visited three countries and interviewed Japanese missionaries ministering in those countries. By
interviewing missionaries in Japan, I was able to interview Japanese missionaries ministering in nineteen countries around the world. Another blessing was that I interviewed five missionaries who are responsible for training others within their own mission. They understood the importance of this study and were very helpful in giving me the Japanese perspective on missionary training and preparation.

Each of the missionaries was interviewed using the same interview schedule (see Appendix A). Following the interaction between the researcher and research process that was informed by grounded theory, questions were given more emphasis, or less, as the most relevant issues came to the surface during the interview process. At times other issues were added to the interviews when deemed appropriate (Leedy 1997:164). The main addition in this interview process was a discussion of the importance of learning English in preparation for cross-cultural ministry. When this issue surfaced during the field research I added this question when interviewing each missionary.

Japanese Missionary Interview Responses

Analysis of the interviews was done by coding the responses to compare the responses for significant similarities by using color highlighters to visually demonstrate reoccurring themes. This kind of study is not
possible without the input of others. As mentioned earlier, although I have lived for over 25 years in Japan, I am still an outsider and so I must have the cooperation and insight of Japanese missionaries in order to faithfully carry out the research design. Each missionary I interviewed was very responsive and helpful. They understood the importance of this study seeking how best to prepare Japanese to be ready for cross-cultural ministry. Because of the sensitivity of some of the missionaries to security issues and concern over confidentiality of their answers, no answers will be directly linked to any one missionary.4

The interviews began with general questions about the person, asking their name, age, agency, country of service, and mission agency. Of the 30 Japanese missionaries interviewed, 16 were men and 14 were women. Eighteen of these Japanese missionaries received pre-field training in preparation for cross-cultural ministry while 12 did not receive this training. Of these 18 missionaries 14 were trained outside of Japan. Only four of the 30 were trained in Japan. In retrospect, it would have been good to ask the religious background of the missionary's family. Although the missionaries interviewed in this study were nearly all first generation Christians, with a few of them second generation Christians, insight into the distinctions
between the generations of Christians will become important to the issue of training cross-cultural ministers at some time in the future.

After the initial demographic inquiry the first main section of the interview moved into preliminary questions concerning the interviewee’s preparation for cross-cultural ministry. In answering the question of the family’s commitment and motivation to mission, the response was similar for nearly all of the interviewees. Some missionaries came from Christian homes, but in most cases missionaries came from a non-Christian homes where the parents were against him or her becoming a Christian. This usually led to the person going to seminary or Bible school and eventually to missionary service. Through these steps the parents gradually came to accept the path each missionary chose to take. When asked why they became missionaries, the greatest response was that each of them did not choose to become a missionary, but out of a sense of duty they responded to the Great Commission. This sense of duty, which is very prevalent in Japanese culture, was a driving force for these missionaries. They could not imagine doing anything other than becoming a missionary when they felt compelled by the message of the gospel.

The first year of missionary service included concentrated language acquisition and learning to live in the host country. Many of the missionaries
mentioned how difficult the first year was, especially before they could speak the local language. Cultural adjustment for Japanese missionaries revolved around learning to speak the language of the people. Out of the thirty interviews, only four intentionally studied the history of the host country, either in a formal setting, or by reading books on their own. Learning the customs usually took place as relationships with the local people were developed. In all cases the Japanese missionaries were the only Japanese assigned to their particular area of service, aside from spouses for those who are married. Missionaries from Western-based mission sending agencies related how on a regular basis the missionaries would gather for prayer and fellowship. Missionaries from Japanese-based mission sending agencies did not have enough missionaries in one country to facilitate this kind of interaction.

Relationships with nationals proved to be an important aspect of the Japanese missionary’s life. All of the respondents stated that they had built friendships with nationals in their host country. This included eating meals with the nationals, either in the national’s home or at a restaurant, attending special events, and hearing their stories. Three of the missionaries stated they did not have opportunities to listen to the local stories and folk tales.
When asked about the goals and/or strategies the missionaries pursued in their ministry, the majority (65 percent) responded with goals and strategies that reflected their sending organization’s goals. The others, including three missionaries who are independent missionaries, gave ministry specific goals, which included sharing the gospel through social action, training and empowering local leaders to evangelize, teaching reading and writing for the purpose of reading the Bible, and working among university students.

It was important to establish a rapport with the missionaries before asking about difficulties within their missionary experience. When asking questions about difficulties, I was careful not to push for an answer, but allowed them to answer if they felt comfortable talking about it. Most of the respondents agreed they had some physical difficulties, including various illnesses, during their cross-cultural experience. They did not offer an answer as easily when it came to spiritual and emotional difficulties. The missionaries who did feel they could answer the questions mentioned some of the difficulties they encountered.

A significant answer to the question of emotional difficulties they experienced came from a few of the missionaries who served in other Asian
countries. For many of these missionaries there was culture shock that they did not expect. One missionary stated,

As a Japanese I am an Asian. When I went to the United States I expected culture shock and was ready for it. When I went to [country of ministry] I thought as an Asian I would not have culture shock. I was wrong. After a few months I realized my difficulties were related to the culture shock I was experiencing. (Interview with Japanese missionary, 2003)

These missionaries knew there would be some differences, but they also thought that as Asians they would understand and quickly accept these differences. Instead, the Japanese missionaries encountered differences in customs and food, both eating and preparation, which caught them off-guard. In some cases this resulted in homesickness and depression.

All of the missionaries gave a similar response to the question of financial difficulties, saying that all of their needs were met. The target countries of these missionaries all have a lower cost of living than Japan, which may account for this response. Relationships with nationals were good, although six of the respondents stated difficulties with other foreigners. This ranged from not understanding their thinking and methods of evangelism to not appreciating their ways of doing things. One missionary was asked by Western missionaries to sing the songs in English rather than in Japanese in the worship service at the international church. If he wanted to sing in Japanese, he was told, then he should start his own
Japanese church. This was quite difficult for this missionary to hear, as he was enjoying the services and joining the worship by singing in Japanese.

Cultural adjustment, as defined by the Japanese missionaries, involved knowing the language and being able to live comfortably in a way similar to the local people. When asked how long it took each missionary to adjust, the responses included: when he/she learned the language (six months to two years); one four year term; or until the middle of the second four year term. Two missionaries who have served over five years stated they still do not feel they have adjusted culturally to their host country, although they felt they were quite fluent in the language.

When it came to questions about the pre-field training received, the most helpful courses for the Japanese were courses that helped them to understand other cultures, such as cultural anthropology, linguistics, cross-cultural communication, etc. When asked if there was an experience in their host country for which they would have liked to have been better prepared, eight of the respondents expressed a desire to have learned more about Western culture. Even though the host culture was not Western, the missionaries often worked alongside Western missionaries, which caused various misunderstandings. A number of missionaries mentioned knowledge of Western culture would have helped to alleviate some of the stress they
encountered. Other areas of perceived need for more training included community development and member care.

Questions about the relationship between knowing Japanese culture and understanding and relating to other cultures produced an interesting response. All of the missionaries agreed to the importance of understanding Japanese culture in order to understand and relate to other cultures. At the same time, nearly all of the missionaries made a comment that really knowing Japanese culture is not possible until after first going to another culture. This reminded me again of Augsburger’s statement quoted earlier, “He who knows only one culture, knows no culture” (1986:18). This expresses the need to experience another culture before a person can really know one’s own culture. To get past this, it was interesting to learn that twenty-four of the thirty missionaries interviewed had taken a short-term trip to another culture before they became career missionaries. This short-term experience ranged from two months to a year, after which the missionary returned to Japan and continued preparing for long-term cross-cultural ministry.

Each of the missionaries interviewed presented an understanding of national leadership that worked toward putting indigenous leaders in control of the ministry as soon as possible, with the missionary either working
alongside as a partner, or under the national leader. The general agreement was that if a missionary is going into an area that has not had Christianity, then the missionary will necessarily take the leadership role until the national may be mentored and trained.

When asked about the best way to evaluate the effectiveness of Japanese missionaries, an interesting trend developed. With two exceptions, the Japanese missionaries who served under non-Japanese, international sending agencies responded with results or a product, such as having established a church. The missionaries who were sent from Japanese sending agencies tended to speak of relationships, how well the missionary had developed a relationship with the people. This is most likely a result of the kinds of expectations the missionaries had been given by their respective sending agencies.

The question that was added to the interview process was that of the necessity of a Japanese missionary to be able to speak English. Every one of the responses was very positive that it is necessary to have a working knowledge of English, regardless of the host country’s local language. When I inquired why this was necessary there were three responses. First, in most countries the local language is taught through English. A missionary going to Thailand to learn the language will find that the language school uses
English as the medium through which Thai is taught. There are no schools in Thailand that teach Thai using Japanese as the mode of instruction. Second, when ministering in a cross-cultural setting there are opportunities to network with other missionaries for fellowship and ministry. One missionary stated, "Until I could either speak English or the local language, I felt isolated from others. It was difficult at first." The experience of these missionaries was that the language of communication among the missionaries was English, so to be a part of that group the Japanese missionary would need to speak English.

The third reason English is important is that in some of the countries where the Japanese missionaries ministered they found English was considered the language of the educated. If the Japanese missionaries could not speak English, then the local people would regard them as uneducated.

The final question of the interview asked what the Japanese missionary thought was an ideal missionary, or what kind of missionary would he/she like to become. Three of the respondents chose to list various famous missionaries in mission history and said they wanted to emulate them. The characteristics that the other respondents wanted in their own ministry included being willing to “die” to oneself when going to another culture, living as if he/she really believes Jesus is alive and sharing him with the
people, understanding the language and culture, serving the people, being called of God, being one who is flexible and adaptable to the host culture, and being a builder of relationships.

The greatest value of conducting these interviews was the opportunity to learn directly from Japanese missionaries who have gone through, or are currently going through, the process of adjusting to another culture. This is not an abstract project, but is practical, in that it affects the daily lives and ministry of real people living in real situations.

This dissertation emphasizes the preparation of Christian missionaries for cross-cultural ministry. To give breadth to the study, inquiry into the preparation of Japanese for overseas assignments in other areas of Japanese society were also investigated. These included visiting and interviewing two different Buddhist organizations concerning the preparation Buddhist priests receive before ministering overseas and contacting ten Japanese companies to learn what preparation their employees receive before going overseas for assignments of two years or longer.

**Interviews with Buddhist Organizations**

To get the Buddhist perspective on training, I visited the Japan Buddhist Federation. I had the opportunity to interview one of the priests working in the office of this federation that seeks to encourage cooperation
among the various sects of Buddhism. I was then introduced to the director of the Jodo Shu Research Institute, which has its offices in the same building as the Japan Buddhist Federation. These two interviews gave me insight into what kind of preparation priests receive before going to a cross-cultural setting.

According to these interviews Japanese Buddhist priests are sent overseas to give leadership at Buddhist temples. These priests usually have experience as priests in Japan before being sent overseas. When asked what kind of cross-cultural preparation priests receive before going overseas, the response from both organizations interviewed was that there has been no need for this kind of preparation (Irinishi 2004; Tomatsu 2004). Japanese Buddhism, which according to Irinishi (2004) includes nearly sixty main denominations, has temples in various countries overseas, but the purpose of these temples is to provide a place of worship for Japanese living in those countries. The largest concentrations of Japanese are in Hawaii, the West Coast of the United States, and Brazil. Priests are sent to these areas, as well as other countries around the world, to minister in these temples, but often they minister in Japanese. If the priest is able to speak the local language, it will enhance his/her ministry, but is not always considered a requirement for overseas assignments. Both Irinishi (2004) and Tomatsu (2004) expressed
the concern that in areas of the world where Japanese have lived for
generations there are younger generations who do not speak Japanese. If the
priests sent to temples in countries where third, fourth, and fifth generation
Japanese live, and the priests do not speak the local language, then the
younger generations will stop attending the temples. There was an
agreement that the issue of the younger generation is important to address,
but neither interviewee felt it was necessary for the priests to have cross-
cultural training, because they would be working only within the Japanese
community.

When asked about the spread of Buddhism among non-Japanese, the
response was that Japanese priests are not sent overseas for the purpose of
spreading Buddhism. Instead non-Japanese interested in Buddhism will
usually go to Japan to study and then take what they have learned back to
their home country to start a temple. There may be visiting priests, but non-
Japanese hold the main responsibility for these temples. This response was
interesting, considering the fact that soon after its founding Buddhism was
known as a missionary order.

Japanese Businesses

Ten Japanese companies involved in global business were contacted by
telephone. For each of these companies the Japanese main office of each
company as well as the US office of each company were contacted.

Speaking with a representative of the Human Resources department of each company I asked what, if any, training is given to employees who are sent overseas for an extended assignment of one year or more.

Of the companies contacted in Japan, seven of the ten companies said there was no training whatsoever in preparation for cross-cultural assignments. Two of the companies have a one-day seminar and the other three companies have a three-day seminar. These seminars cover everything from cross-cultural communication and inter-cultural differences to general guidelines for daily living overseas. When asked about language, most companies responded that employees who already speak the language of the target country are the ones considered for overseas assignments. Both Honda Motors and Toyota Motors mentioned that although they do not have an extensive pre-assignment orientation, the offices in the target countries are left with the responsibility of making sure the employees learn what they need to adjust to that particular country.

When contacting the ten US partner companies five of the ten companies stated they had no cultural orientation offered to Japanese employees assigned to their office for more than one year. Of these five, two of them did assist these employees with finding housing and opening bank
accounts, but this was the extent of their assistance. Whereas Honda Japan
had left the responsibility of cultural orientation to the target countries,
American Honda Motor Company stated they had a short business
orientation, but it did not include any cultural orientation.

Hitachi was the only company that intentionally gave cultural and
language seminars to Japanese employees. These seminars are offered twice
a year for one week, with most of the seminar concentrating on English as a
second language. After the seminar 99% of the Japanese employees continue
with language classes to improve their English.

The prevailing method of training, for those companies in Japan and the
US that do train, is a lecture style. Employees who have had experience
working overseas often teach these seminars, sharing from their own
experience the dos and don’ts of living overseas. The overall tone of the
conversations with the human resources representatives was that if the
employee was well versed in the company’s business, then that is all that is
necessary to be successful in the overseas assignment.

Comparing the Survey and Interviews

The questions in the survey and interviews were not exactly the same,
although they did work toward helping me understand the respondent’s
perception of their own preparation for cross-cultural ministry. One of the
similar themes between the two included an overwhelming response to the need for cross-cultural preparation. Survey respondents who did not have training remarked about the importance of knowing the host culture and building appropriate relationships. This also came out in the interviews. Whether the missionaries were trained or not, they knew the importance of getting at the level of the people in some way. Missionaries with training were able to apply the cultural anthropology they had learned, whereas some of the missionaries without training eventually came to understand these concepts through trial and error. To be aware of the cultural issues beforehand would have saved a lot of time and stress.

Another common theme in the survey and interviews was the importance of English. My interview with Okuyama in 2002 was the first I heard of the importance of English for Japanese missionaries. My initial reaction to his strong position on this issue was to discount it as just one person's philosophy of mission. As I have studied the survey results and interviewed Japanese missionaries, I have come to pay attention to this felt need of the Japanese. As a native English speaker, it would be presumptuous for me to expect Japanese to learn English in preparation for becoming missionaries. I would not have thought this to be priority, but listening to the
Japanese voices through the survey and interviews I must revisit the importance of learning English.

Related to the issue of learning English is the issue of Japanese missionaries interacting with other missionaries. In discussing the issue of networking and fellowshipping with other missionaries, I came to realize the fact that other missionaries who are or have been in the host countries of the Japanese missionaries will affect the way in which the Japanese missionaries contextualize the gospel for that particular culture. They first need to understand the missionary culture that has been in the host country. This will be important to understanding what has already been done through missionaries in the host country. The Japanese cross-cultural minister will need to determine if this has been contextualized or not. In essence this becomes a double contextualization for the Japanese cross-cultural ministers: first a contextualization of the Western missionary culture, then of the host culture.

It is interesting to see the general lack of linguistic training among the missionaries. A few of the missionaries interviewed were Wycliffe missionaries, so they were well trained in linguistics. On the other hand, the other missionaries interviewed and the surveys brought out the fact that many of them had not studied linguistics or received training in how to learn
a language. Why is there so little training? There may be a feeling that it is not necessary for Japanese to receive training in linguistics because they have had so many years of English classes in school. Nevertheless, this does not take the place of learning how to learn another language.

Other similarities between the survey and interviews include the importance of having a short-term cross-cultural experience as part of the Japanese missionary's training for cross-cultural ministry. For the missionaries who had a short-term experience, they felt they were better prepared for longer ministry service because of the experience. Along with this many in both the survey and interviews mentioned learning from experienced missionaries, whether they be Japanese or from another country.

The Data Speaks

What were the common threads that were seen in all of the research? There were a number of themes that reoccurred throughout the research. The following table lists these themes and from where in the research they were drawn (see Table 23).

The common themes throughout the data emphasized the need for learning in a community to learn with and from other missionary candidates. This community provides a safe place for personal growth and for working on interpersonal skills. It also reflects the group consciousness that is
Table 24

The Data Speaks

<table>
<thead>
<tr>
<th>Recurring Themes</th>
<th>Data Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Learning in Community</td>
<td>• Training center observations</td>
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<tr>
<td>2. Spiritual Formation</td>
<td>• Training center observations</td>
</tr>
<tr>
<td></td>
<td>• Interviews</td>
</tr>
<tr>
<td>3. Pedagogy - Use of formal, non-formal, and informal teaching methods</td>
<td>• Training center observations</td>
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<td></td>
<td>• Surveys</td>
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<td></td>
<td>• Interviews</td>
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<tr>
<td>4. Short-term mission trips</td>
<td>• Training center observations</td>
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<td></td>
<td>• Surveys</td>
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<td></td>
<td>• Interviews</td>
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<tr>
<td>5. Worldview change in training</td>
<td>• Training center observations</td>
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<tr>
<td></td>
<td>• Interviews</td>
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<tr>
<td>6. Small community - mentoring</td>
<td>• Training center observations</td>
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<tr>
<td></td>
<td>• Surveys</td>
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<tr>
<td></td>
<td>• Interviews</td>
</tr>
<tr>
<td>7. Language and culture learning</td>
<td>• Surveys</td>
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<tr>
<td></td>
<td>• Interviews</td>
</tr>
<tr>
<td>8. Cross-cultural communication and relationships</td>
<td>• Training center observations</td>
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<tr>
<td></td>
<td>• Surveys</td>
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<tr>
<td></td>
<td>• Interviews</td>
</tr>
<tr>
<td>9. Importance of cultural understanding</td>
<td>• Surveys</td>
</tr>
<tr>
<td>• Host culture</td>
<td>• Interviews</td>
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<tr>
<td>• Japanese culture</td>
<td></td>
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<tr>
<td>• Western culture</td>
<td></td>
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<tr>
<td>10. Importance of English</td>
<td>• Training center observations</td>
</tr>
<tr>
<td></td>
<td>• Surveys</td>
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<tr>
<td></td>
<td>• Interviews</td>
</tr>
<tr>
<td>11. Humility- servant attitude</td>
<td>• Training center observations</td>
</tr>
<tr>
<td></td>
<td>• Surveys</td>
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<td></td>
<td>• Interviews</td>
</tr>
</tbody>
</table>

engrained into the value system of the Japanese. Also a value in the Japanese society is spiritual formation.

As cross-cultural ministry may be a desert spiritually, it is important for missionary candidates to be prepared spiritually for their cross-cultural
assignment. The fact that there was a large number of Japanese missionaries who responded in the survey that their spiritual vitality during their first year of cross-cultural ministry was only satisfactory or poor demonstrates the need for spiritual formation. There could be a link between the spiritual vitality of missionaries during their first year and their ministry satisfaction. If missionaries feel they are not spiritually where they need to be, it will have an effect upon their ministry. One of the surprising themes that was seen in every part of the research process was the need for Japanese to learn to be humble. This came out in various forms, such as servant leadership, being willing to learn from the people, listening to the people, living with the people, etc. The Japanese are a very proud people and the very act of humbling oneself is very difficult for the Japanese, yet this theme was a thread throughout the data. It is important to keep this in mind as a part of the spiritual formation.

The use of formal, non-formal, and informal methods of teaching was reiterated throughout the data demonstrating the need for balance in the training process. Some of the themes reiterated the pedagogical training through short-term mission trips and training in the various areas of cross-cultural communication, relationships, and language. The use of mentoring to learn these skills will be important as Japanese seem to learn best through
imitation, watching others, then doing it the same way. This method of training may work in some of the subject matter that is taught, but will not work in other areas. In the business community it was mentioned that case studies were a good training tool. This is where the missionary candidates may learn to imitate, as well as be creative in their own responses and interpersonal relationships.

The importance of English has been discussed earlier in this dissertation. This was a recurring theme throughout the data collection process. Japanese feel they need to be able to converse in English in order to be minister cross-culturally.

One area that did not come out of the interviews was the need for contextualization. While the term "contextualization" may be translated into Japanese as 文脈 (bunyaku), this term is very academic and is used strictly as a literary term. To translate what is understood as contextualization in missiology would take a phrase that means, "to expose people to the meaning of the gospel." Even this phrase is not used very much, so this shows a gap in understanding the basic concept of contextualization. Japanese missionaries did speak of the importance of understanding culture and of relating the gospel to the culture, but it did not come out as a major
theme. A lack of understanding the concept of contextualization may account for the scarcity of contextualization within the Japanese church.

**Summary**

This chapter presented data gathered in the three main areas. The first area was the field research trip, which took me to Singapore, South Korea, and Japan to visit nine mission training centers. Observations and interviews conducted at these centers gave a good overview of the way in which Asians are training Asians for cross-cultural ministry. The main lessons learned in this trip included the value of communal living and how essential a working knowledge of English is in preparing Japanese missionaries for cross-cultural ministry.

The second area of research involved sending out surveys to Japanese missionaries ministering around the world. This survey sought to go deeper than just a demographic survey, asking Japanese missionaries questions that would bring out information concerning the kind of mission training they received before starting their cross-cultural ministry. The results were divided into three groups: missionaries trained outside of Japan, missionaries trained in Japan, and missionaries without formal missions training.

The last area of research was the interview stage in which thirty Japanese missionaries were interviewed. These missionaries came from a
variety of mission agencies, which included international agencies, Japanese based agencies and local churches. The interviews gave an opportunity to ask some of the same questions as on the survey, but from a different perspective. It also allowed for interaction needed in grounded theory between the author and the research to hone in on the issues that are important when considering training Japanese for cross-cultural ministry.

Notes

1. In the presentation of the different training centers, students will refer to future missionaries studying at formal accredited institutions, whereas the term trainee will be used in non-accredited institutions.

2. A number of the missionaries trained outside of Japan also studied overseas earlier in their education. This exposure to other cultures shaped the thinking of these missionaries away from the traditional Japanese way of thinking.

3. Seino's report in 2000 referred to 265 Japanese missionaries serving in cross-cultural ministry. As there are a number of missionaries who are sent out from the local church, it would be difficult to know exactly how many missionaries there are. Some of these were included in Seino's report, but not all, so a realistic estimate could be around three hundred Japanese missionaries serving around the world.

4. Some of the names of Japanese missionaries in the bibliography have been changed for the express purpose of safety for both the missionary and his/her local colleagues in the host country.

5. The companies contacted in Japan were Toshiba Electronics, Mitsubishi Trading Corporation, Mitsubishi Motors, Honda Motors, Toyota Motors, Sony Corporation, Hitachi Machinery Trading Corporation, AFLAC, Alpine Electronics, and Asahi Trading Corporation. The partner companies in the United States were also contacted to learn their perspective. This gave a
good balance of the kinds of companies involved in sending employees overseas.
Chapter 5

A Model for Training Japanese Cross-Cultural Ministers

Be faithful to the melody, but flexible to the rhythm and key.
(Ting 2003)

What is the “melody” in mission training? Is the concept of mission training a Western concept to begin with, or are there aspects of preparing Japanese that transcend cultural differences? In researching this topic I have come to the conclusion that there may well be aspects of cross-cultural training that are universal and are necessary for all cross-cultural witnesses to understand in order to be well prepared for cross-cultural ministry. The “melody” of mission training includes general concepts of culture that are important for any missionary to understand. How mission is taught and/or experienced will be different, depending on the background of both the trainer and the trainee, with consideration given to the cultural context within which the training takes place. This chapter begins by looking at the data through the anthropological and educational theories presented in Chapter 3. Then it will bring together the Japanese voices heard through the research process into a model of training that reflects the needs of Japanese preparing to minister in a cross-cultural setting.
Anthropological Basis for Training

To better understand the missiological basis for training, we will look again at the three anthropological theories discussed earlier. These are functional integration, form and meaning, and contextualization. These theories will give insight into the recommended model.

Functional Integration

Functional integration takes into account that when something new is introduced into a culture, whether it be an idea, technology, or change in social relationships, it affects all areas within the society. How does this take place within the Japanese society? The Japanese have taken Buddhism and adapted it to their own society to the extent that it is now Japanese Buddhism, other ideas, technologies and changes in social relationships have been integrated into the society. Unlike Buddhism, some "new" concepts have not integrated into the whole of Japanese society, but remain in their own capsule within the society. An example of this in technology is business. Although the technology of business will have an effect on social relationships and ideology within the society, certain aspects of Western business were welcomed into the business culture in Japan while other aspects were set aside. The importance of relationships and how a person relates to another carries over into the business community. On the other
hand, there are aspects of business culture, such as in the high-tech industry, where it only affects a segment of society, not necessarily the whole of the Japanese society.

![Diagram of Business, Technology, Ideology, and Social Relationships]

**Figure 7. Capsulated Integration within Japanese Society**

An example in the social relationship realm of functional integration may be found in the interest in Christian wedding ceremonies. Until the early 1970s only Christians would have been married in the church or have a Christian style ceremony. Today many large hotels have a wedding chapel and a variety of packages available for anyone desiring to have a Christian
style wedding. The chapels with a *gaijin* (foreigner) performing the wedding are especially popular. Whereas these weddings provide social interaction in a "Christian" environment, this does not necessarily integrate Christianity into the ideology of the people attending the wedding.

In the area of education there are some aspects of Western education introduced into the Japanese society that have become a part of the Japanese educational system. At the same time, there are areas in which Western education did not fully fit in the Japanese educational system, so they were not integrated into the society. When Western education was embraced at the beginning of the Meiji Restoration (1868) the sciences and math became important subject matter for the Japanese schools. The Japanese were not interested in Western history or culture as an ingredient in their own educational system, so these areas were not included in the curriculum in Japanese schools. In each of these examples it is clear that whereas functional integration generally works to integrate an idea, technology or social relationship into the whole of society, we can also observe that there are times when this is not the case.

The clearest example of this is Christianity. Christianity has been in Japan since it was first introduced by the Jesuits in 1547, the most notable being Francis Xavier. The Christian missionaries were at the mercy of the
feudal lords in whose territory they lived and were at times accepted, while at other times persecuted (Francis 1991:9). Throughout the history of Christianity in Japan the Japanese learned from the foreign missionaries the forms and meanings of Christianity, which were rarely contextualized.

It is not uncommon to hear that Christianity in Japan is still Western in orientation and that the failure to develop indigenous forms of leadership, organization, and worship is the reason why the church has experienced only minimal growth throughout its history here. (Mullins 1991:60)

How is functional integration important to the area of mission training? A missionary not aware of functional integration may follow in the footsteps of the missionaries who introduced the steel ax to the Yir Yoront, which had a devastating effect on their culture (Sharp 1952:69). Without understanding how cultures function and the differences in cultural values and ethics, Japanese missionaries may approach their host culture in an ethnocentric and paternalistic manner, without the necessary attitude of a learner.

“[Paternalism] unfortunately is still very much alive in various places, with complaints directed not just against some Western missionaries, but also against many from newer sending churches in Asia” (Yung 2004:30). One of the keys to avoiding paternalism is to be aware of its dangers in the first place. This comes through mission training.
Keeping functional integration in mind, the cross-cultural minister approaches the host culture slowly and intentionally considers the impact his or her ministry will have on the whole of the host society. As one veteran missionary told us when we first went to Japan, “listen for the first two years.” As difficult as this was, we were careful to listen and learn before making suggestions and trying to be agents of change. Missionaries interviewed also found listening to be a key in their ministry. The motivation of cross-cultural ministry is to share the gospel with people who do not know of God’s love. Yet, at the same time, this gospel cannot be disconnected from social relationships. One missionary living in a small village shared how the whole village was invited to any special event. This may be a special holiday, or a birthday celebration for one of the children. Building relationships through socialization and participating in the activities of the village were vital to gaining trust with the villagers before they were willing to listen to his message of God’s love given through stories.

In the survey the question was asked what are the most important things in mission. The responses were varied, with some taking a spiritual perspective of having strong faith, daily prayer, clear vision, etc. Fifteen of the missionaries included comments about spending time with people,
relating to the level of the people, or demonstrating trust in the people. One interesting comment was the importance of keeping promises with the nationals. This missionary had observed an experience where another missionary had promised something to the people and did not keep his promise. The consequent result of mistrust made a deep impression on the missionary observing the situation.

Also in the survey there were a number of responses that referred to the importance of learning the language of the people well. By learning the language the missionary is bridging the gap between a transfer of ideology, the gospel, and building social relationships.

This study has shown that according to Japanese who have experienced cross-cultural ministry it is vitally important to be aware of how different their host country is from their monocultural Japanese society. The difficulties of the early years of their ministry may seem to reflect the missionaries' inexperience, but it is more than this. My research showed that missionaries with missiological training were better equipped to adapt to the host culture than missionaries without this training. Japanese missionaries who have been in cross-cultural ministry for over eight years, but did not receive training, mentioned they now know what they wish they would have known from the beginning concerning cross-cultural communication and
ministry. They felt that their lack of training prevented them from having the kind of ministry they could have had if they had received appropriate training.

This dissertation began with the story of Mari. She had not received any mission training, yet no matter what came her way she stuck with it. This sense of stick-to-itiveness is ingrained into Japanese from the time they are young. The Japanese term *gamman* means to endure without complaining. When one Japanese missionary was asked how he dealt with cross-cultural issues he was not prepared to face, he said he just did the best he could, but it was very stressful. Preparation through mission training helps to alleviate this stress for the missionary.

It is also vital for the missionary's home church to be aware of cross-cultural issues so the church may be supportive of the missionary. Inasmuch as a Japanese missionary needs training in preparation for cross-cultural ministry, it is also important for the Japanese local churches to be aware of cross-cultural differences. This may take place as Japanese missionaries invite pastors and laypeople from their supporting churches to see what God is doing in their country of service.

Even with understanding the concept of functional integration, the Japanese missionary must be careful in the application of this understanding.
The Japanese have a history of integrating the best of other cultures into their own, but at the same time these are brought in to the society and then compartmentalized into a particular area. As stated earlier, the Japanese have adopted a variety of business theories. Although this may be functionally integrated and affect various parts of the society, there is also an aspect of the business theories being compartmentalized as particularly belonging to the business world in Japan.

If Japanese missionaries simply apply functional integration with only Japanese culture in mind, they will be discouraged. In the Japanese Christian church society the pastor or missionary is given a high status, similar to the status given a doctor or a university professor. Yet, when these same missionaries go to another country, they will often find themselves in a humbling status and role. The missionary will find him/herself becoming as a child, learning language and social skills all over again.

Cross-cultural workers must be socialized all over again into a new cultural context. They must enter a culture as if they are children – helpless, dependent, ignorant of everything from customs of eating and talking to patterns of work, play, and worship. And they must do all this in the spirit of Christ, that is, without sin. (Lingenfelter 1986:119)

One crucial area of training missionaries is to help them be prepared for their cross-cultural experience. An expectation that missionaries will have the same status in cross-cultural settings as in their home culture is
unrealistic and needs to be addressed. Otherwise the missionary will be in for many surprises. As missionaries enter other cultures they start by observing the culture to see where the gospel may relate with that culture. As a result, the missionary becomes better aware of how the various parts of the society integrate with each other.

Where does functional integration take place within the mission training experience itself? Training emphasizes a balance of formal training, informal training, and non-formal training of the missionary candidates. This first hand experience will demonstrate how the concepts they learn is more than just words or ideas, but will affect the candidates understanding of social relationships and will have bearing on how they will relate to the people through whatever level of technology is available and through economics. Although it was reported in Chapter 4 that financially the missionaries interviewed felt they had their needs met, one of the struggles of the missionaries was living at the financial level of the people. One missionary, who was not married the first time he went to his country of service, said he lived with a family and wanted to “survive” at the same level as they lived. He did this for one year, but after getting married in the summer time he returned with his wife and decided they could not live at the level of the people. They were not extravagant, but they felt they had to have
a better living situation. This couple had only been in the host country for a few months when I interviewed the husband, so the effect on the social relationships was yet unknown. Most likely there will be an effect as the missionary couple find themselves in a different living environment and relating to people of a financial status higher than the people the husband ministered to in his first year.

Functional integration affects the way in which missionaries do mission and the way in which these missionaries relate to the people. As the data in this dissertation was analyzed, the responses were viewed through the lens of functional integration to evaluate in what ways Japanese were able to minister to the whole person. This includes not just preaching the gospel, but a genuine concern for the spiritual, emotional, and the physical wellbeing of the people.

Form and Meaning

Although the forms in a cross-cultural setting may be different, a sense of unity within the body of Christ will be attained when each culture is empowered to express worship within their established cultural forms. This will stretch the Japanese missionary who has had little or no exposure to diverse cultural worship styles.
Our experience relating to a Japanese seminary was to see a cookie-cutter worship service modeled at every chapel service, which is typical of many of the traditional seminaries in Japan. After pastoring a church for two years one of the seminary graduates interested in mission mentioned she had started leading praise and worship choruses for fifteen minutes before the worship service at the church where she was assigned. When asked if she might consider including them in the service, she paused, then asked if that was permitted. In her thinking the only way to "do church" was the format modeled in every chapel during her three years of seminary training. This pastor has now become a missionary to Cambodia, where she is looking for ways in which the gospel can be shared in a culturally appropriate manner.

Another missionary stated the difficulty of writing reports about his ministry back to his home church because the worship service in his host country would be considered too charismatic by his conservative, evangelical denomination. He knew the expectations of his group, in this case the home denomination, and wanted to write appropriate reports. Yet, on the other hand, the worship in his host country was appropriate for that culture. The Japanese church should be aware of the differences in form and meaning as it prepares its own people for cross-cultural ministry. Preparation includes a variety of worship styles for the missionary candidates to
experience and then discover what style best fits his or her country of ministry.

During this research the observation stage and the interviews with Japanese missionaries were best suited for investigating the importance of form and meaning in preparing Japanese for cross-cultural ministry. The observations in the three countries presented a variety of styles of worship, teaching methods, and demonstrated how community living stretches the students in their understanding of what is “normal.” Ting mentioned even when the enrollment at DTC is low and there are enough rooms for all of the students to have their own rooms, the school intentionally assigns two people to a room. This communal living creates an environment in which students come into contact with other cultures. Through these experiences the students learn that the forms they are accustomed to may not be the only way, nor the best way, to do something. At the same time, the students learn that there is an underlying meaning that should not be changed. It was during the interview with John Ting that he made the statement, “Be faithful to the melody, but flexible to the rhythm and key” (2003). There are some truths where the underlying meaning may not be changed, but the form through which these truths are addressed may take on a different look according to the host culture.
Why is it difficult for Japanese to develop their own form of worship in Japan? The way mission has been done in Japan is still very Western. The Japanese have not figured out how to “do church” in the Japanese way. This lack of will on the part of many churches to develop a Japanese worship style directly affects the way in which churches will or will not grow. There is a danger of the church being irrelevant to the next generation. By not actively contextualizing the gospel to Japanese society, the average non-Christian Japanese who walks into a church will have very little understanding of the "Christian" language used in the church or of what he or she experiences during the worship service.

**Overcoming Culture Shock**

Practical courses covering issues of cultural anthropology help Japanese missionaries have the skills needed to go into a new context and survive the culture shock that is most likely to take place (Mayers 1985:309). It is not a matter of if culture shock will take place, as much as when culture shock takes place.

Two of the Japanese missionaries interviewed mentioned specifically that they did not expect to encounter culture shock, because as Japanese they are Asians, and they were going to serve in Southeast Asia. The expectation before going to their cross-cultural assignment was that the culture would be
so similar to Japanese culture that any minor differences would not disturb them. To their surprise, the greatest difficulty they encountered during their first year was getting past the subtle differences they encountered. Even within the same area of the world there are differences in worldview, values, and ethics.

Surprisingly, another missionary, who has served in an African country for nearly fifteen years, had quite a different experience. She expected there would be differences in the culture, but was surprised to observe the culture when she arrived was very similar to Japanese culture in the 1950s. This similarity ranged from the roles of men and women to the social and economic structures. She had very little difficulty adjusting to the culture in her host country.

As Japanese missionaries understand the concepts of form and meaning, they will be more apt to, using the analogy from Ting (2003), allow for variances in the rhythm and key, while at the same time being faithful to the melody.

Contextualization

The issues developed in the field of contextualization are fundamentally cross-cultural communication issues. The message of the gospel does not change, but it must be communicated contextually to the audience.
"Essentially, contextualization is concerned with how the Gospel and culture relate to one another across geographic space and down through time" (Whiteman 1997:2).

As the Japanese are appropriately trained for involvement in cross-cultural ministry, they will begin to understand and be ready to use the tools of missiology and contextualization to keep from transplanting a foreign gospel to various cultures. The importance of this was seen in the Singaporean mission training centers as there were many cultures studying together in each center. As the students worked through the meaning of the gospel, they also considered how they could best contextualize the gospel to their own country.

To contextualize, Japanese need to become cognizant of their own culture through a training model that emphasizes the good and redeemable concepts within the Japanese education system. The lessons learned in this process will help the Japanese go into another culture and, using missiological principles, contextualize the gospel with the host culture. This is important both in theology and praxis. The way in which a culture worships may be different than what the Japanese are used to experiencing, yet they must be willing and able to use what is in the host culture to worship the living God.
Bevans’ models of contextualization, presented in Chapter 3, include the translation model, synthetic model, praxis model, transcendental model, the anthropological model, and countercultural model.

![Diagram of Models of Contextual Theology](image)

Figure 8

A Continuum of Models of Contextual Theology (Bevans 2003:32)

In looking at what the Japanese church does, it is not possible to place it within any one category at this time. Although the Japanese church values the gospel message and tradition, they have not taken the next step of actually translating the gospel into the Japanese context. They accepted the gospel as is, first from the missionaries who arrived in 1858 and later following World War II, and have perpetuated the Western form of the Christian beliefs, practices, and church structure. Whereas the Japanese church as a whole is not contextualizing the gospel, individual pastors and
churches have started to move from a high emphasis of the gospel message and tradition to the other end of the continuum. The gospel message and tradition will continue to be important for the Japanese, but as I speak with Japanese pastors and observe what they are doing within their churches, a balanced model has come to the surface.

The model these churches are moving toward is the praxis model. This also reflects the model followed by many of the missionaries with mission training. The praxis model includes a respect for tradition and the gospel message on the one hand, while at the same time bringing an awareness of the need for understanding culture and social change. When Japanese

Figure 9. The Praxis Model
become missionaries, they have taken a step to being committed. This is not a theoretical step, but is very practical and demonstrates a reflection on their part of the social ramifications of the gospel. They also are very steeped in tradition, which influences the way in which they will minister. As Japanese churches and missionaries move beyond an exclusive emphasis on gospel and tradition and begin to balance it with more focus on culture and social change, there should emerge an appropriate balance in their ministry. In the same way mission training must take into consideration both where Japanese missionaries have been on the continuum of models (i.e. translation model, synthetic model, praxis model, etc.) and provide training that will bring better balance to their ministry and address the four components of culture, social change, gospel, and tradition.

During my visit and interviews at Singapore Bible College I learned of the shift in emphasis in the training program to include community development in the training. This is also an area Japanese missionaries noted in both the survey and interviews as an area of weakness within their own mission training experience. They have seen in their own ministry the need to have a balance, rather than only emphasize the gospel and tradition. One missionary spoke of the extreme poverty she observed in the Southeast
Asian country where she serves. To present the gospel without concern for culture and social change is only presenting part of the gospel.

In the praxis model the first step is a committed action. Bevans states, “By first acting and then reflecting on that action in faith, practitioners of the praxis model believe that one can develop a theology that is truly relevant to a particular context” (2003:74). He goes on to say “theology is conceived more in terms of an activity, a process, a way of living.” (2003:74). As Japanese missionaries go to other cultures, they will be taking the gospel to the people, but they will also need to reflect on the way in which the Bible and church tradition relate to their host culture. This reflection, along with prayer and the guidance of the Holy Spirit, will guide Japanese missionaries to approach cross-cultural ministry not with only a committed action, but also one that is based on the cultural knowledge of the people among whom they minister.

Through the changes within the Japanese education system (see p. 52) it becomes clear that one of the main themes that is reiterated in each time period is the importance in educating Japanese to do the what is right in the eyes of the government or the Ministry of Education (MOE). In the feudal times of the Tokugawa period each person learned the appropriate skills for his or her respective class. In the Meiji Era the Education Law of 1872 gave
equal education to all, with an emphasis on the basics of education, reading, writing, as well as math and the sciences. Even with the change in focus to moral education through the Imperial Rescript of 1890 students were taught to do what was considered right according to the MOE. The "New Education" Movement was a return to the basics of education, but eventually moved toward a militaristic emphasis as Japan became involved in various military conflicts. After World War II the 1947 Fundamental Education Law took effect, which restructured the education system to reflect the American education system grade levels.

Even through the many changes in the appearance of the educational system the cultural values of group consciousness and loyalty still remain a part of the various changes. It is through these values that Japanese missionaries have the stick-to-itiveness to endure difficulties in their country of service. This was seen in the survey when even with difficulties in the first year of cross-cultural ministry and a feeling that the host country was different than the missionaries expected, they still were satisfied with their ministry.

**Pedagogical Basis for Training**

For training to be effective it should include a balance of formal, non-formal and informal training. On page 186 a table presented essentials for a
training program as found in the data. Table 24 lists these essentials, drawn out of the data, and identifies the kind of training that is necessary to fulfill these needs.

Table 25

Pedagogical Response to the Japanese Voice

<table>
<thead>
<tr>
<th>Giving Voice to the Data</th>
<th>Data Source</th>
<th>Formal/Non-formal/Informal</th>
</tr>
</thead>
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<tr>
<td>1. Learning in Community • Group consciousness • Mentoring</td>
<td>• Training center observations • Surveys • Interviews</td>
<td>• Non-formal • Informal</td>
</tr>
<tr>
<td>2. Spiritual Formation</td>
<td>• Training center observations • Interviews</td>
<td>• Formal • Non-formal • Informal</td>
</tr>
<tr>
<td>3. Cross-cultural communication and relationships</td>
<td>• Training center observations • Surveys • Interviews</td>
<td>• Formal • Non-formal • Informal</td>
</tr>
<tr>
<td>4. Cross-cultural Understanding • Host culture • Japanese culture • Western culture</td>
<td>• Surveys • Interviews</td>
<td>• Formal • Non-formal • Informal</td>
</tr>
<tr>
<td>5. Language Learning • How to learn a language</td>
<td>• Surveys • Interviews</td>
<td>• Formal • Non-formal • Informal</td>
</tr>
<tr>
<td>6. Short-term mission trip • Cross-cultural experience</td>
<td>• Training center observations • Surveys • Interviews</td>
<td>• Non-formal • Informal</td>
</tr>
<tr>
<td>7. Worldview change • Including desire to be trained through Japanese worldview</td>
<td>• Training center observations</td>
<td>• Formal • Non-formal • Informal</td>
</tr>
<tr>
<td>8. Humility • Attitude of learning and listening • Servant attitude</td>
<td>• Training center observations • Surveys • Interviews</td>
<td>• Non-formal • Informal</td>
</tr>
<tr>
<td>9. Importance of English • Learning local language • Networking/fellowship with other missionaries • Educated speak English</td>
<td>• Training center observations • Surveys • Interviews</td>
<td>• Formal • Non-formal • Informal</td>
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Throughout the research it was very clear that community is an important element to the training process. In training Japanese this community reinforces the cultural value of group consciousness as the missionary candidates learn together and from each other. It is also a place where the mentoring process may take place. This kind of training will generally take place through non-formal and informal training methods. As I observed the various training centers the bond between the trainees was very evident as they studied, worked, fellowshipped, and prayed together.

Spiritual formation is another emphasis that is demonstrated through the community. This took place in regularly scheduled chapels, as well as in time allotted for personal devotions, mentoring sessions, and Bible studies. At GMTC in South Korea Lee emphasized the importance of spiritual formation in missionary training, as the stress of cross-cultural ministry will stretch the missionary spiritually.

The issue of community falls in line with both the group consciousness discussed in Chapter 2 and in the way in which training in Japanese society values wholistic training.

Various responses in the open response section of the survey and the interviews demonstrated the need for cross-cultural communication and relationship training. When asked what is most important in mission, one
missionary stated, "Become like the nationals. Learn to think and do like the missionaries. Be aware of the differences between my own culture and their culture." Another mentioned, "Take time to learn the local language well. This shows the local people you respect them by taking the time and effort to learn their language." Regarding trust, a missionary stated, "As you understand the position of the people, you build trust and have good relations with the local people." These are all important in developing cross-cultural relationships.

The importance of learning the local language was mentioned in both the surveys as well as in the interviews with Japanese missionaries. The responses also included a desire to learn how to learn a language. All of the Japanese missionaries received training in English from junior high school through university, but they never learned how to learn a language. This becomes important as Japanese prepare to minister in cross-cultural settings. A part of this training includes a cross-cultural mission trip to expose the Japanese to other cultures. Okuyama mentioned that Japanese are ethnocentric and do not realize their culture is not present around the world. According to Okuyama they need to have an experience in another country that will give them an understanding of the concepts that will take place in the mission training program (2003).
As Japanese have these cross-cultural experiences, their own understanding of Japanese culture and the world changes. In the mission training classroom there will be concepts introduced that will be very different from what the Japanese may be used to hearing or experiencing, so their worldview will be challenged. At the same time, the data shows that the Japanese desired to be trained from within their own worldview. In the interviews some of the missionaries who were trained overseas lamented the fact that they had not had their training within Japan, and as a result had to go through the Western worldview to understand the concepts taught in their training.

One area that was reiterated by missionaries both in the surveys and interviews was the importance of having a humble, servant attitude when ministering cross-culturally. When the local people observe the servant attitude and see how the missionary is willing to listen and learn from them, the people become much more receptive of the missionary. This humility cannot be taught in a formal setting, but is developed over time through non-formal and informal training directed by the mentor.

The final area to which the data speaks to is the importance of English. As stated earlier (p. 177), English often is important as the bridge language through which the local language may be learned. Without a working
knowledge of English the Japanese missionary will have a difficult time learning the local language. There are times when all of the members of the missionary team are learning the local language and the team's language of communication is English. The Japanese missionary will need to learn English in order to minister and fellowship with other non-Japanese missionaries. The final reason having a working knowledge of English is that Japanese missionaries learned in their host countries the educated could speak English. If the missionaries could not speak English, they were considered uneducated by the local people.

Keeping in mind the training essentials that were drawn out of the research, the following section will present a model of training and then use the pedagogical framework presented above to expand on the model for training Japanese for cross-cultural ministry.

**A Model for Training Japanese**

As we consider what training Japanese specifically need in preparation for cross-cultural ministry, the model must take into consideration Japanese characteristics of training if it is to be contextualized. At the same time it will also reflect what current and past Japanese missionaries have said about their personal training and cross-cultural ministry experiences. These together provide the guidelines by which the contextualized model for
training Japanese for cross-cultural ministry will be discovered. What did the voices say about the training needs of Japanese cross-cultural ministers?

The previous chapter presented the data from the research process that included observations, surveys and interviews with Japanese missionaries. Putting the results of this research together brings to the surface some characteristics of training that are important for Japanese. In discovering a contextualized model for training Japanese for cross-cultural ministry, I saw the benefit of being in a setting, such as Singapore, where there are many different cultures represented in one training center. This provided a rich wealth of experience for the trainees. Unfortunately, because of the cost of living and distance from other countries, this cannot be replicated in Japan. It may be best for Japanese to study outside of Japan in order to have this kind of experience, but, for this model I am proposing what a training center inside of Japan may look like.

Table 26 draws out some of the components of a model for training Japanese as cross-cultural ministers, identifying the pedagogical forms it may take during the training process. To highlight the important components in this training program, the components will be italicized within the text.
### Table 26

Components for a Model of Training Japanese Cross-Cultural Ministers

<table>
<thead>
<tr>
<th>Components</th>
<th>Formal/Non-formal/Informal</th>
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<tbody>
<tr>
<td>Pre-training</td>
<td></td>
</tr>
<tr>
<td>Theological training</td>
<td>• Formal</td>
</tr>
<tr>
<td>Short-term mission trip</td>
<td>• Non-formal • Informal</td>
</tr>
<tr>
<td>Training</td>
<td></td>
</tr>
<tr>
<td>Year-round facility</td>
<td></td>
</tr>
<tr>
<td>Residency - nine months living in community</td>
<td>• Non-formal • Informal</td>
</tr>
<tr>
<td>Mentoring - working through personal issues</td>
<td>• Non-formal • Informal</td>
</tr>
<tr>
<td>Community responsibilities</td>
<td>• Informal</td>
</tr>
<tr>
<td>Spouses both in training</td>
<td>• Formal • Non-formal • Informal</td>
</tr>
<tr>
<td>Meet educational needs of families</td>
<td>• Formal • Non-formal • Informal</td>
</tr>
<tr>
<td>Foundation courses in mission including contextualization</td>
<td>• Formal • Non-formal</td>
</tr>
<tr>
<td>Cross-cultural adjustment courses</td>
<td>• Formal • Non-formal</td>
</tr>
<tr>
<td>English conversation Linguistic training</td>
<td>• Formal • Non-formal • Informal</td>
</tr>
<tr>
<td>Practical courses - first aid, auto mechanics, cooking, finances</td>
<td>• Formal • Non-formal • Informal</td>
</tr>
<tr>
<td>Spiritual formation</td>
<td>• Formal • Non-formal • Informal</td>
</tr>
<tr>
<td>Corporate worship</td>
<td>• Formal • Non-formal</td>
</tr>
</tbody>
</table>

**Pre-training**

All Japanese missionaries responding to the survey or interviewed were trained either in a seminary or a Bible school, which gave the missionaries a
theological foundation. What most of them did not receive in this training was any kind of mission or cross-cultural preparation. These Japanese need to have missiological training that will help them integrate what they have already learned theologically with cross-cultural understanding. As a prerequisite for this program each missionary candidate must articulate their call to mission and be recommended by their church or mission sending agency.

In preparation for the training program eighteen Japanese missionaries interviewed recommended that each missionary candidate take a short-term trip to visit and experience another culture. This is an important part of a missionary candidate’s preparation for cross-cultural ministry. During this short-term trip the missionary candidate will visit a Japanese missionary and experience another culture through a home stay in one of the local homes. Two to three weeks of living with a local family, experiencing their daily lives and eating their food, provides a necessary orientation for the missionary candidates as they anticipate training for cross-cultural ministry. Without a cross-cultural experience Japanese cannot be aware of their own culture, much less try to learn how to understand other cultures.

The experience of this trip will give the candidates material with which to apply many of the concepts that will be taught and discussed in the
training program. This trip will provide the practical basis for understanding the theory, along with other non-formal and informal training, until they start their cross-cultural ministry. Another advantage of this kind of a trip is the opportunity it gives missionary candidates to learn within the cross-cultural setting from their hosts, who are Japanese missionaries with cross-cultural experience. This was one area that twelve of the interviewees mentioned was helpful for them.

**Duration of Training**

For Japanese to grow in relationship with each other and to experience bonding that provides a safe learning community, the training for Japanese should be a minimum of *nine months in residence*. Through this residency the trainees will learn as much about themselves as they do about their fellow trainees. Comments made in the interviews reflected that while living in community during the mission training the missionary realized how selfish he/she was. Various factors may have brought the missionaries to this conclusion, but from the tone of the responses it seems the training time was life changing for the missionaries and this realization just one part of that change.

*Living in community with others*, especially in multi-cultural settings, provided an environment in which to learn about other cultures and how best
to deal with difficult situations. An environment in which to “practice” relationship and team building, while at the same time preparing for cross-cultural ministry, provides a unique training for the missionary candidate. During this nine months the missionary candidate will experience formal, informal, and non-formal training.

Facility

In this model the ideal situation is for facilities to be located within a metropolitan area, with easy access for the trainees as well as visiting trainers. The mass transit systems within the metropolitan areas provide this easy access. The facilities should include all that is necessary to have a residential program. The importance of having a residential program was highlighted in the research when out of the eighteen missionaries who had received cross-cultural training, the sixteen who were trained in a residential program mentioned how important that aspect of their training was to their own growth. The other two mentioned that they wished they could have been in a residential program.

The goal of the program should be to eventually secure facilities that may be used year-round for mission training. With space at a premium in Japan, the design of the training center will be important to consider. Although it is slowly changing, traditionally the tatami mat bedroom has
also been the dining room or den in a Japanese home. In the morning the futon, Japanese bedding, is folded and placed in a closet or is hung outdoors on a pole to air out. This clears the floor space for a low table and some cushions to sit on. As a result, it is not necessary to have multi-room suites for each of the trainees in this program. A double room, one where each trainee is required to have a roommate, will be sufficient. There should also be a classroom (which may double as a dining room), a kitchen, and appropriate bathroom and bathing facilities. The distinction between bathroom and bathing facilities refers to the custom in Japan to have a separate bathroom and bathing facility.

This training program has a ceiling of twenty trainees at any one time, with four resident trainers. Considering the current trend of numbers of missionaries training each year, with less than ten at MTC and around ten at WMTC this year, twenty missionary candidates is doubling the size of what the other two training centers in Japan have trained in any one session. One reason for limiting the number of candidates to twenty is to insure quality mentoring between the missionary candidates and the trainers. The trainers may be two couples, or a couple and two single trainers. It is important to have both male trainers and female trainers in order to mentor the trainees effectively. It would be best if at least one of the trainers is a native English
speaker to give opportunity for English practice as well as to add a different perspective to the program.

During this time of training, the trainees will go through some conceptual changes and will need to have the opportunity to work through their personal issues with a mentor. This is one area which was strong at GMTC in South Korea. Lee (2003) stated that missionaries often take emotional baggage with them to the mission field. During training these issues need to be addressed, so as to minimize the negative effect of these issues on the missionary’s ministry.

This training program has a staff member responsible for preparing the meals, although it is the trainees who take turns serving and cleaning up after the meal. This is an extension of the kind of training the Japanese have experienced as children. Starting in preschool through high school Japanese students are taught to be responsible for their own area of the school, including cleaning the area. Japanese schools do not have custodial staff, but rely on the students to clean their classroom and the hallway outside their classroom. Each class is also responsible for an area outside the building on the school grounds. This sense of personal responsibility gives pride to the students, but also deters the students from making a mess they may eventually have to clean up themselves. Included in the schedule of the
training program will be a time after breakfast for doing chores, such as cleaning rooms and the kitchen.

One of the logistical challenges will be how best to train families. It is *vitally important for both the husband and wife to receive this missionary training*. GMTC in South Korea provided a day-care facility for the missionary candidates. There is also a good system of pre-schools in Japan, although if the training is for only nine months, it would be difficult to find a pre-school that would accept them for that time period. This may be one thing to consider when looking for a location for the mission training facility. There are churches in the metropolitan areas that run a pre-school/kindergarten in their church. If the training center is close to one of the facilities, the children's educational needs may be met.

*Education may also be an issue for families* with elementary age children. The GMTC model of having a certified teacher available when the children get home from school to help them with homework is one option. Another option is to have the training during the time school is in session and leave the evenings free for families. In a discussion with two Japanese mission trainers I was told their Japanese sending agencies do not generally accept missionaries over the age of thirty, so this should not be an issue in
planning this training center. This seems to be typical of other Japanese
sending agencies as well.

For this training center, a staff member will watch the preschool
children and include activities that will help the children adjust to other
cultures. In the same way, when the elementary children return to the center
after school, a volunteer staff member will help the children with their
homework as needed and give them some pre-field training as they prepare
to go overseas with their families.

**Community Living**

One of the major benefits of a residential program is the opportunity for
the missionary candidates to get away from the busyness and distractions of
their lives at home in order to have a concentrated time of preparation for
cross-cultural ministry. This is not to say the program will not be busy and
intense, but it will have a different focus and will hone in on the areas
needed for each of the missionary candidates to be prepared for cross-
cultural ministry. Although logistically it may be possible to return home on
weekends, the missionary candidates will be encouraged to stay at the
training center throughout the whole training period to take advantage of the
whole learning experience.
Even though this dissertation's research showed Buddhist training in Japan does not include preparation for cross-cultural ministry, there are aspects of the Buddhist training process that are helpful in preparing cross-cultural witnesses. It was very evident in this research that the missionaries who were in a resident program had a different dimension to their training than did the missionaries who attended training in a seminar format. They spoke of the various lessons they learned from each other outside of the classes and the deep relationships that were built. The missionaries who went to the seminar format mentioned that it was difficult to concentrate on preparing to go overseas when their training took place only once a week. They saw that although the training itself was very good, the lack of being in community was a weakness in their own training.

Funding

The mission training program will be funded through the fees paid by the students, or their mission sending agencies, and through the donations of local churches with a vision for reaching the world for Christ. It would be most ideal for the full-time trainers to have raised their support, so the fees may go to running the program itself. When possible the trainers will visit churches within Japan to encourage their involvement in global outreach and will put together short-term mission trips consisting of pastors and laypeople.
to experience what God is doing in other parts of the world. This will help to keep a vision for global outreach before the Japanese church and may be a step for some of the pastors or laypeople to eventually become involved in cross-cultural ministry.

**Pedagogical Attributes of a Japanese Mission Training Model**

As this model for training Japanese is developed, it will take into consideration the physical characteristics, as mentioned above, as well as the pedagogical aspects of training. The pedagogical framework, comprised of formal, non-formal and informal training, is used to expand the mission training model. Although it may seem that I have given more emphasis to the formal training, it is important to have a balance of all three forms of training.

**Formal Training**

During a nine-month period there will a large quantity of material for the missionary candidate to absorb. The courses which will be covered will be in a session format, with one session consisting of one day. Some areas will require a number of sessions (days) to cover the material, where other subject matter may be covered in one or two sessions, such as a course in culture shock. Formal training in the contextual model will include both foundational sessions in mission and courses in preparation for cross-cultural
ministry taught in lecture style by trainers who have had cross-cultural experience. Foundational sessions in mission will include biblical theology of mission, the history of mission, evangelism and church growth, leadership, world religions, spiritual warfare, and community development. The session in biblical theology of mission will help the missionary candidates get a missiological perspective of the Bible by drawing out the thread of mission that may be seen throughout the Bible. Through this session a foundation will be made through which to view the other sessions that are taught.

In the history of mission course, major mission movements throughout history will be highlighted. This will include both a history of missions within the Western church as well as an understanding of the history of the Christian movement throughout Asia. This is one area that is lacking in seminary and Bible school courses on church history. The Western church is highlighted to the exclusion of what God did in Asia before the Western church sent missionaries to Asia.

Evangelism and church growth will provide an understanding of what styles of evangelism have been effective in various cultures and how the local churches are growing. Sessions in leadership will help the missionary candidate understand godly leadership as demonstrated in the Bible, with an
emphasis on servant leadership. Deeply engrained in the Japanese psyche is a Confucian leadership style, which makes a clear distinction between the teacher and the student. In this model the teacher makes all of the decisions and the student follows without question. Because this thinking is already a part of the Japanese society, it lent itself in the colonial era to placing the missionary in the position of respect. In many Japanese churches the pastor has ultimate authority and does not empower the laity. This reflects what the pastors have learned from the missionaries, who modeled being in control. Through this class the missionary candidate will learn the importance of empowering the people and learning from them. In today’s world there is no guarantee missionaries will be able to stay in any country for an extended period of time. Missionaries need to be trained to multiply their own witness by training others how to train.

A course in world religions will present a framework for understanding other religions and appropriate ways in which to approach people with beliefs other than the missionary candidate’s own beliefs. An emphasis will be given to the religions that missionary candidates in any particular term will encounter in their anticipated country of ministry. If the majority of missionary candidates in a certain term are planning to go to Southeast Asia, then the religions studied will be Buddhism, Islam and folk religions.
Spiritual warfare is veiled in Japan with a number of Japanese “traditions.” These traditions are steeped in the Japanese religions. Many Japanese say they don’t have a religion, but are only practicing tradition. It is important for Japanese missionary candidates to be aware of their own culture’s religious background as well as the religions they will encounter in cross-cultural ministry.

Thirteen of the Japanese missionaries surveyed and five of the missionaries interviewed considered that community development was lacking in their own training. This is an area mission training centers are beginning to include within their curriculum to meet the needs of missionaries who seek to obey both the Great Commandment and the Great Commission. Singapore Bible College is one example of a training center including this as a focus in their curriculum (E. Tan 2003). The gap that has grown between evangelism and social concern is narrowing for Japanese missionaries who will need tools to know how best to serve the people in their host countries.

Along with these foundational courses, there will also be courses geared to assist missionary candidates to prepare for ministry within a cross-cultural setting. These courses include cultural anthropology, cross-cultural communication, culture shock, Japanese cultural values and worldview,
cross-cultural discipleship and contextualization. All of the Japanese interviewed mentioned the importance of having these kinds of courses in preparation for cross-cultural ministry. Japanese missionaries interviewed were asked to rate courses on a scale of one to five, with five being the most helpful in ministry. These courses also had a mean of four or higher in helpfulness for cultural adjustment.

Why are the cross-cultural courses so important for the Japanese? Coming from a mono-cultural society, the Japanese are not readily aware of differences in culture until they go to another culture. They face a stark reality if they are not prepared for this experience. This will surface most often in the area of relationships. When Japanese missionaries go to another culture, it is most likely that conflict will arise. As Elmer states, “Each culture has an intricate network of values that support the rules people use to handle conflict, so that understanding of these differences is far more complex than one first supposes” (1993:22). Lacking awareness of the differences in values will become very apparent if the Japanese missionary candidate has not prepared for these differences. Even with preparation, it will take time for the new Japanese missionary to adjust to these differences.

The high value placed on interpersonal relationships in Japan can be an asset to Japanese preparing for cross-cultural ministry. As a shame-oriented
society, the Japanese do whatever is necessary to keep from making another person lose face. As Japanese prepare to go to other cultures, this value will be helpful, as they will more than likely approach the host culture in a similar way of saving face.

At the same time, if Japanese do not have courses preparing them for cross-cultural ministry, they will tend to minister in the same way they have, or would, in Japan. This follows the educational model that is so prevalent within Japan: to follow in the footsteps of one’s sensei, or teacher. Yet, Japanese who have been brought up in a conformist society may be surprised that “different cultures play by different rules” (Elmer 1993:83). Just knowing there are other rules “out there” will go a long way in preparing Japanese for the experiences they will encounter in the cross-cultural setting.

Because of the strong educational upbringing of the Japanese, many have a difficult time looking at things in a different manner. The lens through which they were taught is thought to be the only correct lens; to use any other lens would bring the training out of focus. Learning to focus is a large part of the Buddhist training. When the roshi, or training priest, gives a trainee a koan, or saying, on which to meditate, the trainee is expected to focus all of his/her energy on the koan. At pre-determined intervals the
trainee goes to the roshi and presents an appropriate answer to the koan, provided he/she has had the correct focus.

When our sons studied in Japanese elementary school one of their classes was calligraphy. They were expected to write the kanji, Japanese pictographs, with accuracy that is modeled after the teacher’s writing. It was drilled into the students how important it was to have focus and to copy exactly the teacher’s style. To choose to write in one’s own style, or to vary the calligraphy was not acceptable. The Japanese church has seen this same kind of focus on conforming to the “right” way of doing things. As a result, the pastors and missionary candidates that are trained in this system naturally also strive to do things “the right way.” This will become a frustration for the missionaries if they do not learn that it is acceptable for the rhythm and key to change, while at the same time keeping the melody the same.

Although this part of the training takes place in the classroom setting, it does not mean the training must be all in lecture style. Much of the learning within the Japanese elementary school is done in small groups. In the same way, this training program will use a combination of pedagogues, including lectures, small group discussions, presentations by trainees, multi-media presentations, small groups, and case-studies, to name a few. This will
model for the trainees a variety of teaching styles that will address different learning styles, whether these are aural or visual. It is through experiencing and observing different teaching styles that the Japanese will gain tools for ministering in the cross-cultural setting. By offering these different styles, this program will move away from what the high schools in Japan emphasize in rote memory, learning from the teacher, rather than just being able to reproduce verbatim the material taught.

Instead of just telling the students how something is or should be, using a discussion approach will help to prepare the missionary candidates to think for themselves in a setting different than their own. This is where a case-study approach may be very helpful to illustrate a variety of ways in which a certain concept or topic may be approached in various cultures. These practical courses geared toward cultural understanding will be a major part of this mission training program.

Aside from mission specific courses, the program will also have practical courses for the missionary candidates. One important course is English conversation. Whereas all Japanese missionary candidates have had at least six years of English grammar in secondary school and four more years if they attended a university, they do not have basic conversational skills to match their in-depth knowledge of grammar. The reason for this is
Japanese have taught these English classes until the last fifteen years. With the introduction of the Japan Exchange and Training (JET) Programme in 1987 native English speakers have been recruited to team-teach and give students opportunities to converse in English.\(^2\) With this background, Japanese missionary candidates can learn English as a common language through which they may cooperate with missionaries from other countries. Most likely Japanese missionaries will be the only Japanese in their country of service, or at the least in their city or town, so a working knowledge of English would be a benefit for the missionary. Also, as was pointed out earlier, in many countries English is the language through which many languages are taught. Depending on the country, for the Japanese missionary to learn the local language, it may be necessary for him or her to have a working knowledge of English in order to learn the local language.

The interviews with mission trainers and Japanese missionaries and the survey brought to light the fact that without English conversation skills Japanese missionaries have found themselves isolated from other missionaries in their host country. Whereas the Japanese missionaries should concentrate on ministry among the people in their host country, there are also times when networking with other missionaries is important for cooperative ministry. It was also brought out in the interviews that in some
countries the educated speak English. If Japanese minister in that particular country, but cannot speak English, they are regarded as being non-educated. The English conversation classes, taught by a native English speaker, will give opportunity to practice English conversation with the goal of each candidate having a working knowledge of English. This will be an important skill to learn as the trainees anticipate cross-cultural ministry.

Other practical courses will include basic first aid, mechanical maintenance for cars and bicycles, cooking, and finances. Current or former missionaries who have these experiences and are available to share their own experiences with the missionary candidates will teach these practical courses.

Non-formal Training

An important dimension of this training program is the spiritual dimension. A number of respondents to the survey mentioned that the first year was difficult spiritually. Preparing for this ahead of time will be vital to preventing some of the physical, emotional, and spiritual challenges the Japanese missionaries encountered during their first year of cross-cultural ministry. While there has not been a study of missionary attrition in Japan, one of the reasons for attrition may be a lack of pre-ministry preparation. Within the mission training program there will be a dual spiritual emphasis,
one of personal spiritual formation and one of corporate worship. Built into the schedule is the time for daily personal devotions, which will reflect the experience the missionary candidates had when they were in seminary or Bible school.

Small groups will be formed to give opportunities for the missionary candidates to verbalize what they are learning in their own personal devotions as well as to learn from each other. Each small group will be led by one of the full-time trainers, who will use the small group as an opportunity to mentor the trainees. It was during this kind of small group mentoring that missionaries going through the GMTC program reported having the most significant spiritual growth (Ryoo 2003). There will also be a time of corporate worship through a chapel time twice a week. By including this in the schedule, there are many opportunities for the trainees to experience a variety of worship styles and formats. When visiting trainers teach sessions, they will also be asked to share in the chapel time to give variety and depth to the time of corporate worship. This is another area in which experienced missionaries may share from their wealth of experience with the missionary candidates.

One of the benefits of locating this training program in a metropolitan area is the availability of cross-cultural settings for non-formal training. The
students will visit various ethnic churches as a group to experience a variety of worship styles and interact with the members of these churches. In the Tokyo area are a number of international churches with worship services in English, two Brazilian churches, a number of Korean churches, and a few Spanish churches. The students will be given certain assignments as they visit these churches, then there will be a debriefing at the end of the experience with the pastor of the church to ask questions about the service and verbalize observations.

Other opportunities for non-formal training will include visiting the worship center of various religions. These include Japanese religions of Shintoism and Buddhism as well as non-Japanese religions of Judaism and Islam. Each of these visits will include a time to reflect on the experience and draw out some of the missiological concepts previously taught in the mission training.

With the training center located in a metropolitan area, there are also opportunities to experience various cultural festivals. The Chinese New Year is a major festival both in the Tokyo and Osaka areas. Spending some time in the Chinese sector of the city will give the missionary candidates a taste of what it is like to live in another culture. There are also special events
sponsored by various embassies to promote their countries. This again will
give a cultural experience for the missionary candidates.

**Informal Training**

Informal training will take place through community living. As the
trainees and trainers spend time together outside of class they will learn from
each other’s background and experience. The informal times of sharing will
include break times and meals, shopping together, and various evening
activities. Learning about each other’s backgrounds is key, whether it is the
trainees from Japan or trainers from Japan or other countries. Although this
training program is geared for Japanese, trainees from other countries will
also be accepted and will enhance the program. While at MTC in Nasu,
Japan there was a young woman from Peru studying with her Japanese
fiancé. The interaction among the trainees opened their eyes to some of the
subtle differences between Peruvian and Japanese culture. This in the end
gave the trainees more insight into their own culture. As a result all of the
trainees benefited from having the Peruvian woman in their class.

There will be other opportunities for informal training as trainees
interact with students from other training institutions. An annual softball
tournament with three seminaries in the Tokyo area provides a time of
having fun together yet also builds relationships with others preparing for
ministry. The importance of this informal time relates back to the group consciousness of the Japanese society, where all of the ministerial candidates, whether local or cross-cultural, bond together and will continue these relationships throughout their ministry. Pastors of local churches in Japan will be more open to missionaries with whom they already have a relationship. Often this relationship begins during these informal times.

Summary

This chapter began with presenting both the anthropological and pedagogical basis for training for cross-cultural ministry. The anthropological basis included the influence of functional integration, form and meaning, and contextualization on the training process. The pedagogical basis for training drew out from the data the areas in which Japanese missionaries need to be trained. This foundation preceded the presentation of a model for training Japanese for cross-cultural ministry based on the responses given in the survey and interviews conducted in this dissertation’s research. As this model is developed, it is important to consider the requirements for entrance. Cross-cultural ministry is very different than a short-term holiday abroad. For Japanese missionary candidates, the long-term commitment may be overwhelming without appropriate preparation.
The missionary candidate must be able to articulate their calling to mission and be recommended for the program.

Developing a model for training includes consideration of the kind of facility that best fulfills the needs of the training center. At the beginning of the program it may be necessary to use temporary facilities with the goal of eventually having a facility that will be built for the express purpose of training for cross-cultural ministry.

The facility will have a direct bearing on the number of students that may be accommodated through the training program as well as the number of full-time trainers. The consideration of facilities must also keep in mind the needs of missionary families. In order for both the husband and wife to study, any children in the family will need either a daycare facility or schools nearby. The program values the husband and wife team learning together how best to minister together.

Once the facility is determined, then the next step is to develop the curriculum. As most, if not all, missionary candidates have already received theological training at a seminary or Bible school, the curriculum in the mission training program will emphasize areas of preparation for cross-cultural ministry that were not previously received. The formal training will include a variety of courses in missiology that will enhance the ministry of
the missionary candidates. These courses, taught by trainers with missionary experience, will provide the missionary candidates with the tools they need to be effective cross-cultural ministers.

As a residential program, the missionary candidates will experience more than just formal training. Through community living and various excursions on weekends to churches, worship centers and ethnic festivals the missionary candidates will also experience informal and non-formal training. All of these experiences will help to mold the Japanese missionary into an effective cross-cultural minister by giving him or her the tools needed to minister in a cross-cultural setting.

Notes

1. John Hull's (2004) dissertation provides insight into how short-term mission trips may be a model for faith development. Through his research Hull discovered the way in which liminality, or being in a state of "a chaotic limbo condition of transition," (Zahniser 1997:93) works in the life of a person in such a way that they may deepen their faith.

2. The JET Programme includes opportunities for native English speakers to be teachers assistants or to work with the international relations office in cities across Japan. For more information about the JET Programme, see http://www.mofa.go.jp/j-info/visit/jet/outline.html
Chapter 6

Missiological Implications of the Study and Conclusion

Missionaries – whether Western or Asian – must stop overestimating their own sense of self-importance so that the Spirit can have his way (Yung 2004:30).

The final chapter of this dissertation presents the missiological implications of this dissertation. Now that this research is completed, analyzed, and recommendations have been made, what is the significance of the research? What will be important for the Japanese church to take to heart as they become more involved in world mission? The following section will answer these questions.

Missiological Implications

This study began with the story of one Japanese missionary’s experience in ministry. It demonstrated a lack of understanding of contextualization, both on the part of the missionary and the denomination that sent her. Through this study I have come to realize even more the need for Japanese to have mission training in preparation for cross-cultural ministry.

One missionary shared with me the difficulties she had in her first year as a missionary. She had taken courses in cultural anthropology when she
attended a seminary in the West, yet in many ways she did not take to heart what she had learned. When she went to an Asian country for cross-cultural ministry, the things she knew cognitively did not come out in her ministry. She was completely frustrated with the Western missionaries around her as she saw the mistakes they made in ministry. They would not listen to her as an Asian. It was not until she returned to Japan for a break that she realized much of the negative experience of the first year was related to her extreme desire to relate to the local people, yet at the same time having culture shock without realizing it.

A missionary who is serving on a South Pacific island fully appreciated the training he received before starting his cross-cultural ministry. The training prepared him and his wife to take the position of a participant-observer during their first year, seeking to learn as much as they could from the people among whom they lived. They took this approach because he anticipated their relationships with the people would be much stronger than if he had first gone in with the agenda of evangelizing them without considering their culture.

Focus of Ministry

Individual pastors and laypeople within the Japanese church are realizing how much the church has been inward looking and are starting to
try new methods to reach the Japanese in their area. This has resulted in church growth that has been atypical of the Japanese church up to this point. These pastors have had an experience similar to that of the Apostle Peter when God called him to expand his understanding of ministry. In Acts 10, Peter sees a vision in which he is told to eat food that he had been taught was unclean. He was told by the Lord not to call anything unclean that God has made (NIV Acts 10:15). This vision prepared Peter to realize God was broader than his own understanding of what ministry is. Peter was challenged to meet the needs of Cornelius, even though he was not a Jew. In the same way, Japanese Christians are broadening their own understanding of God’s ministry, realizing there is no theological box that is big enough to contain what God can do.

I believe there will be a direct correlation between the Japanese church sending out trained missionaries and the growth of the Japanese church. This correlation may also be seen in Acts 13 when Barnabas and Paul were sent out from the Antioch church. These early missionaries did not go in their own strength and power, but in the power of God, with the support and encouragement of the church.

My observations are that growing churches in Japan are the churches that have become involved in mission. As the Japanese church turns their
focus outward to overseas mission, it also views evangelism in Japan in a new way. The excitement generated as the church is involved in cross-cultural ministry will carry over into the local church’s ministry. Japanese pastors have started taking laypeople to Southeast Asian countries for one-week mission trips. As a result, Japanese Christians are getting a broader understanding of the body of Christ and what God is doing around the world. This is giving these pastors and Christians a new boldness for sharing the gospel within their spheres of influence. As a result, the churches are growing. What other effects will cross-cultural experience have on the Japanese churches? I believe they will begin to see that it is permissible to worship in a way that is culturally appropriate to the context. This may also have an effect on the way Japanese worship within their home church.

Beyond Theological Education

An important implication of this research is that Japanese missionaries need more than just a theological education to be ready for ministry in a cross-cultural setting. It is vital for missionaries to receive cross-cultural training if they are to keep from making the same mistakes Western missionaries have made in trying to transport Western Christianity to other countries. While theological education is important, it does not provide the practical training that is necessary for missionaries to live, communicate,
build relationships, etc. in a cross-cultural ministry setting. Adding mission courses in a seminary setting would be helpful, but it is even better to have concentrated training focused on the issues missionaries will encounter in their country of service.

**Recommendations for Further Research**

During the course of this research there were a variety of side issues that could have been investigated. This research focused on the training of Japanese for cross-cultural ministry, but there are areas related to this dissertation that need to be investigated.

1. The first issue that is much broader than this project is the issue of contextualization of theological education in Japan. What would a Japanese church look like if it did not have the Western influence and trappings? What would authentic Japanese worship look like? These are the kinds of questions that need to be asked as the Japanese church seeks to be relevant and contextualized in the twenty-first century.

2. Another area of investigation that could not be a part of this study, yet needs to be researched, is the effect of the missionary's religious background on their ministry. The missionaries in this research were either first or second generation Christians. What kind of effect will this have on the missionary's ministry? How does having a Shinto and Buddhist
background help or hinder the missionary’s cross-cultural ministry?

Research along these lines would take what this project has done a step further to look into the worldview characteristics of Japanese missionaries.

3. Finally, a study in the attrition of Japanese missionaries would enhance the lessons learned from this dissertation. One of the difficulties, as stated earlier in this dissertation, is the sense of shame that missionaries feel when they do not complete their ministry assignment. There is a reluctance on the part of the denomination to admit one of their own missionaries returned to Japan for any reason other than to report on their ministry to the churches before returning to their country of ministry. This study may need to be conducted by a Japanese, known and trusted by the different mission sending agencies, who can provide a non-threatening environment in which to conduct the research. An understanding of the causes of Japanese missionary attrition could enhance the pre-ministry training to help avoid some of the pitfalls missionaries face in their field of service. The book William Taylor (1997) edited, Too Valuable to Lose, provides a good understanding of missionary attrition in general and would prove an important resource for such a study.
Contribution to Missiological Knowledge

In discovering a contextual model for training Japanese for cross-cultural ministry this dissertation contributes to the field of missiological knowledge. Up to this point there have not been any studies conducted concerning training Japanese in a Christian context, either in seminaries or mission training centers. The research done in this dissertation contributes to the missiological field of knowledge by presenting some key issues that need to be considered when developing a mission training program.

Different Contextualization

Contextualization in any culture will vary, depending on the community doing the contextualization. Japanese missionaries ministering in a cross-cultural setting will contextualize in a different manner than will Western missionaries ministering either in the same cross-cultural setting or in another. Although missiologically trained missionaries may attempt to set aside the influence of their home culture when crossing cultural boundaries, the worldview they have will keep them from being fully able to do so. They will never completely understand the worldview of their host culture. As a result, the ways in which contextualization in that culture is conducted will partially reflect the missionary’s own worldview.
What would the difference be between a Japanese and Western missionary leading contextualization efforts in a third culture? How will the worldview of the Japanese affect how they contextualize when they are in a cross-cultural setting? One of the main differences between the Japanese and Western values and beliefs is the importance of group identity in contrast to individual identity discussed earlier in this dissertation. The Japanese value the group more highly, whereas the West puts more emphasis on the individual. This being said, when considering how to contextualize, the Japanese will tend to look for ways in which the host culture forms groups and uses the group as a target for evangelism. They will be more in tune to the group dynamics of the host culture than a missionary from the West will be. For example, one Japanese missionary working with an aboriginal group in Southeast Asia found that the women of the village spent a lot of time doing crafts together. She sat in on the group and began to learn some crafts. After building trust among the women, the missionary began to teach them about hygiene to help prevent some of the medical problems the people of the tribe were facing. Later this missionary was able to present the gospel more naturally as she had established herself as one of the members of the group.
In contrast, often Western missionaries are encouraged to find a “helper,” who can assist the missionaries in learning the language and culture. This assistant may become marginalized from his or her own group by choosing to identify with and help the missionary.

Another difference in the contextualizing process is that Japanese are not as direct in their approach, whereas Westerners tend to say directly what they feel and mean. The term 根回す (ne mawasu), which literally means stirring the roots, refers to the way in which Japanese conduct business.

For example, often the most important “meetings” take place in restaurants and on the golf course, when the two parties involved in a decision informally discuss the issues. At the formal meetings the main issues have already been discussed and a decision may easily be made. To carry this over into the contextualizing process, Japanese are skilled at being indirect. This will be helpful for them, especially if they are going to other Asian countries, where being indirect will help them contextualize the gospel more effectively.

Figure 10 visually shows the approach of contextualization from two different cultures. When Japanese missionaries enter a host culture, the approach they take will be different than when Western missionaries enter a
host culture. This difference reflects the worldviews of the missionaries doing contextualization.

![Diagram of contextualization process]

**Figure 10. Different Contextualization**

**Double Contextualization**

The second contribution this dissertation makes to missiological knowledge is the concept of "double contextualization." Contextualization in the world of mission for someone not from a Euro-American English speaking country will require a more complex process of double-contextualization. The very nature of mission as it has developed in the West has given it a general Western perspective. Also, the way mission is done in Asia is still very Westernized. The Asians are still trying to discover the best way to do mission in the Asian way. As a result, for Japanese missionaries to
minister cross-culturally, they will have a more difficult time contextualizing. This is especially true when Japanese go to a country where there is or has been a missionary presence. Japanese missionaries will need to understand the history of how mission work has been conducted within the host country, which is most likely done from a Western worldview, before they can effectively contextualize the gospel among the people in the host country.

When ministering cross-culturally Japanese may find themselves working in a team of missionaries. Most likely the majority of this team will be made up of Western missionaries and the language of communication will be English. In many countries there is an association of missionaries established for fellowship, networking, and cooperating in evangelism. The older these associations are, the more likely Western missionaries established them. For Japanese missionaries to relate to this wider missionary community in the host country they will need to be aware of “the way things work” within Western circles.

Double contextualization is demonstrated in this dissertation in the discovery of the importance of Japanese missionaries having a working knowledge of English. Of course, the purpose of the Japanese ministering in the cross-cultural setting is to minister to the nationals in the host country.
Nevertheless these missionaries will find themselves in contact with the wider missionary community and may need to cooperate with others in ministry. To do so, the Japanese missionary will need to go through the process of understanding the culture of the Western missionaries as well as the culture of the host country. One result of this is that the contextualization a Japanese does in the host culture will be influenced by the contextualization done within the wider missionary community within that culture. I call this process double contextualization, illustrated in Figure 11.

![Diagram of double contextualization]

Figure 11. Double Contextualization

Two missionaries who were interviewed spent time on board the Operation Mobilization ship, Logos, for two years. Neither of these women had any cross-cultural training before joining the ministry on the ship. One of the struggles these women had during the first year was trying to figure
out how to understand the Western culture, whether it be American or European. The ship was circling Latin America, so they also had contact with the Latino culture. The North American and South American cultures are very different, which necessitated these missionaries having to double contextualize. After a year they understood enough about each of the cultures that they felt more comfortable in their ministry assignments.

**Pedagogical Contextualization**

The third contribution this dissertation makes to missiological knowledge concerns the training process, which is both a training of and training for contextualization. In other words, missionary candidates from Japan need to learn contextualization the “Japanese way” and African missionary candidates need to learn contextualization the “African way”.

Japanese will not contextualize in a cross-cultural setting unless they are trained to do so. Yet at the same time, it is important for their training to be done through the worldview of the Japanese. By learning through their own worldview the Japanese will be better able to internalize what is being taught, rather than it being just a cognitive exercise. A Western trainer unaware of the Japanese culture may have wonderful training methods, but when it comes to the Japanese fully understanding the training, they will
learn best if it is taught in their heart language and through their own worldview.

The women who served on the Logos were eventually able to understand the other cultures they encountered. One reason this was so difficult for them is because they did not have the worldview to understand what was happening around them. They did not have the mental cues to know how to respond to situations. Even though they both mentioned the training on board the ship was excellent, there were cross-cultural communication and conflict issues present. This would have been different if they were in training with a Japanese instructor, through the Japanese worldview.

The ideal scenario is to have Japanese with cross-cultural contextualizing experience train the Japanese missionary candidates within their own worldview. Does this mean that Japanese cannot learn from Western trainers? No, but at the same time they will learn best to contextualize if they are primarily trained by Japanese. In the same way, Western missionary candidates have much they can learn from trainers from other countries, yet they also need to learn how to contextualize from Western trainers.
As a Western missionary I am interested in other cultures, yet there are times when, no matter how hard I try, I cannot understand what is being explained to me. A case in point is when a British missionary in Japan tried to explain the game of cricket to me. I had no basis of knowledge from which to understand a game that he had played from the time he was a child. My cultural map could not comprehend what he was trying to tell me. In the same way, although we may learn from trainers from other cultures, we will learn and understand better through our own worldview when trained by a person with a similar worldview.

Although this model is the ideal, it is almost impossible for training to be done through the Japanese worldview, given the fact that most seminary professors and mission trainers have been trained in the West and bring a Western worldview to their classes. To encourage Asians to contextualize and train within their own country and worldview, the Asian Graduate School of Theology was founded in 1984. AGST seeks to encourage cultural adaptation of theological education, because of the political, economic, and cultural differences between Asia and the West. Asian theological students studying in the West often discover that much of what they learn is irrelevant to their Asian contexts. (AGST 2002)

At some time in the future it will be possible for Africans to train Africans through the African worldview and for Japanese to train Japanese
through the Japanese worldview. For this to take place there must be a training institution with experienced African missionaries preparing Africans to be trained contextually, and experienced Japanese missionaries preparing Japanese to minister contextually in a cross cultural setting.

Figure 12. Pedagogical Contextualization

The discussion in this section on the contribution to missiological knowledge began with different contextualization approaches. I demonstrated that when a person from culture A goes to a cross-cultural host culture he or she will contextualize in a manner that is different than a
person from culture B who might go to the same host culture. In the case of this dissertation, we are highlighting the fact that Japanese missionaries will contextualize from a different perspective than Western missionaries will. Following this was a discussion on double contextualization, where a non-Western missionary finds there is a dual process of contextualization, both within the wider missionary community and in the host country. This extra step in the contextualization process is complicated and may be part of the cause for Japanese missionary attrition.

Finally, for a missionary to be effective, the ideal training would come from a trainer with the same worldview. Otherwise, double contextualization is required. Figure 13 shows that Japanese missionaries will contextualize the Japanese way when trained by Japanese who have cross-cultural experience. This is the same for African missionaries or Western missionaries. The way in which ministry will be done is usually the way in which a minister is trained. If experienced Japanese missionaries are training the Japanese missionary candidates in a contextualized manner, then they will in turn contextualize in the cross-cultural setting. This will also be true in the African and Western contexts.
Conclusion

This dissertation concentrates on pre-field training of Japanese missionaries. To discover what training Japanese missionaries had received, surveys were sent to missionaries serving around the world. These surveys, along with interviews with thirty Japanese missionaries, provided a strong voice concerning the felt training needs of Japanese preparing for cross-cultural ministry. These missionaries represented three groups of people: Japanese missionaries with no formal mission training, Japanese missionaries with training received within Japan, and Japanese missionaries with training received outside Japan.

Missionaries trained within Japan or outside Japan did not show any significant difference, except for the advantage of the experience of learning another language and culture. When missionaries studied outside Japan, the training was conducted in a language other than Japanese, usually English. The cultural experience of training with missionary candidates from other cultures enhanced this training by giving them a taste of cross-cultural interaction. This research voices the Japanese missionaries' desire and realization that they need cross-cultural training before starting their cross-cultural ministry. The denominations and individual missionaries who think missionaries have adequate training through the Japanese seminaries or
Bible schools are coming to realize that there is more than biblical and theological training needed to be an effective missionary.

It became apparent in this research that it was not important *where* Japanese missionaries received mission training, but rather that they *do* receive mission training. “If missionaries are sent out without adequate preparation the consequences can be disastrous on themselves, their families and their ministry” (Harley 1995:7). Harley goes on to list a variety of difficulties that may take place in the country of service. These include cultural misunderstandings, isolation, difficulties in adaptation, family struggles, etc. Mission training is not the cure-all for these difficulties, but it provides the tools necessary for missionaries to face these difficulties (Harley 1995:8). If a missionary is to be effective in cross-cultural ministry, he or she must be given the tools needed to accomplish the expectations set by the sending church or organization. To send a missionary out without this training is a disservice to the missionary as well as a disservice to the host culture.

One area not covered in the scope of this research is the problem of attrition of missionaries. In looking at the data produced by the surveys and interviews one might interpret the data to say that it does not matter if Japanese receive any training at all, although there was some dissatisfaction
during their first year or two in their country of service. They all seem to have adjusted well in the long run, even if the beginning may have been difficult. As this research was conducted among only current Japanese missionaries, it cannot account for former Japanese missionaries who have returned to Japan and are no longer involved in mission. If these Japanese missionaries could be tracked, then it would bring a different dimension to this research. Unfortunately it would be very difficult to track these missionaries. I was given the name of one such missionary, whom I wanted to interview, but after over two months of calling her church and leaving messages, I came to realize that although there are many reasons for missionaries resigning, there is also the aspect of a loss of face if the missionary is not able to fulfill the expectations set by the denomination or church. An investigation into the population of former missionaries would be good, but it would need to be carried out with care and utmost privacy for the former missionaries.

Chapter 1 of this dissertation lay the foundation for this project by stating it is "designed to discover the current Japanese models for mission training, to evaluate the models in light of various other models of mission training in use around the world, and to listen to the voices that offer critique and visions for change from people in the system in order to
ascertain the training needs of Japanese preparing for cross-cultural ministry.” The first part of this was accomplished by visiting, observing and interviewing the directors at the two mission training centers in Japan. One of the centers, MTC, is a residential program, while the other, WMTC, is a part-time non-residential program. My observations included formal in-class lectures and interaction with the students as well as informal interaction during the break times. At MTC the non-formal and informal training techniques were also observed.

The evaluation of the current models came in the form of visiting and observing how Asians are training Asians at mission training centers in Singapore, South Korea, and Japan, as well as through interviewing Japanese missionaries. Out of thirty missionaries interviewed, eighteen received cross-cultural training before going to their field of service.

To listen to the voices from within the Japanese missionary community a survey was sent to Japanese missionaries ministering in countries on every continent. This survey brought to light the benefit cross-cultural training has had for Japanese preparing to go to other countries. In addition to these surveys, thirty Japanese missionaries were interviewed to bring out areas in which their training was strong, as well as the areas in which their training needed improvement. In the surveys and interviews the Japanese
missionaries were candid in their response and very supportive of a project such as this one that would benefit the preparation of Japanese missionaries for cross-cultural ministry.

Discovering various models of training, evaluating current models, and listening to voices within the Japanese missionary system led to the development of a contextualized model for training Japanese for cross-cultural ministry. This model now needs to be tested as it brings together the training needs of Japanese for effective ministry. The main characteristics of this program for Japanese is to have a residential program with formal, informal, and non-formal training. The training includes cross-cultural courses as well as English conversation, which will help Japanese learn the local language in their country of service as well learn how to network and fellowship with missionaries from other cultures.

For a model of missionary training to succeed it is important for it to be flexible. The components that are working well need to be maintained and the areas that are not meeting the needs of the program need to change. Once this training program begins, it will be important to evaluate each step of the process and be willing to adjust when necessary. The adjustments should take into account the changing needs of Japanese ministering in a changing
world. Only then can this be a contextualized model for training Japanese for cross-cultural ministry.

John Ting made the following comment in my interview with him. “Be faithful to the melody, but flexible to the rhythm and key” (2003). The melody of the gospel will not change. In any culture it should stay the same, but the rhythm of the gospel may change. As an example, if the women’s choir in a church sings an old hymn, the director may raise the key a little to sweeten the sound. On the other hand, if the youth of the church are going to sing the same hymn, the director may add some rhythm to the hymn and make it a little more upbeat. The style of each of these is different, but the melody from which they are based has not changed.

With its earlier roots in the Japan Revival Crusade in 1970, the All Japan Revival Mission began to see cooperation among Japanese churches and Christians during preparation for the 1993 Koshien Mission near Kobe (AJRM 2004). This movement continues to grow in Japan. In 2003 the Japan Evangelical Association hosted the first Send Me! Youth Missions Conference. Although small by the InterVarsity’s Urbana Mission Conference standards, the 2,200 participants, mostly university age young people from across the Japanese archipelago, were excited about mission. This three-day event included plenary sessions with missionary speakers as
well as over 60 seminars divided into five time periods. This was an overwhelming response of young people interested in mission. During March 2004 the Free Japan movement took place where there were prayer walks planned all over Japan to pray for revival (Free Japan 2004).

All of these events and movements seem to be pointing to a coming revival in Japan. When revival comes to Japan, the church will no longer be looking inward, but will change its focus outward. This will be true in both local and cross-cultural ministries. It is vital to be prepared to train the many Japanese who will be challenged by God to go into the ministry. The training the missionaries receive will have a direct influence on their ministry. Since missionaries are at the mercy of political changes around the world, Japanese find they may enter some countries such as Indonesia more easily than Western missionaries. The potential for Japanese missionaries to serve in cross-cultural settings around the world is great, but they need to have the appropriate training to take on the challenges they will face. This dissertation is just one step toward giving Japanese missionaries the tools they need to be effective cross-cultural ministers, to the glory of God.

The Japan Holiness Church is sponsoring its own youth conference in August 2004. The theme for the conference has been taken from Acts 2:17, "In the last days, God says, I will pour out my Spirit on all people. Your
sons and daughters will prophesy, *your young men will see visions*, your old men will dream dreams" (NIV). Young people make up a small part of the church, with many churches having only a handful of youth. As these young people from across Japan come together they will encourage and strengthen each other in their walk with God. The Spirit of God is hovering over Japan and is working in the hearts of the Japanese of all ages. Evangelism in Japan over the past 145 years has been difficult, with an ebb and flow of the acceptance of Christianity. It is now time for the Japanese church to be willing to change the rhythm and key signature for the melody of the gospel to be heard in Japan and through its missionaries around the world.
Appendix A

Interview Schedule for Japanese Missionaries

Date of Interview;  
Place of Interview;  
Interview Hour;  

A. General Information of Interviewee:  
Name:  
Gender: Male _____ Female _____  
Age:  
Marital Status: Married ____ Single ____  
Denomination/Mission Agency:  
Name of Missionary Training Center:  
Date of Entry  
Position /Job Assignment:  
Address:  
Telephone Number:  
Fax or E-mail:  

B. Orientation  
(If I had the interviewee's response to the questionnaire, the following questions were adapted to confirm the data that I received from the interviewee.)  

1. How long have you served under the current sending agency?  
2. How long did you receive missionary training before and after you were sent by your mission agency?  
3. What was your occupation before becoming a missionary?  

C. Cross-Cultural Adjustment and Ministry  
1. Tell me about you and your family's commitment and motivation to be missionaries.  
2. How have you spent the first year of your life as a missionary in this country?  
   2-a First three months  
   2-b Four months to six months  
   2-c Seven months to nine months  
   2-d Ten months to first year  
   2-e After first year to the present
3. What have you done to adjust to the host culture?
   3.a Language Learning Methods and Length of Language Study
   3.b Studying History of Host Country
   3.c Familiarity with the Local Customs

4. Please describe your ministry since you entered this country.
   4.a Ministry goals:
   4.b Ministry roles:
   4.c Mission strategies:
   4.d The results:

5. Please tell me about your personal relationships with nationals.
   5.a Do you make friends with any of the nationals?
      Yes No
   5.b Do you attend dinner at the home of any nationals?
      Yes No
   5.c Do you go out to restaurants with any nationals?
      Yes No
   5.d Do you attend funerals or weddings of nationals?
      Yes No
   5.e Do you listen to nationals as they tell their stories?
      Yes No
   5.f Do you learn their myths and legends?
      Yes No

6. Would you tell me about the difficulties you have experienced in your life and ministry?
   6.a Physical
   6.b Spiritual
   6.c Financial
   6.d Relational
      6.d.1 Family
      6.d.2 Other fellow missionaries
      6.d.3 Mission agency/denomination
      6.d.4 Supporters
      6.d.5 Nationals
   6.e Emotional/Psychological

7. Describe your own definition of cultural adjustment.

8. How do you evaluate your cultural adjustment?
D. Missionary Training

1. Would you tell me how effective the missionary training that you received has been to your cultural adjustment and cross-cultural ministry?

2. Please tell me, in your opinion, how the missionary training center should educate or help prepare missionary candidates.

3. How well did your missionary training center's program meet your needs?
   3.a Were there courses that were helpful for your ministry?
   3.b Were there any courses that you wish you would have had?

4. How was the ideal missionary described during your missionary training?

E. Mission Philosophy and Understanding of Culture

1. Would you tell me your thoughts and opinions about culture and implications for cross-cultural ministry? Please tell me your insights and understanding about the relationship between knowing your own culture and understanding and relating to other cultures.

2. Would you tell me your opinion about national leadership?

3. Would you tell me your opinion about nationals' interpretation of Scripture?

4. Do you think that the missionary needs to be under the national leadership?

5. Would you tell me about your own mission philosophy?

6. What is your standard of missionary evaluation?

7. What is the ideal missionary that you hope to be?

(Adapted from Choi 2000:416)
Appendix B

Interview Schedule for Administrators and Professors at Mission Training Centers in Singapore, South Korea and Japan

Date of Interview:

Place of Interview:

Interview Hour:

General Information of Interviewee:
  Name:
  Denomination/Mission Agency:
  Name of Missionary Training Center:
  Address:
  Telephone/Fax/E-mail Number:

A. Historical Background and General Information

1. Founding of Missionary Training Center
   1.a When was your institution founded?
   1.b Was the founder a [Japanese, Korean, Singaporean] or a foreign missionary?
       If yes, how at what point in time did the [Japanese, Korean, Singaporean] begin administrating the institutions?
   1.b What is the governing body of your institution?

2. Number of Missionaries Trained
   2.a How many career and short term missionaries has your institution trained since your institution was founded?
   2.b How many missionaries on average does your institution train every year?
   2.c How many trainees are being trained currently in your institution?
   2.d How many career missionaries who have been trained in your institution are working currently in overseas mission fields?
3. Number of Trainers
   How many missionary trainers does your institution have?
   3.a Full time:
   3.b Part-time:

4. Have your missionary trainers had cross-cultural experience?
   4.a Yes, over ten years
   4.b Yes, five – ten years
   4.c Yes, under five years
   4.d No

5. Where do you train missionaries?
   [Japan, Korea, Singapore] Mission field or Overseas Both
   Is your training program residential or non-residential?

6. What is the length of your training program?
   6.a Pre-field:
   6.b On-field:

7. What are the training goals of your institution?

B. Training Methods and Curriculum

1. What is the percentage of formal, informal, and non-formal training in your institution?

2. What classes does your institution provide for your trainees? (The written class materials or syllabus should be collected from the institution)
   2.a Can you list class subjects and teaching hours?
   2.b What are the learning and teaching methods in your training program?
   2.c How do you approach the training task?

3. Regarding Trainers
   3.a Does your institution have trainers from other cultures?
      If yes, tell me the number of non-Japanese trainers and their nationality.
   3.b How many of your trainers have cross-cultural missionary experience?
   3.c In what professional areas are your trainers experienced?
   3.d Do you have any program for training the trainers?
      If yes, please describe:
4. Language Acquisition
   4.1 What languages are taught in your institution?
   4.2 What is the level of trainees' language competence that your institution attempts to have trainees achieve?

5. Teaching Materials
   Which of the following teaching materials do you use?
   ______ books ______ handouts
   ______ lecture notes ______ films
   ______ Journals, articles ______ Other, please specify

   5.1 What journals do you use in class?
   5.2 What journals do you contribute articles to?

6. Cross-Cultural Adjustment Skill

   6.1 In what ways do the trainees learn the target culture where they will serve?

   6.2 If your institution provides an overseas field trip for the trainees, How long? What kind of activities? The purposes:

   6.3 If your training institution has a residential training program, what kind of informal training methods do you use? Can you list some of these below?

   6.4 Did you receive any training once you arrived at your country of service? If so, what kind of training did you receive? (formal, informal or non-formal training)

   6.5 Does your institution test trainees in the following areas?
   Tests: (Yes/No)
   When Number of tests
   _____ Physical Examination
   _____ Psychological Testing
   _____ Cross-Cultural Adaptability
   _____ Others (specifically)
C. Educational Outcome

1. What are the objectives or outcome goals of your institution? Are these evaluated and reviewed regularly?

2. What are the evidences of effective outcomes in your missionary training program?

3. On average how many missionary candidates drop out of the program during the period of training? What are the reasons?

4. How well does your institution evaluate your training program? What are the strengths and weaknesses or developing areas of your missionary training program?

5. Do you receive any feedback from the missionaries whom your institution trained? If yes, how do you use it for developing your training program?

D. Philosophy of Cross-Cultural Missionary Training

1. What is your ideal missionary training and mission philosophy?

2. Tell me your opinion about the ideal length of a missionary training program in the [Japanese/Korean/Singaporean] context?

3. To what extent do [Japanese/Korean/Singaporean] missionaries' mono-cultural backgrounds affect their adjustment to another culture?

4. How do you weigh the importance of learning both [Japanese/Korean/Singaporean] culture and other cultures in designing your training curriculum?

5. What is your understanding of incarnational ministry?

(Adapted from Choi 2000:412)
Appendix C

Follow-up Survey for Japanese Missionaries
(This questionnaire in English was translated into Japanese and checked by a bilingual Japanese)

Direction: Please read carefully each question and respond with the best answer.

A. Personal Information

1. Name (optional):
2. Gender: Male ____ Female ____
3. Age:
4. Marital Status: Married ____ Single ____
5. Place of Ministry:
6. Year/Month of entry to country in which you work:
7. Denomination and Mission Agency:
8. Name of Missionary Training Center:
9. Your Current Missionary Job Assignment/Position:
10. Other Job Assignments/Positions

B. Cross-Cultural Missionary Training

Direction: Rate the helpfulness of courses, tests and informal and non-formal training taken at only your sending agency for the pre-field training to your cultural adjustment and effective ministry from the period of entry until the present. Please 1) check (✓) the underline of the course title and 2) rate the level of helpfulness by circling the appropriate number.

<table>
<thead>
<tr>
<th>Mark each training or experience you have had with a ✓</th>
<th>Helpfulness of Cultural Adjustment</th>
<th>Helpfulness of Ministry</th>
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<tr>
<td></td>
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<td>1. ___ Cultural Anthropology</td>
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<td>2. ___ Cross-Cultural Communication</td>
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<td>3. ___ Linguistics</td>
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<td>2</td>
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<td>Japanese Cultural Values and Worldview</td>
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<td>7</td>
<td>Biblical Theology of Mission</td>
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<td>1 2 3 4 5</td>
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<td>Leadership/Management/Administration</td>
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<td>17</td>
<td>Community Development</td>
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<td>18</td>
<td>Area Studies (e.g. Asia studies)</td>
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<td>19</td>
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<td>Cross-Cultural Adaptability Test</td>
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<tr>
<td>24</td>
<td>Practical Skills (Computer, Carpentry, Motor Mechanics, etc)</td>
<td>1 2 3 4 5</td>
</tr>
</tbody>
</table>
25. **Case Studies, Simulation Games, etc.**
   - Low: 1 2 3 4 5
   - High: 1 2 3 4 5

26. **Overseas Field Trip**
   - Low: 1 2 3 4 5
   - High: 1 2 3 4 5

27. **Communal Living**
   - Low: 1 2 3 4 5
   - High: 1 2 3 4 5

28. **Personal Counseling**
   - Low: 1 2 3 4 5
   - High: 1 2 3 4 5

29. **Discipleship & Leadership Training**
   - Low: 1 2 3 4 5
   - High: 1 2 3 4 5

30. **Prayer Meeting**
   - Low: 1 2 3 4 5
   - High: 1 2 3 4 5

31. **MK Education**
   - Low: 1 2 3 4 5
   - High: 1 2 3 4 5

32. **Other (Specify)**
   - Low: 1 2 3 4 5
   - High: 1 2 3 4 5

33. If you have ever been trained or educated for overseas mission at other institution(s) besides your current training institution, please describe below:
   a. the period of the training and the name of institution, and
   b. mark the courses and other training methods listed above by "X" on the underline and rate their level of helpfulness to your current cultural adjustment and ministry.

34. If you were a missionary trainer, which courses among the above courses definitely would be necessary/unnecessary for the Japanese missionary training curriculum? List the number of the courses:
   **Necessary courses:**

   **Unnecessary courses:**

35. Which courses in the listing given above have you never heard about or are unfamiliar with? (Identify by number)

36. How long was your course of training in your current missionary training center?

37. What is your opinion about the ideal length of a missionary training program in the Japanese context?
   - A. less than a month  
   - B. one to three months  
   - C. three to six months  
   - D. six to nine months  
   - E. more than nine months

   Please briefly describe the reason(s) for your choice.

38. What are the strengths and weaknesses or developing areas of the missionary training program you received under your current mission agency?

39. Do you give any feedback to the missionary training center regarding your missionary training program? If yes, How often:  
   In what way: (e.g. attending mission committee, report, etc.)

40. What would be your ideal missionary training?
C. Cross-Cultural Adjustment

Direction: Please read each statement carefully and choose the response that best fits you. Circle your response. Please answer the following:

1. What was your expectation of the target country before you entered the new culture?
   A. very difficult  B. difficult  C. moderate  D. good  E. very good

2. How much difficulty did/does the language difference cause you during the first year of your ministry?
   A. a great deal  B. a considerable amount  C. a fair amount  
   D. a little  E. virtually not at all

3. How well do you speak the local language?
   A. very fluently  B. fluently  C. moderately  
   D. poorly  E. not at all

4. How often do you use interpreters in your ministry?
   A. Never  B. Rarely  C. Sometimes  D. Often  E. Always

5. What languages do you use in your ministry (e.g. evangelism, preaching, and conversation with nationals)?

6. How do Japanese missionaries' mono-cultural backgrounds affect their adjustment to another culture?
   A. very negatively  B. somewhat negatively  C. no effect  
   D. somewhat positively  E. very positively

7. How acceptable are your living conditions?
   A. very bad  B. bad  C. moderate  D. good  E. very good

8. How favorably would you describe your satisfaction with the ministry you actually perform now compared with the ministry you expected to perform?
   A. very disappointed  B. somewhat disappointed  C. meets my expectation  
   D. satisfied  E. very satisfied

9. How is/was your health during the first year of your ministry?
   A. very poor  B. poor  C. moderate  D. good  E. very good

10. How do you perceive your relationship with the nationals?
    A. very poor  B. poor  C. satisfactory  D. good  E. very good

10.1 Did you make friends with any of the nationals?  Yes  No
10.2 Did you attend dinner at the home of any nationals?  Yes  No
10.3 Did you go out to a restaurant with any nationals?  Yes  No
10.4 Did you attend funerals or weddings of nationals?  Yes  No
10.5 Did you listen to nationals as they told their stories?  Yes  No
10.6 Did you learn their myths and legends?  Yes  No
11. What have your relationships been with your fellow missionaries?
11.1 Japanese missionaries:
A. very poor  B. poor  C. satisfactory  D. good  E. very good

11.2 Missionaries of other nationalities:
A. very poor  B. poor  C. satisfactory  D. good  E. very good

12. What have your relationships been with your spouse and children during the first year of your ministry?
A. very poor  B. poor  C. satisfactory  D. good  E. very good

13. What have your relationships been with your sending agency?
A. very poor  B. poor  C. satisfactory  D. good  E. very good

14. How is your relationship with fellow Japanese missionaries in your country of service?
A. very negatively  B. somewhat negatively  C. no effect  
D. somewhat positively  E. very positively

15. How would you evaluate the vitality of your spirituality during the first year of your ministry?
A. very poor  B. poor  C. satisfactory  D. good  E. very good

16. If you have children, how have they affected your cross-cultural transition?
A. very negatively  B. a little negatively  C. no effect  D. a little positively  E. very positively

17. How important is understanding Japanese culture to your understanding of other cultures?
A. a great deal  B. a considerable amount  C. a fair amount  D. a little  E. virtually not at all

18. Do you feel the nationals respect you as a missionary? If so, at what level?
A. a great deal  B. a considerable amount  C. a fair amount  D. a little  E. virtually not at all

19. On what level do you respect and trust national fellow workers?
A. a great deal  B. a considerable amount  C. a fair amount  D. a little  E. virtually not at all

20. What are most important things in mission?

21. Do you want to receive the result of this questionnaire? (Yes / No)

(Adapted from Choi 2000:405)
Appendix D

Confidentiality Letter for Field Research

I am conducting research in the area of training for cross-cultural ministry. In my dissertation proposal the statement of the problem is as follows, “This research project is designed to discover the current Japanese models for mission training, to listen to the voices that offer critique and visions for change from people within the system, and to evaluate the models in light of various other models of mission training within Asia.”

The current process of research is the final section of the statement.

During this research trip I am visiting four institutions that have mission training in Singapore, four institutions in Korea and the only two in Japan. The purpose of the research trip is to observe the way in which Asians are training Asians to see what I may learn and apply in the Japanese context.

The issue of confidentiality is an important issue when it comes to dissertation research. The attached form covers various areas of confidentiality and will serve as a guide for my research at your institution.

Thank you for the opportunity to learn from your institution.

Signed,

Stephen Dupree
Ph.D. Candidate
Asbury Theological Seminary
Wilmore, KY 40390
Confidentiality Agreement for
Stephen Dupree’s Dissertation Research

Confidentiality:
1. Respondent gives permission for researcher to use direct quotes.  
   ___ Yes ___ No

2. Respondent gives permission for researcher to use person's name.  
   ___ Yes ___ No

3. Respondent gives permission for researcher to use indirect quotes  
   ___ Yes ___ No

4. Respondent gives permission for researcher to identify him or her by position  
   (e.g., instructor at a Bible school).  
   ___ Yes ___ No

5. Respondent gives permission for the interview, but not for any direct reference to the interview. That is, responses may be tabulated with other responses and presented in summary form. (Such as, 50% of respondents say that they teach contextualization).  
   ___ Yes ___ No

Recording Interviews:
6. Respondent gives permission for researcher to use a tape recorder.  
   ___ Yes ___ No

7. Respondent gives permission for researcher to take written notes.  
   ___ Yes ___ No

8. Respondent gives permission for researcher to take pictures.  
   ___ Yes ___ No

Institutional Leaders:
9. The institution gives permission for the researcher to identify it by name as one of the places where the researcher did research.  
   ___ Yes ___ No

10. The institution gives permission for the researcher to identify it by a generic term (a Bible school in Singapore) or by a pseudonym (Grace Evangelical Bible School in Singapore).  
    ___ Yes ___ No

11. The institution would prefer that responses show up only in statistical form. (50% of the institutions surveyed in Singapore have a specific class on cross-cultural mission).  
    ___ Yes ___ No

Signed:  

________________________   __________________________
Respondent             Stephen Dupree, Researcher
Appendix E

Japanese Foreign Missionary
Foundation Data

Survey Results

6・27・2000

Japan Evangelical Association
Missions Committee
Survey of Japanese Foreign Missionaries

I. First we would like to ask questions about your call to mission work.

1. How old were you when you first felt called to mission work?
   a. than 20 1.3%
   b. 20s 18.9%
   c. 30s 63.5%
   d. 40s 11.3%
   e. 50s or above 5.0%

2. Of the following categories, what kind of church do you come from?
   a. Independent
   b. Denominational Church 74.2%
      Church 16.4%
   c. Other 9.4%

3. If you are from a denominational mission, please write your denomination name.
   There were 30 different denominations.

4. Are you the first missionary from your home church?
   a. Yes 58%
   b. No 42%

II. Next some questions concerning the structure of your being sent.

5. What kind of structure were you sent under?
   a. Denominational Foreign Missions Department 43%
   b. Interdenominational Foreign Missions Department 40.9%
   c. Non-Profit Organization 10.7%
   d. Other 12.6%

6. If you answered (a) in question II. 5., please answer this question. How were you chosen to serve as a missionary?
   a. Sent from the denominational missions committee 76%
   b. Commissioned 29.3%
   c. Other 1.3%

7. If you answered (b) or (c) in question II. 5., please answer this question. Financially how are you being supported?
   a. Full support from your home church 30%
   b. Support from 86%
   c. Personal sources 6%
d. Support from Friends 23%
e. Tentmaker 3%
f. Other 7%

8. What area of the world are you serving?

a. North America 11.9% 21 missionaries
b. South America 15.7% 26
c. Africa 1.9% 4
d. Europe 5.0% 9
e. Oceania 7.5% 12
f. Northeast Asia 5.7% 9
g. Southeast Asia 44.7% 73
h. West Asia 1.9% 5
i. Other 5.7% 9

9. Where in the world are you serving? (Of the 37 countries of service, only the top five countries will have number of missionaries).

a. Indonesia 23 missionaries
b. Thailand 17
c. Philippines 15
d. America 14
e. Brazil 13

The following only have the countries’ names:

f. Papua New Guinea

w. Kenya
g. South Korea

x. Zambia
h. Taiwan

y. Ecuador
i. China

z. Bolivia
j. Hong Kong

aa. Peru
k. Bangladesh

bb. Argentina
l. Malaysia

c. Paraguay
m. Mongolia
dd. Canada
n. Singapore

ee. Spain
o. Cambodia

ff. Bulgaria
p. Jamaica
gg. Croatia
q. Australia

hh. Bosnia
r. Vanuatu

ii. Romania
s. India

jj. Germany
t. Pakistan

kk. Austria
u. Russia

ll. England
v. Nepal
10. Number of years of service. Following are the number of years of service for the 159 Japanese missionaries who responded. This measures from the time the missionary started his or her ministry to when he or she completed missionary service. These numbers are current up through 1999.

<table>
<thead>
<tr>
<th># of Years</th>
<th># of People</th>
<th>% of total</th>
<th>Running %</th>
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<tr>
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<td>99.4</td>
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80% of the missionaries served for more than 4 years.

42% of the missionaries served for more than 10 years.

One in four of the Japanese missionaries served greater than 15 years.

10% of the missionaries served for more than 20 years.

The longest service for a Japanese missionary is 38 years.

11. Please tell the length of each term of service. If they differ from term to term, please give the three typical lengths of service.

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<th>Second Term</th>
<th>Third Term</th>
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<td>4 year</td>
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<td>5 year</td>
<td>11.7%</td>
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Below is a list of the number of missionaries who began their first term of service. The data shows that those who returned for a second and third term usually went on a cycle of three, four or five years for each term.

### First term of service:

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<th>Year</th>
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<th># of Years</th>
<th># of Missionaries</th>
<th>% of respondents</th>
<th>Running % of all missionaries</th>
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<td>2</td>
<td>1.3</td>
<td>37.0</td>
</tr>
<tr>
<td>1969</td>
<td>2</td>
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<td>1.3</td>
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<td>42</td>
<td>27.3</td>
<td>66.2</td>
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<tr>
<td>1972</td>
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<td>4.5</td>
<td>3</td>
<td>1.9</td>
<td>68.2</td>
</tr>
<tr>
<td>1973</td>
<td>3</td>
<td>5.0</td>
<td>18</td>
<td>11.7</td>
<td>79.9</td>
</tr>
<tr>
<td>1974</td>
<td>2</td>
<td>6.0</td>
<td>8</td>
<td>5.2</td>
<td>85.1</td>
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<tr>
<td>1976</td>
<td>8</td>
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<td>1</td>
<td>0.6</td>
<td>85.7</td>
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<td>10.0</td>
<td>1</td>
<td>0.6</td>
<td>86.4</td>
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<td>1979</td>
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<td>1</td>
<td>0.6</td>
<td>87.0</td>
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<tr>
<td>1980</td>
<td>9</td>
<td>14.0</td>
<td>3</td>
<td>1.9</td>
<td>89.0</td>
</tr>
<tr>
<td>1981</td>
<td>4</td>
<td>15.0</td>
<td>1</td>
<td>0.6</td>
<td>89.6</td>
</tr>
<tr>
<td>1982</td>
<td>7</td>
<td>18.0</td>
<td>1</td>
<td>0.6</td>
<td>90.3</td>
</tr>
<tr>
<td>1983</td>
<td>6</td>
<td>Unknown</td>
<td>15</td>
<td>9.4</td>
<td>100</td>
</tr>
<tr>
<td>1984</td>
<td>5</td>
<td>Total</td>
<td>154</td>
<td></td>
<td></td>
</tr>
<tr>
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<tr>
<td>1986</td>
<td>4</td>
<td>Total</td>
<td>154</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1988</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
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<td>1992</td>
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<td>1994</td>
<td>10</td>
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<tr>
<td>1995</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>1996</td>
<td>11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1997</td>
<td>9</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1999</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The first year of record is 1944. Since 1963 there has been at least one new missionary every year. Some years, 1992, 1994, and 1996 had more than ten new missionaries.

### First Term Length of Service:

In the above graph we see that the greatest numbers were on the field for 3,4, or 5 years. It was surprising to see that not only have some missionaries served longer than six years in their first term, there was also a missionary who served as long as 18 years before returning to Japan for the first time.
III. The following questions concern what you were doing before becoming a missionary.

12. Did you receive seminary training?
   a. Yes, received seminary training 82.3%
   b. No, did not receive seminary training 17.7%

13. If you answered "Yes" in the previous question, please answer how long was the seminary training you received.
   a. High school graduate with less than four years of seminary 31.2%
   b. University graduate with less than three years of seminary 19.6%
   c. University graduate with more than three years of seminary 37.7%
   d. Other seminary training 14.5%

14. Have you had liberal arts training beyond your seminary training?
   a. Yes 76.8%
   b. No 23.2%

15. If you answered "Yes" in number III. 14., please answer the following question. What was your major in your other studies?

<table>
<thead>
<tr>
<th>Major</th>
<th>% of missionaries</th>
<th># of missionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture</td>
<td>4.2%</td>
<td>5</td>
</tr>
<tr>
<td>Education</td>
<td>25.2%</td>
<td>30</td>
</tr>
<tr>
<td>Medical</td>
<td>10.9%</td>
<td>13</td>
</tr>
<tr>
<td>Economics</td>
<td>10.0%</td>
<td>12</td>
</tr>
<tr>
<td>Natural Science</td>
<td>5.9%</td>
<td>7</td>
</tr>
<tr>
<td>Engineering</td>
<td>4.2%</td>
<td>5</td>
</tr>
<tr>
<td>Language</td>
<td>31.9%</td>
<td>38</td>
</tr>
<tr>
<td>Art</td>
<td>6.7%</td>
<td>7</td>
</tr>
<tr>
<td>Other</td>
<td>17.6%</td>
<td>21</td>
</tr>
</tbody>
</table>

16. Before becoming a missionary, did you work?
   a. Yes 90.4%
   b. No 9.6%

17. If you answered "Yes" in the previous question, please answer this and the next question. How many years did you work in another job?
   a. 1-3 years 32.9%
   b. 4-6 years 32.1%
   c. 7-9 years 12.9%
   d. 10+ years 22.1%

18. What kind of work did you do?
   a. Pastor 45.7%
   b. Parachurch 2.9%
   c. Medical 8.6%
   d. Education 14.3%
e. Business  6.4%
f. Agriculture  1.4%
g. Other  20.7%

19. Did you have any cross-cultural experiences before becoming a missionary?
   a. Yes  66.9%
   b. No  33.1%

20. If you answered "Yes" to the previous question, please answer this question. How long was your previous cross-cultural experience?
   a. Less than one week  1.9%
   b. Less than one month  5.9%
   c. Less than one year  55.2%
   d. Less than three years  28.6%
   e. More than three years  8.6%

21. What environment were you in when you made the decision to become a missionary?
   a. Home church  20.5%
   b. Other church  1.9%
   c. Seminary class  9.6%
   d. Camp/conference  19.9%
   e. Living overseas  25.6%
   f. Other  36.5%
       Include:
       Observing missionaries  10
       Reading the Bible  9
       World mission Prayer meeting  2
       Pamphlet  2
       Movie, Sunday school, denomination, parachurch meeting, family worship, etc.

22. Who influenced you to make the decision to become a missionary?
   a. Pastor  13.1%
   b. Seminary Professor  5.9%
   c. Japanese missionary  26.8%
   d. Missionary from another country  22.9%
   e. Foreign friend  10.5%
   f. Japanese friend  8.5%
   g. Other  27.5%
       Include:
       Spouse  14
       Jesus  5
       Short-term missionary from another country, evangelist, parents, Christian professor in University, devotional book
IV. The following questions concern the place of missionary service.

23. In the following categories what kind of missionary work were you involved?

<table>
<thead>
<tr>
<th>Category</th>
<th>Subcategory</th>
<th>Involvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Church work</td>
<td>1) Pioneer church</td>
<td>47.0%</td>
</tr>
<tr>
<td></td>
<td>2) Pastor</td>
<td>42.0%</td>
</tr>
<tr>
<td></td>
<td>3) Denominational leader</td>
<td>4.4%</td>
</tr>
<tr>
<td>b. Specialty Evangelism</td>
<td>1) Sunday School</td>
<td>31.0%</td>
</tr>
<tr>
<td></td>
<td>2) Youth</td>
<td>25.3%</td>
</tr>
<tr>
<td></td>
<td>3) Literature</td>
<td>14.6%</td>
</tr>
<tr>
<td></td>
<td>4) Mass Media</td>
<td>5.1%</td>
</tr>
<tr>
<td>c. Bible Translation</td>
<td>1) Translation ministry</td>
<td>10.2%</td>
</tr>
<tr>
<td></td>
<td>2) Make a written language</td>
<td>7.0%</td>
</tr>
<tr>
<td></td>
<td>3) Support for translators</td>
<td>8.9%</td>
</tr>
<tr>
<td>d. Education</td>
<td>1) Theological education</td>
<td>19.0%</td>
</tr>
<tr>
<td></td>
<td>2) General education</td>
<td>10.8%</td>
</tr>
<tr>
<td></td>
<td>3) Specialized education</td>
<td>7.6%</td>
</tr>
<tr>
<td>e. Medical</td>
<td>1) Doctor</td>
<td>6.0%</td>
</tr>
<tr>
<td></td>
<td>2) Nurse</td>
<td>2.5%</td>
</tr>
<tr>
<td></td>
<td>3) Medical technician</td>
<td>0.0%</td>
</tr>
<tr>
<td></td>
<td>4) Other</td>
<td>5.7%</td>
</tr>
<tr>
<td>f. Special Engineer</td>
<td>1) Agricultural engineer</td>
<td>1.9%</td>
</tr>
<tr>
<td></td>
<td>2) Mechanical engineer</td>
<td>1.3%</td>
</tr>
<tr>
<td></td>
<td>3) Other engineer</td>
<td>5.7%</td>
</tr>
<tr>
<td>g. Correspondent</td>
<td>1) Office</td>
<td>3.8%</td>
</tr>
<tr>
<td></td>
<td>2) Financial</td>
<td>3.2%</td>
</tr>
<tr>
<td></td>
<td>3) Area Coordinator</td>
<td>6.4%</td>
</tr>
<tr>
<td>h. Work among Japanese</td>
<td>1) JCF (Japanese Christian Fellowship)</td>
<td>26.1%</td>
</tr>
<tr>
<td></td>
<td>2) Pastor of Expatriate church</td>
<td>17.8%</td>
</tr>
<tr>
<td>i. Other</td>
<td>1) Other</td>
<td>18.5%</td>
</tr>
</tbody>
</table>
24. Did you learn the language of your field of service?
   a. Yes  93.7%
   b. No  6.3%

25. If you answered “Yes” in the previous question, please answer the following, How long was your language study experience?
   a. Less than six months  17.2%
   b. Less than one year  26.9%
   c. One – Two years  23.4%
   d. More than Three years  31.0%

26. Where did you study the language?
   a. In Japan  1.4%
   b. In the country of service  71.6%
   c. In Japan and country of service  20.3%
   d. Other  6.7%

27. Do you talk with nationals in your field of service in their own language?
   a. Yes  76.6%
   b. No  23.4%

28. Do you preach in the language of your field of service
   a. Yes  65.1%
   b. No  34.9%

V. The following questions concern what you have done or plan to do after missionary service.

29. Are you retired from missionary service?
   a. Yes  46 missionaries  29.5%
   b. No  114 missionaries  70.5%

Please only answer the following questions (V. 30-34) if you are retired.

30. In what year did you retire?

Looking at the forty-six who have retired, from 1983 a Japanese missionary retired every year, except for 1985 and 1992. Sixteen years had 2-3 or more retire.

<table>
<thead>
<tr>
<th>Year of Retirement</th>
<th># of missionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>1978</td>
<td>2</td>
</tr>
<tr>
<td>1983</td>
<td>2</td>
</tr>
<tr>
<td>1984</td>
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<td>1987</td>
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<td>1988</td>
<td>1</td>
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<td>1989</td>
<td>4</td>
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<td>1990</td>
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<tr>
<td>2000</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>46</td>
</tr>
</tbody>
</table>
31. Was your retirement from missionary service planned, or unplanned?
   a. Retired as planned 14 missionaries 31.1%
   b. Retired sooner than planned 29 missionaries 64.4%
   c. Retired later than planned 2 missionaries 4.4%

32. If you retired earlier than planned, what was the reason for leaving?
   (42 missionaries answered this question).
   a. Family Health Concerns 4 missionaries
   b. Accident 0
   c. Illness 3
   d. Fatigue 1
   Culture Shock 0
   Family Concerns 16 missionaries
   Children’s education 12
   Take care of parents 3
   Marriage 1
   Future 3

33. After retiring from mission work, did you return to your previous line of work?
   a. Yes 21 people 48%
   b. No 22 people 51.2%

34. Please answer if you answered “No” to the above question. If you worked after retirement, what line of work did you do?
   a. Pastor 11 people 37.9%
   b. Seminary Professor 1 3.4%
   c. Mission Leader 5 17.2%
   d. Student 3 10.3%

VI. Following are questions about children. Please answer the questions as of June 1999.
   (54 couples responded to this individually)

35. How many children do you have?
   a. No children 30.2%
   b. One child 12.5%
   c. Two children 17.7%
   d. Three or more children 39.6%

36. What grades are your children? If you have more than one, include all of your children.
   a. Preschool 22.4% 14 children
   b. Elementary 34.3% 24
   c. Jr. high school 19.4% 15
   d. High school 25.4% 17
   e. University (trade school) 25.4% 18
37. While on the field do (did) you speak Japanese in the home?
   a. Yes 95%        b. No 3.1%        c. Both 1.6%

38. This question is for children jr. high school age and older. What language did you study in for jr. high school?
   a. Japanese 39.5%    b. English 46.5%    c. Another language 14.0%

39. What are some of the languages your child is comfortable speaking?
   Japanese, English, Spanish, German, Portuguese, Italian, Korean, Thai, Indonesian and Chinese

40. Do any of your children have dual citizenship?
   a. Yes, one child 17.2%  
   b. Yes, two children 7.8%  
   c. Yes, three children 4.7%  
   d. No 70.3%

41. Do any of your children have cross-cultural marriages?
   All missionary children Only adult missionary children
   a. Yes 17.5%  42.3%  
   b. No 82.5%  57.7%

42. Do you have an adult child who has settled in a country other than Japan?
   All missionary children Only adult missionary children
   a. Yes 30.2%  53.8%  
   b. No 69.8%  46.2%

43. Are any of your adult children working in Japan?
   All missionary children Only adult missionary children
   a. Yes 10.0%  24.0%  
   b. No 90.0%  76.0%

44. Are any of your adult children working in a country other than Japan?
   All missionary children Only adult missionary children
   a. Yes 6.7%  12.5%  
   b. No 93.3%  87.5%

VII. Finally, please answer the following questions.

45. Please state your gender.  
   a. Male 45.3%  
   b. Female 54.7%

46. How old are you.  
   Answers varied.
47. When you became a missionary were you already married?
   a. Yes 122 missionaries  75.9%   b. No  38 missionaries  24.1%

(Of the 38 who answered “No,” five were men and 33 were women)

48. If you weren’t married when you became a missionary, did you marry any time following? (37 answers)
   a. Yes, before retiring – married a national  3  8.1%
   b. Yes, before retiring – married a Japanese  3  8.1%
   c. Yes, after retiring (resigning)  3  8.1%
   d. No  28  75.7%

(All five men who were not married when they became a missionary eventually married.)
Appendix F

Brief Discussion of Buddhism and Monastic Training in Japan

Buddhism came to Japan from India, via China and Korea. In its travels through China and Korea it gradually became mixed with Confucianism and Taoism to the extent that some Japanese forms of Buddhism have little resemblance to the original forms as they came from India. In Japan it is typical for Buddhist priests to marry, with the family living in a small home on the corner of the temple grounds. There are ten widely accepted sects of Buddhism in Japan, with various levels of roles and statuses in each sect. The sect that has become one of the better-known Japanese Buddhist sects is that of Zen Buddhism.

Zen Buddhism is closely tied to meditation and is also one of the more aesthetic forms of Buddhism. The rock gardens of Japan, influenced by Zen Buddhism and well known all over the world, have developed into almost a science in the way the rocks are placed and small white pebbles are raked into various patterns. People sit watching the stones and the patterns of pebbles and as they meditate, their mind begins to give them the impression that the stones are moving. This becomes a spiritual experience. It is through meditation that one is able to move up in the ranks within the Buddhist monastery. Even within Zen Buddhism there are some different divisions. Farber points out some of the
differences in training monks, even within Zen Buddhism. These include
the length of training from a few months to years and the intensity of the
training and expectations (1997:54).

What does it take for a young man or woman to become a monk in
Zen Buddhism? Becoming a monk is not an easy thing to do, in fact, after
a child grows up helping the local priest and decides to go to a monastery
for training, the first test is one of rejection. There are nearly forty Zen
Buddhist monasteries in Japan and an inductee may choose from these
which one he or she will enter. When the inductee chooses a monastery
he or she will approach the physical gate, only to see a sign that states,
"There is no definite gate to enter the daido mumon (great Way), or as the
title on the tablet says, Mumokan (Gateless Gate), this physical gate of
the monastery stands imposingly before the new monk" (Nishimura
1973:3). To a certain extent Japanese missionaries face a similar
induction into mission training. We have had various students tell us at
TBS that when they became Christians their parents did not oppose their
decision, because they saw Christians as good people. When the students
decided to go into full-time Christian work, the parents then opposed
them and at times even rejected them. This would also happen if they
wanted to be missionaries.
Becoming a Zen Buddhist monk is the candidate’s own decision. The various tests the inductee goes through weed out those who may not be able to complete the training necessary to become a Zen master, the highest rank of Zen Buddhism. When an inductee approaches the monastery of choice, he or she must ask permission to enter. The elder monk will refuse to receive the inductee and at times he or she may be physically removed from the monastery property. The inductee must stay at the gate in a position of humility, usually a bowing position for up to two days. After the first full day the inductee is allowed to sleep in a guestroom and offered a cup of tea. The next morning he or she must once again go outside and stay in a humble position for the day. Once the inductee has passed this test, he or she is then taken back to the small guestroom and is told to meditate daily for five days in a cross-legged position. This is even more difficult than the first test, as the inductee will not have contact with other people, except to visit the head monk once each day to thank him for being permitted to stay (Nishimura 1973:3).

Once these seven days (the two days outside and five in the guestroom) are completed, the inductee is then allowed to begin training as a monk. The initiate is given his or her place in the meditation hall and the living space of one *tatami* (rice straw) mat, which is three and a half
feet by seven feet (Nishimura 1973:4-9). One of the important questions asked by the head monk would be the motive for the person entering the monastery. Carmen Blacker reflects on her own training that “the idea of a religious discipline leading to another mode of experience and knowledge was quite new to me and that I felt I must try to learn it” (1982:108). As she listened to the other initiates give their reasons for entering the monastery she heard a very different kind of answer. The three had all had some kind of crisis in their lives, whether it be a death of a husband, an illness or a tragedy that left the person feeling there was no meaning or purpose in life, thus they were seeking meaning through Zen training (1982:108-9). Carmen later came to realize her reason was not sufficient to give her the will to continue the training when it became difficult. It was too easy for her to quit, because she had not experienced a crisis in her life that would be a driving force for her training.

From the time the inductees enter the monastery, they begin to participate in a scheduled regime that includes rising at three-thirty for preparing for the morning meditation. There are various chores the monks are assigned to, including cooking and working on the temple grounds. The monks are expected to all participate in the necessary chores of daily living. These chores may include cooking, serving the other monks at meal time, serving the head monk, working in the temple yard, working
in the vegetable garden, preparing the bath, etc. The monks do any of the chores that need to be done, instead of paying others to clean and take care of the temple and grounds. This is part of the training process to learn to take care of the space the monks use and occupy. They also learn to be frugal with water, whether it be getting a drink, washing one’s face, or getting the bath ready for all of the monks in the monastery.

During the day the monks also go into the nearby village and beg for money as part of their routine, which is to reinforce the status they have taken on as the poorest of the poor. They then go back to the monastery and participate in meditation. During the time of meditation the monks are meditating on their personal *koan*, or saying. The head monk gives these sayings to each monk, who is responsible to come up with an acceptable answer. Blacker explains that “the *koan* is a statement, in words, not comprehensible by rational faculty, but if tackled in the right way can serve to help one across the barrier to the other side” (1982:111). The monks appear before the head monk at certain intervals, whether it is once a day or every few days to recite the *koan* to him and then whatever answer they have discovered. The head monk then rings a bell to dismiss the monk, without giving any kind of hint as to the real meaning of the *koan*. The monks may go for many months without knowing the right
answer and must come to a point of crisis in their own life in order to be open to their own minds to find the answer (1982:113).

The Zen Buddhist training methods are steeped in tradition, which is unlikely to change easily. “Traditional societies do not place innovation high on their list. They admire people who know and follow established patterns of behavior. Change can take place in such societies, but enabling change must be done skillfully within the framework of tradition” (Zahniser 1997:7). The forms used in Zen Buddhism have continued for hundreds of years and will continue to be perpetuated. From his anthropological view, Geertz states, “the importance of religion lies in its capacity to serve, for an individual or for a group, as a source of general, yet distinctive conceptions of the world, the self, and the relations between them, on the one hand – its model of respect – and rooted, no less distinctive ‘mental dispositions’ – its model for respect – on the other” (1966:40). This last quote can be applied directly to Zen Buddhism. There is an element of service, yet also the issue of having distinctive conceptions or worldviews concerning the world, the monk (him or herself), and how there is respect of and for the relations between the world and the monk. This has been and will continue to be a crucial aspect of Zen Buddhism.
The process of training an initiate to be a monk in the monastery is designed to train the monk in the basic tenants of Buddhism, but it also develops a loyalty to the tradition of the monastic community. Through the various experiences, both in training and outside the temple grounds, the monks develop a sense of community that strengthens this loyalty. Because the main purpose of Zen Buddhism is to study Zen through meditation, Zen masters place a high emphasis on reaching the point of enlightenment, when a monk fully understands the koan he or she has been assigned. Although not written specifically about Buddhism, Turner states that “What they seek is a transformative experience that goes to the root of each person’s being and finds in that root something profoundly communal and shared” (1969:138). There is an intentional building of community, even through the difficult work and long periods of meditation in which the monk must participate.

It is through this training that the Zen Buddhists feel they come to understand themselves and their world. This training is in essence a rite of passage, in which the initiate changes from a lay person to a priest or monk through a type of initiation process. This process takes the person and through the training places them in a state of liminality, where they have no status, then restores the person to a status of a religious professional.
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